ARCHAEOLOGICAL 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. 6278-82—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. 67-06-37, 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 Archaeological 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. Sbrayer 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. 6890-2—G. M. 43-07-49, 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 Carpatica. The establishment commenced work on the 6th of April 1908.

5. Padmanabha 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, Anandalwar and Chokkanna were also on leave for periods ranging from one month to fifteen days.

6. In September 1907 a tour was made to Banerghatta, Anekal Taluk, to examine the inscriptions on the outer walls of the garbhyagriha or sanctuary of the Sṛṅ Champakadhāmasvāmi temple. The walls which were as usual covered over with a thick coat of chumam 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 mahādevara 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 dḥayastamahaka near the Anjaneya temple and one near the well to the north of the Sṛṅ Champakadhāmasvāmi temple.

7. I also inspected several of the neighbouring villages, viz., Bairappanhalli, Sampigehalli, Vājarhalli, Channatimmaiyanpālīya and Būtānhalli. At the last, which
is a bēkārākh village about five miles to the west of Bannergatta, 3 new inscriptions were discovered. About two miles to the south of Chennatimmaiyanpālya is a hillock locally known as Uppārbande 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 Bannergatta and the surrounding villages is 25, 13 of which are in Tamil and 12 in Kannada. The inscriptions of Bannergatta already printed were also carefully compared with the originals and many corrections made.

9. As desired by Government in their No. G. 3064—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 Hoyalesvāra 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 Jain temples and the Kedesvāra 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 Lakanna-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 Pārvatātha temple, where a Jain 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 Vīshnusvardhana, 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 Hoyalesvāra 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 Amiladar 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 Kumbhalēvāra, Gudalēvāra, Virabhadra, Ranganātha, Ājumārya, Bhūtēvāra, Rudrēvāra, 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 kalyāvamanta of the Hoyalesvāra temple, 2 on the wall between the sanctuaries of Strilingēvāra and Pullingēvāra of the same temple, 1 on a stone
lying in front of the main entrance to the Pārvanāṭha temple, 1 on the inner
doorway of the Adināṭha 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 im-
age is lying (para 9), and 1 in the tel① 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 Epigr-
phist for India for decipherment through Mr. D. R. Bhandarkar, M.A.

11. The places that were visited in the neighbourhood of Halebid were Doḍa
Bennāḍa, Bastihalli, Girissiddāpura, Hulikere, Bhairavangudda, Pushpagiri, Put-
tamkattē, Kattesomanhalli and Narasipura. At the entrance to Hulikere, 3 in-
scriptions were discovered. There were 6 new inscriptions at Kattesomanhalli: 4 near
the ruined Somanāṭha temple, 1 in the main street of the village and 1 in the tank
bed near the Anjanēya 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 mēhaka 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 Puttamkattē.
On the east wall and the beams of the Sēri Narasimha temple at Narasipura to the
west of Halebid were discovered 7 new inscriptions of which 4 are in Tāmil.

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 Bannerghatta, the printed inscrip-
tions 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 Banavari, I stopped for some time at Jávagal and com-
pared the printed inscriptions with the originals there. A new inscription was also
discovered in the Sēri Narasimhasvāmi temple.

14. On information received from the Amīdar of the French Rocks Sub-Taluḳ
that there were some new inscriptions at Tonnur, I left for the place on the 22nd of
April 1908. The Peshkar of the temples at Tonnur showed me a few inscriptions
in one of the temples, but a careful examination of all the temples of the place re-
vealed 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 Sēri
Lakshmināḍyānasvāmi temple the number of new inscriptions copied was 12, of
which 8 are engraved on the east wall of the second prakāra 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 edhana-mantāpa, 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 men-
tioned 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 re-
gretted that the pillars of the pāṭalāṅkāya, which is a later addition to the temple,
conceal portions of all the inscriptions on the east wall. The number of newly dis-
covered inscriptions in the Sēri 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 prakātra to the north of the inner entrance, 1 on the north wall of the second prakātra, 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 Śrī Narasimha temple 2 inscriptions engraved on the east wall to the south of the entrance were newly discovered. The new inscriptions copied in the Śrī Kailāśesvara temple are 7 in number, of which 3 are inscribed on the pillars of the ranga-mantapa, 1 on the bull in front of the līṅga, and 2 on the north and 1 on the south outer wall of the temple.

15. The Musalman 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 Tirumalaśigaramachatra. 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 Sambha temple to the west of Tirumalaśigaramachatra, 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 edcriptions 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 Kailāśesvara 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, 18 are short inscriptions engraved on a pillar in front of the Tirukkachchimamb temple similar to those discovered last year on the pillars of the mantapa in front of the Lakshmi-dēvi temple; 5 are on the pedestals of the images representing Krishna-Rāja Odleya III and his four queens; and 1 on the pavement in front of the Āmānjachārya temple. Of the latter, 5 are in the mantapas to the north of the pond known as Kalyāṇi, 2 on the beams of a mantapa in the Kuniyal street, 1 on a water basin to the south of the temple and 1 on the doorways 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 58 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 Kukkarhalli, 1 near Cole's Garden, 2 in the Śrī Lakshmīramanaśvāmi temple, and 5 in the Śrī Prasannakrishnasvāmi temple; 3 at Hāgalalahalli, and 1 at Nīlakanṭhanhalli, of Mandya Taluk; 3 at Karighatta, Seringapatham Taluk;
3 at Anaji, Dāvangere Taluk; and 5 at Krishnapura, 2 at Rāmpura and 1 at Kal-
kotendayakandodi, of Channapatna Taluk. Several villages near Bangalore were
also inspected and a few new inscriptions discovered: 7 at Mattikore and 1 at each of
the villages Yasnapturu, Laggere, Ketmaghanalli and Sultanpalya. A few mis-
takes about the dates and other details in the printed copies (Nos. 53 and 139 of
Bangalore Taluk) of the important inscriptions at Jālahalli and Ketmaghanalli,
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 Sān-
taras, the Vijayanagar, Ummattur 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>Nanjangad</td>
<td>Gattavadi</td>
<td>Gurukar Subhanna</td>
<td>1</td>
</tr>
<tr>
<td>Gundlapet</td>
<td>Triyambakapura</td>
<td>Archak Gundaiya</td>
<td>3</td>
</tr>
<tr>
<td>Tondavadi</td>
<td>Honnalagere</td>
<td>M. A. Shivakaschar</td>
<td>3</td>
</tr>
<tr>
<td>Bangalore</td>
<td>M. A. Shivakaschar</td>
<td>The Secretariat</td>
<td>3</td>
</tr>
<tr>
<td>Tarikere</td>
<td>Mackanahalli</td>
<td>K. Subbapandit</td>
<td>1</td>
</tr>
<tr>
<td>Bankankatte</td>
<td>Yajaman Krishna Bhatta</td>
<td>Patel Sivappa</td>
<td>3</td>
</tr>
<tr>
<td>Chiknalanhalli</td>
<td>Siddarame Gouda</td>
<td>Tamnadi Pattana</td>
<td>A copy received</td>
</tr>
</tbody>
</table>

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 Ṛpanaga-
nan ceremony of my nephew, I happened to meet Mr. L. Anantasami Rao, B. 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 vāhana 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 (1713-1731)
and Chama-Raja Odeyar VII (1731-1734). The inscription on the vāhana 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 Bhadrabāhu
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.

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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 Karnataka Sabdamahsaana has made very little progress owing to the delay in the Press. Only 40 pages of the second pada 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 1908 on special duty in connection with the 3rd Mahaaja 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, Maddagiri 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 Kedaresvara temple at Halebid is making good progress under the direction of the Public Works Department. The renovation of Tipu 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 Sántaras, Chálukyas, Gángas, Hoysalas, Vijayanagar, Ummattur, Sántebennur, Chitradurg, Mysore and Mughals. Many of them supply us with items of important information, especially in connection with some of the Hoysala and Vijayanagar kings. The Sántara plates and the plates of Immadi Narasinga 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 SÁNTARAS.

30. The Sántara plates referred to above are three in number, each measuring 82 by 24. 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 24 in diameter and 1/4 thick, and has its ends secured in the base of a round seal about 11 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 Machedahalli, Tukikere Taluk, and given to the General and Revenue Secretary during the last session of the Dasara Representative Assembly in Mysore.
Māchēnhali Plates of Jayasangraha.

[II b]
namaḥ para-ma kalvāṇa-phala nishpati-hētavē ṣ jāgataḥ kalpa-vṛkshāya munayēri-
shtanēmayē ṣ Kālindī-mēkhalā-Madhurāpuris varasya Jayasangraha-nāmadhēyasaya
Kamalōdara-chālāmaninā Yadu-vamsēna saha samadhīgata-vivāha-
sambandha-yogra-vanā a-śri-Vināyādīya-Piṅgivivallabha-Chānta-Rājasya bhṛtāpi-
putra-sa
mmatēna svayampathita-parma-vāyu-tōyāhāras ś āpamgraha-samartabha-Kaśyapa-

[II a]
gōtasya mrigōdara-jāyatasya Kāṅgu-Goggaṭta-mahā-mañjalika-Piṅdi-yu-
varāja-sakala-gūṇa-sampannasaya kula-nītārakaya bhārattāra-bhakti-kula-vin-
aya-sīla-sampannaya Kīkunda-mañjali-tanayāya Kanagarēti-nā-
madhēyaya Arhat-sarvajān-ṣ aram-dharmma-saddārs ś ama-sampannaya
Mirijavāli Puruṣimogē Kīkore Guṇagatānām Nokkigōḍu Mana-

[III b]
li makkiyasya Mūduvakka-grāmasya ubbaya-tātayōr Maṇavāḷgoli-
Mangiyāṃdhiperum-Maṇalumereṇṭūr-Paḍeppar-vāsimūṃ ka-
rūgā-gōtē-nāpiṭa-sambahāpajjā-chāturvarga-pra-
bhūṭān mūnīyātā daitavān Chāntara-śrene-makkaḥ mūnurvaru rakshi-
ka kīrīa-arasaṅge okkal pelchute

[III a]
sva-dattāḥ para-dattam bā yō harēti vasundhara shashti
varsha-sahasrāni pishtāyā jāyatē krimi
bahubhir basudhā butā rājibhī aśagarājibi ya-
sya yusya yadā bhūmi tasya tasya tadā phalaṃ
dattāḥ para-dattam bā yō harēti vasundhara shashti
varsha-sahasrāni pishtāyā jāyatē krimi
bahubhir basudhā butā rājibhī aśagarājibi ya-
sya yusya yadā bhūmi tasya tasya tadā phalaṃ
31. The inscription is in Sanskrit with the exception of a small prose piece in Hāsa-Kannada which occurs at the end. It opens with a verse in praise of Arīsthanaṇī and ends with two of the usual final verses, namely, Sradaltam and Bakubhiḥ, the remaining portion being in prose. It tells us that with the approval of the brother's son (no name given) of Sri-Vinayāditya-Prithivjīvallabhā-Chānta-Rāja named Jayasanagrāha, who was the lord of the city of Madhura encircled by the Kālidū (Kālidū-māthaka) and who belonged to the Ugra-vamśa and was connected by marriage with the Yudvamśa of which Krishna (Kamalākara) was the crest-jewel, a grant was made by the possessor of a right knowledge of the supreme dharma of Arhatsarvajña, possessor of modesty, right conduct and devotion to husband, Kama-geretti, who was the daughter of the maṇḍalikā of Kīlkunda and the wife of the pos- sessor of all virtues, Kṣēgogogṛatha-Mahāmaṇḍalīka-Paṇḍi-Yuvārāja of the Kaśyapa- gōtra and the lunar race (maṇḍalikā-patāsya). The meaning of the latter portion of the inscription is not quite clear. What was granted appears to be the village of Muduvakkā, which had some connection with the places Mirijavali, Poranikoge, Kikerc, Gudagatānam, Nokkigōḍu and Maṇali; 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 (chāṭu-ravṛgya)—accountants, potters, barbers and boatmen—and others, who were the residents of the villages Maṇavālakā, Mengiyarnidhipuram, Manali-neretār and Padeppar, situated on both sides of Muduvakkā, 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 Chāntas 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 'Chānta.' 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 Madhura, the northern capital, came to the south and settled in Pombuchcha or Humcha in the Nagar Taluk, making that place his capital. Mr. Rice thinks (Ep. Car. VIII. 8) that he may be safely assigned to the 8th century. In the present inscription no mention is made of Pombuchcha, but of Madhura 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 Pombuchcha but also of Madhura, never make them lords of Madhura only. But the name Jayasanagrāha 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-Prithivjīvallabhā-Chānta-Rāja gives us, however, a clue to Jayasanagrāha's time and position. From it it may reasonably be inferred that he was a contemporary of the Western Chālukena 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 paleography of the record also tends to confirm this view.

The Chalukyas.

33. There is only one inscription of this dynasty. It is engraved on a stone in a field to the south of Kukkarhalli near Mysore. It records the grant of the village Maṇalevaḍi by a Chalukya chief named Narasingayya to the Narasingėśvara temple
erected by him. The titles applied to him are:-Entitled to the five big drums, mahā-sāmantu, having the original bace as his crest, fearless in war, a Vāmana in self-respect, maṭṭinaḥ-charīva, keeper at a distance from wicked women, dhāntītra, an Arjuna among the Chāluṅkya, foremost in firmness of character, Arattīyagha, a spotless Mahēśvara, first to strike in battle. The inscription states that this grant was made for Narasingaya’s merit and that it was to be maintained by the three hundred gāvīnagad.

34. This mahā-sāmantu Narasingaya must have belonged to a minor branch of the Chāluṅkya family. He is perhaps identical with the mahā-sāmantu Narasīnga of the Chāluṅkya family mentioned in Mysores 35 with his wife Gāvilabharasi. The Kannada poet Pampa, who wrote the Vīkramārjuna-vijaya in 941 A. D. under the patronage of a Chāluṅkya prince named Arīkēsari, mentions two Narasimhas in the genealogy of his patron. The second Narasimha, also called Narasīnga, who was the father of Arīkēsari, is described as a great warrior and as having excelled Arjuna in prowess (Vīkramārjuna-vijaya I. 36). Further, Udēra-Mahēśvara is given as one of the titles of Arīkēsari. These facts seem to lend some support to the identification of this Narasimha with the Narasingaya of the present inscription. I venture to think that the Narasinga of Mysores 35, the Narasingaya 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 Gāvilabharasi while that of the last was Jātavve. But this may be explained by supposing that the king had two wives. I therefore think that the date of the Mysores epigraph is about 900 A. D.

THE GANGAS.

35. An inscription engraved on a stone under a tree to the east of Rāmpura, 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 Takkad and overthrew the Ganga sovereignty. The inscription states that the tank at Rāmpura and its sluice were built in 1004 A. D. by Bāvi-Salabaya’s son Mācha-gāvīnaga. The week-day is given as Tale-divina.

THE HOYSALAS.

36. There are nearly 40 inscriptions of the Hoysala period beginning in the reign of Vishnuvardhana and ending in the reign of Ballabha 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. is, which is on the north basement of a ruined Īśvara temple at Krishna Pura Channapatna Taluk, records a grant to the temple by Kāśiyappa and Bannya-yu-hēgade during the reign of the caretaker of Takkad, Bhujabala-Vira-Gangapratapa-Hoysala-Dēva. The god’s name is given as Anakārēśvara. 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 1435, informs us that the temple and the village having gone to ruins, one Aliṣeṭṭi restored them at the instance of Chikka Perumale-dēva-Odeyar, son of Perumale-dēva-dāmpāyaka, the minister of Dēva-Rāya II of Vijayanagar. In this epigraph the god is named Anakanāṭha. The records thus prove the antiquity of this temple.
STONE AT RâMPURA, CHANNÁPATNA TALUK.
1004 A.D.
38. Another inscription of Vishnuvardhana's reign is engraved on a pillar of the muniṣṭapa in front of the Lakshmi-dēvi temple in the Sri-Lakshminarayanasvāmi temple at Tōṇnur, Seringapatam Taluk. It says that by order of Sri-Vishnuvardhana-pratāpa-Hoysala-Dēva, the muniṣṭapa was caused to be built by the mahā-prathāna, taṭrāśākhiḥ-lāyaka, mahā-pūjāya, Heggade Surigea Nāgaya. 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 Bastihalli, and one at Kaṭṭesōmanahali, near Halebid. One of the former tells us that the ruined Jaina temple, situated to the south of the Pārśvanātha temple, was built by Puṇisa, who, according to Chāmarājunar c. 3, of 1117, was a famous general of Vishnuvardhana. The one at Kaṭṭesōmanahali is a virakal which records the death at the capture of Hennade of Dūṭeya-nāyaka, a servant of Ankeya-nāyaka, who was the bearer of the hunting-bow of Tribhuvanamalla, capturer of Talakād, Bhujabal-Hōsala-Dēva. The other inscription at Bastihalli, which is engraved on the doorways of the garbhagriha of the Adinātha temple, opens with a verse in praise of Mallinātha; and the third verse describes Gangarāja as the glorious abode of Jina-dharmā and as the chief agent in increasing the wealth of Vishnuvardhana by the three constituents of regal power (sākti-traya). The record goes on to say that one Heggade Mallihayya, a lay disciple of Subbhaṅgha-siddhānta-dēva, set up the god Mallinātha in the Dinakara-Jinālaya of the Sīr-Mālasanqa, Dēsiga-gana, Puṭaka-gachchha and Kondakundānayya, and granted some lands to Kondale, alias Drōhaṅgharāṭa-chaturvēdi-mangala, in Asandīnāṭ; and that the senior dandamatya Ekhikaya also made a grant. The cyclic year Kāliyukti given in the record must be S'aka 1061, corresponding to 1138 A.D. From Belur 124 we learn that Gangarāja died in 1133 and that his son Boppa erected to his memory the Pārśvanātha temple, otherwise called Drōhaṅgharāṭa-Jinālaya from one of the titles of Gangarāja, at Halebid. We also learn from S'ravan Belgola 144 and Channarājunapātana 248 that the Ekhikayya of the present inscription was Gangarāja's elder brother's son who built some Jaina temples at S'ravan Belgola. It is not clear why the temple in which this inscription is engraved is called Adinātha temple though the record plainly says that it was dedicated to Mallinātha.

40. A few of the Tamil inscriptions in the Sri-Lakshminarayanasvāmi temple at Tōṇnur may also belong to the reign of Vishnuvardhana. One of them records a grant to a mātha of Rāmānuja. Another mentions one Tiruvaranga-dāsar who, in an inscription of Narasinha I at the Krishna temple, calls himself a servant of Ilaiyālāy. Ilaiyālāy was the name of Rāmānujāchārya before he became a sannyāsa. These references to Rāmānujāchārya are important as they confirm the traditional accounts of his visit to Tōṇnur. The latter state that Tōṇnur was the capital of the Hoysalas and that it was here that Rāmānujāchārya met Vishnuvardhana and converted him. Mysore 16, of 1128, clearly says that Vishnuvardhana was ruling the earth in Yādavapura, i.e., Tōṇnur. Yādavapura has wrongly been identified with Melkote which is Yādavagiri. Tōṇnur is a corruption of the full form Tōṇḍanuru. In the inscriptions it is called Yādava-nārāyana-chaturvēdi-mangalam. The following quotations from Seringapatam 64, of 1722, bear out my view. They also tell us that Rāmānujāchārya lived at Tōṇnur for some time.

Tēshvāyā Yādavapurū Tōṇḍanur itī yā jānaiḥ prakhyātā. Line 216.
Sa dēsō Yādavagirīr daksinē tvardha-yōjanē.
Ramyō Hoysaḷa-dēsākhyas sarva-kāla-sukha-prudhā.
As we have seen above (para 38) a portion of the Sṛ- Lakshmīnāraṇya avatār temple at Tonnr was built in about 1120 by order of Vishnuvardhana. Another inscription tells us that even so late as 1189 two famous generals were stationed at Yādavagiri (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 Ballāla II. It may therefore be concluded that ‘Tonnr was the royal residence for some years at least. But the traditional date of Rāmānujāchārya’s visit to Tonnr, 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 Tonnr when his brother Ballāla I was on the throne.

Narasimha I.

41. Narasimha’s inscriptions which range from 1142 to 1169 A. D. are found at Tonnr, Halebid and Krishnapura (para 37). The Krishna temple at Tonnr was built during his reign in 1158. The Kailāśevara 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 Lakshmīnāraṇya avatār and the Kailāśevara temples. Two inscriptions in the Krishna temple, dated 1162, record grants to the temple by the great minister Heggade Dāmann and by Tiruvvarenga-dāsar, a？ servant (bhagavānska) of Hāiyālāṇ (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 Ballāla II. The two inscriptions at Krishnapura which were already referred to in para 37 record grants to the Aakāśevara temple by Aaka-gāmunda and his son Sūkka-gāmunda. An inscription at Bastihalli near Halebid, which is dated in 1142, records the grant of certain dues by the betel-leaf sellers of Doraṇamudra and other places to the Vijaya-Pāsavadēva temple of the Sṛ- Mūlasangha, Dēsiya-gana and Pustaka-gahecha. The inscription is interesting as it gives the names of a number of places which it says were included in Banavas 12,000. These are Hiriya Kereyāru, Kiriya Kereyāru, Hāvari, Kogenele, Unagundāru and Jambāru. And among the places said to be included in Hoysala-nādu it names Mādeyanāru, Hojālu, Kikkēri and Bēchihalli. Another inscription at Halebid, of 1162, which is a virakal, states that when Pāndiya-balaga Bambaṇa’s son-in-law Bambaṇa-Dāvana-dānjanāyaka marched against Halebid, Yādava-nāyaka, by order of Narasimha, fought and fell.

Ballāla II.

42. There are many inscriptions of this reign copied at Tonnr and Halebid. Of those at Tonnr, one records a grant in 1175 by the mahā-pradhāna sarvidhikārī dandodakkhīṣṭhaṇa mahā-paśṭiga Hiriya-Heggade Māchānya, in company with Heggade Kēśyāmna and Heggade Kāmanp; another, a grant in 1177 by the same Māchānya along with Heggade Kēśyāmna (who is here given the titles mahā-pradhāna, sarbidhikārī and dandodakakhīṣṭaṇa), Heggade Kommanp and Heggade Mahādēvap; and a third, curiously enough, a grant in 1176, not for any local god but for Allālaperumāl of Kūnjivura, i.e., for the god Varadarāja of Conjeevaram, by Sṛikaraṇa Kaliyaṇa, who is said to have purchased the lands granted by him from the mahā-pradhāna sarvidhikārī mahā-paśṭiga Sṛikaraṇa-Heggade Ereyāṇa. Many of
these officers are mentioned in the published inscriptions of Ballalā II. In some of the Tamil inscriptions which may belong to the same reign though the king is not named, Uttamanambhi, Tirunāḷaiyur-dāsār who is described as the singer of the Tiruvvādipiyōṭti, Gomathattu Irāmapirān, Kulaśekhara-dāsār and Irājai-pirān Tiṭṭan figure as the donors. As several of these names were borne by the immediate disciples of Rāmānuḻakāraya, 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 mauṭepa of Vira-Vallāḷa, apparently a mauṭepa caused to be built by him. Tiruvvādipiyōṭti is a collection of Tamil hymns composed by Saint Nammāḻivīr, who is also known as Parākāṇa-ṇa and Saṭṭhakāpo. This work is recited or sung in all Viṣṇu temples.

43. Another inscription at Tonnur, dated in 1189, informs us that while the mahā-pradhhana sarvāṭṭha-kārti mahā-praṇiyōṭti danda-nāyaka Jyōṭimayya and danda-nāyaka Kalleya were guarding the fort of Yadavagiri as its custodians (raśkṣa-pālakar), their sons Nilayya and Chāmayya made a grant for the god Nakharēvara of Tondanur. A Tamil inscription on the huge gateway near the Krishna temple tells us that it was named Vira-Ballāḷa’s gōpura 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-Ballāḷa 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 Tonnur of a later period than that of Ballalā 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 Kaṭṭesāmanhalli near Halebid, which is a cirakul, 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 Hāniyakōṭe. The chief to whom the fort belonged was Bhōgarāja who defended it with much valour. At the command of Ballalā the brothers Arāhalla and Maddi marched against Bhōgarāja and, fighting heroically, destroyed the hostile army and fell. Chāgavve, wife of Arāhalla and mother of Dīmāna, caused this śikhaṭi to be set up to the memory of her husband. The inscription is not dated but may be assigned to about 1200 A. D. Moḷakālkumvu 12 mentions Ballalā’s capture of Hāniyakōṭe. This fort is on the Brahmagiri where the Asoka edicts were found (Epi. Car. XI. 19).

45. The last inscription of Ballalā II that has to be noticed is one near Puṭṭammanakāṭṭe to the west of Pushpaṅgiri 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 Ballalā II, a few verses are devoted to the praise of his valour. Then the inscription goes on to say that while Hoysala-Vira-Ballalā-Dēvā, the capturer of Tālakāḍu Gangaṅavādi Nalambavaḍi Banavase Hāṁgīl Haligere Halasūge Belvala Tar-davaḍi and Tārakāḍu-nāṭi, having destroyed the entire Sāvya army composed of the four arms together with the city named Viravardhana and having given back (parodi-mōṭi) Lokkigunda, unlimited Srīrāmagadadī, which had been given to him by..... maṇa, was ruling the kingdom as far as Kalyāna—a dwelling at his lotus feet, Mahādēvā, of the Gaṇatana-gōṭra, who was pre-eminent among Saṅvāsas and well versed in Bharata-
s'āstra, set up the god Gautamāśvara; that his younger sister, Mādaladēvi, wife of Bobba-bhāṭa, set up the god Lokaharinārāyaṇa; and that Ballāla II granted, in the year Rākṣasa, on the occasion of a lunar eclipse, lands for both the gods. Among the places said to have been captured by Ballāla II, Tārīkādu-nādū is new. Tāraṅḍu occurs in some inscriptions (Eji ārya. III. 18) but not Tārīkādu-nādū. There are several inscriptions in which Ballāla's defeat of the Sēvuna army is mentioned, but this inscription is perhaps the first in which mention is made of the Sēvuna city Viravardhana. It thus confirms the statement of Hēmādri that Bhilama captured a town of the name of Śrīvardhana (i.e., Viravardhana) from a king named Antala or Amsala (History of the Deccan, p. 238). It is however to be regretted that the portion where the receiving and giving back of Lokkigunda are mentioned is not quite legible.

Narasimha II.

46. There is only one inscription of this reign, copied at Halebid. It is dated in 1281 A.D. It tells us that when an elephant of Pratapā-chakravarti Hōysala-Bhujabala-Vira-Narasimha-Dēva's palace, named Āji-evirī-gharata (a mill-stone to enemies in battle), which was in rut, was killing people in the streets, the mahout Rāmeya-māvanta in his efforts to bring the animal under control was killed by it. The inscription comically enough proceeds to say that Dēvendra and the other gods, admiring his intrepidity, wanted to have him as the mahout of their elephant, the Airāvata, and with that object urged Āji-evirī-gharata to send him to them.

Sōmāśvara.

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 Sōmanātha. Hulikere is according to tradition the place where Sāla, the founder of the Hōysala 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 Sōmāśvara's grant is inscribed (see previous para), records a grant in 1290 by . . . le-dēvi, queen of Sōmāśvara. Another inscription at Pushpagiri which says that that place was the residence of Sīngeya-dāmpāya, son of Mayduna-Rāmaṇa, may belong to this reign. In Arsi-kere 149, of 1278, a Sīngeya-dāmpāya is mentioned. A Mayduna-Rāmaṇa is mentioned in Lingāyat literature as a contemporary of Basava. It is not likely that the Sīngeya-dāmpāya of the present inscription was his son. An inscription at Hāgala-baljī, Mundyat Taluk, dated 1292, records a grant by Perumā-do-dēva-dāmpāya, a famous general under Narasimha III. He had the titles Rāvuttarāya and javanike-Nārāyanā. An account of him is given in Channarayapatna 269 of 1276, Chitaladrug 12 and 32, of 1286, and T. Narṣipur 27, of 1290. A Tamil inscription at Bannērgi-thaṭṭa, Anekal Taluk, dated in 1278, records a grant, for the success of Narasimha's sword and arm, by the gandāndha-rūṣṭa to the host of enemies, dāmpāya-ka of Hōysala-Vira-Narasimha-Dēva, gāpi-gāpi, gandoperaṇā, mūrdhakācāla, prajāmevahēkaṇāda, Kumara-vira-Chikka-Kēṭaya-dāmpāya, for the god Dāmada-rapp-perumāl, the Varada of the Kali age. The village granted was Jangūpi which is described as the chief agraθāra of Gangavādi-nādū. Chikka-Kēṭaya was a celebrated general under Narasimha III. He is mentioned with many of 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 Sāvana 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 Bannergaitha. The sthāna-purāṇa says that the name of the god was Nārāyaṇa in the Krita-yuga, Rāma in the Trtēka-yuga, Dāmōdara in the Dvāpara-yuga and Varada in the Kali-yuga.

Rāmaṇḍaṇha.

49. There is only one record of this reign, dated in 1295. It is a Tamil inscription copied at Bannergaitha. It records a grant in the 40th year of the reign of the universal emperor ‘Sri-Pōṣaṇa-vira-Rāmaṇḍa-Dēvar by Irjārājakakṣa-mārāyaṇ for the god Dāmōdara-purushā of Vanniyaragāṭam (Bannergaitha). Rājārājakakṣa-mārāya appears to have been a local governor under Rāmaṇḍaṇha. He is also mentioned in Bangalore 96 (1298) and 100 (1294). Rājārājakakṣa-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.

Bālīḍa III.

50. There are several records of this reign, which were copied at Halebid and Bannergaitha. One at Pushpagiri near Halebid, of about 1295, records a grant by one of the queens of Bālīḍa III. Another at Halebid, of 1295, is a memorial to a Jaina guru who died performing the rites of sanvajyaṣaṇa. His name is given as Vardhamāna-madhaṇi-vīla. His son Aḍīdēva-yogī and the pious people of Dōra samudra caused this māhāpūjā 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. Car. 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 vyāsaṇapitha, on which the book that is taught is supposed to be placed, is represented between them. An inscription in the Hoysalasvara temple at Halebid, dated in 1309, just a year before the sack of Dvārasamudra by the Muhammadans, is very interesting as it refers to an ordeal by fire. It says that on the mahā-prasūṭhya Aduri Dēvān’s son Aduri Kāṇaṇa’s success in an ordeal by fire in the shape of grasping a piece of red-hot iron in the presence of the god Hoysalasvara, he gave 36 godīyaṇa to provide for offerings and perpetual lamps for the god. A vīraṇaṇa at Kaṭṭēsornamallū near Halebid, of about 1300 A.D., tells us that in some battle the champion over rākhata, the champion over sūkṣmā, a tiger to kings, Sāvana smote the army of Gōpinātha and fell. Another vīraṇaṇa at the same place, of about the same date, is unique in that it has merely the Sanskrit verse beginning with pāpōhān pāpa-kurmaṇa (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 Bannergaitha record grants to the temple by the mahā-mandalaṣaṇa, Tribhuvanamalla, Purvādirāya, alias Tāmattalāvā, in one of which it is stated that the grant was made for victory to the sword and arm of Vira-Vallāla-Dēvar. If as is likely Purvādirāya is a family title (see Channapatna 65, of 1278) like Rājārājakakṣa-mārāya, then one or two of these inscriptions may belong to the previous reign.

Another record a grant to the temple by the mahā-prasūṭhya Māṭchamanna, along with Ninīḍḍa Māṭanū, Tilappa, the inhabitants of Periyanaṭṭī in Māṇḍi-nāḍu, the superintendent of the nāḍu.—“Sembidēvar, the superintendent of Viravallālaḍēva-nāḍu, Villa-gimnūḍa and the pattanaśwedāṇi of Veppūr. Another

Ar 66.
records a grant by the maha-pandyahta Ninadar Tiruvengadasmudaiyar and the superintendents of Poonmaniapa-pattam—Allappa and Yanji-gumadu. In many of the grants Bannerghatta is also named Varadarajapattha. It is stated to be in Muranamadu. From one of the records it may perhaps be inferred that the god Damodarap-perumal was set up in 1257 A. D. by a Purvadiraya.

VIJAYANAGAR.

51. There are about 35 records of the Vijayanagar period, beginning in the reign of Harihara II and ending in the reign of Sadashiva-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 viceroy 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 [Bukkama-Odeyar]. Mulbagal 58, of 1362, records a grant by the same officer.

Harishara II.

53. Three inscriptions in a marapa at the foot of Pushpagiri near Halebid record grants for the god Orungal (Warangal) Virabhadra of the Nakharasvara temple by (1) Vira-Harihara-Maharaya’s son-in-law Pullakhantha Siddaraja, (2) the medini-miske-yara-gouda, mavarra-pidya-gouda Kenedya-nayaka’s son Baleya-nayaka, and (3) the son (name defaced) of Singidevarasa 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 Inam Office, and the other from Todavarai, Gundupet 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’yi is engraved in three lines in Kannada characters. The language is Kannada with the exception of four introductory verses which are in Sanskrit. Two of these verses are in praise of Sambha and the Boor incarnation of Visnu. The third says that Harihara was the son of Bukka, who was the worshipper of the lotus feet of Vidyathirtha. The fourth tells us that Harihara being a traveller in the path of dharma and Brahma (dharma-Brahmadhevanyah) converts by his conduct Kali into Krita-yuga. Then the inscription proceeds to say that in the year Kashaya, corresponding to the Saka year 1308, the maharajpratapaya raja-parameswara vaidika-morga-pratishtyapaka (establisher of the path of the Vedas) Sri-vira-pratapa Harihara-Maharaja, in the presence of Sri-mul-paramakamsa-pheriroyakshakara Sri-Vidyaranya-sripada, gave a copper sivanca to the three scholars—Nariyana-vijapeya-yaji, Narahari-sotmayaji and Paundari-dikshita—who were the promoters (pravartaka) of the commentary on the four Vedas. Reference is also made to a former grant in 1381 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 sarakas 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 Honnali 84, of 1379, as ruling the Araga kingdom.
As far as I can remember this is the only inscription in which clear mention is made of the fact that several scholars helped Sāyaṇa in the composition of the commentaries on the Veda. The three scholars mentioned above may be the progenitors of the three families which receive special honors even now at the Sṛṅgeri Matt. Sṛṅgeri 23 records another grant to Nārāyana-vājapeya-yājī, one of the above three scholars; and Sṛṅgēri 34, of 1416, records a grant to one Vidyāśāstra’s son, Paṇḍari-dēva who is most probably identical with the Paṇḍari-dēya mentioned above. Vidyātirtha whose feet are said to have been worshipped by Bukka, father of Harīhara, was both the temporal and spiritual guide of Bukka I. (See introduction to Mādhava’s Nyāyamālā-kārī or Vedatore 40). He was also the guru of Vidyārāṇya, who set up an image of his under the name of Vidyāsāṅkara at Sṛṅgeri. Mulbagal 11, of 1389, and Sṛṅgeri 22, of 1392, record grants for the worship, etc., of this image. Sāyaṇa and Mādhava considered Vidyātirtha 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 ḍaṇḍa added to Vidyātirtha. 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 1378. Therefore the statement that he relinquished the duties of minister and became a sannyāsī after 1391 (J. B. Br. R. A. S. XXII. 370) 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 Dvīyaparādha-bhāṣa:-

Parityaktā dever vividha-parisēvakulatayā ।
Mayā Panchastēr adhihakam apante tu vayasi ॥
Idānum chēn mātas tava yadi kripā māpī bhavātī ॥
Nirālambā Lambodāra-jānani kam yāmi śaraṇam ॥

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 wrastled Goa from them, and that he made a grant in the above year to 24 learned Brahmins. This record also tells us that on Mādhava’s death another governor named Narahari, a favorite disciple of Vidyāsāṅkara (i.e., Vidyātirtha), 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 (Tirthahalli 147), 6 years after the date of Koppa 19 and 30, in which he is mentioned as a sannyāsī, he is styled Mādhuvamantī. The fact that Narasimha-Bhāratī is mentioned as the guru at Sṛṅgeri in 1392 (see Sṛṅgeri 22), may perhaps be taken as evidence of Vidyārāṇya’s death in 1391.

The name of Mādhava’s father is generally given as Māyana. But in his Saura-padāsana-sungraha Mādhava calls his father Sāyaṇa; and his brother Sāyaṇa also styles himself ‘Sāyaṇa-patra’ at the beginning of the second part of Dhātuvaśīlī. This discrepancy is queerly explained by Burnell, Cowell and others. In Shikaripur 281, 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 Chauṇḍī-bhāṭṭa. I am therefore inclined to think that Sāyaṇa, 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 Sṛṇmatī in some of his works. An inscription of the Āruḷākāpuramū temple at Conjeeveram (Ep. Ind. III. 118) gives it as Sṛṇmāyī. And the copper plate of Goa referred to above names her Māṭhmābikā and tells us that Mādhava granted a village in her name, naming it
Mâchâlapura. Her real name may have been Mâyi or Mâchi which was perhaps Sanskritised into S'rl-Mâti. If the above explanation is not deemed satisfactory, we shall have to suppose that there was another Mâdhava-mantri, son of Châvandja and Mâchâmbikâ, who was also known as upanishan-mârga-pravartaka (Shikarpur 281 and the Goa plates). Besides Vidyâtîrtha, Mâdhava had some other gurus also, namely, Bhâratâtîrtha to whom a grant is recorded in Sringeri I, of 1346; Sarvajña-Vishnu whom some would identify with Vidyâtîrtha (see Puñyaâlokamânâjari); and Kââvilâsa-Kriyââkṣiki-Siva-dôsika (Shikarpur 281 and Sorab 375) who may perhaps be identical with the S'rikañçhanâtha of the Conjeeveram inscription mentioned above, though there is room to infer from Mulbagal II that he was Vidyâtîrtha himself.

56. The Tondavâdi 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 Vîsvâvasu. But Vîsvâvasu is Saka 1048. The inscription mixes up the Vîjayanagar and Myoree titles in describing Harihara who, it says, was ruling in Seringapatam. It tells us that Harihara caused a mattha to be built at Sôsala for his guru Sîvalinga-svâmi and granted to him the village of Sômanâthapura. Then follows a very long list of the disciples of the mattha 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.

Nârâyanaâdêva-Odêyar.

57. There are two records of this prince, one at Bannerghatta and the other, a copy of a copper plate inscription received from Ummattor, Chamarajunaugar Taluk. The former, which is dated in 1396, says that in order that complete sovereignty might be to the mahâ-mangalâvara, destroyer of hostile kings, champion over kings who break their word, S'rl-vira-Malli-Râya's son Nârâyana-Odêyar, a grant was made to the temple by Su...ppa, son of Sôvanna, of the Vîsvâmîtra-gotra. The latter is very similar to T. Narsipur 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, Nârâyana-Odêyar, son of the mahâ-mangalâvârâ Mallappa-Odêyar, for the long life, earth, health and wealth of his father (i.e., uncle) Harihara, in the presence of the god Bhujangâslâvara, made Konagalâpura belonging to Ummattor into an ugrâhâra, and, naming it Nârâyunâpura after himself, granted the same to a number of Brahmans. The signature of Nârâyana-Odêyar is given as Triyambaka. This prince is also mentioned in Kankanahalli 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 Târaña, which is coupled with the Saka year 1326, of the village Nonavuru, alias Bukkarâpyapurâ, situated in Hombicha-sthala of Maduvanka-nâda in Aârâga-sîme, to a certain number of Brahmans.

? Harihara III.

59. A set of copper plates received from one Gundiya, the archak of the Triyambakâśvara temple at Triyambakapura, Gundlupet Taluk, records a grant by a Vîjayanagar king named Harihara. The pedigree is thus given: Sangama, his son Bukka, his son Harihara, his son Bukkaña, his son Harihara. This Harihara is said to have restored a grant of certain lands for the god Triyambakâdêva in Hémalambi, which is coupled with the Saka year 1432 clearly expressed in words. But Héma-
lambı 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-Bhūpati-Odeyar. On the other hand, Dēva-Rāya I, brother of Bukka II, had a son Harihara, whose inscriptions are dated in about 1420 A.D. (See Chamarajanagar 144 and 159 and Gundlupet 24). The plates in question may be of this Harihara who, though a nephew of Bukka II, 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 Hēmālambi. 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.

Dēva-Rāya II.

60. There are 3 inscriptions of this king, 2 copied at Bannerghatta and 1 at Krishnāpura. The former, which are dated in 1423, record grants for the god Dāmōczarap-perumal by Perumāle-dēva-dāṇḍāyaka, a famous general under Dēva-Rāya II. He is not to be confounded with his namesake of the Hōysala period (para 43). The epigraph at Krishnāpura, dated in 1438, was briefly referred to in para 57. From it we learn that Perumāle-dēva-dāṇḍāyaka had two sons: Tirumalanātha-Odeyar and Chikka Perumāle-dēva-Odeyar, and that the latter was entrusted by Dēva-Rāya II with the rule of the Channapatna kingdom. The village Bēṭṭahalli having for a long time been in ruins and the lands uncultivated, Chikka Perumāle-dēva-Odeyar gave them as a sarva-mānya to one Alagi-setti with the condition that he should build a village, naming it Tirumalanāthapura, and spend the revenue derived from it for charitable purposes. Accordingly, Alagi-setti, spending a large sum of his own money, caused to be built a town called Tirumalanāthapura, a tank called Ankasamudra, another tank to the north named Timmasamudra as a charity of Tirumalanātha-Odeyar, and, finding the temple of the god Ankanātha 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—Tirumalanātha-Odeyar and Chikka Perumāle-dēva-Odeyar—might attain ever-growing prosperity and sovereignty. Another inscription near Channapatna, which may be of the same period, records a grant by Dēvarāja-Odeyar to one Bēṭṭa for having built the stone fort of? Channapatna. This Dēvarāja-Odeyar may be identical with the Devarāja-Odeyar of Nāgamangala, mentioned in an inscription of Dēva-Rāya II at Mūḍabidare (Madrus Annual Report for 1901, p 12).

Mallikārjuna.

61. The only record of this king is a copper plate inscription dated 1447 A.D. received from Gundiyā, the same that sent the plates of Harihara (para 59). It gives the usual genealogy of the Vijayanagar kings down to Mallikārjuna who, it says, was so named because he was born by the favor of the god Mallikārjuna of Srigiri. The name of the queen of Dēva-Rāya I is given as Dēmāmbikā and not Hēmāmābikā (Ep. Ind. III 37-37). The inscription records the grant by Mallikārjuna in Prahavas, which is coupled with the Saka year 1369, of the village named Kaḍasur, situated in Kottangāla-sathala of Aranđavāli-vēṇṭho in the Hōysala kingdom of the Hōysala country, to a certain number of Brahmans. The village was surnamed Prahavādavāryapura after himself. His mother’s name is given as Pobbalā-dēvi. 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:

Pitayuparatë s'rrmân dhi [mânu] puyavatâm varah I
Immacdî-Praudhadévrédô divayatryra niripâgranâh II

The composer of the inscription was Nrisimha, son of Vâdikèsari-bhâtta of the Kâyapa-gôttra.

The short inscriptions on a pillar in front of the Tirukkachchi-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 mantupa in front of the Lakshmi-dêvi temple, and end like them with the word śâvetu (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—

Arjunaśu Indrâkiliadali tapas-vâjuva śâvetu.—i.e. the place of Arjuna's penance on the Indrâkila mountain.

Virâpâksha.

62. The only inscription of this reign, which is dated in 1469 A.D., was copied at Bûtnâhalli near Bannerghatta. It seems to record a grant by Srîrangâ-nâtha's son Srîrangârâja for the god Dûmâlarsap-perumâl.

THE SO-CALLED SECOND VÎJÂYANAGAR 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 Sâluva chief named Narasinga who was minister and general of the first dynasty. He usurped the throne and left the kingdom to his son named Immacdî-Narasinga. A Tušûva chief named Narassa, 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 Nûniz, the Portugese 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 Narasimha. 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 Narasimha is as a rule called Narasinga, which is also the form occurring in the works of Portugese and Muhammadan writers. He may be called Sâluva Narasinga I. His son, who succeeded him on the throne, is always named Immacdî-Narasinga. He may be designated Sâluva Narasinga II. Narasimha, the second usurper, is as a rule named Narasa, Narasa-Nâyaka (Nûniz always names him so) or Narasanna-Nâyaka. He may be called simply Narasa. His son is mostly known as Vira-Narasimha, 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.
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 Narasinga 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 Penugonda (Mandy 12 and 59), and putting in 1462 his own minister Tirumalaiyappa-daṇḍapa on the throne of Mallikārjuna (Bowringpet 24). This Tirumalaiyappa may be his own elder brother Timma (see the next para) and identical with the Sāluva Tirumaladīvra-mahārāja mentioned in No. 23 of Vol. II of South Indian Inscriptions. This Timmarāja, son of Guṇḍarāja, makes a grant in 1463 (Madras Annual Report for 1904, No. 249) for the merit of his younger brother Sāluva Narasinga I. Again, in 1468, during the nominal rule of Virāpāksha, we find a grant made for Narasinga’s merit (Mulbagal 20); and in 1470 and 1472, during the same rule, we find Narasinga and his general Īśvara-nāyaka, father of Narasa, making grants for the merit of each other (Mulbagal 253 and Bowringpet 104). In 1472 he is styled maha-mandalesvarua (South Indian Ins I, No. 116). This title appears to have continued till 1484 in which year he is mentioned as ruling (Magadi 82). Mulbagal 104 mentions Narasinga’s administration of the kingdom in 1465, naming at the same time Virāpāksha as the ruler. The usurpation of the throne most probably took place in 1486-87.

Sāluva Narasinga II or Immidi Narasinga.

65. Narasinga II succeeded to the throne in 1498, in which year he is represented as ruling (Mudgere 50, 54, 56; inscription at Muttakuru—Madras Annual Report, 1907, p. 84). In the last inscription a subordinate of his, by name Narasana-nayaninguru (the second usurper), is mentioned. In 1495 he is given supreme titles; Narasa, son of Īśvara-nāyaka, is mentioned as his senādhīpati; and grants are made for his and Narasa’s merit (Channarayapatna 259 and Goribidnur 78). In 1498 a grant is made for his merit by his house minister Tipparasaya (Heggadevankote 74). From 1500 we find him styled only maha-mandalesvarua 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 gift in 1505 for his spiritual merit.

A copper plate inscription of this king, dated in 1504 A.D., was procured from one Yajaman Krishna-bhātta, a vṛttiholder of Bankankaṭṭe agrahāra, 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. Stanzas 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 Vaṣṭuṅka of the cyclic year Raktakshi, which is coupled with the Saka year 1426, by Immidi Narasimha, for the efficacy of the gift called maha-krishnavija which he had made, of the village Bankanakaṭṭa situated in the Bāgūr district, naming it Sāluva-śri-Narasingaharayābdlhi after himself, to Chikkaṇārāya of the Haritass-gōtra, Rik-sakha and Asvalayana-sūtra, son of Lingapārya and grandson of Haripārya. This record is of great historical importance as it gives an account of the Sāluva family to which the donor, Immidi Narasinga, belonged. The genealogy of the
family is thus given:—In the Moon's race, Gunda; his sons—Gunda-Bomma, Madiraja, Gautaya, Virahobala, Savitri-Mangi and Suluva-Mangi; the son of the last, Gauta; his son Gunda, married Mallambika; their son Krisinhara, who had the titles Dharavara, Suluva, Barbaravaha, Panchaghaibaminada, Musherayaraga, Chauhattamalla, Chalikya, Narayana and Mohana-Murari, married Srirangamambika; their son Immadi Narasimha. The last, the donor of this grant, had the titles nisima-bhandana-chakravorti. We learn from the Telugu Jaimini-Bhadrata (Epi. Ind. VII 70-77), which was dedicated to Narasa, that Suluva-Mangi's son Ganta had four sons: Gonda (mentioned in the inscription), Suluva, Boppa and Tippa; and that Suluva Narasinga I, son of Gonda, had an elder brother Timma. The last was referred to in the previous para. From Chitralu 59, of 1430, we learn that the above Suluva Tippa, to whom the title Raya-chauhattamalla is applied, was the husband of Harima, the elder sister of Deya-Raya II; and Malur 4, of about 1435, tells us that he was the right arm of Deya-Raya II. Malur 1, 3 and 4, all of about 1435, mention his son Goparaja and his grandson Tippa. A Suluva Devappa-nayaka, son of Suluva Immadi-Raya i.e., Immadi Narasinga, is mentioned as ruling the Tippa district in 1493 (Dodballapur 42 and 46) and as making a grant in Channapatna in 1494 (Kunigal 28).

Narasas.

66. Narasa, son of Isvara-nayaka, who was a general under Suluva Narasinga I, continued to be such under his son Immadi Narasinga also. In 1493 he is mentioned as a subordinate of Immadi Narasinga in an inscription at Muttakuru (Madras Annual Report, 1907, p. 84). In 1495 we find grants made for his and Immadi Narasinga's merit (Guribidur 78 and Channarayapatna 29). In the latter inscription he is said to be the son of Isvara-nayaka and the senadhipati of Immadi Narasinga. In 1496 one inscription styles him Immadi Narasinga's senadhipati (Maddagiri 33) and another, his maha-pradhan (Mysore 33). An inscription at Pruddadphur (Madras Annual Report, 1905, No. 356) tells us that in 1498 he was a partner with Immadi Narasinga in the administration of the kingdom. In 1499 an inscription mentions him as the agent of Immadi Narasinga 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 Immadi Narasinga 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 Narasannayaka, father of Krishna-Raya, gained possession of the Narapathe 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 Krishnaraipur 4 that he died in 1503 and that a grant was made for his spiritual merit. Immadi Narasinga died in the following year and an inscription (Mulbagal 424) records grants in 1505 for the spiritual welfare of both. We now see that the statement of Nunza that Narasa ascended the throne after both the sons of Suluva Narasinga I had been murdered is not correct, for we know that Immadi Narasinga survived Narasa by one year.

Vira-Narasimha.

67. Vira-Narasimha ascended the throne in 1504 and reigned, as Nunza says, for 6 years, being succeeded by Krishna-Raya in 1509. There are a few inscriptions in which a reference is made to his grants in 1501-02 (Epi. Ind. VII. 50; Nagara 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-pratápa Narasínga-Ráya (Goribidmuru 36); but in 1505 he is given supreme titles (Ibid. 77). An inscription of his reign, dated in 1506, which was copied at Jálalahalli, 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 "Bubbalrao" of Nunič. Nunič invariably gives Bubbalrao, i.e., Bhujabala-Ráya as the name of the elder brother of Krishna-Ráya. The epithet Bhujabala is applied to Vira-Narasíma in several inscriptions. For instance, Gundupet 67, of 1505, and Malvali 95, of 1506, call him Bhujabala-pratápa Narasínga-Maháráya. But in the Jálalaháli inscription he is mentioned as simply Vira-pratápa Bhujabala-Ráya. Hunsur 17, of the same year, when carefully examined, may disclose the same name. Madgere 41, of 1516, is very interesting as it informs us that Bhujabala-Ráya had led an expedition against the Tulu country and that Imma dés Bhairasa-Od-yar, who had then made a vow that if the army of Bhujabala-Ráya should go back he would repair the temple of the god Kaḷásanátha, fulfilled that vow in 1516 in the reign of Bhujabala-Ráya's successor Krishna-Ráya. Mr. Sewell's objection (Epi. Ind. IX 174) against taking the Bhujabala-Ráya of this record as referring to Vira-Narasíma, 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 Jálalaháli is an unfinished record. It mentions one Tipparassayya as the agent for Bhujabala-Ráya's affairs. This is identical with the Tipparassayya mentioned in para 65 above, who is called Tipparassayya of Sivanasa-nudra in Heggadadevankote 59, of 1499. The last record of Vira-Narasíma 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 Vijayamagar history between the reigns of Mallikárjuna and Krishna-Ráya and remove the confusion of which Mr. Sewell so bitterly complains. (A Forgotten Empire, pp. 96 and 308.)

Krishna-Ráya.

68. Two sets of copper plates of this king have been procured, one from arçhak Gundayya of Triyambakapura, Gundupet Taluk, and the other from Mr. M. A. Srinivasachar, Advocate, Hassan. The first, dated in 1521, records a grant for the god Triyambakévara of Triyambakapura; and the second, dated in 1516, is the original of the inscription printed from a hand-copy as No. 115 of Mandya Taluk. In the latter plates it is stated of Góvinda-Rája, the recipient of the grant, that he was the guru of kings and the guru of Krishna-Ráya himself (achárda yá maha-pánam sadachárda yá mahátmane— not found in the printed copy), thus confirming the statement made in the Maháśiva-naraṇpati-vigaya, which was quoted in para 53 of the last year's report. They also enable us to correct a mistake in the printed copy (vitrána-kusuma-sraje for vitrāna-kusuma-srajahe) on the strength of which a story about Góvinda-Rája is related (Epi. Cor. III. 24). The epithet, 'on whom Venkatára placed a garland,' does not apply to Góvinda-Rája but to the progenitor of his family, Anantácharya. Sabhápati was the composer of both the inscriptions. The engraver of the earlier grant was Mallakácharya, son of Viranácharya; and of the later, Viranácharya, son of Mallapa.

In the last year's report (para 44) it was stated that Krishna-Ráya's invasion of Mysore, which was alluded to in a Melkote inscription, was not mentioned in any other grant. An inscription at Amaravati (Epi. Ind. VII. 18) tells us that he took Ar. 97
Sivanasamudra by a forcible attack. He also captured the fortress of Seringapatam and reduced all Mysore to obedience (A Forgotten Empire, p. 130). Virūna-Nāyaka mentioned in the same para is most probably identical with the Virūpa-dāṇḍāyakā (minister of Dēvā-raja) of Anekal 85, dated in 1415 A. D.

Acharya-Rāya.

69. There are only two records of this reign, one an incomplete inscription dated 1533, copied at Kētāmāramañali near Bangalore; and the other a copper plate received from Subbāpandita, Draughtsman, Revenue Survey Office, Bangalore. The latter is an interesting Telugu inscription dated in the cyclic year Vikritī, which is coupled with the Saka year 1545, probably by mistake of the engraver for 1566. The date intended appears to be 1531 A. D. There appears to have arisen a dispute between two sects of weavers—Dēvānga and Sīle—as to which of them was entitled to be styled coverers of nudity (māṇḍapagēhula) and producers of five colours (pandāramga-nirmāṇa-harbula) when a Brāhmaṇ 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 Brāhmaṇ by making him their purūhita and by pledging themselves to pay certain honors and sums on occasions of marriage, death, etc. They call themselves descendants of Dēvānga-Dāsi-maiya.

The donee was Sāngamāvāra-sūmāyjuḷu of the Śrīvatsa-gōṭra, Āpāstamba-sūṭra, Yajō-sākha and Bhārgava-Sāndīpa family, son of Bollāpinni Lakṣmīkānta-sūmāyjuḷu.

Sadāśiva-Rāya.

70. Three of the inscriptions copied at Bannergaṭṭa 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 Anjanēya temple, tell us that the pillar was caused to be made by Mādīhāva-puṇḍita's son Bhāskara-puṇḍita by order of the mahā-maṇḍalēvara Timmānyadēva-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 Iyāperumal's son Tirunalamaṭha, Māruva and Mādēva. This Timmānyadēva-mahā-arasu is evidently identical with the Timmānyadēva-mahā-arasu of Nandiyāla referred to in para 39 of the last year's report. The date of the Bannergaṭṭa inscriptions may therefore be taken to be about 1550. Mandyā 88 also records a grant by the same chief. In a Telugu work called Kōḷapiriṇādaya by Sūrana, which was dedicated to the Nandiyāla chief Krishnarāja, whose period was about 1580 A. D., the genealogy of the latter is given thus—Arvīṭi Bukkarāja (about 1470 A. D.); his oldest son Singhāraja; his son Narasingarāja; his son Nārāparāja; his son Narasingarāja; his son Krishnaraja. The third and fourth are mentioned in the Melkote inscriptions.

Ummattūru.

71. A copper plate inscription of the mahā-maṇḍalēvara Śrī-vīra-Sōmarāya-Odēyar, a chief of Ummattūru, was copied during the year. It is engraved on one plate, which was sent by arokaǔ Gundaiya of Triyambakapurū, Gundupet Taluk. The inscription records a grant in the cyclic year Chitrabhānu, by Śrī-vīra-Sōmarāya-Odēyar of certain lands to his guru Rudrākshi-Odēyar for Śīra-pūjā. Chamanāragar 185, of 1482, records a grant by the same chief. We may therefore conclude that the date of the present inscription is 1483 A. D. Gundupet 47 records a grant to the same Rudrākshi-Odēyar by Sōmarāya-Odēyar's son Dēvāraja-Odēyar.
72. An inscription copied at Anaji, Davangere Taluk, relates to this family of chiefs. It records a grant in the year Śrīmukha to Māchapatēva’s mālha at Anaji by Chikka Nāgapa-Nāyaka, son of Koma-Nāyaka who was the son-in-law of Vira-Hanumappa-Nāyaka of Santhebennur, for the merit of his parents. The date of the grant may be 1578 A. D.

Chitaldrug.

73. Another inscription copied at Anaji records a grant in the cyclic year Vikrama by Kāmagenti-Kastāri-Medakēri-Nāyaka of certain lands to Būtha-bhaṭṭa of Uchchandigurga, son of Yellam-bhaṭṭa of the Āpastamba-sūtra and Kāṃḍinva-gōtra. 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 1625 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 1625 A. D., was received from Pandit Anandālār of my office. It consists of three plates engraved in Dēvanāgari 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 Naras-Rāja, married Honnamamba; 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-rāja-bhāraṇa rāja-puramēvara śrī-nilapratapya Śrī-Vīrā-Rāma-Dēva-Rāya was ruling the earth, seated on the jewelled throne in Penukote-dūrā, otherwise called Ghanagiri, Chāma-Rāja-Odeyar of the Atrēya-gōtra, Āśvalayana-sūtra and Rik-sākha, granted in Dundubbi, which is coupled with the Saka year 1544 (expired), on the auspicious occasion of avihīḥdāya, certain villages (named) to Rāmājaya-Virūpākṣhaya-Gōvindaya of the Kāśyapa-gōtra, Āśvalayana-sūtra and Rik-sākha, son of Appaji-pandita and grandson of Hīrīyana-pandita. The grant was made in the presence of the god Śrī-Ranganaṭha of Śrīraṅgapatana, situated between the two branches of the Kāvērī, for the merit of his parents. A stanza at the close of the record calls the donee a minister. The inscription was composed by Nrisinha, son of Gajāraya-Nrisimha-purāṇika and pupil of Naunjāthā; and engraved by Timmaṇa, son of Singari of Talakad. It may be added here that this king was the author of a Kannada prose version of Vālmīki-Rāmāyana, which is known as Chāmarājōṅkta-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 māṇḍapa to the north of the pond known as Kālājanj, says that it was caused to be erected by his queen Dēvājamma of Yelandur. Another māṇḍapa close by, bears an inscription (Seringapatam 88) which states that it was caused to be built by Amritamma, queen of Doddā-Dēva-Rāja-Odeyar (1652-1672) 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 pitcher in the Melkote temple, we learn that it was the gift of Nāchengārama and Tiruvengaḍamma, the lawful wives of Rāmāyanam Tirumalāchārīya. 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:—

Karnāṭkādhe-sa-Sanskrita-kavītā-gāndharvakēśu yah kusulah
Tēndalī Rāmāyaṇa-Tirumalayāchārīya-sūrīṇa phaṇitam

He was probably the court poet of the king.

78. Three copper plate inscriptions of this king were received from Gurukār Subbanam of Gaṭṭāvāṇḍi, 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 Venkaṭārāmāiyai, Sēṭārāma-sōmayājī and Rang-bhāṭṭa, the villages sold to them being Chikākī and Kānaballī in Tāyūr-sṭhāla, and Chikka-Donkālī in Tārurvēkere-sṭhāla. 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 Daḷāvāyī-Dēvarājāiyai of Mysore. Daḷāvāyī-Dēvarājāiyai and his younger brother Sarvaḍhikārī Nāṇapāṭaṇāiyai, surnamed Karēchārī, 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:—

Tipū Sulatāna Pāḍāshāhaz dharma.

80. Several records of this king were copied at Mysore and Melkote. One of them, in the Sṛ-Lakeśmīramanāsvāmī 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 Śiśūrthi, which is coupled with the Saka year 1722, corresponding to 30th June 1799. It records the erection of a mantaṇa in 1839, on the spot where the installation took place, by Gurukār Puttaiya of the kabātik-kaṇv. It was in this temple that the installation took place in 1799.

An inscription in the Sṛ Prasannakrishnasvāmī 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 Pārvatī and goes on to say that Krishna-Rāja-Odeyar (with all the Mysore titles), son of Chāmā-Rāja-Odeyar and Kempānāṇjāmāmbā, 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 Sṛ Chāmūṇḍānīvāri, performed the following nine kinds of service, naming them 'the nine jewels':—(1) The jewel of ornament: presenting crowns, set with
jewels, called *Krishnarjunaudis* to the gods of Melkote, Nanjangud, Chamarajnagar, Mysore and other places; (2) the jewel of patriotism: founding Chamarajnagar and other cities, towns and villages; (3) the jewel of devotion: building the Chamarajasvami and the Naryanaasvami temples at Chamarajnagar and the Prasannakrishnasvami temple in Mysore; (4) the jewel of donation: making several *agrahamas* such as the Krishnarajendraapura *agraham*, so named after himself, and giving them away with lands and other requirements; (5) the jewel of consecration: building towers to the temples of Chummudavari, Srikanthavara, Chamarajesvara and Lakshmimaramasvami, and consecrating them; (6) the jewel of beneficence: constructing dams such as Krishnarajaksetra across the Kaveri and flights of steps such as Krishnarajasopana at Paschimavahini; (7) the jewel of charity: maintaining chaultries for feeding pilgrims at Kachjagannath, Sirangam, Kanchi, Tirupati, Melkote and other sacred places; (8) the jewel of fame: issuing gold and silver coins such as Krishnaraja-varaha and Krishnaraja-hanu; and (9) the jewel of speech: writing Kannada commentaries on the Puranas and Itihases, such as the Bhagavata and the Adhyatma-Ramayana, and original poems such as *Saugndhika-Parvama*. After creating the above nine jewels, the record continues, he submitted this stone *dasana* to the Prasannakrishnasvami temple which was included in the ‘jewel of devotion’ (No. 3 above). Images of several other gods besides that of Krishna and images of Ramanujacharya and other sages were also set up. The image of the Goddess Perundevi which was at Terakanambi, having been formerly removed to that place from Conjeeveram, was brought to Mysore and set up in this temple; and the Sathakopa—Saint Namamalvar represented as the holy feet of Vishnu—was brought from the Sri-Narayanasvami temple at Melkote, the *deva-deva* (sacred place) of the State.

An annual grant of 5000 Kantiray *varahas* was made to provide for offerings, lamps, various festivals, teaching the Vedas and feeding Brahmins. Finally, in order to receive *tirtha* and *prasada* 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-Raja-Odeyar was a munificent patron of literary merit and the author of a good number of Kannada versions of the Puranas 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 pandits; 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 Mahabharata, the Ramayana, Harivamsha, Devi-Bhagavata, Bhagavadgita, Sankara-samhita, Kast-khandha, Ualanga-purana, Uttaragita, Gaya-charitre, Halasya-mahatmya, Bhaktavilasa-darpana; Panchatantara, Kadambari, the three dramas of Klidasa, Dalakumara-charite, Uttararama-charite and Rudnavali.

Another inscription in the same temple, dated in 1838, says that Krishna-Raja-Odeyar III and Chikka-Puttattayammanni made the *tula-bhara* gift in that year for the second time. An inscription in the Sri-Lakshmimaramasvami temple, dated 1851, records the restoration of the tower by Krishna-Raja-Odeyar. The tower formerly erected by Raja-Odeyar had now become dilapidated. In speaking of the god of the temple, the record says that he changed poison into nectar for Raja-Odeyar, alluding to a tradition according to which Raja-Odeyar to whom the *archak* of the temple served poisoned *tirtha* at the instigation of some of his enemies.
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 Mekkote 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 Puddulingamma, the lawful wife of Krishna-Rāja-Odayar of the Mysore State. In a room called rāja-koṇḍi (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-Odayar III and his four queens. On the pedestal of the central image which represents the king the word khada (own) is engraved. On the pedestals of the two images to the right, the syllables Lakṣam and Bāsam are respectively inscribed. These represent Lakshmirīlāsa-Sannidhāna and Rāmalīlāsa-Sannidhāna. Similarly, the syllables Krīṣam and Śīlām engraved on the pedestals of the images to the left represent Krishnavilāsa-Sannidhāna and Siṭāvilāsa-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 Dōdjamane Siddarāṇe-Gauda of Yaḷanaḍu, Chiknaikanhalli 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
Bādshāh Ghi
Ismail Khān fidvi

Though a Muhammadan grant it begins with the usual verse in praise of Sambhu. It is dated in both the Saka and the Muhammadan eras, the date given being the first lunar day of the bright fortnight of Mārgaṣira of the cyclic year Aksbaya, which is coupled with the Saka year 1668, corresponding to the 29th day of Sauvāl of A. 14, 1156. Thus the date of the seal is 26 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-Siddha-Gauda, son of Siddapa-Gauda, who was the Gauda of Yaḷanaḍu of Būdihāl-sthāja. 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.” Būdihāl, mentioned above, was one of the 7 parganas of the Mughal Province of Sira, the others being Basavāpatna, Penukonda, Dodballepur, 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 eras. A grant of land was made on the 31st of July 1834 to Vālīrūn Vīrāsāmi Pillē for having built the tank at Mattikere, and the stone Śīlāna was set up according to Hujūr orders. An inscription on the ceiling of the mantapa over the brindārana of a former svāmi of the Yatirūya-mathā at Mekkote (see paras 40 and 41 of the last year's report), tells us that the svāmi interred there
was known as Yadugiri-Yatyrja-Sampatkumåra-svåmi and that before he became a
sanyåsi, his name was Pratïivådibhayenkaråm Tondåntïr Singarayengå. From his
taniyånu (memorial verse) we learn that he died in 1839. Another inscription on a
beam of a mantapå in the Kunigal street at Melkote, dated 1845, says that it was
built by one Kainkaryam Tirumalakåråya for the festival in connection with the
commencement of the recitation of Sbhårå-gådhå or Tirmavåmōlå (see para 42) a
Tamil hymn consisting of about 1,000 stanzas, and presented to the god Sampat-
kumåra. The inscription also tells us that the progenitor of the donor’s family,
Srisaila-guru, set up the god Vaikunthamåtha and the ten Saints called Ályårs (see
para 50 of the last year’s report) at Melkote, presented to the temple a våhana
known as Samara-bhåpåla and received the surname Kainkaryam 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 Såyana
and the latter’s younger brother Bhåganåtha. The work is called Alabdåra-sudhå-ntåli
and was composed by Såyana: Unfortunately the manuscript obtained is only a frag-
ment. A peculiarity of the work consists in the majority of the illustrative examples
being in praise of Såyana himself. Some of Bhåganåtha’s works are named and
quoted from. These are Råmallåsa, Tyipuravijaya, Srinåv-s-manjarå, Udåharana-målå,
Mahågånapatåstava and Gauritåntåhåraka. Of these, Udåharana-målå appears to
have been specially written by Bhåganåtha in praise of Såyana. 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
Såyana from his childhood. During his minority, Såyana, who was practically the
regent, marched against Champa-nårendra and defeated him. Såyana had three sons:
Kampana, Måyana and Singa. His wife was Himavåti. His father was Måyana
and his elder brother Mådhavårchårya. He also wrote a work on medicine. Sangama
II attacked Garuå-mågåra and defeated its king.

Of the other manuscripts, Ashisånti is a commentary on Samantabhadra’s Apta-
minåndå by Akalanka, the celebrated Jaina philosopher of the 8th century, who is
said to have gained a complete victory over the Buddhists at Kårå and to have
procured their banishment to the island of Ceylon. Lingånmåsåna is a small work
on genders by the Jaina author Harshavardhana, son of Sråvardhana, who probably
flourished in the 11th century. He mentions as his predecessors in the same field
Vyåådi, Sankåra, Chandra, Varåruchi, Vidååndådi and Pååni. Tådåbådåkåra-çaritåra
is a Kannada work bearing on Jaina philosophy by Nåmåna of Såmadålipura who
lived in the 16th century.

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

BANGALORE,
28th July 1908.

GPB—250—20-8-08
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. Subraey for work connected with the 3rd Maharaja Kumari's Mansion was extended to six months by Government Order No. G. 6970-2—G. M. 43-07-19, dated 20th May 1908, returned to office on the 29th of July 1908.

2. In their Order No. G. 1075-6—G. M. 67-08-75, dated 15th August 1908, the Government sanctioned the retention until the end of the year 1908-9 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-entertainment of the late Tamil Pandit of the Department and of two pious respectively was sanctioned in Government Order No. G. 5473-74—G. M. 25-03-08, dated 25th March 1908, with effect from 1st July 1908; and in their Order No. G. 1158-57—G. M. 43-07-54, dated 30th 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 entertainment for the period of one year of an additional English clerk was sanctioned in Government Order No. G. 2900-61—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. Amudalwar had privilege leave for nearly three months and Padmaraj Pandit leave without allowances for nearly two months. Venkannachar and Ramaswami Sastri 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. 18-07-4, dated 14th February 1908, I made a tour to Arkalgud Taluk, Hassan District, in October 1908, to inspect the Siva temple at Ramnathlu, 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 719 A.D. by one Shanbhog Venkatesaiya 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. 13. 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 Ramaiya, the Srikara-bhagade of Konga-nadu, set up the god Ramanatha in 1218 A.D. and endowed the temple with some lands. The Narasimha, Iśvara 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, Hāsanamābd, Pārsvamābd, Virupāksha and Gūḍālakrishna temples. Two vīrukals, 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 Kallārēkkoppal 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, Sathall, a Roman Catholic Father has his residence. I am told that a jātra is held on the hill every year. The village Sathall 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 Bikanhalli and Gorur on the way. At the latter place, the Paravāsudēya, Narasimha, Trikātēsvara and Kallēśvaresvara 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 Honmageshānhalli, Arkalgud Taluk, about four miles from Gorur. The inscription on an old vīrukall near Vaddarhalli, 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 Rāmanāthpur on October 18th and discovered a few new inscriptions on the way—1 at Mokali, 2 at Dodda Magge, 1 at Nilavāgilu and 5 at Mungūlur. At Ramanathpur, the Rāmāvēra, Agastyēsvara, Subrahmaṇya and Rāma temples were inspected as also the Lakshmanēsvara and Vāsipuri Anjanēya temples at Mullāharapattāna on the opposite bank of the Kaveri. About 27 new inscriptions were discovered in the Rāmāvēra temple and 2 in the Lakshmanēsvara temple. Of the former, 1 is inscribed in Nāgarī characters on the outer wall of the garbha-grīha and belongs to the reign of the Vijayanagar king Harīharā 11; 1 is engraved on the pedestal of the Tāḍalēsvara image; 3 on the floor in the navarānga; 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 Aryan 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 Basavipatna, inspected the Shādhbhāva-rahiteśvara, Sāntēsvara, Pānārīthārēsvara and Lakshmi-kānta temples and discovered 5 new inscriptions. Two of these which are on vīrukals refer to a fight between the Hoysalā king Narasimha III and his brother Rāmanātha.

10. On my way back to Ariskere, I inspected Kūrāmangala, Hirikudūr and Hāranhalli. At about the 6th mile from Hassan on the Hassan-Ariskere road, a cart-track leads to Kūrāmangala, situated at a distance of about three miles from the road. The village contains three temples in the Chālukya style of architecture, built in the 12th century. Two of these are in ruins, but the third, the Bāhēśvaresvara temple, is fortunately in a good state of preservation. Though small in size when compared with the temples at Halebid, the Bāhēśvaresvara temple may be looked upon as an excellent specimen of the Chālukya style both in design and execution. The tower is very artistically executed and the sculpture in front of it representing Sala 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 Sārādā and Gānapati, 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 Chennakeshava temple at Hirikudūr, about 1½ miles from Dudda, is in ruins and does not deserve the labour and expense of restoration. Two new inscriptions were discovered in this temple. At Hāranhalli, about 5 miles from Ariskere, there are two temples, the Chennakesava and the Sōmēśvara, which are also good specimens of Chālukyan architecture. They were built in the 15th century. In both the temples there are rows of elephants, etc., on the outer walls as in the Hoysalēsvara 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 Sōmēśvara 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 Chennakēswara temple is well preserved while the Somēsvara 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 Hīrknādrāh, 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 Kallēsvara, Bātredēva and Chandramukēsvara temples at Haranalli and discovered a few new inscriptions in the place—one on a beam in the Somēsvara temple, one on two beams in the Chennakēswara temple, one at the Paramānandarēdikē to the north-east of the village and one near a well known as Vēdikēbhāvi.

11. At Arsikere I inspected the Īvara temple in the north-east, the ruined Jaina temple styled Sahāraikāta-Jinālaya in the inscriptions and the Tirupati temple at the foot of the hill. The Īvara temple is a good example of Chalukyan architecture, the circular porch in front being unique in design and construction. The temple is well preserved. The Bāchenāsvara and the Somēsvara 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 maṭrapada 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 Arsikere 89 and another on a virakal 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 Jnl, containing an account by Dr. Dreeper of the ruins of Chandravalli near Chitradrug, 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 Arsikere for Chitradrug on October 24. On the way I examined the Gopālakrishna, Sankaralinga, Virabhadra and Siddharāmēsvara temples at Holakere and discovered a new inscription at the last mentioned temple. At Chitradrug I inspected the ancient site of Chandravalli situated at the north-west foot of the Chitradrug hill. It appears to extend over a considerable area from the Hanumanta temple in the north to the Ankle maṭha 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—4). 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 3 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 Brahmi 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 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 Mahârâthi, 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 Mûdânanda and one of Chitukaðandana, both of whom are supposed to be Andhrabhritiyas 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 4 1/2 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 cisterns 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. Chaugiya Chetty, B.A., Deputy Commissioner, and A. Mrityunjaya Iyer, B.A., Assistant Commissioner, for their sympathetic assistance.

14. At Chitaldurg the Uchchangiyamna, Narasimha and Venkataramana-swâmi temples were inspected as also Tippu's Mahâl, the Bârâ Imâm Makân and the Ankle maha. In the Mahâl 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 storey contains a few plain-looking rooms. There is a garden attached to the building. Though a plain structure, the Mahâl deserves renovation as a building of some historical interest. In the compound there is a huge stone trough, 10' 6" long 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 maha is noted for its caves which form a perfect labyrinth consisting of rooms of various sizes at different levels. The Panchalingâsvâra and Siddhâsvâra temples there were examined. Altogether 11 new inscriptions were discovered at Chitaldurg—1 in the park, 1 on a bell in the Uchchangiyamna temple, 2 in the mosque, 2 in the Bârâ Imâm Makân, 2 on tombs to the west of the travellers' bungalow, 1 on a rock to the south of Siddhânti Obalappa's garden, 1 in front of the old post office and 1 on a rock to the west of Nâralagundi-stone.
15. On the hill I inspected the Sumpige-Siddhāvara, Hidimbēvara, Ekanātha, Pahugānēvara, Gōpālakrishna, Anjñēya, Subhārāva and Basava temples. In the Hidimbesvara 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 bhēri or kettle-drum of Bhima, the Pandava prince who killed Hidimba. The garha-grhaka of this temple is carved out of a single rock. A figure of Hidimba is sculptured on the chādāra. In the Sumpige-Siddhāvara temple also a piece of bone much bigger than the one at the Hidimbesvara 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 38 square holes each 2½ long and 3½ deep. There are two flights of steps leading down into the well. These millstones are supposed to have been used for grinding gunpowder at the time of Hyder and Tippu, 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, Molakahuru Taluk, for inspecting the Asoka inscriptions. On the way a new inscription was discovered at Bairepura, about four miles from Siddapura. At Siddapura I examined the Anjanēya, Olaekādera, Virabhādṛa, Rāmakrpaṇeśvara, Basava, Akka-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 Anjanēya temple. The Basti temple is a neat little building at the foot of the Brahmagiri hill, in which there is a Jaina image seated with its head severed. There is not a single Jaina living in the village at present. To the south-west of the Basti temple is a hill known as Parādesānubētta. Tradition has it that the two sisters (akka-tangi) who built the Isvara temple known as Akkatangiyam-gudāi used to play dice (ppalē) on this hill. A virakal lying in a field to the south-west of this hill, which contains the inscription Molakahuru 12, is interesting as the sculptures on it illustrate the meaning of the expression sfragale-potu (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 Kedā-siddha mahā. The adjacent village which is called Hāneya in the inscriptions may have derived its later name Siddapura from the above hamlet. The Asoka inscription at the hill called Emmatamangandgu near Siddapura and that on the rock known as Aksharaṇaḍē 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 Jāṭajgarāmēsvara and the Brahmagiri hills. At the beginning of the flight of steps leading to the top of the former, is a ruined Garēṣa 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 Garēṣa has only two hands which is considered to be a speciality. 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 Jāṭajgarāmēsvara, Bhōgēsvara, Sūrya
and Virabhadrā temples were visited and a few new inscriptions discovered: one near the main entrance, one on the Nagarpaḍe rock and five on the bells and gong of the Jatingarāmesvara 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 Jātāyu was killed by Rāvana. The pre-fix Jatinga in the name Jatingarāmesvara is a corruption of Jātāyu. There is also a temple dedicated to Jātāyu on an adjacent peak which is loftier and steeper than this.

18. On Bramagiri I examined the Trisankāśvara temple and the Mahāl. An inscription at the temple tells us that one Bichana, the minister of Banna who was the son of Bhōganripa (Last year’s Report, para 44), built the Hāneya (i.e., Siddapura) and the Nīdagal 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 Lingāyat 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 Eradakere, 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 Sivarātri 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 Chitradurg I visited Doddā Ulvarte, a village about seven miles from Taluk. It has a number of old stūpas, 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 Nāgas. The village appears to have been an important place in the 10th century. It is called Ulakarni in the old inscriptions and Ulavarty in those of the Vijayanagar period. A new inscription was discovered below the lamp-pillar in front of the Malārādeva temple. I returned to Bangalore on November 9.

20. In connection with the revised edition of the Sraṃvāl Belgola volume, I made a tour to Sraṃvāl Belgola on the 22nd of February 1909. On the way I inspected Mattigatta, Navile, Agrahara-Belguli, Nuggihalli and Jambhūrū. At Nuggihalli I examined the Somesvara, Sattēvā 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 Bageshvara temple at Koramangala. The friezes 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 Balchōja of Nandi and those on the north wall by Mallīmama. Altogether there are 52 such short inscriptions around the temple, and their period is about 1249 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 Trīkūṭaśāla, 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 dhenujaśrāmbha of the Narasimha temple and the other on a pillar at the entrance to the village.

21. At Sraṃvāl 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. A
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 Nagari caracters on that of the marble image in the Siddhanta-basti. The latter basti is so named because all the books bearing on the Jaina Siddhanta were formerly secured in a dark room of this basti; and it appears that at some remote time Dharaka, Jayadharatara and other rare philosophical works were carried away from here to Muddabidare. In the Mangayi-basti 8 new inscriptions were copied: 1 on the pedestal of S'anti-Jina, 1 on that of Vardhamana and 1 over the second inner entrance; and in the Bhandara-basti were discovered an inscription on a stone in the prakara 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 mutha on the images of Ananathamath, Gommatasa, Navadevatata, Garadhara, Paichaparameshthiti, Chatuirvinati, tirthakurara and Ananta. Two Kannada samadis granted to the mutha by Purnaya and Krishnaraja Odeyar III were also copied. It has to be mentioned here that no such Sanskrit samadis as the one printed as No. 141 appears to have been granted to the mutha by Krishnaraja Odeyar III. It is a fanciful paraphrase in Sanskrit of the above Kannada samadis, 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 mantapa of the pond, 1 on a boulder in Syed Sahib's backyard, 1 on the north slope of the rock known as Bolyre, 1 on a rock at the Halasinabadi entrance, 2 at Jakkitatte, 2 at Javarankatte, 4 on rocks near Chenmama's pond and 1 on a stone in Chikka Lijayy'a 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 Gommatasvara; 14 on the pedestals of the images in the chaityas around, 2 of which are in Nagari characters; 3 on the beams of the enclosure, of the 15th century, written in ink; and 1 on the floor in front of the colossus. In the mantapa 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 8 new inscriptions on the pillars. About 15 inscriptions are engraved in Gujarti characters in the passage leading to the courtyard. Impressions of these have been sent to Mr. D. R. Bhandarkar, W.A., Archaeological Superintendent, Poona, for favor of decipherment. Outside the enclosure was discovered a stone to the west of Brahmadeva mantapa 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 Aghanglobilugu. The rock to the west of Odegal-basti is full of inscriptions in Nagari 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 Gommatasvara for the revised edition of the volume. The illustration given in the first edition was from Appunu Pillay's copyright 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 circumstances.

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 Pārśvanātha-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 Sravan Belgola 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 pecked 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 ruled 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 pecked 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 mandapas on the hill, appear to have been unfortunately cut and converted into these pedestals.

An inscription of Chāmunda-rāya, similar to No. 78, was found on both sides of the entrance to Chāmunda-rāya-basti. At Tērīna-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 Iruve-Brahmadēva temple, two on the doorway and two on the rock in front; six near Kanchina-doqe; two near the Bhadrabahu cave and one Tamil inscription below No. 75. 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 Chāmunda-rāya's rock. Tradition has it that on Chāmunda-rāya'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, bales, 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 Sravan Belgola were Jīmanātha-pura, Jinnēnalli, Hālmati-gaṭa, Kabbāla, Kanṭrāyapaṇa and Sāṇchālī. At the first village 11 new inscriptions were found: five in Sāntinātha-basti, one near Aregal-basti, one on a tomb to the north-west of the village, one in Sivananjegadu's backyard, one on a rock to the south-west, and two in Kēlāguda's fields to the north and south-east. From an inscription on the pedestal of the god we learn that the Sāntinātha-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 Jinas, Yakkhas 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 svāmalaikāmala, 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 Jinnēnalli and Kabbāla: two were copied at Hālmati-gaṭa, three at Kanṭrāyapaṇa and four at Sāṇchālī.
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 Kārṇāṭaka-Śabdānusāsana 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 Svāmī to let me have a look at it. The manuscript contained the vritti only and not the learned commentary styled Manjarīmekaranda. Still, in the belief that it might be of some use in connection with the revised edition of the Kārṇāṭaka-Śabdānusāsana which I am carrying through the press, I borrowed it of the Svāmī. The only other manuscript that I had time to examine was Harīamāja by Jinasēn, a Jaina 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 in situ the numerous Tamil inscriptions of the Taluk, especially those at Doddā Malur, Chikkā 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, Kailāsēvara 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 mukharaṅga 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 masons 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 Kailāsēvara temples also apply more or less to the temples at Chikkā Malur, Kudalur and Malurpatna. Several new inscriptions were discovered in the Apramēya and Kailāsēvara 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 garbhagarāha 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 Chikkā Malur the Krishna, Kallēsvara and Arēśvara 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 Lakshminarayana, Nilakantheshvara, Sugriva, Virabhadra, Anjaneyar and Varadaraja temples at Channapatna and discovered a new inscription at the pond known as Anekaola.

29. On finishing my work in Malur, I left for Bévar and inspected on the way Bairapata, Dyavarhalli and Mankunda. At Bévar the Anjaneya and Arkeshvara 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 Tinnapada and Ramësvara hills near the village were next inspected. There is a large temple, dedicated to Vishnu, on the former hill. Two new inscriptions were found on the rock to the north of the temple. The two old Jaina inscriptions, Nos. 60 and 70 of Channapatna Taluk, are also engraved on the same rock, the characters being exactly similar to those of the early epitaphs at Sravan Belgola. The existence of these inscriptions here leads one to suppose that the place was once a Jaina settlement. No. 60 deserves to be protected from injury, being perhaps the oldest liturgical record in the Bangalore District. Of the villages in the neighbourhood, I inspected Muppasantradoddi, Ammalullidoddi, both bæchirëkk villages, Bairanikanhalli, Kelgere and Hårōballidoddi, 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 Beškere, Mārāṇkhallī, Tippur, Madanikanhalli and the Kūrunjīger hill. One new inscription was copied at each of the 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 Chelamama temple at 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 Rama and the ruined Mangalēsvara temples were examined and an old Kannada inscription was found in each. There were also discovered in the Rama temple 5 Tamil inscriptions of the Hoysala period. The Mangalēsvara temple had once a number of Tamil inscriptions on its basement 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 Honganur, Hodakehosali and Chakkere. At the first village the Gopālakrishna, Īsvara, Lakshmīdevi, Anjaneya 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 Mallāpata, 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 Varadaraja, Nārāyaṇa, Arkēvāra, Chandāvari and Durugāparamēsvari temples were examined and several new inscriptions in Kannada and Tamil discovered. The Nārāyan 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 kālīpitha 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 Arkēvāra and Chandāvari temples, and a Tamil fragmentary inscription in front of the Durugāparamēsvari temple. In a heap of stones lying near the Chāndāvari of the village were discovered three stones inscribed in Tamil letters, recording grants to a Kailāśēsvara temple at Kudalur which is no longer in existence. Two more Kannada inscriptions were also discovered in the
village: one near Huchchaviraiya's house and the other, a nadistikal, 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 Lakshmimaramasvami temple, 3 in the Trimunyanavarasvami temple and 1 in the Prasunnabenkataramana Swami temple; and 4 in Bangalore: 2 in Malakkavaram, 1 near the Race-Course and 1 near the Jakkara 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, Hoyasa, 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>1. Chincholi</td>
<td>Anwadi</td>
<td>Police Patil Basavantia Rao</td>
<td>5</td>
</tr>
<tr>
<td>(Nizam’s Dominions)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Bangalore</td>
<td></td>
<td>The Secretariat (photos)</td>
<td>3</td>
</tr>
<tr>
<td>3. Krishnajanapete</td>
<td>Santébathakalli</td>
<td>Patel Subba Pandit</td>
<td>3</td>
</tr>
<tr>
<td>4. Mulbagal</td>
<td></td>
<td>Sripatharaya-matha</td>
<td>1</td>
</tr>
<tr>
<td>5. Mysore</td>
<td></td>
<td>The Palace</td>
<td>3</td>
</tr>
<tr>
<td>6. Chamarajangar</td>
<td>Chamarajangar</td>
<td>Vivian Tirumamana Iyengar</td>
<td>3</td>
</tr>
</tbody>
</table>

33. Altogether the number of new inscriptions discovered during the year was 525, of which 370 were in the Hassan District, 112 in the Bangalore District, 15 in the Chitradurg District and 1 in the Kolar 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 Chitraldrug 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 submitted to Government as desired.

35. It is interesting to note that Padmaraja Pandit, the Jaina 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 Chandranatha on the upper floor of the Jaina temple in the Humta street near the Gogo gate, and is dated in 1541 A.D. It records that the image was caused to be made by one Sóvuna Náyaka, who was the servant of a minister of Krishna-Deva-Raya of Vijayanagar. Padmaraja Pandit has also brought a list, together with a few extracts from some, of the Jaina manuscripts found in the Jaina temple located in Set Manikchand Panachand's house in Bombay. One of these manuscripts, named Lókavádhyāga, is very valuable as it enables us to determine the period of the Pallava king Sínhavarma.

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 Sadasiva-Náyaka. A report on them was submitted to Government.

37. The manuscript of Sivananjagauda's Iñgadhí-purātātancharite, which was sent by the Mudrai 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 Karnātaka-Sābdānusāsana 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 had 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 Chitaldurg Districts and took photographs of many buildings and articles of archaeological interest. He also took a number of pencil sketches of the temples at Arakore, Haranahalli 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 Kādārāvāra temple at Halebid.

43. In November last His Highness the Maharaja was pleased to inspect the antiquities discovered at Chitaldurg. They were also inspected by Dr. Smeeth, Messrs. Maconochie, Wetherell, K. P. Puttasana Chetti, H. V. Nanjundaya, 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 Sērūyas, Mahārattas and the Nuggihalli and Ikkeri chiefs. Among the discoveries of the year, the old epitaphs 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 Bevur, Kudalur and Sravan Belgola. Among the copper plates, those of the Chalukya king Kirtivarman II are of some historical importance, while those of Nārusimha III and Chikku-Dēva-Bāya supply some items of interesting information.

46. 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 epitaphs 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 epitaphs now discovered give, like the printed ones, the names of some Jain gurus who expired by the rite of sallēkkhana, 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 epitaph, 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 anushṭānas in five lines. The letters at the beginning of the first two lines are worn out.
PLATE I.

EPITAPH OF ARISHTANEMI.

S'rramna Belgola.

..............kshigán potiáb ácháryya...srúman śishyánéka-parigrahah
........lásasya nirváña...jani chalačála-viséchhasya ghmír dévi cha Kampitá ||
dípor ddhúpaí cha gundháis cha sákard ádhir ádhir tatra Dipayaka-
rajö'pí sákshí samihitödbhávast ||
paritëyöga ganam sarvān cha tátur-vvarña-viséshitará hárádi śārña cha
Katavaprapa-giráva híja
ácháryö'rishíhanémśah śukla-dhyánóru-várnem samáruhya gatas siddhám
Siddhá-Vidyádhara-cchitaḥ ||

PLATE II.

Ainuli Plates of Késtivarma II. 740 A. D.

(Fourth plate.)

(IV. a) 1. nánavé śaral-amala-sádharma-viśāda-yaś-ráśmayam jaya-stambham a-
tishthipad Vikramádiyā-satyárasaya-ñri-prithuvi-vallabha-mahá-rájñáhi-
rája-
2. paramévara-bháttárakaśaya priya-súmer bályé suśikshita-śastra-sástraś
3. shañdyarga-nigrahā-para sva-gu a-kalépánandita-hridayéna pitā śamrór-
4. pita-yavvarāya jáh prakrh-ñmitrásya Pallavasya samílohmáhaná-
5. ya kirta-mátir ati-tvarayar Tundáśa-vishayaṃ prápyábhimukhága-
6. tán Nandipóta-varmábhidhánaṃ Pallavaṃ samántato vírbhúya bhagna-
7. sáktim kri-
8. tvá prabhúta-mattá-matágeja-mañíkya-suvarna- kóṭir ádáya pičré
9. samarpitaván évam ittham kramañá samarpita-sárvabhadáma-pdalah
10. pámarágyavanata-samasta-sámanda-makotá-máññ-rajñá-punjá-piñ-

(IV. b) 11. jariya-charana-sarasirah Kirtti-varmam-satyárasaya-ñri-prithuvi-vallabha-
mahárajá-
12. dhírája-paramévara-bháttárakas sarván évam ájñapayati viditam astu
13. ka-saptaty-uttara-sat-chhatéschu Saka-varshéshv atitéšu pravardha-
14. mána-vijaya-rájya-s añjvatsa-
15. ré chaturtthá varttamáné Bhain马拉thi-nadi-pachimé thré Nelavodjíge-
náma-gráman adhi-
16. vasati vijaya-skándháváre A'shádha-sudhábrámáyám śri-Sendiraka-kula-
17. tilaká-
18. yamána-śri-Nágäsakti-vijúpapanayá A'gośtya-sagótáraya Bálś-arma-
19. tarp pauráraya Ájja-sarmámañáh putráraya Bhava-sarmámañé Ká yapo-
gótáraya Mā-
20. da-sváminah pauráraya Sóma-sváminah putráraya Subba-svámini cha
21. Karivodra-vi-
22. shaya-Túmbu-varavya-párvvata-teté Vári-Voletúmbu-náma-grámayó
23. mmodhyé Kárvandr-
24. r-náma-gráma Bhava-sarmámañé dvau bhágau Subba-sváminé éka-
bhágam kri-
PLATE III:
OLD INSCRIPTIONS AT S'RAVANA BELGOLA (1-5) AND AT KUDALUR (6.)

1
śṛt-Pushpanandi-nisidhigo

2
Baladēvāchāryyara pāṭīgamana

3
Śṛidharan

4
śṛ kavi-Ratna

5
śṛ-Chāmunḍa-Rājam mādisidam

6
Śṛīyammanḥ toreyā tadiya tōṇṭado-
1 tamma bhāgamamḥ dvārge koṭṭar
Ayyappa Rāṇūpada pakkada tōṇṭamaṃ
kondu toreyā tadiya tamma bhāgada
tōṇṭamaṃ Mūḍama-basadige koṭṭar
Rānapāk-arasar āle kondu koṭṭar
It appears to begin with a statement, like Sravan Belgola No. 1, that an 
\( \text{dāhārya} \) no doubt the same mentioned further on, came to the south with a large number of 
disciples; and then proceeds to say that an 
\( \text{dāhārya} \) named Arishtanemi attained 
\( \text{ nirvāṇa} \) on the Katavupa hill and that even king Dīṇḍika was there as a witness 
\( \text{ (lotra Dīṇḍikā-rajōpi śākshi suvasthō bhūrat). A lady named} \) Kampiśa, probably 
queen of Dīṇḍika, is also mentioned as doing honor to the 
\( \text{dāhārya}. \) 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 Dīṇḍika be? In the 
Tamil chronicle 
\( \text{Konguśārajākka} \) a Chēra king Dīṇḍikāra or Dīṅḍikāra is mentioned 
\( \text{ (Indian Antiquity, I. 368)} \) as having succeeded Madhava III 
\( \text{ (Sewell’s Antiquities, II 190-1). His period according to the chronicle would be the early part of the 5th} \) 
century. Can he be the Dīṇḍika 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 
Udayēndrā ram plates of Prithivipati II (South Indian Incriptions, II. 381), 
Irīgā, one of the sons of a king Dīṇḍi (Dīṇḍikāra) is said to have been 
saved (verse 16) by Prithivipati I from the Rāshtrakūta king Amōghavasiria I. 
The period of this Dīṇḍi would be about 800 A.D. We may perhaps provisionally 
identify the Dīṇḍika of the epitaph with this Dīṇḍi, though it is open to doubt 
whether the period of the latter is not for paleographical reasons too modern for 
the inscription and whether Dīṇḍi was a king at all as interpreted by Dr. Hultzsch, 
seeing that it is very uncommon to use a Tamil word (such as dō, i.e., king) right in 
the middle of a Sanskrit compound, while the Dīṇḍika of the epitaph appears to 
have been a well-known contemporary king.

46. The following are some of the names found in the other epitaphs copied 
during the year:—Sarvañjana-bhūja-raka of Vēgārī; Gunādēvasūri, who did penance 
for 12 years; Māṣṭa; Sārīṇamati and Basudēva; Vriśibhanandi’s disciple (name 
not given); Mahādevamuni; Baḷadvēchārya; Padmanandi; Pushpa-nandi; Viśākha-
bhūta of Koḷavēla saṃgha; Indrānandavēchārya; Rājñimatt-ganti; Pushpāsena-
chārya of Nāvilir saṃgha; Sīrīdevāchārya; Mēghamanandi-muni of Nāvilir saṃgha; 
Pātramuni-muni; and Gounatmi-avve of Nāvilir saṃgha. Of these names, Baḷadēva 
also occurs in Sravan Belgola Nos. 7 and 15. If any of the above gurus and muns can 
be correctly identified, the period of these epitaphs can be approximately settled. 
In one of these, a guru of Koḷavēla 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 Pālavāchāri. It is worthy of notice that in one of the 
etiaphs (Plate III, No. 2), the Prākrit form 
\( \text{parvāyogamana} \) for 
\( \text{parvāyogamana}, i.e., death, is used along with a Kannada genitive—Baḷadvēchārya.} \)

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 Sridhara (No. 3), Saḥadēva-māṇī, Viṭharā, Srid-
Akaḷēka-pandaṭa, Srid-kavi-Ratna (No. 4), Srid-Chāvuṇḍiyāya, and Mālava-Āudava. 
Of these, it is improbable that Akaḷēka-pandaṭa is the celebrated Jaina guru of 
the 8th century, who is said to have vanished the Buddhists at Kāśē; Kavi-
Ratna, the well-known Kannada poet who received the title Karīkākara-varti 
from the Chāluṅkya king Taila III and wrote the Ajiṭhapurāṇa in 993 A.D.; and Chāvu-
ṇḍiyāya, the renowned general Chāmuṇḍaraṭya who in about 980 A.D. set up the 
colossus on the larger hill and built a basti known as the Chāmuṇḍaraṭya-basti on 
the smaller hill.

**The Chāluṅkya**

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 Chāluṅkya family. The most important of these records is the copper plate 
inscription of Kiritvarma II (Plate II).

**Kiritvarma II.**

49. The plates of Kiritvarma II referred to above are five in number, each meas-
uring 6\( \frac{1}{4} \) by 4\( \frac{1}{2} \), 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 \( \frac{1}{4} \) in diameter and \( \frac{3}{4} \) thick and has its ends secured in the base of an elliptical seal measuring \( \frac{1}{4} \) by \( \frac{1}{4} \). As the seal is worn out, the boar on it is not quite visible. The plates are in a good state of preservation, the characters being Haṅ-Kammudī. They were in the possession of Patel Basavanta Rao of Aimilī, a village in the Chincholi Taluk of the Gulbarga District in the Nizam's Dominions, and were brought to me for inspection by Chincholi Venkannachar, 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 benedictive 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 Kendor plates (Kolar 63, and Epit. Ind. IX. 200) of the same king. But instead of the passage beginning with svakula-nairinah and ending with bhaguvakṣaksitā kriyata (Vakkaleri grant, lines 54-56) which occurs in both the above grants in describing Kirtivarma's exploits, we have the one beginning with prakṛtya-anirāsaqa and ending with Pallavam (Ibid., lines 58-60) which occurs in them in describing the conquests of his father Vikramatīta II repeated with the addition of suṣmantatkaḥ bhūtaḥ (also found in the Kendor plates) bhaguvakṣaksitā kriyata. Another important variation consists in the use of samarpita for prāpta before sārabhadwasa-padaḥ (Ibid., line 58). These plates are the earliest in point of time, being dated in the 3rd 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 samarpita has to be construed with piṭrā that goes before; and this leads us to infer that it was Kirtivarma who procured the position of a universal sovereign for his father by inflicting a severe defeat on the Pallava king Nandipōṭavarman, who had probably prepared himself for a second battle with his father. The word itihas used in the present grant before kriyāvaraṇa shows that, namely, the defeat of Nandipōṭavarman, 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 Asāḍha, in Saka 671 expired, in the fourth year of his reign, when his victorious camp was at Nelavedige on the western bank of the river Bhaimarathū, Kirtivarma II, at the request of Nāgašakti, an ornament of the Śendra five race, granted to Bhavaśarma of the Āgastya-gōтра, son of Ajjaśarma and grandson of Bāḥśarma, and to Sabbasvāmi of the Kāhya-gōtra, son of Sūmasvāmi and grandson of Mālasvāmi, the village named Kāravandar, situated between the villages Vāri and Voleśūmbu on the eastern bank of Tūmbuvarava in the Karivode-vishaya, in the proportion of two parts to Bhavaśarma and one part to Sabbasvāmi. An additional grant of 300 niśraṃstas of land was also made to Bhavaśarma in Vaniyapalalu, situated to the north of the boundary. . . . . . of the village named Arupunama and to the west of the cascade or pool named Arkavallar, in the south-east of the village named Karivode. The grant was written by the Mahāśaṃkhanigrahanā Dhanaḥśayā-Punyavallabha, the same person who wrote the later Kendor and Vakkaleri charters.

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

Rapaśākarasa.

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 Rama temple at Kudalur, may belong to a minor branch of this dynasty. That this stone does not belong to the Rama 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 Rapaśākarasa, portions of their gardens, situated on the bank of some river, to the Eastern bhāndī (or Jaina temple). It is not known who this Rapaśākarasa was. Rapaśākarasa, Rapaśākapīramma and Rapaśākarasa were the titles of some of the early Chalukya kings, but not Rapaśākarasa. There is, however, a Rupaśākara-Ganuḍa
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 chaughalaksahavanachakravarti. 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 Bevur, Channapatna Taluk. It is in old characters with the figure of a bear, the Chalukya crest, sculptured at the top. Its contents are merely the imprecatory verse svadattam, etc., with the name Bhuvanasakti-bhaje at the end. The latter may have been either the donor or the donee, and perhaps a member of the Kalidumka sect.

Vikramaditya VI.

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

The Ganagas.

56. About half a dozen inscriptions copied during the year are assignable to the Gangas, 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.

Rākhamalla II.

57. An inscription on a stūrakal at Kabbīlu near Sravan Belgola appears to be the earliest of the Gangas records. It tells us that in the 15th year of the coronation of Satyavākya Permanandi, one Bīḍichayta, son of Māltiyara-Bāvīya, fought and fell during a cattle raid. The king mentioned is probably Satyavākya Rākhamalla Permanandi II who began to rule in 870 A.D., and the date of the record would be 884 A.D. The sculptures on this stūrakal 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 889 A.D., engraved on the middle sluice of the tank at Bevur, Channapatna Taluk. It informs us that the sluice was caused to be built by Śīleyalle's daughter Divabbe 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, Manaléra, who is mentioned as Būtanga's servant and anabkīra in Mandyā 41, of 950 A.D., was of the Sagara lineage. Divabbe's inscription bears testimony to the antiquity of the tank at Bevur.

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 Narasinga is mentioned, as also a great minister (no name given) of Ereganga. The son-in-law of this great minister was Nāgarvāra, whose son Rāmādēva, described as an equal of Vatsarāja and Bhogadatta in renown and valour, expired by the rite of sullēkhanā. 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 Gattavādi plates (Epi. Or. X11) in 904 A.D. The minister Narasinga may be his son. The names of both Ereganga and Narasinga are found in the list of Ganga kings given in the Śūdi 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., Chāmunda-Bhāya'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 Bidigōja with the honorific prefix srimat; but the meaning of the rest of the epigraph is not quite clear. The second is in praise of a man called
Gundachakra-Jattuga. 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 (bāṣaṇā banta). 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 epigraph of Mārasimha on the smaller hill at Sravan Belgola, records the visit to the place of a servant of Nalambakāntaka, 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 Cheḷanāmasa 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-Vikramādiya. Another, on a stone built up side down into the well of the ruined Mangelēsvara temple at Kudalur, records a grant of land by one Iragayya. A third, on a stone brought from some other place and built into the wall of the ruined Arkēsvara temple at Mahurpatna, which seems to be a Jaina epigraph, appears to say that some one died meditating on the feet of Jineśvara. On the right side of the stone the name Chāgyāvābharasi 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, Channapatna Taluk, records that the sluice was caused to be built by Parapalamalla, the nāyīkavardā of Beḍuvagāre. The person who wrote the record was Bhimnakara, the senabhirā of Bevur.

Rāchamalla III.

63. A short inscription on the rock near the epigraph of Rāmādeva (para 59) on the smaller hill at Sravan Belgola, records the visit to the place of one Subaṅkayya, who was the ? jangiga-senabhirā of Srinad-Rāchamalla-Dēva. This Rāchamalla is probably identical with Satyavākya Rāchamalla III. The date of the record may be about 980 A.D.

64. Two short inscriptions (Plate III, No. 5) on both sides of the entrance to the Chāmudurāya-basti on the smaller hill at Sravan Belgola, tell us that the temple was caused to be built by Chāmunda-Rāya. The characters are similar to those of the identical inscription, Sravan Belgola 76, engraved to the right of Gomata on the larger hill. Chamunda-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 Chāmudurāya-purāṇa, an account mostly in prose of the 24 Tirthankaras, 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 Chāmudurāya-basti, resulted in the discovery of the name of Chāmunda-Raya’s son. His name, Jinadeva, 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—Jinagribhamāṃ and Jinabharanamam—to the verb mādibālantum 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 935 A.D. Unfortunately, on the right hand portion of the stone is broken. The inscription tells us that with the permission of Maṇḍeḷa a grant was made by Pargade Śaṅkayya and others for the repair of the tank. A subordinate of Maṇḍeḷa, whose name is gone, is mentioned with a string of titles and epithets. He was of the Sagara lineage and of the Kamalaja (Brahma)-gūtra. The fire (aṇgula) was his banner and Bhagavati his crest. Among his titles may be mentioned vira-Bhagiratha, achatita-Sagara, dvāravatīrṇa, śrīca-tadgaya, pati-mitraka-gandha and sarvam-Mākēśvara. The record was written by Jayadeva, and Maṇḍeḷa himself had the stone set up. This Maṇḍeḷa is no doubt identical with the one mentioned in the Atakur inscription (Mandyā 41) and in Mandyā 45. From the similarity of Maṇḍeḷa’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 Bempur.
The Cholas.

67. A number of inscriptions of the Chola period was copied at Dodda Malur, Kudalur, Malurpatna and Jinaathapura 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.

Vijayanālaya.

68. A fragmentary inscription on one of the western steps of the pond at Kudalur mentions the Chola king Vijayanālaya. It consists of only one line without either beginning or end, and seems to tell us as far as it goes that Vijayanālaya had long arms and sword worthy of? Pattanippāra-nādan and resided at the city of Kōṭal. 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. Vijayanālaya was the grandfather of Parantaka I, who came to the throne in 907 A.D. If the fragment is really of Vijayanālaya's time, its period would be about 970 A.D. It would thus be the earliest Chola inscription in the Province, the earliest hitherto known being Mulbagal 208, of 935, dated in the 29th year of the reign of Parantaka I.

Rājarāja I.

69. Two records of this king were copied on the south base of the Nārāyanā temple at Malurpatna, Chamarapattu 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 Jayangōnda-Sōla-Vināngar-Ālvār after Rājarāja I, one of whose titles was Jayangōnda-Sōla, was set up. After the usual historical introduction, in which the king's conquests of Vengai-nādu, Gangāpādi, Nūlambapādi, Tadigaivali, Kodamalai-nādu, Kollam, Kalingam, Ilamandalam and the Iraṭṭapādi Seven-and-a-half lakh country are mentioned, the epigraph proceeds to say that in the 23rd year of the reign of Sṛt-Kōv-Īrājāraja-kēśaripānmar ātvā Sṛt-Rājarāja-Dēvar, Ayapallilēti and other citizens of Nīgarīlī-Sōlapuram, which was a portion of Manālur in Kīlalai-nādu of Gangāpādi, pledged themselves to supply certain quantities of rice, oil, vegetables, curds, ghee, etc., for the god of their city, Jayangōnda-Sōla-Vināngar-Ālvār. 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...chaturvēdīmāgalam, 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 Manālur.

Rājendra-Chōta I.

70. Several inscriptions of this reign were copied at Malurpatna and Dodda 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 15th year, which is engraved on the south base of the Apramēya temple at Dodda Malur, is pretty complete. The historical introduction gives a long list of the king's conquests, the places said to have been conquered being Īdaiturai-nādu, Vanavasi, Kollippakkai, Manpakkadakkam, Ilamandalam, Iraṭṭapādi Seven-and-a-half lakh country, Sakkaragotam, Madurai-mandalam, Nāmaikōpa, Panjappalli, Māsuni-dēsām, Ottavishayām, Kōsalai-nādu, Tandabutti, Dukkaṇa-Lādam, Vangāla-dēsām, Uttīrā-Lādam, Gangala, Sṛt-Vijaiyaṃ, Pannai, Malaiyūr, Māyuridīngam, Hangēsām, Mā-pappālā, Mēvilipangam, Valaippandōrū, Takkōla, Mādamalingam, Nilamuri-dēsām, Mā-Nākka-vāram and Kūdāram. Then the record proceeds to say that in the 15th year (1024 A.D.) of the reign of Kō-Parakśaripānmar ātvār Sṛt-Rājendra-Sōla-Dēvar, the members of the great assembly of Periya Malavār ātvār Rājendrasimha-chaturvēdīmāgalam made a grant for the god Aprirnēya-Vināngar-Ālvār. Another inscription at the same place, dated in the 18th year (1029 A.D.), is important as it refers to a Gangā war (Gangan kalabhatil) 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 Kailasasvara temple at Doddah Malur. After the usual historical introduction, the epigraph records the grant of 130 koli of land by Devananga, the wife of the Brahman Aiyanan Nakkappar in Valliapakkam, of the Harina-govra, to provide for offerings of rice and perpetual lamps for the god. The grant was written by Mummiyuru Kamala-sakkara-sahibryan, the same person that wrote Channapatna Nos. 88 and 89c. A fragmentary inscription on two stones lying to the north of the Narayan 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 Chokodai at Malurpatna, which may also belong to this reign, record gifts of twilight lamps to the temple of Kailasam Udaiya-Mahadevar at Kudalur atos Rajaraja-chaturvedimangalaram. No such temple now exists at Kudalur. A number of fragments copied at the Apramya temple at Doddah 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 garbha-griha, records a grant to the Apramya temple, but to a Siva temple called Rajaendrasimhesvara, which is no longer in existence. A much worn out Kannada inscription on the outer doorway of the Santesvara temple at Jainathapura near Sravan Belgola, which appears to be an epitaph, mentions a Chola-Fernand and a Ganga camp. The reference is probably to a battle that took place between the Cholas and the Gangas.

Chola-Ganga.

72. An inscription on the west outer wall of the garbha-griha of the Kailasasvara temple at Doddah Malur, records a grant to the temple, during the rule of Udaiyur Sri-Solai-Ganga-Dvarar, by the members of the great assembly of Rajaendrasimha-chaturvedimangalam in Kiilatani-nadu. 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 Rajaendrasimha-Varam-udaiyaar, which is stated to be in their village. The Chola-Ganga mentioned here as the ruler is apparently the eldest son of Kulottunga I. He was perhaps the Chola vicerey in Mysore before he was appointed as the ruler of Vengi in 1054 A. D. There was also among the Karnataka Gangas a Chola-Ganga who was anointed king of Trikalinga in 1073 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 Hoyasalas.

73. There are numerous records of the Hoyasala period beginning in the reign of Vishnuvardhana and ending in the reign of Ballala III, covering a period of nearly 200 years from 1117 to 1318 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 Térina-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 (rāja-brāhmi-dhī) named Pousa-sa-ṣṭī and Nemi-ṣṭī, who were the abodes of Jina-dharma, at the court of king Pousa; that their mothers, Māchikabe and Sāntikabe, who were devoted Jainas, caused a Jaina temple and a mandara to be built, took dīkṣa from Bhāmukti-muni and became famous in the Madangada and Dēśiga-gaṇa; 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 Térina-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 Jainathapura near Sravan Belgola. It is mostly worn out. From it we learn that the king's senor dāsana-govra, vamai-dvīka-pratapagangapaya, made Jainathapura 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 Drōhagaratų. Perhaps the mark of an arrow was made for his signature, though no such mark is now visible. The
information that Gangarāja brought Jimanāthapura 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 Bevur tank and the other in Kannada on a rock in Syed Sahib's backyard at Sravan Belagola, 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 Brahmādēva maṇḍapa on the larger hill at Sravan Belgola and the other on a stone at Sānchali near the same village. Both of them are similar to Sravan Belgola No. 96 in their description of Gangarāja's greatness and his victory over the Chola feudatories. But the inscription at Sānchali, 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 Gommata but also of Pārvatādevī and Kukkutādevī. In giving the boundaries of Gōvindavādī the villages Arruhaṇhalli, Bokkā and Chalāy are named. Consequently the village has to be sought for somewhere in the neighbourhood of Sravan Belgola and not in Chamrajapar 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 Sūbhachandra-siddhāntī-dēvā, guru of Gangarāja, in the presence of the pāparasādāri Malli-setṭi, Gangāndāraya-setṭi and others. The engraver was Gangāchārī, an ornament of titled sculptors.

75. Here may be mentioned an important correction made in Sravan Belgola No. 66. It was supposed on the strength of this inscription that Gangarāja's son had two names: Ēchana and Boppa. This supposition was based on an incorrect reading of the second half of the 2nd verse. The correct reading, however, is Boppaṇaparā-nāṇḍaka-chaitiyālaya. This alters the meaning altogether. Traitékya-rajānāma in the first verse is not to be taken as a mere epitaph; it was the name given to the temple by Ēchana. 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., Boppaṇa-chaitiyālaya. Now we have to consider who this Ēchana 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 (agra-dānaya) of Gangarāja, thus giving room for the legitimate inference that the latter had at least another son. I consider that the Ēchana of the present inscription is that other son, and that he built Boppaṇa-chaitiyālaya in memory of his elder brother Boppaṇa.

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 Akhaṇḍa-būdhi on the larger hill at Sravan Belgola, record that the images were set up by Bharatēśvara-dāndanāyaka, a lay disciple of Gāndāvimukta-saiddhānta-dēvā of the Māla-sangha, Dēśiya-gana and Pustaka-gachchha. This fact is also mentioned in Sravan Belgola No. 115. As Gāndāvimukta was the guru of Sūbhachandra 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 maṇḍapa in front of Gommata, tells us that to Arasāditya (or king Āditya) and Āchāmbike were born three sons, namely, Pamarāja, Hari-dēvā and the chief of ministers Baladēvana, who were ornaments of the Kumāraka-kula, uncles of Machirāja 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-dāndanāyaka praised at length; but he is quite different from the Baladēva of the present inscription as his parents were Nāgavarma and Chandikabbbe. The date of the record may be about 1120 A. D.

77. Two inscriptions near Jakki katte, Sravan Belgola, say that Jakkavave, who was the elder brother's wife's of dāndanāyaka Gangarāja, mother of dāndanāyaka Boppadēva and a lay disciple of Sūbhachandra-siddhānta-dēvā of the Māla-sangha, Dēśiya-gana and Pustaka-gachchha, having observed the vow called mākshti-thāka, set up some god. She is also stated to have built the tank which is even now known as Jakki katte after her. There is also an inscription in a ruined temple at Sānchali near Sravan Belgola, which records that the same lady, here called Jakki
yavve-daṇḍanāyakita, built that temple and set up a god which, from an inscription on the pedestal of a broken image there, we learn, was Vrishabhavasāmi. Jakkiyavve is also mentioned in Srawan Belgola 43 as Gangarāja’s elder brother’s wife. In Srawan Belgola 144 and Channarayapatna 218, an elder brother of Gangarāja, Bamma-chamāṇē, is mentioned with his wife Bāganabbe and son Ēcha-daṇḍanāṭhā. 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 daṇḍanāyakita (elder brother) used in Srawan Belgola 144 in speaking of Bamma presupposes the existence of at least another elder brother of Gangarāja. From the epithet daṇḍanāyakita applied to Jakkiyavve in the Śāhēhali inscription, we may conclude that this elder brother of Gangarāja was also a daṇḍanāyaka. 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 Srawan Belgola. One of them, dated about 1160, is engraved near the left foot of Gommata. It is similar to Srawan Belgola 80 in its contents and tells us that the great minister, senior bhagavāri, Humānnayya received the village Sāvanēru from Bīṣṭā-Dēva’s son Pratāpā-Nārasimha-Dēva and granted it to Gommata. Two Tamils inscriptions in the Rama temple at Kudalur, dated 1162, record that during the rule of the earth of the possessor of all titles, mahānārāsāmēsva, Trībhuvanamalla, capturer of Talaiṅkāḷu, Kongu Nangil Koyyūrūr Uchchārīn Panangal Vana-vaśi Vejjikirūmaṇ and the Palaśīgaṇ 12,000, Bujabala-Vira-Ganga S’rī-Nāṅsinga-Poyāḷa-Dēva—the Śīkarana-Pergadi Manmangalam—udaiyāṇa Tonti-Āśvya aliaś S’rivaśhiva-Dēva—granted the temple of Sārākgarīna-pāpumal at Kudalur aliaś Rāgārāja-chselaturvādimangalam in Kēlai-nāṇḍu of Rājendr-S’ōla-vaḷanāṇḍu in Mudigōṇḍa-S’ōla-manḍal, certain lands in the village of Mūnukkangiri. The grant was engraved both on copper and stone. Among the names of some of the inhabitants of the village, Aḷāgīmānaṇaḷaṇa and Aḷāvandāḷaṇa occur. The first is the name of the āṭṭa-ekvragha or copper image taken out in processions in the temple of Rānagāṇṭhā at Śriṅgum and the second, of a great S’rиваśshiva teacher of the 10th century. Three inscriptions in the temple of Tṛihkēvēśa at Gorur, which are dated in 1166 and are similar in contents, say that during the rule of Bhūjāḷa Vira-Ganga Nārasimha-Dēva, Sūrīgīya-Vijayēdyita-Heggaḍṇa set up the god Tṛihkuṭalinga in Gorvura aliaś S’arānudriyapura, and that the mahāyana of the place made a grant of Māvakera to the temple. Gorur appears to have had also another name Vijayēdyityapura after Vijayēdyita-Heggaḍṇa.

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-seṭṭi, Balleya-daṇḍanāyaka, Ramī-seṭṭi and Bidiyanama-seṭṭi, lay disciples of Nāyakriti-siddhānta-chakravarti of the Mūla-sangha, Dēśiya-gaṇa, Pustaka-gaṅkeśha and Kopaṇakundānava; Anki-seṭṭi, Bhāṇudēva-heggaḍṇa and Mahādēva-seṭṭi of Kalale, lay disciples of Bālachandra-dēva, who was a disciple of the above Nāyakriti. Basavi-seṭṭi is also mentioned in Srawan 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 Malur bridge, records a grant of land to the temple of Gōpināṭha by the mahāyana of Sūrīya Malavur aliaś Rājendrasimha-chselaturvedimangalam. Sūrīya is the Tamil equivalent of the Kannada word Chikka; and Gōpināṭha is another name of the god Krishṇa in the temple at Chikka Malur.

Ballāṭā. 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 Akkan-basti records that Aṭṭāmāḥ, a lay disciple of Bālachandra-muni, who was the chief disciple of Naya-
khiśi-siddhānta-chakravarti, and the wife of the minister Chandramauli, had the temple built. This fact is also mentioned in greater detail in Sravan Belgola 124. An inscription at Rāmānallih, Arkalgud Taluk, dated in 1213 A.D., informs us that one Rāmaiya, the Śrikapura-hegade of Kōṅga-nādu, having built a town named Rāma-pura and also a tank named Rāma-samadā, set up the god Rāma-nāthā and made a grant of land for the god. During the Hōysala period the Arkalgud Taluk and the adjacent parts were known as Kōṅga-nādu. Two inscriptions in the ruined Jain temple at Arisikere tell us that the temple was known as Śahasrakṛta-Jīnālaya, and that Sāgaranandi-brāti caused it to be built by Rēchī-dāna-jēśa. Sāgaranandi was a disciple of Śubhachandra-trāvīdya, who was a disciple of Māghanandi-siddhānta-dēva of Kollāpura. The building of the above temple is mentioned in Arisikere 77, of 1220. From it we learn that Rācharasā had been the minister of the Kāla-churi as and that he subsequently placed himself under the protection of Ballāla II. An account of him is given in Shikarpur 197 and other inscriptions. He had the distinctive title Vaisakabilahāndhava. An inscription on the pedestal of the image in the Śāntīvara temple at Jinaṭārphericura near Sravan Belgola, says that he set up the god and gave over the charge of the temple to Sāgaranandi, the same guru that is mentioned above. Another inscription at the same village, dated 1213 A.D., is engraved on a Jain tomb. The latter is generally called a samādi-mātakṣa, but the word used in the inscription to denote it is sīlākēṭa. It is in the form of a small mātakṣa with a tower, but walled up with stone slabs on all sides without any opening. The epitaph begins with a verse in praise of Nīmichandrapandita-dēva of Bēlākamba, who is styled māhāmāndalakāḷābhīya and rājaguru, and then proceeds to extol the merits of his disciple Bālachandra-dēva’s son without giving his name. He expired by the rite of samāsana, and this sīlākēṭa was built to his memory on the spot where his body was burnt. The epitaph concludes with the statement that a woman named Kalābbe, perhaps his wife, attained svarga through meditation. Two inscriptions on the rock near the outer entrance on the larger hill, one of which consists of a fine kōṇa verse, are rather curious as their object is merely to praise the sound of a certain Jinnāvarma’s kānchhāri. 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. Jinnāvarma, who is said to be a fūgi, was, we are told, a lay disciple of Māṇḍiyā-dēva of Kōlipāka. Kānchhāri is perhaps a musical instrument. According to Kittel, it is a bird 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:— Tiruvirunda-perumāl, Rāmānja-dāsara, Varandaram-perumāl, Poonambaḷakāttār Vayiranmā, Tiruchkētram-balam-udaiyān and Pemmān Māpiyār. An inscription in the Rāma temple at Kudalur records a money grant of three kōcchēṇpōnum (i.e., gadāyāna) by one Pērāyi-ram-udaiyān for a perpetual lamp.

Nārasimha II.

82. A worn out inscription on a vīnkal near Devikere at Hassan, of about 1230 A.D., mentions Pratāpa-chakravarti Hoysala Nārasimha and the army of Wēnde. Sōṇēs varā.

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 Arunadiyam-udaiyānār of the temple by Nāppattināmāya-koṭhēnāpāti and Virudakandaiyar Pānar of the Nāppattināmāya-tenkēkavanam (7 pandal) in the temple of Śri-Kaliṣamudāyā at Kudalur cēṭe Rājamā-koṭhēravēṇānagalam in Kētalai-nādu of Rājendrā-Sōla-valanaṇadu in Madgordha-Sōla-mangalam. From this and other Tamil inscriptions we learn that Malār in Malurpatna is a corruption of Manāḷr and that it has no connection with Malār in Doddā Malur and Chikka Malur which is a corruption of the Tamil Malāvēr. Another inscription at the Kudalur pond also refers to a grant by the same Nāppattināmāya-koṭhēnāpāti and his daughter. A second inscription at the same place records a grant by Mādi-gavundan and Pammā-gavundan. Another one on a stone in a coconut garden near the Malār bridge at Chikka Malur mentions a grant by Malalī-udaiyār, son of Viravāla-dānaṇāyaka.

84. Among the other inscriptions of the same reign, an inscription on the beams of the Chennakēsava temple at Haranahalli, Arisikere Taluk, which is dated 1244 A.D.
says that in the presence of Heggade Peddanna, a subordinate of the great minister Someya-damayaka, an agreement was entered into by the pujaris 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 Hiriyala Somanathapura. On the outer walls of the Narasimha temple at Nuggihalli, Channarapattana 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 Channarapattana 288 that it was built in 1249 A.D. during the reign of Somévara. The images on the south wall were made by Baichôja of Nandi, and those on the north wall by Malitamma. Baichôja gives us here and there some of his titles while Malitamma 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 Malitamma is engraved in 16 places. The following is a list of the names of the images on the walls: — Brahma, Narayana, Kama, Rati, Madhava, Adimurti-dévau, Góvinda, Narasimha, Vishnu, Alála-perumál, Madhusudana, Trivikrama, Bal, Vámanu, Sükra, Siridharma, Hirakhidéla, Padmanábuha, Sirya, Dánodara, Sankarshana, Devendra, Garuda, Váandéva, Lakshmi, Bhûmi, Sarasvati, Yoganárayana, Hayagriva, Pradyumna, Aniruddha, Purushottama, Durgi, Adhokshajà, Achiyutã, Hari, Janardana and Upeóndra.

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 Habhale, Arkalgud Taluk, for the payment, by the pilgrims from all parts of India residing in Benares, of the tax levied on them by the Purushkas, and for certain services in the temple of the god Visvêvara. 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 Marhatta provinces, but also to those from such distant places as Gujarât, Bengal and Tibet. 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 402 saraka. The annual income of the village which was granted is stated to be 645 saraka, of which 402 saraka 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 chaitya also for the feeding of pilgrims.

86. Among the other inscriptions, a virakal near the Prapatárthihêrêvara temple at Basavapattana, Arkalgud Taluk, which is dated in 1281 A.D., tells us that in the war between Narasimha III and Ramanâtha one Lâlâ-Mâchêya-nâyaka fell and that the stone was set up for his spiritual merit by his younger brother Hettâyya. The war between Narasimha III and his brother Ramanâtha is also mentioned in Belur 187, of 1280. Another virakal at the same place, dated 1286 A.D., records the death of one Ekkaítâ Râmeya-nâyaka 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 Hettâyya, the same person who set up the other stone. An inscription on the northern sluice of the tank at Bevr, Channapatna Taluk, dated in 1274 A.D., says that during the reign of Narasimha III the sluice was built by Danavana Dækrya’s son Massnâya-nâyaka, a servant of the king. The following titles are applied to him: — Kelâbhîridâya, jagadôbabagandâya, sitâraqagandâya, nêkemdrêhara gotâ, and “the worshipper of the lotus feet of Viragaô Râmanâtha.” Another inscription in the Gopalukrishna temple at Honganur, Channapatna Taluk, which appears to be dated 1295 A.D., records that when Pratápâchakravarti Housâla Virâ-Narasimha-Dêva was in the residence of Honganur in Kejalu-nâdu, ruling the kingdom in peace and wisdom, he made a grant of land to Somanâthâ-Kåthakågnîchitta of Kudâhr, and that the great minister Perumâjédêva-damayaka, son of Râmakrishnadêva and grandson of Vishnudêva, of the Atrýa-gîtra, having purchased the land from Somanâtha-Kåthakågnîchitta, granted it for the god Pra-kåsa-nârayâna 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
Trailékyamádevi-chhaturvédímanálam after one of the queens of Rájarája I. Peru-
mádeva-đanénayaka, the famous general of Nárasimha III, is mentioned in several inscriptions (see last year’s Report, para 48); 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 Gánadhará 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 mahá-páságia Tírumanápá, and a fragmentary Tamil inscription at the Kudalur pond, recording a grant for the god Sürabhápati . . . . of the place, may also belong to the same reign.

Ballála III.

87. Two fragmentary Tamil inscriptions at the Kudalur pond, dated in
1313 A. D., record grants of land to some temple by Ráma-gavúndan’s son Mísams-
gavúndan and the mahájanas (of Kudalur) respectively. In the latter, Adíyama-
Yamapura-právatändés’ka, i.e., the shewer to Adiyanáma of the way to Yama’s city, is
used as one of the titles of Ballála III. Another Tamil inscription in the Chaudé-
varí temple at Malurpatán, dated in 1307 A. D., records a grant of land by Káva-
dévarasar to Nilakantha-dévar, son of Satyānanda-svámi. This Nilakantha-dévar is
also mentioned in Channapatá 99 and 97a. An inscription at Jímánáthapúra near
Sravan Belgola, which tells us that, by order of Singyapa-náyaka’s son, Guruvápa,
Sóvapa and other prabhás of Bekka granted some land to Chámunḍarāya-basti, may
also be assigned to this reign.

THE SÉVUNAS.

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

VIJAYANAGAR.

89 There are only a few inscriptions of the Vijayanágar period, beginning in
the reign of Harihára II and ending in the reign of Víra-Nárasimha, covering a period of only 80 years from 1383 to 1463 A. D. One of them is a copper plate
inscription of Víra-Nárasimha.

Harihára II.

90. There are only two records of this reign, one copied in the Rámnášvara
temple at Ramanáthpur, Arkalgud Taluk, and the other at Jíráápura, Molakalírumu
Taluk. The former, dated 1383 A. D., records the grant by Káriya Máyaná,
a servant of Harihára II, of certain taxes to provide for the offerings of rice,
perpetual lamps, unguments, etc., for the gods Rámanátha and Gópinátha; and the
latter, the grant by Harihára II of the villages of Maligañcánahalli and Hosabaña-
halli for the god Bhairavádeva of Lenke.

91. In the last year’s Report (para 55) it was stated in connection with Vidyá-
ranya that, in case the explanation of the origin of the names Sáyana and S’rímáti
was not deemed satisfactory, the only other alternative would be to postulate the existence of two Mádhava-mantris, the one, the son of Máyaña and S’rimáti, and the
other, the son of Chávunda and Máchañímbiká, both of whom not only lived at about
the same time and were also renowned as Upánisán-márga-pavárikas. The two
works that were relied on as giving Sáyana as the name of Mádhava’s father were the
Sáyana-pútra printed on page 8 of the introduction to the Mysore edition of the Dhátu-
vríti; it is a mistake for Máyaña-pútra; so that there is left only one solitary work
which gives Sáyana as the name of Mádhava’s father, while all the others, including
even the newly discovered manuscript of Sáyana’s Alakáda-sudhásudhi described in
the last year’s Report (para 83), unanimously give it as Máyaña. There can, there-
fore, be no doubt as to Máyaña being the real name of Mádhava’s father and con-
sequently the derivation of Sáyana from Chávunda, 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 Mádhava-mantris.
We may call one of them Māyana-Madhava and the other Chāvunda-Madhava. The former was of the Bhāravāja-gōtra (see Parāśara-Madhavīya); the latter, of the Angirasa-gōtra (Shikarpur 281). In most of the works of the former Vidyādīrtha is mentioned as his guru; while the latter had for his guru a Sāiva teacher named Kriyāśākti (Sorab 375 and Shikarpur 281). As Chāvunda-Madhava is said (Shikarpur 281) to have conquered the country on the western coast (Aparāntavishāya-jītē), the conquest of Goa, referred to in the Goa plates, has to be attributed to him alone. Māyana-Madhava, a sannyāsi and a writer on the Dharmaśāstra, 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 58).

Mādava, the author of the Sarvadarsana-saṅgṛaha, gives his father’s name as Sāyana and calls himself Sāyana-Madhava. How is this discrepancy to be explained? It can perhaps be explained by supposing that the author of this work was not Māyana-Madhava but a different Mādava who was the son of his younger brother Sāyana. We learn from Sāyana’s Alankāra-sudhākāri that he had a son named Māyana. In an inscription of the Aruvāle-perumāl temple at Conjeevaram (Epi. Ind. III 118), consisting of a verse addressed to Sāyana, which gives the names of his parents, brothers and patron, Māyana appears to be used in the place of Mādava. In case this reading is correct, we may suppose that Mādava, the author of the Sarvadarsana-saṅgṛaha, was Māyana, the son of Sāyana. Further, in the Sarvadarsana-saṅgṛaha it is quoted a verse dravyadrvayaprabhādā, &c., from the Tattva-muktā-kalpa of Vēndantāchārya who, according to tradition, was a contemporary of Māyana-Madhava. It is not unreasonable to suppose that at least a generation would be required for Vēndantāchārya’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. Ind. III. 118). He may also have been the guru of Sāyana’s son Mādava or Māyana, which would account for his praise at the beginning of the work.

Deva-Rāya II.

92. An inscription on the pedestal of S’antimātha in Mangāy-basti at Sravan Belgoḷa, says that the image was set up by Bhimā-Dēvi, queen of Deva-Rāya-Mahārāya and a lay disciple of Paṇḍitāchārya. The information that Deva-Rāya II had a Jaina wife named Bhimā-Dēvi is perhaps new. Another inscription on the pedestal of Vardhamāna in the same temple, which records that the image was set up by Basatāyī, a lay disciple of Pundita-deva, may be of the same period. The same may be the case with an inscription at Kantirayapura near Sravan Belgoḷa, recording a grant of land to the basti caused to be built by Mangāyī by certain lay disciples of Paṇḍita-deva. An inscription at Homagondanhalli, Arkaligud Taluk, the top portion of which is effaced, informs us that some one granted the village of Homagondanhalli to the Mahāmāhatta māṭha on receipt of 210 varaka from Chennavira-Siddalinga-dēvaru of the māṭha, and that a sāsana was granted to this effect with the permission of Siddalinga-nāyaṇa’s son Virāṇa-nāyaṇa. The witnesses to the grant were Paṇḍitāchārya-gurudēvaru, Hālukuruko-Gurudēvaru, Erādukoḷe Gurusiddalinga-dēvaru and Mahābasavalingadēvaru. With the permission of Īśvarara, the sēnabheṭ Pāhniyapa wrote the grant. The Virāṇa-nāyaṇa of this inscription may be identical with the Virāṇa-dāmāyaṇa, minister of Deva-Rāya II, mentioned in Anekal 85, of 1415 A. D. (see para 65, last year’s Report).

Vira-Narasimha.

93. A set of copper plates of this king was procured from Subbāpandita, Patēl of Knigonahalli, Krishnarajapete Taluk. They are three in number, engraved in Devanagari characters. The inscription gives the usual genealogy of the Tuluvā dynasty of Vijayanagar down to Vira-Narasimha, who is praised at length. His brother Krishnā-Deva-Rāya is also named. It then proceeds to say that on the 14th lunar day of the dark fortnight of Māgha in the year Chitrabhām, which is coupled with the Saka year 1388, Vira-Narasimha, son of Narasā-kṣhēmāpala and grandson of Īśvara-bhūmipa, on the occasion of the holy Sīvāṭrī, granted, in the presence of the god Siva on Sīrāila, at the time of making the gift called sapalāṣṭhara, the village of Knigonopallī, situated in the Sindhughatā district of Hoyasana-dēva, giving it another name Viranarasimhapura after himself, to Nājāhobbāruva of the Atri-gōtra, Drāhīyāyaṇa-sūtra and Sāma-sākhā, son of Tipparasārīya who was also known
as Patañjali and grandson of Jannaiya-dikshita. The date of the grant is thus 1163 A.D. But this is too early for Vira-Narasimha, who began to rule in 1004 A.D. Further details about the date given in the record are S'avan'a-nakshatra and S'iva-yogā. The date may thus be verified. Except for the closing verse madhavavajj, etc., and a verse in praise of Gaṇapatī 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-Venkataspati-Rāya.

94. A copper plate inscription, apparently of this king, was received from the Śrīpādārāya-mathā at Mulbagal. It consists of only one plate, engraved in Kannada characters. The date given is S'aka 1190 which is said to correspond to the cyclic year Iśvara. But Iśvara is S'aka 1200. Further, a few Mysore titles are mixed up with a few Vijayanagar ones in describing Vijaya-Venkataspati-Rāya, who is said to be the son of Virupaṅkha-Rāya and grandson of Narasimha-Rāya, of the Aṭrēya-gōtra, Aśvāyana (for Aśvalāyana) sūtra and Rīk-sākhā. The grant was made by the king in the presence of the god Vithala of Pāṇḍuranga-kṣetra. We know of no Venkataspati-Rāya answering to the description given above at any period of Vijayanagar history. The Venkataspati-Rāyas of Vijayanagar were of the Āpāsamba-sūtra and Yajūs-sākhā. The plate, which is engraved in modern Kannada characters, cannot therefore be genuine. It records the grant of the village Vengore to sṛvim-puruṣamahesa-parivṛṣṭakāyaka, Vaiṣṇava-siddhānta-pratisākhvā padāchārya Suvargaśara Parasuśāma-tīrtha of the Mulbagal matha, who was a sīkhyā (disciple) of Sankarashaṇa-tīrtha and a prāṣīṣṭhā (disciple's disciple) of Adirāja-tīrtha.

Nūgghallī.

Virupādarāja-sasu.

95. An inscription engraved on the floor of the nāgaranga in the Rāmaśvara temple at Rāmanāthapur, Arkalgud Taluk, records a grant to the temple in the year Siddhārthi by a servant of Viruparājarāsas. The latter may be identical with the Viruparāja-mahā-arasu of Nuggahalli mentioned in Hassan 98. The date of the record may be 1559 A.D.

Ikkērī.

Śivappa-Nāyaka.

96. An interesting sanscīrd on palm leaf, issued by Śivappa-Nāyaka of Ikkērī under his own signature, was found in the Bangalore Museum. Its date may be about 1650 A.D. It refers to two former nīrūpas issued in 1616 and 1638 A.D. and tells us that as the pōle (order on palm leaf) formerly issued with instructions that it should be returned after entry in the nālabodha's kādtu had been lost, the present pōle was issued instead. It appears one Lingābhaṭta was enjoying certain lands as the archak of the Nārāyaṇa, Tirumaladēva and Hanumanta temples in the fort of Haranhalli. Subsequently another order was issued by Śivappa-Nāyaka that no Śmaṭās should be the archak in Vishnu temples, and, on Lingābhaṭta 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 Mauṭattas.

Ekōji.

97. An inscription on the rock to the south of the Mallēśvara temple at Māllesvaram, Bangalore, records that, on the application of the mahā-nādu of Bengulūru, Ekōji-Rāya granted Māḍaranningahalli as a nāyika for the god Mallikārjuna of Mallapura. The date given is the year Saunnya, i.e. 1669 A.D. This epigraph is interesting as it informs us that Māllesvaram 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 Ekōji, the brother of Śivāji, was in possession of Bangalore. The village granted is at a distance of about a mile to the east of Māllesvaram. Bangalore, among other places, had been granted as a jāgir to Shahuji, father of Ekōji, by the Bijapur king. On his death in 1664 A.D., Ekōji succeeded to his father's possessions.

Ar. 99.
98. There are about a dozen records of the Mysore kings, beginning in the reign of Doddā-Dēva-Rāja-Odayar and ending in the reign of Krishna-Rāja-Odayar III, covering a period of nearly 200 years from 1663 to about 1850 A.D.

Doddā-Dēva-Rāja-Odayar.

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 Dēvāṅgāri characters. The genealogy of Doddā-Dēva-Rāja is thus given: Chāma-Rāja, his son Dēva-Rāja, his son Dēva-Rāja. The Chāma-Rāja mentioned here is the one known as Bōḷa-Chāma-Rāja, and the Dēva-Rāja, the one called Muppina Dēva-Rāja, the father of Doddā-Dēva-Rāja. The king is said to have obtained the kingdom through his own valour and to have vanquished the Turushkas. The following titles are applied to him: mūrammaṇeyavāṃ, parārāja-bhayakara and Hindurāja-surabrāhmaṇa. The inscription states that on the 12th lunar day of the bright fortnight in Chaitra of the year Sōbhakrit, which is coupled with the Saka year 1585, Dēva-Rāja-Odayar of the Āṭīra-gōtra, Āśvalayana-sūtra and Rīk-sākhā, in the presence of the god Ranganātha, granted, for the spiritual merit of his parents, to Mantramurti Rājaśrājadānabhrāhari-svāmī, certain villages in the Rāmasamudra köbāl of Hadinādu-sīne. At the end the king's signature, Sṛt-Dēva-Rāja, is given in Kannada characters.

Chikka-Dēva-Rāja-Odayar.

100. A set of copper plates of this king also, dated 1675 A. D., was received from Vidvān Tirumāraṇa Iyengar of Chamarajnagar. They are three in number, engraved in Dēvāṅgāri 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-Dēva-Rāja as follows:—Some born in Yadu's race came to the Karpātaka country to visit their family diety on the Yadugiri hill (Melkote), and, being pleased with the beauty of the country, settled in Māhishapura (Mysore) as its rulers. Among them was Bēta Chāmēndra; his sons, Timma-Rāja, Krishna-Rāja and Chāma-Rāja; sons of the last, Rājendra, Bēta Chāmēndra, Dēva-Rāja and Chennā-Rāja; sons of the third, four, all named Dēva-Rāja, the eldest being known as Doddā-Dēva-Rāja; he married Amritāmba; their sons, Chikka-Dēva-Rāja and Kṛṣṇāvala-māhīkāpāti. The record then proceeds to give an account of Chikka-Dēva-Rāja's conquests. In the east, having conquered the Pāṇḍya king Chokka, he captured Paramattī, Muṭṭānattī and Amantagiri; in the west, he routed the Keladi kings allied with the Yavanās and took Sakalēsapura and Arakalāpūdu; and in the north, having conquered Ramulakāhāna, he captured Kētasamudra, Kondikere, Handalakore, Gūṭā, Tumakuru and Honnavalli. Having subdued Mushāṭka who was allied with the Morasan and Kirtas, he took Jagudanagura and renamed it Chikκadevarayudurga. The ancient image of Varāha at Sṛtīrūshaṇa, which had been removed during the Yavana invasion, he brought to Sṛtīrāngapattana and set up. Then the inscription records that Chikka-Dēva-Rāja, actuated by filial devotion, had a śrāddhā performed at Gaya through Krishna-yaṇvā 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 Pāśchina-Ranganātha, the two villages of Kabbaligap unpura and Hullāna, situated in Terakkanambishtla, renaming them Chikkadevarayapura and Krishnapura respectively. The donee was of the Sṛtīvala-gōtra, Āpastamba-sūtra and Yajū-sākhā; the son of Sṛtīrūshaṇa and grand-son of Sṛtīrūvaṇa. The grant was made in the year Rākshaṇa, which is coupled with the Saka year 1597 (muni-śrihā-bāvuhu), in order that the king's father might attain Vaikūṃṭha, t. e., the abode of Vīṣṇu. The composer of the inscription was Tirumaleyaraya of the Kaṇṇa-gōtra, son of Alagasingaraya who was an ornament of Chikka-Dēva-Rāja's Court. At the end in Kannada characters is given the king's signature—Sṛt-Chikkada-Dēva-Rāja. Another inscription on a pillar in the mātara of the pond at Sравan Belgoa, dated about 1650 A.D., tells us that the pond was built by Chikka-Dēva-Rāja.

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 Mahabharata, Bhagavata and Seshadharma; Sachchhuddradhara-mirnaya, Chikadeveraraja-binnapa and Chikadeveraraja-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 Tirumoolayya, Chikupadhyaya, Venugopalavaraaprasadi, Chidananda-kavi, Mallaras, Kavi-Timma, Mallikirjuna, Lakshimayya, Singarayya and Honnamma. Of these poets, Tirumoolayya, the composer of the above copper plate inscription, who subsequently became Chikka-Deva-Raja's minister, was perhaps the most prominent. He was the author of Apratimavira-charita, Chikadevaraja-yamalvali, Chikadevaraja-vijaya, Seshakalanidhi and several other works.

**Krishna-Raja-Odeyar II.**

102. Two inscriptions of Kaale Nainja-Raja, 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 mahadevra of the Tripayanisvara temple at Mysore, tells us that the gopura of the temple was caused to be built by Kaale Nainja-Raja. The other, inscribed on the pedestal of Tandaveshvara in the Ramé vāra temple at Ramanāthpur, says that the image was the gift of Kaale Nainja-Raja, son of Vira-Rajaiya and grandson of Dajayani Dēkaiya, of the Bhadravajagūtra, Aśvalayana-sūtra and Rik-sākhā. Kaale Nainja-Raja was a voluminous writer of a good number of Kannada versions of the Puranas and other works. Among these may be mentioned Kakudgiri-mahātmya, Kāśikāda, Garaḷapuramahātmya, Bhaktiśilasārpaṇa, Bhadragiri-mahātmya, Mārkandeya-parāṇa, Śiva-gīte, Śivahramottara, Sūtabhimākara, Harīvamśa, Hādāya-mahātmya, Śrībhaktimahātmya and Haradattāchārya-charita. He also composed Sangittogadabara and other works in Sanskrit. Many poets were patronised by him. Nrisimha-kavi, the author of a Sanskrit drama called Chandrákala-parinaya, who was a protege of Kaale Nainja-Raja, describes him as a modern Bhōja of Dharā in encouraging literary merit.

**Krishna-Raja-Odeyar III.**

103. A few records of this king were copied at Hanaballi, Sravan Belagola and Mysore. The one at Hanaballi, engraved round the Paramānanda-vēdike 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 vēdike, by Krishna-Raja-Odeyar III to Arākal Venkaṭanārāya a-bhārati of Hanahalli-sthala. Reference is also made to a former grant during the reign of Kauṭhavara-Narasa-Rāja-Odeyar for the maintenance of a similar vēdike on which Ayaṭhita-Narasimha-bhārati used to deliver religious discourses. Another inscription on the sārja-mandala in the Lakṣmīrāmaprāsaviṇi temple at Mysore, dated 1644 A.D., tells us that, during the rule of Krishna-Raja-Odeyar III, Chikka Mallarajaiya, the eldest son of Biga Mallarajaiya and grandson of Doddā Mallarajaiya of Hura, of the Kāryapaga-gōtra, Aśvalayana-sūtra and Rik-sākhā had the sārja-mandala made for the Rathasapati festival.

104. Here also may be noticed two sannads found in the Jaina matha at Sravan Belagola. One of them, dated 1810 A.D., was issued by Dewan Puruniyya to Gudaiya. Amila of Kikkēri. It tells us that Komāra-heggīḍi of Dharmasthala below the Ghats, who had been on a visit to Sravan Belagola, came to Mysore and showed a sannad formerly issued by Krīṣṇa-Rāja-Odeyar to the effect that the village Kāṭ̣alū in the Kikkēri-Talikā had been granted for the charities of Dāna-sāle, situated near Chikkaṭikevāra-kāliyan: at Sravan Belagola; and that accordingly the village was re-granted to provide for the charities of Dānu-sāle, the worship of Gommata and the expenses of the matha. The other sannad in the matha, dated 1830 A.D., was granted by Krishna-Raja-Odeyar III. This is the original of the famous Sanskrit version printed as No. 141 in the Sravan Belagola volume (see para 22 above). It does not begin with the verse śrivatē-parāma-ganakha, nor is there any reference in it either to the Mahāvīra and the Vikrama eras or to the thrones of Dīli, Hēmārdi, etc. Puruniyya's sannad is not at all alluded to in it. After a few verses in praise of Chāmuhādika and Vighnān, the sannad proceeds to say that in the year Vikri, which is coupled with the Saka year 1732 (expired), Krishna-Rāja-Odeyar (with all the Mysore titles) of Mysore granted to the matha of Chāmukrītī-penditāchārya at Sravan Belagola the three villages of Sravan Belagola, Uttamahalli and Hosahalli, to provide for the expenses and repairs of all the temples at Sravan Belagola. The number of the temples
is given as 13:—8 on the larger hill, consisting of Gommatra and 7 minor temples; 16 on the smaller hill; 8 in the village; and 1 on the hill at Malayur. Formerly the matha received a cash grant of only 120 maraha to meet all these expenses; and as the amount was found insufficient, the present grant was made in lieu of the former cash tasali on the application of Lakshmapandita.

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 Mounasita in Pali. It appears to be the counterpart of the Narasimha of the Hindus. The figure has the body of a lion and a human head. (2) The bell was cast in 1536 at Boggyok, a village near Syriam, and appears to have formed part of a lot 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 Padatavyn, who aspire to walk in the path leading to Nirvana, the goal of all the past embryo Buddhists, (collected) 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 Boggyok, 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 Kanchina-down on the smaller hill at Sravan Belgola, tells us that the dome or reservoir was made by Manalka in the year Ananda, probably 1194 A.D. Two inscriptions at the foot of the larger hill near the Brahmadeeva temple, consisting of the words Jayadhavala and Vijayadhavala, are interesting as recording the names of the old commentators on Jaina philosophical works. An inscription copied at Jinenhalli near Sravan Belgola is important as it helps us to fix the date of Sravan Belgola No. 123, in which one Chenanna is said to have made a meghapat, a pond and a grove. It is dated in 1673 A.D. and tells us that Chenanna granted Jinenhalli for the god Samudradikvara and for the maintenance of his pond, garden and meghapat. The Chenappa basti on the larger hill was built by the same person. An inscription on a sculptured stone in the park at Chittaldurg, dated in 1761 A.D., deserves notice. It is a Telugu inscription dated in the Kalivuga era. It simply says that Yad-Gantu 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 S'omithava,
Võhaka, Surava, Balaka, Kampalava, Sothava and Jugava. An inscription on a pillar in the Anjaneya temple at Bevar, Channapatna Taluk, dated 1818 A.D., informs us that the temple was restored by one Bêvûra-gauḍa, son of Mâgala-bugudi Timmeganda. The epithet mâgala-bugudi is explained as alluding to the fact that at the time of the partition of ancestral property, Thimmeganda got three kandras of the ear ornament known as bugudi. Bêvûragauḍa's great grandson is living now in the village.

107. A word may here be said about the large number of inscriptions in Nagari characters which were copied on the larger hill at Sravan Belgola. They are about 89 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 Saka era and six in the Samvat or Vikrama era. In four of them the reference is made to the Kâshîtha-sangha. In a work called Samayabâhâsana by Indrannudi, the name Kâshîtha-sangha occurs in the following verse:

Kiyatrapī tato'itē kâle S'vētâmbaro'bhavat
Drâvijû Yāpana'ya cha Kâshîtha-sangha'ya 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 1555 to 1785 A.D.

108. Of the seven inscriptions in Grantha and Tamil characters on some of the images in the matha at Sravan Belgola, three are dated in both the Mahâvira and S'aka eras. Mahâvira 2519 is said to correspond to S'aka 1778. The dates of the inscriptions range from 1857 to about 1860 A.D. Of three of them are in the Sanskrit language and four in Tamil. Among the donors may be mentioned Bharanândra-sâstri of Kumbhâkona, Padumaiya of Kalasa, Padmâvatiyammâl of Mamâr-kâvila and Appâvû-sâvâkar of Tañjanagarâm (Tanjore). In two of the records it is stated that Belgula was renowned as the southern Kâśi and that the gifts were made at the instance of Sammatâsâgara-varpi, the chief disciple of Chârukirti-paṇḍu-âchâryâ.

2 EXCAVATIONS.

109. An account of the excavations conducted at Chitâldrug 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 Chitâldrug. 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 Chitâldrug (see para 12), one is a coin of the Mahârâthi; two, of king Muddânanda; and one, of king Chtuktâkâ-nanda. 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 Mahârâthasa Jaldakama Kalaâyana.

2. A chaitya. Round it the legend Kandâ Muddânanda.

Reversed

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

2. A tree within railing in the centre flanked by two symbols to right and left.
3. The same. But the legend reads Rañó Mulānapātha with là for gà. 
A tree within railing to left and the symbol called Nandipada to right.

A tree within railing in the centre with no trace of any symbols on the sides.

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 Dvci Pater Patriae.

Reverse. 
Two draped figures standing, each holding a spear, with two bucklers grounded between them. Round, the legend C. L. Caesares Augusti P. Cos Desig.

The circular clay seal (para 12) which was dug up together with the Mahārathī coin is about 3⅛ in diameter. It has a hole at the top and just below it some symbols which look like four Brahmi 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 Mahārathī who issued coin No. 1 was probably a viceroy of the Andhras stationed at Chitaldrug; and Muṇḍānā and Chutukadānāda, Andirabhūtīyas or "Feudatories of the Andhras" who subsequently became independent. This Chutukadānāda was perhaps an ancestor of the Chutukulānādas mentioned in the Banavāsī (Int. Ant. XIV. 331) and the Mahāvalli (Shikarpur 263) inscriptions.

In 1888, 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 Mahārathī, have been described by Dr. Hultzsch (Epi. Int. VII. 51) who, however, starts at a different point and reads the legend thus: —Sudakara Kapalaya Mahārathīya. Professor Rappson 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. Hultzsch’s reading of the Mahārathī’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 Mahārathī and the other a coin of Muṇḍānā, similar to Nos. 1 and 2 described above. The legend on the former is unfortunately illegible beyond the word Mahārathīya. 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 Muṇḍānā’s coin at Chitaldrug, though no body knew anything about it. This is, however, the first time that a coin of Chutukadānāda has been found at Chitaldrug. The region of the occurrence of the coins of Muṇḍānā and Chutukadānāda 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 30) received from the Secretariat for examination fall into two classes—those of Krishna-Dēva-Rāya of Vijayanagar and those of Sadāśiva-Nāyaka of Ikkērī. There are 53 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 Tūrga, while according to others it is Viṣṇu in the Boar incarnation. In several of the specimens the attributes of Viṣṇu—discus and conch—are clearly visible. The reverse contains the legend Sri-Praḷāpa-Krishna-Rāya in three horizontal lines in Nāgari characters. As the
Nāyaks of Chitaldurg adopted this coinage of Vijayanagar, these coins were subsequently known as the Duṅgi pagodas. The specimens of the latter class bear on the obverse the figure of Śiva holding the trident in the right hand and the antelope in the left with Pārvati seated on his left thigh, while on the reverse there is the legend Sṛt-Sudāśiva in 2 or 3 horizontal lines in Nāgari characters. This obverse, which was derived from the coins of Haridara, Dēva-Rāya and Sādāśiva-Rāya of Vijayanagar, was also adopted subsequently by Hyder and Krishnā-Rāja-Odeyar III of Mysore. It is of some antiquity being found in the Tinevelly coins of the Korkai king Karikāla, who ruled in the early part of the 12th century. That these coins do not belong to Sādāśiva-Rāya of Vijayanagar is clear from the absence of the epithet Pratāpa 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 Lōkaviśāya, a Sanskrit work treating of Jaina cosmography by Simhāshri, 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 Kānchi. The verse runs as follows: —

Samvatara tu dvārimē Śaṅkheśasimhataramañi
asyā-grē Śaṅkhavānām siddham ātēch-chhanta-trayē||

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, Budigayashaka is a short Kannada poem by Haridara, a great Vīraśiva poet, who flourished in the middle of the 12th century. Jīvanavrata is a Kannada work, written in the Bhāmini-shatpadi, by the Jaina author Kōṭkvara-kavi of Sangitapura. The work, which gives an account of Jivandhara, was written at the instance of Saṅgama, king of Sangitapura. It may belong to the 16th century. Sachkāśḍāśchakradhara-nṛtyaga is a Sanskrit work on the duties and observances of the S'ādras by Chikka-Dēva-Rāja Odeyar 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 Uriya characters and language, which was received for examination, was found to contain a paraphrase, in the form of songs, of the 11th S'avanha of the Bhāgavata-purāṇa.

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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; 15 and 16 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 goglet. 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 20.

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, 13, 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 Jatingarimévara hill, Molakalmuru Taluk. Size one-sixth. (See para 17).

Fig. 17 is a brick from the ancient site of Chandravalli 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 Chandravalli 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 Mahārāṭhī 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 Chitakṣaṇānanda 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 Mahārāṭhī'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, M.A., Assistant Commissioner, Chitaldrug. It has a humped bull on the obverse like the Mahārāṭhī'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 Nandipada, and on the reverse the figure of a chaitya. 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 Mahārāṭhī 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 Ikkāri gold coins of Sadāśiva 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.