ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL
DEPARTMENT
FOR THE YEAR 1918
WITH THE GOVERNMENT REVIEW THEREON

22783

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1919
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1918.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 17305-6—G. M. 177-17-16, dated the 13th June 1918, permission was accorded to Dr. A. Venkatasubbarayya, M.A., Assistant to the Director of Archaeological Researches in Mysore, to resign the State service at the end of his period of probation.

2. In their Order No. G. 2839-42—G. M. 199-17-4, dated the 30th August 1917, Government transferred the work of the revision of the Mysore Gazetteer to the Revenue Secretary on special duty. The Gazetteer establishment attached to this office reported itself for duty to the above-mentioned officer in November 1917.

3. In Government Order No. G. 6890-906—G. M. 401-16-22, dated the 24th November 1917, Mr. K. Rama Rao, B.A., Assistant-Master, Government Collegiate High School, Bangalore, was appointed as Probationer in the Archaeological Department. He joined the office on the 2nd January 1918.

4. In their Order No. G. 7848-9—G. M. 330-17-4, dated the 8th November 1917, Government sanctioned the continuance of the temporary establishment for the Archaeological Office for a further period of one year from the 8th December 1917.

5. The term of appointment of two additional Pandits was extended for a further period of two years from the 1st July 1918 by Government Order No. G. 14547-8—G. M. 579-17-3, dated the 29th April 1918.

6. In Government Order No. G. 5875-6—G. M. 320-17-3, dated the 21st October 1917, sanction was accorded to the extension of the services of Pandit A. Anandavalar for a further period of one year from the 28th December 1917.

7. Dr. A. Venkatasubbarayya had privilege leave for nearly 24 months. M. V. Srinivasachar had leave without allowances for 12 months and K. V. Subrahmanyan for 21 days. M. C. Srinivasa Iyengar had privilege leave for 23 days and medical leave for 27 days. Pandit Anandavalar had privilege leave for 1 month and 9 days; N. Nanjunda Sastri for 1 month; Bonnarama Pandit for 25 days; H. Sesha Iyengar for 22 days; Gurnam Chari for 20 days; and Pandit Venkannachar and A. Srinivasarangachar for 15 days each.

Tours: Exploration, Inspection of Temples, etc.

8. In February, March and June 1918 tours were made in the Tumkur, Chitralrap, Mysore and Hassan Districts with the object of making a resurvey of portions of these districts and of inspecting some temples of archaeological interest. It is pleasing to note that the resurvey has brought to light nearly 300 new records, some of which appear to be of considerable historical value, and a number of artistic structures which had not been noticed before. I left Bangalore for Tumkur on the 14th February 1918.

9. In the Tumkur District I toured through all the taluks except Gubbi and Kunigal. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. The Lakshmikanta temple at Tumkur, which faces east, is a Dravidian structure consisting of a garbhagriha or adyutam, a sikhara or vestibule, a navaranga or central hall, a mukha-mantapa or front hall and a prakara or enclosure. The navaranga has a second entrance on the north. The god

Ar. R. 18
Lakshmikantika is a seated figure, about 43 feet high, with the goddess seated on his left thigh. The temple appears to be older than 1560, as evidenced by an inscription on the wall to the right of the navaranga entrance (E C, XII, Tumkur 4), which records a grant to it in that year by Jagannathadaya-mahâ-arakam, a subordinate of the Vijayanagar king Sadasiva-Raya. The pillar bearing the inscription Tumkur 3, which was at the Basava temple, has been removed and set up opposite the vegetable market.

10. The Râmâdâvânam temple at Maralâr has for the object of worship a good stone panel, measuring 2' by 1', sculptured with a horseman holding a spear in the uplifted right hand, representing perhaps his wives, and behind him two male figures, probably his servants. The semi-circular top of the panel is artistically executed with scroll work.

Kaidâla temples.
The Chennakâsây Temple at Kaidâla is a large Dravidian building with a mahâdevâra or outer gate surmounted by a gopura or tower. The god, about 5 feet high with prabhâ or glory, faces west and stands on a pedestal, about 3 feet high, flanked by consorts. The navaranga has two entrances on the north and south, the former facing the mahâdevâra. The outer walls of the mahâdevâra, which is supported by four well-executed pillars with lions and riders, are carved with rows of elephants, horses and gâlifs. On a pillar to the right in the mahâdevâra is a figure of Chennakâsây, similar to the one inside the temple, with consorts on the side panels. The pillar opposite to it has a fine figure, about 14 feet high, standing with folded hands wearing an uttarâyam or upper cloth and a dâggar, which is said to represent the celebrated sculptor Jakanâchâri who, according to tradition, was a native of this village and had his right hand, which he had cut off owing to the defect pointed out to him by his son in his handicraft the image of Kâppu-Chennigirây at Belur, restored to him after completing this temple. It is also stated that the village got the name kai-nilâ, "the restored hand", from this incident. But this tradition does not appear to be worthy of credence. The existence of a sculptor named" Jakanâchâri, who is supposed to have built all the artistic structures in Mysore and elsewhere, is itself doubtful, seeing that no such name has been met with in any of the ornate buildings so far examined, though the names of numerous other sculptors have been noticed. Further, the expression Kaidâla does not by any means convey the sense of "a restored hand" in Kannada, though both the words kai and nilâ mean " a hand." Again, the name of the village being Kaidâla with a long a, the supposed meaning of Kaidâla, even if correct, cannot be attached to it. It is very likely that the figure on the pillar, referred to above, represents a chief who caused the temple or the mahâdevâra to be erected. The Gangâdrâvânam temple, situated to the east of the Chennakâsâya, also appears to be a Dravidian structure, though the navaranga has four beautifully sculptured black stone pillars decorated with bead work like the ones found in Housala buildings, supporting a ceiling, about 14 feet deep, carved with a lotus. The pillars are sculptured on the bottom panels on all the four sides with fine figures such as Siva, Brahma, Vishnu, Brahmâ, Krûshna, Gagapatî, Virabhadrâ and so forth. In the navaranga is the inscription Tumkur 0, engraved on two slabs, one having a linga at the top and the other a standing figure of Vishnu with a figure of Jina under a makâhoje or triple umbrella seated to its right, which tells us that the temple was built in 1151 by Sâmantâ-Bêchi, a subordinate of the Housala king Nârasimha I, in memory of his father Sâmantâ-Gângâyya. We also learn that Bêchi built besides Vishnu and Jina temples at the village and endowed them. The Vishnu temple is no doubt the Chennakâsâya noticed above and the figure on the pillar of its mahâdevâra probably represents Bêchi. The inscription thus bears testimony to the cosmopolitanism of Sâmantâ-Bêchi. A new epigraph was copied at the village.

11. Devârayîndurga is a fortified hill situated in the midst of picturesque scenery. It consists of three elevations and has 7 gates.

Devarâyîndurga.
On the lowest elevation are situated the village Mânapatiya and the Lakshminarasimha temple. The latter is a Dravidian structure facing east. From the inscriptions Tumkur 41 and 42 we learn that the enclosure and tower were repaired in 1588 by the Mysore king Krishna-Raja-Odeyar I. An annual jâtre or great festival takes place in the month of Chaitra (April) at
which thousands of people collect together, and there are many cells and mantapas built for accommodating them. The temple has large vessels presented by the swamis of the Vyasaraya and Kundur mathas. There is also another temple, said to be older than the Lakshminarasimha, dedicated to Harman, also known as Saunjvaraya, who stands with folded hands. (On the wall of what is known as the Peungunda Gate is sculptured a figure holding a vedā or lute in the right hand with a label (Tumkur 40) in characters of about the 15th century stating that the figure represents the musician Virupanja, son of Sukumārādeva. Near Anedeo or the Elephant spring are seen the remains of the tomb of an elephant, said to have been built by a former chief. The place was originally known as Anediḍḍasari or "the Precipice where the elephant fell," then as Jadakamuduranga after a chief named Jadaka, and finally as Dēvarāyuduranga after its capture by the Mysore king Chikka Dēva-Rāja-Odeyar. On the slope of the hill is a pond which is said to be the source of the stream Mangali. Higher up is a small spring named Jaya-tirtha which represents the source of another stream Jaya. Both the streams unite at Irakasandra at the foot of the hill and form the Jayamangali. A small shrine in the jungle has a seated figure about 1 foot high, of Rāmānirnchārya, locally known as Kammappādevara or Kāpāmemēdevara, which is the tutelary deity of the Naya Kannikakul or hunters. On the intermediate elevation are situated the Government Travellers' Bungalows and another bungalow owned by the missionaries. Here are a well and two dores or springs, the latter known as Rama-tirtha and Dhanas-tirtha. Near at hand is a large cave with figures of Rāma, Sītā and Lakshmana. There are also remains of dwelling houses and offices which once stood here. On the third elevation stands, facing east, a temple of Lakshminarasimha, known as the Kumbhi (summer) Narasimha temple, which consists of a garbhagriha, a sukhamandapa, a navaranga, a mahabat mantapa and a porch and is similar in plan to the temple below. To the left in the navaranga are kept some figures of almost all the Śrīvaishnava saints (śivāya) and sages (śekāryas). In the prakāra or enclosure is the shrine of the goddess as in the lower temple, which also contains a fine, but mutilated, figure of another goddess known as Madapalli Nāchchibiyār (or the Kitchen goddess). In the kitchens of Vishnu temples it is usual to keep a figure of Lakshmi known under this name. Near the temple is a large dore to the south of which is a narrow cave with a flight of steps leading to a reservoir at the bottom known as Pada-tirtha, which is said to issue from the foot of the god. Higher up above the temple is a small shrine of Garuḍa near which is a big boulder known as Divige-gundu (or the lamp boulder) on which an iron lamp with a long shaft is fixed. This lamp, lighted occasionally by devotees in fulfillment of vows, is said to be visible to Bangalore and other distant places. It appears that some years ago the figure of Garuḍa was mutilated by some Christian boys who were punished for their vandalism. In the rampart on the hill a hole is pointed out as having been caused by a gun-shot from the opposite hill known as Parangi-heja. In the śhala-pāving the hill is named Kargiri (or the elephant mountain) and is said to present the appearance of an elephant, a snake, a lion and Garuḍa when viewed from the four directions. A new inscription was found at the temple.

At some distance from Dēvarāyuduranga is situated by the side of the Tumkur road the Forest Lodge near which is a tiny spring of pellucid water known as Nāmade-tirtha which issues from the living rock and fills and overflows a mortar cut in the rock. Tradition has it that the spring was brought into existence by the god Narasimha when he scratched the ground with his nail for procuring nāmaṇ (white earth with which Vaishnavas mark their forehead). It appears that sometime back with the object of increasing the supply of water the rock was blasted, whereupon the flow instantly ceased to the great consternation of the inhabitants of the surrounding parts, and that after the performance of special worship and services in the Narasimha temple water again issued from the rock.

12. The Kōratigere hill was once fortified, the remains of the fort wall being visible here and there. At about the middle portion of the hill is situated the Gangādhārāsvara temple consisting of three cells standing in a line with a hall in front. The cells enshrine Gangādhārāsvara, Pārvati, and Śrīvāsa flanked by consorts. In front of the Śrīvāsa cell at some distance are kept on a raised platform figures of the Narā-
grahas (or nine planets) in three rows with the sun in the centre facing east, while the others face all directions. Near the temple is a large dohe or spring, and a structure newly built for the accommodation of visitors. The summit has a shrine of Basava, to which the ascent is rather steep. A spot near one of the gates is pointed out as the Tumblagile or mint of one of the former chiefs. It appears that once gold coins used to be picked up here. Government have now prevented the removal of earth from the place. Some boulders behind the hill known as Dalavayi-gundu are said to represent the heads of a Dalavayi or general and his followers who turned traitors to a Pálégar princess named Bavyamma. A pond near the Gökulada-Anjaneya temple in the town, known as Bavyamma's pond, is said to have been built by this princess. Near this temple are also to be found a few good māstikals (or memorials of satis). While at Koratigere, I examined a few sanads and manuscripts in the possession of a goldsmith named Nágalingachari. One of the sanads with him is printed as Tumkār 31. Another has now been transcribed. Of the works contained in the manuscripts, two bear on architecture and the sinking of wells and one on medicine. There is also a Telugu commentary on Jayadēva's Gitagovinda. When I was at Koratigere (in February) a jātre on a grand scale was going on in honor of Anjaneya at Kēmēnhalli, about 4 miles from the town.

13. Agrahāra has a small Virabhadra temple and some linga-mandre stones without inscriptions. The latter are boundary stones marked with a linga to indicate that the land bounded by them was granted to a Siva temple or a Saiva institution. Similarly, stones marked with a discus indicate a grant to a Vishnu temple, while those marked with a mukkole or triple umbrella, a grant to a Dāma temple. The aromatic water-plant dohe (Acor us calamus) is largely cultivated in this village, more than 50 acres of land being under this crop. The yield per acre is said to be from 150 to 250 manna. The root sells at about Rs. 2-3 per manna and is exported to Bangalore and other places. While at this village, I examined the library of Patel Isvaraya, containing nearly one hundred palm-leaf manuscripts, and found in them several unpublished Kannada and Sanskrit works bearing mostly on the Vīraśaiva religion and hagiology. There were also a few Kannada and Telugu poems, works treating of medicine and Kannada commentaries on Sanskrit works. The temple of Mallappa to the north of Nágēnballi, known as Gutte-Mallappa, is situated in a cave. To the west of it stands in the open a slab, measuring $9' \times 6' \times 1'$, carved with a fine figure of Hanumān called Bail-Hanumanta.

Navikuriki. Two small monkeys at the sides are represented as eagerly eating some fruit. To the north of Navikuriki is a fine māstikal containing figures of husband and wife standing side by side, the latter holding a mirror in the left hand and a bima between the thumb and forefinger of the right hand. In some cases flames are shown as issuing from the head of the female figure, and the couple are represented as dancing as an indication of their joy after coming together in heaven. Hančīhali has a ruined fort, as also the hill near it known as Umguṭe. At some distance to the north of the village is a māstikal of another type, showing an arm and hand projecting from an upright post, with figures of the couple sculptured below. The villagers believe that the stone represents Vyāsanā-tōلو (or Vyāsa's arm). When only one hand projects from the post, the stone is known as Ókkai-māsti; when two hands project, it is known as Ókkai-māsti, the number of hands representing the number of wives who became satis. A new epigraph was discovered at the village. A well executed māstikal was also found in Nānjappa's back-yard at Hālikunte. It had been walled up, leaving just the linga at the top visible. After dismantling the wall, the slab was found to consist of three panels. The top panel has between the sun and moon, two rearing cobras with a male figure standing to the left bearing a mace in the right hand and lifting up something with the left. The middle panel has a linga in the centre flanked on both sides by couples with folded hands, one of the male figures being armed with bow and arrow and the female figure of the couple to the right showing flames issuing from the head. The bottom panel has in the centre a standing couple with an intervening sword, the female figure holding a mirror in the left
hand, and a line between the thumb and forefinger of the right hand. On both sides of the couple is a female figure on horse-back holding a mirror and a line. This is very peculiar: the women too seem to have taken part in fight. Both must have become satis. A new inscription was found on the slab. The hill, known as Mukundamangana-gudda has on the top a small temple adorned with a gopura or tower, the object of worship being a round stone in the shape of a linga (lingadāra). An old cīvagal of the Ganga period was found at Burunganhalli.

14. The Venkataramana temple at Rāmpura is a large Dravidian structure with a gopura and pārākara which present some features of the Saracenic style. It is said to have been renovated during Hyder's time. To the left of the outer entrance is sculptured a standing male figure, about 14 feet high, wearing a cloak and leaning on a staff, resembling the Kempe-Gauda figures noticed at Magadi (Report for 1915, para 8) and other places. The god is known as Kari-Timmappa. There is likewise a figure of Paravāsudēva kept in the nivardha, as also figures of Vīshvakaśēma, Rāmanājīśārya, and Nammāḷyār. Three new records were copied at the temple. The pedestal of Anantānātha in the AnantĀnātha-basti at the village bears an inscription of three lines. As we are not allowed to go in, I gave special instructions to the pujārī to prepare an impression; but the impression was not satisfactory, only a few words of the first line being legible in it. The basti does not appear to be an old one. A new inscription was discovered at Malleśavu. Close to the village flows a small stream known as Siddhara-bettada-halla (the stream of the Siddhāras' hill). This hill, about three miles to the west of the village, is largely visited by pilgrims from the surrounding parts, especially on Tuesdays and Fridays. It has a cave temple enshrinining a linga at the foot of which is a perennial spring in the form of a well, one yard square and four feet deep, which is said to be the source of the above-mentioned stream.

Chennāvādyadurga is a fine mass of rock beautifully fortified by the Maddagiri chief Chennappas-Gauda about the middle of the 17th century. It has two elevations. On the lower are situated the Chennigarāva and Lāvara temples, as also a fine semi-circular dōr with clear water. There are besides grāmas and powder magazines. There are several gates leading to the higher elevation, which is also fortified with brick walls raised over stone walls. The ascent is very steep and there is no flight of steps. The village at the foot of the hill has also a few temples. A fine cave temple, rather large and neatly kept, is known as the natha of Murāri-swāmī, who is said to have been a great ascetic and is believed to have gone to heaven with his body. The object of worship here is a pair of sandalas. The cave has also some nīpū-pattanā and cells. A samadhi or tomb near the cave is said to be that of Vaiṣṇavīthapana, a disciple of Murāri. There is also lower down another samadhi, said to be of Annapāramāna, a female disciple of Murāri, who was so named by her guru because she fed a large number of people with half a grain of rice. An inscription at Tumbādā (Maddagiri 27) gives the name of the village as Tumbavādi. It is evidently identical with Tumbevādi mentioned in Bangala 83, of about A.D. 900, as the place where by order of the Ganga king Kṛemappa Nāgattara fought with the Nolambas and fell.

15. The fort of Maddagiri is one of the finest in Mysore. Portions of it are roofed and converted into Government offices. The Maddagiri, Mallēśvara and Venkataramana temples, which are similar in plan and stand in a line facing east, are large Dravidian structures with lofty towers. The lamp-pillar in front of the Mallēśvara temple, about 20 feet high, has a pavilion on the top for placing lamps. The porch of the temple has two niches, the one to the left containing a figure of Hariharā and the other, a figure of Gaṇapati. In the pārākara are shrines of Pārvati, Mahāshāmarāmādini, Subhraiṣyā, Tāṇḍavēśāvara and Kṛishna, the last a fine figure, and rows of linga cells on the north and south. On the pedestal of Pārvati is a label giving the names of two women who may have set up the image. In this shrine is also kept the metallic figure of Chennēkāli, whose temple has gone to ruin. This is a seated figure, about 11 feet high, with 8 hands, 5 of them bearing a bell, a shield, a cup, an axe and a sword, one holding the head of a demon, the remaining two being in
the fear-removing (ahīyā) and dancing (matya) attitudes. The kālīkāna-mantapa is a good structure supported by 4 pillars, the front portions of which are carved into figures of Nārada, Tumburu and two other rishis or sages. A new inscription was found at the temple. In the Venkataramana temple, the god is about 6 feet high and there are two goddesses named Śrīśāvi and Bhūdevi in separate shrines in the prakāra. The porch has two cells, the one to the right enshrining Garuḍa and the other, Hanumān. The temple has also stone and metallic figures of several Śrīvaishnavas saints and sages. The Mallinātha-basti adjoining the temple wall has in front a good mūnasamāha, about 15 feet high, with a pavilion on the top but without the usual Jina figure. Besides Jina figures, the basti has two seated stone figures of Brahma and metallic figures of Sarasvatī and Padmāvatī. A new inscription was discovered here and another at the Kālamma temple. The lofty west gate of the town, about 20 feet high, is known as Dandūra-bāgū. There are several fine wells at Maddagiri such as Jānaiyana-bāvi, Arasana-bāvi, Pradhānara-bāvi, etc., stopped all round and adorned with sculptures here and there. Of these, the first situated to the north of the Travellers' Bungalow is perhaps the best. It has a beautiful gateway and well-carved figures of Rāma, Lakṣmanā, Sītā, and Hanumān trampling on a demon. The second well, situated to the east of the Travellers' Bungalow, has figures of Hanumān, Gaṇapati and Bhairava, as also an inscription (EC, XII, Maddagiri 16) which tells us that it was built in 1609 by order of the Mysore king Chikka-Dēva-Rāja-Odeyar and named Dēvariya-samudra after him. From another inscription (Maddagiri 15) on a rock at some distance to the south of the Travellers' Bungalow, we learn that the same king built in 1600 a mantapa, a brindācana and a pond known as Gopālasarasa, and that Gauramma of Tālakāṇi, his queen, built a pond. The brindācana is a good structure with a canopy; but it is not known why it was built. Close to it stand 4 beautifully carved pillars, about 12 feet high, decorated with scroll work on all the sides. These are said to have once belonged to the sluice of a tank which is no longer in existence. At some distance to the town is a Lingāyat matha known as Gurrāmmana-matha, close to which is a gaddige or tomb of a Lingāyat guru named Sivalingasvāmi. To the south-east of the matha are some caves at the foot of Maddagiridurga, named Śrīdhū-gavi, Mēke-gavi, Patiladammana-gavi and Siddhāsvara-gavi. An inscription was found at the third cave, which records by a grant of the land of the Maddagiri chief Chikkappa-Gaunde.

16. The Maddagiri hill is one mass of rock strongly fortified. It has several dones or springs, such as Navilādi-dome on the north slope, Bhūmāna-dome on the south slope, Ittī-gome on the hill, Chandra-dome higher up, and Navil-dome on the top. Several of these are stepped with bricks. Above Chandra-dome the ascent is very steep for some distance. It is said that the palace of the Pālegār was situated near this dome. There are several gates leading to the top, such as the Antarākādā-bāgū, Dīklī-bāgū, etc. The Mysore gate is to the south. On the top is situated the Gopāla-krishna temple, which is now empty. Near it are the granary of rāgi and the treasury. Grains of rāgi are even now available for examination. The treasury appears to have had rows of big pots buried up to the neck close to the walls. There are likewise dome-like masonry structures with circular openings at the top for storing ghee and oil. Similar structures are also found lower down. They are called kōrajās in Kannada. The view from the top defies description; any number of hills and tanks meet our gaze on every side, the hills looking like little mounds and the tanks like small pools of water. A risky descent of some distance on the almost perpendicular south slope of the hill takes us to Bhūmāna-dome. Here is a fine figure of Hanumān with an inscription to its left telling us that the figure was consecrated and the dome made by the Maddagiri chief Mūmnadā Chikkappa-Gaunde in 1646. He is identified in inscriptions and literature with Bijjāvara, a village about 3 miles to the east of Maddagiri, which was apparently his capital. A descendant of his is now living in poor circumstances at Sambuyanballi, about 4 miles from Maddagiri. At some distance above the foot of the hill is a square basin with a small hole on blowing into which a sound as of moving water is heard. This is probably a secret arrangement for the water-supply of the fortress. A streak of lightning has split the mass of rock to a considerable distance causing a narrow crack all through. It has also thrown down the brick parapet in some places.
While I was at Maddagiri, Kāji Mūhammad Imām, the caretaker of the Travellers' Bungalow, and his brother Kāji Mūhammad Jamshuddin produced a bundle of papers consisting of samads and letters dated from 1786 to 1890. Most of them relate to the office of Kāji held by the family for more than a century. Five samads, 3 issued by Tippu and 2 by Divan Purnaya, were selected and taken for examination. Doddā Rangegudda, the Peète of Maddagiri, and his brother Puttā Rangegudda likewise produced some samads which were also taken for examination. According to these records the Peète seems to be a lineal descendant of one of the minor local chiefs.

17. Siddapura, about a mile to the north-west of Maddagiri, has a fort which, according to an inscription at the village (Maddagiri 21), was built in 1593 by the mahā-laudu-prabhu Chikkappa Gaudi of Bijjavar (see para 15) during the reign of the Vijayanagara king Venkaṭatapati-Rāya I. The village has a well built Lingayat matha known as Bājārādhyara-māṭhā. Bājārādhyā was probably the gurn of Chikkappa-Gaudi.

Kuduvatti, situated at the foot of a hill of the same name, is a bhāskarāk or uninhabited village enclosed by a lofty mud wall. No person now enters the enclosure lest he should lose his life; because sometimes back some one who dug the site for money vomited blood and died instantly. Close to the village are three temples known as the Gopālakrishna, the Lakshmīdevi and the Kambadakanya, and five old viragals without any writing. The objects of worship in the Kambadakanya temple are two pillars standing side by side. The porch has on the right wall sculptures representing the coronation of Rāma and on the left Rāmaattā-āni attended by Tumburu and Nārada. The sculptures on the pillars supporting the porch show some ingenious combinations of female figures and yalis. Near the Gopālakrishna temple is a small pond, known as Majjawada-bāvi, on the door-post of which is carved a standing female figure, about 14 feet high, said to represent one Jirale-Mallamma who built the Gopālakrishna and Lakshmīdevi temples, as well as this pond. Tradition says that she made a large sum of money by selling butter and that she utilised the money in carrying out these pious and useful works. The villagers make an offering of butter to the image and bathe it with three handfuls of water. An old inscription (Plate XIII, 2), probably of the period of the Nolamba king Pomēra (close of the 8th century) was discovered at Sravandanahalli. The engraver's name is given as Dhampati-dhārā. An uninscription viragal by the side of this epigraph has a prostrate figure lying at the bottom with the left hand severed, the cut off hand being placed at the side. The meaning of this is not clear. At Hampa-saundra, about 2 miles to the east, a new inscription was copied, as also one at Tingalur. The god in the Arjaniya temple at Hale-Itkalot is a good figure with a small monkey shown to the left as eating something. To the left of the temple is a stone sculptured with a female figure seated with the right hand seizing on what looks like a pole fastened with ropes. The figure in said to represent Dombara-Chimmī or Chimmī of the sect of Dombas or tumblers; who fell from the pole and died. It appears that even now when Dombas visit the village, they do not as usual fix a pole but perform on the ground after praying to the image. A new record was copied here.

The Lakshminarasimha temple of Doddā-Dālivatta is one of the largest Dravidian structures with an extensive prakāra, measuring 125 yards by 70 yards, and a lofty mahādeva surmounted by a symbol. To the right in the prakāra is a sātra or choultry for accommodating and feeding pilgrims during the car-festival which takes place on a grand scale in the month of Ashadhā (July). Bullock carts can go inside the mahādeva and stand in the enclosure. There is a fine pond near the outer gate. The god, said to be adhiṣṭana-mārti, is a small round stone standing a few inches above the ground level and adorned with a crown. The metallic figure of the god, about 14 feet high, is Lakshminarasimha, which bears on the pedestal a label giving its name. There is a separate shrine of the goddess standing in a line with that of the god. A new inscription in Nagari characters was found at the temple, as also a few modern ones on the temple bells and vehicles. In the open narahanga of the Iśvara temple to the north, is kept a well carved Gojñalakshmi panel, which evidently belongs to some other temple. A new epigraph, also in Nāgari, was
discovered here. While at the village, I also examined a few palm leaf manuscripts in the possession of Nanjunda Sastris. They were found to contain works bearing chiefly on medicine, astrology, mantra-sastras and ritual. A new record was copied at a place known as Ehusuttinakote (a fort of seven enclosures) near Hakkadibennahalli. According to tradition the Pândavas lived here for some time in a fort of seven walls built by them, and the inscription names them along with Abhimanyu. Srawanagudi has a number of old eivarage (Maddagiri 92-101) standing near one another. At some distance from them is an inscribed eivarage, which is worthy of notice. It has in the upper portion a hero in the arms of celestial nymphs, while in the lower portion is seen a tiger pouncing on a bull. Probably the man fell fighting with the tiger.

18. Mīḍigēśi is said to have been so named by a local chief, Nāgareddī, after his wife Mīḍigēśi, who was so called because her hair (kesā) was so long that it touched her heel (mēdi). The Venkatarāmanāja temple, which is similar in plan to the temple of the same name at Maddagiri (para 14), is said to have been built by the chief Nāgareddī. His palace was situated to the south of the temple, and an entrance in the south wall of the prākāra, now closed, is said to have been the gate through which the palace people went into the temple. A figure on this wall, about 12 feet high, standing with folded hands, is said to represent Nāgareddī. There is also sculpture on the same wall a five-ridged snake, about 5 feet long, lying horizontally with a small figure of Krishna dancing on it. In the Garuda shrine in front of the temple is a square hole through which the rays of the rising sun are said to fall on the feet of the god. The māvatanga entrance has at the sides two niches containing figures of Ganapati and Virabhadra. The Garudagamba is a fine pillar, about 20 feet high, decorated with scroll work on all the sides; but unfortunately it has been broken in the middle by a stroke of lightning, the upper portion lying below. The Māllesvara temple is said to have been built by Okkaligas of the Settenor sect, the god being their tutelary deity. Tradition has it that a beautiful damsel of this sect, named Chikka-Mallamma, was during an attack by the Muhammadans seated by them and confined in the fortress on the Mīḍigēśi hill; and that on her prayer to God for her release, the rock split and made way for her, whereupon she descended the hill and entered the temple in front of the god Māllesvara. Her figure, about 2 feet high, is sculptured on the rock to the right of the flight of steps leading to the top about the middle of the hill. It is in a walking posture holding a sword in the right hand and what looks like a lance in the left. The Okkaligas referred to above were of three classes: Settenor, Alpenor and Gōgōra. A copper plate inscription in the possession of the pujäri of the Māllesvara temple, of which only the last plate was shown to me, mentions these classes of Okkaligas and refers to the avarajâst (entering fire) of the damsel. The god in the Jībi-Anjaneya temple is a huge figure, about 9 feet high. The Mīḍigēśi hill is said to have been fortified by Nāgareddī mentioned above. Here also we have the usual granaries of rägi and paddy, dome-like structures for storing ghee and oil, powder magazines and domes. Grains of old rägi can even now be had for examination, but the padḍy-kapuja has only a quantity of husk. Two of the domes are named Musare-done and Kannanammanna-done, the former situated on the top and the latter on the north slope. There is a fine mosque on the summit with two minarets at the sides and an ornamental parapet all round the roof. It has also flights of steps on both the sides. Close to the mosque stands a shrine dedicated to Hanuman. There are several gates leading to the top of the hill.

19. Both the town of Pānvajā and the hill near it are beautifully fortified. The hill is not one mass of rock like those at Maddagiri and Mīḍigēśi, but is made up in the higher portion of a number of gigantic boulders, some of them being nearly 100 feet high. There are 10 gates leading to the top. At some distance from the foot is the Kammâra-mantapa; higher up, Bēṭḍa (or the hill) Anjaneya, a good figure, about 7 feet high, with a well carved uttarāsena or upper cloth and a little monkey seated to the left eating something; further up, a circular done called Kōnerī and a mantapa known as Kōnerī-mantapa, near which stands a dome-like structure for storing ghee (tuppada-
kuṇa). Going further, we see a rock with some small holes which are believed to be the hoof marks of a horse which leapt from the top. Near by is a well, now closed, from which water is said to have been drawn to the top of a boulder, about 80 feet high. On the top is the Sultan-batāri (battery), occupying the highest point, and to its west, Subbarayā's batari. Besides the one already mentioned, the hill has several more dones known as Akssammana-done, Bākṣayama-kere, Bāmma-done, and so forth. The last is a fine reservoir with clear and deep water, situated between two huge boulders. We have to descend some 70 steps to reach the water. This done is said to be connected with another at the foot of the hill known as Keļgana-done. A square slab containing a defaced Persian inscription, which was fitted into a cavity in the boulder to the right, is now kept in the Archaeological Office. A spot is shown on the hill wherefrom undesirables were once hurled down to the bottom of the precipice. We have here also the usual granaries of rāgi and paddy and powder magazines. The summit has an incomplete mosque which is said to have been built with the materials of a Gopālakrishna temple which once stood there. A Persian inscription was found here. There is a small shrine at the foot of the hill called the Gopālakrishna in which the metallic image of the Gopālakrishna temple used to be kept when that temple was on the hill. We have now a Gopālakrishna temple in the town itself. From an inscription newly discovered on the Gopālakrishna temple in the town we learn that the fortress was built in 1405 by Gopanna, a general under the Vijayanagar king Dēva-Rāya I.

20. Two new inscriptions were found at Naliṅgānāhali and one at Chitkulayana-

khanhalli. The top slab of the fine sluice of Doddakere at Gundalhalli has a discus and a couch made of black stone fixed at the sides. On a rough boulder on the bund of the tank are engraved the inscriptions Pāvagada 11-13. The date assigned to these records in the Tumkur volume, viz., c. 1580, is evidently a mistake, seeing that the characters are unquestionably of the 8th century as evidenced by the square form of ba used in them. The cyclical year Jaya given in one of the records most probably corresponds to A. D. 764. The tank is named Akal-samudra after a lady Akaleti who built it. It is thus one of the oldest tanks in the State, though Panamankere at Talgunda, Shīlavara Taluk, is older still by about two centuries. In the prakūr of the Iṣvara temple on the bund of Chikākere at the same village, stands a stone, about 9 feet high, with several curves in the form of a snake, and the villagers firmly believe that there is treasure below it. No such stone has been met with elsewhere. At the Kamadeva shrine, which is a large cave containing some small stones doused with white earth and red ochre, two new records were copied. The Anjaneya temple has a very large figure, about 10 feet high, of the god. The Rangasvami temple at Bāchirākki Rangapura has a round stone (ānābha-mūrthi) for the object of worship. In the prakūtra are several small shrines containing figures with folded hands. In one of them is sculptured a couple seated with folded hands with an inscription on the side slab stating that the figures were consecrated by their son. Another slab just outside the prakūtra, measuring 6 feet by 5 feet, represents Hanumān and Garuḍa as contesting the possession of a fruit which is split in the middle. There is a similar panel at Belur, but the object of dispute there is said to be a linga. Three new epigraphs were discovered here. In the Kambadaraya shrine at Bhangaranāyakana-betta the object of worship is a pillar, about 13 feet high, marked with a discus and a couch on the sides. The pillar has an iron lamp fixed on the top which is occasionally lighted by the villagers. A ladder is to be used for this purpose. The villagers have to bathe and fast, and then, standing over the shoulders of one another without allowing their feet to come in contact with the pillar, they light the lamp. The hill near the village, which was once fortified, contains the ruins of several buildings. Near Rangasamudra was noticed a big heap of maruva or winnows below a tree, and on enquiry we were told that these were the offerings of the village to the goddess Morōlamma (the goddess of winnows) who was being carried from village to village, and that they had to be removed to the next village along with the goddess. The village has a small elegant shrine surmounted by a tower, which is called Mallesvara's mantapa, though there is nothing inside. A new inscription was copied at Rangasamudradapālya.

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21. Nidugul, once a prosperous city, is now a small unhealthy village containing about half a dozen houses. There is also a larger village of the same name on the first elevation of the adjacent Nidugul hill. There are numerous temples both at the foot and on the hill, but most of them are in ruins. Of those at the foot, which seem to be comparatively modern, the Săravădēsvara temple, also called the Hojiśēsvara after the Harati chief Hottena-Nāyaka, was built in 1681 (Pāvagāḍa 59). The god is named Săravādēsvara after Săravād, a village in the Bijapur country, which is said to be the birthplace of the progenitor of the Harati family. The Rāma temple has a boulder carved with the figures of Rāma, Siṣṭa, Lakshmana and Sugiṅva, with Hanumān and Gaiḍa at the sides. To the right of this composition on the same boulder is a big figure of Hanumān, and to the left a figure of Mahishāsuramardini. The Kāśivivēsvara temple is a small neat structure with three cells in a line and a common nacñaranga. The central cell has a linga, the right cell Ganapati and the left Pārvati. The last is a seated figure, about 14 feet high, holding a ladle horizontally with both the hands. Such a figure of Pārvati is known as Annapūrṇa. On the back wall of the Ganapati cell is carved a linga worshipped by an elephant on the right and by Vyāhampada on the left. To the left in the Anjaneyā temple stands a rishi or sage bearing a rosary in the right hand which rests in the fear-removing (abhaya) pose on a staff, and holding what looks like a book in the left. The village has also a kaba or tomb, said to be of Mirza Husenī Vali who came from Hyderābād, in honor of which a jātā or utsa is held every year. A new record was copied at the village. The Nidugul hill has two or three distinct elevations. But the ascent is very steep and difficult, there being no steps at all to help the climber. It takes nearly an hour and a half to reach the top, that is, without any stoppages on the way. But when once there, you forget all your fatigue and enjoy one of the grandest views of the surrounding landscape: you see any number of hills and lakes as far as the eyes can reach. The inscription Pāvagāḍa 52, of 1232, says that the hill was named Nidugul (lofty rock) because it touched the skies with its formidable peak; and Pāvagāḍa 54, of 1487, tells us that it was the most impregnable of all the hill fortresses in the Karnāta country. It is also called Kāḷājanā in the inscriptions. There are several lines of fortifications known as Kāḷēśvarā-kōṭe, Bhāṁyāna-kōṭe, Arc-kōṭe, Nāgarēsavam-kōṭe, etc., and a number of gates known as Māṭa-nūru-bāgīlu, Singhārajā-bāgīlu, Simalayāna-dīḍi and so on. The hill has likewise the usual granaries, powder magazines, ḍoṇes, palace ruins, etc. On the top the chief Hottena-Nāyaka built a small Basava shirme in 1653 (Pāvagāḍa 42) and had an inscription engraved. The shrine is now in ruins. A new inscription was discovered on the pillar in front of it. By the side of the shrine is an iron lamp with a shaft, about 6 feet high, fixed on the rock, which is lighted once a year or oftener by the people of the surrounding villages in fulfilment of their vows. A little lower down is the Kāḷābasīśvarā temple which, according to Pāvagāḍa 46, had its linga set up by Rāma, and was renovated by the Harati chief Timmanṇa-Nāyaka in 1670. This seems to be one of the oldest temples on the hill. The people of the surrounding parts visit the temple on the Sivarātri day, stop there the whole night and go away the next morning after meals. At some distance are lying three pieces of old cannon, one of which, about 18 feet long, is known as Eka-makkala-tayi or "the mother of seven children." The palace has only a few walls now left. A portion scooped out at the top of a huge boulder with holes for steps is said to have served as a seat for the chief during dārbārs. The palace garden has a pair of ornamental black stone pillars known as bhīkkatāl or "well stones" with holes for the cross bar, surrounded by figures of bulls and carved at the top. There is also a dark underground cell (melamūdīja) attached to a boulder. The ruined Nāgēśvara temple near a pond known as Ḍokkarāne is a Hoysala building which, according to Pāvagāḍa 55, of about 1150, was founded during the reign of the Chāṅkya king Jagadekamalla II. The nacñaranga has 5 niches on both sides, as also figures of Subrahmanya and Śūrya, a beautifully carved but headless female figure and a fine Nāgakanyakā with a female figure at the side. The Nāgēśvara appears to be the oldest of the existing temples on the hill, though mention is made of a temple founded by Bīḍikōrāsinga of the Pallava family in an inscription of the 8th century (Pāvagāḍa 45) built into the left wall of the porch of the Kāḷābasīśvarā temple. There is an underground canal supplying water to the Ḍokkarāne mentioned above. The
1. FRONT VIEW OF JUMA MASJID

2. NORTH-EAST VIEW OF MALIK RIHAN DARGA

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god of the Chennakesava temple has been removed and set up in a new temple at the village Bellabattu. Near this temple is a small shrine containing an elegantly carved seated figure, about 3 feet high, of Bhairava with 10 hands. There is also a buried Siva temple here of good workmanship. The ruined Lakshmanesvara temple at the Matanuru gate was built in 1487 (Pavugada 54) by the Harata chief Chik-Tippa-Nayaka in memory of his deceased wife Lakshmidevi. Pavugada 54 also tells us that there were shrines of Durga, Bhairava and Ganapati in each of the 8 directions on the hill. The above mentioned Bhairava shrine may be one of these. At the village on the first elevation is a temple of Durga and a small shrine surmounted by a tower known as Rangadhama-mantapa which is now empty. Two modern inscriptions on bells were copied at the Durga temple. Two more "well stones", similar to those noticed in the palace garden, are also to be found near the village. At some distance from the village are the Virabhadra, Purusartha, Adinarayana, Lakshminarasimha, Nagarçvara, Male-Mallikarjuna and Sombesvara temples scattered in different directions. In the Virabhadra temple the god, about 5 feet high, is a two-armed figure holding a sword and a shield. The Purusartha-basti probably came into existence in 1282 according to Pavugada 52 in which it is named Jogavatissaya-basadi. The god, about 5 feet high, faces east, while his Yakshi, Padmavati, a seated figure, about 2 feet high, is enshrined in a cell facing south. There is also a figure of Brahma on horseback, which was once over the pillar in front. Two inscriptions were found on the pedestals of images, as also two modern ones on a bell and a gong. Adinarayana is a good figure, about 5 feet high. In the nataranga of the Lakshminarasimha temple are kept a figure of Surya and a panel depicting the coronation of Rama. On both sides of the outer entrance are cells containing big figures of Hanuman. The Nagarçvara temple has two cells enshrining lingas named Nagarçvara and Gaurçvara, and the nataranga has figures of Vistug, Mahishasuramardini and Saptamatrikāh together with a few well carved Nagakanyakās. The inscriptions Pavugada 47-50, which are wrongly stated in the Tumkur volume to be in the Kajashasthāna temple, are here. This temple goes back to 1248 (Pavugada 50). Two new śiva-śalas were found in the prokara. The Sombesvara temple, probably founded in 1293 (Pavugada 58), seems to be the finest Dravidian structure on the hill. It has an elegantly carved nārāyana doorway of black stone with jambs consisting of four faceias—the innermost adorned with scroll work, the next with figures in every convolution of the scroll, the third carved into an ornamental pilaster and the last sculptured with spirited lions and gopis in all postures. The pediment has Taṇḍesvara with attendant musicians, the lintel Gajalakshmi and the bottom of the jambs devapalakas or doorkeepers and female figures holding a lotus and a kathia or water vessel. The saṅkhārasī doorway is also of black stone, but plain. The nārāyana has besides Mahishasuramardini two seated female figures, about 1¾ feet high, one holding a child in the left hand and a fruit in the right, the other holding a fruit in the left hand and some indistinct object (? a staff short in the right). It is not clear what these figures are intended to represent. Two new inscriptions were discovered at this temple.

22. The Jumā Masjid (Plate II, 1) and the Dargà of Malik Rihan (Plate II, 2) at Sira are fine structures of the Samacenic style. The former is said to have been built by Shaik Fárid Sáheb, whose tomb together with that of his brother Shaik Káhir Sáheb, is pointed out in the enclosure of the mosque. The date of construction is inscribed in the chronogram baṭatal mukābās, A. H. 1101 (A. D. 1696). Two new Persian inscriptions were found here. The Dargà is a square building with a big dome with 4 black stone minarets, about 8 feet high, at the corners over the roof. Inside is the tomb of Malik Rihan, who was Subadar of Sira from 1637 to 1651. The Dargà seems to have been erected in 1651. Its plan is given on Plate III. Behind the building is an old mosque in which Malik Rihan is said to have prayed, and to the north-east a rectangular structure known as Diddi with 4 minarets on the roof, the front two taller than the hind ones, which he is said to have used as a study. To the south-east a tomb under a canopy is shown as that of a seven-year-old daughter of Aurangzebe. An inscription on it simply names Allah and Muhammad. Another new Persian inscription was found here, as also one on the outer wall of the outhouse attached to Chiksa Masidi or the little mosque. The Baraki mosque
containing the inscription Sira 71 is in a dilapidated condition. Near it is the tomb of Mahamūd Khán, a fine stone structure with minarets, battlements and an ornamental plinth. At some distance to the north is a Dargā popularly known as Chinnadagóri owing to the dome having a gold kalasa or finial, containing the tomb of a Fakir named Farid-ullā Shāh Husūnī, who is said to have come from Bijāpur and performed severe penance here till ant-hills grew around him. He is held in great respect by all classes of Muhammadans, his maqām being looked upon as a Chankhandī-chaṭha. An annual urs takes place in his honor. The Dargā is a small square stone building with a large dome and minarets. It was presented with the gold kalasa, it is said, by a Pālegār of the place in fulfilment of a vow. Its custodian, Saiyad Kāsīm, who is about 80 years old, said that he was the 7th in descent from Farid-ullā and gave his pedigree thus:—Farid-ullā, his disciple Māsam Shāh, his disciple Māgul Shāh, his disciple Lutpullā Shāh, his disciple Yadullā Shāh, his great grandson Saiyad Kāsīm. According to him Fakirs are of 4 classes: Khādīri, Chishtiyya, Saravardiyya and Muyaddadiyya. The first class may wear either dhotī or trousers; but the second only dhotī and they have to get clean-shaved. Saiyad Kāsīm has in his possession a good number of sanads relating to the maqām issued by Anrangazeehe, Alamgīr II, the Nizam, the Muhammadan Governors of Sira, Hyder and the Mahārāṭhas. Of these, 4 in Kannada were transcribed—1 of Hyder, 1 of the Mahārāṭhas, 1 of Pradhān Venkappaiya of Mysore and 1 of Naṭā Lāl Muhammad Khán. There was no time to examine the Persian and Mahārāṭha sanads with him. The town is said to have once possessed 90 mosques, and it is studded all over with Muhammadan tombs.

23. The god of the Gopālakrishnā temple has been removed to the newly built Nārāyana temple in the town and a good figure of Hanumān, brought from some other place, has been set up instead. A new epigraph was found here. The object of worship in the Dargā temple is an ant-hill. In the mantapa to the south of it was found a new inscription. There is also an inscription on a tomb situated in the compound of the Travellers' Bungalow, which tells us that a European lady named Ellen died of cholera in 1846 in Sira. To the north of the town is said to be situated the site of an ancient city called Lāṭapuri, that portion occupied by a few mean-looking houses being even now known as Lāṭapuri-hattī. Recently a broken cannon was unearthed in the quarter of the town known as Kumbāra-hattī to the north of the fort. It is lying there even now. The fort is a fine stone structure with a moat all round. It once had two more enclosing mud walls also with, moats, traces of which exist. The inner fort is almost intact, but not inhabited though traces of former houses and offices are visible. There are two fine gates on the north with a side doorway in each case. A hall is attached to each, the first supported by 6 black stone pillars and the second by 4 sculptured granite pillars, though the sculptures are deliberately mutilated or chiselled out. The side doorway of the first gate is of carved black stone. There is a ruined mosque in the fort and a stepped well in which the wives of the Pālegār are said to have drowned themselves when the fort was invested by the Muhammadans. To the south-west of the Travellers' Bungalow is a spacious cave divided into two compartments to the right and left. A new inscription was discovered at each of the villages Nāḍārū, kerēyaṛahalli and Kallukōte and two at Halkūrū. One of the latter has to be looked upon as a find of some historical importance, as it happens to be the only lithic record so far discovered of the Ganga king Sripuruṣa with a date in the Śaka era (Plate XIII, 1). This inscription is on a big pillar-like black stone which was immersed in water, and even with the help of a large number of men it took nearly three hours to get it out of water for examination. It is pleasing to note that the trouble taken had its reward.

24. From Sira a visit was paid to Hīrīyūr, Chitārdurg District, and a few villages in that taluq surveyed. The Tērūmellēsvgā temple at Hīrīyūr is a large Dravidian structure with a mahāḷēva surmounted by a lofty gopūra. In front of it is a lofty uggāle-kamba with stout iron chains hanging from the top intended for swinging the god. On the inner sides of the pillars are sculptured two male figures with folded hands armed with a sword and a shield. The open mukhā-mantapa or front hall has entrances in three directions. In front of it stands on a high pedestal a fine dhōpa-
Plan of Malik Rihan Darga, Sira.

Scale 5

0 5 10 15 20 FEET
stumbha or lamp-pillar, about 45 feet high, with a pavilion at the top enshrining a Basava or bull, and 8 lamps in the form of huge iron cups, two in each direction, each capable of holding about 10 seers of oil. The lamps are lighted once a year. The pillar has slight projections on the sides which serve as steps to go to the top. Its front face has a male figure with folded hands, representing perhaps the chief who built the temple. The ceilings of the mukha-mantapa are painted with scenes from the Siva-purāṇas and the front central ceiling has a chain of stone rings. The east outer wall of the navaranga has two rows of figures representing the ashta-dikpālaghas or regents of the directions and illustrating the story of the fight between Siva as a harița or hunter and Arjuna. Though the apāraja faces east, the god faces south. In the navaranga are kept three sets of metallic figures—large images of Siva and Pārvati, small images of the same, and Umāmahēśvara seated on Nandi—which are taken out in procession in three separate cars during the car festival which takes place in the month of Māgha (February). This circumstance probably accounts for the name Torn-car-mallēśvara. The ruined Virabhādra temple has figures of Virabhādra and his consort Bhadrakālī, the latter holding in the right lower hand a lotus instead of the usual sword, and Dakṣa's cut-off head being shown at the side. The Kannada poet Bābhūra, author of Ambikāvījayya and Paraśurāma-Rāmayya, was a native of this town and a devotee of the god Ranganātha of Bābhūra, a village about 2 miles from Hiriyūr. He mentions in his works the god Terumallēśvara. Rangadasappa, the present Shambhog of Hiriyūr, who is about 65 years old, said that he was the great-grandson of Bābhūra. It is not clear whether the Kannada poet Mādhava, author of a Kannada version of the Kātyādāraka of Dandi, who styles himself "ruler (prabhu) of Hiriyūr," belonged to this place.

26. The god Ranganātha of Bābhūra was, as stated in the previous para, the tutelary deity of the Kannada poet Bābhūra. The slab containing the inscription EC, XI, Hiriyūr 49 at this village has a horseman riding to right with a sword held in the uplifted right hand; behind him is a child standing with folded hands; and behind the child stands a female figure, perhaps the wife of the horseman, with uplifted right hand. It is not clear what the composition is intended to represent. The inscription merely names a number of guṇadas. Masakal was once fortified; two lofty gateways with wooden ceilings bear evidence to the importance of the village at one time. Two new epigraphs were copied here. The original copper plates of Hiriyūr 88, unsatisfactory copy, were procured from Siddaramayya, Shambhog of the village. The Ranganātha temple at Abbinahole has a round stone (nābbhāca-mārtī) for the object of worship. In front of it was found a new inscription, dated 1664, which is of some interest as it refers to the establishment of a claim to the office of Shambhog through success in an ordeal of dipping the hand in boiling glée in the presence of a large number of people. Another discovery was a viragat of the time of the Nolamba king Ayyapa, dated 923. A few modern inscriptions were also found on the bells and gong of the Ranganātha temple. Bharmagiri, so named after the Pālegār Bharmām-Nayaka, is situated on a fortified hill. It has a shrine in which the uṭaṃva-vigrāha or processional image of Kaviyeva-Mārāmūya, the goddess after whom Mārākānive is named, is kept. The image consists of a wooden box which, decorated with hands and other limbs and an umbrella, is taken out in a car once a year. A modern inscription was copied here. The Mārākānive dam, which may be looked upon as a great feat of engineering skill, was commenced in August 1898 and completed in August 1907.

There are two fine mantapas in the Srāṣṭracīnic style built at the ends of the dam. The east mantapa has a tablet giving the dates of the commencement and completion of the dam. In the west mantapa is set up an inscription in Sanskrit and Kannada verses composed by me, giving an account of the dam and of the progressive administration of Mysore, and the date Śaka 1898 (1907) in which the reservoir was opened for public use. Close to the reservoir is situated a shrine of Mārī, known as Kanīva Mārāmūya, from whom the village derives its name. The shrine which was a wooden structure, has recently been built of dressed stone by one Ka-

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nuvappa of Mysore. It has a stone panel sculptured with three figures, Parvati in the middle, Lakshmi to the right and Mari to the left. To the right of the shrine, on a lower level, is a cell containing a broken thirumal which is known as Bhutappa. As at Bharmagiri, there is a shrine at Arasimangudi dedicated to Mari, here known as Kanumma, which contains the processional image in the shape of a box of the goddess at Markamane. In front of it is an iron lamp on a shaft about 8 feet high, which is lighted once a year. At some distance from the shrine stands in a field a munsukay carved with a fine female figure, about 2½ feet high, with its right hand raised and open and the left hand hanging by the side holding a tine, flumes being shown around the head.

26. The Venkataramana temple at Chikkanayakanhulli is the largest and finest of the Dravidian structures in the town. It stands on a raised terrace like Hoysala buildings and is enclosed by a large prikata of which only the plinth is now left. The god, about 4 feet high, is a good figure, and behind it is an underground cell with a flight of steps. The pillars of the naveya are sculptured on all sides, some of the sculptures being ingenious combinations of animals such as an elephant and a bull with one head, and so on. One of the pillars shows a chief seated on a throne holding a lotus in the right hand, the panel above having the figure of a seated sanyasi holding the triple staff (tridanda). The metallic image of the god, about 3 feet high, is taken out in procession only once a year on the Rathasaptami day. On two pillars of the porch facing each other are sculptured figures of Rama and Lakshmana. The town has two Anjaneya temples—the Halayut Anjaneya and the Brahmapuri Anjaneya, the latter so called because is is situated in the Brahman street. The former is a big temple richly endowed and by a large number of devotees. Two new inscriptions were copied here. In the other Anjaneya temple are also kept stone and metallic figures of Shribhavas. The Ramakeera temple is also a large Dravidian structure said to have been built by a Hagenkalaki chief. The sikhara entrance has a figure of Garapati to the right and Bhairava to the left. The left pillar in front of this entrance has a well carved seated figure, about 1½ feet high, in the attitude of meditation, wearing a snake-carrying. Judging from the ornaments on the feet, hands and neck, it does not look like a rishi. The opposite pillar has a standing male figure, about 2½ feet high, with folded hands, which is supposed to represent the chief who built the temple. There is also a similar figure on one of the pillars of the porch. Other sculptures worthy of notice are Vyaghrapada worshipping a linga and the hunter Kamappa piercing his eye with an arrow and kicking a linga. Two modern inscriptions were found on the temple vessels. The Rudreshvara temple has a figure of Virabhadra flanked by Bhadrakali and Daksha with a modern inscription on the brass plate of the pedestal. The Kesava temple bears an inscription stating that it was built to commemorate the installation of the Mysore king Chamarajendra Odeyar in 1881. The Kamappa shrine has an old wooden doorway elegantly carved with human and animal figures (Plate IV, 3). To its left is a linga cell on the back wall of which is carved a figure of Kamappa armed with a bow worshipping a linga. The village goddess (granta-devata), Hirmavara Yallamma, is a wooden figure, also known as Renukadevi, with a stone head set up in front. The processional image is a wooden figure of Parasurama, son of Renuka. To the right of Yallamma is a seated stone figure, about 1 foot high, of Janadagni, husband of Renuka, with two hands, the right in the abhaya pose and the left placed on the thigh. Outside the temple there are two small shrines containing round stones said to represent Maa and her son Parvappa. It is stated that once a year a member of a certain family in the town is made to sit on a diagram drawn in front of Parvappa and that soon after, possessed by the goddess, he runs unconsciously to the particular house where the victim kid is kept, brings it to the temple and tears it to pieces with his teeth. A new inscription was discovered in a field to the south of the town, and a copper plate in the possession of Venkannachar was procured and transcribed. A large number of palm leaf manuscripts in the library of Handamakere Sama Jois was examined. They are written mostly in Nagari characters. Most of the works contained in them are printed, e.g., Rigveda-sambita with padapatha, Prakarshana, Grihyasutras, Puranas, poems and dramas. The rest
1. SIDE VIEW OF YOGAMADHAVA TEMPLE AT SETTIKERE

2. METALLIC FIGURE OF WARRIOR AT SETTIKERE

3. WOODEN DOORWAY OF KANNAPPA TEMPLE AT CHIKKANAYAKANHALI
were found to bear on astrology, poetics, ritual and sthala-purāṇa. There are also some commentaries in Sanskrit and Kannada on well-known Sanskrit works.

27. The Mahālingēśvara temple at Dabhagatta, a brick structure of the 13th century, has three cells with lingas. In one of the two inscriptions discovered, near it, the lingas are named Hoysalēśvara, Brahmapēśvara and Māheśvara. The Murūrasiidēśvara temple has a panel carved with two standing male figures, about 1½ feet high, wearing long coats, with an intervening head. The figure to the left is Mūrūrasiddha, that to the right Revanasiddha, and the head Allama. All the three were Viraśiva teachers of about the time of Basava. The processional god is a bull which is taken out in a car once a year. The temple has a Bilavarrīkēshā-vāhana, that is, a vehicle in the shape of a bilva or Bael tree. There are also in the village a number of samādhis or tombs of bulls dedicated to temples. EC, XII, Chikkanayakanhalli 1 at Dāsāvayākātye near Jogihalli was completely copied. Two new epigraphs were discovered at Honnebhāgi. At some distance from the village is a hill on which is situated a temple dedicated to Ranganātha. It is of some interest to note that the pājdrī of the god is a Lingāyat and that the Lingāyats of the village conduct the annual car festival of the god. The Timmappā temple at Dugudiballī has a good figure, about 11 feet high, of Vishnu which is likewise worshipped by Lingāyats. To the north-west of Odārhalli is an important temple situated on an eminence dedicated to Henjērapy. Henjērapy is a form of Bhairava worshipped at Henjera or Hēmāvati in the Madakṣīra Taluk of the Amantapur District, and it is not clear why the god at Odārhalli is known by this name. As far as my knowledge goes, there are no other places in Mysore where Bhairava is so named. The god of the Henjērapy temple at this village is a well carved figure, about 3 feet high with prabhā or glory, seated in latidēsana with the right leg dangling, bearing a trident, a drum, a sword and a skull and wearing sandals and a necklace of skulls. His emblem, the scorpion, is shown on the pedestal. To the right in the navarāṇa is another seated figure, about 2 feet high, of Bhairava, which is known as Chēḷa (scorpion) Bhairava, and who hears the god’s house will be full of scorpions in every direction. The sādhana slie to the right a linga known as Siddharāmēśvara set up on an embankment which is said to have been the seat of penance of the Viraśiva teacher Siddhārāma. The temple is said to have been built or renovated by a Hāgalyādī chief. It has also a Bilavarrīkēshā-vāhana. Two modern inscriptions were found on bells. Behind the temple are two mud platforms enclosing the roots of a country fig-tree and a banyan tree, which are worshipped as Atimadādamma (goddess of the fig tree) and Adadamrādamma (goddess of the banyan tree).

Oḍērhalli.

The Sāntamallappā temple at Oḍērhalli has in front a fine lamp-pillar, about 2 feet square at the bottom and 40 feet high, with a lamp in the form of a stone cup on the top. The pillar has on the east face a linga, on the south the three-legged Bhringi bearing a chīrā or lute and dancing, on the west Vyāghrapadā with a censer in the right hand and a bell in the left, and on the north Nandi. Near the temple are the samādhis or tombs of the Lingāyat sūrīnā of the Kallu-maṭa at Seṭākere.

28. The Yōga-Mādhava temple at Seṭākere (Plate IV, 1), which faces east, is a trikāle-hall or three-celled Hoysāla structure, with a stone tower over the main cell. It consists of three cells, a common navarāṇa and a porch, the main cell alone having a sādhana. Laterly, however, a mukha-mānāpā or front hall in the Dravidian style has been built with the materials of a ruined Śiva temple now submerged in the tank. The goddess of this Siva temple, a good four-armed figure, about 3 feet high, is now kept in a cell to the right in the front hall. The sādhana doorway and that of the navarāṇa and its pillars are well executed. The ceilings, about 2 feet deep, are 14 in number, 3 in the 3 cells, 1 each in the sādhana and porch and 9 in the navarāṇa, and all have lotus buds surrounded by rows of petals. The one in front of the north cell shows crossbars and that of the porch painted petals. At the sides of the sādhana entrance are beautifully carved figures of Gaṅgapatī and Mahishāsūramardīni. The god in the main cell, known as Yōga-Mādhava, is a seated figure, about 5 feet high with prabhāvālī or glory, with 4 hands, the upper ones bearing a discus and a conch, the lower placed palm over palm exactly like those of a Jaina
Tirthanakara, without the aṣṭa-bhūmiā or meditative pose noticed in the figure of Yuga-Nārāyana in Plate V of last year’s Report. Such a figure does not seem to be found elsewhere. The north cell has Lokeshvarāyana and the south Venugopala, both about 5 feet high. The latter stands under a homa tree flanked by consorts. There are also, as usual, cows, cowherds, cowherdesses and sages sculptured at the sides. All the three images are well executed and their prabhūtātis sculptured with the ten incarnations of Vishnu. The outer walls have no figure sculpture, but only plasters and miniature turrets. From the inscription in the pavaraṇga (Chikkanakamalhalli) 2 we learn that the temple was built in 1261 by Gopāla-śrīdāmāya-ka during the reign of the Hoysala king Narasimha III. It names the village Bharataprapakāsura and the god Yogānātha. At the top of the slab is a small figure of Yuga-Mādhava resembling the image in the main cell. The temple, which is in a state of disrepair, deserves conservation. The roof has to be waterproofed and some arrangement made to let in light to the dark interior. Krishnamacharya, the archaka of the temple, presented to my office a metallic figure, about 9½ feet, of a warrior armed with a sword and shield (Plate IV, 2), which he said he had picked up on the road from Birur to Kadur about 2 years ago. The image attracted my particular attention because I had noticed similar stone figures, about 1½ feet high, in a shrine at the entrance to the village. The present figure may be looked upon as the processional image of that shrine, though it is not clear what these figures are intended to represent. The Ranganātha temple, which is said to be older than the Yogamādhava, has a standing figure, about 3 feet high, of Vishnu, holding a discus and a conch in the upper hands and a bow and an arrow in the lower ones. A similar figure found at Chennagiri is called Bēc (or hunting) Ranganātha. There are two goddesses named Śrīdekavinī and Bhūdekavinī, both in lalitasana, in two cells at the sides of the garbhagriha.

29. At the entrance to Ballekattā stands a panel containing a horseman holding, the reins in the left hand, and a sword in the right hand attended by an umbrella-bearer. Such figures are known as Rāme-devacu in other parts of the country. The ruined Mārka-grūḍi near the Bhairava shrine at Pochakattā has a slab carved with a couple. The wife has her right hand raised at right angles to the arm and wears two fillets over the head resembling the lower part of a crown. The Isvara temple at Dodda-Bidare has in the pavaraṇga several figures such as Sarasvatī, Mahishāśuramardini, Umāmahēśvara, etc., among which a two-armed Durgā with a sword in the right hand and a cup in the left is the most remarkable. The Pāṭa-līṅga temple has for objects of worship 101 small stones of irregular shape placed on the ground, known as Nārundu (101)-līṅga. In front of it is an open mārtapa containing a rough stone called Pāṭa (for Pāṭa)-līṅga. In the porch of the Anjaneya temple at Chikka-Bidare are set up against the wall figures of Ganapati, Bhairava and Vishnu and two fine Nāga stones, which apparently belonged to some Śiva temple.

Kandikere has a ruined fort surrounded by a moat. The Gopālahimashē庙 has a fine figure of the god, about 5 feet high with prabhūtātis, with cows, etc., carved at the sides. The processional image of some ruined Śiva temple is also kept near the god. In the pavaraṇga are kept figures of Vishnu and Śrīrya, the latter flanked by female archers as usual. There is also a bōstā here dedicated to Sāntinātha, a standing figure about 4 feet high. At some distance to the north-west of the village is a good structure on an eminence, named Kalāyapadevā-mathā, and a Śiva temple, both of which have gone to ruin. The buildings seem to have been deliberately dismantled, the architectural members such as pillars, beams and jambis, and lingas and Nāndis lying pill-mell about the place. It is said that a large number of stones was removed and utilised for the construction of the Borasannive dam. Near Kandikere are also to be found a number of tombs of temple bulls (see para 27).

In the pavaraṇga of the Śiva temple at Barkanākkū there are several well carved figures such as Vinābhadrā, Sārnava, Vishnu, Śrīrya flanked by female figures without bows, and two free Śiva śīrpaṇapātakas about 1½ feet high. Four new epigraphs were copied here. In the veranda of the Anjaneya temple at Kere-Suragonālhalli is a round stone marked
Kera-Suragondanahalli. Anjaneya temples in these parts. The Siddharāmasvāra temple at Eranadu is a large Dravidian building with two mahādevarās on the east and south. The ceilings of the south porch were once painted with figures, most of which have now gone. The Virasāva teacher Siddharāma is said to have performed penance here. The god worshipped in the temple is an ant-hill which is decorated and given the appearance of a linga. The present god is also a silver linga. The temple appears to be a rich one, judging from the silver-plated doors, doorways and panalkeens, and silver statues, chaukis, vessels and other paraphernalia. It has also a fine Bilavakkisha-vahana in the shape of a car, adorned with painted images, etc. The car-maṇṭapa surrounded by a tower is a neat structure with a flight of steps. The village has also a Lingāvai, maṭha, which is a branch of the maṭha at Godekere in the same taluk. Two modern inscriptions were found on bells.

30. The Virabhadra temple at Yagachhallahalli has a spirited figure of the god with only two hands, the right hand holding a sword and the left a shield. Mārul has some fine maṭṭikals. In one of them the husband holds a sword in the right hand with the point turned towards the ground, the left hand being placed on the waist. His wife wears a crown surrounded by flames, her right hand with a line on the palm hanging by the side and her left hand holding a mirror to the front. Another shows a well carved and richly ornamented couple, of whom the husband, adorned with an utsārygam or upper cloth, bears a sword under the right arm-pit, the hand being placed on the breast. The left hand hangs by the side. The wife has her right hand raised and open showing a line on the palm, the left hand dangling with a mirror. A new inscriptions was copied at the village. Also one each at Sēṭṭihallahalli and Bēḍarhalli. The Mallikārjuna temple at Pankajahalli, a large Dravidian temple, Pankajahalli, is a fine Dravidian structure of large proportions, consisting of a garbhagriha, a sukhandasi, pradaksikha, a navaranga, a porch, a padalīkuwara or hall on a lower level, a Nandimantapa with a tower, a mahādevara and a prakāra. It faces east and has an open veranda attached to it all round. The linga in it is a conglomeration of pebbles, said to represent 101 lingas. Near it are two metallic images of Umāmahēśvāra, one larger than the other. In these pradaksikhā are kept figures of Vishnu, Bhairava and Gaṇapati, as also another nude figure of Bhairava which is wrongly supposed by the villagers to represent a Jina. The mahādevara, about 12 feet high, is a good piece of work, the pillars and doorways being well executed. To the right of the inner doorway, i.e., the one facing the temple, is a figure of Siva and a figure of Sūrya flanked by female figures holding a lotus in the left hand and to the left, a figure of Siva, a female figure with the right hand raised holding what looks like a fruit in the palm and the left hand dangling pecked by a parrot, and a smaller female figure with a similar right hand but with the left hand placed on the waist. The meaning of these figures is not clear. The outer doorway has at its sides Gaṇapati and Bhairava. On both sides of the two doorways are pairs of well-carved elephants, some facing each other with their trunks intertwined. In a line with these the north and south walls also have four elephants each. Among the sculptures on the pillars may be mentioned Kāmapāpa armed with a bow, piercing his eye with an arrow and kicking a linga canopied by a three-hooded snake; Sakhi-Gaṇapati, i.e., Gaṇapati with his consort seated on the shikh; and a tall linga, representing the form of Siva known as Lingōḍhāvannārttī, with a boar (Vishnu) at the bottom and a swan (Brahma) at the top. There is a fine lamp-pillar in front, about 2 feet square at the bottom and 40 feet high, with a pavilion at the top. To the left of the temple is the shrine of the goddess, a pretty large building with a protruding figure, about 5 feet long, in the middle of the padalīktukā. The goddess, about 4 feet high, is a standing figure with 4 hands, the upper holding a noose and an elephant-goad, the lower being in the fear-removing (abhaya) and boon-conferring (varada) attitudes. It may be compared with the figure of Adhārāśakti given on Plate IV of last year's Report. The Virabhadra temple to the south has a figure, about 5 feet high, of that god with 6 hands, the attributes being a sword, a shield, a trident, a drum, a bow and an arrow. Bhadrahalli to the left has a lotus for her attribute. To the north of the temple is a large pond with a small neat maṇṭapa.

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in the centre. The Ranganatha temple has a standing figure, about 3 feet high, of Visnu flanked by consorts, and two figures of Alvars in the sikhasthalis, but the pujera is a Lingayat. Near it is a shrine with a large figure, about 8 feet high, of Hanuman. Two new inscriptions were found at the village, as also two modern ones on the temple vessels.

31. The Ranganatha temple at Huliyar must have been a good Hoysala structure, judging from the garbagriha, which is the only portion now left of the original building, the other portions being modern additions. The god, about 5 feet long, is a well-carved figure reclining on Adisesha, with Brahms seated on the navel lotus and Sridevi and Bhudevi seated with folded hands at the head and feet respectively. Above the god is the prabhavati, carved with the ten incarnations of Visnu, Buddha being shown as the 9th incarnation. The ceiling of the garbagriha, about 2 feet deep, is carved with a lotus. In the sikhasthalis are kept a figure of an Alvar and a small figure of Dakshinamurti with the hand in the abhayamudra, flanked on the right by a female figure offering something and on the left by a male figure blowing some instrument. The processional image also kept here on a stone pedestal which once belonged to a Jina temple as is evidenced by an inscription discovered on it which states that it was the pedestal of a Jina figure set up by Srijaydevi, consort of Sahanta-Govinda. This image, as the inscription on its pedestal informs us, was preserved quite recently, in 1903, the old image having been stolen. The Ganapati shrine is on the right and has a well-carved image, about 5 feet high, of the god with a spirited rat on the pedestal. The right lower hand bears a broken tusk and the left lower a fruit whose stalk is held by the trunk. The Melleshvaram temple is a small near Hoysala building with the tower and walls recently restored, the former with sculptured pieces of granite and the latter with brick and chunari. The ceiling of the sikhasthalis entrance are perforated screens and figures of Ganapati. The navaraanga has besides well-carved figures of Saptamatrikā and Sarasvatī to the right and of Narayana flanked by consorts, Umamaheshwara with the emblems Nandi and mongoose on the base and Strya flanked by female figures without bows, to the left. The ceilings, though mostly flat, are exquisitely carved with lotuses having three concentric rows of petals. They are large square panels adorned, with knobs all round. The garbagriha, sikhasthalis and navaraanga central ceilings, about 2 feet deep, have blown lotuses; the west ceiling has 9 blown lotuses, and the one in the south-west, perhaps the finest of all, has a swan carved on the under surface of the lotus bud. Among the figures kept in the veranda of the temple may be noticed a rishi standing with a staff in the right hand, and a man wearing a gōnde (knot of hair) and uttariyam and holding an elephant goad in the right hand and a fruit in the left. It is not clear whom the second figure represents. The village is strown over with architectural members and carvings of Hoysala buildings. A copper plate received from the Virikata-mūthā was transcribed, and a new inscription was discovered at Olagerehalli.

32. From Huliyar a few villages in Hosdurga Taluk, Chitaling District, were visited. Heggere, about 7 miles from Huliyar, has 4 buildings in the Hoysala style—3 Śiva temples and a basti. Of the former, situated near one another and in a dilapidated condition, the middle one, known as the Kallēsvara, is the largest, consisting of garbagriha, a sikhasthalis and a navaraanga, the other two, situated to its right and left, having only a garbagriha and a sikhasthalis. It faces south, though the linga in it faces east, the east wall having a perforated window opposite to it. The sikhasthalis doorway has perforated screens at the sides and Gajalakshmi on the lintel. The navaraanga has only one ceiling, about 2 feet deep, in the centre, which has a lotus bud with three concentric rows of painted petals. The garbagriha and sikhasthalis have also similar ceilings. It is worthy of note that the paint is not gone though the temple goes back at least 1232 (Chikkamagalurahalli, 27), if not to an earlier period. The navaraanga has a good figure of Sarasvatī and a few fine Naga stones, besides two pedestals, one of Visnu and the other probably of Mātisukṣamardini. An inscription was found on Sarasvatī. The temple to the left, known as the Gangesāvarā, is the most ornate of the three. The sikhasthalis has an exquisitely carved doorway (Plate V.1) with beautiful perforated screens at the sides, the lintel having a well-carved Gajalakshmi in the middle and lions pouncing upon elephants at the ends. The pediment has rows of minutely carved figures illustrating scenes
1. Doorway of Galagesvara Temple

2. Sukhanasi Ceiling of Galagesvara Temple

3. Mštikal
from the Rámaśraya, while every square of the screens has tiny figures representing the ten incarnations of Viṣṇu, the regents of the eight directions and so forth. The sukhamāsī ceiling, again, shows excellent workmanship (Plate V. 2). It is about 2 feet deep and in the middle panel Tāndavēsvāra flanked by Gaṇapati and Subrahmaṇya, in the upper Pārvati flanked by Sarasvatī and Lakśmi, and in the lower Nandi flanked by Brahma and Viṣṇu. All the figures are represented as dancing. In the interstices in the 8 directions 8 snake hoods are shown. The garbhagriha ceiling has a lotus bud. The temple to the right has a tower over the garbhagriha resembling those of the Lakshmiśvēte temple at Dedda-Gaddavalli (see Plate III of last year’s Report). The garbhagriha and sukhamāsi have domed ceilings, about 2 feet deep, with lotus buds. The lingas have been displaced in all the three temples. These buildings deserve conservation; the roofs have to be made water-tight, the walls repaired and new doors set up; and the cost will not be heavy. The Pārvanāthā-basti, built of black stone, is a fine specimen of Hoysala architecture, consisting of a garbhagriha, a sukhamāsi and a navarānga. It is an elegant structure possessing considerable architectural merit, being perhaps the only basti of its kind in the State. The sukhamāsi entrance has perforated screens at the sides, its pediment too being a perforated screen. The navarānga is supported by four good black stone pillars and its central ceiling, about 2 feet deep, has a lotus bud, and is similar to those of the garbhagriha and sukhamāsi, the other ceilings being square and flat adorned with lotus petals three concentric rows of petals surrounded by knobs, except the one at the entrance which has 9 blown lotuses. The original Jina image is gone and in its place there is now a small figure of Anantānātha. The outer walls have no figure sculpture, but only a row of fine flowers of various patterns all round. The basti was built in 1169 (Chikkmayakanhalli 21) during the reign of the Hoysala king Nārāyaṇa I by the mahā-rāmanta Gōvīdeva in memory of his deceased consort Mahādevi-nāyakki and appears to form a fit memorial to the lady by its simplicity and elegance. The building richly deserves conservation. Fortunately it is in a tolerable state of preservation. The roof has to be waterproofed and the walls underpinned. Near the Siva temples stands a good māttikāl (Plate V, 3) having a female figure, about 3 feet high, with the right hand raised and open holding a lime between the thumb and forefinger and the left hand dangling at the side with a mirror. Flames are shown around the head and a gīndī or water-vessel with a spout is carved to the right at the bottom. At the entrance to Chikka-Byālādkere is a gōkāl or cattle-stone with an unintelligible Pēluṅga inscription on it. There are also a few sculptures here, of which may be mentioned a panel with two female figures standing side by side holding something in both the hands; and a fine māttikāl having a female figure holding a lime in the right hand and a mirror in the left, both arms akimbo, a gīndī being carved to the right at the bottom as at Heggere. A worn inscription was found at Doddā-Byālādkere.

Chikka Byālādkere.

33. The Chennakesava temple at Aralajuppe (Plate VI, 1), about 4 miles from the Bānasandra Railway Station, is a fine building in the Hoysala style, consisting of a garbhagriha, a sukhamāsi and a navarānga to which is attached an entrance porch with verandah on both sides. Its plan is given on Plate VII. The temple stands on a high terrace facing east and has at the sides of the entrance two empty pavilions on a lower level, the upper ones having disappeared. On both sides of the entrance runs around the entrance porch a jagati or railed parapet consisting of these friezes—(1) elephants, (2) horsemen, (3) scroll work, (4) Purānic scenes, (5) seated Yakshas in niches surrounded by miniature turrets with interwoven lions, and (6) a rail divided into panels by double columns containing figures, mostly warriors armed with sword and shield, between two beautiful bands, the lower of bead work and the upper of geometrical patterns. Beyond the jagati on both sides runs a row of large images of which, omitting those concealed by the Nārāyaṇa temple attached to the south wall, the number now visible is 96. Of these, 47 are male and the rest female. Of the friezes below the row of large images, the first four are the same as those on the jagati but the fifth and the sixth consist of gīndis and swans respectively. The friezes of horses have come in some places. Of the 47 male figures, 44 represent Viṣṇu and his forms such as Yōgā-Nārāyaṇa, Lakṣāmīnārāyaṇa, Viṇīgōpāla, Paravāṇādeva, Lakṣāmīnārāyaṇa and
Kalīyamardana, the nest representing Gunapati, Garuda, etc. Some of the Viṣṇu figures are made to bear unusual attributes such as a noose, a shield, a rosary, an elephant-goad, a lute, an arrow, a bow, a trident, a sword, a snake, a book and a sugarcane. Among the female figures may be mentioned dancing Sarasvati 2 and Mōhini 3, as also one having for its attributes a discus, a conch, a noose, an elephant-goad, a fruit and a flower, and another with the same attributes except the last two instead of which it has a cup and a staff, the remaining figures representing attendants, etc. It is interesting to note that about 15 images bear on their pedestals the signature of the artist Honōja, a name that has not been met with hitherto. About 12 more bear only his initial Ho. The signed images are almost all of them figures of Viṣṇu. Three of these are shown on Plate VI. Above the row of large images runs a cornice and above this again a row of turrets and occasional female figures holding lotuses, surmounted by the eaves. Even over the roof are some fine figures and carvings. Above the outer doorway is a figure of dancing Sarasvati. The garbhagriha is surmounted by a well-carved tower. The god appears to have been newly set up, the original image, about 5 feet high, lying mutilated to the right in the navaranga. All the doorways are well executed. The sukhanasi doorway has at the sides perforated screens and two elegantly carved niches containing, as usual, Gajapati and Mahishasuramardini. Of the ceilings, which are 12 in number, that of the garbhagriha and the one in front of the sukhanasi entrance are one foot deep and have 9 blown lotuses. The remaining 10, including those of the sukhanasi and porch, which are about 3 feet deep, have lotus buds. They are of different designs and artistically executed. The four pillars of the navaranga with their capitals are exquisitely carved with bead and scroll work. Above the abaci are lions at the corners. There are four more such pillars on the varandas of the porch. The pilasters built into the walls, 12 in number; are also well carved. Above the varandas of the porch are perforated screens on both sides. There seems to be a narrow stoneroom over the roof with a secret passage leading to it. Judging from the paleography of the labels giving the artist's name, the temple appears to have come into existence about the middle of the 13th century. Attached to the south wall and concealing its sculptures, stands a temple of Narasimha which is evidently a later structure. The god, known as Ugra (fierce) Narasimha, is a seated figure, about 2 feet high, killing the demon Hiranyakasipu. The concealed figures can be seen from the garbhagriha of this temple. It is very necessary that the garbhagriha of this temple should be shifted further south so that the south wall of the Chennakesava temple with its beautiful sculptures might become visible. The latter ought to be conserved. The vegetation on the structure has to be destroyed, and the roof which is said to be leaky, has to be waterproofed. The north wall, which is somewhat out of plumb, has to be set right.

The Kalleshvara temple at the village is an old Dravidian building facing east. The navaranga has a well-carved doorway with Gajalakshmi on the lintel and a row of dwarfs on the pediment, and a fine ceiling, measuring 6' by 6', of ashta-dikpatalaks, supported by 4 good pillars, with an elegantly carved Tandavēvara in the middle and 4 doubled up hanging figures in the 4 directions believed to be vishwas in difficult postures of penance. On the north and south walls are two fine pierced windows of scroll work. Behind the big Nandi in front is a shrine containing a figure, about 5 feet high, of Sūrya flanked by female attendants. Opposite the north entrance is another shrine having a large figure, about 6 feet high, of Umāmahēśvara with a band above serving for prabha, from which depend two Gāndharvas. Opposite the Umāmahēśvara shrine stands outside a well carved but mutilated figure, about 6 feet high, of Viṣṇu with his ten incarnations sculptured on the prabha. Close to the temple are several linga shrines in different directions. A mantapa in the village, known as Pālegar's chaeragāl, is said to have been the darbar hall of a former chief.

34. Nomavinkere is one of the poncha-grāmas or five settlements of the Nomavinkere.

Hebbār Śrīvaishnavas, the others being Kadaba, Māyavāsandra, Nuggaliir and Bindiyanavale. The Eṣṭeraṇa temple here is a large Dravidian structure enshrining a fine figure, about 43 feet high, of Śrīvīvāsa. The god is said to have been set up by Prasanna-Konēriyānāgār, whose figure, wearing a beard and a cap, stands with folded hands on a pillar of the navaranga. He was a great devotee of the god Śrīvīvāsa of Tirupati.
1. West View of Tower of Chennakesava Temple

2. Signed Images of Vishnu in the Same Temple, Executed by Honoja
and used to go on pilgrimage to that holy place every year. When he was unable to undertake the annual trip owing to old age, the god appeared to him in the guise of a Vaishnavite mendicant and disappeared after telling him that he would take up his abode in that village. The managers of the temple and the _archala_ are said to be his lineal descendants. The processional image is a very handsome figure. There are also stone and metallic figures of some _álvars_ and sages. The Gopálakrishna temple, said to be older than the Béjarkaya, is also a Dravidian building with three cells, the main cell having Káśaya, the north cell Yóga-Narasimha and the south Vénugopála. The last is an elegantly carved figure standing under a _honna_ tree flanked by grooms with figures of cows, etc., at the sides. The temple is named after this deity. This building has to be looked upon as a rare instance of a _trikatáchala_ in the Dravidian style, this feature being very common in Hóysala structures. Here too the processional image is a very handsome figure. Two modern inscriptions were copied here. According to the _sthala-purána_ the place was once a jungle, and the presence of the image of Gopálakrishna which had been buried under an ant-hill was revealed by a cow dropping milk on the spot every day. There are also five Siva temples in the village—the Santésvara, the Nona-bésvaram, the Chaudésvaram, the Kallésvara and the Ganiésvara. To the south of the compound of the Nonabésvaram temple are lying mutilated figures of Durgá, Bhairava and Saptamátriká, and Nandi. The village goddess, named Udásalamma, is a seated stucco figure with the usual attributes, namely, a trident, a drum, a sword and a cup. No victims are sacrificed to her. On the occasion of the annual festival she is worshipped by a Brahman. In a small shrine on the tank bund is the goddess Gollamma, a standing figure, about 3 feet high, with 4 hands, the upper holding lotuses, the right lower in the abhaya attitude, and the left lower placed on the waist. A small four-pillared mantapa is pointed out as the _gaddi_ or tomb of the last Tálegáru of the place. His palace is said to have once stood on the site opposite to the tomb and his pleasure garden behind it. A gold coin of the Hóysala king Vishnuvardhana, with the legend _Nanambartádhi-pouda_ (see last year's _Report_, Plate XV), which had been converted into a ring, was shown to me by a merchant of the place, who believed that it was a coin issued by a Lingayat Pálega, that the emblem on the obverse—a _sárdalá_ with a standing figure of Vishnu—represented Uma-mahésvara seated on Nandi, and that the legend named the village Nonavantí. Close to the pond at Hindassagere is a figure, about 3 feet high, of Bhairava, seated in _lakšísana_ like Henjérappa at Oddarhalli (para 27). A new epigraph was discovered here. From an inscription found on the pedestal of the Jina image in the Nakara-imalaya at Hatría we learn that the present name of the village is a contraction of Belgare-pattana and that the image was set up by Maryámā-danandayaka along with some _nakara_ or merchants. As we know from inscriptions that Maryámā-danandayaka was the father-in-law of the Hóysala king Ballala I, the _basti_ seems to go back to the beginning of the 13th century. A new inscription was copied at Kibbanhalli.

35. The Lakshminarasimha temple at Vignasante is a good building in the Hóysala style. It is a _trikatáchala_ or three-celled structure facing north. The main cell, which alone has a _sukhamāni_ and is surrounded by a tower, enshrines Káśaya, the left cell Lakshminarasimha, and the right Vénugopála. All the figures are well carved, their _prabhá_ being sculptured with the ten incarnations of Vishnu. The door lintels of the _garbhagriha_ and _sukhamāni_ of the main cell have Gajalakshmi and Lakshminarasimha respectively; that of the left cell Yóga-Narasimha and that of the right cell Vénugopála. At the sides of the _sukhamāni_ doorway are figures of Ganesa and Mahishásaramardini. The temple has a small porch and the remains of a _mukha-mantapa_ at some interval. The _nava-ranga_ pillars together with the beams over them are elegantly carved with bead and scroll work. The ceiling of the porch and the central ceiling of the _nava_ranga, about 3 feet deep, are domed and adorned with fine lotus buds; while the others, about 1½ feet deep, are square with small lotus buds. The porch is supported by two beautifully carved pillars, the capitals too being sculptured and adorned at the corners over them with lions attacking elephants. The inscription stone (Tiptúr 40) in the porch has at the

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top miniature figures of Kēsava in the middle, Vēnu gopāla to the right and Nārāsimha to the left, the last standing like the others, though inside the god is a seated figure. The outer walls have no figure sculpture, but only a row of flowers of various patterns as in the basti at Heggere (para 32) with here and there a few turrets and elegant pilasters. The plinth has several moldings with rows of lions, bead work, etc. There are some figures and carvings over the eaves all round. The tower is carved from top to bottom and has rows of four figures; one over the other in the four directions and rows of kalākas or finials at the angles. From the inscription referred to above we learn that the temple was built in 1286 during the reign of the Hoysala king Nārāsimha III by his generals Appaya, Gopāla and Madhava, who were brothers and sons of the general Mallideva. The village is named Igamassante. The temple deserves conservation. There is a crack in the south wall of the Kēsava cell which demands immediate attention. The Bāhalingēvara temple is a plain Hoysala building with a stone tower adorned with four figures one over the other in the four directions and a Hoysala crest in front. The navaranga has only one ceiling in the centre with a lotus bud. The garbhagriha and sukhanasi have also similar ceilings. The front hall appears to be a later addition. The Banaśankari temple has a well carved, though mutilated, figure, about 3 feet high, of the goddess, seated in latitūsana with eight hands, several of which are broken, the attributes now visible being a trident, a drum, a sword and a shield. The Bhairava shrine has a panel carved with two goddesses, one larger than the other, seated in latitūsana and bearing the usual attributes, a trident, a drum, a sword and a cup. Three new records were found at the village. Alaburu has several records which are all printed (Tīpur 42-49). Of these, two artistically executed estragals deserve some notice. One of them near the Sīva temple, Tīpur 44, dated 1395, is not only beautifully engraved but also beautifully sculptured with caparisoned horses, elephants, etc. The other in a field to the north-west, Tīpur 47, which is 7 feet high and may be assigned to the close of the 9th century, is adorned with sculptures in several panels, among which may be mentioned two elephants bathing the hero seated on a throne at the top.

36. The temples at Turuvēkere were described in paras 8 and 9 of my Report for 1916. The Bēteniya temple has an old ornamental wooden cot used for the repose (syanostava) of the god, which is said to have been presented to the temple by Katti Gōpālarāja-arasu, a Mysore general who lived about the middle of the 18th century. Tradition has it that the general was using the cot when encamped at Turuvēkere, that on trying to remove it when he was about to leave the place it could not be moved, and that on being told by the god in a dream that it was required for his use the general gladly left it behind and went his way. The processionary image of the Kēsava temple in the fort is kept here. The car festival takes place in the month of Phalgun (March). The Mūla-Sanarkēsvara temple is mostly similar to the Sadasīva temple at Nuggihalli (last year's Report, para 26) in the formation of its tower and outer walls. There is a tradition that the interior of the temple was once set on fire by the Muhammadans, which appears to derive some support from the injured state of the pillars and beams, now replaced by rough ones. The Kallēsvara temple at Hoshahalli is a Hoysala building consisting of a garbhagriha, a sukhanasi and a navaranga. The last has only one ceiling in the centre with a fine lotus bud, the others too having similar ceilings. The navaranga doorway is well carved and that of the sukhanasi has perforated screens at the sides. The village goddess, named Hoshahalli-yamma, is a colored stucco figure. In the shrine of Bēvīmari-amudam at Bīganēshalli are two female figures, one a little bigger than the other, seated side by side in latitūsana, known as Dōddamama and Chikasamma, holding the usual attributes in their four hands. A new inscription was found at the village. Other discoveries were two records at Nādurvanhalli and one each at Arabākere, Benakankere and Dabbebagarā.  

37. About the middle of June 1918 a tour was made to Nanjangūd, Mysore District, and a number of villages in the taluk surveyed. The Śrīkanthēsvara temple at Nanjangūd was described in para 37 of my Report for 1912. The top parapet of the prākāra around the temple has well executed stucco figures with labels below giving their names.
Though not of great historical importance, these labels possess some value from a religious and iconographic point of view, as they furnish the names of different kinds of Bhairava, Ganapati, Subrahmanya, Dakshinamurti, etc. The labels below some figures are gone, the figures themselves being damaged in some places. The object of worship in the Parasurama temple is an inscribed slab, measuring 3' by 2', containing the inscription E C, III, Nanjangud 17. The middle of the stone is rendered black by smearing oil. The temple has many devotees including Lingayats, who are said to receive bhrata or holy water here. According to the sthala-tantra a visit to the holy place Nanjangud without a visit to the Parasurama temple is perfectly useless. There is a silver cakra or mask, measuring 3' by 2', kept in the archaka's house, which has a figure of Parasurama holding an axe in the right hand, the left hand hanging by the side. An inscription at the bottom tells us that the mask was presented to the temple in 1861. Three new epigraphs were discovered in the town. Besides, an examination of the jewels and vessels belonging to temples kept in the taluk treasury and of the valuable articles in the treasury of the Srikantheshwara temple, brought to light more than a dozen inscriptions nearly 100 years old. Of the silver vessels, etc., in the taluk treasury, one was a present from the Mysore king Krishnaraja-Odeyar III to the Onkresvara temple at Sandivalli; three from Biga-Mallikariyana, Mallajummanji and Hampa-Mayada to the Mallavarjuna temple at Hura; three from Lakshminarsanji to the Kalavaydevi temple near Kalala; and two from Duvakayi Nanja-Raja to the Lakshminarayana temple at Kalala. The temple treasury has, besides numerous silver articles, a number of gold vehicles, vessels, and ornaments set with precious stones. Among these may be noticed a gold kotaga or mask (for the linga) weighing 14 maunds; 2 large gold plates and 11 cups; jewelled gold cakra for the processional image and its consort; gold ornaments for the goddess such as bracelets, anklets, crown, jadabhangara (worn over plaited hair) and stre-kuchchu (fold of cloth) and gold, pearl and emerald necklaces with jewelled pendants. From the inscriptions on them we learn that a gold snake vehicle (Sesha-vahana), 2 gold plates, 3 silver vessels and a silver lampstand were the gifts of Krishna-Raja-Odeyar III, and 2 gold ornaments, of the Shringari guru Narasimha-Bharati. Among other donors are Jahanpiran Nanjappa, Venkatatalakshamma and Marimanjave. It is interesting to note that a silver cup set with five kinds of precious stones at the bottom was a present from Tippan. There is also a tradition that an emerald necklace in the temple was presented by Hyde as a thanksgiving for the cure effected by the god of the eye-disease, pronounced incurable, of a favorite elephant of his. A temple vehicle, known as Rudra-kshama-nataka, was the gift of Lingajammanji of Krishnapillai-Santiridhana, queen of Krishna-Raja-Odeyar III. A large number of coins, consisting of silver and copper pieces, kept in the taluk treasury, was examined. They were found to be mostly coins of Mysore and the British East India Company. There were also a few belonging to Hydra and Barna.

38. A new inscription was found at each of the villages Basavanagudi, Hegjige, Torumavu and Ummavu. The last village has a temple of Rama containing four-armed figures of Rama and Lakshmanas. Rama with four arms is occasionally met with; but not Lakshmana. A Brahman of the village expressed his sorrow that a copper plate inscription in the possession of his family was lately melted and made into a vessel. It is not unlikely that the same fate has overtaken many more copper plates. Another Brahman of the same place said that he had a copy of a stone inscription at Hulimavu recording the grant of that village to one of his ancestors by the Mysore king Raja-Odeyar. But no such record was found at Hulimavu. Haddemaru is a village of considerable antiquity, judging from the number of Ganga records found in it. The progenitors of the Mysore royal family, Yadu-Raya and Krishna-Raya, are said to have taken up their residence here. It appears that some remains of a fort wall to the south of the village existed some years ago. The village is named Adirangu in the inscriptions (see Nanjangud 21 and 129-130) and was the headquarters of a small district consisting of 12 villages. So, the present name is clearly a corruption of the old name, and the suggestion that it stands for Haddemaru has no basis to stand upon. In the Viram-gudi or hero-shrine near the tank bund is a four-armed,
richly ornamented standing figure, about 3 feet high, wearing sandals, and bearing a discus in the right upper hand, a bow in the left upper, the right lower holding the hilt of a dagger stuck in the waist band and the left lower resting on a mace. To the right stands an attendant holding an umbrella with a very long shaft. The figure is said to represent Siddhesvara but it is more probable that it represents a chief who fell in fight. Around the shrine are set up several small panels sculptured with a horse bearing a couple on the back with an umbrella-bearer behind. There are besides a few panels carved with a male figure, seated or standing on a two wheeled cart drawn by two bullocks, holding a whip in the right hand and the ropes of the bullocks in the left. It is not clear what these figures are meant to represent. A new inscription was discovered at the village. It may be stated here that the inscriptions Nanjungud 129-133, which are wrongly printed as belonging to Mudalalli, are at this village. Two new records were copied at Kupparavalli and one at Mudalalli. The Mahadevi shrine at this village has a number of panels carved with riders on horses and drivers of bullock-caris as at Hadinaru. Suttur is called Srótiydr in a Chola inscription of 1032, and Sottiydr in a Hoysala record of 1169. The present form of the name occurs in the records of the Vijayanagar period. In 1169 it was the headquarters of Lakmaya, general of the Hoysala king Narasimha I. The Somesvara temple is a three-celled Hoysala structure facing east, comprising besides the cells, a central hall and a front hall. The last, which appears to be a later addition, was built in 1261; the other portions are apparently older. Here we have a rather rare instance of a Hoysala temple built of granite with a carved tower built of polystone. The main cell has a linga and the south cell a good figure of Hariharan, the north cell being empty. Hariharan, about 5 feet high, is a fine figure with 4 hands, the right upper bearing a trident, the left upper a discus, the left lower a conch and the right lower in the abhayag pose with a rosary. The image is flanked by Pávati and Lakshmi and has on the pedastal the emblems Nandi and Garuda. The navaranga pillars, though made of granite, are elegantly carved. To the left in the navaranga is the figure, about 34 feet high, of the goddess, standing on two nungooses and holding in the upper hands a discus and a conch and in the left lower a fruit, the right lower being in the abhayag pose with a rosary. The outer walls of the main cell have no figure sculpture, but only pilasters. The temple is going to ruin. The Narayana temple is also a Hoysala building with a brick tower, the navaranga and porch being built of granite. The god, about 33 feet high, has no prabhá. The attributes in the upper hands are a discus and a conch, which are quite natural, the lower hands being in the abhayag and varada attitudes. The garbhagriha and sikharnas have ceilings of lotus buds surrounded by rows of petals, and their outer walls have pilasters and elegant turrets over double pilasters with 8 hanging lotus bud between the latter. According to the inscription Nanjungud 175 here, the temple was built by Lakmaya, referred to above, in 1169 during the reign of the Hoysala king Narasimha I. The god is named Naga-Kéśava in the epigraph. The temple is in ruins. The village has a Lingayat matha which appears to go back to the 15th century, judging from the references made to it in the inscriptions. Its svarnis were once learned men and authors of some important works. One of the famous svarnis of the matha was Sivarātri-odeyar. His gaddige or tomb together with those of some others is contained in a building to the left of the road from Kupparavalli. A new epigraph was copied at the village. The inscriptions Nanjungud 160 and 161, as well as 164 and 165, were found to form together only one record. Both of them refer themselves to the reign of the Chola king Rajendra-Chola, and it is worthy of note that one of them is in the Tamil language written in Kannada characters. I was told that the stones containing Nanjungud 162 and 163 were buried in the jagati or raised seat newly built at the entrance to the matha.

39. The Durga-Paramesvari temple at Nagare has a four-armed figure, about 3 feet high, of Durga seated on a lion, trampling on a decapitated buffalo and holding in the upper hands a discus and a conch, the left lower holding a demon and the right lower piercing him with a trident. The village goddess Malgarasi is a seated stucco figure, about 34 feet high, bearing in the upper hands a discus and a conch, and in the lower a sword and a cup. There is also a ruined Pārvanātha-bastā here of some
architectural merit. The god, about 5 feet high, is canopied by the seven hoods of a snake, whose coils are well shown on the back. The front hall has a well carved large ceiling of a square shape. A new epigraph of the time of the Chōja king Rajendrādeva was copied here. Another new record was found at Sarāt. This village has two figures resembling the so-called Siddhēśvara at Hadinārī (see previous para), as also two Okkai-māstis (see para 13) at the entrance. Dodda-Kaulande has also a number of Okkai-māstis; one of them near the Bhairava shrine has a lotus flower sculptured above the arm. There is also lying here a mutilated figure of the so-called Siddhēśvara. A new inscription was found on the back of Nanjanda 108 and another in front of the Mūsāfikānā. Two new records were copied at Chikka-Kaulande, one at Virādevanpura and three at Dēvanār. The last village has several small temples. The Nārāyana temple has a good figure, about 3 feet high, of Nambi-Nārāyaṇa flanked by consorts. The Purāṇāyāya temple to the south of the village has a bull seated on a pillar (apparige bāsana). This portion of the village is said to be the site on which an old village named Pura once stood. Similarly the site near the Mallēśvara temple is said to have been once occupied by a village named Bāgthru. The Virāhadra temple has metallic figures of Śiva and Parvati together with a brass plate carved with Virāhadra, all being kept on a gaddige, said to be of Vīśvēśvarakāthā, who is supposed to have founded the temple. A fine Lingāyat mātha known as Gurusvāmis-mātha was being built at the time of my visit by a non-English knowing craftsman from Coimbatore. The Virāhadra temple at Neḷaḷūya has a four-armed figure, about 4½ feet high, of the god with the usual attributes, the shield resting on the cut off head of a demon. In the nāvaranga is kept a Naṇḍi-kolu or Nandi pole, about 30 feet long, consisting of a bāmbu pole on which are strung alternately 13 each of what are called haradges (protuberant pieces) and chandragadhas (discs) with a larger chandragadha at the top and a pavilion containing a Nandi at the bottom, all made of brass. The village is named Nīrīlā in the inscriptions. A number of sanads in the possession of Chennabasavadevaru, a descendant of Chikkiyā, the builder of the chaṭara or choultry known as Chikkiyana chaṭha near Nanjangaḷ, was examined, and a few transcribed. Chikkiyā was a contemporary of Hyder. He built besides the choultry a temple and a mātha, making endowments for the upkeep of all. Of the sanads examined, 3 were issued by the Mysore king Krishna-Rāja-Oḍeyar II, 2 by Hyder and 1 by Kaḷale Nanja-Rāja. The Gopālakrishna temple at Hemmarāgala is a Hoyasaḷa structure with a later nāvaranga added on to it. The god, about 4 feet high with prabhā, stands below a homē tree with a discus and a couch sculptured at the sides. The procession image, known as Janārdana, is a good figure. In the nāvaranga are two modern cells enshrining the goddesses Rukmini and Satyabhāmā. In the prabhā is kept a stone cot, measuring 7½ feet by 3½ feet, with four ornamental legs, decorated with a large lotus flower in the centre, lotus buds at the four corners and a two lined border all round. In the Bṛhadāvā shrines are two lingas, one known as Śiva and the other, marked with nāmam, as Vīshṇu. Near them is a keeper, said to be of Kumārasvāmin of Ajīgīre, who built the shrine. In the prabhā is a shrine of Balanmankāli, a standing figure, about 1½ feet high, holding in the upper hands a trident and a drum and in the right lower a sword, the left lower being placed on the waist. Two new inscriptions were found at the village.

40. The Lakshminākāta temple at Hedaṭale, which faces east, is a three-celled structure built of granite in the Hoyasaḷa style. It comprises besides the three cells a nāvaranga, a porch and a mukha-mantapā. The main cell, which alone has a suktanāsī and a stone tower, enshrines Lakshminākāta in the form of Nambi-Nārāyaṇa, the north cell Lakshmanarasiṃha and the south cell Vēṇugopāla. The pillars in the nāvaranga are well moulded, and the ceilings, except the central one, are about 1 foot deep and carved with blown lotuses. The central ceiling, about 8 feet deep, is beautifully carved with a long pendant lotus bud. The porch has a large flat ceiling of nine lotuses. At an interval of a few feet from the porch stands the front hall, a grand structure supported by 21 pillars, of which the central four are elegantly carved, and adorned with 11 ceilings, about 3 feet deep, of hanging lotus buds. It has a varanda.
all round and three entrances on the east, south and west. The northern portion is said to have served as the seat of a former chief who could see from there the faces of all his sixteen sons-in-law seated on different portions of the varanda, leaning against the rounded back stones. Hence the hall is known as Haidīvāru-mukhada chhāvāli or the darbār hall with sixteen faces or openings. Here we have a rare instance of a Hoysala temple with all its parts built of granite. The building deserves conservation. From the inscription Namjāndil 92 here, we learn that the temple existed before 1292. A new Tamil epigraph was copied here. The Nāgarēśvara temple, situated on the bank of the Gundali (Kannūdi), is also a Hoysala building in granite with a stone tower. It consists of a garbhagriha, a ukhānandi, a nārāmaṇa, a mukha-magālpa and a porch, the last two looking like later additions. The nārāmaṇa ceilings are similar to those of the Lakkumālanā temple described above. The temple is in a dilapidated condition. Several stones of the garbhagriha wall have been washed away by the river. A new Tamil inscription was discovered near the temple. A good Vishnu figure, about 4 feet high, was found standing near a hedge to the west of Gaurimāda Ranganayaka's field at some distance to the village. At Bādanālu is lying mutilated a Jina figure, about 3½ feet high, with a well carved prabhā, adorned with a mukhaode or triple umbrella and flanked by male chauih-bearers. Near the Siddappa temple to the west is also lying a figure, about 3½ feet high, of Nambī-Nārāyaṇa. These figures bear evidence to the existence at one time of a Vishnu temple and a badi here. Two new records were copied at the village.

41. Towards the end of June 1918 I made a short tour to Jagālūr Taluk, Chitādūr District, with the object of inspecting a pond named Daljavaye-hōpta near Bistuvalli, about whose repair there had been some correspondence. Daljavaye-hōpta, about 2 miles to the west of Bistuvalli, is a symmetrically built pond, about 30 yards square, with flights of steps on all the four sides. There is some ornamental work in the middle of the parapet all round. The pond is mostly buried. According to a chronic in the possession of the Patil of Bistuvalli, which gives an account of the Chitadūr chiefs, it was built by Muḍḍam, the daljavaye or general of Hiri-Medakūri-Nayaka at the close of the 17th century. He also built to the north a fine mātāpa of dressed stone supported by sculptured pillars for the use of the god Ranganātha of the adjacent hill known as Konachagali-gūḍa. One of the sculptures is an ingenious combination of three cows with one body and three heads in different postures. To the north-west of the mātāpa is the shrine of Urekōndāppa, a round stone marked with nāmam, which is said to be the original god of the place, older than Ranganātha. The Ranganātha temple on Konachagali-gūḍa has its garbhagriha in a cave, and the god is in the form of a round stone (addhāvā-mārtī) marked with nāmam. In an adjoining cave to the right is the goddess named Lakṣmīma or Tolaṣamāma, a small figure, about 1½ feet high, standing half-buried with a lotus in the right hand, the left hand hanging by the side. At the garbhagriha entrance are kept a few old swords and other weapons which are said to be used for performing pośīda or miracles during the annual festival in the month of Chātra (April) when thousands of people collect together. At the foot of the hill is a rough stone to the right, known as Chēḷappa, to which offerings of scorpions made of silver, jaggery, etc., are made to escape from scorpion stings. Higher up stands a boulder called Talebolī-gūḍa against which those who have undergone torture in fullment of vows are required to knock their heads-thrice. Further up is a conical stone, about three feet high, known as Arīne-gūḍa, near which potters and others keep the pots (arīne) which are thence removed by the pūjārī to the temple. Marriage parties also leave their arīnes and bōsīninga (marriage fillets) here and then enter the temple. The pūjārī of the temple is a nāyaka or a man of the hunter caste. A modern inscription was found on a bell. The Jōgappa shrine at Jagalūr has a standing figure, about 3 feet high, of a rūshī, holding a trident in the right hand and a kamaḍālu or water-vessel in the left. A small shrine below a margosa tree has a goddess known as Kemmaṇa, a seated figure, about 1½ feet high, bearing a trident and a drum in the upper hands, whose worship is believed to cure any kind of cough. The goddess in the Udasalāmma shrine is a two-armed seated figure, about 2 feet high,
SIDE VIEW OF THE SHRINE OF GODDESS IN VARIHASVAMI TEMPLE AT MYSORE

Mysore Archaeological Survey
with neither pedestal nor attributes—she looks as if hanging in the air. The Lingâyat Kallu-matha has the gaddi of Tosada-svâmi, said to have been one of the seâmis of the Muragi-matha.

42. About two miles from Chitaldrug is situated near a tank the Muragi-matha, a grand building in two storeys with a lofty mahâdevra or outer gate known as Anâ-bâglu, which has also an upper floor where the seâm receives European and other visitors. The chief object of worship in the mahâ is the gaddi of Immadi-Muragi-svâmi, who is said to be the founder of the institution. Only bachelors can become the seâm of the mahâ. Two new inscriptions were found at the Ankli-matha near Chitaldrug. The Chandravalli site was inspected and a few pieces of old pottery and a roofing tile were procured. The temple jewels and vessels kept in the Taluk Treasury were inspected and the inscriptions on some of them noted. A few sanaads in the possession of Saiyad Mophiyadîn Huseni, the Town Kâji, were examined. Three of them, issued by the Mysore king Krishna-Râja-Odeyar 111 in 1814, were transcribed. The Ballt Gaajapati at Hojâlkere is a huge figure, about 9 feet high, seated on a high pedestal marked with the rat emblem in the open ground enclosed by a low compound.

43. On my way back from Chitaldrug I halted at Arskiâ and surveyed a few villages of the taluk. The Isvara temple at Arskiâ, which faces east, is a remarkable building in the Hoysala style of architecture (Plate I). It consists of a garbhagriha, an open sukhânasî, an open navaranga, a small rectangular inner porch, a square outer porch and a circular mukha-maâjâ-pa which may have once enshrined a Nandi. The garbhagriha doorway is beautifully carved: each architrave has 5 fascias—the innermost carved with geometrical patterns, the next with scroll work, the next in the form of ornamental pilasters, the next carved with lions standing one over another and the last with scroll work again. The projecting panel below the door-lintel has Gajalakshmi and the pediment, standing over a fine cornice, has in the centre a standing figure of Siva flanked by rearing lions as well as standing figures of Gaânapati and Brahma on the right and of Subrahmanya and Vishnu on the left. The ceilings of the garbhagriha, sukhânasî and the square porch, about 2 feet deep, are flat with 9 projecting circular panels containing Tâdavâsvâra in the centre and attendant musicians around. The navaranga has 8 elegantly carved niches with dvarapâlakas at the sides; two of them are at the sides of the sukhânasî entrance and the rest opposite to one another on the north and south. All the beams of the temple are adorned with bead and scroll work. The navaranga pillars are well executed with bead work and sculptured on all the four faces at the bottom with figures of Vishnu, Bhairava, Durgâ and so forth. The ceilings, except the one in the centre which is about 5 feet deep, are about 8½ feet deep and have lotus buds. Each of the four beams below the central ceiling, which has likewise a lotus bud, is carved with twelve standing figures on the inner face. The ceiling of the inner porch, about 1 foot deep, is carved with a lotus. All the ceilings show elegant workmanship. The square porch has two entrances on the north and south. The mukha-maâjâ-pa, unique in design and execution, is a grand circular structure supported by 21 pillars, of which 8, adorned with bead work, are in the middle, and the remaining 13, which are rather plain, stand on the verandâ all round. Below each plain pillar the verandâ has 2 standing elephants facing different directions, the number of such elephants being 26 in all. The maajâ-pa has a beautiful dome-like ceiling with five rows of carvings: the bottom row has figures all round the beams; the next row has 8 small niches, mostly empty, with intervening lions; and the remaining three rows consist of lions buds or knobs of gradually decreasing size. The centre is adorned with a big lotus bud. The outer walls of the temple have only a row of large images, numbering in all 130, of which 58 are male and the rest female. Of the male figures, nearly 30 represent Vishnu and 19 Garuda standing with folded hands near Vishnu figures. There are also a few figures of Siva. It is worthy of note that 22 of the Vishnu figures bear labels giving their names. Among female figures, 7 represent the seven mothers, Saptamâtrikâ, and a large number the consorts of Vishnu figures, the rest being attendants, etc. The outer walls of the navaranga have a niche on the north and south. The number
of figures from the entrance to the niche on either side is 15, those beyond being 90. The images are mostly on pilasters between miniature turrets. The pilasters stand on well carved plinths and have seated Yakshas on three sides at the top and swans and turrets on the capitals. There are also some turreted pilasters here and there. The garbhagriha is surmounted by a carved stone tower. The embankment in front of it has Tandavāvēsvara on the front face and a modern Nandi in mortar in place of the usual Hoysala crest. Outside the mukha-mantapa runs all round above a moulded plinth a raised parapet carved with two friezes and a rail. The first frieze has seated Yakshas in niches and the second miniature turrets with intervening figures. The rail, which mostly is gone, is divided into panels by double columns containing figures or flowers with lions at the corners. From EC, V, Arskere 70 we may perhaps infer that the god was known as Kattamēsvara and that the period of the temple was about 1230.

To the left of the temple stands a double temple with an intervening niche as at Halebid, though of small proportions and devoid of high ornamentation. It seems to be known as Halavakallu-dēvasāthana. Both the shrines have a garbhagriha with a linga and an open sukhanasi with a common hall in front supported by 24 pillars of a red color and adorned with 21 ceilings, about 1 foot deep, of lotuses and a veranda all round. The jambe of the doorway of the south shrine have at the bottom figures of Māmamatha, đvārapalakas and female chassis-bearers canopied by a snake-hood, those of the north shrine, however, having male figures in place of chassis-bearers. Both have flights of steps leading to them flanked by elephants. The hall is in a dilapidated condition. There is lying in it a mutilated figure, about 5 feet high, of a standing Gaṇapati. From Arskere 84 we may infer that one of the lingas was known as Ballēsvara and that the double temple was in existence in about 1230. The compound is strew over with mutilated figures of Durga, Gaṇapati, Mahishasuramardini, etc., along with the architectural members of some temple which is no longer in existence.

The Sahasrakūṭa-Jinālaya, recently restored by a private individual, is also a Hoysala building founded in 1220 by Vasudhaikabandhāva Rēcharas, a minister of the Hoysala king Ballāla II. The ceilings are deep and well executed. The object of worship is a mountain containing 1000 Jina figures. The outer walls have no figure sculpture. The front of the bāstis is disfigured by a low tiled roof.

44. The Sambulinga temple to the north-west of Gitihalli is a small Hoysala building in ruins. It consists of a garbha griha, a sukhanasi and a navaranga, and has perforated screens and ceilings adorned with lotuses. Three new inscriptions were discovered here, as also one at the entrance to the village. Arskere 118, standing in Nanjanas' back yard at Bommēnähalli, is one of the largest inscription stones, being more than 10 feet high and 3 feet wide. The materials of the Hoysala temple mentioned in it are scattered about the place. A new inscription was found on the sluce of the tank here. Aggundla has two ruined Hoysala temples dedicated to Siva and Vishnu. The Siva temple, consisting of only a garbha griha and a sukhanasi, has perforated screens and lotus ceilings. The sukhanasi door-lintel has in the centre Tandavēsvara flanked by Nandis, the right one seated and the left one standing on a pedestal, and makaras with Varuna seated on them. Below the seated Nandi is a drummer and below the other a female figure. The Vishnu temple, known as the Lakshminātha, consists of a garbha griha, a sukhanasi and a navaranga adorned with lotus ceilings. The god, about 4 feet high, is badly mutilated. At the entrance to the village is a slab sculptured with a pretty large cow, intended perhaps for a gōkal or cattle-stone which generally has some diagrams on it without any figure. The village appears to have been a place of some importance at one time. It is stated that in parts of the village digging exposes ash-pits, bones and old pottery. Two new inscriptions were copied at Gollarabatsi to the north of the village. One of them is a small figure seated in a niche on a pillar of the navaranga of the Kallesvara temple. The figure, adorned with necklaces of nišākās, holds a rosary in the left hand and something indistinct in the right; and the inscription says that whoever adores it will have good fortune. It may not be out of place to state here that in several parts of the country the gollas or cowherds and goatherds live at some distance from the village.
1. Jiyar

Mysore Archaeological Survey

3. Feet of Processional Image

4. Desikar
in separate quarters known as Gollamahati. This is no doubt a good arrangement from a sanitary point of view; but it is said that some peculiar domestic customs of the gollas, such as keeping women in confinement in ropes or sheds outside the house for a period of 3 months, are responsible for this aloofness.

45. While at Mysore during the Birthday Festivities in June 1918, I inspected the Varahasvami temple and the Santiṣvara-basti at Mysore. The former is a fine Hoysala structure, especially the shrine of the goddess (Plate VIII), which has an elegantly carved doorway, well-executed pillars and a good tower. The procession dial image of the temple (Plate IX, 2) has an inscription around the feet on the pedestal (Plate IX, 3) stating that the image was a present from the Mysore king Chikka-Deva-Raja-Odeyar (1672-1704). This king is said to have procured the stone image of Śvēta-Varahasvāmi from Śrīnāshīnām and set up the god in a newly built temple at Śringāsapatam, but as the temple was demolished by Tippu, the god was removed to Mysore and set up in this temple in 1809. It is stated that Divan Purnaṇa had this temple built with the materials of a Hoysala building in the Shimoga District. In the temple are kept two inscribed images representing the ṛṣeya (sages) Deśika and Jīyār (Plate IX, 4 and 1). The former, also known as Vedantāchārya, was a Śrīvaśnavī teacher and author, who flourished in the 13th and 14th centuries, while the latter, also known as Varava-muni and Manavā-la-mānuṣi, who was likewise a Śrīvaśnavī teacher and author, flourished in the 14th and 15th centuries. The inscriptions on the figures not only give their names but also state that they were presented by the Mysore king Krishna-Raja-Odeyar III to the P不准a-Kṛishṇasvāmi temple at Mysore which he built in 1829. It is not clear why the figures are found in the Varahasvāmi temple. The Santiṣvara-basti has also a few inscriptions on the pedestals of images and on vessels, etc., which are nearly 100 years old. Some of the latter were presents from Devīmanamaṇi, queen of the Mysore king Chāmā-Raja-Odeyar IX (1736-1796). My thanks are due to Mr. Padmanabha Pandit, late Pandit of the Archæological Office, for supplying me with copies of these inscriptions.

While at Mysore I also examined a few manuscripts and lithographed works in the possession of Mr. M. V. Chandrasekhara Sastry. Many of them were found to be works composed by Krishna-Raja-Odeyar III or his court Pandits treating of a variety of subjects such as the history of the Mysore kings, praises of gods and goddesses, the geography of India, the game of chess and so forth. In the last year's Report, para 45, reference was made to some pictures with letter-press giving the genealogy of the Mysore kings found in the Jagannath Palace at Mysore. One of them, engraved on a brass plate, is reproduced on Plate X. It is called santoḍamanaḍu (progeny-lotus) and is in the shape of a lotus bud containing 22 kings seated on thrones under umbrellas, the one to the left at the bottom being Yadu-Rāya, the founder of the line, and the one at the top, Krishna-Raja-Odeyar III, 22nd in descent from him. The letter-press around the figures gives the dates of accession and other details, and that around the lotus bud an account of the titles, virtues, literary works and pious acts of Krishna-Raja-Odeyar III. The plate was engraved in 1860 by the artist Tippaṇa.

46. Two sets of copper plates received from Mr. B. Tirumalachar, school-master, Tagara, Bāla Taluk, have to be looked upon as important finds of the year. One of them, issued by a hitherto unknown Ganga king Polavira, appears to be a genuine record of about the middle of the 6th century. It has some peculiarities not found in the other grants of this dynasty. The other, recording a grant by a new Kadamba king of the name of Bhūgivarṣa, may perhaps be assigned to the close of the 5th century. Both the sets are said to have been unearthed a few months ago while ploughing a field at the village Tagara.

47. Other records examined during the year under report were a copper plate inscription consisting of 9 plates (Plate X, 2), received from Mr. V. B. Alur, B.A., L.E., of Dharwar, recording a grant by the Vijayanagar king Harīhara II; another of 3 plates (Plate XIV) procured by the Amildar of Muddagiri from the Jodidar of Sivanagere, which registers a grant by the Vijayanagar king Viru-Narasimha; copies of 3 sets of copper plates found in a palm-leaf manuscript in the possession of Pandit Śrinivasarangachar of the Archæological Office, which record grants to some of his ancestors by the Vijayanagar king Kṛishṇa-Dēva-Rāya and the Mysore king Chikka-Dēva-Rāja-Odeyar; ten Tamil inscriptions of Periyapatlaṇu, Īroḍ Taluk, and Nācchipalayam, Pāḷḷaḍaluk, both in Coimbatore District, found

Ar. R. 18 8
in the records of the office, which refer themselves to the reigns of the Ummattur chief Nanja-Raya-Odayar and of Sundara-Pandya, Vira-Pandya and Tribhuvanachakravarti Konezhumaikondan; and one Persian samad of the time of the Mughal emperor Muhammad Shah in the possession of Mr. M. R. Annaji Rao of the Controller's Office. This samad and another from Maddagiri together with impressions of the Persian inscriptions found at Sira and Pavgada were sent for favor of decipherment to Mr. G. Yazdani, M. A., Nazim, Archaeological Department, Hyderabad State, who has very kindly sent me transcripts and translations of the same. Similar help was also kindly rendered by Mr. M. R. Annaji Rao, referred to above, in connection with a few Maharathi samads received from Maddagiri.

48. Altogether the number of new records examined during the year under report was 304. Of these, 158 belong to the Tumkur District, 90 to the Mysore District, 28 to the Chitradurg District, 10 to the Hassan District, 5 to the Bangalore District, 2 to the Kodar District, 10 to the Madras Presidency and one to the Bombay Presidency. According to the characters in which they are written, 20 are in Tamil, 12 in Persian, 6 in Nagar, 4 in Telugu, 3 in Maharathi, and the rest in Kannada. In almost every village that was surveyed the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected during the tours was 187 in all.

49. While on tour the Kannada Schools at the following places were visited:—Matalur, Tumkur Taluk; Agrahara, Korattigere Sub-Taluk; Siddappura, Maddagiri Taluk; Ganganallu, Dabegad, Honnebegi and Duggidihalli, Chikkamarsahalli Taluk; Arasaguppe, Tiptur Taluk; and Debur, Nagarle and Nerale, Nanjangud Taluk.

Office work.

50. Besides the coins examined while on tour at Nanjangud (para 37), 66 coins, consisting of 8 gold and 58 copper pieces, were also examined during the year. Of these, 8 gold coins were received from the Archeological Superintendent, Western Circle, Poona, and 58 copper pieces from Mr. M. N. Rangasami Iyengar, Triplicane. These were found to consist mostly of the coins of Vijayanagar, Mysore, Gagikutja and the Dutch East India Company, and of Sivaji.

51. The translations of the Kannada texts of the revised edition of the Sravana Belgola volume have made good progress and about 130 pages of the manuscript have been sent to the press. Most of the illustrations have been prepared.

52. A portion of the General Index to the volumes of the Epigraphia Carnatica has been sent to the press. The proof of the first form has just been received.

53. The Sanskrit and Kannada quotations met with in the revised edition of the Karnataka Samudraçasamam and the names of authors and works occurring therein have been arranged alphabetically as Appendices III to VI and sent to the press.

54. The printing of the Supplement to Volumes III and IV of the Epigraphia Carnatica has not made much progress, only 32 pages of the Kannada and Tamil texts having been printed during the year.

55. About 75 pages of the Kannada texts of the Supplement to Volume V of the Epigraphic Carnatica have been printed.

56. With regard to the publication of selections from the inscriptions concerning matters of historical and social interest, the selections made from all the volumes of the Epigraphia Carnatica are being worked upon. Those that relate to history and religious belief are now being investigated into.

57. A Supplement to Volume IX of the Epigraphia Carnatica, consisting of nearly 400 newly discovered inscriptions, has been got ready for the press. Similar Supplements to Volumes X and XII of the Epigraphia Carnatica are receiving attention. The publication of these Supplements cannot be carried out expeditiously unless facilities are afforded for getting some of them printed at private presses.

58. The Monographs on the Ksava temple at Belur and the Lakshmidevi temple at Doddagaddavalli did not make any progress owing to pressure of other work. The same was the case with the preparation of a classified list of Mysore inscriptions according to the dynasties of kings to which they relate.
1. "PREGNANT LOTUS" IN JAGANMOHAN PALACE, MYSORE

2. DAMBAL PLATES OF HARIHARA II
59. A copper plate and five precious stones found under the pedestal of a Bēṭāḷā image in a ruined shrine at Belgām, Shikarpur Taluk, were sent by the Deputy Commissioner of Shimoga for examination. The plate has a worn diagram on it with a few letters here and there. With regard to the precious stones, Mr. V. S. Sambaśiva Iyer B. Sc., L. C. E., to whom they were sent for examination, writes thus:—"The large crystal is topaz, colored and not very well suited to be cut and polished for a gem. The other four are sapphires, blue, not of superior quality. It may be of some interest to ascertain the agency that built the temple, with a view to a possible location of the place or places from which these stones have been obtained. If they have been found by the ancients anywhere in Mysore, an important discovery will have been made and the Geological Department might be suggested to prospect for them in the areas". The shrine in which these relics were found probably goes back to the 11th or 12th century and it is likely that the stones were found in Mysore. The custom of placing giṇṭhas or diagrams, coins and precious stones below images when consecrating them is well known.

60. About 650 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan, Mysore and Kadur for sale to the public. About 40 photographs were also sold at the Archeological Office.

61. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1916-17, and for the revised edition of the Sravāṇa Belogola volume. He accompanied me on tour to the Hassan and Chitradurg Districts and took photographs of a number of temples and sculptures. He was sent out to the Tumkur District to take photographs and to sketch the ground-plans of some temples and mosques.

62. The Architectural Draughtsman prepared eight plates illustrating the temples at Doddā-Gaddavalli, Nuggiballi, Belur, Sravāṇa Belogola and Jīmāṇāṭhāpura.

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

64. The Assistant Photographer acting for the Half-tone Engraver helped the Photographer in printing the large number of photographs brought from tour for the office file and for sale to the public. He mounted the Half-tone blocks prepared for the Annual Report for 1916-17. He also accompanied the Photographer on tour to the Tumkur District.


67. The office staff have done their work to my entire satisfaction. It has to be stated here that the office has during the year lost the services of two experienced old hands, one by premature death and of the other by retirement. Mr. C. Chokkanah, the Head Clerk, who was a very useful hand both by his ability and by his long experience of archæological work, died suddenly of plague in August 1917. Padmārāja Pandit, was not only a trained hand in archæological work but was also instrumental in procuring for the office many valuable Jain works which it would have been almost impossible to get otherwise. He retired from the 1st July 1917.
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<td>$3\frac{1}{4} \times 4\frac{3}{4}$</td>
<td>Drawing for the revised edition of Sravana Belgola.</td>
<td>Sravana Belgola</td>
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<td>65</td>
<td>$4\frac{1}{2} \times 4\frac{1}{4}$</td>
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<td>66</td>
<td></td>
<td>Vijayanagar copper plates</td>
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<td>70</td>
<td>$10 \times 8$</td>
<td>Copper plates from Dharwar</td>
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<tr>
<td>71</td>
<td>$4\frac{1}{2} \times 4\frac{1}{4}$</td>
<td>Gold coins</td>
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<td>Plan of Lakshmi Temple</td>
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<td>Chennakesava Temple</td>
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<td>Akkana basti</td>
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<td>Inscriptions of Chandragiri</td>
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<td>8</td>
<td>Santinatha basti</td>
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</tbody>
</table>

Add. R. 18
8. nāma vidvad-vihaga-kalpataruṇā sarach-chandradvadātā-yaśasā
9. Polavira-nāma Kāśyapaṁśūkītēna śrīmat-Kūgani-mahārājena
10. sva-dharmam-yaśo-vṛddhiyarththam Kāśiṣa-sagārāya shat-karumma-nīr-
tāya.

(II b)
11. Taṭṭiyāya Nāgaśarmanāśe Kannela-arasa-Sikkamba-Aṇandōra-
12. Perbārba-prabhūtān saśāhāṁ kṛṇāṁ Sēndrāka-viṣhayāt tataḥ cha Vallā-
13. vi-ṛṣeṣe Vaiśākha- Paurāṇaṁ yānām pālim gṛhasthānām udaka-pū-
14. rvaṁ sarva-parīhāram dattavān bahubhīr vāsudhā bhūktā tajjagbhīs Saga-
15. rādibhiḥ yasya yasya yadā bhūbhīs tasya tayo tato phalaṁ svam dātum

(III a)
16. sumaha-ohbakyam āukkham anyārtta-pālanam dānāṁ bā pālanam vēti
17. dānaṁ ehiryōṇupālanam sva-dattam para-dattam, vā yō hērita va-
18. sundharam shashthi-varsha-sahasraṁ vishēṭhāyaṁ jāyē kriṁ
19. idarke nālā vēḷuvon puyya- bhāgī ake kēdu-vēḷuvon pāncha-mahā-
20. pātakan ake Kōvīrodi Mārudi-dāde Kōvīsaṭṭi Kōvi tore-pūlā

PLATE XIII.

1. STONE INSCRIPTION OF THE GANGA KING ŚRĪPURUṢHA AT HALAKUR, SIRA
   TALUK. A. D. 783.
   1. svasti Śaka-
   2. nripa-kālaśitaṁ samvachchā-
   3. rā-sataṅgala ṅūra
   4. patane vārīṣham pravartti-
   5. sutire Probhavaṁ epha vā-
   6. rishadolu Śripurushā rājyaṁ ge-
   7. yutt ire Addepaṁ kereya kaṭṭi-
   8. . . . Pālkurge paṇnerṭā, padde
   9. . . . saṭi paṇnerṭṭu kṛṇu-geṛeva
   10. Pajjā-gaṇpandura echenu
   11. Kutaṭṭha-gaṇuṇḍara
   12. . . yuddhi alari padde di

2. STONE INSCRIPTION OF THE NOLAMEA KING PONNERA AT SRAYANDAHALLI,
   MADAGIRI TALUK.
   1. śri-Prabhūmanā parama-subhāgan
   2. pagevara gandhāasti pārvvrama icchhe mata
   3. pūrvevachāradā terayappai īyem endode Po-
   4. mneranum Chōla-mahārājanum māvadimbār-pārvvram konda
   5. śri-Dharmati-āchari mà

PLATE XIV.

SIVANAGERE PLATES OF THE VIJAYANAGAR KING VĪRA-NARASIMHA. A. D. 1506.

(I b)
1. subham asto l kalyāṇāyastu tad dhūma pratyaḥa-ti-
2. mārāpaṇāṁ yad gajopy Agajōdbhūtam Hariṇā-
3. pi cha pūnyateś asti kathramayad devair ma-
4. thyanānāṁ mahāmbudhēḥ navanītam ivō-
5. dhūtaṁ apaśita-ṇam malaḥ tasyāsti tanaṇas ta-
6. pōbhār atlaṁ ānvartha-ṇātā Budhāḥ l puvnītī lasya
7. Purāṇāv bhūga-balai ayur vishām nigmūtā tasyā
8. yur Nahusheśya tasya pūrīsho yuddhe yātkaṁ khitam
9. khyātaṁ tasya tu Tārvasur Vasu-nilīna śri-Dēvayāṁ-
10. patēḥ l tad-vamśe Dēvaki-janir dittē Tuma-hām-
11. añi l yasvēī Tālabendṛēṣu Yadaī Kṛishna īvanvayē
12. saśoṁ Bhūkanā-jantir īśvara-kīśiti-pālakāh l t-
13. trāsas am agraṁ-bhṛyanāṁ mādī-ratnāṁ mahībhumāṁ l
14. sarasād udabhat tasaṁ Narasāvani-pālakāh l
15. Dēvakurandānāt Kāmē Dēvaki-nandanaṁ īva
16. Kāvērīm āśu badhvā bhuhulanā-jalā yō vi-
17. laṅghyaiva śārūmā l jīvagrahāṁ giriṁvā samiṭi blu-
18. ja-balat Taščha-rająam tadiyam 1 kritvā Śrīraṅga-pū
dv 19. rva tād api nija-vase pātanam yo babhasēśvārī-stam-
bham niḥāya tri-bhuvaṃ-bhavane stāvyamānaptadānaḥ 1 Chaś-
20. ram Choḷam-cha Pāṛṇya tādapi cha Madhurā-vallabhaṃ Mānaḥ-
21. pama 1 virōḍagrama Turushaṃ Gaṇapati-nripatam chaṭpi jītv
tād-ānyāḥ ā-Gaṅga-śrī-Lanka-prathama-charama-bhir-bhū-
22. bhṛti-ṣaṭāntanāṃ niṣṭāntaṃ 1 khyāla-kshōnt-patinaṃ srajam i-
vā siraśa sasanaṃ yo vyāstāḥ 1 vividha-suṣrūddāḥ
dv 23. mē Rāmeśvara-pramukhē mührur muditaḥ-bhirdaya-ṣṭhānē
dv 24. nūnaṃ vyadhaṭa 1 yathāvibhū budha-parivirtōtā nānā
dv

(H a)
28. danaṃ yo bhuvī śoṣāja tri-bhuvaṃ-ṛgtaṃ śvitaṃ yaśāḥ
dv 29. pumaruktaṇyaḥ 1 Tippājī-Ṭalā-gāvā-dvēyōḥ Kaṇṣalā-ācē-
30. Sumitravāyōḥ 1 dvēyōr iva Nṛṣuṃbhēndrē tasmaḥ. Pamātām-
31. thād iva 1 virau vinayaman Rāma-Lakṣmanāviva nandana iva
32. jētāu Viṣṇu-Nṛṣuṃbhēdra-Krishṇarāva-nāhīppathi iva
33. ra-śrī Nānasimhaḥ sa Viṣṇuvarūtra rātra-simhaṃ-śa
34. nasthaḥ 1 nānā-dāṇyakārlhit Karakasadasa ya śrī-
35. Viṣṇu-pākṣa-devasthānē śrī-Kālaḥastāṭīṣṭāru-nānä-
36. re Viṃcātūdran cha Kāṇḍyām 1 Śrīgaṇī Śopāsilē ma
37. hāti Harirhaś-hānāla Saṅgamo cha 1 Śrīraṅgē Kumbha-
38. koṇē nārasiṃhaṃ mahā-Nandītārā śrīvatsan iva
39. gurē Rāmaśētan jagati tāt-itarśvapya aśeśhāṃ puṇaṃ
dv 40. nyo-ṣthānēṣhv āraṇāḥ-nānā-bahula-mahādāna-vāra-śrīra
41. vāhaḥ yasyādaneścita turanga-prakura-ṛajā-śūrya
42. d-ambaḥi-magnā-kahmaḥbhir-pakṣa-ecchidhyoday-ktura-Kulī-
43. śādarōtkaŋhitā kunḍātābhū 1 brahmaṇāṃ vi
44. śva-chakram ghaṭam udita-mahā-bhūtaṇā rātra-dhēnup 1 sa-
45. pātambōdhīn cha kaśpa-kṣiṭhitrā-haṭii kāriḥchandu
46. kamadhenup 1 svarna-kśnām yo hirapūryāva-maḥaṃ api
47. tuḥ-pūrśhān gō-sahasraṃ hēnāvām hēna-
dv 48. garbham kanaka-kari-rathaṃ paṇeche-lāgaly atā-
49. nīti sāyaṃ vīra Nṛṣuṃbhākhyā chundri-vāma
50. bhū-chedraṃmahāḥ sthirā-bhāgyodaya sarva-mahī
51. pālakā-svētiḥ Śāleśhvara-nirnitaśa-
dv 52. kābdiḥ sa-ohātuḥ-sataiḥ samukkēt sapta-vśīśatāyā
53. saṅkhyaṭe daśāhīśaṣaṇaḥ Kṛdhanē vatsarē Mēgha-
dv 54. māṣe pakāshe sitērē
dv

(H b)
55. Śivaṃtrī-dīna sarva-svīdāḥ Śaśi-vāsare 1 Tuṇ. 
56. gahādra-nadi-tirē ṇemaṅkutīpāṣobhīṭē śrī-Viṇu-
57. kaha-devēṣa-sannidhau sakaleshta-dē lōka-vikhyāṭa-Hari-
58. ta-gōṭrāmbudhi-sudhāṃśavē śrīśṭhāpataṃsta-śūryā
59. jagad-vikhyāṭa-kirtayelvarēnya Yaju-sākādhya-vyāi-
60. nē guna-sāline vēda-vēdānta-tatvārtha-maśchya-vyāi
61. tējasē śrīmad-Ārādhya-Linganabhafta-paṃtrāyau dhenum
62. sarva-śaṣṭārtha-tatva-jīa-Chuṁbhātēkhyā-sūnēvē śrī-
63. mea-Tarēvārātēkhyā-vīvad-gajagajavēv Ghanāśīla-
64. purī-raje Haraṭīgar-vīrīvē Bhasmāṅgi-śeṇa-vā-
65. līte sarva-sasya-samanaviti śeṇānāratī grā-
66. māt pratekhiḥ dīṣam āśrītan 1 Hapaśamudrēti grā-
67. mād vāyavya-dīṣi saṃsaṃsthitam 1 Jaikaiyanaha-
68. ṇī grāmād uttarakaṃ dīṣam āśitam 1 Badavāna-
69. ll-grāmād uttarakaṃ dīṣi saṃsaṃsthitam Bō-
70. rasaṃdruṭī grāmāt prācyabhiḥ dīṣi samāśrītan
dv 71. Bhasmāṅgiśadā-maṃgaśg agnēvyā dīṣam āśrītan
dv 72. Kīttagalitī vikhyāṭa-grāmād vīyam apā-
73. gatam Kuḥmaṭaṭē khyāta-grāmā nairura-
74. stītam grāmaṇa Sivanagya-ākhyam vīdyavajana-ma-
75. nōharaṃ vāpi-kṣaṇa-ṣaṭākādi-nirjarādhibhi-
dv 76. r annvītanā Naraśinhabhārapuṇaḥ chēti prāśāmānā prakāsītanā
77. sarvamānhyam cha paritaṣṭ chatussitma-virajitan!  
78. nihit- nikhṣepa-pārśāya-siddha-sādhyā-jalādbusibhi-l-  
79. shta-bhūgaśa cha samyuktaṃ yukaṃ puṣṭa-pra-phala-drumaibhi-l pu-  
80. tra-pantarādibhir bhārayaṃ kramād a-chandra-tāraka!  
81. śrī-Viṣṇu-Narasimhēndrō māmanīyo mahā-chara!  

(III a)  
82. sa-hiranya-payō dhāra-parvaṃ dhattavān mu-  
83. ḍal sarvēśhām sukha-bōdhūr̥tham bakshe Kārṇa-bha-  
84. shayā mūḍalū Šōdenahallī! i madhye śūma-ni-  
85. rmayā mutukāda marāl tekalū Jaśiṇyanahallī!  
86. 1 madhye śūma-nirnaya! Silavantinakate kō-  
87. dihalā padavalu! Bērasamdra! i madhye śi-  
88. mā-nirnaya! Narīgūṭṭē badalā Kīttagalī!  
89. i madhye śūma-nirnaya! Pōddahosahalī saucchi-  
90. nali irō kart-kālū idu śūma-nirnaya ya aitam.  
91. purī-ppayati sāda sa samāna-phala-bhāgi bha-  
92. vata' i yas tu lōbhaṁ mōhād va apaharsti sa pañ-  
93. cha-mahā-pāta-phaḷaṁ anubhavati tathāya Manu-  
94. vachamāni i babhūbhir vasudhā bhuktvā rājabhiś Šagarā-  
95. nibhih i yasya yasya yadda bhūmis tasya tasya tadda ba-  
96. laṃ i sva-dattā dvigunam punyam para-dattamak-  
97. naṃ i para-dattāpahārena sva-dattam nīshphaṇam bhavētu!  
98. dāna-pāhanyār madhye dānac chhrēryōppālam  
99. dānāt Śvarga avāpnoći pālanā cacyutam padam  
100. śrīmad-Viṣṇu-Nrisumhārya-ṃupeti vach-čhīsanaḥ cchā  
101. saṃam padyai hridya-sabodhā-chītra-pada-sandarbhaña-  
102. vadyai śvayaṃ i sāstraṇāc rachayam Nrisumha-vibudhāh  
103. kāruś cha Rāmō'likhat tāmmat samānā śēsant ētad asu  
104. sukhadah kalpānta-paryantagam! śrī-Viṣṇupāksha.  

PLATE XV.  

1. PERSIAN INSCRIPTION AT THE LITTLE MOSQUE, SIRA.  

1. Bana haza 'imajjēdā 'shaharīfā 'tamūma 'alah 'imubāraka  
2. Ali Naaz arrājī 'afwa 'rabbīhi tābū' 'malik Hajiān Mubārak  
3. 'afa 'llāhū 'anhumā bihaqqī 'maābī 'lkarīm wa yā-siñ wa Tabāraka.  

2. PERSIAN INSCRIPTION AT JUMA MASJID, SIRA.  

1. Buniyā haza 'imajjīdū 'shhārifū 'lha'ti 'azza qādruwā wā jallat hurmatahu  
wa rūtabahādu 'allāt.  
2. Yaumā 'ljamūati ti 'sābī Jumādī 'lawwal sanat sab' wa sittīn wa alīn  
minī 'lihirītā khalīt.  

3. TIPPU'S SANAD IN THE POSSESSION OF KHAJI MUHAMMAD IMAM, MADAGIRI.  
A. H. 1200  

(Front)  

Tipū Sultan  
1186  

1. 'Amlān-i-hāl wa istiqāhī wa dēmakhān wa desīpandīn-i-manza'i Sid-  
2. dānu Tā'īluqāi Mādūrī sarkār......bidāman  
3. chūn manza'i Khāmmadahalī bājam'i mablaghi st wa shash hun bādshahī  
3. as tā'īluqā sarkārī Bīdūrī bātagi intīnī masjīd bānam Muhammad  
Qāsim Darwīsh bahalo nuqārār shuddāh ast  
6. bāyād ki manza' Kailār dāro bast az tārīhī panzāhum.....sali Dalū  
1. muta'bīh  
5. sezdahum Jumādī 'lawwal sanā 1200 Muhammadī batasarṛūfī musharun  
6. ilaih wa guzarānd.
6. tâ básilâti ân râ sarfî ma’îshatî khud nimmûdâh shabo roz budu’î izdiyâdi daulat.
7. ma’u’zzaf bisâhand wa har sâl sanâdi mujaddad bitalband . . . . wâsil gaitfa . . . .
8. wa ziýâdah tâkîd dânand.
9. 36 hun bánshâhî.
10. vak mauna’daro bast.
11. Tahrîr fi’ttarîkh shanedahum Shahriwar san 41 az maqâm Sugûr.

(At the bottom)

(In Kannada characters)
12. dâkâlu daptâ-
13. râ Samaiya
14. Hujûru Di
15. (vân) Kachêri

(In Mâhrâthî characters)
16. batarîkh fa 1 mâhe
17. Áhamadi sâl
18. vânga-samvatsara bada-
19. divânî
20. batarîkh fa 1 mâhe
21. Áhamadi sâl
22. shâ Plavaânga
23. samvatsara badastûr
24. Srinivasa-râ
25. v Hajûru Divân
26. Kachêri dakhâl
27. shâd.

(Back)

Allahumma ‘asur
man masar dina
Muhammad 1198
Kachêrit Saharât.

ma’rifat Muhammad Kartmûlîh Khân wa Nûrûddîn Muhammad badast khatî khass rasîd.

(In Mâhrâthî characters)
1. batarîkh fa 2 mâhe
2. Áhamadi sâl shâ
3. Plavaânga-samvatsara badastûr
4. hidâvi sadârat Bâbû-
5. râtûw wa sanâd.

(In Kannada characters)
6. dâkâlu daptâra
7. ku 1 Venkâta-râtû.

Ar. R. 18
1. Epigraphy.

68. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Kadamba, the Ganga, the Nolamba, the Cholina, the Hoysala, the Pandya, and those of Vijayanagar and Mysore. There are also some records which relate to the Mughals, the Mahātāpas, and the chiefs of Nidugal, Harati, Ummattur, Bījāvāra, Chikkāyakanhalli, and Chitradurg. Among the archeological discoveries of the year, two sets of copper plates received from the Belur Taluk are of some historical value. One of them relates to the Kadambas and brings to notice for the first time two new kings, Ajavarma and Bhōgivarman, of that early dynasty. Its period is probably the close of the 6th century. The other set, which relates to the Ganges and registers a grant by a hitherto unknown king of the name of Polavira of that dynasty, seems to be an authentic record of about the middle of the 6th century. A stone inscription at Halkir, Sira Taluk, is of special interest, as being the only dated lithic record so far discovered of the early Ganga king Śrīpurasha. It bears the date A. D. 788. Another inscription at Abbinaholé, Hiriyar Taluk, dated 1664, refers to the settlement of a dispute by recourse to the ordeal of dipping the hand in boiling ghee. A jewelled silver cup in the Srikanteshvar temple at Nanjangud bears an inscription stating that it was a present from Tippu.

The Kadambas.

69. There is only one inscription relating to the Kadamba dynasty, a copper grant received from Belur Taluk. It is noteworthy as recording a grant by king Bhōgivarman, son of Ajavarma, names not hitherto known from the published records of the early Kadamba dynasty.

Bhōgivarman.

70. The Kadamba plates (Plate XI) referred to above are three in number, each measuring 74" by 21," the first and third plates being engraved on the inner side only. They are strung on a ring which is 31" in diameter and 4" thick, and has its ends secured in the base of a circular seal 1" in diameter. The seal bears in relief on a countersunk surface a lion standing to the proper right. The writing is in Hāja-Kannada characters. The plates, which are in the possession of Mr. B. Tirumakhehar, Schoolmaster, Tagare, Belur Taluk, are said to have been unearthed a few months ago while ploughing a wet field at Tagare.

71. The language of the inscription is Sanskrit with the exception of the last five lines which are in old Kannada; and, barring the invocatory verse and the three benedictive and imprecatory verses at the end, the whole is in prose. The record begins with a verse in praise of the Boar incarnation of Vishnu, which may be rendered thus:—Victorious is the eternal Vishnu, the husband of Lakshmi, who, in the form of a Boar, supported the earth at the end of the yuga. Then, as in other grants of the dynasty, the Kadambas are described as anointed after meditating on Śvāmi-Mahāśēna and the group of mothers; as of a lineage purified by the final ablutions of the horse-sacrifice; as sons of Harit; as fully versed in the critical study of their sacred writings; as belonging to the Mānava-gōra; as mothers of all their subjects; and as honored by all kings. A sun in the firmament of this family was Krishnavarma-māhārāja, whose son was Ajavarma. His beloved son—acquirer of an extensive kingdom by the strength of his own arm; subduer of enemies; possessor of many enjoyments of various kinds procured by victory over enemies—was the glorious Bhōgivarma-māhārāja. The inscription then records that at the request of his son Vishnuvarman he granted, with pouring of water, the village named Kirukādahur, which was one of the 24 villages belonging to the great village Tagare in the Tagare district, to the renowned Bhūtaśarma of the Kaśyapa-gōra, who was a strict performer of the six duties. The maintainer of the grant was to obtain the merit of having performed a horse-sacrifice, and the confiscator was to incur the guilt of the five great sins. Then follow three usual final verses. The Kannada passage adds that the village was granted with exemption from the 32
imposts, and seems to mention the additional grant of a house in the northern street. The 2nd and 4th lines on the third plate appear to be a subsequent addition by a later hand. They tell us that Periyadiga granted Kilijavir to Vinivar, as also an equal share below the tank of Cirkudalur. The witnesses were Maniya and others (named). The inscription contains a few orthographical errors here and there.

THE GANGAS.

72. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates of a hitherto unknown Ganga king Polavira. Of the others, one refers itself to the reign of Sriramusula, one to that of Kajamallu II and two to that of Satyasvayya Pernuvali or Eryappa. A few more inscriptions which are clearly of the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

Polavira.

73. The plates of Polavira (Plate XII) referred to in the previous para, are three in number, each measuring 7" by 2", the first and third plates being inscribed on the inner side only. They are strung on a ring which is 2½" in diameter and 4½" thick, and has its ends secured in the base of a circular seal 1½" in diameter. The seal bears in relief on a countersunk surface an elephant standing to the proper left. The writing is in Hala-Kannada characters. The plates are in the possession of Mr. B. Tirumalachar, school-master, Tagare, Belur Taluk. They are said to have been unearthed along with the Kadamba plates noticed in para 70 a few months ago while ploughing a wet field at Tagare.

74. The language of the inscription is Sanskrit with the exception of the last two lines which are in old Kannada; and, barring the three benefactive and imprecatory verses at the end, the whole is in prose. The record is of interest in several ways: it has many peculiarities not met with in the other grants of the dynasty. It does not open with the usual invocation of Padmanabha, but invokes Sankara and applies to him the epithet bhuvana-trana-sankara in imitation of the epithet gata-ghana-ganadha applied to Padmanabha in other grants. Nor does it give the usual genealogy of the Gangas as other inscriptions do, but contents itself with giving only three steps, namely, Madhavavarma, his son Avinita, his son Nirvinita, the last apparently standing for Durvinita. The name Nirvinita occurs in the old Siragunda stone inscription (EC, VI, Chikkmagalur 50), of about A.D. 500. The unusual names for kings, Avinita and Nirvinita, which mean ill-behaved or wicked, are explained in this record by adding the prefixes ahiita and anir-narapya to them, thus giving us to understand that the kings were so only to their enemies. The full names according to this grant would be Ahitavinita and Aribharsa-nirvinita. Nirvinita's son Polavirīa, a new name in the Ganga genealogy, who is the donor of the grant, is given the title Kantavinita (a well-behaved towards women). According to other grants Durvinita's son was Mushkara. We have therefore to suppose either that Durvinita had two sons Mushkara and Polavira or that Mushkara was identical with Polavira. The inscription does not give the regnal year as other grants do. In spite of these peculiarities, I venture to think that this grant is a genuine record of about the middle of the 6th century. Its language is not corrupt; its orthography is mostly unexceptionable; its characters are free from blunders, and its execution is good throughout.

75. We may now proceed to examine the inscription in detail. After invocation of the divine Sankara, the cause of happiness to the three worlds, the inscription proceeds to state that a moon in the firmament of the glorious Ganga family, profligated as the great ocean, was Madhavarman: that his beloved son, born of the sister of Krishnavarma-mahäräja, inheriting the good qualities of his father, was Ahitavinita: that his beloved son, an equal of Yudhishthira, great like Mella, possessed of forbearance like the earth, wicked to hostile kings in battle (Aribharsa-Nirvinita), was Kogani-mahäräja: and that by his son, possessed of learning and modesty, a celestial tree to the birds the learned, of a frame white like the antumal moon, Kogani-mahäräja, who was named Polavira and bore the title Kantavinita, for the increase of his merit and fame, was granted, on the full moon day of Vaisakha, with pouring of water, exempt from all imposts, the village named Palachehoge, situated in Valvéri-dasa of Sêndrâka-vishaya, in the presence of the witnesses Kamelala-arasa, Sikkamba, Perchabha of Anandu and others, to Nagasaarma of the Kusika-götira, a
Taittiriva and a strict performer of the six duties. Then follow three usual final verses. The Kannada passage expresses a wish that he who wishes well of the grant may obtain a share in the merit and that he who wishes ill may incur the guilt of the five great sins. The record closes with an unintelligible sentence which seems to contain some names. Śendraka-vishaya is also mentioned in the Beḷurī plates (E C, V, Belur 245) of the Kadamba king Vijayāsīva-Krishnavarma and Vaḷāvishaya in the Bannāhallī plates (Belur 121) of the Kadamba king Krishnavarman. In my Report for 1912, para 67, I identified Nirvinita of the Siragunda inscription (see previous para) with Avinita, but this grant seems to identify him with Durvinita, son of Avinita. In case Polavira is identical with Mushkar, this would be the first copper plate inscription yet discovered of that king.

Śrīparusula.

76. Only one record of Śrīparusula (Plate XIII, 1) was copied during the year. It is engraved on a pillar-like stone at Halkūr, Sirū Taluk, and is the only lithic record so far discovered of this king with a Saka date. Portions of the epigraph are worn. It tells us that, while Śrīparusula was ruling the kingdom, in the Saka year 710 corresponding to the cyclic year Prabhava (788), Adīṣpara built a tank and made a grant to Palkūr..... for 12 years (pamnerāṭṭu). Further on the name Kuttaṭṭu-gaṇamunda occurs. The inscription closes with an imprecatory sentence and one of the usual final verses. According to EC, VI, Mūḍgare 86 and E C, IV, Nāgamangala 86 the year 788 would be the 62nd year of his reign.

To the same reign may belong three inscriptions at Gūḍalhallī: E C, XII, Pāvugaḍa 11-13, now revised, which are by mistake assigned to about 1580. They are engraved on a rough boulder on the bund of the large tank at the village in characters of the 8th century. One of them (No. 11) records that Dāḷśindar granted on the occasion of the summer solstice of the cyclic year Jāya, land that could be sown with 4 kāṇḍugas of seeds below Akaḷesamudra to Devadattar of the Kaṇḍunā-gōtra. Then follow these imprecatory and benedictive sentences:—He who opposes this shall be guilty of the five great sins and he who maintains this shall be a dweller in Vaikūmṭha (the abode of Vaiśū). The engraver was Sīndukhāri. The palaeography leads us to conclude that the cyclic year Jāya here may correspond to A. D. 754. The remaining two inscriptions, which are not dated, are also of about the same period. One of these (No. 12) says:—This is the tank of the consort of Paramāśvaradeva-sātti, son of Gopāya of the noble lineage of the most celebrated and stainless Maṅgutavāra-sātti, son of Paṭukkanam-sātti, who was the son of Vasundrapati, who was again the son of Biseya-sātti. May this world-renowned tank Akaḷesamudra of Akaḷeṭi continue as her charity as for as long as the moon, the earth and the ocean endure. The writer was Divyabhāṣaḥkalan (possessed of divine speech), ruler of the village Trīmanāmagnī. The builder of the tank was Akaḷeṭi, and her good sons were Aḷāḷa and Dāliṭa. The suffix sātti in the above names evidently stands for sāṭṭi. The third inscription records the grant of some land to the twenty by Jvānī’s son Nīṭṭa-Rāmaṇa, and mentions Akaḷeṭi as the builder of the tank. Then follow the same benedictive and imprecatory sentences as those in the first inscription.

Rājamaṭa II.

77. A worn epigraph at Dēbūr, EC, III, Nannjanguḍ 27, now revised, refers itself to the reign of Rājamaṭa-Perṇāmagnī, lord of Nandigir, and mentions Būtarasa. The details of the grant are gone, and we have only the usual final imprecatory sentence and three final verses. As Būtarasa was the younger brother of Rājamaṭa II, the latter seems to be the king referred to in the record. Its period may be about 875.

Ereyappa.

78. Two fragmentary records copied during the year refer themselves to the reign of Satyavākya-Perṇāmagnī. One of them on a slab built into the roof of the Somēvara temple at Mūḍalhallī, Nannjanguḍ Taluk, is dated in the 12th year of his coronation, and the other to the left of Toremāvū of the same Taluk, seems to be dated in Pingala which probably corresponds to 897. The king intended appears to be Ereyappa. In the first inscription the details of the grant are gone. The second, a viṭṭagat, mentions kri-rāpya (the fortunate Ganga kingdom) and records the death during a cattle-raid of Kaliyanna and the grant for him of land that could
be sown with 5 holagun of seeds at Manali. It closes with this sentence—To him who covets this everlasting happiness will be out of the question. Another viragal at Buraganahalli, Koratigere Sub-Taluk, which records that during an inscription, by order of Pemmanadji, of Udadun, younger brother of the queen (mahadveda), Gandakatari and Nipalkesari's sons Hoyya, Maruma and Ankayya fought and fell at the siege of Galanjandur, may also belong to the same reign.

Rachamalla III.

79. An inscription at the entrance to the Somesvara temple at Chikka-Kau-
lande, Nanjangud Taluk, which appears to be dated 920, records that Pemmamadi
granted Kiriya-Kavilandi as an agrahara to Ti...ma-bhatta. The Pemmamadi
of this record is evidently Rachamalla III.

80. A few more records which from their paleography appear to belong to
the Ganga period, though no king is named in them, may also be noticed here. A
viragal at Dojlagatt, Turuvakere Sub-Taluk, records that Sivamma-gamunda's
son...dars...fell during the destruction of Gangavar, and that some one
else (name gone), having rescued the cattle, became an inhabitant of heaven.
Another at the same place records the death of some one who had among others the
title abhihamana-Mera (a Mera in self-respect). A third at Halkur, Sir Taluk, seems
to state that in the month of Karkika of the year in which Kamesvara-bhattarakas
ascended to heaven, Porasideva, having killed many during a cattle-raid, ascended
to the heaven of heroes. The period of these records may be about 900.

THE NOLAMBAS.

Ponnega.

81. There are three records relating to the Nolambas. One of them (Plate
XIII, 2), copied at Srivandhanalli, Maddegiri Taluk, is engraved in characters of the
8th century and mentions incidentally Ponnega, who is probably identical with the
Nolamba king Churu-Ponnegra, along with Cholamaharaja. It opens with praise of
Prabhunana, who is described as supremely fortunate, as a most pious to his
enemies and as a fililler of the wishes of Brahmins, and states that, in case they
refuse to make the customary payments (tera), Ponnegra and Cholamaharaja shall
incur the guilt of having killed thirty Brahmins. The engraver was Dhanapati-
achari. The purport of the inscriptions is not quite clear. It is not known who
Prabhunana was. Cholamaharaja was evidently one of the early Chola chiefs in the
country around Hendavati and Nidugal. Another fragment at the same place,
EC, XII, Maddagiri 73, now revised, which mentions Nityamanobaran (always
charming) of...ita-nada, may be of the same period.

Ayyapa.

82. A viragal on the bund of the tank at Abbinabole, Hiriymur Taluk, dated
928, belongs to the reign of Ayyapa. It tells us that while the owner of the
bund of five great instruments, of the Pallava lineage, favorite of earth and fortune,
ornament of the Pallava family, of one speech, Naunigarsaya-ari-Ayyapa-Nolamba
was ruling the earth, and Vijayasa was governing Kandalsapa-shala, the gandhama,
entering Jagala, [fought and fell]; and that some land (specified) was granted for him.

Dilipa.

83. An epigraph at Bacala, EC, XII, Maddagiri 29, which has now been
revised, refers itself to the reign of Nolambadharama Dilipayya, but it is too much
worn to make anything out of it, the legible portion containing merely the name
and the usual Nolamba titles of the king. The period of the record may be 900.
Two fragmentary inscriptions at Madura, Madaksa Taluk, which record the grant
of certain lands (specified) and a flower garden by some Baturu in the one case, and
certain lands (specified) and a house by some one else in the other, may probably
belong to the same reign. In the latter we are told that the writer was
Jakkaman of Nandik, that the charity was of the forty, and that the violator of
the charity would fall into the seventh hell.

THE CHOLAS.

84. An early Chola chief, Cholamaharaja, has already been referred to (see
para 81) when speaking of the Nolambas. There are only three or four records
relating to the imperial line of Cholas, while a few more relate to the Chola chiefs
of Nidugal and the surrounding parts. The latter were also of the solar race and claimed to be descendants of Karikala-Chōla and lords of Oraiyür. Their inscriptions will also be noticed under this head.

Rājendra-Chōla.

85. An epigraph at Sūtṭār, EC, III, Nanjangūḍ 164 and 165, now correctly copied, is dated in the cyclic year An̄grāsa corresponding to the 21st regnal year (1039) of Rājendra-Chōla. No. 165 was found to be a continuation of No. 164. The inscription records the gift of five great musical instruments (paśha-mahaśabā, named) and certain lands and dues (specified) to the temple of Isāna-Iśvānaviṣayat at Srūtiyagrama (Sūtṭār) by the mahājanas and merchants of the place according to the sacred order of the king. It is a curious mixture of Kannada and Tamil, such Tamil expressions as pāṇḍu, arviottiyē, aśira, amuḷa, tiruviyōni, maṇavāra koṇjū etc., being used in it. On the other hand, No. 161 at the same place, which belongs to the same reign and is probably of the same data, is in Tamil written in Kannada characters, while No. 190 which forms the concluding portion of the same record is in Kannada. A vīrāgal at Saragūr, Nanjangūḍ 21, which appears to be dated in 1098 and refers to a duel between Polega of Adhāru and Pedega of Pādrayūr, may belong to the same reign. It is dated in the year Iśvara of the middle twenty (madhya-visīge) of the cycle of 60 years. The cycle is popularly divided into three visīge (vimukkās) or twenties, the first named uṭtama, the middle madhya and the third adhama. In the present inscription, however, madhya is evidently a mistake for uṭtama, the year Iśvara being in the first visīge.

Rājendra-Dēva.

86. An inscription at Nagarle, Nanjangūḍ 167, now completely copied, is dated in the 16th year of the reign of Rājendra-Dēva (1067) and records a grant of land to the bhagāra who was the worshippers of the god in some temple. The gānvaḍa of the nāḍu and others had to give the produce of the land every year to the donor.

?Kulōttunga-Chōla III.

87. A Tamil inscription in the Duddappa temple at Hēmāvai, Madakṣira Taluk, dated in the cyclic year Vyaya corresponding to the 2nd regnal year of Tribhuvanachakravarti Kulōttunga-Sōla-Dēva, records a grant of land to Iśāna-jyār in order to provide for offerings of rice for the god Mangēśvaradevar of the city of Perumēru by the mahā-mañgalakarnavulā, lord of the excellent city of Urāiyūr, the Mahēsvara Tribhuvanamall Mallidēva-Sōla(s) mahā-suddāyāravrāha, chief of the dēva, Sikkahudāya-seṭṭiyār. Mallidēva-Chōla is said to be ruling the kingdom from Perumēru (Henēru in Kannada) in Sira-nāḍu of Nāguri-Sōla-mandalam. From EC, XII, Str. 40, Pāvungāda 79 and other inscriptions we learn that his period was from about 1190 to 1175. Consequently the year Vyaya of the present inscription has to be taken to represent 1166, and this being his 2nd regnal year, Kulōttunga-Chōla should have begun his rule in 1165. The king mentioned here is evidently Kulōttunga-Chōla III who, according to other records, began to rule in 1178. It is not clear how this discrepancy is to be accounted for.

Virarajendrā-Dēva.

88. On the outer walls of the Siva temple at Periapālayam, Erōḍē Taluk, there are engraved 9 Tamil inscriptions, of which one records a grant by a minister of the Ummattār chieftain Naṅja-Rāya-Odēvar, seven, grants by Pāṇḍya kings and the remaining one, a grant by Virarājendrā-Dēva. There is also a Tamil inscription at Nāchchhipālayam, Palladam Taluk, which appears likewise to register a grant by a Pāṇḍya king. Barring the first epigraph which is dated 1496, all the others appear to be nearly contemporaneous, as indicated by the names of the officers and other individuals mentioned in them. None of them bears any Saka date, only regnal years being given. In the Nāchchhipālayam record, however, there occur at the end between the signatures of two officers the numerals 1334 preceded by the syllable gū, the meaning of which is not clear. One of the signatories in this inscription is also a signatory in the record of Virarājendrā referred to above, and if Virarājendrā is identical with Kulōttunga-Chōla III, who had that surname, the numerals cannot be taken to represent the Saka date. The Siva temple at Periapālayam is called Kurakkut-tali or the Monkey temple in the inscriptions, probably
STONE INSCRIPTION OF THE GANJA KING SRIIIKRESHA
AT HALKUR, SIRI TALUK.
A.D. 788.
because the god in it has the name Sugrivēśvara, Sugrīva being the monkey king of Kishkindhā. We may now proceed to examine the record of Virarājendra-Dēva, whom I venture to identify with Kulottunga-Chola III. It is dated in the 13th regnal year of Tribhuvanach-chakravatī Kōmerinakondān Virarājendra-Dēva and records a grant by the king to Appan Virarājendra-Sūja-chakravatī, one of the Śiva-Brahmaṇas of the temple of Aḷṭaiya-nāyīnār at Manniyūr in Vada-Pariśāra-nādū. The grant, which consisted of certain privileges in connection with the temples of Kūrakutajī Aḷṭaiya-nāyīnār, the god of Muggandhūr in Vira-Sūja-vaḷjaṇādū, and of Aḷṭaiya-nāyīnār of Tenṇūr, was made at his request to the donor after the payment of 30 poṇ by him. He was given the following rights in the above temples — the right of worship, the enjoyment of dēvakamappēra and other income, the right of settling people in the temple precincts and levying taxes from them, management of temple lands, control over temple expenditure and enjoyment of all the privileges relating to the dēvaśānas such as exemption from taxes and so forth. He was also authorised to have the grant engraved on stone and copper. The record closes with the signature of the officer Vīḷupādaṇāyan.

Iruṇgōla.

89. An inscription on the pedestal of Pārvanāṭha in the Pārvanāṭha-basti on the Niḍugal hill, Pāvugada Taluk, states that the image was caused to be made by the blessed people (i.e., the Jainas) of Beḷumbaṭe, who were lay disciples of Nēmichandra-bhajāraka-Dēva of the Ingūṣvara school of the Kūnakaṇda lineage of the Pūrakaka-gacchāha of the Dēsi-gaṇa of the Mālā-sangha. From EC, XII, Pāvugada 52, of 1292, we learn that the basti was built by Gangeya's Mārēya during the reign of Iruṇgōla-Dēva who made an endowment to it.

Perumūḷa-Dēva.

90. A worn viragad in the prākāra or enclosure of the Nāgarēśvara temple on the Niḍugal hill, Pāvugada Taluk, records the death of some one in a battle during the reign of Perumūḷa-Dēva. This Chief's period seems to have been about 1260 (see Pāvugada 14 and 47).

Gānēśvara.

91. An incomplete inscription on the doorway of the Sūmēśvara temple on the Niḍugal hill, Pāvugada Taluk, dated 1280, appears to belong to the reign of Gānēśvara-Dēva. It gives only the titles of the chief and the date. According to Pāvugada 53 Gānēśvara was ruling in 1292.

The Hoysalas.

92. About a dozen records copied during the year relate to the Hoysala dynasty. They begin in the reign of Ballāḷa I and end in the reign of Ballāḷa III, covering a period of nearly 200 years from about A. D. 1103 to A. D. 1314. A few printed inscriptions which have now been revised will also be noticed under this head.

Ballāḷa I.

93. An epigraph on the pedestal of the Jina image in the basti at Hāṭa. Tipṭor Taluk, tells us that the image was set up by Marīḷaṇam-duḍaṇṇāyaka along with the merchants of Belgara-baṭṭāna. The name of a Jaina teacher Subhaṭchandra, who was probably the officiating priest, is also mentioned. From EC, IV, Nāga-mangala 32 and EC, VI, Chīmangalur 160 we learn that Ballāḷa I married in 1103 the three accomplished daughters of Marīḷaṇam-duḍaṇṇāyaka, who is most probably identical with his namesake of the present record.

Nāraṇiṇha I.

94. An inscription on a stone pedestal in the Ranganāṭha temple at Huliyār, Chikkamāḥanakhalī Taluk, is a Jaina record telling us that a Jina image once stood on the pedestal. Now, however, the processional image of the temple, a Vīṣṇu figure, is kept on it. The epigraph, which consists of a verse and a small prose passage, states that the Jina image which once stood on the pedestal was caused to be made by Śrīvā-lī, consort of Sāmanta-Gōva, who was a lay disciple of Chāndrāyana-dēva. We learn from EC, XII, Chikkamāḥanakhalī 21 that Sāmanta-Gōva was a feudatory of Nāraṇiṇha I and that he built the beautiful
Parśvanātha-basti at Heggere (see para 32) in 1160 as a memorial, on her death, of another consort of his named Mahādevī-nāyakīti.

**Ballāla II.**

95. There are three records of the reign of Ballāla II. One of them at Gijihalli, Arisikere Taluk, dated 1200, tells us that, while the obtaining of the band of five great instruments, mahāmándalēśvara, lord of the excellent city of Dvāravati, a submarine fire to the ocean the Tulaṇa army, a fire to the forest hostile claimants, an elephant to the lotus garden the Pāṇḍya family, terrible to warriors, hunter of mandaśikās, plunderer of enemy's country, terrible (or a Bhima) in war, a Cupid of the Kali age, gratifier of the desires of the whole assemblage of bands, delighting in the gift of equality, obtaining of boons from Vāsantikādevī, a sun in the sky of the Yādvā family, crest-jewel of mandaśikās, fierce in war, champion over the Malaparas, adorned with these and other titles, śrīman-mahāmándalēśvara, brave capturer of Talakadu Kongu Nangai Gangavadi Nōmaṅbavadi Banavase Hanungallu and Uchechangi, bhūjabala-Vira-Ganga, unassisted hero, Śanvāraśiddhi, Giri-gurgamalla, a Rāma in firmness of character, nissankapratāpa-Hoysala-vira-Ballāla-Dēva was ruling at Doraṣamudra, punishing the wicked and protecting the good, his servants, Bāma-gāvūnda and others (named) of Gijeyahali along with maddēlike Maimetṭi Balleya, Maimetṭi Kēśava and Maimetṭi Haryaya granted 3 khaṃdugās as an umbāṭa to Jēdara-Dāsimaiya's son Kati-gauda for having built a tank near Murhīṃdi; and that similarly all the proṣe of Murhīṃdi including Mācha-gānda and others (named) granted to him 30 kolaṣas of land. Out of these lands, Kati-gauda made a grant of 10 kolaṣas of land each for the gods Gojēsvara of Koteḥalū and Gojēśvara of Arasiyakere and 5 kolaṣas each for the gods Meḷēśvara of Gijeyahalli and Māllikarjunā of Murhīṃdi. Kōmmeyya's son Maimetṭi Balleya's son-in-law Malleya was to maintain the grant, which was to be enjoyed by the donée's sons (named) also. In Lingayat works such as Basavapurāṇa an account is given of a Vīrasaiva teacher of the name of Jēdara Dāsimaiya. Probably he is identical with the father of the donée in the present record. Another epigraph at the same village records that during the rule at Doraṣamudra of (with titles as given above) śrīmat-Tribhuvamallā, capturer of Kanchi, Hoysala-vira-Ballāla-Dēva his servant Śrīranga-dāṇḍāhipa, son of Maimetṭi ... ladēva and Dāsādēvi, and younger brother of Hariharā-dāṇḍāmitha and Maimetṭi Kappu-Ballāla-chamūpa, built a tank and a temple dedicated to Sambhū-Meḷēśvara at Gijeyahalli. Then follow details of the lands granted by him for certain gods and to certain individuals who helped him in building the temple and tank. The engraver was the sculptor Kallōja, son of Biddōja. In case there was any deficiency in the offerings for the god Sambhū-Meḷēśvara, the managers of the temple Hon-jiya and Meḷajya were to fall into a hell full of worms. Ballāl-chamūpa, elder brother of the donor, is also stated to have built a tank and presented it to a Brāhmaṇa. It is worthy of notice that the lines of the inscription are numbered both at the beginning and the end. Judging from the names of the god and certain individuals, the period of this record does not appear to be far removed from that of the previous one. The third inscription at the Mallēśvara temple to the south-west of Bīgānēhalli, Tumāvēkere Sub-Taluk, states that while (with usual titles) the king of the hill chiefs, Yādvā-Nārāyaṇa, breaker of the pride of the Chōla army, warrior who put to flight Irūnghōla and the Pāṇḍya, warrior who cut off the head of Tavilpah, vira-Ballāla-Dēva was ruling the earth, mahā-gadgadīya, worshipper of the feet of the god Mallērādeva, champion over titled nāyakas, Basaveya-nāyakā, along with the proṣe gauḍugāl of the 12 villages of Udīgu, made a grant of land. We are then told that certain gauḍas (named) were decorated with the Hoysala fillet and received from the ruler of the country a palanquin, a parasol and sandals, and that Chavuda-gauda granted some lands (specified) to the Siva temple erected at Uyiyagavandahalli by a number of gauḍas (named). A worn epigraph near a well at Hadinaṇāru, Nammangūṭī Taluk, which records a grant of land at vātutī to provide for worship and services in some temple by the prabhū-gauḍugāl of certain villages and mentions Amrirārāsi-pandita as the sthāna-puṭi of the temple, may also belong to the same reign.

**Narasimha II.**

96. There is only one inscription referring itself to the reign of Narasimha II, copied at Gijihalli, Arisikere Taluk. It opens with a few verses giving an
account of the Hoysala family and then records that a servant of Narasimha II, named Somaideva, built the Somesvara temple at Kesavapura, and that Ekkalasetti, disciple of Trilochana-dева, built a tank known as Ekkalasamudra. We are then told that while (with usual titles) Hoysala-vira-Narasimha-Deva was ruling at Dorsamudra, all the mahāgurus of Elavare alias Kesavapura, granted in 1227 certain lands (specified) as a kañjagi to Ekkalasetti for having built Ekkalasamudra at Gitijahalli. The lands were to be enjoyed by his descendants also. The labels below Vishnu figures on the outer walls of the Elavare temple at Asikere (see para 43) have perhaps to be assigned to the same reign, since the inscriptions EC, V, Asikere 70 and 84, both dated 1220, lead us to the inference that the temple may have come into existence during the reign of this king. The labels, 22 in number, give the names of the various forms of Vishnu such as Kesava, Narayaṇa, Sankarsana, Upendra, Adhokshaja and so forth, and are thus of some importance from an iconographical point of view.

A few more records, which appear to belong to the same reign, may also be noticed here. A fragmentary Tamil inscription at Dēbūr, EC, III, Nanjangūḍa 28, now revised, which appears to be dated 1221, tells us that certain individuals, assembled in the temple hall, granted some lands, as a dēcapāna, in addition to what had been formerly given by their ancestors, for the god Tiruvirundikavaramudayavar and made over the same to the managers of the temple with a promise that they would make good any deficiency in the produce of the lands. They also granted certain dues. The record closes with the sentence--Do not forget virtue; there is no guide but virtue. Another in the Lakshminārāyaṇa temple at Hadsale, Nanjangūḍa Taluk, which appears to bear the date 1221, records a grant of land for a flower garden by . . . . gūmuda, the mahā-prasūṭi of . . . . likokāṇa, for the god Narāyaṇapp-perumāl in the presence of Śrīranga-dāppāyaka and the gāmānduṣgal of the nāḍa. Śrīranga-dāppāyaka is apparently identical with the father of Perugidīva-daśa-dāppāyaka who is mentioned in an epigraph as Agara (last year's Report, para 101) as the great minister of Narasimha II's son Somesvara.

Narasimha III.

97. A viragol copied at Bemkankere, Turuvohere Sub-Taluk, dated 1277, evidently belongs to the reign of Narasimha III (1254-1291), though it names Ballāla as the ruling king. It tells us that while (with usual titles) the establisher of Chola-Rāya and Pandyā-Rāja, destroyer of Maga-Rāya, Hoysalā-vira-Ballāla-Deva was ruling at Dōramudra, in the Saka year 1199 corresponding to the cyclic year Elvāra, the Ṛṣanāṭāklapati, a Bhuja in frontier warfare (gūdyanakā-Bhāma), a bar to the frontier, protector of refugees, champion over adulterers, champion over nāyakas who keep company but prove treacherous, warrior who cut off the heads of 66 maulbakhas, a whip to the back of 66 maulbakhas, Holekal Beneya-nāyaka's son Kambeya-nāyaka's son Bommeya-nāyaka, having fiercely fought and killed many during the destruction of the village, fell and attained the world of gods. The sculptor who prepared the viragol was Siddōja, son of Vibāja. Another worn viragol near the Bōredēva shrine at Vīghnasante, Tīpīṭa Taluk, which is dated 1282 and gives merely a few Hoysala titles, may belong to the same reign. The name is probably the case with the labels found on the outer walls of the Chennakēśava temple at Aralaguppe (see para 33), which name a sculptor Honōja, who had most to do with the ornamentation of the structure which appears to have been erected about the middle of the 13th century.

Ballāla III.

98. Three inscriptions copied during the year refer themselves to the reign of Ballāla III. One of them, a Tamil epigraph at Hadsale, EC, III, Nanjangūḍa 95, now revised, records that while the unassisted hero, conqueror of the Pandyā, Pōysala-pratāpā-vira-Ballāla-Dēvar was ruling the earth, Vīma-gūmapinda, son of . . . ta-gūmapinda, who was the son of Vīka-gūmapinda, granted certain lands (specified) in 1297 to provide for offerings of rice for the god Arulilapp-perumāl. Another at Dabbeṭṭe, Chīkkanakēshahalli Taluk, dated 1292, tells us that the mahāguru Gāmukha, washing the feet of the supporter of the Lakṣaṇagama-samaya, Padumāraṇi-paṇḍita, granted lands to provide for offerings, enjoyment, and perpetual lamps for the gods Hoysanēvarā, Brahmēvarā and Mahēvarā, and for temple repairs. A worn viragol at the same place, also dated 1292, records the death of some individual and the setting up of the stone by his relative
Masana-setti. Another record at Hedatale, EC, III, Nanjangud 93, dated 1314, which has now been completely copied, states that during the rule of Ballala-Deva, with the consent of the great minister Perumakudava-danapayaka’s son Madhava-danapayaka, the maha-vadilayavakari Sinka-setti’s son Sindi-setti, having purchased a portion of the flower garden of the god Kesavanantha of Edatate from the temple Srvinismavas and converted it into wet land by removing earth, made over the same to them with the condition that they should provide an offering of 1 balla of rice every day for the god for as long as the sun and moon last. It was also stipulated that the praseda of 1 mana of rice due to him out of the offering was to be handed over to his partner in this charitable work, Tattamantula-dasar, and his descendents. Madhava-danapayaka, mentioned in this record, was the Huyasa višeroy who governed Podimalko-nādu with the seat of his government at Ternakannabidi, Gujjulpet Taluk (see Report for 1907, para 24).

To the same reign may belong a few more vīrapals copied during the year. One of them at Sethihalli, Chikkannavakanhalli Taluk, is half immersed in water, the portion visible giving only the titles of the king. Another at Bendarhalli of the same Taluk says that Mārya fell in some battle and that his son set up the stone. Two more at Bambanhallu of the same Taluk, which appear to be dated in 1301, record that Bamma-gavunda’s sons Kalaya and Rāmaya, and ....... la-gavunda, having rescued the cattle, fell; wherewithon celestial nymphs carried them away to heaven and placed them on the throne of the gods.

The Pandyas.

99. The inscriptions relating to the Pandyas kings have already been referred to in para 88 above. They are 8 in number, all in Tamil, 7 engraved on the outer walls of the Siva temple at Periyaplayam, Erode Taluk, and 1 at Nachipalayam, Palladam Taluk. Of these, 2 refer themselves to the reign of Nambillai Sundara-Pandyava both being dated in the 22nd regnal year; 3 to the reign of Tribhuvananachakravarti Kōṭerumaikondan Sundara-Pandyava, two being dated in the 24th regnal year, the figure in the regnal year being defaced in the 3rd; 1 to the reign of Sundara-Pandyava, being dated in the 3rd regnal year; 1 to the reign of Tribhuvananachakravarti Kōṭerumaikondan Vira-Pandyava, being dated in the 8th regnal year; and 1 to the reign of Tribhuvananachakravarti Kōṭerumaikondan without mention of any regnal year.

With the exception of the record of Vira-Pandyava, all the others probably refer to one and same king; and this surmise derives some support from the fact that they are nearly synchronous as evidenced by the mention of the same individuals in them. For instance, the Siva-Brāhmaṇa Virarajendra-Sōla-sakka-ravarti who, as we saw (para 88), received a grant from Virarajendra, figures in no less than 6 of these records; the officer Viluppadarayan, whom we found as a signatory in the record of Virarajendra (para 89), is also a signatory in 3 of these; and the officer Kalingaram another 4. None of these bears a Śaka date, and in case the figures 1234 occurring at the end of one of them represents the Śaka year, of which I am not sure, the date of that record would be A.D. 1311. But in that case Virarajendra cannot be identified with Kulottunga-Chola III, who began to rule in 1128. A Kalingaram is mentioned as an officer of Māravarman Kulasekhera I (Madras Epigraphical Report for 1910, page 99) and another, of Tribhuvananachakravarti Kōṭerumaikondan (Ibid. for 1916, page 125); but it is possible that there were several individuals of the same name.

Sundara-Pandiya.

100. The inscription of this king states that in the 3rd year of the reign of Sundara-Pandiya-Deva Paśiimarālu-vajanāni......māyakaṇ Settiyāḷyaṇ alias Sērāmān Tōlan, one of the cloth-merchants residing in the southern street of the temple precincts, deposited 1 aṭhaka for the maintenance of a twilight lamp to be burned before Vājrapānīyā in the temple of Kurakuttai-Andalīyā (see para 88), the god of Muggandhar in Vira-Sōla-vajamandu, with the Siva-Brāhmaṇa of the temple Appan Virarajendra-Sōlachacakravati of the Vāchya-gōtṛa. The record closes with the sentence that the charity is placed under the protection of the Māhēśvaras. Two more records name the king Nambillai Sundara-Pandiya. As these are supposed to register the order of Chandēśvara, the expression nambillai, "our son", being his words, the king so named may not be different from the one of the other record. Both are dated in the 32nd regnal year and open thus:—Chandēš-
vara's order. In the sea-girl earth ponder ye over the acts of? Kandésvara; he did charity formerly. I will unhesitatingly place on my head the feet of him who maintains another's charity. The gracious order of Ādi-Chandēsvara. One of them then proceeds to record the duties and rights of the village and village officers of Sidakkarachchi in Vāyaraikkara-nādu in regard to their hamlet Sūralūr utias Sundara-Pāndiya-nallūr granted by Sundara-Pāndiya-Dēva for the god Kurakkuttali-nāyīnār. It was ordered that they should be the cultivators of the hamlet which was to be looked upon as a devadāna inclusive of the cultivators; that they should give a half share of the produce of the lands cultivated by them and a half share of the amount of certain taxes (a good number named) levied by them; that the managers among them should receive 1 kālam of paddy each and enjoy exemption from certain taxes (named); that 3 mā of tax-free land should be set apart for the god of the hamlet and 6 mā for the madām of Tiruvenkāvatīnaitār utias Kurakkuttali-nadaliyar in the temple; that they should build dams, dig channels and create all other facilities for irrigation; and that their property should be capable of being inherited even by women. Then follow the signatures of Ādi-Chandēsvara and the accountant (śrīkaṇṭayaṭṭaṃ). Among the taxes mentioned in the record are ottachcha, arāṭchi, ēlavana, uqava, rākal-vināyogam, aulaira-kambadam, kandivayadappēr, uppālam, tattal-pattam, nēyvaikan-kāraṃ and anyādānaṃ. The other inscription records the duties and rights of the fisherman Pillaiyān of Veḷḷaiur in Pērūr-nādu in regard to the tax-free temple property of the god Kurakkuttali-āḷadaiyā-nāyānār of Sūralūr utias Sundara-Pāndiya-nallūr in Vāyaraikkara-nādu. It was ordered that he should look after the dam and the channel, see that the water flows to the pond without running to waste, and, in ease there was any deficiency of water in the dam and pond, inform the temple authorities and the villagers of this and with the help of the unpaid labourers (rēṭṭiṇāl) of the village raise the dam and take care of it; that he should receive for this work 1 mā of tax-free land (specified), 1 tāni and 4 ṣadā of paddy from the cultivated lands of the village and a bundle of unthreshed paddy containing about a karan from.......; that he should supply the temple authorities with 1 padī of kari (?) fish every day; that he should pay annually a channel tax (vyagīlt-pattam) of 6 payam; that in place of pāṭi-pattam he should defray the expenses of some festival in the temple; and that, in ease a large quantity of fish was obtained when removing silt from the pond, he should supply kari in addition to the stipulated quantity. The grant was to be enjoyed by him and his descendants for as long as the sun and moon last. He was also permitted to have it engraved on stone and copper. The record closes with the signatures of the accountant and Viraṟaḻendra-Sōla-chakkarrāvattī.

Triḥkaṇṭayaṭṭhavaṃ Covīraṇaikkaṅgaḷ Sundara-Pāndya.

101. Though named with these titles, the king intended is in all probability the same as the one noticed in the previous para. There are three records mentioning the king with these titles, of which two are dated in the 24th regnal year, the figure in the third being effaced. All of them record grants by the king to the authorities of the temple of Kurakkuttali-āḷadaiyā-nāyānār at Muṇgandaṟur in Viraṟaḻendra-Sōla-vaḷanādu to provide for (1) offerings of rice, festivals, temple repairs and condiments in one of them, (2) offerings of rice, sandal and other requirements in the second, and (3) festivals, offerings of rice and the necessary condiments for the god (name gone) set up in the temple in the king's name and temple repairs in the third, the grants consisting respectively of (1) a ruined pond in Nallāra to the west of the temple environs together with the lands irrigated by it with exemption from all kinds of taxes, (2) all the lands within the four boundaries of the ruined village Sūralūr situated on the southern bank in Vāyaraikkara-nādu with exemption from all taxes (many named), and (3) a large ruined pond to the east of Sūralūr together with the lands irrigated by it. In every case the donees are authorised to have the grants engraved on stone and copper, and the expenditure of all the three items of income was to be under the control of Viraṟaḻendra-Sōla-śakkaravaṭṭī. The first and third epigraphs bear the signatures of both Viḻippāṟakārān and Kālingarāṇ, but the second, only that of Kālingarāṇ, though it is likely that the defaced portion preceding this may have had that signature also. All the records have at the end the sentence—This charity is placed under the protection of all Mahēśvaras, but the first has, besides, this imprecatory sentence: He who violates this shall be devoid of offspring for seven generations.
Tri bhuvana chakravarti Könerin maaikondan Vira-Pândya.

102. The inscription of this king records that in his 8th regnal year he granted to the authorities of the temple of Kurakkutti-Alaipaya-ñayanar at Muggandham in Vira-Sóla-valanadu all the lands excluding former dévădănas within the four boundaries of the ruined village Perumbalaikaraí in Valuppurakkara-nádu together with all taxes (named) in order to provide for the special festival instituted in his name and for offerings of rice, condiments and temple repairs. Then follow details of the boundaries of the village. The village was, to be named Sundara-Pándiya-nállūr and settled with inhabitants, and the expenditure of the income from it had to be, as stated in the other records (see previous para), under the control of Viraajendrâ-Sólah-chakravarti. Some of the taxes mentioned in the record are sayaparvam, káryagam, kandippamar, tiruchchência-varu, ujakkâvam, puțkâvam, uvi-avnai and tendakurram. The charity was placed under the protection of all Mahâsvaras.

Tri bhuvana chakravarti Könerin maaikondan.

103. The epigraph at Nachhipâlayam (see para 99) mentions the king by these titles without giving any specific name. But its contents are mostly identical with those of the inscription of Vira-Pândya noticed in the previous para, though it does not give any regnal year. The grant was made to the authorities of the same temple to provide for temple repairs and for offerings of rice and the necessary condiments for the same god, only the special festival instituted in the king's name is not mentioned. It consisted of all the lands excluding former dévădănas and patiśchchanad (land given to a Jaina bhasha) within the four boundaries of the ruined village Perumbalainatam in Valuppurakkara-nádu together with all taxes (named). Though there is a slight difference in the spelling, the village granted appears to be the same as that named in the previous para. As in the other record, the village was to be named Sundara-Pándiya-nállūr and settled with inhabitants. Then follow the signatures of Kâllingârayan, Kachchhâyârayan and Vîluppâdarâyan, and the imprecatory sentence—He who destroys this shall be devoid of offspring for seven generations. As stated in para 88, between the signatures of Kachchhâyârayan and Vîluppâdarâyan occur the numerals 1234 preceded by the syllable ya. I am not sure whether these are intended to represent the Saka date.

Vijayanâgar.

104. There are about 15 inscriptions of the Vijayanâgar period, beginning in the reign of Harihara II and ending in the reign of Sri-Rangâ-Râya II. They cover a period of nearly 280 years from 1370 to 1654. Six of the records are copper plate inscriptions: one of Harihara II, one of Vira Narasimha, one of Krishna-Dēva-Râya, two of Venkatapati-Râya I and one of Venkatapati-Râya II. The grant of Harihara II, consisting of nine plates and 393 lines, is the longest record copied during the year. An inscription of Sri-Rangâ-Râya II is of interest as it refers to the ordinance of dipping the hand in boiling ghee for the settlement of a dispute between two parties.

Harihara II.

105. The plates of Harihara, referred to in the previous para, were received for examination from Mr. V. B. Alur, S.A., L.L.B., of Dharwar. A view of the nine plates, with ring and seal is given on Plate X. These plates were found on examination to be the Dambal plates dealt with by Dr. Fleet in the Journal of the Bombay Branch of the Royal Asiatic Society, XII, 388-432 and 346-380, where a transcript and a translation of the inscription are given with an introductory note. I shall therefore content myself with giving a brief account of the record. Dr. Fleet says that some of the plates are numbered; but I find that every one of them is numbered. After obeisance to Ganapati and invocation of Sambhu, the Boar incarnation of Vishaq, Ganapati and Virupaksha, in separate verses, the inscription gives the genealogy of Harihara II thus:—In the race of Yadu arose Sangama. He performed the 16 great gifts in Râmâyana and other holy places. Quickly damming the Kāvēri when in full flood, he crossed over and seizing the enemy alive, took possession of his Tanha kingdom and of the city. Srirangapattana. He conquered Chērâ, Chōla and Pândya, together with the lord of Madhurâ-Mânabhūsha, the Turushka and the Gajapati king. His sons were Harihara and
Bukka. After Harihara Bukka came to the throne. His son was Harihara, a firm adherent of the śivānus, purāṇas and dharmaśāstra and a devoted maintainer of the four castes and religious orders. Then the inscription records that in the Śaka year 1301 corresponding to the cyclic year Siddhārtha (A. D. 1379), with the permission of the guru, Kriyāśakti-mūrti, the king divided the district of Gadag (Kratupura), comprising 66 villages, into three equal shares, and, retaining one share as the king’s portion and giving the second share for the gods Trenyakukēsa and Vīranārayana of Gadag, bestowed the third share, consisting of 22 villages, as an agrahāra on a number of learned Brahmans of various śākhas, gōtras and sūtras. Then follow details of the donées and their shares, and the grant closes with the signature of the king—Śrī-Vīranārayana—engraved in Kannada characters.

106. This inscription is of interest in several ways. It is a good specimen of Śāskrit composition, containing as it does well composed verses in a variety of metres. The feat of darning the Kāvēri, seizing the enemy alive and taking possession of the Tanchē-rajya and Sṛiangāppatapa, which is generally attributed to Narasimha in the later records of the dynasty, is ascribed here to Sangama, the first king of the line. I venture to think that Tancha here, which is generally divided into tam and cha construing tam with śatrāna in another part of the verse, stands for Tānjai or Tānjore. I made this suggestion so far back as 1894 to Dr. Hultzsch who wrote in reply thus—“I had thought hitherto that the exigencies of the metre had prompted the composer to place the cha before rājya lādyam, and I had connected tam with śatrāna. But your suggestion solves the difficulty in an admirable manner, and I have not the slightest doubt now that Tancha is meant for Tānjai or Tānjā-ūr, i.e., Tānjore.” Among the donées, Sōmabaddha, Sṛiangabaddha and Hānuṇā are mentioned as great poets; Vīrapāksha and Jyōtiśa-bhāttā as astrologers; Hari as the author of Jyōtiśvadabāha; Nṛisimha as versed in the significations of Sāma-śāra; Venkāṭa as capable of expounding śāstra and his own Veda letter by letter; Mūrccī as competent to give instruction in two śāstras; and Kāñṇāṭha as having crossed over to the other shore of the ocean of śāstras. Two of the names, Sṛiṇātṛi-bhāttā and Vīdyāsāṅkara-bhāttā, are suggestive of the regard in which that holy place and its guru were held by the people. Among the gōtras of the donées may be mentioned as worthy of notice Vānadeva, Uchathya, Agastyā, Bida, Vīshnuvṛddha, Pautimāśa, Kāpi, Sāhākṣāyaṇa, Yāku, Rēbbha, Bribhaduktha, Aghamarsha, Rauhiṇa, Agniśvēya, Laihitaksha, Dairghasamāsa, Gāvishṭhara and Painga. Kriyāśakti, with whose permission the grant was made, was a great Śaiva teacher who is mentioned in several inscriptions as the guru of Harihara II (see EC, V, Chemnārapaṇṭa 256 and my Report for 1912, para 99). He was also the guru of Māḍhava-mantri, governor of Banavase under Bukka I and Harihara II and a author of a commentary on the Sūtrasamhitā.

Dēva-Rāya I.

107. There are two records of the reign of Dēva-Rāya I. One of them at Hampasandra, Gōribidnūr Taluk, dated 1409, tells us that in the name of Chavudarasa-odeya’s son Narasimhadēva-odeya, minister of the Penagondē kingdom of the mahārajādhirāja rāja-paramēśvara śri-vīra-pratāpa-Dēva-Rāya-mahārāya, his servant, Singaras’s son Rāmarasa of Bimandasra, built a new sluice in the west to the tank at Hampasamudra, which was capable of irrigating 50 kānalagas of land. The merit of having made the sluice belongs to Narasimhadēva-odeya for as long as the son and moon last. The other inscription at the Hanumantakārya temple on the hill at Pāvugda states that in the year Pārthiva Gopaṇa built the fort. From EC, XI, Hiriyūr 28, of 1410, we learn that Gopa was the governor of Nījugal-durga, Pāvugda Taluk, under Dēva-Rāya I. So, the year Pārthiva of the present record stands for A. D. 1405, and it is interesting to note that the fort on the Pāvugda hill was built so far back as 1405 during the early Vijayanagar period.

Sālua Narasinga II or Immoḍi Narasinga.

108. A worn epigraph behind the Rangnāśṭha temple at Pankajānnalli, Chikkanāyakānāhali Taluk, dated 1497, belongs to this king of the second Vijayanagar dynasty properly so called. It records a grant by Keneha............., the valiant arm of Narasa-Nāyaka, who was the soh (komdra) of the mahā-mandalesvara, Ar. R. 18
Vira-Narasimha.

109. A copper plate inscription of Vira-Narasimha (Plate XIV) was received from the Jodhpur of Sivanagere, Maddagiri Taluk. It consists of 3 plates, each measuring 13" by 7½", and is dated in 1506, the writing being in Nâgara characters. After invocation of Gaṇapati, the record gives the Puranic genealogy from the Moon to Turusat and then proceeds to give the pedigree of Vira-Narasimha thus:—

In the line of Turusat arose Tumma, husband of Dēvaki; his son was Dēvaha, husband of Bakumata; his son was Nāraka—his feat of damming the Kāvāri etc., (see para 106), his subjugation of the Chēra and other kings and his great gifts to Ramēsvaram and other holy places are mentioned; his sons by Tipājē and Nāgāla were Vira-Nrisimha and Kṛishṇa-Rāya. King Vira-Narasimha made various gifts to the temples at Chidambaram and other holy places. Then the inscription records that on Monday, the Sivaratri day in the dark fortnight of Magha of the year Kṛṣṇaṇama corresponding to the Saka year 1427, in the presence of the god Vīrājāpsaka on the bank of the Tungabhāradā adorned with Hemaṅkāta, the king granted, as a sarvamangala, with all the usual rights, the village Sivanagari, situated in the Bhāmsāṅkha-sāthā of the Haratipura district in the Ghamalapura kingdom, giving it another name Nārasimhapura after himself, to Sarvēsvarādiyā of the Harita-gōtra, Apastamba-sūtra and Yajūs-sākha, son of Chānmi-bhaṭṭa and grandson of the Arāhda Lingama-bhaṭṭa. Then follow the boundaries of the village both in Sanskrit and Kannada. The composer of the grant was Nrisimha and the engraver Rāma.

Kṛishṇa-Dēva-Rāya.

110. There are three records of the reign of this king. One of them, dated 1628, is a copy of a copper plate inscription found in a palm leaf manuscript in the possession of Pandit A. Śrivāsa-rangachar of the Archaeological office. Its contents are identical with those of the grant noticed in the previous para down to Vira-Narasimha. On his death Kṛishṇa-Rāya came to the throne. After describing his glory, valour and liberality, the inscription states that on Tuesday the 6th lunar day of the dark fortnight of Pausha in the year Svaśhāma corresponding to the Saka year denoted by the chronogram bhūraśaya (1444), on the bank of the Kṛishṇa, the king granted to Venkataśayārī of the Saṭhāmarshana-gōtra, Apastamba-sūtra and Yajūs-sākha, son of Āhuvalācārya and grandson of Śrīraṇga-dēśika, a āśāsana to the effect that he was to receive the first tirtha and prasāda in the Vishnu temples in Vījayanagara, Ghanādri and all the 77 durgas subordinate to them such as Chandragiri-durgā and Guttigiri-durgā, in all the cities to the east and west of Vījayanagara as far as the sea, in all the durgas to the north and south as far as Madhura, and in all holy places such as Kānchī, Śrīśaila and Khaḍri excepting Śrīraṇga, Āhuvala and Ghatakagiri; that he was to be shown first honors in the assemblies of Śrīvaśhavasa; and that he was authorised to make enquiries into the conduct of all the castes owing allegiance to Rāmānuja and to punish the delinquents in regard to religious and social matters. After a few usual final verses the record closes with the signature Śrī-Vīrājāpsaka of the king. A note in Telugu states that the original has a boar seal. The donor is described as the founder of the Vedic path, as a proficient in both the Vedantar (Sanskrit and Tamil), as a rich man possessed of pahΓeeke and other paroparnāla, and as having performed the Śoma sacrifice with liberal gifts of money, cows, cloths and land. Another inscription in front of the Mālikārjuna temple at Pankajānhalī, Chikkamālaganahalli Taluk, dated 1528, tells us that while the mahārājadhirāja rāja-paramāśvara śrī-vira-prāsaṅga śrī-vira-Kṛishṇa-Rāya-mahārāja, was ruling the earth, on the holy occasion of Sivaratri, for the prosperity of the king, Chenni-sēti of Bāṇavāḍi granted, in the presence of the god Vīrājāpsaka of Pampākētra, with all the usual rights, the village Pankajānhalī for the god Mālikārjuna of the village, in order to provide for offerings of rice, perpetual lamps, decorations, enjoyments and festivities for the god. Reference is also made to the setting up of this inscription. He who violated the grant was to be deemed as a traitor to the feet of the king. A sentence at the end adds that Chikana, a servant of Malappana of Yalabangi, built the katta or pond near the temple. Another epigraph
SIVANAGERE PLATES OF THE VISHAYNAGAR KING

VIRA-NARASIMHA A.D. 1506
Dévanur, EC, III, Nanjangüd 124, dated 1517, which has now been revised, records a grant of land, as a kodage, to the svamī of the Lingāyat matha at Suttur by Sāluva-Gōvindarājā. Though the king is not named here, we know from other records (see last year's Report, para 112) that Sāluva-Gōvindarājā was a minister of Krishna-Dēva-Rāyā. Two fragmentary inscriptions at Nanjangüd, Nos. 19 and 20, of 1521 and 1514, now revised, which refer to the svamīs of the Suttur matha and record grants for the god Sangamēsvara, may belong to the same reign. From another record (see Report for 1913, para 115), of 1514, we learn that the Sangamēsvara temple was built by Bhāndārī Basavappa-odeya, disciple of Parvata-odeyar of the Suttur matha, at the sangama or confluence of Kapilā and Kauḍīṇi.

Achyaṇa-Rāya.

111. An inscription at the Ranganāthā temple of the bōchirākh village, Rangā-pura, Pāvangada Taluk, dated in 1541, states that by order of the king the minister Rāma-bāṭṭā's younger brother Yellappayya granted with a copper kāsana the tank Ketagudamakere and the village Gōpagonḍamahāli surmounted Venkaṭasaṃdrā to Vāsudeva-Nāgajjya's son Dhṛvaja-Timmaqa-dāsa for conducting every year the flag service (dhṛvajada śele) and the jātre of the god Tiruvengalānāthā. The agent for the charities of Yellappayya, Hebballu-āpaḍāvyaya of Kudda, who was the superintendent (pūrinjata-karta) of the sīme, was to see that the charity was carried on properly. Two more records copied during the year may also be assigned to the same reign. One of them in the Sōmeśvara temple at Suttur, Nanjangüd Taluk, which appears to be dated 1550, records an agreement between Bhadrāyaa, agent for the affairs of the mahāmaṇḍalēśvara Rāma-Rājā-Tirumalla-Rājāyadēva-mahārāja, and the svamīs of the matha at Suttur to the effect that the annual rental of 40 sarabhas which they had been paying on the lands at Suttur belonging to the god Sōmeśvara should henceforward be paid to the temple treasury. The rental is called śrōtriyada suttige and the agreement śrōtriyada kalit-patte (stone roll of assessment). The other, a worn epigraph at Doddā-Kaulande of the same Taluk, which seems to be dated in 1628, records the grant of Hiriya Kāviliṇḍi as a sarvamāṇīya to some one by the minister Sāluva Gōvindarājā (see previous para).

Sadāśiva.

112. An inscription at the Lakshmikānta temple at Tumkur, EC, XII, Tumkūr 4, now revised, records a grant of land to provide for offerings of rice, etc., for the god Prasanna-Tiruvengalānātha of Tumkūr by the mahāmaṇḍalēśvara Jagannāthayadēva-mahārāja in 1560 during the rule of Sadāśiva-Rāyā.

Venkaṭapati-Rāyā I.

113. Two copper plate inscriptions of this king were received from Shanbog Siddaramaïya of Māskal, Hiriyār Taluk. One of these is the original of EC, XI, Hiriyār 88, which is printed from a hand copy supplied by the villagers. The other, dated 1589, records a grant by the mahāmaṇḍalēśvara ātī-vīra-pratāpa ātī-vīra-Venkaṭapati-Rayā to Tipparesayya's (son) Viraya of Hiriyār. The grant consisted of certain rent-free lands (specified) in various places (named) and of certain dues. The donor was the senākhyā or accountant for 185 villages situated in 11 sthālas (named) which belonged to Kunchamma-nāyakā of Hiriyār. The inscription opens with a verse which is rarely met with in other records. It may be rendered thus—O Vībhavaḥ! your sovereignty will last as long as the sun, the moon and the earth endure, and as long as the story of Rāma is current in the world. The grant is named kāṇḍikēsī śāsana, kāṇḍika being a corruption of the Tamil word kiṇiy-aṭṭhi which means proprietorship of land. Both the sets consist of long thin plates somewhat resembling palm leaves.

Rāma-Dēva-Rāyā.

114. An epigraph at Jōgihalli, EC, XII, Chikkāṇāyakanahalli 1, dated 1623, which has now been revised, tells us that while ātī-vīra-Rāma-Dēva-Rayā was ruling the earth at Ghanagiri-nagara and Mudiappa-Nāyakadēra was ruling at Chikkāṇāyakanahalli in Hoyalsa-śime to the west of Ghanagirinagara, the latter's right arm, worshipper of Vīra-Mahāēśvaras, Silavanta Dāsa-Vāyā Paramappa had a mathā, a tank and a garden made and granted them to the virtuous possessor of pure śivākāra, one of the mahā-mahattu of heaven and earth. Nandīśvara-svāmini. The virtuous kings who carry on this charity without destroying it Mahāēsvara will take under his protection and bestow upon them all enjoyments including wealth,
gold, vehicles and offspring. The sinners who without carrying it on destroy it or remove the inscription stone or deface the writing on it or confiscate the garden, *māṭha* and tank, shall be outcasts both in this world and the next. They shall rot in the Raurava hell for as long as the sun and moon last. This *māṭha* is intended solely for virtuous Māhēśvaras who offer everything to Siva, and in case any rogues and knaves who do not do so happen to reside in the *māṭha*. Vira-Māhēśvaras, *odegas* and devotees must on enquiry drive them out and install good men. Here the record ends. Then follows another inscription, dated 1626, which registers the grant of the village Bhogasamudra to the *māṭha* by Mudiyappa-Nāyaka. It bears the signature of Mudiyappa-Nāyaka's (son) Bhayirappa-Nāyaka. At the top of the stone is engraved this sentence:—Only Vira-Māhēśvaras must reside in the *virakta-māṭha* of Dalāvāyi Silavanta Paramappa. It would be to the immense advantage of the Archaeological Department if the above inscripory sentence could deter people from removing or defacing inscribed stones.

Venkatapati-Rāya II.

116. A copper plate inscription in the possession of Venkannachar at Chikkanāyakanhalli belongs to the reign of this king. It consists of only one plate measuring 3" by 0", and bears the date 1639. After invocation of Sambhu and the Bear incarnation of Vishnu, the inscription records that while (with usual titles) Venkatapati-Dēva-mahārāya was ruling the earth at Penugopde, Sāli-Nāyaka's (son) Bhairappa-Nāyaka of the Čōvala-gōtra, to whom the king had favoured by a āśana, for his office of amara-niyaka, Ekeratu in Hoysala-dēsa, granted, with all the usual rights, certain lands (specified) at Kandikeru situated in Āraga-ven Leya of Magadhāḍeśa to Lakshmanācāhārya of the Vardhi-sagōtra, Apatamba-aśтра and Vajirū-sākhā, son of Venkata-bhaṭṭa and grandson of Ananta-bhaṭṭa. The signature of the donor—Sri-Rāmāvīra—occurs at the end.

Śrī-Ranga-Rāya II.

116. An epigraph in front of the Ranganāthā temple at Abhimahole, Hityūr Taluk, dated 1664, refers itself to the reign of this king and gives an interesting account of the settlement of a dispute about the office of Shobag by recourse to the ordeal of dipping the hand in boiling ghee. It records that while (with usual titles) 'āri-vira-Śrī-Ranga-Dēva-mahārāya was ruling the earth at Bēḷur and the Harati chief the mahāmandalēśvara Sammeṭarāma Sararajīraya-rājaya was ruling at Ratanagiri-durga, the kānabāgas of Dammaḷalai, Kambaya's son Maduranga and four others (named), with the consent of their wives, sons, agnates, heirs and the savantvas of four villages, granted to the kānabāgas of Guda-Abhimahole-sthala, belonging to Rāyapuragavante of Dēvana-Sēroha Tāvārigere-rāṣṭra, namely, Gaunrāpa's son Sadāśīvaya and others (four named), a ājayērēkhe-patīti or certificate of victory as follows:—When we represented to the assembly, consisting of the gaunadas, kānabāgas, settas and pāṭṭaṇaśūriśas of Agali, Maduvidi, Rantavālalai, Harati, Hulikunte, Mūruvagulī, Sivara, Hanjēre and other surrounding villages, that the kāṇḍelī (see para 113) pertaining to the office of Shobag of Guda-sthala belonged to us, judgment was pronounced in your favor. Declining to abide by the decision of the assembly, we proposed to settle the dispute by the ordeal of dipping the hand in boiling ghee in the presence of the goddess Ellamma of Kōdīhali. Accordingly, by order of the chief, ghee was sent for by Sidapa-dēvaru of Harati and others (named), boiled and placed before us, and when we put our hand into it, saying "this kāṇḍelī is ours", the hand was burnt and we thus lost our case, while you won yours by escaping injury. We therefore give you this ājayērēkhe. Justice being on your side, may you enjoy the office of Shobag for as long as the sun and moon last. Then follow names of witnesses. By consent of both parties this was written by Kambaya's son Muduranga, kānabāga of Dammaḷalai. Then follow signatures of Sidapa-dēva of Harati and several others. The engraver was Tammanāpa's son Ayyaṇa of Maduvidi.

Two sanads copied during the year, which open with an acknowledgment of Śrī-Ranga-Rāya's overlordship may also be noticed here. One of them in the possession of Nagalingachari at Korattigere, dated in Srimukha corresponding to the Śaka year 1225, states that in a battle that took place at Musavanakallu between the chief of Midigēši and the chief of Korattigere, Rana-baire-gauda of the chatatka-gōtra, the latter's generals Baeheke-gauda, Baire-gauda, Venjate-gauda, Range-gauda, Sanjiva-gauda and Rāme-gauda fought and fell; that another general, Sonne-gauda,
resolved upon retrieving the disaster, marched against the chief, seized him at Pa-
rigi, cut off his head, and fixing it on his flag, brought it to his master; and that
Rajabaire-gauda, being highly pleased with the prowess of Sonne-gauda, granted
him certain lands (specified) as a jāgīr. The signature of the chief comes at the
end. According to the chronicle of the Mūgēsī chiefs, the chief who was killed by
Sonne-gauda was Mummadī Chikkappa-Gauda whose period was about the begin-
ning of the 17th century. The date given in the record is clearly wrong. Srimu-
khā does not correspond to Saka 1225, but to 1256; the date intended is probably
A.D. 1633. The other sanad in the possession of Paṭel Doddarangle-gauda of Madda-
girī is dated in Akshaya corresponding to the Saka year 1436 and records the
grant of gaudikē or the office of gauda of Maddagiri and Kumadakōte to Range-
gauda and Rāme-gauda by the mahédna-prabhu Hire-Virappa-Gauda's grandson
Kalu-Chikkappa-Gauda. The grant was made according to the order received from
Sri-Ranga-Rāya of Vijayanagara. The record bears the signatures of the chief,
the minister Būskara-panta, the general Harinarasaśiyā and the munshi Ranga-
ṅathāiyā. Here too the date is wrong. Saka 1436 does not correspond to Akshaya,
but to Srimuṣṭha. The date intended is probably A.D. 1657. In many of these records
the overlordship of some king given in the opening portion has no meaning; it has
been merely taken from the "office copy" without regard to the king ruling at the
time. There are numerous Hysaśa inscriptions in the Tumkur District which open
with an acknowledgment of Chilukya suzerainty long after the power of that dy-
nasty had ceased.

HARATI.

117. There is only one record relating to the Harati chiefs. One of the chiefs
named Sarajāryaya-rājāyyā was referred to in the previous para when speaking of
the Vijayanagar king Sri-Ranga-Rāya II. This inscription, engraved on the lamp-
pillar in front of the ruined Basava shrine on the summit of Nidugal-durga, Pāvu-
gadā Taluk, states that the pillar was set up by Chakave and Basavave, con-
sors of the mahārājākēdhēryā Vira-Hoṭaṇa-Nāyaka of Harati, son of Chinna-
mambā and Hoṭaṇa-Nāyaka, who was the son of Timmaṇā-Nāyaka, who was
again the son of Hoṭaṇa-Nāyaka. It is not dated; but as we learn from EC,
XII, Pāvagadā 42 that the chief Vira-Hoṭaṇa-Nāyaka built this Basava shrine in
1653, the period of the present record may be about the same.

NIDUGAL.

118. An inscription on the door-lintel of the Renganātha temple on Pulu-
bande-gauda, Madakṣira Taluk, dated in the year Pārthiva, tells us that Rāmāṇa,
the secretary or clerk (rāya) of the mahārājākēdhēryā Immadi Timmaṇā-Nāya-
ka-ayya of Nidugal, built the front aṅkāya of the yāgaśīle of the god Renganātha
of Pēyakondu. BC, XII, Stra 31 records a grant for the same god by the above
chief in 1556. So, Pārthiva of the present epigraph may be taken to represent
1686.

UMMATUR.

119. There are 5 records relating to the chiefs of Unimattūr, which range in
date from 1488 to 1499. One of them is a Tamil epigraph at Periyapāṭlamay, Bīrode
Taluk. The chiefs represented are Nanja-Rāya-Odeyar (1482-1495) and Vira-Nan-
ja-Rāya-Odeyar (1497-1504).

Nanja-Rāya-Odeyar.

120. There are four records of this chief. One of them at Vindevanpura,
Nanjangū Taluk, dated 1488, records the grant of Dēvarāyupura, a hamlet of Ba-
dēnēvaṇā in Tāgāṭh-śṭhāna, as a saravāṇa, by the hunter of elephants, Nanja-
rāya, to provide for offerings of rice, decorations and enjoyments for the greatest
of the gods, Sṛktāṇadhēva of Nanjulāṅguṇā. Then follow the boundaries of the
hamlet. The name of a minister Dēvarāyā occurs at the end. Another at Nē-
rāle, BC, III, Nanjangū 102, dated 1492, now revised, tells us that by order of
the mahā-mauḍjālēśvara sīr-vira-Nanja-Rāya-Odeyar his valiant arm Dēvarāy-
ā Odeyar granted some lands (specified), exempt from taxes, to Nanjapayaṇa, Nan-
janā-ayya and other stāvanatas (śīnāyaya) of Nīrīli. Another at the same place,
Nanjangū 100, dated 1495, which has also been revised, records that Parvatayāya,
son of Devaraya, who was the great house minister of the mahá-mandaléśvara, ja-
vadikâla, pêdâli-Haûma, a brave in war with kings, gûndukâ-chakrêśvara, hunter of elephants, lord of the Housala kingdom. Nanja-Râya-Odeyar of Ummat-
tur, granted certain lands (specified) to provide for the feeding of five odevas (Lingkaya gurus) resembling Viraya-dêvaru of Nîrili. A third at the same place, Nanjangûd 101, of the same date, which has likewise been revised, records a grant of land to Viraya-dêvaru of Nîrili by Nanja-Râya-Odeyar.

Vira-Nanja-Râya-Odeyar.

121. A Tamil epigraph on the south wall of the Siva temple at Periyapala-
yum, Erode Taluk, dated 1490, tells us that, during the rule of the mahá-mandalés-
vara ātri-vira-Nanja-Râya-Udaiyar, his chief minister, Ommakkâlu-chettî, son of Nanja-akâlu-chettî of Emmaragalam in Tenakkâlu-bâlu-nâdu, having purchased from the temple authorities 1 kalâga of land (specified with boundaries) for 4 pon, granted it for the lord of all the worlds, Kurakkuttâli-tambirântâ (the god of the Monkey-temple), the god of Mugandamû (âlû) Sri-Kalâsusai-ñâsâ-chañravellâ-
galam. The land was to be planted with 200 coconut trees and the income utili-
sed for the decorations and enjoyments of the god. Sûkâru-mu-Sûkâru-mu, and other gaunâs of Suvâr in Vaḍu-Pâra-râ-nâdu were responsible for the con-
duct of the charity. Then follow signatures of the donor, the temple manager Uttamânambiyâr, the mahâjânas of Mugandamû, Sûkâru-mu-Sûkâru-mu, the ac-
countant of Avinâs Timayan, the officer of Avinâs Adiyanan, the officer of Periya-
palaya Sûmanam, the temple officer Pûtâyan, the temple accountant Pâñjàn-
tan and some others. The engraver was Timayan-âchâri Hâlkmân of Sivanach-
charâm. Several of the signatories appear to be people of the Kannada country, Tenakkâlu-bâlu is Tenakkâlu-bâlu in Gûndupet Taluk and Emmaragalam, Hem-
maragâlu in Nanjangûd Taluk. The Kannada form oppa is used for the Tamil druma in jagadadhijetiy-appa. A pond at Mugandamû is named Nanja-akâlu-akâlu, evidently after the name of this donor. Ommakâlu, the first part of this donor’s name, is for the Kannada homokâla (a kalâga of hen or gold coin), the man, ac-
cording to the name, being supposed to possess that measure of gold coins.

Bijavara.

122. There are two inscriptions relating to the chiefs of Bijavara. The chief Kâla-Chikkappa-Gauda referred to in para 116 appears to be one of them. These chiefs seem to have been great patrons of learning. Vînaka-Totpadârâ, author of Siddhâsvara-parûkâ, Pûkirkâ-Sômâsvara-parûmâ, Kārânâku-Sabdamânjarî and other works, who flourished about 1650, mentions a chief of Bijavara of the name of Totpadâ-Siddhalinga-bhûma who was the patron of his guru’s guru Chennam-
jarasa, the seats of the Nandiapura throne. Mallikârjuna-kavî, who lived at the close of the 16th century and wrote Kannada commentaries on Gurmâra’s Pandité-
râdhyâ-charitra and Sanskaranâ’s Basava-parûmâ, says that he was patronised by the Bijavara chief Immadâ Chikka-bhûpâla, son of Chikka-bhûpâla and Sômârabha. He calls his patron a modern Bhûja-râja. From E C, XII, Mâddâgâri 21 we learn that this chief built the fort at Sidhâpura near Mâddâgâri in 1608. The records copied during the year relate to Mummadi Chikkappa-Gauda who was a later chief of the line.

Mummadi Chikkappa-Gauda.

123. An inscription near Bhîmânam-done on the south slope of Mâddâgâri-durga states that Hanumanâ-done was consecrated by Mummadi Chikka-Gaudâya in the year Vijaya. Though the spring is popularly known as Bhîmânam-done, the name given in the epigraph is Hanumanâ-done, and there is also a fine figure of Hanu-
man sculptured on the rock near it to justify this name. The year Vijaya probably represents 1646. Another on the overhanging rock of a cave at the foot of Mâddâgâri-durga near Gurumamman-mathâ at some distance from Mâddâgâri tells us that Hiriyamma, consort of the mahâ-bound-prabhû Mummadi Chikka-Gauda of Bijavara, caused to be erected, as a Siva-dharma, a vraksha-mathâ in the year Parâbhava. It is probable that this mathâ is identical with the one now known as Gurumamman-mathâ. The year Parâbhava may stand for 1606.
CHIKKANAYAKANHALI

124. There are two inscriptions of the Chikkannayakanhalli chief Mudiyappa-Nayaka. A grant made by him in 1626 and another made by his general in 1628 were noticed in para 114 when speaking of the Vijayanagar king Rama-Deva-Raya. One of the records mentioned above is in Doddaraya's field to the west of the Taluk office at Chikkannayakanhalli. It says that Mudiyappa-Nayaka's daughter Chenkalji-amma, wife of Bairaapa-Nayaka, granted some land to Slavanta Bovi-nayaka.

The other at Haarna, EC, XII, Tiptur 102, now revised, records that Mudiyappa-Nayaka built a matha at Haarna for Guru-Basavarajadovaru and granted some lands (specified). The period of both the epigraphs, which are not dated, may be about 1625. This chief, too, was a patron of learning. Sosale Revanaradhyya, a Kannada author, says that he wrote a Kannada commentary on Mahimmasatavs, the instance of the chief Mudi-Nayaka, the maker of Chikanayakapura (Chikkanayakapushkarkhat Muadinayaka-bhunbhujah).

CHITALDRUG

125. An epigraph at the Siva temple at Maskal, Hiriyur Taluk, dated 1754, opens with the expression—the setting up and consecration of Madhukeshvaralinga, and then proceeds to say that Ramagoti Baramanja-Nayaka's (son) Meda-kerti-Nayaka's son Kasturi-Bangapa-Nayaka granted, with pouring of water, Massaluru abhus Verikasapura, belonging to Hiriyur, to Murariraya-Gompaedu; that Gompaedu-Nayaka granted it, with pouring of water, to Hirde-Rama-jambadara; and that Bangapa-Nayaka's charity to the temple was certain lands which the archaka was to enjoy on condition of properly conducting the services for the god.

BILAFUR

126. A few Persian inscriptions copied at Sirm belong to the reign of Muhammad Adil Shah of Bijapur, though he is not named in them. One of them on a slab built into the north wall of the outhouse adjoining the Little Mosque (Plate XV, 1) refers to the construction of a mosque by All Nazir, a subordinate of Malik Riham. It may be rendered thus:—“This holy, grand, lofty and glorious mosque was built by All Nazir expectant of the mercy of God, subordinate to Malik Rahin Membrak, may God pardon them (All Nazir and Rahin Membrak) through the rectitude of the benevolent prophet (referred to in the chapters of the Qur'an) Yasin and Tabara." The mosque referred to in the present inscription must be different from the Little Mosque which, according to EC, XII, Sirma 66, was founded by Najih Khan Ahrari in A.D. 1614. It was probably built before 1651, the year in which Malik Riham died (see Sirm 66 b). Another on a black slab kept in the courtyard of the Big Mosque (Plate XV, 2) gives A.D. 1657 as the date of the construction of another mosque, which must be different from the Big Mosque, the latter, according to Sirma 66 a, having been built by Shaikh Farid in A.D. 1696. It says—“This holy mosque—the glory of which is high, the dignity of which is exalted and the rank of which is lofty—was built (or completed) on Friday the 7th Jamadalahval, 1067 years after the Flight." A third inscription on a white slab at the same place, which likewise refers to the erection of another mosque by Ahmad Khan, may probably belong to the same reign. It may be rendered thus:—"In the name of God, the Merciful and Compassionate. (In the name of) Allah, Muhammad, Abubakr, Umar, Uthman and Haidar (All), all of them. Built by Ahmad Khan. (Date) Monday (?) . . . 20th of the holy month of Ramazan,'" THE MUGHALS.

127. A Persian sanad in the possession of Mr. M. R. Annaji Rao of the Controller's Office, Bangalore, refers itself to the reign of the Mughal emperor Muhammad Shah. It bears on the obverse four seals and three bits of writing in different places, the reverse giving some order about the cavalry. The seals name the emperor and an officer, and give the Hajri date and the regnal year. The first seal gives the date A. H. 1133 (A. D. 1720) and the regnal year 2, the officer named being Samsud-din-Daulah Khandaunari Bahadur Mansur Jang; the second, A. H. 1135 (A. D. 1723) and the regnal year 5, the officer here being Tumakun-d-daulah Nusrat Jang Bahadur Qarnar-d-din Khan Chint; the third, A. H. 1134 (A. D. 1722) and the regnal year 4, the officer being Zafar Khan Bahadur Rustam Jang Raushanu-d-Daulah; and the fourth, A. H. 1131 (A. D. 1719) and the regnal
year 1, the officer in this case being Hamidu d-din Khân Bahâdur. The first bit of writing states—"Presented according to the fixed procedure. On the 5th Jumâda-th-thânî regnal year 106th (of Muhammad Shâh) the original (sanâd) was deposited in the office of the Comptroller-General of the empire." The second says the same thing, but the date given is 12th Jumâda-th-thânî. The third says—"... Ali Muhammad Khan holding the rank of one thousand five hundred with four hundred horses." The writing on the reverse may be rendered thus: "The horses and arms relative to the personal rank should be marked according to the rule and a certificate granted. In future the above marks should be checked. One hundred personal five with trappings. Second Jumâda II in the third year of the auspicious reign. The cavalry under the third Comptroller (of Military Accounts), province of Kurnâta, (under) Farhunda Banu, according to the rule. Noted on the 32nd Jumâda II, 3rd regnal year. Countersigned on the 5th Shâbaân, 3rd regnal year. Five horses with trappings. Written on the 24th Jumâda I in the 10th year of the auspicious reign." A sanâd in the possession of Saiyad Khassim, caretaker of Fardhulla Makân at Sirâ, dated A. H. 1189 (A. D. 1776), is a parâtâmak or order from Hazrat Naváb Lâl Muhammad Khân Bahâdur to Lungeganda, of Hâgâvâdi, Kasâeb stating that 10 kalanikas of land have been granted, as a sarvamânya, to the takiyâ of Yadulla Shâh Sâhib situated behind Mâhâlikâ. The donor was apparently a Mughal Governor of Sirâ. Two inscriptions on tombs in the compound of Malik Râhîn Dârgâ at Sirâ may also belong to the Mughal period. One of them merely gives the name? Sultan Bâleâlu Jinârî. Balâla is a feminine name from Bilâl, the Muazzim of the Prophet. The other on a tomb said to be that of a 7 year old daughter of Aurangzebe merely names Allâh and Muhammad.

THE MAHBATTAS.

128. The Mahbatta general Murâd Muqâf Ghôrâmâ was referred to in para 125 when speaking of the Chitalârag chief Kastâné-Rangappa-Nâyaka. An inscription on a pillar of the veranda of the Gopâlakrishna temple at Sirâ, which appears to be a curious mixture of Mahrâshi and Kânâda, opens with the names of Bâlâji-paûdita and Bâlâji-Gânësa and seems to record a grant to Hündârâyâ's son Hadâdâ-nâyaka.

MYSORE.

129. A good number of records relating to the Mysore dynasty was copied during the year. They include a copper plate inscription of Chikka-Dêva-Râja-Odeyar and range in date from 1680 to 1881. About a dozen of these are sanâds and mîrâs issued by the Mysore kings. One of Tippe's records mentions his gift of a jewelled silver cup to a Hindu temple. Of the inscriptions of Krishnâ-Râja-Odeyar III, which mostly record his gifts of gold and silver articles to temples, a brass plate containing the genealogy of the Mysore kings with figures and letterpress (Plate X, 1) is of some interest from an historical and artistic point of view. The latest is an inscription recording the erection of a temple in commemoration of the installation of H. H. Châmâ-Râjendrâ-Odeyar in 1881.

Chikka-Dêva-Râja-Odeyar.

130. There are two records of the reign of this king. One of them, dated 1680, is a copy of a copper plate inscription found in a palm leaf manuscript in the possession of Pandit Mr. Srinivasamangal of the Archeological office. After invocation of Sambhu and the Boar incarnation of Vishnu, it proceeds to give the pedigree of the king thus:—Purânic genealogy from the Moon to Yadu, in whose line arose king Sâma. He had three sons—Timma-Râja, Krishnâ-Râja and Bêlâjâ-Châmâ-Râja. The son of the last was Râja-nîpa who, having conquered Trumalâ-Râya, took possession of his city and treasury. He presented a jewelled crown to the goddess Cheluvánâyya of Yâdavagiri (Melkote). His son was Narasa nîpa, whose son was Sâma-Râja. In his line was born Immâdî-Râja, in whose line, again, arose Kanthiranâ-Narasâ-Râja. He built a temple of Narasimha at Srinangapuri (Seringapatam) and endowed it liberally. After him came Dojâ-Dêva-Râya, who sat on the jewel throne of Srt-Ranga-Râya. In his line was born Chikka-Dêva-Râja, son of Channamâmbâ and husband of the Yelndâr lady. Then follow several verses in praise of the king. The inscription then records that, on the holy occasion of ardhanâya on the new-moon day of Pushya in the year Siddhârthi corresponding to
the Saka year reckoned by the earth, the cypher, the duties and the moon (i.e., 1601), the rājadhāra rāja-paramēśvara praudha-pratāpa-mārtanda hirudantembara-gaṅḍa, champion over kings who break their word, possessor of the emblems of the conch, the discus, Garuḍa, the fish, Hanumān, the lion, the boar, the ścika, the swan, the śrāvaka, and the peacock, Chhē-Dēva-mahipati of the Ārāyā-gōtra, Aśvālayana-sūtra and Bīk-śākhā made the village Gārani, together with the six haumletis (named) attached to it, into an agra-hauro named Chikadēvariya-purpa, and, dividing it into 60 varāhas or shares, granted them in the presence of the god Ranganāthu on the bank of the Kāvērt to Brahmanas of various gōtras, sūtras and śākhās. Then follow the details of the boundaries and names of the donces with their gōtras, etc. The composer of the inscription was Venkatachārya and the engraver Vinayakru, son of Gurumūrti. Of the donces, 40 were Sṛvavasavas, 5 Mādhvas and 5 Sūrjas. This inscription, which is throughout in Sanskrit verse, differs in some respects from the published grants of this king. The other inscription of this ruler is a label on the pedestal of the procession image of the Varahasvami temple at Mysoor (Plate IX, 3), stating that the image was a present from him. Two more records at Dēvanā and Chikkā-Kaulandu, Nanjandū Taluk, which merely name those villages with the statement that they are included in the taluk of Chāmaraṇajagara, possibly belong to the same reign. The former has at the top the syllable Dē, supposed to be the initial of the king, which is also found by itself on a number of stones on the borders of the state.

Krishna-Rāja-Odeyar II.

131. About half a dozen sanādes in the possession of Chennābasavadevaru of Nērāle, Nanjandū Taluk, relate to this king. One of them, dated 1759, is a nirūp addressed by Nanjag-Rājaiy, a minister of this king, to Baṣetṭi, pārapattegoto of Mahishāra-nagara, giving intimation of an order received from the king to the effect that the village Taṇḍeyu of the revenue value of 123 varāhas, situated in Mahishāra-nagara-sīlā under the jurisdiction of Mahishāra-nagara-hōbāli viṣṭāra-chihaḍu, has been granted to provide for offerings of rice and lamps in the Prasanna-Nanjadēśava temple built at his own expense on the northern bank of the Kapilā near Nanjandū by Kaḷale Chikkaiyai and for the upkeep of the sātra or choultry there and of the Jangama-maṭha in the pēṭe of Mahishāra-nagara, also founded by him, and telling him to see that the order is properly carried out. The nirūp was to be handed over to the party concerned after entry in the Śanbhāga's register. The sanād has two seals, one at the top and one at the bottom, the former containing the expression Śiva Śambhu Mahādeva and the latter the word Śri-Naṅjanḍa. Nanjag-Rājaiy of this record is the well-known general Kaḷale Nanjag-Rāja. Another nirūp, also dated 1759, which is addressed to Chikkaiyai, superintendent of the Mahishāra-nagara hōbali-sīne, tells him that an umbali of the revenue value of 60 varāhas in the Mahishāra-nagara hōbali-sīne has been granted to Chenna for having prepared the ornamented seat (hase-jagāli) on the occasion of the king's marriage, and directs him to give Chenna a village of that amount of income as an umbali. A third, also dated 1759, addressed to Chinaiyai, intimates the appointment by the king of Bhagavānu-sāstrī as a sthūmnika in the temple at Nanjandūdū in place of Sankara-dikshita, and directs him to see that all the privileges pertaining to the office are duly granted to the new man. The sthūmnikas were entitled to some wet and dry lands, a house or house-site, a portion of the cakes prepared in the temple and some money payment on festival occasions. A fourth, dated 1760, addressed to Lakshmikantaiyai, superintendent of the Mahishāra-nagara hōbali-sīne, refers to the former grant of Taṇḍeyu for the maintenance of Kaḷale Chikkaiya's temple, sātra and maṭha, and adds that as a further grant of land of the revenue value of 29 varāhas has been made by the king he shall see that suitable land of that amount of income is made over to the party concerned. A fifth, dated 1763, addressed to Nanjarajaiyai, superintendent of the Paṭṭanā hōbali-sīne, tells him that Kaḷale Chikkaiyai has purchased some lands in the Paṭṭanā hōbali-sīne for the upkeep of his charities, and directs him to set apart the lands according to the sale-deeds for the several charities. Two silver chauris of the Lakshmikanta temple at Kaḷale, Nanjandū Taluk, kept in the Taluk Treasury at Nanjandū, bear inscriptions stating that they were presents to the temple from Kaḷale Nanjag-Rāja.

Ar. R. 18
Hyder.

132. There are four sanads of the time of Hyder, two in the possession of Saiyid Khassim, caretaker of Faridullā Shāh Makān at Siru and two in the possession of Chembabasavadavaru of Nērāle, Nanjangūḍ Rekula. One of the former, dated 1769, addressed to the customs-officer Lingappaiya, directs him to pay to the presence of Yadullā Shāh Pādshāh Husaini 1½ kunas every day out of the amount of the customs collected at Hāgalavādi. The other, dated 1775, issued by Pradhāna Venkappaiya to Raghpataiya, intimates the receipt of a pardwha or order that the former grant of 5 kōlagas of land should be continued to the fakhr of Yadullā Shāh (Darğā) and directs him to make over the land to the fakhr. The sanad was to be handed over to the donee after entry in the Palace daftar. One of the two sanads at Nērāle, dated 1771, states that according to an order received from Hyder the grant of the two villages Ajagallā and Kakkaranathī of the total revenue value of 60 varahas in Tagādūr-sthalā, as an unmāli, should be continued to Chennaiya who prepared the ornamented marriage seat in the palace (see previous para). The other, dated 1780, addressed to Vaidyalingayya, pūrapatayyār of Tāyr, confirms the same grant. Here the donee Chennaiya is said to be the son-in-law of Chikkaiya of Nērāle.

Tippu.

133. Three sanads, one Persian and two Mahrāthi, in the possession of Khājī Muhammad Imam of Muddagiri relate to Tippu. The Persian sanad (Plate XV, 3), dated A. D. 1787, is addressed to the revenue collectors of the present and future, the Dānīmakhs and the Dēgpāndes of the village Sidāpūr, Taluk Muddagiri, Sārkār Er., intimating that the village Kambadahallī with a revenue of 30 kunas (Badshāhi sikka) in the Bīdūr sārkār is restored (and granted for the second time) to Muhammad Qāsim Darvīsh for the expenses of the mosque, and directing them to make over the possession of the entire village to the above-named Darvīsh from the 15th of......of the year Dalū, corresponding to the 13th Jumāda I, 1200 (Mūhammadī era), in order that he may utilise the income of the village for his maintenance, and occupy himself in praying for the prosperity of the king, day and night. The sanad was written on the 16th Shahrivar of the year 41 at Sūrgūr. On the back of the sanad is the remark——“Signed through Muhammad Karimullah Khān and Nāruddin Muhammad.” There are two seals on the sanad, one on the obverse and one on the reverse. The former has the name Tīpū Sultan and the date 1186; while the latter bears the date 1198 with the following inscription in four lines.—

Allāhumma inur man nasir dina Mūhammad. Kachaihīr Sadaar—
which means “O God! help those who help the faith of Muhammad. High Court.” According to the ablās system newly introduced by Tippu, Dalū corresponds to Parābhava, the 40th year of the Hindu cycle, and Shā to Plavanga, the 41st year. On both sides of the sanad there are also signs of writing in Mahrāthi and Kannada: the Mahrāthi bits give the date—1st of Ahamadī (Chāitra) of the year Shā (Plavanga)—and the names of the clerks, Srinivāsavāgy and Bābārav, and the Kannada bits, the names of the clerks Sūṭamatiya and Venkatachālu. One of the Mahrāthi sanads is a copy of the Persian sanad addressed to the same officers including Anmadarsi. It directs them to pay the amount to Muhammad Khāsim without looking forward to a new sanad from hājur every year and tells them that the original has two Persian seals and is written in three languages—Kannada, Persian and Hindīvi. The other appears to be addressed to the sānadbāg of Kambadahallī. It adds that the amount is intended to provide for the lighting charges of the mosque and for the private expenses of Khājī Muhammad Khāsim. A jewelled silver cup in the Sṛṅgūr dāvatāra temple at Nanjangūḍ bears an inscription stating that it was a present from Tippu Sultanāna Pādassu. My thanks are due to Mr. G. Yezdani, M.A., Nazim, Archeological Department, Hyderabad State, for having kindly deciphered for me the above Persian sanad as well as the inscriptions noticed in paras 126 and 127.

Chāma-Rāja-Oṣeyar (TX).

134. A few inscriptions noticed on temple vessels, etc., belong to the reign of this king. Two lampstands in the Sāntiśvara-basti at Mysore bear inscriptions in the form of a Sanskrit verse stating that they were presented to Sāntišvāmi by
1. PERSIAN INSCRIPTION AT THE LITTLE MOSQUE. SIRA.

2. PERSIAN INSCRIPTION AT JUMMA MASJID, SIRA.

3. PERSIAN SARKHAD ISSUED BY TIPPU.
   A. H. 1206 (A. D. 1791)
the queen of Champa-Raja, named Deviamma, for the attainment of perfect faith. Four brass vessels in the same basti were also presents from her as indicated by the inscriptions on them which state that they were given by her for the anointing (annikheka) of Sambha of Mahishamapura. From the inscriptions on three silver vessels belonging to the Kaivalya-devi temple at Vippinahalli near Kalale, kept in the Taluk Treasury at Sanjangud, we learn that the vessels were the gifts of Lakshamamappa, another queen of this king.

Krishna-Raja-Adhyaya III.

135. A good number of records of this king was copied during the year. Most of them record his gifts to temples. There are also some others in which gifts made by his queens, relatives and dependents are recorded. There are besides a few others which belong to his time, though he is not named in them. The earliest of the records are two Mahara samads received from Kajji Muhammad Imam of Maddagiri. One of them, dated 1808, issued by Paraira to Kajji Muhammad Imam of Maddagiri, tells him that it is proposed to appoint him to the office of Kajji of Maddagiri Taluk and gives details of the duties to be performed by him under five heads. (1) He was to send through the Amildar a list of all the Musalman of the Taluk noting the professions followed by them in every case. He was to conduct the marriage, funeral and other ceremonies among them and receive whatever was paid by them according to their means. He must not demand more; and in cases of real poverty he must conduct the above ceremonies gratis for the pleasure of God. (2) He must keep the mosque neat and tidy and get it repaired when necessary through the Amildar. (3) He must see that there are no quarrels and riots among the Musalman. In case there was a breach of the peace, he must report it to the Amildar and get the dispute settled. (4) If any abscenders among the servants of either the Sarkar or the Company are found to reside in the Taluk, if thieves and murderers are known to move about under the guise of takhir, or if any deceit or treachery is found out on the part of the Musalman, he must at once write to the Amildar about the matter. In case he does not take any action, even when knowing these things, he shall be liable to punishment. (5) If any one unjustly oppresses the Musalman, he must make a report to the Amildar and have the matter settled; and in case the Amildar does not decide the case, he must appeal to Hujur. He was to pay daily attention to these five heads of duties. The other, also dated 1808, issued by Paraira to Kajji Muhammad Husain of Koratagere, tells him that it is proposed to appoint him to the office of Kajji of Koratagere Taluk and gives the same details as those mentioned above of the duties expected of him. Both the samads bear a seal containing the following inscription in three lines in Nagari characters—

Nijapurna-sukha- Sri-Lakshminrisimha.

Three more samads, dated 1814, in the possession of Kajji Saiyad Mohiyaddin Huseni of Chittadurg, also relate to the office of Kajji conferred on some individual by the king. One of them, addressed to Saiyad Muhammad Huseni, tells him that he has been appointed head Kajji of the Chittadurg Division (tukada) on a monthly salary of 10 Kaithirai varakas; another, addressed to Lakshmana-rayya, Amila of Chittadurg, intimates the appointment and directs him to disburse the sanctioned salary according to English months and to take work from him; and the third, addressed to the Amillas and Kiledars of the thirteen Taluks of the Chittadurg Division, directs them to see that the Kajjis of the several Taluks obey the head Kajji and that any disputes among the Musalman in their jurisdiction are submitted to his decision. The thirteen Taluks mentioned as constituting the Chittadurg Division are Chitradurga, Hiriyang, Ayagi, Molajalalpur, Davnagere, Mayakonda, Talaku, Doddleri, Mattodju, Hosadurga, Kanakuppa, Bijeobodu and Holalkere. All the three samads have a seal at the top giving the name of the king and his father, and the signature of the king Sri-Krishna at the bottom. Another record in the possession of the same individual, bearing the same date, may also be noticed here as it mentions the duties of the head Kajji. It is an order from the Adalat Court issued by Saiyad Ali, the State Kajji, to the head Kajji Saiyad Muhammad Huseni, giving details of the duties to be discharged by him under seven heads. (1) He was to appoint suitable men for the office of Kajji in the Taluks, to supervise
their work, and to replace them, if found unfit, by better men. (2) He must make proper arrangements for the education of Musalmān boys and girls. (3) He may himself or by a deputy look after the duties of the Khāji at Chitaldurg. (4) He must take a census of the Musalmān population and send it up every year. (5) If any Musalmān misbehaves himself, he must impose a fine on him and remit the amount to Kaḥāri. (6) If his deputy is either incompetent or guilty of any crime, he must replace him by a suitable man and report the matter. (7) He must himself recite the Khudā namaz twice a year outside the town. I must express my thanks to Mr. M. R. Annaji Rao of the Comptroller's office, Bangalore, for having kindly helped me in the decipherment of the Mahrāthi sanads noticed above as well as those dealt with in para 133.

136. We may now consider the inscriptions recording the king's gifts to temples. To begin with the Śrīkanthāśvara temple at Ṣanījangū. Several gold and silver articles found in this temple were presents from him. Only three of these bear dated inscriptions, namely, a gold snake vehicle, a silver vessel known as sahasradhāra, and another named dhāriyapātra or śīvakumkha. The inscriptions on the first two states that they were presented in 1815 and 1816 respectively by Krishna-Rāja-Odeyar of the Mysore State, son of Chāma-Rāja-Odeyar, while the one on the third tells us that it was presented in 1897 by Krishna-Rāja-Odeyar of Mysore after the performance of the tulākhāra gift on the holy occasion of the summer solstice.

His other gifts to the temple, as denoted by the inscriptions on them, were two large gold plates, a silver vessel known as udgānyiya and a silver lamp-stand. As stated in para 37, the top parapet around the temple has a large number of stucco figures, with labels below them giving their names, representing the nine planets, the eight regents of the directions, the seven Mothers, the twenty-five śiva-mārtis of Śiva, some of the sixty-three Śiva devotees, and varieties of Daksināmūrti, Subrahmanyā, Bhairava and Gana-pati, and of tāṇḍavae. These labels, about 200 in number, have to be assigned to the reign of this king as he is said to have got the figures made. They are of great interest from an iconographic point of view. Thirty-two varieties of Gana-pati, sixteen of Subrahmanyā, ten of Daksināmūrti and eight of Bhairava are named and illustrated, as also the seven kinds of tāṇḍava. The names given are — Gana-pati: (1) Bhūla, (2) Dundi, (3) Taruma, (4) Tāṇḍava, (5) Vira, (6) Lakshmī, (7) Chāturmukhā, (8) Saktī, (9) Vijaya, (10) Rījāvīmāchna, (11) Mahā, (12) Śrīshtī, (13) Paśchamukhā, (14) Siddhi, (15) Ekaḍanta, (16) Ucchchhīshṭa, (17) Kshipra, (18) Hārāma, (19) Dvīpapatha, (20) Kshipraprāśa, (21) Mahā, (22) Bijāpura, (23) Sarvātthā-siddhi, (24) Sādāśiva, (25) Vighmarāja, (26) Tryakshara, (27) Yāga, (28) Śūra, (29) Bhaiavaktra, (30) Kartūrā, (31) Rāma and (32) Gauriputra; Subrahmanyā: (1) Jñānasakti, (2) Skanda, (3) Dvāsena-pati, (4) Subrahmanyā, (5) Gajārūḍha, (6) Sārakānana, (7) Kārtikāya, (8) Kumāra, (9) Shannukha, (10) Tānkaṅkata, (11) Śeṇāni, (12) Brahma, (13) Šaṅkha, (14) Vaiśālī, (15) Kalyāna, and (16) Bāla; Daksināmūrti: (1) Vijā, (2) Sānukha, (3) Yāga, (4) Sahābhā, (5) Saktī, (6) Jñāna, (7) Anunāsikā, (8) Vyākhyāna, (9) Vidyā, and (10) Vaṭānāmī; Bhairava: (1) Asitānga, (2) Kṛūḍha, (3) Šunmata, (4) Kapala, (5) Bhīṣṭha, (6) Sahābhā (two labels are effaced). Tāṇḍava: Amāna, (2) Sandhyā, (3) Šunmata, (4) Gauri, (5) Kākā, (6) Tripura, and (7) Sahābhā. For the twenty-five śiva-mārtis of Śiva see Report for 1912, para 134. From an inscription on a silver mask kept in the Taluk Treasury at Ṣanījangū it is learnt that the mask was presented by Krishna-Rāja-Odeyar to the Onkārāvāra temple at Śindhuvali. Two metallic figures kept in the Varāhavāmi temple at Mysore (Plate IX, 1 and 4) bear inscriptions stating that they were presents from this king to the Prasanna-Krishnapāvi temple at Mysore. The date of these inscriptions must be 1829, the year in which the latter temple was built and the images consecrated (see Report for 1908, para 80).

137. Other records of this king are two pictures with letterpress, one on paper, dated 1857, and the other on a brass plate, dated 1860 (Plate X, 1), framed and kept in the Jagannāthān Palace, Mysore. They give the genealogy of the Mysore kings from Yadu-Rāya, the founder of the family, to Krishna-Rāja-Odeyar III, comprising in all 22 rulers, together with some details about each, and are mostly similar in contents. The picture on the brass plate, which is in the shape of a lotus, is named the santānāmbujā (progeny-lotus) of Yadu-Rāya in the crescent.
like portion at the bottom, and the letterpress around it consists of a *chūrīkā* or learned prose passage giving an account of the birth, succession, pious acts and literary works of Krishna-Rāja-Odeyar III. The *chūrīkā* will be noticed later on. The details given about the kings beginning with Yadu-Rāya, represented by the figure to the left at the bottom, and ending with Krishna-Rāja III, represented by the figure at the top, are shown in the following table:

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<th>No.</th>
<th>Name</th>
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<th>Coronation</th>
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<td>1</td>
<td>Yadu-Rāya</td>
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<td>24 3 5</td>
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<td>2</td>
<td>Hiri-Bēḻga-Chāma-Rāja</td>
<td>1264</td>
<td>1264</td>
<td>35 5 18</td>
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<td>3</td>
<td>Timmappa-Rāja</td>
<td>1266</td>
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<td>19 2 28</td>
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<td>4</td>
<td>Hiri-Chāma-Rāja</td>
<td>1269</td>
<td>1269</td>
<td>34 10 15</td>
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<td>6</td>
<td>Immadi Timmappa-Rāja</td>
<td>1434</td>
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<td>18 10 4</td>
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<td>7</td>
<td>Bōḻu Chāma-Rāja</td>
<td>1441</td>
<td>1494</td>
<td>4 4 19</td>
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<td>8</td>
<td>Beḻtda Chāma-Rāja</td>
<td>1472</td>
<td>1499</td>
<td>1 9 27</td>
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<td>9</td>
<td>Rāja-Odeyar</td>
<td>1475</td>
<td>1501</td>
<td>39 1 13</td>
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<td>10</td>
<td>Chāma-Rāja</td>
<td>1529</td>
<td>1540</td>
<td>19 10 8</td>
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<td>11</td>
<td>Immadi Rāja-Odeyar</td>
<td>1540</td>
<td>1560</td>
<td>1 5 0</td>
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<td>12</td>
<td>Kaṉthi-Rāva-Narasā-Rāja</td>
<td>1538</td>
<td>1561</td>
<td>20 9 21</td>
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<td>13</td>
<td>Dēva-Rāja</td>
<td>1550</td>
<td>1582</td>
<td>13 5 5</td>
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<td>14</td>
<td>Chikku Dēva-Rāja</td>
<td>1566</td>
<td>1605</td>
<td>31 8 3</td>
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<td>15</td>
<td>Kaṉthi-Rāva-Māhā-Rāja</td>
<td>1595</td>
<td>1627</td>
<td>9 3 0</td>
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<td>16</td>
<td>Ommagi Dēva Krishna-Rāja</td>
<td>1626</td>
<td>1656</td>
<td>17 11 23</td>
<td>45</td>
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<td>17</td>
<td>Ommagi Chāma-Rāja</td>
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<td>1604</td>
<td>2 2 8</td>
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<td>18</td>
<td>Immadi Krishna-Rāja</td>
<td>1674</td>
<td>1697</td>
<td>31 9 21</td>
<td>8</td>
<td>13.</td>
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<tr>
<td>19</td>
<td>Nanja-Rāja</td>
<td>1685</td>
<td>1689</td>
<td>4 3 12</td>
<td>Nil</td>
<td>14.</td>
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<tr>
<td>20</td>
<td>Immadi Beḻtda Chāma-Rāja</td>
<td>1692</td>
<td>1693</td>
<td>6 1 8</td>
<td>10</td>
<td>14.</td>
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<tr>
<td>21</td>
<td>Mummadi Kāṁsā Chāma-Rāja</td>
<td>1696</td>
<td>1699</td>
<td>19 6 25</td>
<td>10</td>
<td>14.</td>
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<tr>
<td>22</td>
<td>Mummadi Krishna-Rāja</td>
<td></td>
<td>(Details in the <em>chūrīkā</em>.)</td>
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A few further details are also given in connection with some of the kings. (1) is said to have come from Dvārakī Vijāpura. He punished the wicked, acquired some minor principalities (*pātyapatā*) and created the Mysore State. (5) also acquired some principalities. (7) escaped injury from a stroke of lightning. (9) acquired the throne of Dharmarāja, was crowned at Seringapatam in Saka 1533, presented the crown *Rājanuṇjī* to the god at Melkote and escaped injury from poison. (10) built the Kalyāṇi (pond) at Melkote. (12) issued coins. (13) built a *gopura* to the Trinayamgāvaram temple at Mysore, the tank Dvārakāsāmudra and steps to the Chāmānḍī Hill; he also got made the big Basava on the hill. (14) got the title Rāja-Jagadēva together with some insignia from Delhi, was renowned as Navakōṭi-Nṛrāyaṇa, and introduced regulations and rules in the administration of the State. (16) instituted many festivals at Melkote. (17) tried to put down the wicked savāndhikādī generals, who proved traitors to his elder brother, through Hyder Khān whom he had purchased, and made Hyder the Commander-in-Chief with the title Navāb. (19) sent an army with Navāb Hyder Khān who acquired for the king Chīndrag and Nagar. (20) had Navāb Hyder Khān as his general. (21) performed kāṭipaneccakrishnamanka-japa and putrakāmāsūṭi (a sacrifice for obtaining a son).

We may now notice briefly the prose passage or *chūrīkā* relating to Krishna-Rāja-Odeyar III. It opens with a short notice of the previous kings and then proceeds to give an account of this king as follows:—Hē was the son of Mummadi Chāma-Rāja and Kempamanjamāmba; was born on Monday the 2nd lunar day of

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the dark fortnight of Asadha in the year Ananda corresponding to the Saka year 1717 (A. D. 1704); was crowned on Monday the 13th lunar day of the dark fortnight of Jyeshta in the year Siddharahi (1709); was of the Atreyagotra, Asvalayanastrha and Rik-sakshha; performed tulapuruStha and other great gifts and gave away agraharas; built wells, tanks, temples, towers, chaulleries, flights of steps, bridges, mantapas and dharma-akhdas; made a pilgrimage to Udupi, Subrahmanya and other holy places; was the author of the lexicon Chumundla-laghu-nighantu, Krishnakathha-sara-sangrahA, Sritatvanidhi treating of all the deities, RamakathA-sara-sangrahA, Sangandhitika-parayama, Mahakosha-sudhakara containing words from all the kosas or lexicons, Suryachandradi-vamsavatara, Sankhya-arahatkosha with a commentary named Prabhavali, Grahapa-darpapa, Dasavibhaga-pradipika, Chaturanga-sara-sarvasva adorned with PurNatara, Jagannathana and other diagrams illustrating the wonderful movements of the horse, Sreechakranarayana, Devatostotra, Devatadvaitasvastarastottara, commentaries on the Puranas, and many other works; had the festival of the 60th year of his coronation celebrated in the Saka year 1782 (1859); had the titles rajadhiraaja rajaparamesvara prandha-pratapa apratimaPravara-narapati biru-nt-embara-ganda lokakavira Yadukulayapalaparvira-kaladehi, and the emblems of the conch, the discus, the elephant-ear, the axe, the makara, the fish, the sarabha, the edava, the gandha, the srova, the boar, Hanuman, Garuda, and the lion; sat on the resplendent jewel throne on which Raja-jshtipala and other paramount kings descended from the lunar race had successively sat in the great MahaMaha-samsthama, the abode of the wealth of the Karnatak country, which was an ornament of all the countries that adorned the whole circle of the earth. We are then told that he had this santatmanubuja prepared in Saka 1783 corresponding to A. D. 1860 by the head artist Tippayya, son of the artist Ramappa and grandson of Sarige-Chennappa.

188. Among other inscriptions of this king's time, though he is not named in some of them, one on the Rudrakshi-vahana in the Srikantheshvara temple at Nanjagud, tells us that the vahana (vehicle) was presented to the temple by Lingajammantri of Krishnavilasa, the lawful consort of Krishna-Raja-Odeyar of the Mysore State. A gold cup in the same temple was a present from Marinianave, a maid servant of the above-named queen, to the shrine of the goddess. Two gold necklaces at the same place were the gifts of the sadhu of Sringeri, the name JagaSuri Suri-Narasimha-Bharat being given in one of the two inscriptions. From the inscription on a silver mask in the same temple we learn that the mask was presented in 1846 by Venkataluksamarma, mother of Hosur-Subbanna who was a servant of the king. Three silver articles belonging to the Mallikarjuna temple at Hira kept in the Taluk Treasury at Nanjagud, were presents respectively from Biga Mallakayya, Hamparearsu and Regimentdvar Krishnaraje-arsu's wife Mallakayyan. An inscription on the deva-stambha or flag-staff of the Lakshminarasimha temple on the top of Devarayadurga, Tumkur Taluk, which appears to be dated in 1882, states that Betatadakote Basavarajaya's son Channarajya's Mallakayya built the prakara or enclosure and the gopura or tower, and set up the flag-staff. A silver cup in the Anjaneya temple at Chikkanayakanhalli bears an inscription stating that it was a present from Basavarajaya, son of Hampayya of Talakud. An inscription, consisting of three Sanskrit verses, on the pedestal of the metallic image of Anantakirtha in the Santisvara-basti at Mysore tells us that Devaraja-suripati, a bee at the lotus feet of Jina and a Kshatriya of the Khajopa-gotra, had the image made at the conclusion of Anantavrata observed by him along with his wife Kemmannamani, and set it up in 1882. Two more inscriptions on brass-plated doorways in the same basti record that one of the doorways was the gift in 1814 of Nagaiva, son of Dhanikara Padmaya, and the other, of Naga, son of Dhanikara Marinaga.

Chuma-Rajendra-Odeyar.

189. An inscription on a beam of the Kesava temple at Chikkanayakanhalli states that the god of the temple was set up on the 25th March 1881, the day of the installation of the Maharakha Chuma-Rajendra-Odeyar.
140. A few of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. A Tamil epigraph at the Doddappa temple at Hennavathi, MadaksaTa Taluk, records the setting up of the god Svyamadhivara alias Tiruvirathavaramandivai Mahadevar by ...vargunadu Tanganvai alias Uttama-Sola-vaJavadarayan of Selayyir in Tondai-mandalam for the merit of his parents and the grant of him of 2 pon to Isama-Jlayar to provide for worship, a twilight lamp and an offering of 2 madas of rice for the god every day out of the interest on the sum. The donor says that he will place on his head the feet of those who maintain the well and the charity. As Isama-Jlayar is also mentioned in another Tamil record at the same place of Kaluttanga-Chola III (see para 87), the period of the present record may be about the close of the 12th century. Another Tamil epigraph in the Ranganatha temple on the Palimbunde hill of the same Taluk records a grant for that god by the same individual. An inscription at Hadimuru, E C, III, Namjangod 129, now revised, which appears to be dated 1178, records a grant for some god by the maha-prabhu and the prajapat, including Mayappana, Maradeva and others, of Adinaya. Another in the prakaasha of the Ranganamittai temple at bichirikk Rangeput, Puvagada Taluk, which seems to bear the date 1980, states that pujari Mallappa, son of Lakagonda Ramagondi, set up the figures of his parents. Another at Vighnasante, Tiptal Taluk, which appears to be dated in 1350, records that Lingana-hebaravva and the prabhu and merchants, having assembled, made a grant for some god. Another on the image of Sarasvat in the Kallisvara temple at Heggere, Hosadurga Taluk, tells us that Viradavaya's son Chikapa-hebyya had the face of the image mended. The date of the record may be about 1400. A Telugu inscription at Jusuttinakote to the cast of Itakadibahali, Madagiri Taluk, informs us that Pando-raja's son Dharmaraja, the latter's younger brother Arjuna, his son Abhimanyu, and Sahadeva, Nakula and Bhima were the rulers of Euchuulakote (or the fort with seven encircling walls). The period of the epigraph may be about 1450. Another record at the Gudagamba of the Ranganath Temple on the Palimbunde hill, Madaksa Taluk, states that during the rule of ...nada ...deva, in the year Mannatha, Dasa-jiya's son Hiriya Bannayya sold a portion of his nritti to Appasiva in the presence of Utturu-damayyaka, his younger brother Bogyaya and the ascetics of the Noabesvara temple at Henjuru. Then follow names of witnesses. By consent of both the parties, this was written by senakriya Hariyamya. The engraver was the sculptor Kalilo. It is to be regretted that the name of the ruler is defaced. The year Mannatha may stand for 1716. Another at Karikallumoradu near Namiganahalli, Puvaguda Taluk, which seems to bear the date 1503, records a grant of land to Chika-Kaduraya, son of Jambalakada-raja, for having repaired a breach in the tank. Another at Madagiri, EC, XII, Madagiri 14, now revised, says that Jinasamadiva's disciple Manika .......lajinath made a grant for a swasti for the god Mallinatha and that .......goi Danemaiya's wife Payama gave 20 varahas to provide for offerings of rice for the same god and for gifts of rice. The date of the record appears to be 1531. Another at Kallukote, EC, XII, Stra 94, dated 1600, which has been revised, states that Naga-fanda, the ganda of Kallukote, son of Kooppa-ganda, who was the son of Gaurigonda-ganda, who was again the son of Gangegonda-ganda, built the Mallamungala temple for the village for the merit of his father. Two more stones at the village bear inscriptions stating that the land bounded by them was the mada or tax-free property of the same god.

141. Among the other records, a copy of a Telugu copperplate inscription found in a palm leaf manuscript in the possession of Pandit A. Sinivasarangachar of the Archaeological office, which is dated 1606, records the grant of 1 roka for every loom every year to the Padmsala weavers living in Reddam-nadu, Penangoda-sima, Parigi-sthalam, Venkatapuram, Dhalivatam, Sasanakota, Cholemar, Kalukanta, Midigesi, Vengalammappale, Honnavaram, Kasiniyamappale, Chikinayanappale, Bhudhi, Hiriya, Challekere, Dooderi, Kundlipi, Nidigallu, Pagaonda, Chiyayaadurgam, Gotti, Tadiparti, Guramgonda, Chandragiri, Gudiikkotadurgam and other places to the establisher of the Vedic path, dhera of both the Vedantas, worshipper of the lotus feet of the god Venkatessara, Narasimha-tattacharya of the Srikamarshana-gota, Apastamba-stura and Yajus-sukha, son of Rangayacharya and grandson of Tirumala-Penangonda Pedappalacharya. The reason given for the
grant is that on the occasion of a dispute about the use of a flag between the Paţasales and the Padmasales in the temple at Peda-Dhālivaṭṭam (para 17), the donors took great pains on behalf of the Padmasales, procured for them the same privileges at the temple as those enjoyed by them at Kadiri, Tirupati and other holy places and had a stone inscription set up to that effect. The Padmasales are described as worshippers of the lotus feet of the god Mallikarjuna, as graddams of the sages Bharati and Mahākāla and as sons of the sage Mārkandeya, as descendents, not born from the womb, of Garīga, as promoters of the Bhāvanāra-patru, as of the Mārkandeya-gotra and as belonging to the abode of Mahālakshmi. A copperplate inscription, of which only the last plate is available, in the possession of the pujārī of the Mallēsvara temple at Mīḍjugēśi, Madagasīrī Taluk, refers to the agni-pravăda or entering fire of Millama (para 18) and says that at that time she prayed for the prosperity of the Śetūnārā family born by the favor of the god Mallēsvara of Mīḍjugēśi and exhorted, her relatives not to neglect the service of the god. Its date appears to be 1612. An epigraph on a pillar in the Śrīna-maṇḍapa on the bank of the Kapiḷa at Nanjingūḍ, dated 1633, records a grant by Śaṅga-Basava-gāvuda of Mūghir to provide for the fortnightly and monthly festivals of the god Nanjungēśa of Nanjingūḍ. Another at Gundarāhali, EC, XII, Pāvugada 8, now revised, which seems to be dated 1642, appears to record that Bhevenayaka and Nāgamayaka set up a śrīmād-dvaṇa at Gundirahali and granted some land for its upkeep. Another on the tower over the garbhagriha of the Mallēśvara-basti at Madagasīrī, which appears to bear the date 1650, tells us that the tower was built by Śrīnayaka-śeṭṭi and his younger brother Guliya-res son Chiga-Nemā. Another on a beam of the Mallēśvara shrine at Basavanapura, Nanjingūḍ Taluk, says that the shrine was built by Bālamba-śeṭṭi of Sringarpāṭṭa in 1726. A copperplate inscription, consisting of one plate measuring 1' 10" by 8' in the Virakta-maṇḍa at Huliyār, Chikkanayakamballi Taluk, dated 1802, records the grant of certain dues to the maṇḍa by the assembly of gaudas, merchants and others. The institution is named Jvalakandas-Mahannappa's maṇḍa and is said to be affiliated to the Muraṇa-maṇḍa of Chitaldrug. Then follow signatures of a very large number of people of various places. A letter in the possession of Satyād Klassian, caretaker of Farullā Shāhī Makān at Sirā, which is named enunmati-kaṇgada and appears to be the faktir of the Makān by Venkappa, the gauḍa of Sirvaha, and jyotirabōg Venkataśayya. It states that formerly during the time of Hyder Mīr-shāhī had given 5 kologas of land, as a mango to the Makān; that subsequently Mukundarāv gave a samad granting only 2 kologas of land; and that according to this samad the land is now made over to him. An English inscription on a tomb in the compound of the Travellers' Bungalow at Sirā records that Ellen, wife of Lieutenant Adjutant H. M. Ferguson, 35th Regiment, M. N. I., died of cholera a Scenah on the 14th March 1840, at the early age of 16 after a brief but happy union of 40 days. An inscription at the Anjeyāya temple at Hale-Ikakalōtī, Madagasīrī Taluk, dated 1806, records the renovation of the temple by Dāla-gāvuda's son Irdālī-gāvuda.

2. Numismatics.

142. The coins examined during the year under report were referred to in paras 37 and 50 above. Besides the large number of silver and copper pieces examined at Nanjingūḍ (para 37), 66 coins, consisting of 8 gold and 58 copper pieces, were examined during the year. The 8 gold coins were received for examination from the Archaeological Superintendent, Poona, and the copper pieces from Mr. M. N. Rangaasam Iyengar, Triplicane. Of the gold coins, 4 belong to Vijayanagar, 1 to Gāndikota and 1 to Sivāla; the remaining two being the so-called Lingayat pagodas. Of the copper coins, 26 belong to Mysore and 21 to the Dutch East India Company; the remaining piece being a Muhammadan coin with an illegible legend. With the exception of some of the gold coins all the others have already been noticed in my previous Reports. Of the 58 copper coins of Mysore, 1 is a pre-Muhammadan 1-piece with an elephant surmounted by the sun and moon on the obverse and double cross lines with symbols in the interspaces on the reverse (see Report for 1913, Plate IX, figure 8). All the others are coins of Tippu, 4 dated A. M. 1215, 1 each dated A. M. 1217, 1218 and 1228, 13 dated A. M. 1224 and 5 dated A. M. 1225, the remaining 10 being undated or bearing illegible dates. Of the 4 coins of A. M. 1215, two are 4-pie pieces minted at Bangalore, and two,
1-pie pieces minted at Patan. The coins of A. M. 1217 and 1218 are 1-pie pieces struck at Patan, while that of A. M. 1225 is a 2-pie piece also struck at Patan. Of the 13 coins of A. M. 1224, three are 4-pie pieces minted at Nagar, two, 2-pie pieces, and eight, 1-pie pieces, all struck at Patan. Of the coins of A. M. 1225, one is a 2-pie piece, and four, 1-pie pieces, all struck at Patan. Three of the undated coins are 4-pie pieces, 1 struck at Nagar and 1 at Paiz Hisar (or Gooty), the place of mintage being illegible on the 3rd; two, 2-pie pieces, 1 minted at Patan and 1 at Bangalore; and five, 1-pie pieces, 3 struck at Patan and 2 at Nagar. Almost all these coins are described and illustrated in my Reports for 1912 and 1913. The 21 coins of the Dutch East India Company are 1/2 silver pieces known as kalitta in Southern India. They may be divided into four classes according to the position of the lions on the reverse as illustrated by figures 33-36 on Plate XIV of my Report for 1914. We have 10 pieces of class 1, bearing the dates 1705, 1728, 1744, 1755, 1758, 1764, 1765, 1785 and 1790; 4 of class 2, dated 1744, 1745, 1755 and 1787; 6 of class 3, dated 1763, 1774, 1781 and 1784; and 1 of class 4, dated 1789.

143. Of the 4 gold coins of Vijayanagar, 2 belong to Krishna-Deva-Raya (see my Report for 1809, Plate IX, figures 6 and 7); and Report for 1912, Plate V, figures 49 and 50, and 2 to Venkatapati-Raya (I or II). The obverse of the latter bears a standing figure of Vishnu under a canopy, and the reverse, the legend (1) Sri-Venka (2) feswari (3) ya namah in three lines in Nagari characters (see Elliot, figure 105; Vincent Smith, Plate XXX, figure 32; Bidie, figures 15 and 15 a). Some scholars are of opinion that these specimens were also coined at Raipur, Bellary District, by Venkatapati Naidu, the Pálegar of that place. One coin has the same obverse as that of Venkatapati-Raya's coins, but bears on the reverse a legend in three lines in debased Nagari characters. This is attributed by some to Rama-Raja of Vijayanagar on very weak grounds; and according to Bidie the legend reads (1) Sri-Rama (2) Raja-Rama (3) Ramo Raja, but it is difficult to find any of these words in it. This coin is also known as the “Gandikota pagoda”.

It is supposed to have been issued by Tumma Naidu, Pálegar of Gañjikota in the Cuddapah District. This theory is probably correct. (For figures of this coin see Elliot, figure 176; Vincent Smith, Plate XXX, figure 31; Bidie, figure 16.)

Another is a “Chhaphatpatri” coin bearing on the obverse the legend (1) Chhatra (2) poti and on the reverse the legend (1) Raja (2) Situa with the sun and moon (an inverted crescent) above. The legends are in two lines in Nagari characters. This is evidently a coin of Sivaji. The remaining two coins represent the so-called Lingayat pagoda. According to Bidie (page 41) the obverse shows a figure which may be the linga with a snake-like scroll on it, and according to Vincent Smith (page 318), an obscure device, a heart-shaped figure with projecting lines and pellets.

The reverse, in the opinion of Bidie, probably represents the yóni, or linga and yóni combined. The device probably represents a conch-shell. The “snake-like scroll” looks very much like a Persian letter. (Bidie, figure 8.)

3. Manuscripts.

144. Some of the manuscripts examined while on tour during the year under report have already been briefly referred to in paras 12, 13, 17, 23 and 46. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) Kénáljiya, a work on astronomy by Yavanaśiáryya, treating of twelve bhásanas such as tanu-bháva, dhana-bháva, bhátri-bháva, nátri-bháva, and so forth both in poetry and prose; (2) a commentary on Boppanna-bhātiya by Máchamuśi’s son Mādhava, a resident of Munkúttalaya; (3) Vaidya-chintamani by Valla-bháconda, son of Amarsvambhaṭṭa; (4) Uttarakinda-chantu by Bhrččhava-guru of the Srvátasa-góma; (5) a commentary on Bhágavata-chantu by Akkaya-vidván, disciple of Vallayárya and brother’s son of Visvanáth, author of Sastridipiká; (6) a commentary styled Kámagodhíri on Strya-siddhánta by Tammáyárya, son of Malládhaari, a resident of Parigupra, grandson of Mallayája and great grandson of Honáryá; (7) Bháskara by Bhaṭṭa-Níkanṭha, son of Mímámsaka-Bháṭṭa-Sankara; (8) Rágasékha vilása, a didactic prose work consisting of stories said to be narrated by Rásikaśekha, disciple of Návála-Kálaḍáśa, to his friend Su-buddhi; (9) Jyotishasambháti by Vrddhiḍha-Parśkara; (10) a commentary on Sripati’s Jyotisharatnakamálá by Sridhára; (11) Ráṣīka-nadáyana, a work on rhetoric; (12) Rasasamajyá, a work on medicine; (13) a Telugu commentary on Jayadeva’s Gita-govinda; (14) Sarvágama-sikhámáni, a Kámmáda prose work containing sayings of
Viraśaiva teachers; (15) Nāmartha-gurubhādhasāra, a Kannāda work on Vēdānta by Antaranga-yogī, disciple of Parāśara-parirājaśārya, Vyāsa-bhaṭṭāraka and Mu-
kunda-guru; (16) a Kannāda commentary on Bhagavadgītā by Rāmakrishna; (17) Vallīkanṭhābharana, a Kannāda poem by Nandīnātha; and (18) Rājanripa-charita, a Kannāda poem in the sāngatyā metre giving an account of the Mysore king Rāja-
Odeyar.

145. Of the other works examined during the year, Sanatkumāra-vīṣṭa is a Sanskrit work bearing on architecture by Sanatkumāra. It gives rules for building houses, temples, cars, etc. The author says that he gives the essence of the works on the subject written by Brhamā, Sulka, Yama, Bhārava, Angrasa, Gaudama, Gārgya, Mānā, Vyāsa, Brūgu, Vīsvakumara and others. Jyotihusamhīrīrāvya is a Sanskrit work on astrology by Kadambeśvara, son of Vīśvēvara-mahāprāsāda. The author was patronised by the king Pratapa-Rudra-Dēva-Gajapati and had among others the title Bhagadēvarūpī-kartuṣṭa. He calls himself gathā-pā-sūkra-pāstā. Namgajapalā-chāritra is a Kannāda poem in the sāngatyā metre, giving an ac-
count of a Viraśaiva devotee named Nannayya, written in 1578 by the Viraśaiva poet Parvataṛava, disciple of Vīrōpaksha of the Jagattra-matḥa of Divyamarga. Prabhudēvara-purāṇa is likewise a Kannāda poem in the sāṭpadi metre, giving an account of the Viraśaiva teacher Prabhudēva or Allama, by the Viraśaiva poet Harīśvara, disciple of Tōṇḍadrachārya of the Yeḷandur matḥa, who lived at the close of the 17th century.

A few words may also be said here about some lithographed works noticed during the year including two or three of Krishna-Rāja-Odeyar III, mentioned in para 137. Bhuvanaapradīpita is a Sanskrit work written in 1808 under the patronage of this king by Rāmakrishna-sāstrī of Hassan with a Kannāda commentary by himself. It is a sort of encyclopedia giving information on a variety of subjects such as creation, time, the Manvādis, geography, astronomy, history of Southern India and of Mysore with many details about his patron Krishna-Rāja-Odeyar III, the Purāṇas, duties of the four castes and religious orders, Yōga and Vēdānta. Among the Jain kings of Tūndira-dēsa are named Sātyandhara, his son Jīvandhara, his son Yāsodhara, his son Gunpāpā, his son Yāsyapāpā, his son Prājapāpā, his son Lōkapāpā, his descendant Himaśīṭara who ruled from 1125 Pingala and in whose reign Akalanka vanquished the Baudhānas; then followed Harivikrama, Simhavikrama, Sātakara, Nīkharata and Dharmarāta whose son Cāṃṇḍa-Rāya set up Gommaṭa, 49 cubits high, at Bravaṃ Belgola in Kali 600 Vīvaha. In Saka 778 Dēkhu Vīmāṇadiva-Ballāla built Yāvadvapuri. In Saka 1093 Khara kings of the lunar race, known as Narapati, built Vījyamarga. In Saka 1258 Dēkhu Mādhavārya-mantri built Vīyamagāra and enthroned Būkka. On becoming a sānyāsī, he attained celebrity as Vīyārānya-mantri. Here we have a clear statement of the identity of Mādhavācharya with Vīyārānya. Another poet, Srīsvāmivānchavānchus was also patronised by this king, has written several works, of which one, named Kṛṣṇaripaja-gṛgottakrsha is worthy of notice. It is in praise of his patron and composed in prose and verse in such a way that with a little alteration in punctuation it becomes either a Sanskrit or Kannāda work. The works by the king himself are generally prefixed with a chaṭṭaṇi similar to the one referred to in para 137 and are profusely illustrated. Of these, Dvīdalaśhūyana-māthikā gives the dvīda-lītikā with pictures to illustrate them in each case of sixty deities such as Cāṃṇḍa-Rāya, Ṭalajīhyā, Mantrimi-Syāmala, Danjīni-Vārāhi, Mahākāli, Mahālakṣmi, Mahāsaravali, Vēyamukhi, Bālādevi, Sālimdevi, Pratyangrādevi, Ganga, Lakshmiyagruha, Lakshmiravāla, Sūnāmara mūrti, Sārabha, Aghora, Dattāṛīṛa, Sūrya, Chandī, Maumath and so on. Sṛgarçhautraḍi-ranāvīrataraṇa, written in 1851, gives with suitable illustrations some one hundred episodes each from the Rāmaśāstra and the Mahābhārata and the adventures of the royal brothers Yadu-Rāya and Krishna-Rāya, the progenitors of the Mysore dynasty of kings. Dvaṅgataśkamanuṣṣaṇa, styled Dvāṅg-
śṭotārsahūṭṭāra in para 137, written in 1859, gives the 108 names or descriptive epithets, not only of deities such as Vīṣṇu, Śiva, Lakṣmi, Gauri, Sītā, Rukmīni, Bhairava, Nandī, etc., but also of great men such as Brūgu, Sankara, Rāmakrishna, Madhva, Vīyārānya, etc., and of things such as the Mysore throne, the royal seal, weapons, Rudraksha, etc., numbering in all 108. It may be of interest to note here the description given of the Mysore throne:—
The throne is adorned with golden plantain posts and golden mango leaves; has a bird set with jewels at the top of the shaft of the umbrella; is rendered charming by female figures at the sides of the flight of steps; has pearl tassels around the umbrella; has a tortoise seat, yālu, on two sides; and creepers on four sides; has on the east face elephants, on the south horses, on the west infantry, and on the north chariots; has Brahma on the south, Śiva on the north and Viṣṇu in the middle; has Vijaya and other four lions, two sarabhās, two horses, and four swans at the angles; is beautified by figures of the regents of the directions and Nāga nymphs; is decorated with the svastika diagram and a pearl awning, and is open on all sides.

General Remarks.

146. The architectural and iconographic illustrations and notes, the publication of signed works of individual artists and the notices of newly discovered early records of historical value in these Reports continue to receive the warm appreciation of scholars in India, Europe and America. One scholar writes from England: "The grave news from France makes it difficult for me to take as much interest as usual in our favourite pursuits, but in spite of that and illness I have gone through your Report carefully and noted the main points which strike me. The Report, as usual, is full of novel and valuable matter. I observe your active progress in publications completed or in hand. Para. 15, the relics at Belur representing the courts of Vishnuvardhana and his son; para 20, the unique 4-celled temple at Doddapadappali; pars 73-81, the genuine early Ganga records; pars 86-88, the Ānana inscription; para 164, the new Hoysala gold coin; and there are many other things. I do not know how you find time to do so much, and so thoroughly. Probably your Reports may be ranked as the best in India."

Another scholar writes: "I always look forward with interest to the perusal of these valuable Reports, and the present one fully maintains the well-established reputation of your Department. The architectural and artistic descriptions are, as usual, full and definite and they will be of great value in the study of the Sanskrit Sulpaśāstras, which, I am glad to know, is now seriously taken in hand. The photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works, the photographs of signed sculptures are again highly welcome: two of the works. In the Epigraphical Part, the inscription of Durvinta and the Mamballi Plates are, no doubt, the most important records. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archaeological Department in connection with this dynasty will always be remembered to its credit."

Another writes: "As usual, your Report is most interesting and instructive, and too much praise cannot be given to the beautiful and helpful illustrations."

Another again writes: "The illustrations in your Report are, as usual, an outstanding feature, and as admirable as ever. Those of the Nuggihalli temples, I and V, and the figures, IV and VII, are very effective."

Another writes from Scotland: "I have read your Report with great interest and profit. It is unnecessary to say more than that it equals in value its predecessors. I make instead two suggestions which may perhaps be carried out in future Reports. The first is simply to repeat the desire expressed by others for the provision of an Index. The Reports are far too valuable to be left without this indispensable aid to rapid reference. The second is the hope that in future Reports some further details may be given of manuscripts which are not already noticed in the existing Catalogues." Another writes from Denmark: "As usual, your Report contains a great store of material admirably edited and illustrated, and is a splendid record of your energy and scholarship. When you have done so much, it might seem unappreciative to ask for more, but I think the suggestion made by one of your correspondents that an Index to the Series should be put in hand is only a tribute to the excellence of your work, and I am sure all students of Indian art and history would be glad if you could see your way to carry out this suggestion."

Another writes from Holland: "Your Report is a valuable record of scholarly work."

Another writes from America: "Like its predecessor, the Report for 1916, your present Report is a very valuable and much esteemed account containing material most worthy of the careful and scholarly reproduction of plates and figures found in it."
A European scholar in India writes: "Once again I must say that your Report for the last year has fulfilled the expectations of those interested in your work. It is another gem which will be added to the Archæological Treasure with which you are enriching Mysore year after year. I have read the Report from cover to cover, and the interest has been maintained throughout. Yet, several portions have attracted my attention more particularly: such are, for instance, those relating to the temples of Doddā-Gaddavalli, whose quadruple dimensions are, as you remark, a unique feature of Hoysala Architecture, of Grama, the three fast-crumbling ones of Nuggihalli where occur rare instances of a Kāli flanked by Vaishnavi devadālikas, and a Vishnu flanked by Parvatī and Sarasvatī, the fine Drāvidian shrines of Yelmandur and of Agara, the fanes at Kalale and the little known ones of portions of Kolar District. I am highly pleased also at your discovery of fresh examples of Tippu's broad-mindedness and tolerance, viz., his presents to the temples at Kalale and at Melkote of silver ritualistic vessels for worship of the gods. I was struck also with the undertone of despondency that runs throughout the pages of your Report, despondency caused by the ever to be regretted neglect by responsible officers of the Revenue and Public Works Departments of these magnificent relics of a glorious past which are slowly disappearing before our eyes through wan of conservation. I feel strongly on this point and trust that something tangible will be done in the near future by the powers that be. Your discovery of the first Tamil Māstikāl that has yet been found in the State, and of Tengalais castenoms on four Prahlādas sculptured on screens in the Kesava temple at Belur is also of far-reaching importance. Please then accept once more my heart-felt felicitations for the splendid result of another year's strenuous but at the same time highly successful work." Another scholar writes: "I congratulate you on keeping up the high standard which has won for the Mysore Archeological Department so high a repute of recent years." Another writes: "I find your Report interesting reading, particularly as you give illustrations, for I am much interested in the iconography of the Devatas for which the Dhyanas in the Tantras are so necessary. One or two of the figures have great artistic value. I am pleased to know that in Mysore as elsewhere an increased interest in the Art of this country has led to practical measures, and congratulate you on the Report for which you are responsible." A Ceylonese scholar writes: "I have read your Report with very great interest. It is a record of most excellent work, highly creditable to you and to your Government." An Indian scholar writes: "I find your Report extremely interesting, particularly the description of Lakashmīparamāhī and Sadasiva temples illustrated by photographs and plans. The former seems to be a splendid monument both from an architectural and artistic point of view, and I congratulate you on possessing such fine monuments in your circle."

It is pleasing to note that this year's survey has brought to light a number of artistic Hoysala structures which had not been noticed before. As a general rule Hoysala temples are built entirely of potstone; but this year instances have come under notice of such temples built either partly of granite and partly of potstone (para. 38) or entirely of granite (para. 40). Another noteworthy structure that has come under notice is a Drāvidian temple with three cells (para. 34), this feature being peculiar to Hoysala structures. A number of māstikās characterised by certain peculiarities has been noticed in para 12, 13, 30 and 32, though it has been possible to illustrate only one of them, that too not of a high order of merit (Plate V, 3).

In compliance with the desire expressed by some of the scholars quoted above, the preparation of an Index to the Archæological Reports has been taken in hand. It is hoped that the necessary assistance for the work will be afforded by Government.

Among the illustrations of architecture and sculpture in the present Report, Plate I gives the south view of the Īśvara temple at Ārakere, a typical specimen of Hoysala architecture. Plates VI and VII illustrate the elegant Chennakesava temple at Araluppe and exhibit three signed images executed by Honōja, a new name not met with hitherto. Plate V illustrates the Galigēsvara temple at Heggere, a small but very fine Hoysala building, and a māstikā. Plates II and III illustrate two Muhammadan buildings at Sira. Plate IV shows a side view of the Yogamādhava temple at Seṣṭikere with the metallic figure of a warrior, and Plate VIII a side view of the shrine of the goddess in the Varāhasvāmi temple at Mysore.
Plate IX exhibits three inscribed metallic images, one the processional image of the temple, the others figures of Svitraishnava teachers. On Plate IV is also shown the ornamental wooden doorway of a temple at Chikkamagalur. Lastly, Plate X shows the artistically executed sanđānamlāja or "progeny lotus" (see para 137), giving the genealogy of the Mysore kings.

I have again to urge upon the notice of Government the urgent necessity for making early arrangements for the conservation of all the artistic structures in the State. In the interests of these noble monuments it is absolutely necessary to introduce the Ancient Monuments Preservation Act as soon as possible. A special allotment in the annual budget is also very necessary for their systematic conservation. It will be seen that one of the scholars quoted above expresses himself very feelingly on this matter.

The Tagare plates of the Ganga king Polavira (paras 73-75) are of great historical importance and form a welcome addition to the number of the genuine records of the early Ganga dynasty brought to light in my previous Reports. The Tagare plates of the Kadamba king Bhāgivarman are also of some historical value as mentioning two new kings of that early dynasty. The stone inscription of the Ganga king Śrīpurnaśa (para 76) is of considerable interest, as being the only lithic record, yet discovered, of that king with a Saka date.

R. NARASIMHACHAR,

Director of Archaeological
Researches in Mysore.

BANGALORE,
14th September 1918.
ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL
DEPARTMENT
FOR THE YEAR 1919
WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1919
Report of the Archaeological Department.


PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS
THE MAHARAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

READ—

The Report of the Director of Archaeological Researches in Mysore on the progress made in the Archaeological Survey of Mysore for the year ending 30th June 1919.


Recorded.

2. The Director made short tours in the months of January, February and May 1919 in Bangalore, Tumkur and Mysore Districts, with the object of making a re-survey of portions of these districts and of inspecting some temples of archaeological interest. He inspected 102 villages and examined 180 new records.

3. Work at Headquarters.—The work done at headquarters is given in detail in paragraphs 43—59 of the report. One hundred and eighty-eight records were copied during the year. A set of copper plates received from the Agent of the Paradeshi swami Matha at Keregodi Rangapura, Tiptur Taluk, is of some historical value, as it records a grant by a Ganga King, Rajamalla II, to a Saiva Teacher of the name of Netra Siva in the 9th Century.

Two monographs, one on the Kesava temple at Belur and the other on the Lakshmi Devi temple at Dodd-Gaddavalli Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archaeological Series, were printed during the year. The translations of the Kannada texts of the revised edition of the Sravana belagola volume and the General Index to the volumes of the Epigraphia Carnatica made some progress during the year.

About 200 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan and Kadur for sale to the public. About 45 photographs were sold in the Archaeological Office. Forty copies of the Monograph on the Kesava temple were also sold during the year.

4. The report was received late, though proposals for the additional quantity of diacritical and accented type were sanctioned with the object of facilitating the work of printing it in the Government Press. The Superintendent, Government Printing, is requested to make proper arrangements for the timely printing of the reports in future.

C. S. BALASUNDARAM IYER,
Chief Secy. to Govt.

To—The Director of Archaeological Researches in Mysore.
The Superintendent, Government Printing.
THE PRESS TABLE.

16—C. B.
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1919.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

By Government Order No. G. 27—G. M. 177-17-20, dated the 2nd July 1918, Dr. A. Venkatasubbiah was allowed to continue to work as my Assistant, and by Government Order No. G. Camp 5—G. M. 1-18-20, dated the 3rd May 1919, he was directed to rejoin duty on return from leave. He rejoined duty on the 12th May 1919.

3. According to Government Order No. G. 1299-4.5—G. M. 320-17-6, dated the 2nd January 1919, the personal allowance of Mr. T. Namassivayam Pillai, the Photographer and Draughtsman of my office, was raised from Rs. 5 to Rs. 30 per month.

4. In Government Order No. G. 7340-1—G. M. 95-18-2, dated the 10th October 1918, sanction was accorded to the retirement of Pandit A. Anandalvar, the senior copyist of my office, with effect from the 16th September 1918.

4. In their Order No. G. 7338-9—G. M. 87-18-6, dated the 10th October 1918, Government sanctioned the confirmation of S. Bommanas, Pandit and Pandit N. Nanjunda Sastri as Head Clerk and Kannada Clerk respectively of my office.

5. In Government Order No. G. 26552-3—G. M. 87-18-28, dated the 27th May 1919, sanction was accorded to the continuance of the temporary establishment for the Archeological office for a further period of one year from the 1st July 1919.

6. In their Order No. G. 11757-9—Education 148-18-39, dated the 31st May 1919, Government directed the transfer of the services of the copyists working in the Oriental Library to the Archeological Department.

7. Abdul Rahman, Assistant to the Photographer of my office, was allowed to retire from service under Article 327 of the Mysore Service Regulations with effect from the 17th May 1919.

8. By Government Order No. G. 27474-7—G. M. 38-18-21, dated the 6th June 1919, the deputation of Mr. M. A. Narayana Iyengar, M.A., B.C., Maharani's College, Mysore, for a period of six months, was sanctioned for assisting me in the revision of the historical portion of the Mysore Gazetteer.

9. Dr. A. Venkatasubbiah had a privilege leave for 37 days and leave without allowances for nearly 7 months. Mr. Rama Rao had a privilege leave for 29 days. M. V. Sriiranganath had leave without allowances for 24 months and resigned the appointment on the 16th September 1919. Pandit Venkannachar had leave for nearly 24 months; A. Sesha Iyengar for nearly 14 months; Pandit Anandalvar for 16 days; N. Nanjunda Sastri for 14 days; and M. A. Ramnana Iyengar for 12 days.

Tours: Exploration, Inspection of Temples, etc.

10. Pressure of work at headquarters did not admit of my undertaking long tours during the year under report. Short tours were, however, made in the Bangalore, Tumkur and Mysore Districts in January, February and May 1919 with the object of making a resurvey of portions of the abovementioned districts and of inspecting a few temples of archaeological interest. The resurvey has resulted in the discovery of about 180 new records including a number of copper plates and A. S.
sanads, and of a few artistic structures not noticed before. I left Bangalore for Anekal on the 20th January 1919.

11. Anekal has several temples, of which the Chennakeshava is probably the oldest. It is a fine structure facing east with a mahadevara or outer gate to the south. The narayana or central hall has four sculptured pillars supporting a ceiling carved with a lotus bud. The sculptures on the pillars illustrate the stories of several of the ten incarnations of Vishnu such as the Narasimha, the Krishna and the Vaman. Among other noticeable carvings are a figure of Vishnu with fourteen hands and a large conch-shell. In the sukhandai or vestibule are kept two sets of ratha-vigrahās or processional images, a figure of Hanuman and three stone figures of Ayāra or Srivaishnava saints. The god of the temple is said to have been set up by the Pāṇḍava prince Arjuna. The outer walls are decorated with pilasters and three niches surmounted by small jōpuras or turrets on the three sides of the garbhagriha or adyam. There is a figure of Hanuman to the right of the mahadevara. The Amritamallikārjuna temple is a pretty large building facing east with a mahadevara and a good dīpa-stambha or lamp-pillar in front. The pillar, about 30 feet high, stands on a raised pedestal, about 5 feet high, and has on the west face Ganapati, on the north Virabhadra, on the south Nandi, and on the east a four-armed figure, about 24 feet high, of Śiva standing on a chariot, the upper hands holding an axe and an antelope, the lower a bow and an arrow. The Śiva figure is rather peculiar: it is perhaps intended to represent that god as the destroyer of the Tripura demons. The lintel of the sukhandai doorway shows a linga flanked by elephants instead of the usual Gajalakshmi. To the north of the temple in the prakāra or enclosure is the shrine of the goddess. The Bhavānsakara temple, said to have been erected by one Anmadānappa about 200 years ago, has three cells standing in a line, the central one having a linga known as Bhavānsakara, the north a good figure of Pārvati and the south a linga called Nanjundēsvara said to have been set up some 50 years ago. The central cell has also the processional image together with a standing figure of Ganapati and the asatra-devata, i.e., a trident standing on a pedestal. In the south cell are also kept the processional images of the Amritamallikārjuna and the ruined Gangaḥarēsvara temples, the former being what is known as Somasakanda-nilaya, consisting of the group Śiva, Pārvati and child Skanda or Subrahmanya (Plate II, 1), and the latter Umāmahēsvara. The centre of the narayana is paved with a smooth stone slab, measuring 6 feet by 3 feet, which is said to be the stone cut used by a former chief of the place. It is semi-circular at one end and is carved with two parrots. It is said that its four ornamental legs are buried in the ground. The narayana has also pretty good figures of Ganapati, Ānjanēśvara, Lakshmi, Nārāyana, and Śūrya. There is likewise a rude standing figure in a niche with folded hands, which probably represents the founder of the temple. The short lamp-pillar in front has Indra on the east face. Nandi on the south, Ganapati on the west and a lotus on the north. In a shrine in the enclosure is a good marble figure of Sankarachārya, recently set up.

12. The Veppūgopāla temple is said to have been founded about 100 years ago by Raghupataiya, a high officer under a former chief of the place. The god, about 3 feet high, is flanked by consorts. Raghuapataiya is also said to have founded the agrahāra (or rent-free Brāhmin village) Kammasandra, about 2½ miles from Anekal, and to have erected the Rāma and Śiva temples there which have now gone to ruin. The Dharmarāja temple enshrineth colored wooden figures of the Pāṇḍava brothers and their consort Draupadi. There is also a stone figure, about 1 foot high, of Dharmarāja, seated in tālātāsana or with one leg dangling, holding a gada or mace in the right hand, the other hand being placed on the thigh. The processional images are metallic figures of Arjuna and Draupadi, the former armed with a bow, an arrow and a quiver. In front of the temple is a small shrine containing a standing figure, about 3 feet high, of Pūtalaraja, holding a sword in the uplifted right hand and a dagger in the left. In the prakāra is a miniature Mūhānmadan tomb newly set up with a pāṭali or metal hand. The meaning of this is not clear. The annual festival takes place in the month of Chaitra (April), and in the procession Draupadi has precedence over the others. Dharmarāja is not taken out. Outside the temple at some distance is a circular mud embankment, said to represent Saindhava who treacherously killed Abhimanyu in the Mahābhārata war, and during the festival a huge head is fixed on the embankment
1. Matallic figure of Somaskanda-murti in Bhavanisankara temple at Anekal

2. Stone figure of Vithalesvara in Vithalesvara temple at Hoskote
and cut off. Sham fights also take place during the festival in imitation of the battle in which Abhinanany was killed. The Timmariyasvami temple, situated at a distance of about a mile from Anekal, has been recently renovated with the materials of the ruined Venkajaramasvami temple at Halehalli. So, the inscription EC, IX, Anekal 46 of Halehalli is now here. The god is what is known as udhava-murti, an upright round stone said to be of the shape of a serpent (eelakotr) and supposed to have emerged from an anthill (andoorubhava). We have the usual tradition that the god revealed himself in a dream to a chief of the place and that the dropping of milk by a cow led to the discovery of the god. The car festival takes place on a grand scale in Chaitra (April) every year, at which about 10,000 people are said to collect together. There are several mayappas and other buildings to accommodate pilgrims during the festival. Behind the temple is a neat little shrine once dedicated to Narayana, but now containing a figure of Hanuman.

13. To the south of Anekal is what looks like the site of an ancient city, now known as Srisanadadevi (the inscription plain) and Budi-kola (the ash field). It is full of ashes, bones, and pieces of old pottery with various kinds of ornamentation. The pottery mostly resembles that found on the Chandravalli site at Chitaldurg (see Report for 1909, para. 12). A few old bricks and neolithic celts were also picked up on the site. No information is available about the city which once stood here. The site is now being dug up for the ashes which are carted away for being used as manure for the fields. Two new inscriptions, one Tamil and one Kannada, were found here. EC, IX, Anekal 48 was also correctly copied. While at Anekal I examined nearly 250 palm leaf manuscripts in the private libraries of Messrs. Nanjundakhatta, Sivarama Sastri (senior), Sivarama Sastri (junior) and Sibarama Sastri. Most of the works contained in the manuscripts are printed. Besides works of general literature such as poems and dramas, the manuscripts were found to contain works bearing on astrology, ritual, medicine, rhetoric, grammar, dharma-sistras and vratas or observances. There are also Rik and Yajna sambhitas, pada-pothas, several Brahmasas and Upanishads, Bratta grihya- and dharma-sutras, itihassas and puranas, and commentaries on the Brahmsutras, smritis, poems, dramas and rhetorical works.

14. Vanakanhalli is named Vanakkarpattanam in the Tamil inscriptions of the place. Three new Tamil epigraphs were copied here. One of them refers to a boar-hunt and the slab on which it is incised has at the top a boar which is attacked by two dogs both in front and behind. Jiganji has a large tank with a sluice in the form of a lofty four-pillared mayappa. The village is called Sugumi in the Tamil records. The inscriptions Anekal 76 and 77 here are fragmentary Ganga records not connected with each other. Number 76 is in the ruined house of Siddhant Subrahmanya Sastri, a former Kannada Pandit of the Madras Presidency College and a famous commentator of several Kannada works. The Varadariya temple at the village appears to be an old structure. The Chenmakshava temple at Haragadde, known as Pargalani in the Tamil epigraphs, is a pretty large Dravidian building. The god, about 5 feet high, is a good figure flanked by consorts, all the three standing on a large well-executed gonukara (or a stone platter with a spout resembling a cow's face). In the nukarama is a seated figure, about 3 ½ feet high with pedestal, of Vishvakarsna. Four new Tamil inscriptions were copied at the temple. The Kannada poet Lakshma, the author of a Bhakata, Rukmangadcharite and other works, was a native of this village and a devotee of this god. In his works, which are all dedicated to this god, the village is named Khaqapuri. Tradition has it that though illiterate he acquired poetical skill by the grace of Vishvakarsna mentioned above. He flourished in the first half of the 16th century and the present officiating priests of the temple are his linear descendants. A new inscription was discovered at Solfar, another at Sambangala, and two more, of which one is Tamil, at Halehalli.

15. Sarjapur with some villages in the neighbourhood was granted as a jagir to Hazr Muhammad Khan during the time of Aurangazeb. It is said to have been subsequently resumed during the time of Divan Purshyaiya. No local Muhammadan was able to give me definite.
information about either the jāgīr or the Jagīrdār. Gulam Husain Khan, a lineal descendant of the Jagīrdār, is said to have some old sanads with him. But this individual is not a resident of the village. The ruined Chennakēshava temple in the fort must have been a very good building judging from the sculptures on its outer walls which illustrate the stories of the Naraśimha, Krishna, and other incarnations of Vishnu. From an inscription newly discovered in the temple it appears to have been erected by the Sugātūr chief Tammē-Gaurīa in about 1520 during the reign of the Vijayanagar king Krishna-Dēva-Rāya. The sculptures have been defaced or chiselled out. The Jagīrdār is said to have erected a structure over the temple for enshrining a hair of Muhammad's moustache (dēva sharīf). The walls of the structure are still to be seen. The eastern portion of the temple has now become the dwelling place of some Muhammadan, and the western portion adorned with several sculptured pillars is used as a latrine by the residents in the neighbourhood. To the north-west of the village are the tombs of the Jagīrdār and his wife and an annual urs or festival takes place in their honor in the month of Muharram. The Mahābilvēšāvara temple, recently renovated, has three cells standing in a line enshrining a linga, Gaṇapati and Pārvati. The naravanga has figures of Śrīya, Varadārāja, Hamumān and Ārjikēśāvara. The Kālandarājana temple has likewise three cells standing in a line: the middle cell has a good figure, about 4 feet high, of Rāma together with those of Lakṣmanā and Śīva; the right cell Hanumān, said to have been set up by Vyāsa; and the left cell is vacant. Ramacharya, the archeaka of the temple, produced some old papers in his possession. One of them is an order issued in 1888 by Farzūr Bāpūrāya to Amil Shēshaya telling him that a grant of 3 varahās has been made to the archeaka of the temple, and asking him to pay him every day 8 pies out of the customs duties for the purchase of camphor and incense. Another records a stipulation in 1803 by the weavers that they would pay to the temple one pie out of every cloth manufactured by them. The archeaka also showed me some manuscripts bearing on the Vaiḫānasagama.

16. Another Śiva temple in the village has a seated figure of the goddess Annapūrṇā behind the lingas. The goddess has four hands, the upper ones bearing lotus and the lower holding a laīle between them. The Paṭālamma temple, which had once a colored stucco figure of the goddess, is now empty, the goddess having been mutilated by the Muhammadans. The people said that owing to the fear of constant mutilation no new goddess was set up. The Māri shrine to the left of the Paṭālamma temple contains eight stone heads out of the usual nine, one having been broken by the Muhammadans. The village has also a matha known as Sambappa's matha, which contains the gaddige or tomb of Sambappa, a great Panchama teacher. This matha is a branch of the original matha which is at Aldūr in the Chamarajanaṭapat Taluk of the Mysore District. Sambappa was a pious Panchama who is credited with the performance of many miracles. He has many disciples among the Panchamas and others in several parts of the State. In front of the gaddige stand two slabs sculptured in the lower half with figures of Saiva devadepatikas or doorkkeepers. In the upper portion one of the slabs has Vīrabhadra, while the other shows a tree with monkeys and birds on it, and a bull in front of which stands a man with the right hand raised and the left, armed with a dagger, caught with one of the forelegs by the bull. The meaning of this is not clear. Mādaiya, a descendant of Sambappa, who is in charge of the matha, produced a copper plate inscription in Nāgarī characters of the Vijayanagar king Venkēṭa-Rāya I, dated 1002. He is under the impression that the record gives an account of the miracles performed by his ancestor Sambappa and has been showing it to the disciples of the matha as his authority for collecting contributions from them. The inscription, however, registers a grant by the king to a Śrīvaśīyana Śrīrāma named Rāmāchārya. Mādaiya also showed me some papers relating to the matha, which describe the greatness of Sambappa and enjoin the payment of certain contributions to the matha. The

Sanads.

Sheldar of Sārjūpura, Saiyad Abdul Razak, produced a sanad issued in 1800 to his great grandfather by Pūrniṣaya. Kāsi Subhanma, Shambhog of Sārjūpura, has in his possession three sanads—one, dated A. H. 1184, issued by Jagīrdār Hāfiz Muhammad Khan, and two, dated 1813 and 1820, issued by Krishna-Rāja-Odeyar III of Mysore. He has also a Persian letter, a copy, dated 1855, attested by Cowper, Under Secretary to the Govern-
ment of India with the Governor-General. Four new epigraphs were discovered in the village. Dommasandra is a large village containing two Government and two Mission Schools. It has also a Reading Room. There are nearly 200 families of weavers and good female cloths are said to be manufactured in the village. A new inscription was copied here.

17. Hoskôte is so named because the fort in it was newly built about the close of the 15th century by the Sugataur chief Tamme-Gauda. It has one of the largest tanks in the State, about 10 miles in circumference when full. The Avinuktesvara temple is a large Dravidian structure, said to have been founded by the above-mentioned Tamme-Gauda. It has three cells standing in a line, the middle cell enshrining a figure of Virabhadra, the right cell a linga and the left Parvati. The processional image, said to have been recently prepared, bears an inscription on the pedestal which merely gives the name of the god. Of the noticeable figures in the nacaranga are a two-armed Ganga-pati and a two-armed Subrahmanya. The latter has only one face and bears in the right-hand the weapon sakti, the left hand being placed on the waist. His vehicle, the peacock, is shown at the back. In front of the temple stands a fine dipa-stambha or lamp-pillar (Plate III) somewhat resembling those at Hariharasvarya temple at Harivar (Report for 1912, para 40). It is about 25 feet high with pedestal and is built of 22 circular discs, the alternate ones putting out in the four directions so as to allow lamps being placed on the protuberances which number 44 in all and are carved with floral or geometrical designs on the upper surface. It has on the east face a trident, on the south a linga, on the west a drum and on the north a lotus. On a pillar to the left in the mukha-mantapa or front hall is carved a standing figure, about 1 foot high, wearing a pūtā or cloak and leaning on a staff, which is said to represent the chief Tamme-Gauda. A similar figure is also found on one of the pillars of the kalika-mantapa of the same temple. These figures are very much like the figures of Kempe-Gauda found at Māgaḍi and other places (Report for 1915, para 11; last year's Report, para 14). The Vihalāsvarya temple has also three cells standing in a line. The middle cell has a good figure, about 3 feet high, of Viśnula, flanked by consorts (Plate II, 2). The god stands with his two hands placed on the waist. The right cell has good figures of Gāruḍa and Ganga-pati and the left a good figure of Hanumān. From the records in the possession of Vihalāsvarya Subbaraya, the hereditary archaka of the temple, we learn that it was founded about the middle of the 17th century by Raghunātha Bāvāji, Subedar of Hoskōte-paragapā, at the instance of the Peshwa. The images seem to have been sent from Poona with the Brahman Mudgal-bhaṭṭa, who became the first archaka of the temple. The village Turugalūr of the revenue-value of 424 varahas in the Māltar Taluk was granted for the upkeep of the temple. Among the old papers produced by the present archaka are two issued by Pūrpaiya in 1800; another issued by Lingarājaya-arasu, Faundar of Bangalore, in 1815; another issued by Divān Vunkat-arasu in 1830; two issued by Raghunātha Bāvāji in about 1760, one addressed to archaka Rama-bhaṭṭa, son of Mudgal-bhaṭṭa, and the other addressed to the Deśapandes and other officials of the Pānigaṇḍi; and two issued by merchants and officials in 1772 granting certain dues to the temple.

18. There are two Anjaneyā temples in the town known as the Kōte Anjaneyā and the Agarahara Anjaneyā. The former is a small but neat building with an ornamental plinth and a porch supported by four sculptured pillars, the middle ones adorned with lions and riders and the end ones with a fine pilaster each cut out of the block. The other temple, which appears to have been recently renovated, has in the nacaranga four beautifully carved black stone pillars which, judging from the sculptures on them, seem to have originally belonged to some ornate Śiva temple of the Dravidian style. Two of them are shown on Plate IV. The workmanship is of a superior kind, though the pillars differ from one another in design. The south-east and north-east pillars are mostly similar, both having a pilaster standing on an elephant and a gālī in the one case and on a seated lion in the other. The former has attached to it on the east a plain round column, 45 feet high and 8 inches in diameter, which, it is said, could be turned round if the bottom, now buried a few inches in the ground, was set free. There are old people in the town who say that they have turned it round. The south-west pillar has likewise a pilaster resting on a standing lion, and the north-west pillar is adorned with three

A. S.
pilasters carved out of one block. The capitals appear to be made of granite, and only one of them, that on the south-west pillar, is sculptured. The sculptures are a _gandha-bhāraṇṇa_ with a human body holding elephants in the beaks and claws on the east face and _vajārāṇṇa_ worshipping a linga decorated with fine creeper work on the west. Among other sculptures on the pillars may be mentioned a huntress armed with a bow and an arrow getting a thorn taken out of the leg, Tāndaveśvarī with Vishnu as a drummer and Brahma and Subrahmanya as attendant musicians, Narasimha as a drummer, Kamnappa kicking a linga, Yama seizing Mārkaṇḍeyā, Bhairava resting his right hand on a basket borne on the head of a dwarf and receiving what looks like some casket from a woman, and Siva spiking some one with the prongs of his Trident and touching the head of another. The Varadārāja temple is said to have been renovated in about 1830 by Biligirirāvu, a former Amindar of Hoskote and a member of the Hebbār Śrīvaishnava community. It is also stated that he built the Anjaneyā temple near the tank sluice.

19. A portion of the fort appears to represent the site of an ancient city. It abounds in ashes and old pottery, the latter probably not so old as that at Anekal (para 12). Most of the land here now belongs to Sinappa, Shanbhag of Hoskote, who has allowed the earth which is full of ashes at a depth of about 2 or 3 feet to be removed for being used as manure. The fort was full of houses once, though deserted at present, but the pottery in question is certainly older than the time of Tammige Goundu who built the fort in about 1500. We are therefore led to the inference that the site is that of an older city. Sinappa says that excavations conducted by him for levelling the land disclosed some stone foundations and earthen pipes plastered over with chumani which had apparently been used for conveying water, as also mud pillars enclosed with sand. There are two Lingayat _mathas_ known as Chillumath and Virattaya's matha, the latter about a mile from the town. Both are stone structures more or less in a ruined condition. The former is so called because it has close to it a perennial spring (chillum) in the form of a well which supplies good drinking water to the eastern portion of the town. It has also another empty well faced with rough slabs. The other matha is a large building with several sculptured pillars, one of the sculptures being a figure of Tammige Goundu (see para 16), who is said to have built the structure. In front of the entrance is lying half buried a well dressed stone slab, about 6 feet by 4 feet, with bevelled edges decorated with scroll work, which is very probably a cot with the legs buried in the ground. But people say that it was used to heap cooked rice on for distribution among the poor who visited the matha. Behind the building is a fine well faced with dressed stone slabs on all the sides with a shallow stone trough near it. In Nandarana Sing's grove near the town are a few _māṭikālas_ which differ in some respects from similar memorials in other parts of the State. One of them (Plate V, 1) shows the husband armed with daggers in both the hands, the right hand being raised, while the wife holds in the left hand a water-vessel resembling a flask instead of the usual _gundī_ or spotted vessel, the right hand being placed on the belly. Another in the Municipal garden (Plate V, 2) shows a warrior and his two wives, both of whom appear to have become _satis_. The warrior is represented as wearing a beard and a top-knot (gondā). He holds a dagger in the right hand, the other being placed on the belly. The wife to the right holds a flower in the right hand and a flask in the left, while the one to the left bears a mirror in the left hand and what looks like a thunderbolt in the right, flames being shown as issuing from her head. There are also two smaller figures with folded hands on either side of this wife, which apparently represent her children. A third near Begdigha halli, though at some distance from the town, may also be noticed here. Here, too, we have a warrior and his two wives. He holds a dagger in his right hand with the point turned to the ground. The wife to the left bears a flask in the left hand and a mirror in the right, while the other wife holds a mirror in the left hand and a time in the right.

20. In the Municipal garden which has a small neat structure in the middle is collected together a number of sculptures brought from ruined temples. They consist of a number of Nandis and figures of Vishnu, Virabhadra Gānapati and _Saptamātrikā_ or the seven mothers. The _māṭikāla_ here has already been noticed in the previous para.
There is also lying here the lower part of a huge millstone, about 5 feet in diameter and 1½ feet thick, resembling those on the hill at Chitradurg (see Report for 1909, para 15). To the north of the town is a fine idga, now mostly gone to ruin. An inscription was found close to it. In a garden known as Khājī’s grove to the east of the town is an ornamental plaster structure raised on a stone plinth, which is popularly called Khājī’s dargā (Plate VI, 1). The name of the Khājī is given as Sāballi Sāb and he is said to have died more than 200 years ago. Another ornamental structure, though in a ruined condition, is Latif Shah’s dargā, popularly known as Khāssm Sāb’s maktān, situated near the old mosque in the east. The fine gumbaz (Plate VI, 2) situated to the north of the Varadarāja temple is said to represent the tomb of another Khājī, a predecessor of the above-mentioned Sāballi Sāb, who lived like a hermit in a stone maktāpā in the midst of a garden. The maktāpā is still to be seen near the gumbaz. A new Tamil inscription was found near the Péte Anjaneyā temple. The Travellers’ Bungalow at Hoskote appears to be one of the oldest of modern buildings, having been erected in 1857. The palm leaf manuscripts in the possession of Vithalasavara Subbaraya were examined. They were more than a hundred in number; but with the exception of a few all the works contained in them were found to be printed. The works mostly bear on astrology, medicine, pravīya and sthala-purāṇa. There are also commentaries on several poems, dramas and works on rhetoric.

21. The Sömēsvara temple at Hasigāla is an old building, probably of the Chōla period. It has two cells, one containing the linga facing east and the other a figure of Virabhadra facing north. The lintel of the sūkhanāsi doorway of the Sömēsvara cell has Tāndavēsvara, and the jambs dancing male and female figures, some of which are shown in rather queer postures. At the sides are perforated screens of considerable breadth with holes of the shape of the leaves of the sacred fig tree. The outer walls of the garrhaṅgaṅha of the same cell have a row of sculptures all round: the south wall shows the dance of Siva with attendant musicians; the west wall illustrates the story of the Narasimha incarnation of Vishnu; there are besides two curious sculptures here—a peacock with the head of a cobra and facing it a cobra with the head of a peacock; and the north wall depicts a few līlas or sports of Siva, such as the killing of Gaśafs, etc. The god in the Venkatesarama temple at Lakkondanahalli is said to have been set up by Parāśurāma. The inscription EC, IX, 13 at the temple was completely copied. Tiruvengada-bhatta, the archaka of the temple, produced some palm leaf manuscripts bearing on the Purāṇa-sastra. The Rāma temple at Hindigānnū, recently renovated, is a trikāṭāchāla, i.e., has three cells. The main cell facing north has a bhināvama with Kēśava flanked by consorts sculptured on the front face; the east cell has Hanumān, the original god of the temple; and the west cell Rāma, Lakshmana and Sītā set up about 50 years ago. The temple has a vahala known as Chitragōpura-vahana (Report for 1914, para 29); and Plate VI, 3) adorned with painted wooden images. In a grove to the north of the village is a māstikāl carved with the figures of a warrior and his two wives. The warrior is represented as bearing a quiver on the back and shooting arrows. One of the wives has a flask in her left hand, the other hand being placed across the body; while the other holds a lotus with stalk in the right hand, the other hand hanging by the side. It is not known if the difference in the attributes has any significance. May it be that the wife holding the flask became a savi and the other did not? A new inscription was copied at the village. A small ruined temple at Bamanālli has besides Saptamātrikā and Gaṅgāpatī a seated figure of Dakṣināmūrti with four hands, the upper two holding a drum and a trident, and the lower a vīṇā or lute. There is also a curious two-armed seated figure holding what looks like a noose and a whip, with two horses on the pedestal, one with a saddle and the other without it. May this represent Rēvantā? An old Nolamba record was copied near the village.

Nandagudi. The modern name Nandagudi appears to be responsible for the story of the Nandas
given in Mysore II, page 73, in connection with the village. In the name Nannjugu there may be a reference to the supposed poison-well (nannju, poison and kafi or qui, a pit) in the Dharmesvara temple at Konarhalli (see next para). Two new records were discovered here. A few Kannada manuscripts in the possession of Chikkamalapra of this village were examined and found to contain only some Yakshagana or rustic dramas. To the east of the village is a small hill named Ragularasi (a heap of ragi) and to the west another known as Addabetta. Tradition has it that the former once represented the heap of ragi and the latter the stack of straw belonging to a raiyat and that when his wife looked on the heap and sighed with sadness at the prospect of her having to grind such a large quantity both were metamorphosed into their present form. It is stated that Addabetta had on it at one time the palace of an ancient king. Ragularasi is made up of laterite of a mixture of red and white. A temple excavated in it has now gone to ruin.

22. The Dharmesvara temple at Konarhalli is a small but neat old Dravidian structure, perhaps of the Chola period. In the prakara is an inscription of the Chola king Rajamahendravarman II, of about 1063 (Hoskote 36). According to tradition and Hoskote 34 of 1410 the linga was set up by the Pandava prince Dharmaraja. The temple faces south, though the linga faces east. There is a perforated window in the wall opposite the linga. There are three caves in a line; the middle cell with a sukhamasi has the linga, the left cell Parnata and the right Gnepati. To the right of the sukhamasi entrance stands Durga, about 23 feet high, the upper hands bearing a discus and a conch and the lower right a sword, while the lower left rests on the waist; and to the left Bhairava, about 33 feet high, the upper hands holding a skull and a drum, while the lower are like those of Durga. The navaranga is supported by four well carved pillars consisting on one side of a pillar standing on a lion and on the other of a lion standing on a yalis. The south-east and south-west pillars have some interesting sculptures relating to the Pandava princes. The east face of the south-east pillar shows on the bottom panel Dharmaraja talking to a Yaksha seated on the top of a tree; on the middle Bhima and Arjuna; and on the top Nakula and Sahadeva; while the south face of the same pillar shows on the bottom panel Dharmaraja standing in front of a linga canopied by the hood of a cobra, representing perhaps the consecration by him of the linga; on the middle a well, said to be the poison well made by Durvyodhana for destroying the Pandavas, with three figures, Arjuna Nakula and Sahadeva, lying across above it, perhaps representing them as being in a swoon or as dead on tasting the water of the poison well, and a figure, Dharmaraja, standing close by; and on the top Bhima lying on a bed either unconscious or dead. The reference is evidently to the story of the pond and the questions of the Yaksha related in the Bharata, which tradition has localised here with the addition of a poison well and the setting up of a linga over it (nannju-guli, see previous para). The south face of the south-west pillar shows on the bottom panel two rishis with a fire between them; on the middle a seated figure, apparently Dharmaraja, with a risha standing in front; and on the top a deer with aranyi (or wood used for kindling a fire) in the month; and the west face of the same pillar shows on the bottom panel two men armed with bows on the middle one of the men shooting into the sky; and on the top a man shooting what looks like a crocodile. The reference here is apparently to the Bharata story of the stealing of the aranyi. This episode has also been localised here by tradition. The north-east pillar illustrates on the east face the story of Markandeya and on the north face the story of the hunter Kanjappa. The top panel of the north face has also an elephant worshipping a linga. The sculptures on the north-west pillar have no special interest: they consist of a dancing female figure and so forth. The navaranga has a large flat ceiling, about 7 feet square, with a lotus in the centre and figures of the ashadhi-dekapadakas or regents of the directions around. One of the sculptures on a pillar of the porch deserves notice: a man on a tree is bending over a linga below, while a hop below is trying to climb the tree. It is not clear if this is intended to illustrate any Puranic story. A new Tamil epigraph was discovered in a field to the east of the temple.

23. Hosahalli has a ruined Chandesvari temple containing figures of Saptamatrikah and Ganapati. There are also two madathis in the village. One of them shows a couple, the husband holding a sword and a dagger in his uplifted hands, and the wife bearing a flask in
1. MASTIKAL IN NANDAHAMA SING'S GROVE

2. MASTIKAL IN MUNICIPAL GARDEN

Hysore Archaeological Survey
the right hand and what looks like a mirror in the left. The other shows on the lower panel two warriors armed with daggers fighting with each other, and on the upper a couple with folded hands in front of a figure of Vishnu. Two new inscriptions were copied here. **Vāgāṣṭa** appears to have been a place of considerable importance at one time. It is named **Ovāṭṭam** and **Varadāra-čatu-rvēdi-mangalema** in the Tamil, and **Ogāṣṭa** and **Bhāgtrāthipura** in the Kannada, inscriptions of the place. In later literature it is known as **Yogavaṭapuri** or **Yogapuri**. The Varadāra temple here is an old Dravidian structure. The inscriptions take it back to the 13th century, but it is much earlier. A painted wooden vehicle, Hanumata-vāhana, of the temple has two **chāpādās** or mace-bearers standing at the sides. In the **mukhandās** of the Chandramaullisvara temple is kept a four-armed figure, about 34 feet high, of Pārvati, bearing in the upper hands a noose and an elephant-goad, the lower hands being in the **ākhaya** (or fear-removing) and **varada** (or boon-conferring) attitudes. Here is also kept the processional image, about 11 feet high, of the Chauḍāvēsi temple, a standing figure with the usual attributes a trident, a drum, a sword and a cup. The Anjanēya temple, recently renovated, has a good figure, about 7 feet high, of the god. The Chauḍāvēsi temple, situated to the north-east of the village, has Saptamārakū, Gaṅaspati and a few other curious figures. Among the latter are a Vēdā in the form of a skeleton; a seated four-armed male figure, holding in the upper hands some small indistinct things, the lower right hand being in the **chaṇḍ-mudrā** or teaching pose and the lower left resting on the thigh; and another seated male figure bearing a lotus in the right hand, the left hand being placed on the thigh. The semi-circular top piece of the **tīrūṭam-ganbō** or gate in front of the temple bears an inscription, dated 1028, of Rājendra-Chola and some sculptures on both sides which are of some interest as illustrating the art of that period. The front face has Gaṅ lakshmi in the middle flanked on the right by a bull and a lion and on the left by a bird with the head of an elephant and a lion. On the back is the inscription referred to above with the celestial cow or Rāma-lōkāmu with a human head to the right and a seated lion to the left. Nine new records were discovered at the village. Also one each at Kamarasamandali, Karibhranagahalli, Bommammadu, Paramanathalli, Chikkadavallalli, Siddanathalli and Nimkayapura.

24. At Kāhī-Hosahalli a fine old inscription of about the 7th century, referring itself to the rule of a chief named Binayādīśa, was discovered. The characters are beautifully engraved. The village has a Lingayat matha containing the **gauḍīge** or tomb of a Virāsaiva teacher of the name of Nijaguru-Sujānamārttī, who was the guru or spiritual preceptor of the Suguṭur chief Tamme-Gauda. A copper plate inscription in the possession of the **archaka** of the **gaudīge** was copied. It records the grant of a village to the above-mentioned guru in 1494 by Tamme-Gauda. Two new records were copied at Kāgīnāthalli. One of the inscribed stones has at the top a big bear attacked by three dogs, in front, behind and on the back (see para 13). The inscription evidently refers to a bear-hunt, but unfortunately only a few letters are legible. The village has a **makān** containing the tombs of the three **maḷis** Ināyat Shāh, Sādat Shāh and Rāhimān Shāh. Sayyid Ismail Shāh, the fakir in charge of the makān, produced a number of Persian and Mahrāṭhi sanads issued in favor of the makān by the Mughal viceroys of Sīra and the Mahrāṭyas. Some of the Persian sanads were issued by Darğā Kāhī Khan during the reigns of Shāh Alām I and Farruṣhk-siyār, and some by Dilāvar Khan during the reigns of Muhammad Shāh and Ahmad Shāh. Two more bear the names of Ġhaţī Khan Bahādur and Tāhar Khan during the reign of Muhammad Shāh. The patel of the village, Abdul Tatī Khan, a lineage descendant of the Jāgṛdār Āsāf Sayyid Khan who was the grantee of 30 villages, has likewise a good number of Persian and Mahrāṭhi sanads with him. Some of the Persian ones were issued by Sādat Khan, Mohabat Khan and Dīyanāt Khan during the reigns of Farruṣhk-siyār and Muhammad Shāh, and by Dilāvar Khan during the reign of Ahmad Shāh. The Jāgṛdār appears to have been an officer under Farruṣhk-siyār in about A. H. 1126 (1718). One of the Mahrāṭhi sanads bears the seal of the Peshwa Balājī Bāji Rao. The Māri temple at Deviṣetṭihalli has painted wooden figures of Māri and Mamāśvara, both seated on horses with female and male servants respectively standing at the sides. Māri has also a yoke leading the horse. A new
inscription was discovered at the village. The Tamil epigraph Hoskote 140, consisting of 65 lines of which only 21 are printed, was completely copied.

25. Behind the Basava temple at Kōdhalli is lying a big slab having at the top a boar attacked by three dogs as on the stone at Kaṭāgāṇakōli (see previous para), a young boar being shown below as lying dead. The slab is not inscribed, though neatly dressed.

Four new epigraphs were found at Bisānharalli, of which one is an old viragol of the Ganga period and another a Tamil record of the Čoḷa period. Some Kannada manuscripts in the possession of the Patels of the village were found on examination to contain a few Yakkṣagānas or rustic dramas.

Near the Chenāraṃaya temple at Dāsānharalli stands a fine four-pillared open mantapa surmounted by a sculptured pavilion resembling a small gopura with entrances in the four directions. All the entrances are flanked by devārapalakas, the sculptures above them being Vishnu flanked by consorts on the east, Venugopala on the south, Venugopala flanked by consorts on the west, and a standing male figure with folded hands on the north representing perhaps the donor of the mantapa. The mantapa is locally known as Utṭalakamba, and at the annual festival of the village goddess a coconut is let down through a cavity at the bottom of the pavilion and there is a contest among the villagers for breaking it. At Čhikka Tagali is a mistikal sculpture with a warrior and his two wives, both standing to his left. The warrior bears a sword in the right hand and a dagger in the left. Both his wives hold a flask in the right hand and a lotus in the left. In the jungle near Chenāraṃaya pura, which belongs to the Māḷur Taluk, stands a huge slab, 7 feet by 5 feet, which shows a man attacking a tiger. The sculptures are beautifully and realistically executed. The man must have died in the conflict as he is represented at the top as worshipping a linga. Tradition says that at one time a pādīrī fought with a tiger and killed it. At a distance of a few yards from this is lying another huge slab containing the Tamil inscription EC, X, Māḷur 83, which was completely copied. Three new epigraphs, of which two are in Tamil, were discovered at Vadighelalli; three, of which one is in Tamil, at Jinnāgara; and two each at Bhaktaralli and Gopakānharalli. One of the records at Bhaktaralli is an inscription of the reign of the Ganga king Sivamān.

26. Čubhi is, according to tradition, Amaranādu-kāśētra, the holy place where Amaranādu Mallikārjuna, a Vīrasāiva teacher who was a contemporary of Basava, is supposed to have lived for some time and died. It is stated that two gūbbadhēchis or sparrow-chats, which used to listen to him when expounding the Purāṇas, fell dead on the day that the exposition was concluded. Thenceforward the place acquired the name Čubbi, which has been Sanskritised into Čhatākapuri. The oldest temple in the town is the Gaddē Mallēsvara, so called because it was once situated in a guḍa or wet field outside the village. Owing, however, to the subsequent extension of the village, the temple now stands within the village itself. It has three cells in the navarāṇa enshrining Dakṣīṇāmūrti, Pārvati and Vīraisadra. There are also two niches containing Ganapati and Subrahmanya. Leaning against the south wall near the Dakṣīṇāmūrti cell are some curious figures, namely, a rude male figure armed with a bow and an arrow said to represent a Saiva devotee named Ohila, vulgarly called Vaišāppa, who used to offer every day his own weight of gopala or bidellium to Siva; a well carved seated female figure, about 1 foot high, with some indistinct things in the two hands; and two male figures, about 1 foot high, standing side by side with what looks like a vessel between the hands placed one over the other, two sticks or spears standing between them. A cell in the north of the navarāṇa has a linga called Rāmallēsvara, said to have been set up by Hāmā on his return from Lāṅka. To the left of the entrance to this cell is a small Basava or bull seated on the top of a short pillar, known as Gūbbadhēchikhikka-Sāvaya, which is said to have been set up to mark the spot where, as stated above, the two gūbbadhēchis fell dead at the conclusion of Amaranādu Mallikārjuna's exposition of the Purāṇas. Čubbi was a place of great literary activity in the 15th and 16th centuries. Several Kannada works bearing on the Vīraśāiva cults were written during this period.

Mallana, the author of the Ganabhāshyaratnamūla and other works, who flourished at the close of the 15th
1. NORTH-EAST VIEW OF KHAM DARGA

2. SOUTH VIEW OF GUMBAZ
century, was a native of Gubbi and a lineal descendant of Amarágundā Mallikārjuna. His grandson Gubbi Mallanāraya wrote the poems Bhāvachintārata and Vīravāyākṣita-purāṇa in 1513 and 1530 respectively. Prabhuga, a disciple of Mallana, wrote in about 1530 the Chūdanāsthāma and the Vabhogārājāsthāma; and Chērama, another disciple of his, composed the Chēramākā-chaitya in 1526. Mallana's son Śantā wrote the Siddhāśvara-purāṇa in 1561. Enquiries were made as to the existence of any tradition with regard to the locality where Mallana and his descendants lived, but no information was forthcoming.

27. The Vaiḻappā (for Óhilappa, see previous para) temple has a standing figure, about 2 feet high, of the Saiva devotee Óhila, holding a censer in the right hand and a bell in the left. Tradition has it that the tongue of his bell having fallen here, the devotee took up his residence at Gubbi. The Gubbiyappa temple is a large structure containing the gaddige or tomb of Gubbiyappa or Chennasbasavayya, a Vīraśaiva teacher who lived during the rule of Muniṇḍī Hōnmappa Gauḍa, the Pāla of Hosahallī. The gaddige has a linga and above it a seated metallic figure, above 14 feet high, holding a linga in the left hand, the right hand being raised over it in the mode of offering worship. This represents Chennasbasavayya and is the processional image of the temple. The ceilings of the mukhamantapa or front hall have paintings representing Śiva's 35 ikṣus or sports. To the left of the temple is a large kalyani or pond built, according to the inscription on the pediment of its doorway, by one Adavi-svamī in 1506. The pond has niches on the surrounding wall intended for enshrining the 63 devotees of Śiva, but owing to the death of Adavi-svami the work has been left unfinished. An annual festival on a large scale takes place in honor of Gubbiyappa. The Janandama temple has a four-armed figure, about 4 feet high, of the god standing in the upper hands a discus and a conch and in the lower left a mace, the lower right which is in the abhaya attitude holding a tiny lotus. In a cell to the right in the nava-ranga is kept a standing metallic figure, said to be Kanyakaśramāṇevari, holding a lotus in one of the hands like a nālchheyyar or consort of Viśnu. The Bēṭēry temple enshrines a figure, about 24 feet high, of Viṣṇu, holding in the upper hands a discus and a conch, in the lower right an arrow and in the lower left a bow. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word bēte (hunting) in his name. An old inscription of the Ganga period was discovered at the first sluice of the Gubbi tank. A sandi issued by Parṇaiyā in 1801 to the Khājū of Gubbi was copied.

28. Nīṭṭār appears to have been a place of great importance at one time. In EC, XII, Gubbi 11, 1296, it is called the southern Aryavaḷe (Aihole), the naval of the Gangaśrī Niney-six Thousand and the crest-jewel of the Heruṇāḍu.

Places in Gubbi Tahuk. Nīṭṭār.

The Saṅtiśvara-basti at the village (Plate D) is a Hoyāja structure of about the middle of the 12th century, consisting of a garbhagrīha, a sukhanis, a nava-ranga and a mukha-mantapa. The nava-ranga, supported by black stone pillars, has nine beautifully carved ceilings, about 24 feet deep, with projecting circular panels sculptured with the figures of the ashta-dikpalakas. The beams, too, are sculptured with ornamental work. The elegantly carved nava-ranga doorway has five fascias in each architrave and bears an inscription on the lintel giving the name of the artist who prepared the doorway. The garbhagrīha which contains the original figure being in a dilapidated condition, a new figure has recently been set up in the sukhanis. A cell to the left in the mukha-mantapa has a figure of Padmāvatī. The outer walls, which are here and there supported by props, are decorated with single or double pilasters surmounted by well carved turrets. There are also intervening Jina figures, either seated or standing, but most of them are mutilated or chiselled out, a few being unfinished. On the north and south outer walls of the nava-ranga are two fine but empty niches with female figures at the sides. There are several mukhās or epigraphs around the basti with the figures of the dead carved at the top. The basti deserves conservation. Two new inscriptions were copied here. A few palm leaf manuscripts in the possession of the archaka of the basti were examined and found to contain a few unpublished Jain works in Sanskrit and Kannāḍa. The temple of Mariyamma, the village goddess, has an anūri for the object of worship, and a box-like pavilion with painted wooden figures serves the purpose of a processional image. On this box is kept a painted wooden head, known as Soma.
which a particular individual puts on and dances during the annual festival. The
Hgaru
Narasimha temple at Herurun has a pillar marked with
nāma for the object of worship. In the tank of the
village is lying a panel, broken into two pieces, carved with the figures of the
Saptamātrikāh, which the villagers call Dēvakanye-kāllu or the stone of the celest-
tial virgins.

29. Kadaba is one of the pancha-grāmas or five settlements of the Hebbār
Srvaśaṅghavas, the others being Nuggihaḷi, Māyāsandra,
Nūvavinkere and Bīndiganaḷi. The Tamil inscrip-
tions of the place name it Dašarathārāma-charuvādi-mangalam. According to the
Śṭhala-purāṇa the place was once the hermitage of the sage Kadamba who received
and honored Rāma on his way back from Lankā and set up his image for worship.
It derived its name from that of the sage. The Rāma temple here is a large
Dravidian structure with a gopūra and a fine Gaurdā-pillar in front. The pillar is
23 feet square at the bottom and about 25 feet high and has an iron frame at the
top for placing lamps. It has on the west face Garuda, on the south a lotus, on
the east a discus and a conch with nāma and on the north a swan. Though
called the Rāma temple, there is no figure of Rāma in it at present. The figure is
said to have been removed or destroyed by the Muhammadans and the cell remained
vacant for a long time. Subsequently a stroke of lightning destroyed the vimāna or
tower over the cell which has now disappeared altogether. It appears that a new
image of Rāma was prepared some time back, but it was not consecrated owing to
some supposed defect in it. It was, however, removed to Bangalore some years
ago and set up in the Rāmēśvara temple in Chamarajapet. The temple at Kadaba
has three cells standing in a line, the middle cell enshrining Jānārdana, the south
cell Vāṅgūpāla and the north Yōga-Narasimha. According to tradition Jānārdana
was discovered in an anthill by a gauda or head of a village who used to offer
worship every day, and without his knowledge the sage Kadamba also worshipped
the same deity. One day both met together at the anthill and came to an agreement
that the gauda should worship the god during the day and the sage during the
night. Soon after a temple was erected by the gauda for the god. The temple is
in a neglected condition. The Tamil inscriptions Gubbi 19-21, which are all frag-
mentary, are on slabs built into the walls, in some cases upside down, in various
places. The Kailāśaḷa temple seems to be an older structure. It has also in
front a lamp-pillar, 3 feet square at the bottom and 30 feet high, with a framework
at the top for placing lamps. It shows on the east face a linga canopied by the
hoods of a serpent, on the south a lotus, on the west a swan and on the north Nandi
with a couple with folded hands below it. The temple faces south though the linga
takes east. Built into the north outer wall is a slab carved with a good elephant
with a rider armed with a goad. The bund of the tank at the village has also a
huge slab carved with an elephant. It is not clear what these slabs were meant to
represent. At the east outlet of the tank is a temple dedicated to Hanumān, to the
east of which is a fine uyyredda-kamba in the form of a gate, intended for swinging
the god. It is about 15 feet high and beautifully carved on all sides with scroll
work. At Rāmpura near Kadaba is an inscription, EC, XII, Gubbi 27, dated 1696, which is of great interest
from a sanitary point of view. It states that it was
decided at a meeting of the villagers that no corpse should be buried within an
arrow-shot of a well that had been newly built, and that in case any burial took
place the buriers and the buried should be outcasts in this world and the next. We
have some evidence here of the ideas of sanitation which the villagers had about
two centuries and a quarter ago. A new inscription was discovered at Aremkrān-
halli and two at Prabhavanahalli.

30. Kunigal is a place of considerable antiquity. In old Kannāda and Tamil
epigraphs it is named Kunugili. In an old Kannade
record, of about 785, at Kuppepallya, Māgadi Tālnk,
(see Report for 1915, para 64), the Ganga king Śivamāra is mentioned as the
governor of Kunugili-nāḍu, i.e., the district of which Kunugil, the modern
Kunigal, was the chief town. The same district was according to the Kadaba
plates, EC, XII, Gubbi 61, governed by Vimalālīṭya, a chief under the Rāṣṭra-
kūṭas, in 812. In the Chōṇa period Kunigal was surnamed Rājendrā-Sālāpuraṅa.
The Narasimha temple here is a large Dravidian structure, though in a dilapidated

Rāmpura.
Sanitation in the 17th century,
Kunigal temples.

Kunigal, as one of five settlements of the Hēbbār
Srvaśaṅghavas, the others being Nuggihaḷi, Māyāsandra,
Nūvavinkere and Bīndiganaḷi. The Tamil inscrip-
tions of the place name it Dašarathārāma-charuvādi-mangalam. According to the
Śṭhala-purāṇa the place was once the hermitage of the sage Kadamba who received
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Dravidian structure with a gopūra and a fine Gaurdā-pillar in front. The pillar is
23 feet square at the bottom and about 25 feet high and has an iron frame at the
top for placing lamps. It has on the west face Garuda, on the south a lotus, on
the east a discus and a conch with nāma and on the north a swan. Though
called the Rāma temple, there is no figure of Rāma in it at present. The figure is
said to have been removed or destroyed by the Muhammadans and the cell remained
vacant for a long time. Subsequently a stroke of lightning destroyed the vimāna or
tower over the cell which has now disappeared altogether. It appears that a new
image of Rāma was prepared some time back, but it was not consecrated owing to
some supposed defect in it. It was, however, removed to Bangalore some years
ago and set up in the Rāmēśvara temple in Chamarajapet. The temple at Kadaba
has three cells standing in a line, the middle cell enshrining Jānārdana, the south
cell Vāṅgūpāla and the north Yōga-Narasimha. According to tradition Jānārdana
was discovered in an anthill by a gauda or head of a village who used to offer
worship every day, and without his knowledge the sage Kadamba also worshipped
the same deity. One day both met together at the anthill and came to an agreement
that the gauda should worship the god during the day and the sage during the
night. Soon after a temple was erected by the gauda for the god. The temple is
in a neglected condition. The Tamil inscriptions Gubbi 19-21, which are all frag-
mentary, are on slabs built into the walls, in some cases upside down, in various
places. The Kailāśaḷa temple seems to be an older structure. It has also in
front a lamp-pillar, 3 feet square at the bottom and 30 feet high, with a framework
at the top for placing lamps. It shows on the east face a linga canopied by the
hoods of a serpent, on the south a lotus, on the west a swan and on the north Nandi
with a couple with folded hands below it. The temple faces south though the linga
takes east. Built into the north outer wall is a slab carved with a good elephant
with a rider armed with a goad. The bund of the tank at the village has also a
huge slab carved with an elephant. It is not clear what these slabs were meant to
represent. At the east outlet of the tank is a temple dedicated to Hanumān, to the
east of which is a fine uyyredda-kamba in the form of a gate, intended for swinging
the god. It is about 15 feet high and beautifully carved on all sides with scroll
work. At Rāmpura near Kadaba is an inscription, EC, XII, Gubbi 27, dated 1696, which is of great interest
from a sanitary point of view. It states that it was
decided at a meeting of the villagers that no corpse should be buried within an
arrow-shot of a well that had been newly built, and that in case any burial took
place the buriers and the buried should be outcasts in this world and the next. We
have some evidence here of the ideas of sanitation which the villagers had about
two centuries and a quarter ago. A new inscription was discovered at Aremkrān-
halli and two at Prabhavanahalli.

30. Kunigal is a place of considerable antiquity. In old Kannāda and Tamil
epigraphs it is named Kunugili. In an old Kannade
record, of about 785, at Kuppepallya, Māgadi Tālnk,
(see Report for 1915, para 64), the Ganga king Śivamāra is mentioned as the
governor of Kunugili-nāḍu, i.e., the district of which Kunugil, the modern
Kunigal, was the chief town. The same district was according to the Kadaba
plates, EC, XII, Gubbi 61, governed by Vimalālīṭya, a chief under the Rāṣṭra-
kūṭas, in 812. In the Chōṇa period Kunigal was surnamed Rājendrā-Sālāpuraṅa.
The Narasimha temple here is a large Dravidian structure, though in a dilapidated
condition. Though so named, it has no image of Narasimha at present, but has a figure of Késava said to have been brought from Huliyurdurga. In the saktanasi are kept three sets of processional images, Narasimha, Venkatarama and Varadāra. In the prakāra or enclosure is the shrine of the goddess of the temple. In front of the temple stands a four-armed figure of Garuḍa holding a discus and a conch in the upper hands, the lower ones being folded as usual. Such a figure of Garuḍa is rather rare. The front portion of the temple has three cells on either side; of those on the north the middle one has Rāma and the others Vishvakāśēna and Nāmakāyā; while of those on the south two have Venkatarama and the goddess, the third being vacant. Four new records were copied here.

The Someswara temple is likewise a large Dravidian building with a mahādeśa in the south. The linga, which is udhava-murtī, i.e., a natural stone, not set up by any one, faces east and is said to the bent a little towards the north and looking towards the south in the direction of Mahishasūramardini in the front hall. The latter is a good standing figure, about 3½ feet high, with four hands, the upper holding a discus and a conch, the lower right a sword and the lower left a bow. It stands on the head of a buffalo and has below a lion to the right and a python to the left. The image faces east with its head bent a little to the south looking towards the north in the direction of the linga. According to the tradition, the goddess was set up by Sankarkēhāra. Among the figures in the navarānga may be mentioned Strīya and a standing metallic figure of Gānapati. The former, about 4 feet high, is flanked by his consorts Šāmilā and Chihāyā who do not however shoot but merely hold an arrow in the right hand and a bow in the left. The pedestal is carved with Aruna and seven horses and the prabhā or glory is sculptured with the figures of the eight remaining planets. In the north-east of the enclosure is the shrine of Pārvati, a good figure about 4 feet high, and to its right a small cell containing a well carved seated figure, about 4 feet high, of Sarasvati, also said to have been set up by Sankarkēhāra. This goddess bears in the upper hands a noose and an elephant-god, the lower right being in the abhaya pose with a rosary and the lower left in the varada pose with a book. In the māṇḍapa supported by sculptured pillars, situated to the south-east of the temple stands leaning against the east wall a figure, about 4½ feet high, of Garuḍa on whose pedestal are carved a fish, an elephant, a scorpion, a tortoise and a crocodile. The meaning of this symbolism is not clear. The sculptures may perhaps be compared with those usually found on the moonstones of Ceylon.

31. The Padmēsvara temple is a neat structure in the Hoysalā style, consisting of a garbhagriha, a saktanasi and a navaranga. The ceilings of the navaranga, about 15 feet deep, are carved with lotuses. Of the two cells at the sides of the saktanasi doorway, the right cell has a figure of Gānapati, the other being empty. The outer walls are decorated with pilasters. The Venkatarama temple has three cells standing in a line. The middle cell has a good figure, about 3½ feet high, of Śrīnivāsa; the left cell the goddess of the temple, and the right Gānapati. In the saktanasi of the middle cell are kept the processional image and a few figures of Álvārs. There is also kept here the processional image of the temple on the Rangasvami hill, the peculiarity about this image being that it also reclines on a serpent-like stone figure of Ranganātha. The Uritirimaladēva temple enshrines the processional image of a ruined temple at Māgānpālya, of the same taluk. A new epigraph was found to the right of the temple. The Śivarāmēsvara temple is a modern structure, the linga in it having been set up about a hundred years ago. But the goddess of the temple, Mahishāsūramardini, is an old figure brought from the ruined Kottēsvara temple at Kottagere (see next para) of the same taluk. Trampling on the buffalo with one leg, she holds his tail with the lower right hand and stabs him with the trident in the lower left. Another inscription was discovered on the sluice of the Kunigal taluk. It gives us a few interesting information that the sluice was built in 1394 by Trigappa, the jaina general of the Vijayānagar king of Hariharā II and the author of the Sanskrit lexicron Nātarāthavaradakāra. While at Kunigal, I examined a number of palm leaf manuscripts in the possession of Pandit Isvara Sastri and of Basavalingappa, the manager of a Lingayat muttha known as Hiriyā-matthā, affiliated to the muttha at Bāḷehalli. The manuscripts with Isvara Sastri were found to contain Sanskrit works bearing on the Advaita-Vedānta, logic, ritual, etc., and those with Basavalingappa Kannada works bearing on the Vraṣāvīya creed. Several of the

Manuscripts.

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works examined are not printed. According to the Sthala-puraka, once upon a time the emperor Nriga, his horse and dog, all the three, were cured of leprosy on bathing in a pond situated in the Kuniyal tank.

82. Kottagere appears to have been a place of considerable importance at one time, judging from the inscriptions and ruins of the village. It was also known as Sridharpura during the time of the Hoysala king Vishnuvardhana (EC, XII, Kuniyal 1). The Kottisesvara temple, now mostly buried, is an old Dravidian building with two entrances on the east and south. It was from this temple that the image of Mahishasuramardini was removed, as stated in the previous para, to the Sivarâmiesvara temple at Kuniyal. A Tamil inscription at the village (Kuniyal 2), dated in the 31st year of the reign of the Chola king Rajadhiraja (1048), registers a grant for a god named Râjendra-Sôla-Iśvaram-Nâdiya Râjâdhiraâ-vidarnâ, who was in all probability identical with the god of this old temple. Tradition has it that the temple was founded by one Kottappa who by the favour of some Bârrâgis styled Lipi-gôsâvis had acquired immense treasure, after killing a seven-headed serpent. He is said to have built the tank at the village and to have met with a sad end at the hands of the labourers who, enraged at his merciless behaviour towards them, buried him alive. A ruined basti at the village has some mutilated Jina figures lying around, on the pedestal of one of which was found an inscription of the 13th century. On the site of another ruined temple were found figures of Sûrya and Bhairavi. The latter is seated in āsattâsana with flames around the head and the scorpion emblem on the pedestal, the attributes being a trident, a drum, a sword and a cup. Kedavatti has a Linga-vat matha known as Gavi-matha as it is situated in a cave (gavi) which is said to be connected by a subterranean channel with the Pâtâla-Ganga of Kejâganâ-gavi matha at Sirivanga (see Report for 1913, para 17). Close to the matha are a few paddiges or tombs of which the one that is most honored is the paddige of Chennavâra-swami who is believed to have gone to Kailasa with his body about one hundred years ago. A new inscription was copied at the village.

Amritâr. The Chennâkesava temple at Amritâr is a neat Dravidian building with well dressed sculptured pillars. The god, about 33 feet high, is a good figure flanked by consorts. The central ceiling in the navaavanga is carved with a lotus. The temple is in a ruinous condition. In front of the Sûmisêsvara temple near the tank is a good but rather slender lamp-pillar about 30 feet high and 13 feet square at the bottom. Behind the temple is an uyyâla-lamba about 30 feet high. The temple of Pâttaladamma, the village goddess, situated at some distance from the village, has several painted stânce figures. Two of them, seated in the middle, represent the goddesses Pâttaladamma and Lakshmi. They are about 5 feet high and are canopied by a seven-roofed serpent. Each has a female attendant at the side, and also a serpent around the waist with hoods at both the extremities which support the hands. Lakshmi, the figure to the right, holds lotuses in the upper hands, the lower being in the abhaya and varada attitudes. The other goddess has a trident, a drum, a sword and a cap for her attributes. To the right and left of the goddesses are these figures near the walls facing each other: - a Râkhsha and a Râkhshi, huge terrible nude figures, seated, holding a decapitated head in the hand; two pîdis, seated on tigers, holding a mace in the right hand; two horses supported by a man seated below the belly and led by a syce standing at the side holding the reins; and a seated woman with a child on the lap and two standing men apparently of some rank. The meaning of these figures is not clear. The walls and the beams are also painted with figures of the ten incarnations of Vishnu, scenes representing the lîlás or sports of Siva and so forth. The jâtre or annual festival takes place in the month of Vaisâkha (April-May). The pôjârâs are bestas or fishermen, honorificly styled Gange-makkalalu (children of the Ganges).

83. The fortified hill Hutri-durga derives its name from Hutri, a village situated about two miles from its foot. The village at the foot of the hill is known as Santepête and that situated on the first elevation at about a third of the ascent, as Hutri-durga. The latter has several temples, the Adinârayana, the Virâbhadra, the Anjaneya and so on. The god in the first temple is a good figure about 2 feet high. In the sâkhâmas is kept another stone figure of Vishnu, said to be the god of the ruined Krishna temple on
STONE FIGURES OF RAMA, LAKSHMANA, SITA AND HANUMAN IN NARASIMHA TEMPLE

[Image: Stone statues of Rama, Lakshmana, Sita, and Hanuman in Narasimha Temple.]
the hill. One of the pillars of the navaranga has the ten incarnations of Vishnu and another a rare figure of Matsya-Hanuma whose exploits are recorded in the Māraṃvāna-purāṇa. An inscription was discovered on the pedestal of the proces- sional image of the temple. The hill Huti-durgā has eight gateways from the foot to the summit, and several outer gates known as Eleyāru-bāṅgil, Bālekatte-bāṅgil, Māgadi-bāṅgil and so forth. On the summit, known as Sankara-kumbhi, is situated the Sankarēśvara temple, a small building with a spring called Doḍḍa-donā in front of it. The linga is said to have been set up by Sankara-hārī. To the left in the navaranga is kept a good standing figure, about 2½ feet high, of Mahishasuramardini with four hands, the upper bearing a discus and a conch, the lower left holding the mouth of the buffalo and the lower right piercing his neck with a trident. Three new epigraphs were copied at the temple. From the summit we get an extensive view of the surrounding landscape, a large number of tanks and hills meeting our gaze. The Ranganātha temple at Tirumale near Māgadi is clearly visible. Among other springs on the hill may be mentioned Koppariga-donā, Akka- tangi-vāra-donā, Akshat-donā and Ṛmme-donā. There are also here the usual powder magazines and granaries and the ruins of Pāle-gār Kempe-Gauda’s palace, treasury and other buildings. There is besides a large underground cell below a big boulder on the top. The highest peak is known as Niśkūn-gund, because the flag (niśāṇi) of the Pāle-gār used to be hoisted on it. A platform below a figure of Gaṇapati carved on a boulder is known as Kempe-Gauda’s hājāra or darbar seat. Near the ruined Krishṇa temple is lying the lower half of a millstone, about 3½ feet in diameter. Huti-durgā is locally known as Doḍḍa-beṭṭa; to its left are Oḷagadare and Tirumalādēvāra-beṭṭa, and opposite to it is Basavāna-durgā which is also fortified. Oḷagadare is so called because nautch parties used to be held on it during the Pāle-gār’s time. Five modern inscriptions were found at Bidaṇagere. They are dated 1874 and reveal some Christian influence. It is said that they were engraved by one Tō-pa-gauda who, though induced to become to Christian, did not become one. His son Tirumala-gauda is now living in the village. Beṭṭahalli has an old gate with old doors, but several houses have now sprung up beyond the limits of the original village. It derives its name from a hill near it named Narasimhadēvāra-beṭṭa on which the temple of the god, facing east, is picturesquely situated. Two new epigraphs were discovered at the village. Two more were found at Lakshimpura and one at tēḷeḷhīrīḷ (ruined) Kempakkoramalli.

The Siddhalingēśvara temple at Edēyūr, facing north, is a pretty large Dravidian building containing the gaddīgil or tomb of Tōrtada-Siddalinga, a great Vedāya teacher and author who flourished at the close of the 16th century. He was one of the savāmis of the Murugi maṭha and had a large number of disciples of whom several have written Kannada works bearing on the Vedāya creed, his own work being Sāṣṭhala-jñānaśāramita. In the veranda to the right of the mahādeva is the inscription EC, XII, Rupigal 49, which gives an account of the spiritual greatness of the teacher and records the construction of a mahāta, the temple itself, by Chennavēppa-oḍeyār of Dānavasa. To the right of the inscription stands a slab, about 6 feet high, carved at the top with a figure of Siddalinga, a seated image with a linga in the left hand, the right hand being raised in the mode of offering worship, and below with a standing couple with folded hands evidently representing Chennavēppa-oḍeyār and his wife Parvatamma mentioned in the inscription as the donors of the mahāta. The ceiling of the mahādeva is decorated with paintings of the ashta-dikpalakas or regents of the eight directions. In the east of the enclosure is an underground cell containing a figure of Rudrēśvara or Vimbhadrā which is said to have been there before the foundation of the mahāta. The ceilings of the mukha-mantapā and the pātālāṅkāra or hall on a lower level have painted on them scenes from the life of Siddalinga and the panchaviṃśati or twenty-five līlās or sports of Siva with labels in Kannada in the form of explanatory notes. On the gaddīgil is a lump of vikhāti or sacred ashes in the shape of a linga covered by a silver kolāga or mask, above which is kept the processional image, a metallic figure of Siddalinga, resembling the stone figure at the mahādevāra. The temple has a Rudrakshī-mantapā and several other vikhānas or vehicles, and judging from the gold and silver jewels and vessels seems to be a rich one. About a dozen
modern inscriptions on the temple jewels, vessels, staves, bells, etc., were copied, and Kunigal 49 was completed. The inscriptions on the bells are of some interest as they tell us that they were presents from a Muhammadan Amiladar during Tipu’s rule. One of them, however, tells us besides that the bell bearing it was presented by Minakshamma, wife of Dalavayi Basavaraja-ramus, and there is a story that the bells were thrown into a well during a Muhammadan incursion and that they were subsequently restored to the temple by the Muhammadan Amilidar with inscriptions newly engraved on them. The temple owns a good car with six stone wheels, the car festival taking place on the seventh lunar day of the bright fortnight of Chaitra (April). There is also in the village an uggale-kamba about 20 feet high. Close to the temple is a Lingayat matha, affiliated to the Bajehalli matha, in which the Bajehalli svami is said to take up his residence for a few months every year. Another Lingayat matha at some distance is known as Chitra-matha because its veranda was once adorned with paintings. In front of this is a beautiful wall built with well dressed vertical slabs all round and adorned with a well carved stone parapet. There is also a Varadaraja temple at Edeyur which is in a dilapidated condition. Kaggere is the place where Siddhalinga is said to have been absorbed in the practice of yaga or meditation, so much so that anthills grew around him. There is a temple outside the village said to have been built over the spot where he practised yaga, the place having once been a garden, which accounts for the word Togad (of the garden) prefixed to his name. In the garbhagriha is an embankment, known as yaga-palaka, on which is kept a small linga covered with a mask. The processional image, resembling that at Edeyur, is kept in a shrine at the village. An inscription on the mask was copied. In the navepana is kept a good Radakrishna-mantapa, said to have been presented by a lady of Coorg. In a niche over the roof of the veranda is a stucco figure, seated in the midst of anthills, of Siddhalinga, similar to the stone figure at Edeyur. The car festival takes place on the seventh lunar day of the bright fortnight of Phalguna (March).

35. Both the village and the hill—commanding it—are called Huliyurdyurga.

Huliyar-Durga.

The hill is a mass of rock and has the peculiar appearance of an inverted cup. The fortifications on it are said to have been built by Kempe-Ganda of Magadi. The ascent is rather difficult, there being only slight depressions in the almost perpendicular rock to do duty for steps in some places. We have also here, as in other durgas, the usual springs, ruined houses, powder magazines, granaries, palace, darbar hall and so forth. Among the springs may be named Chikkadwri-dope, Akkatangyura-dope and Enjalele-dope. At the second gateway from the foot is a shrine of Ganapati carved on a boulder. To the west of the hill is the GopalaKrisna temple with several ruined houses in its proximity. It faces east and has three cells: the middle cell has a good figure, about 4 feet high, of the god; the south cell some Aayars, the north being empty. Unlike in other temples, the chhatriyalakas stand in the porch at the sides of the navepana entrance. There are two elephants at the sides of the steps leading to the porch. To the right of the temple is a separate shrine of the goddess. The latter is a good figure, unfortunately broken into pieces by Muhammadans. In the Mallikarjuna or Jyotirmayavara temple situated in the portion known as Halepeete of the village is kept the processional image of the above-mentioned GopalaKrisna temple. There is also a stone figure of Lakshmi recently prepared to replace the mutilated one. Some palm leaf manuscripts, about 50 in number, in the possession of Sitarama Sastri, grandson of Isvara Sastri of Kunigal (para. 30), were examined. A few unpublished Sanskrit and Kannada works contained in them were noted. The hill Hémagiri, situated by the side of Huliyurdyurga, has on its summit a temple of Mallikarjuna. On its eastern slope is a shrine of Varadaraja, locally known as Hémagiriyappa, who is in the form of a round stone (adhabava-nábri), and on the southern a shrine of Bhairava. This hill is lofter than Huliyurdyurga but not fortified.

36. Two more villages of the Mysore District remain to be noticed, Hátina in Nágamangala Taluk and Muddur in Mándya Taluk. The Virabhadr temple at Hátina was once a Jaina basti dedicated to Párvanánatha. Virabhadr is now made to stand on a Jaina pedestal. The temple is a Hoysala structure consisting of a garbhá
STONE FIGURE OF VARADARAJA IN VARADARAJA TEMPLE

Madras Archaeological Survey
graha, an open sukhamāsi and a navaranga, and according to the inscription, EC, IV, Nāgarangala 70, at its entrance, was founded by a merchant named Somi-setti in 1178 during the reign of the Horyala king Ballāja II. The central ceiling of the navaranga, about 3 feet deep, has a well carved lotus bud, while the others, which are flat, are decorated with blown lotuses, those at the corners having a single blown lotus, the others six. The Narasimha temple at Mādhūr was briefly noticed in my Report for 1910, para 21. It is a Horyala building facing east with later additions in the Dravidian style. The mahādeva is surmounted by a lofty gopura or tower. The outer walls are decorated with pilasters and miniature turrets. Around the garbhagriha are three niches in the three directions. There are also two more on the outer walls of the navaranga on the north and south. The navaranga is supported by four well carved black stone pillars adorned with bead work. The central ceiling, which must have been a good one, has been recently removed and glass windows set up to let in light. The god, though elegantly carved, is a terrible seated figure, about 4 feet high, represented as tearing out the entrails of the demon Hiranyakṣipu lying on the lap. Of the eight hands of the god, four bear the attributes a discus, a conch, a noose and an elephant-gaud, two are engaged in tearing out the entrails and two in lifting them up for wearing around the neck as garlands. The prabha or glory has the ten incarnations of Viṣṇu carved on it. To the right of the god stands Prabhāśa with folded hands and to the left Garuḍa. In the sukhamāsi are kept along with the processionary images of the temple three of the Varadaraja and Rāma temples also. Of these, the images of the Narasimha and Varadaraja temples are very handsome figures. The front hall has on either side three cells facing one another: the first cell to the left is the store-room, the second and the third enshrine Rāmaṇa-achārya and Viṭṭa-achārya; the first to the right has Yaśoda with child Kṛṣṇa, as also Śrīśiva; the second Vishvakṣera and Nāma-dāya, and the third Mānava-lakṣaṇa or Jiyar. The prabha of Yaśoda has sculptured on it the aśhta-dikpalakas or regents of the eight directions. The temple has two goddesses in separate shrines in the enclosure, the one in the south shrine known as Saumya-lakṣaṇi and the other in the north known as Nāma-dāya. In the north of the enclosure is a shrine containing well carved figures of Rāma, Lakṣmana, Sītā and Hanumān (Plate VII), the last standing in a peculiar posture with the right hand raised to the nose, as if anxiously awaiting the orders of his lord Rāma. A new Horyala inscription, dated 1825, was discovered on a slab built into the ceiling of the temple kitchen. It was not possible to copy it out fully, but an impression was taken with considerable difficulty by myself as the servants were not allowed to go inside. The god in the Varadaraja temple (Plate VIII), about 10 feet high, is exquisitely carved (see Report for 1910, para 21) but has no prabha. A Tamil epigraph was copied at the village Horskageru.

37. While at Mysore during the Dasara Festivities in October 1918, I inspected the Prasanna-Venkataramanavāmi temple at Mysore and found three stone inscriptions in it. One of them, dated 1836, gives a long account of the piecy and perigrinations all over India of a Mādhva devotee named Subbaṛaya-dasa adus Gopāla-dasa who founded the temple, and who was honored and patronised by Kṛṣṇa-Rāja-Odeyar III of Mysore. His portrait statue (Plate IX, 1), about 6 fey high, represented as surrendering everything, over his body, to God, stands in front of the shrine with an inscription at the sides giving his name and explaining his attitude. He bears the musical instrument called tambūrī and holds in the left hand a water-vehicle from the spout of which falls a libation of water indicating that he is giving away everything that he can call his own. There is also an interesting painted wooden panel with figures on it (Plate IX, 2) fixed in the wall of a room over the Anjaneya shrine in the same temple. The upper portion shows Vyāsā in the middle seated on the coils, and canopied by the five hoods, of a serpent, flanked on the right by Mādhva-achārya and Garuḍa and on the left by Bhima and Hanumān, while the lower portion exhibits four standing figures of which the first represents Divān Pūrṇaiya, the second Kṛṣṇa-Rāja-Odeyar III, the third Subbaṛaya-dasa and the fourth his elder brother Śīnappa. Mr. Raghavendra-dasa, the manager of the temple, produced a copper plate inscription and a number of old papers consisting of sanads and letters addressed to Subbaṛayadasa and rājadāris or passports granted to him by various governments during his travels in different parts of India. These range in date from 1821 to 1855.

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38. When I was in Mysore during the Birthday Festivities in June 1919, I visited the Prasanna-Krishnaswami temple, founded by Krishna-Raja-Odeyar III in 1829. As stated in para 38 of my Report for 1912, there are nearly forty inscribed metallic images of gods, goddesses, saints and sages in this temple. The inscription in each case gives the name of the image and states that it was presented to the temple by the king. Plate IX, 3 represents an inscribed image of Rama. I also examined the palm leaf manuscripts in the library at the Sántiśvara-basti and in the private library of Mr. Aranmula Jinaachandraiya. The manuscripts, which were nearly two hundred in number, were found to contain Kannada and Sanskrit poems and dramas, works bearing on logic, grammar, rhetoric, medicine, astrology, ritual, philosophy, cosmology and religion, and commentaries on several Sanskrit and Prakrit works. A good number of the works is unpublished. Two new inscriptions were also copied at the Sántiśvara-basti.

39. A set of copper plates (Plate X) received from the agent of the Parāddakṣy-śvami matha at Keregoṇi-Rangāpurā, Tiptūr Taluk, may be looked upon as a record of some historical importance. It records a grant by the Ganga king Rājamalla II to a Śāiva teacher of the name of Netraśiva and may be assigned to the close of the 9th century. The plates are said to have been unearthed in the backyard of the matha about four years ago.

40. Other records examined during the year under report were an incomplete set of copper plates (Plate XI) relating to the Ganga received from the Lingāyat matha at Rājāpurā, Ankal Taluk; a set of three plates said to have been found in the records of the Taluk office at Seringapatam, received from the Mysore Deputy Commissioner, which registers a grant by the Vijayanagar king Krishna-Deva-Rāya; two sets and a copy of another received from the Śrīmātī matha of the Bhāgavata-sampradāya at Mūlīnagal, Thrithahalli Taluk, recording grants to the matha by the Vijayanagar king Śrī-Ranga-Rāya II and the Ikārī chiefs Venkaṭappa-Nayaka II and Bhadrappa Nayaka, besides a sanad issued in 1812 by the Mysore king Krishna-Rāja-Odeyar III; eight copper grants received from Lakshmīśena-bhūtānaka-vaṭṭāchārya of the Jaina matha at Singangadde, Narasimharājapura Taluk, registering gifts to the matha from Chemmaraya-odeyar and Chemmāvīrappa-odeyar of Dānavas; an inscription on the umbrella of the throne of His Highness the Maharaja of Mysore received from the Palace Controller; and a Persian sanad in the possession of Mr. M. R. Annajī Rao of the Comptroller’s Office, Bangalore, issued to one of his ancestors by the Mughal emperor Shah Alam II. This sanad was sent for favor of decipherment to Mr. G. Yazdani M. A., Nazim, Archaeological Department, Hyderabad State, who has very kindly sent me a transcript and a translation of the same. Similar help was also kindly rendered by Mr. M. R. Annajī Rao, referred to above, in connection with a few Mahrāṭhi papers received from Mysore.

41. Altogether, the number of new records copied during the year under report was 188. Of these, 94 belong to the Bangalore District, 54 to the Tumkur District, 27 to the Mysore District, 8 to the Kadur District, 4 to the Shimoga District, and 1 to the Kolar District. According to the characters in which they are written, 23 are in Tamil, 6 in Mahrāṭhi, 5 each in Nāgarī and Telugu, 3 in Persian, and the rest in Kannada. As usual, in every village that was surveyed the printed inscriptions, if any, were compared with the originals and corrections and additions made. The number of villages inspected during the tours was 103 in all.

49. While on tour the Kannada Schools at the following places were visited:—Vasukanthalinya and Donmasandra, Ankal Taluk; Herurā, Gubbi Taluk; and Edeyur, Edeyr and Hulyurdurga, Kumbal Taluk.

Office work.

43. Two monographs, one on the Kēṣava temple at Belur and the other on the Lakshmīdēvi temple at Doddā-Gaddavalli, forming Nos. II and III of “Architecture and Sculpture in Mysore” in the Mysore Archaeological Series, have been printed during the year. The preparation of the plates, about 60 in number, for illustrating these monographs, has made far progress.

44. The translations of the Kannada texts of the revised edition of the Śrāvaṇa Belgola volume have made satisfactory progress, about one hundred pages of the translations having been printed during the year.

45. Eight pages of the General Index to the volumes of the Epigraphia Carnatica have been printed.
1. PORTER STATUE OF SWAYAMVARA IN PEISHARNA TEMPLE

2. CARVED WOODEN PANEL IN THE SAME TEMPLE

3. METALLIC FIGURE OF TAMA IN PEISHANAR
46. With regard to the revised edition of the Karnatakâ-Sabdamûsâsanam, Appendices III to VI to the work, consisting of pages 513 to 569, have been printed. An Index of technical words occurring in the work is under preparation.

47. About 35 pages of the Kannâja texts in the Supplement to the Hassan volume, and about 28 pages of the Tamil texts in the Supplement to the Mysore volume, of the Epigraphia Carnatica, have been printed during the year.

48. In connection with the Supplement to Volume IX (Bangalore) of the Epigraphia Carnatica, about 100 new inscriptions, recently discovered in the Anekal and Hoskote Taluks, are being correctly copied for incorporation into it. The Supplements to Volumes X and XII of the Epigraphia Carnatica are also under preparation.

49. With regard to the publication of selections from the inscriptions concerning matters of historical and social interest, the selections relating to history and religious belief are still being examined. The preparation of a classified list of Mysore inscriptions according to the dynasties of kings to which they relate has not made any progress owing to pressure of other work.

50. About 200 photographs of views of temples of artistic merit were prepared and sent to the Deputy Commissioners of Hassan and Kadur for sale to the public. About 45 photographs were also sold at the Archaeological Office. Four copies of the Monograph on the Kesava Temple at Somanathapur were sold in England through Messrs. Probsthain & Co., Booksellers, London.

51. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1917-18, and for the Monographs on the Kesava temple at Belur and the Lakshminidi temple at Doddâ-Gadadavalli. He also took photographs of some copper plates.

52. The Architectural Draughtsman prepared nine plates illustrating the monuments at Aralaruppe, Halebid, Heggere, Maralle, Srmgâra, Bantihalli, Sravana Belgola and Shrâ.

53. The Assistant Photographer acting for the Half-tone Engraver printed a good number of photographs for the office file and for sale to the public. He mounted the Half-tone blocks prepared for the Annual Report for 1917-18 and for the Monographs on the Kesava temple at Belur and the Lakshminidi temple at Doddâ-Gadadavalli. He accompanied me on tour in the Bangalore District and took photographs of a number of buildings and sculptures.

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

55. The two copyists attached to the office transcribed the following works during the year:—(1) Prabhûdévam-purâna by Harlâvâra, (2) Vastuktûsa by Nâgavarma II, (3) Subagamârâna by Dépa, (4) Sabdamûsâsâsanam by Kesîrâja, and (5) NyâyaYuâsâram (in part). They also prepared about 700 pages of transcripts.

56. A few books received for review from the Hurzur Secretary to His Highness the Maharajah and the Inspector-General of Education in Mysore were examined and opinion sent.

57. Professor Jouveau Dubreuil of Pondicherry, and Messrs. T. A. Narasimhamcharyar, B.A., B.L., Sub-Judge, Vizagapatam, and A. Santamaraman Iyengar, Head Master, V. R. High School, Nelloor, visited the office during the year.

58. Sir John Woodroffe, Calcutta, has very kindly presented to the Office Library a set of his publications on Tantric literature. Mr. M. N. Rangasami Iyengar of Trichinopoly, Madras, has kindly presented to the Office Cabinet the 58 copper coins which he had sent for examination last year (see last year's Report, pages 60 and 142).

59. The office staff have discharged their duties with diligence. I have again to record here the loss to the office by retirement of the services of two experienced old hands during the year under report. S. Ramasvami Iyengar, the Tamil Pandit, who was a trained hand in Tamil work, retired from the 1st July 1917, and continued in an acting appointment till the 1st August 1918. He subsequently ed of influenza in October 1918. Pandit Anandalvar, the Senior Copyist, was a very useful hand both by his eminent scholarship in Sanskrit and by his experience of archaeological work. He retired from the 16th September 1918.
### List of Photographs

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### List of Drawings

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<td>Plan of Kesava Temple</td>
<td>Arahalpura</td>
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<tr>
<td>2</td>
<td>Ceiling of Gomateswara Temple</td>
<td>Srvana Belgola</td>
</tr>
<tr>
<td>3</td>
<td>Plan of Mallik Rihan Darga</td>
<td>Sira</td>
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<tr>
<td>4</td>
<td>Do, Kesava Temple</td>
<td>Halebid</td>
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<td>5</td>
<td>Do, Hunsakeswara Temple</td>
<td>Heggere</td>
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<td>Do, Samshita Math</td>
<td>Basthalli</td>
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<td>7</td>
<td>Do, Sarada Temple</td>
<td>Male</td>
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<tr>
<td>8</td>
<td>Do, Chennakeswara Temple</td>
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PLATE X, A AND B.

KESEEGODI-RANGAPURA PLATES OF THE GANAG KING RAJAMALLA II.

(I b)

7. dhīrājah tat-putrāḥ pitri-paṭāmaḥ-guṇa-vyuktōnēka-chāturādanta-yuddhvāpa-chatur-udādi-satīdavādi-

(II a)

13. yaḥ tat-putrāḥ ripu-śrīvīrā-nikāra-nirākaraṇādyaya-bhāskaraḥ Śrīvikrama-pratyatā-nāmadhyēyaḥ tasya putrāb
14. tasyānujo nata-nāṃdṛa-kirta-koti-ratnārka-dhūti-vīrājita-pāda-padabhā Mahēśhavīn vaya-śvayamātyā-pati-
15. r Nāva-Kāma-nāmā śīṣṭā-priyōri-gana-dūrana-gita-kṛttraḥ Śivamārpara-nāmadhyēṣyaya pantraḥ
16. śūra-purusha-turaga-nara-vārana-ghaṭā-sanghaṭṭa-dūrana-samara-sūrasi nihītātmā-kōpo bhuma-kopāh a-
17. pi cha Yo Gaṅgāvayā nirmitābhrāmpada-vyābhāsana-prāllasan-mārtandō ri-bhayanakāraḥ ubhāka.

(II b)

19. shaś ciraṃ vijyate rājanyā chōlamanipīh api cha ṣa prajānām patir iti ka-vayaṇāv yam prāṣampā.
20. -nti niyah sa tu pratiṣṭha-pravṛttā mahā-dāna-jaṇita-puṇyāha-ghōsha-mukharita-mandirodrāṇa
21. Śṛpurusha-prathama-nāmadhēyēna Prithuvi-Kōṅga-mahādhirājah tat-putraḥ prāṇa-
22. pa-vinamita-sakala-mahipala-ulnerable-ajita-dharmaravinda-yugalo
niya-vaishista.
23. niśita-khalapati-samakriṣṭa-nilamā-dimrapa-Vallava-jaya-sri-sammā-
ingita
24. api cha l yasmin prayāṭavatī kopa-vaśam mahīśe ānti kshatrad abhita-
bhūmibhājo.
25. ranaṅgā antrāvali-valaya-bhūshanam Antaksaya vakārāntaram kahataja-
kardama-du.
26. raniriksham aneka-samara-sampādana-vijñābhita-dvirda-radāmā-kuliśa-
hīṁstā satya-vikhyāta-vīma.
27. la-Gaṅgavaya-mahāhasthā-gubhastimālī Konguni-mahārajādhīraja śri-
Śivamara-deva Saygottāpara-nāmaḥ kavi
(IIIa)
28. Vijayaśrutī-bhūpapibhūto tasmād abhūta sutae varo jagato hitāya tejr-
hatanyā-timirō nṛta-Rājamallaḥ bhūmphīch-chihīrō-
nihīta-pāda-vaśrjamyāna rājāmbudhēr ina śaśi sakalam kalōghaih api cha-
yah khaln sakala-lōka-sanīgya-mānanaya mahī-
māvabhiṣṭi niya-bhūjāna-stambhā-ītymāna vaśra-srōk-mānīvrama-
hīrīṭa Śivamara-mahārāja-hasta-kauñjā-
pāya-prachyām Rāshtrakūṭa-keṣitapati-hrōi-malina-dhumikhi svā-kula-
yogā-vaśrāja-lakshmī-yuvatīn attiyāram atti-
vitānā-bhūtyāga-siddhi-svabhāvēna niy anudina-mahādyaśāḤāmīkha-
krīta-mangalabhīṣhēka svayam abhimāna-gu-
ṇa-vibhūshanair amaran alakcarōti sma api cha kshoṇvṛṣṭṛa-keṣitindresṛv-
apagata-vishayan viśramā dig-gājanām jatī
dirghas cha kalād dharaṇī-dharaṇāṣṭā śēṣatā te śēṣatōṣṭāh vyarthōbhūī-
lōkapālā-viśhīr adhikarataṃ tamamkhyēśvī adhiśte yasmin
30. Vaṅkēśa-laśam bhūvana-guru-bhūram Satyavākye dāhānē dānā sat-
sampradānā dvishad-asū-haranā vikramaṇ lōkavedū satya-satu-
tya-prabhutvah kulam atti-visadān-buddhī udīyāga-siddhi chandra-svā-
kṣānta-gauram charitam aḥalitam abhīmanā manōjaṃ kriṣṭīm
(IIIb)
31. sanktithiyan viharati bhuvanē yasva dhīhyā yatra-śrōtād matam api cha nādatam
trishnayārtham na hi prithi-vishayaṃ saṅgārahitaṃ
dṛta-prakāhyātin naiva nētum dhruvam asu-nilamna na prabharī peta-
kōkāpat kintādētāyātiktaṃ taryātam udīto dushā-sāmanta-
chakrāṃ dīvīṣhā dvāṇaṃ nā tāś punar api kṛpyāy jīrīvāyās svā-dēśē yā
Gaṅgadhām aśēsma-mahēśvarō mudha-dhārayā vāsmin bhū-
33. vi Rājamalla-dēvō dhanēkah parivārītō jāvāti yasva dānēna satya-śaṅyā-
yūjā śīrā jītā ca diggaja-Dharmā-sūna Śakūdharo Harih sa
34. tu satata mahānyā-dāna-pravahā-nīrvāpīta jagaj-daiyā-dāyānāl
gagūvāya-mahā-nilīśa-saṁvarddhānīka-hētu-kāntā-
tejō-rāśir anēka-sangrāma-grāma-lakhlīna-vijaya-lakshmi-rājīta-rājīya-vib-
havō-pi svā-kulōṣṭhā-vasvay-dhanē gurvy-anulīṁghāṇēna
35. Raṅavikrama-nareṇḍra-prithuyōm rājyam pratiśhīhātyōpaya svayamvīrta-
ghīṭa-śāya-sāṃ-bhara puna svayam saṃmahśhīya-
rājyabhīṣhēka-spaṭṭa-patīpāsobhīta-lālāta-tatāl śvā-prabhāva-viśhēśī-
kritēśha-bhuvanah trākālyā-darsi (trākālyā-da)
36. riśī pratidinādaya-pratōpa-bhūra-prōtśārātārī-uraṇi-mārima-nikara-sammā-
ti-chatura-mati-vitānāpahsita-Brihaspāti-mataḥ)
samavanata-mahā-mahipāla-maṇi-māla-man-gaṇa-kashana-kīlakrita-charaṇa-yugala-saka
la-jagaj-jana-sūtva-sūtva-Satyavāka-Kongani-varumma-dharmma-

mahārājādhirāja-pramāśevam

śri-Rājamalla-dēvāḥ tatt-pūtṝ-nija-bhujōddandā-mandarachalas-pramāśita-

viśva-viśvā-yogavijñāvijñā-dhīrā-rājā

lakṣ̄hṇa-samāsīlakṣṇa-samābhāvāḥ vakṣhaṇa api ca chāpoṃmukta-śaran-

gha-varsha chandasi-vidyunt-tatau kōpōddāma-ga

jēndra-nilā-jaladv rakt-pravāhāṃ samā-bhīmā yuddha-ghanāgāme haya-ma-

hā-vātē ripūt ārjijitaī Rājā

rāmaṇu-nāmaṇi yas samayāyad rājagranṭh līlayā Palla-vā-Rāṣṭreṇkūta-

Kura-Magadha-Mālava-Chōla-Lalā
sat-Palla-Chālukhya-vamāja-mahā-ṃripati-pranukhair adhīshtitaṃ Vailabhā

saināmaṃ munat-matangaja-vājī-bhijā
eustrī-yasālaṃ samantam sa tu Nītimārgga-Kongani-va

rūmā-dharmamaahārājādhirājā pragnāṇa-dēvāḥ tatt-pūtṝay yath prā-

yate-Kali-kāla-vṛtti-viṃuktha-kāman

guṇānāṃ ganaī māṇdhāṭṛ-pranukhādhirāja-charitais sambhūshitas sarvatāhā koḍōkaḥā-kripāma-kha

udita-ripu-kshēmāpaḥ kulōdayotakrit mārakaṇātaḥ manassu vicharaṃ kā-

ntā-janāmāh bhūvi imī Vaṅgāy

Paundrā Magadha-narapāḥ Kauśala-nripāḥ amī Kālingāndhara Dravīda-nā-

ranāthāḥ tv uṣnīśayā viśīrṇyāḥ sāstrāḥ
gahair naraṃpati-viṃuktiār iti jana praśāṇasā yasyālāṃ vidadhur anīśam
guṇaǐ maṇe s tu Satyavākaya

Kongani-varumma-dharmamahārājādhirāj Rājamalla-prathama-nā-

maya tad-savarnayā pra-

tāpamaraṣṭhipa-Palla-vast-sukōṭkaraṇa praṇāṣ-tviṃhā-sādhanamara-sa-

bhāmbhōnīḥīṁ Kali-mahīna

tōri-jīta-guṇaḥ pariśuddha-yasōdhanaḥ chasturbala-balā-savvamhar pra-

bhrur abhishtuta-vāṅgutā-Bāṅgakhavyas tasya Gu

nāḍīttaraṃgapara nūmāṇāyaśvāsī vīśṭha-vākahastalam adhivasaty apara-

Lakṣṇa ira viraṅgita saḥaka-prithvīvallabha-Bḥallabhā
tuṣajā Abhalaabābāhādīnā vasva-viśvambharotpatti-sahīthī-vīlaya-kūrṇa-

ṭri-mūrttāmī-Trimukhāra-viḥita amu

pđavāla suddha-Sāvīnacya-gagana-nirmala-tarādhipatiś Śākarnāma-

bhāttarākās tad-antevāsinī Nētāvēvā

(Va)

chāñjīyabhiḥdhanāya Nirgpuṇa-viṣhaya sarbha-bhādha-pariyārap daṭṭhaḥ

Kedaśūr-vāma-grāmaḥ Magare-vishaṇa Alś-

māma-grāmēśvarālayasya khaṇṭa-sphujita-nava-karṇama-hēlajāvati śukha-varīshēvaśātītēshāya ashtaś Kedaśūr-pūrbbāyā

n diśi Baradakereya mūdakade śēde Ballavageyṣa mūdana-kade śēde

Eltagada palleda kudīda kudale dakshināyaṇi di

śi pāduva nōdi pōda pērolbye ante tuḍda pērolbye kembharaya bhūmi

punuseye ale pombhunusē a
69. mte olipuṇuṣye Ajaśiya kiru-keṣeye ante pōgi kal-kuppeye ante pōgi mukkale pōgi Ajaśali-
70. keṣeya paduvaṣa khade gōde ṇeriya mége mōdana kade gōde Bheṣchava-
giya kaḍavina koḷane ante
71. bandu kargallao moadi uttarasyāṇa diśa rajapanta ante bandu meharyea-
koḷa ante bandu koḷtale-pallada ala ki-
72. rukeye kargall-olbeye punse padīye ghora-padiye olipuṇuṣye chara-
padiye tuldil-olbeye tāa-
73. na-diśi oḥi-gereye Barajaga-geyeyol kūḍittu " t-dharmmava kävo Kēśi-
bhāṭṭarau Sadcyamara Nadi-gavupado Tirbō-
74. ra Mārā-gavundā Kēregalā Dōm-gavunda t-mūńīrbori darmaṇa\ svad̪attām pari-dattām vā yō harēta

(Vb).
75. vasundhāra shāṣṭīṃ vaṃsha-sahasrāṇi vishtāyāṃ jāyatē kṛimīḥ \ déva-
svan tu visham ghōrāi na visham visham u-
76. ohyātē visham ekkīmaṇḍ hanti déva-svaṃ puṭra-puṇṭirikā Viśvākarmā-
chāryēṇḍaṃ sāsanām likitāti.

PLATE XI.
RAJAPURA PLATES OF SOME GANGA KING.
(Middle plates missing.)

(Ib).
1. svasti jītam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrimaj-
Jāhnavē-
2. ya-kulāmala-uyō(ma)māvabhāsana-bhāskara sva-khalgaika-prham-khaṇ-
jīta-
3. mahā-śilā-stambha-labdha-bala-parākrama dārnārīgana-viḍāranopalabd-
ha-bra-
4. na-vibhūshana-vibhūṣhitah Kānvāyama-se-gotraḥ śrimān Kāŋguni-varma-
ma-dharmma-
5. mahārājādhirāja-paramōvaram parama-bhāṣṭārakam śrimā-
6. -n Maṇḍhava-mahārājādhirājāḥ tat-putraḥ pitur anvāgata-gūṇa-ya-
7. kītō vidyā-vinaya-vihita-vrītti samyak-prajā-pālana-mā-
8. trādhigata-rājya-prayōjanād vidvat-kavi-kāñcchana-nikshāpā

(Last a).
9. tu pōgi chiṅcha-vriksahame intu nāde jā pōgi Gattigere oṣu tata pōgi Po-
10. -ne-doreyalli Dvisandi-Sattivangaḷada Gaṅgavuṛa tat-paṣchimasyāṃ
disi yī-
11. toreyā tadi vidid pōgi chiṅcha-vriksahame itō tadi vidid pōgi vaṭa-vri-
12. kshadalli Dvisandi-Sattivangaḷad Āneyūr uttarasyāṃ disi Kappegalā
titu pō-
13. gi Rījaṅgalaṇe itō maṇṇa-veṭṭaḍa mēle nāde jā baḷal vēdiye
14. itō bēṭṭaṃ-bidid pōgi Dvisandi-Sattivangaḷada Baṇvaṇelliya maṃ-vaṭṭa-
15. -da mége pōgi Pandigalle intu pōgi Muppuṅgalle nāde Vaṭṭegalla
kūḍittu
16. sīme sākshinō Gaṅga-mandala-shaṅnavati-sahasra-prayuktah II
17. sva-dattam para-dattam va yoharetvu vasundharasmayamaka
tathchic-variha-
sahasram
18. vishtayjam jayate krihim II namohhantu-paramesvara namostu II

PLATE XII.
STONE INSCRIPTION OF BINAYADITYARASA AT KHAJI-HOSAHALLI,
HOSKOTE TALUK.

1. svasti shrimat-Bi-
2. nayadityarasar
3. Korikundalke munuru
4. aluttildu Tilgalora Ta-
5. yandeyara purva-jarapade-
6. dochu Uttamamendi embakaja-
7. ni Kamvainge sarvapada-pari-
8. haram age bitukotitar idan
9. alivon sasirvar parvvaraupu sa-
10. sirakavileyu kondapauncha-umah-
11. patakan akkum avon-avon rakshikkum
12. avauge dharmaup chandra-ditya ullima nilke
PROGRESS OF ARCHAEOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

60. Most of the new records discovered during the year under report are assignable to specific dynasties of kings such as the Ganga, the Nolamba, the Chōlla, the Hoysala, and those of Vijayanagar and Mysore. There are besides a few records relating to the Mughals, the Maharāṣṭras, and the chiefs of Īkkēri, Sugaṭur and Kalale. Among the epigraphical discoveries of the year, a set of copper plates received from the Tīptūr Taluk is of some historical importance. It relates to the Gangas and registers a grant in about 900 by Rājamalla II to a Śaiva teacher of the name of Nētrasiva. A fine stone inscription at Khājī Hosaḥalli, Hoskote Taluk, may be assigned to about the 7th century, brings to notice a chief, probably a Bāja, named Binayādityarasa. Some copper plate inscriptions received from the Muluvāgil matha of Tīrthahalli Taluk, bring to light for the first time a few details about this little known institution of the Bhāgavata-sampradāya. A bell in the Siddhalingavāra temple at Edeyur, Kunigal Taluk, bears an inscription stating that it was a present from Jāfar Khān, an Amil under Tippu Sultan. An inscription in the Frasamna Venkataramanasavāmi temple at Mysore, dated 1836, gives a long account of the peregrinations all over India of a Mādhva devotee named Subbaraṇya-dāsa, who was honored and patronised by Krishna-Rāja Odeyer III of Mysore.

The Gangas.

61. About half a dozen inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Rājamalla II and the other incomplete. Of the others, one refers itself to the reign of Śivamāra and two to the reign of Rājamalla II. A few more epigraphs which are clearly of the Ganga period, though no king of that dynasty is named in them, will also be noticed under this head.

Śivamāra.

62. A viragat at Bhaktarchalli, Hoskote Taluk, refers itself to the reign of Śivamāra-mahārāja and tells us that, during Kandali’s incursion into Peḷḷāra of Kāduvaṭi, Kalattorun, having killed ... fell; and that some portion (nāṭu) of Tījāpur was granted for him. Kāduvaṭi is the Pallava of Nolamba king, and Peḷḷāra (Henjeru) the modern Hmāvati in Madalasār Taluk of the Anantapāṇ District, which was once the capital of the Nolambas. The period of the record may be about 800.

Rājamalla II.

63. The plates of Rājamalla II (Plate X.) referred to in para 61, are 5 in number. Each plate measures 10” by 2”, the first plate, being engraved on the inner side only. The writing is in beautiful Ḥaḷa-Kannāḍa characters. The plates are strung on a circular ring which is 4½” in diameter and ¾” thick, and has its ends secured in the base of a circular seal 2½” in diameter. The seal bears in relief an elephant which stands to the proper right. The plates are in the possession of Nirvanappa, agent of the Paradēkasvāmi matha at Keregōdi-Rangāpura, Tipūr Taluk, and are said to have been unearthed in the backyard of the matha about four years ago.

64. The language of the inscription is Sanskrit with the exception of the portion (lines 67—74) giving the boundaries of the village granted along with some additional item of information, which is in old Kannada. The Sanskrit portion also contains a few verses here and there in addition to the two imprecatory verses coming at the end. The inscription is somewhat similar in contents to the Narasāpēr plates (EC, X, Kolār 90), of 936, of the same king and to the Gaṭṭavāḍi plates (EC, XII, Supplement, Nanjangū 269), of 904, of his nephew Eeeyappu. The characters, too, resemble those of the Gaṭṭavāḍi plates. There are here and
there a few orthographical errors and omissions of words in lines 11, 19, 28 and 66 due apparently to the carelessness of the engraver. The portion giving the date is incomplete: it stops abruptly at Saka 8 for 900 and odd. Notwithstanding these defects, the inscription appears to be a genuine record of about A. D. 900.

65. As stated in the previous para, the present record is somewhat similar in contents to the Narasākṛta and Gaṭṭavāṅki plates. As the latter sets are incomplete, wanting one or two plates in the middle, it is perhaps desirable to examine the present grant in some detail. Like the other grants it begins with an invocation of the god Padmanābha and describes the first king Kṛgānihara-dharmānandādhiraśa as a sun in illumining the clear firmament of the Jānapāda or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kāpyāna-gotra; and his son Mādeva-mahādhīrāja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise those science of politics, and as the author of a commentary on Dattaka's aphorisms. Then the record proceeds with the genealogy thus:—His son, possessed of the qualities of his father and grandfather, of a fame tasted by the waters of the four oceans, acquired in many battles (arrayed with elephants), was Harivarma-mahādhīrāja. His son, devoted to the worship of Brahmans, gurus and gods, meditating on the feet of Narāyana, was Vishnu-gopa-mahādhīrāja. His son, with his head purified by the pollen from the lotuses the feet of Triyambaka, was Mādeva-mahādhīrāja. His son, (the beloved sister's son) of Krishṇavarma-mahādhīrāja who was a sun in the firmament of the Kṣapa family, was named Avinīta. His son, possessed of the three constituents of regal power spreading everywhere, (causer of bewildermement to the fire of Yama by the excess of food in the shape of victims of heroes) immolated at the sacrifices of battles at Andari, Alattar, Puraḷāy, Purnagara and other places, author of a commentary (on the fifteenth sarga of the Kirātārjunīya), was named Durvindat. His son was named Mūshakara. His son, a rising sun in dispelling the mass of darkness his enemies, had the celebrated name Sṛvivakrana. His son (name not given). His younger brother, with his lotus feet illumined by the rays of the sun the jewels on the tops of the diadems of bowing kings, the self-chosen lord of Lakhini, beloved by the good, was named Nava-Kaṁa, his fame in destroying the hosts of his enemies being the theme of song. He had also another name Śivamāra.

66. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, men and groups of elephants; terror in anger; a brilliant sun in illumining the clear firmament of the Ganga family; a terror to enemies; doer of good, protector of the virtuous path; possessor of a good kingdom; resplendent with excellent qualities in the assembly of kings; a crest-jewel of kings;—was Śrīpurusha, whom the poets daily praise as Pujāpati or Brahma, and the interior of whose palace echoed the sounds of the holy ceremonies accompanying the great gifts made by him every day. He was also known as Prthivī-Kongapī-mahādhīrāja. His son, with his lotus feet caressed by the chaplets on the crowns of all the kings subdued by his valour, embraced by the goddess of victory of the hostile king Vālīvā (Rāṣṭrapāla) drawn towards himself by his sharp bright sword, possessed of wounds caused by the thunderbolts of the tasks of lusty elephants in many battles, a sun in the sky of the celebrated pure Ganga family, was Krongani-mahārājādhīrāja Śivamāra-Dēva, unarmed Saygotta, whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with twining entrails, blood and flesh. His younger brother was Vijayāditya. From him was born for the benefit of the world like the moon from the ocean Itājumala, whose glory was admired and sung by all the world; who was resplendent with the charm of the female elephant the goddess of heroism leaning against the lying post his arm; who, having by a successful attempt taken possession of the youthful goddess of sovereignty fit for his family that had been lost through the absence of the skillfulness of hand of Śivamāra-mahārāja and had been sad owing to her seizure by the Rāṣṭrapāla king, made her cheerful by auspicious anointment and adorned her with ornaments of good qualities, on whose bearing the great burden of the earth, of which only a bit was in the possession of Vankēsa, the elephants at the
points of the compass, Śālaka and the Lākṣapāla took reśa; the fame of whose liberality, valour, just rule, intelligence, pure family and righteous conduct pervaded the whole world; who merly to punish wicked chiefs took their wealth, kingdoms, etc., but on seeing their sad faces restored to them through compassion all their possessions; who by his truthfulness, valour and wealth excelled Dharmarāja, Subrahmanya and Vishnu; who extinguished the wild fire of the poverty of the people by the stream of his constant gifts; who was a mass of pleasant light which was the sole cause of increasing the great treasure of the Ganga family; whose sovereignty was resplendent with the goddess of victory obtained on many battlefields; who was possessed of the wealth of modesty befitting his family; who, though having without superseding his father (guru) established his rule in king Rana-vikrama’s country, was content with the position of heir-apparent; who subsequently had himself anointed to the throne and crowned; who subjugated the whole world by his might; who dispelled the darkness of hostile kings by his daily increasing valour; who eclipsed the intelligence of Bṛhaspati by his skill in politics; whose feet were scarred by the rubbing of the jewels in the rows of the crowns of bowing kings; and who was renowned in the world as Satyavākya-Kongaṇivarama-dharmahārājādhirāja-paramēsvāra.

67. His son, who charmed the ocean of the hostile army with the Mandara mountain of his arm, whose broad breast was embraced by the goddess of sovereignty, was Nittimārga-Kongaṇivarama-dharmahārājādhirāja Eregegangā-Dēva. In a terrible battle fought at Rājāramadu this eminent king defeated with ease his powerful enemies; and the Vallabha army commanded by the Pallava, Rāṣṭhrakūta, Kuru, Magadha, Mālava, Chōla, Lāla and Chālukya kings he caused to fall down along with the tears of their wives. His son, averse from the conduct of the Kali age, adorned with good qualities and the virtues of Māndhārī and other ancient kings, destroyer of hostile kings with his sword drawn in anger, illuminator of his family, a Cupid to women, was Satyavākya-Kongaṇivarama-dharmahārājādhirāja Rājāmalla. These are the hostile Vangas, the Pauḍras, the Magadha and Kōsala kings, and these the Kalinga, Andhra and Drāvida kings, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sāmiya battle. His younger brother, harasser of the Pallava family by his prowess, having his court surrounded by the army of subjugated enemies, conqueror by his virtues of the impure Kali, possessed of the wealth of pure fame, proud of his fourfold army, was Bōtiga, a surname Gunaduttaranga, on whose broad breast abode, resplendent like another Lakhsmi, the daughter of the universal king Vīḷabha, named Abbalabī. The inscription then records that, when the Śaka years eight had elapsed, the village named Keṣāsur in Nirgundha-vishaya was granted with exemption from all imposts, for the renovation of the Śiva temple at the village named Alūr in Magare-vishaya, to Nārāśāvāhārya, disciple of Śākari-bhăttaraka, a moon in the firmament of the line of pure Saivism? devoted to Tripūraha (Śiva) who is an embodiment of the trident of gods causing the creation, protection and destruction of the whole world. Then follow in the Kannada language details of boundaries of the village granted and the statement that this was the charity of the Three-hundred-ranking Kēsībhāṭta, Nādi-gavunḍa of Sadeyamūr, Mara-gavunḍa of Tirūr, and Dōra-gavunḍa of Keregudū. The record closes with two usual imprecatory verses and the remark that the grant was engraved by Viśvakārma-bhārya.

68. A few details given in this record about some of the later Ganga kings deserve notice. Of Satyogīta Śivamāra it is stated that he gained a victory over the Rāṣṭhrakūta king. The reference here is evidently to his victorious attack on the Rāṣṭhrakūta army encamped at Madugundar, mentioned in the Namaśapur plates (Kōlar 90). Rājāmalla I is said to have regained the Ganga kingdom which had been lost during his uncle Śivamāra’s reign. This fact is also referred to in E C, IV, Yadataro 60 says that he rescued from the Rāṣṭhrakūta’s, his country, which they had held two long, as Vishnu in the form of a Boar rescued the Earth from the infernal regions. The statement that a bit of Rājāmalla’s kingdom was in the possession of Bankēśa is very interesting as we learn from the Kannā inscription (Epigraphita Indiae, VII, 26) that at the command of the Rāṣṭhrakūta king Amogha-varsha I (814-877) his general Bankēśa invaded Gangavādī, put to flight the ruler of Talavanapura (Tallakad) and conquered his country. But the meaning of the other statement that though Rājāmalla, without superseding his father, established his rule in Rana-vikrama’s (i.e., his father Vijayādiya’s) country, he was content with
the position of heir-apparent is not quite clear. Nittimārga's victory at Rājamāndu is also mentioned in the Narsaṇāpura and Gattavādī plates. The village in the battle at which Rājamālla II distinguished himself is called Śāmiya in the present record. Rēmiya of the Gattavādī plates is perhaps the result of a misletter. Similarly, Būtugā's wife, who is said to be named Chandrabhābā in the Gattavādī plates, is here called Abbalabā. This grant affords evidence of the existence of the Kālāmukha sect in Mysore in the 9th century. The village Keregadu occurring at the end may possibly be connected with the first part of Keregadu-Rangāpura where the plates were found. It is not clear who the donor was, whether Rājamālla II or his brother Būtugā.

69. Two viragalas in Varadaiya's field at Prabhavanahalli, Gubbi Taluk, refer themselves to the reign of a Rāchamalla who may in all probability be the same king. One of them states that Kumadayar, having attacked Maraligeyār, fell. The other is too fragmentary to make anything out of it.

Two more viragalas copied during the year probably belong to the same reign. One of them at Anékal, EC, IX, Anékal 48, now revised, seems to record the death of a chief named Nayavittant, who is described as possessed of troops of elephants and horses, and a grant of land. Then follows this imprecatory sentence: The man who said "Let this go to ruin" was to be looked upon by the world as guilty of the five five great sins. The repetition of the number, intended apparently to emphasise the fact, is rather peculiar. The engraver was granted with exemption from all imposts wet land that could be sown with one kandaga of seeds and the same area of uncultivated land. The other viragal near the outlet of the tank at Bisanahalli, Hosōtē Taluk, records that Hemmayā's son Sānta fought during a cattle-raid, fell and became a resident of the world of gods. The period of these records may be about 900.

70. A few other inscriptions which are clearly assignable to the Ganga period may also be noticed here. A viragal near the sluice of the tank at Gubbi tells us that Arakalla's son Māraghan, by order of Ereyar, attacked the army of Vallavanasar at Vigeeyār and fell with him. The name Rāskar occurs at the end. It is not clear if Ereyar here refers to the Ganga king Ereyappa. In an inscription at Hosahalli, Chikkamalagra Taluk (see Report for 1916, p. 69) it is stated that Arakalla's son and grandson fought against the Nolamba king Anniga and fell. The date of the present inscription may be about 950. Another fragmentary inscription at Hālehalli, Anékal Taluk, after recording the death of some individual in a fight, states that when Kangjūgi was governing Kārige a grant of land in Goravangal was made to Bhikkayār. The grant was to continue for all time. The period of this record may be about 1000.

A copper plate inscription (Plate XI) received from the Lingayat matha at Rājāpura, Anékal Taluk, is of some interest as being a curious Ganga record. It is incomplete, consisting of only two plates, the first and the last, and has no seal. Each plate measures 8½ by 4 and the ring is 3 in diameter and 1 thick. The writing is a mixture of Nāgarī, Grantha and old Kannada characters. The inscription opens with the usual invocation of Padmanābha and describes the first king as in para 65 above, though unlike other grants it ascribes to him the epithets paramēsvara and parama-bhāṭṭadraṇa and couples his name with that of Mādhavarājādhirāja. Then it goes on with the epithets usually applied to Mādhava and breaks off in the middle, the first plate ending here. The other plate is a continuation of the details of boundaries in the Kannada language, at the end of which it is stated that the witnesses were? the people of the Ganga-mandala Ninety-six Thousand. Then follows a usual imprecatory verse, and the record closes with obeisance to Arhat-paramēsvara, from which we may conclude that the grant was made to some Jaina temple or teacher. As the middle plates are missing it is not possible to say in which Ganga king's reign the grant was made. Among the boundaries occur the names of three villages, Gangavār, Aneyār and Buenavanelli, belonging to Divisandi-Sattivangal which seems to represent a district. The mixture of characters is a point which may cause a reasonable doubt as to the genuineness of the record.

THE NOLAMBAK.

71. Only two records relating to the Nolamba kings were copied during the year. One of them refers itself to the rule of Mayinda-Nolamba and the other to that of Irivā-Nolamba.
Moyunda-Nolamba

72. A virgal at Jōdi-Dalsaigere, EC, IX, Hoskote 9, now revised, tells us that when Mayindam Nolamban was ruling the Gango Six-Thousand, on the cattle of Nelligere being harried, Rosagaralayan Posameendi rescued the cattle and ascended to the world of gods. The mahājanas granted one kōlaga of wet land for him. He who destroys this shall be a sinner. The engraver was Prayōlam. The date of the record may be about 870. For other names with the suffix mendi see Report for 1917, para 84.

Iriva-Nolamba

73. An inscription on the sluice of the tank at Banahalli, Hoskote Taluk, records that, in the 20th year of the coronation of Irivan-Nolamban, Neleyamma-gāvūndā, son of Goluki-gāvūndā, an old resident of Chambilikāndā, and two others (named) built the sluice. The earliest date given in the inscriptions for Iriva-Nolamba is 943, and in case this is the first year of his coronation, the date of the present record would be 962.

? The Banas.

74. A beautifully engraved old inscription (Plate XII) at Khāji Hosahalli, Hoskote Taluk, tells us that, while the illustrious Binayādityararasa was ruling the Korikundālke Three-hundred, he granted, with exemption from all imports, to Kāmeya, the wet land known as Uttamaneendi which had been obtained by the ancestors of Tāyande of Tilgālī. He who destroys this shall be guilty of the great sin of having slaughtered one thousand Brāhmans and one thousand tawny cows. May dharma last for as long as the moon and sun endure for him who protects this. The record is not dated, but its palaeography leads to the inference that its period may be about 700. That Binayādityarasa may be a Bāna chief is merely a conjecture. The main Vijayāditya occurs among the Bāna kings, but not Vinayāditya. The latter, however, occurs among the Chālukyas and the Hoyasalas. The Hoyasa king Vinayāditya belongs to the 11th century. The Chālukya king Vikramaditya, father of Vinayāditya, is said to have conquered a Bāna king (Indian Antiquity, VI, 75). It is just possible that the present chief was a subordinate of Vinayāditya and assumed his name.

The Cholas.

75. There are only two inscriptions relating to the Chōla kings. One of them is in Kannada and the other in Tamil. A few more Tamil epigraphs which seem to belong to the Chōla period will also be noticed under this head.

Rajendra-Chōla

76. A worn inscription on a torana-gamba or sculptured gateway in front of the Chauḍēśvarī temple to the east of Vāganta, Hoskōte Taluk (para 26), refers itself to the reign of this king. It is dated 1028 and records that in the ......year of the reign of Odeyār Kōp-Parkeśari-parmanmar alaś [Rajendra-Chōla-Dēvar] who captured Gange, Kākaram and the East country, tēvāchāri, son of, ānande of Kalu.....in Vikrama-Chōla-mañdala of Gāngavāḍi, set up the mekara-tōra or gateway. The date given is the Saka year 950 corresponding to the cyclic year Viḥava. The regnal year is evidently the 17th. Tēvāchāri is apparently the sculptor who made the gateway and engraved the inscription on it. Though the sculptures are somewhat rude, they are of interest as illustrating the art of the early part of the 11th century.

? Rajendra-Dēva

77. A fragmentary Tamil inscription near the outlet of the tank at Bisanhalli, Hoskōte Taluk, appears to be a record of Rājendra-Dēva. The upper portion of the stone is broken and the letters are worn in parts. From the available portion we learn that in the presence of the officers Parakeśari-mōvēndavelan and Valava (rā-rāya) mōvēndavelan an agreement was made about the payment of certain taxes by the māδu. The writer of the record was Adittadēvan. As Vaḷava-rāja mōvēndavelan is mentioned as an officer under Rājendra-Dēva in No. 7 of 1914 of the Mādras Epigraphical Report, it is very likely that the present epigraph is a record of the same king. Its date may be about 1065.

78. Two Tamil inscriptions in the Chennakerāva temple at Hāragadā, Anekal Taluk, which appear to belong to the Chōla period, though no king is named...
in them; may also be noticed here. One of them, dated 1101, records the grant of Parangalani alias Mūrasādirāja-ehātpēśī-mangalam, situated in the southern portion of Mūrasā-nādu in Bājēndra-Sāla-vanamāda of Mudigondā-Sāla-mangalam, as upadiya, with the condition that an annual contribution of 40 poun should be paid by the donor. Then follows the usual imprecatory sentence. The other tells us that Mūrasādirāya granted 3 poun for the maintenance for as long as the moon and sun last of a perpetual lamp in the temple of Kāsavapperumal at Parangalani, alias Chāturpēśī-mangalam out of the interest on the sum. In this inscription the prefix Mūrasādirāja is left out, probably by a mistake of the engraver, in giving the surname of the village. The first record does not name the donor, who was apparently Mūrasādirāya.

The Hoysalas.

79. There are about a dozen inscriptions relating to the Hoysalas, the majority of them being in Tamil. Almost all of them refer themselves to the reign of Bāllaḷā III. There is, however, one record which belongs to Visvanātha. Some printed inscriptions which have now been revised will also be noticed under this head, as also a few others which belong to the Hoysal period, though no king is named in them.

Visvanātha

80. A fragmentary Tamil epigraph in Patel Virasvanāma's field to the north of Jumāgara, Hoskote Taluk, seems to register a grant for the god Sūmanātha of Sīngagari (Jumāgara) during the rule of Bhūṣaṇa-vira-Visvanātha-Dēva.

Bāllaḷā III

81. Several records of this king were copied during the year. A much worn Tamil inscription in front of the Varadarāja temple at Vāgāra, Hoskote Taluk, dated 1292, tells us that during the rule of (with usual titles) Vāllāḷa-Dēva Varapptapa and the inhabitants of Periya-nādu granted certain lands (specified), including the well under the ground and the trees overground, below the tank Mandīri to Alavi...of Ovatām alias Varadarāja-ehātpēśī-mangalam: The date is given in both the Kaliyuga and Śaka eras. Another on the sluice of the tank at Dēvi-setṭihalli, EC, IX, Hoskote 140, dated 1332, which has now been revised, states that Turavi Anumai-tīvar, the superintendent, Nambiravi-setṭi-yār, Pulimārgamāndar and other inhabitants (four named), of Puliyur-nādu which belonged to Vaiśa-gavandana, Viraganan and other officers under the universal emperor Vira-Vāllāḷa-Dēva's great minister Sīnga-dāripāvakkār, and the officers of the nādu including the accountant granted as kudungan kandungan of wet land below the big tank and kandungan of dry land to Sennakaponida-setti's son Penni-setti for having rebuilt the village which had been in ruins for three years and for having paid one year's loss. They also granted him the village with exemption from taxes together with...in the presence of Gōvinda-pāvakkār with permission to have the grant engraved on stone and copper. He likewise founded another village, constructed a tank, built a sluice and had this inscription inscribed on it. Then follows the signature of the nādu—śrī Sūmanātha. Another in a field to the south of the tank at Vāgāra, Hoskote Taluk, dated 1340, records that, while Pōsāla-vira-Vāllāḷa-Dēva was pleased to rule the earth, his great minister Vallappa-dānapāvakkār's minister Sīkka-Vātappa-ulaiyār and the inhabitants of Periya-nādu granted to Turaparasa Akkaḍōvar's son Sīvan, the superintendent of the nādu, as kudungan kandungan of wet land, for having built the big tank at Ovatām. In a fourth inscription of the same reign at Chennarāypura (EC, X, Mālūr 82), dated 1341, which has now been re-examined, the donors were Vīttapar and the inhabitants of the nādu (nāṭṭēvar) and not Nadappar, and the lands granted were those included within the four boundaries of the village Takkīli. The imprecatory sentences at the end are of some interest. They ran thus:—He who violates this shall incur the sin of having killed seven tawny cows and twelve Brahmans on the banks of the Ganges, the sin of having breached a tank filled with water and the sin of having dismantled a temple. The record closes with the signatures of Vīttapanavar, his accountant Sundappan and Knumappilai. A Kannada inscription built into the roof of the kitchen of the Nārasimha temple at Maddur, Mandya Taluk, dated 1335, refers itself wrongly to the reign of Nārasimha III instead of to that of Bāllaḷā III. It is mostly worn and seems to record that when (with usual titles) the nissanka-ppāṭaḥpāchakavarti śrī-vira-Nārasimha-Dēvarasa was in the
residence of Dōrasamudra ruling the kingdom in peace and wisdom, the mahā-
mandalēśvara Kamalakara Tamūrāya, Nāgaraśa, the maḥī-prabhu... and others
having assembled, a settlement was made with regard to the duties and privileges
of the 15 samajas. The writer of the record was... manitra.

82. A few more Tamil inscriptions copied during the year may belong to the
reign of the same king. A worn epigraph at Hondalagere, Mândya Taluk, records
the grant of 20 vrittis to Brāhmans by all the maḥājanas of the nāṭu. By order of the
maḥājanas the grant was written by Tārama...raperumāl. Another at
Vāgata, EC, IX, Hoskote 1326, now revised, tells us that Rāchehārasar of the
Srivatsa-gōra, son of Bomansar, made a money grant to provide for the expenses of the
āṟamaḷai (or anukūṟappu) festival of the god Vārāndāja of Ovattam.
Another at Venkakanthā, Ānekal Taluk, which appears to be dated in 1340, records a
grant for the god Nalla-Vināyakap-pillasiyar by Talai...rāyar. From another
inscription at the same village, Ānekal 56, the god appears to have been set up in
1340 by Nalla-nāyak.

83. A few other records which belong to the Hoyasa period, though no king
is named in them, may also be noticed here. An inscription on the pedestal of a
Jina image lying on the site of a ruined basti at Kottagere, Kunigal Taluk, states
that the image, representing Śaktinātha, was caused to be made by Maṅgaṇand-
dēva, the beloved disciple of Harichandra-dēva of Heragū, who belonged to the
Ingalēśvara line of the Kopākundānāya of the Pustaka-gaḍeha of the Dēnaya-
gana of the Māla-sāngha. The period of the epigraph may be about 1250. A
Tamil inscription at Vagigaihali, Hoskote Taluk, dated 1256, records that Pudun-
chehēri Mādava-nāyakkar granted to Tiyyagapperumāl of Vanniarpamm 125 boths of
wetland below the big tank at Vaidugagāmmanāppallī (Vagigaihali) of Kurukunjī-
nādu. The grant seems to have been made for building a tank for the king. It is
worthy of notice that the donor belonged to Pudunchehēri or Poncheherry. Another
at the same village refers to a new tank built by the above-mentioned Mādava-
nāyakkar at Vaidugagāmmanāppallī of Periya-nādu in Kurukunjī-nādu and proceeds
to say that the customs officer Mādāvān [did something for it].

Vīṣṭaniṇa

84. There are about 15 records of the Vīṣṭaniṇa period, beginning in the
reign of Harīhara I and ending in the reign of Sri-Ranga-Bāya II. They cover a
period of nearly 300 years from 1355 to 1660. Two of the records are copper plate
inscriptions of Krishnā-Dēva-Bāya and Venkaseputti-Rāya II. There is also a copy
of a copper grant issued by Sri-Ranga-Bāya II.

Harīhara I.

85. An inscription on the west outer wall of the Varadarāja temple at
Vāgata, Hoskote Taluk, which appears to be dated in 1355, records that...śa
śiva, son of the pearl merchant (maṭṭina) Vaiyajana, who was the house mer-
chant of the mahāmandalēśvara Harīhara-Bāya-Odeyar, and the leader of the
āḥaka-munāḷēśvara, and other merchants granted certain dues for the god Varadarāja
of Vagatā.

Harīhara II.

86. There are two inscriptions of this king’s reign. One of them on the sluice
of the tank at Kunigal, dated 1394, tells us that the sluice was built in that year and named after the great
minister Irugappā-daṇṇyaka. The auspicious time when the pillar of the sluice was set up is given as ākāra-lḷayana in the 17th ghra-
fītak after sun-rise on Friday the first lunar day of the bright fortnight of Bhādrap-
dada in the year Bhāva corresponding to the Saka year 1316. Though the king is
not named here, we know from other records that Irugappā-daṇṇyaka, author of the Nīvarthanamāḷēśvara, was the famous Jina general of Harīhara II. The other
at Jogī-Lakkondamhallī, EC, IX, Hoskote 118, dated 1379, which has now been
revised, records that when the rajabimbiṣeja paramesvara, destroyer of hostile
kings, champion over kings who broke their word, śiva-Hariyappa-Bāya was ruling the earth, his general Kandikārāyarayan-gūḍa Nāgaraśa-Odeyar’s son
Dēvappā-Odeyar, Rācharas and the guṇḍa-prajaga of Hullūr granted, as an
aprapātra, with all the usual rights, Lakkondamhallī alias Rāchehasamundru of
Hullūr-nādu in Nāgarī-Chōlā-ramandala to Māndalapuruḥa of the Kāṇṣika-gōra.
and other mahājanas. The number of ērttis granted was 17, of which half a ērtti was to be set apart for the Vishnu temple of the village.

87. A few more records which fall within the reign of this king, though he is not named in them, may be noticed here. An epigraph on the south basement of the Siva temple at Vāgaṭa, Hoskote Taluk, which seems to bear the date 1377, tells us that Māryā-nāyaka’s son Pannamanna granted 5 kologas of land in Vagotta which belonged to his office of Nāyaka to provide for illumination during the festival of the god Sōneyādeva of Vagotta. Another at the same village, Hoskote 129, dated 1377, which has now been revised, states that the worshipper of the lotus feet of the god Śvayambhū-Triyambhakadeva of the southern Vāraṇāsi resplendent in the circle of the earth filled with all things, purifier of the Kāyapa-gōtra, mandalāchārya-samuddeha-chakravarti, . . . dehāryavārja, abhanga-rākuttarāja, Chandrabhūshanaḍeveya-granted certain lands below the tank Marudera for the god Varadaraja of Bhāgirathipura. It is unfortunate that parts of the inscription are worn. The epithets applied to Chandrabhūshanaḍeveya show that he was a great teacher.

Kriyāsakti probably identical with Chandimbhūṣaṇa-dēva-odeyar. Another great teacher of the same period, Kriyāsakti, who is mentioned as the guru of Harīhara II in several records, had also the distinctive epithet, worshipper of the lotus feet of the god Śvayambhū-Triyambhaka (see last year’s Report, para 106). I venture to think that the two may be identical. This epigraph gives Bhagirathipura as another name of Vagotta. A third on the north outer wall of the Varadaraja temple at the same village, dated 1388, records the grant of some land below the big tank at Ogaṭa for the maintenance of a perpetual lamp to be burned before the god Varadaraja of the village. The name of the donor is gone. Mention is made of a sthānika named Kriyāsakti-dēva at the end, which seems to lend some support to the above identification.

Dēva-Rāya II.

88. An inscription at Vāgaṭa, EC, IX Hoskote 130, now revised, seems to record the grant of certain taxes for the god Varadaraja of the village by order of Lakkanna-ōdeyar during the rule, seated on the jewel throne, of the champion over kings who break their word, śrī-vira-pratāpa-Dēva-Rāya-mahārāya. The mahājavanas of Vagotta were to carry on this charity for as long as the moon and sun endure. Lakkanna-ōdeyar was the king’s general and the governor of the Mulbagal province (see EC, X, Bowringpet 72 and 87). He was a Viraśaiva, by religion and the author of a Kannada poem named Śivatattvadevintānava. The date of the record may be about 1430. Another epigraph at Vadigehalli, Hoskote Taluk, dated 1431, belongs to the same reign, through it does not name the king. It tells us that the linga-chakravarti of Śriparvata, mahāmanḍalika, worshipper of the lotus feet of the god Mahālīna,Chaṇḍayangal of , lāpurā granted, as a kuṭṭa-kodage, I śhandugam of wet land to Dēvi-setti’s son Śivālī-śetti of Ogaṭa for having repaired the breaches and restored the tank at Katī . . . yiyapura of Hiriyūr-nādu. Those who violated this were to be looked upon as traitors to the assembly of Lingāyat gurus of heaven and earth. The donor was evidently a Lingāyat teacher, and it is not clear why the epithet mahāmanḍalika is applied to him.

Sāluva Narasinge II or Immaḍi Narasinge.

89. An inscription on the south outer wall of the Varadaraja temple at Vagotta, Hoskote Taluk, dated 1496, belongs to this king of the second Vijayanagar dynasty. It records a grant for the god Varadaraja of Vagotta by Krishnapāya-ōdeyar, nephew or son-in-law (ājīva) of the mahāmanḍalāsvara, mēḍiṁvanara-ganda, Kaṭāri-Sālīva, Sāluva-Immaḍi-Narasinge-Rāya mahārāya.

Krishna-Dēva-Rāya.

90. There are four records of this king including a copper plate inscription received from the Deputy Commissioner of the Mysore District. The latter is said to have been found among the records of the Taluk Treasury at Seringapatam. It consists of three plates, each measuring 104" by 7", engraved in Nāgari characters, and bears the date 1516. After invocation of Sambhū, the Boar incarnation of Vishnu and Gauapati in separate verses, the record gives the Purānic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Krishna-Dēva-Rāya thus:—In the line of Turvasu arose Tīrūṇa, husband of Dēvaki; his son was Īsvara,
husband of Bukkamā; his son was Narasa, who dammed the Kāverī, seized the enemy alive and took possession of the Tancha-rāja and Sṛṛangapaṭṭana (see last year's Report, para 106); subjugated the Chēra and other kings, and made great gifts at Rāmeśvaram and other holy places; his sons by Tippāḷi and Nāgalā were Vīra-Narasimha and Krishna-Rāya. King Vīra-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Krishna-Rāya came to the throne. After describing his glory, valour and liberality, the inscription records that on the 12th lunar day which was a Gukisadhi of the bright fortnight of Mārgaśiṣṭha in the year Dḥatu corresponding to the Saka year 1438, in the presence of the god Vīrāpāksha on the bank of the Tungabhadra adorned with Hēmakēṭa, the king granted, as a sārvamāṇya, with all the usual rights, three villages, namely, Chikkabbehallī, together with its three hamlets (named), situated in the Nāgamangala kingdom, Haloḷamāhōsahallī situated in the Chennapaṭṭana kingdom, and Vēṅgēnahallī situated in the Billagondanahallī kingdom, to the virtuous ascetic Vyāsa-tīrtha, disciple of Brahmānyya-tīrtha, who had crossed to the other shore of the ocean of the six ārānas and had correctly understood the purport of the Vedas. Then follow details of boundaries of the villages granted, five of the usual final verses, and the signature of the king Śrī Vīrāpāksha in Kannada characters. Another copper plate inscription in the possession of the Mādhva matha at Abbār (EC, IX, Chenmapati 1533), which has somehow been left untranslated in the Bangalore volume though referred to in the introduction (page 24), and which registers a grant to the same individual by the same king in 1533, may also be noticed here. Its contents are identical with those of the inscription noticed above down to the part recording the grant. It then states that on the 12th lunar day of the month Kārtika in the year Śvabhāmn corresponding to the Saka year 1445, in the presence of the god Viṭṭalēsvara on the bank of the river Tungabhadra, the king granted, as a sārvamāṇya, with all the usual rights, the village Talavra-sippari, together with its two hamlets (named), situated in Honganur-śāla of Chenmapatam-sima in Kelale-nādu, giving it another name Brahmānyatīrthapuri (after the donee's guru), to the establisher of the Viṇaṁhavanā-siddhānta, expounder of all sciences, possessor of self-restraint, tranquillity, spiritual knowledge and indifference to worldly affairs, the eminent high-souled ascetic Vyāsa-tīrtha, disciple of Brahmānyya-tīrtha. And Vyāsa-tīrtha, forming the village into 32 vyāsīs or shares, bestowed them on his disciples. Then follow details of boundaries of the village in Sanskrit and Kannada. The composer of the grant was Sabhāpati and the engraver Malana's son Virendhārya. Like the previous grant this also closes with five of the usual final verses and the signature of the king.

91. The donee of the two grants noticed in the previous para was a great Mādhva guru who founded a matha, known as Vyāsa-rāya-mathā, at Sōsāle, Tirumukkūṭṭu-Narsipūr Taluk. He was a great scholar and composed three important works bearing on the Dvaita school of philosophy, namely, Nyāiyāntīra, Tarka-tītāvīya and Chandīrikā, which are known among the Mādhvas as the three jewels. His guru Brahmānyatīrtha had his matha at Abbār, Chenmapatam Taluk. According to a work called Vyāsa-vijaya which gives an account of Vyāsa-tīrtha, this is how he became a disciple of Brahmānyya-tīrtha: A woman whose husband was in a moribund condition, was preparing to become a sats, but being dissuaded by her friends and advised to go to Brahmānyya-tīrtha, went to him and sought his advice in the matter. He blessed her that she should continue a wife and bear two sons, of whom she was to hand over to him the elder, and live with the younger. On returning home she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his matha by Brahmānyya-tīrtha, who consecrated him in his seventh year, giving him the name Vyāsa-tīrtha. He was then sent to Mulbagal, where he studied for twelve years under another Mādhva guru named Śrīpāḍarāya, whose matha and brindāvana or tomb are even now to be found there. According to tradition Śrīpāḍarāya absolved king Sāluva-Narasimha, the supplanter of the first Vijayanagar dynasty, from the sin of having killed a Brahma and sat on his throne at his request. A few other details given about Vyāsa-tīrtha in the work mentioned above may be briefly noticed here. While he was at Anegundi (Vijayanagar), the king was warned of an evil māhrta approaching, and advised to put some one else on the throne for
that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyāṣa-tirtha. The latter was not enamoured at the prospect and said that he being only a mendicant there must be some mistake. But on being pressed, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer decline the divine summons, and so for the time of the evil mahārta was appointed to the throne. But in order to make manifest the danger, instead of sitting on the throne, he threw his kāshiya or red cloth on it, which immediately burst into flame and was burnt. He then took his seat on the throne, and in the short time left him signed grants of land to the Brāhmanas who had appointed him. He had the large Vyāṣasamundra tank built on the Mysoore and Kadiya border. He lived for twelve years at Tirupati, as a result of which the stūpa of the Vyāṣarāya matha is even now entitled to certain privileges in the temple there. He ended his days at Anegondi, and his cīnāla is at a spot called Nava-vrindavan, on an island in the Tungabhadra about half a mile from that place. (See also E C, VII, Introduction, page 41). He was also known as Vyāṣarāya. Among the Mādhya gurus Śrīpadarāya and Vyāṣarāya appear to be the only two who had the title rāja or rāya (king) added to their names, the reason being that both of them sat on the Vijayanagar throne. At the entrance to the Vyāṣarāya-matha at Tirupati is a Tamil inscription recording the grant of some privileges to Vyāṣarāya by Krishna-Dēva-Rāya. For other copper grants in which Vyāṣa-tirtha figures as a donee see E C, VIII, Shimoga 85, and Report for 1912, para 107.

92. Of the remaining records of Krishna-Dēva-Rāya, an epigraph to the north of the Anjaneya temple at Vāgāta, Hoskīṭe Taluk, dated 1512, states that during the rule, seated on the rightous throne, of Krishna-Rāya, kīkana-nāyaka, agent for the affairs of Vira-Narasimha-rāya, made a grant of 5 kalājas of land. Another near the Māri temple at Dēvīsiṭṭhalī, of the same Taluk, dated 1532, records that while the mahā-rājadhirāja rāja-paramēśvara śrī-viraṇapattā-śrī-Krishna-Dēva-Rāya-mahārāya was ruling the earth, by order of Dēvarāya, Dalaḷārī, Śrī Śrī nāyaka's son...... pa-nāyaka granted some vrittā for the god (Varadarāja) of Vavagaya and the god Varaha, as also to some Brāhmanas. A third of the same date, on the south wall of the Chennakeshava temple at Sarjapura, Anekāl Taluk, which is mostly worn, seems to record the erection or renovation of the temple in that year by...... Gavinda, probably Tamme-Gauda of Sugatūr.

Venkatapati Rāya.

93. Two records relating to this king were copied during the year, one a copper-plate grant, dated 1601, in the possession of Mādollaya, manager of Sambappa's matha at Sarjapura, Anekāl Taluk, and the other a stone inscription at Bommangalūde, Hoskīṭe Taluk. The former consists of 5 plates, each measuring 9" by 7", engraved in Nāgari characters, the language being Sanskrit throughout. Its contents are almost identical with those of E C, XII, Chikkabāyakanhalli 39 and Tumkur 1, the Dēvanagali and the Alangiri plates (Report for 1910, paras 100 and 101), and the Nanjangud plates (Report for 1917, para 115), with regard to the genealogy and details about the king. Eke Chikkabāyakanhalli 39, it opens with obeisance to Venkatāśa and invocation of the two feet of Rāma and Vishvaksena. After the description of the king it proceeds to record that on the occasion of a lunar eclipse on the full-moon day of the month Pushya in the year Phava corresponding to the Saka year reckoned by the worlds, the eyes, the arrows and the moon (1523), in the presence of the lotus feet of the god Venkatāśa, the king granted, as a sarvamātoya, with all the usual rights, the village Perungolattur, surnamed Venkatārāyapura, situated in Sālavaka-sīma of Viṇaguna-kottaka in Arisūru-nādu of Kṛtyatāttī-pattu in the Paḍavīṇi kingdom, to the worshipper of the lotus feet of the god Venkatāśa, rejoicer in making gifts of food, leader of the Śrīvaśīnavas, a prominent member of the Chirupalli family, the pious truthful Rāmaṇya of the Bādarāyana-gōta, Apeṣṭambha-sūtra and Yaṉu-sākā, son of Allāra and grandson of Singarāya. By order of the king the grant was composed by Kānakshi, son of Kāmakoti and grandson of Sabhapati, and engraved by Kānayachārya, son of Gānapaya and younger brother of Viraṇa. After five usual final verses the record closes with the king's signature Śrī Venkatāśa in Kannada characters. The stone inscription of this king, referred to above, which is mostly defaced, seems to record a grant by Nāgaya of Hosahali in 1609.
94. A copy of a copper grant received from the Śrīmaṭa matha of the Bhāgavata-sampadāya at Muluvāgil, Tirathahalli Taluk, refers itself to the reign of this king. From a Telugu note at the end of the copy we learn that the original consisted of three plates. But the copy is full of gaps and mistakes. After invocation of the Boar incarnation of Vishnu and Gaṇapati, it gives the Purāṇic genealogy from the Moon to Turuvasu and then proceeds to say that on that line aroṣe Śrī-Ranga-Rāya, son of Gopāla-Rāya and Vengamāmba. After a few verses in the king’s praise it states that on the new-moon day of the month Pushya in the year Sāvārī (1600) he made a grant of land to the paramahansa-pariṇāmākkapāpyā, worshipper of Vishnu, proficient in the Vedas, Agniṃdrana-Krishnānanda-yatī of Muluvāgil, disciple of Sachiṇḍānanda. The spiritual succession of the matha is given thus—Nārada, Vyāsa, Siva, Gauḍapāda, Gōvinda, Kṛṣhṇaśrīvān, Viśālaka, Śriśīlāra, and Vengu-śvāmi. We are then told that Śrī-Ranga-Rāya of the Atri-gōtra and Āpaṣamabha-sūtra, a scion of the Arvītī family, son of Gopāla-Rāya and Vengamāmba, grandson of Ranga-Rāya and Tīmādāvī, and great-grandson of Venkatesa and Rangamāmba, granted, on the occasion of ardhā padaya, with all the usual rights, the villages Ramaghaṭa and Hirukaliyaṇi, situated in Belār-sīme, to the ascetic. As it is, the copy is very defective. If it had been correct and complete, it would have furnished valuable information about this very little known matha. In my Report for 1916, para 105, is noticed another copper plate inscription in the possession of the Gimiṇa matha, which records the grant of another village named Sūrāpura to the same svāmi by the same king in 1601.

95. There are only two inscriptions relating to the chiefs of Ikkērī. Both of them are copper plate grants, one issued by Venkaṭappā-Nāyaka II and the other by Bhadrappa-Nāyaka, received from the Śrīmaṭa matha of the Bhāgavata-sampadāya at Muluvāgil, Tirathahalli Taluk.

Venkaṭappā-Nāyaka II.

96. The copper grant of Venkaṭappā-Nāyaka II consists of three plates, each measuring 91" by 71", the third plate being inscribed on the inner side only. It is dated 1600 and is engraved in Karnāda characters. After invocation of Śambhu it records that the Edava-Murūti, Kōte-hūḍhaka, viṣṇūcāvaiṣṭhānyatā-siddantā-pratikshāpāya, Śivaguru-bhakti-pādyaya, Venkaṭappā-Nāyaka, son of Śiddapā-Nāyaka, grandson of Sankānu-Nāyaka and great-grandson of Keladi Sādāśvārya-Nāyaka, on the occasion of a lunar eclipse on Monday the full-moon day of the bright fortnight of Āśvita in the year 1600 corresponding to the Śaka year 1553, in order that his elder brother Siyappa-Nāyaka might abide for ever in Siiva-lōka, granted, with all the usual rights, certain villages in Muduvankānu-sūme and Sūrā-sūme of the total revenue value of 259 varāhas and 1½ hanas (specified with minute details of the items of income) to the paramahansa-pariṇāmākkapāpyā, pade-vadā-pramāna-parāśara-prārūtā, yamaniṇyādhyakṣhakāyapā-nīcātya, promoter of the doctrines of Vīṇu-śvāmi, Krishnānanda-śvāmi, disciple of Kṛishṇānanda-Sachiṇḍānanda-yogīndra of Muluvāgil, for carrying on the charities and services of the matha built at Muniyenda on the bank of the Tungahadra. The villages were to be enjoyed by the donee and his successors for as long as the moon and sun endure. Then follow three usual final verses and the signature of the chief—Śrī Venkaṭānī.

Bhadrappa-Nāyaka.

97. The plates of Bhadrappa-Nāyaka, referred to in para 95, are seven in number, each plate measuring 101" by 74", and are engraved in Karnāda characters, the seventh plate being inscribed on the inner side only. The fifth plate is missing, though a copy of its contents is available. The record is dated 1662 and is mostly similar in contents to the grant dealt with in the previous para, the donee, too, being the same individual. After invocation of Śambhu it tells us that the Edava-Murūti, etc., (see previous para) Bhadrappa-Nāyaka, son of Siyappa-Nāyaka, grandson of Śiddapā-Nāyaka, and great-grandson of Keladi Sankānu-Nāyaka, on the 2nd lunar day of the bright fortnight of Magha in the year Plava corresponding to the Śaka year 1564, granted, as a sacramāṇya, with all the usual rights, certain villages, situated in the sūmes or districts of Muduvankānu-sūme, Sūrā,
Hokuji, Alumani, Mitturu and Gajanuru, of the total revenue value of 2,004 varihas and 34 hagas (specified with minute details of the items of income), to (with titles as in the previous para) Krishnanda-svami of Muluvagil, for carrying on the charities and services of the matha built at Muniyirinda on the bank of the Tungabhadra and for the upkeep of the temple and agrahara attached to it. The record closes with five usual final verses and the signature of the chief—Sri Badadiga. Among the items of income enumerated in the grant, with reference to the villages may be mentioned addaya, birdada, meluvana, labha-ganike, beesta-garaka (tax on fishermen), madakadike (? tax on washermen), dicca-garaka (? tax on hunters), banadadige, haravari-vartane, udugore, kaalavavane, umbeli-vartane, mamosii-in-chuduha, kula-birdada, senobova-vartane and menhadavara-vartane. Previous grants made to temples, etc., are excluded from the income of each village, and incidentally two grants made by the present chief on the occasion of the lakshadipardhana or illumination with 1,00,000 lights at the Nilakanteshwara temple and on the occasion of performing the hiranyagarbha gift at Tirtharajapuram are mentioned.

98. It may not be out of place to put together here all the available information about the little known Muluvagil matha of the Bhagavata-sampradaya in Tirthahalli Taluk. It has to be stated at the outset that there are two mathas of the Bhagavata-sampradaya in the Mysore State, one at Muluvagil, as stated in paras 94, 96 and 97 and one at Talkad, Tirumukundlu-Narsipur Taluk. The svami of both the mathas claim spiritual descent from Padmapadacarya, the immediate disciple of Shankaracharya, who was appointed as the head of the matha at Dvarakada by Shankaracharya himself. According to tradition Agrimurthi-Krishnanda-svami, the 27th in spiritual succession to Padmapadacarya of the Dvarakada matha, came to the south about three centuries ago and stayed at Mulbagal in the Kolar District. On the invitation of the Ikkeri chief Bhdrappa-Nayaka, he went to Tirthahalli Taluk and founded a matha named after Mulbagal of the Kolar District by Bhadramaduga, an agrahara granted to him by the chief. Before leaving for Tirthahalli, however, he founded a matha at Talkad and appointed a svami to it. The Muluvagil matha claims that the mathas at Dvarakada and Talkad are its branches. Some papers in the possession of the matha show that its claim was admitted by an assembly of disciples and scholars that met at Surat about 55 years ago. As we saw above, Krishnanda-svami figures as the donor in four copper plate grants—two issued by Sri-Ranga-Nayaka II in 1660 and 1661 (para 94), one issued by Venkataappapa-Nayaka II in 1660 (para 96) and one issued by Bhdrappa-Nayaka in 1662 (para 97). Muniyirinda of the Ikkeri copper grants is evidently identical with Bhadramaduga mentioned above. The svami is described in the grants as the promoter of the doctrines of Vishnusvami who, according to the published succession list of the Dvarakada matha, was the immediate successor of Padmapadacarya. Both the mathas at Muluvagil and Talkad are named after Krishnanda-svami and the object of worship in both is Gopalakrishna. The matha at Talkad is also locally known as the Koppala matha from a village of the name of Koppala which belongs to it. A record at the matha (E C III, Tirumukundlu-Narsipur 47), said to be a copy of a stone inscription, registers a grant to Agrimurthi-Krishnanda-svami by Madhava-mantri in Saka 819. But this date is clearly wrong as we know from the copper grants noticed in paras 94, 96 and 97 above that the period of this svami was about 1660. It may therefore be concluded that the mathas at Muluvagil and Talkad came into existence in about the middle of the 17th century.

The Sukha-bhashya, a commentary on the Brahma-sutras by Sukhacharya, has been supposed to be the chief authority for the Bhagavata sect of the Smarta community. It was published in 1892. In a note prefixed to the work it is stated that the author was the founder of the Talkad matha. But in the succession list of the matha the name Sukhacharya does not occur. Further, as stated in the previous para, the founder of the Talkad matha was Krishnanda-svami, and not Sukhacharya. Nor does the work give any clue as to the connection of its author with the Talkad matha. All that can be gathered from it about the author is that he was the disciple of Gopalakrishna, belonged to the Srivatsa family and was an incarnation of Sukhacharya, son of Vyasa. The peculiarity of the work is that it quotes the Bhagavata-purana along
with the Upanishads as its authority in explaining the Brahm-sūtras. The tenor of the whole work is that bhakti or devotion to Vishnu is the only means for attaining salvation. Enquiries addressed to the Mulvajgil and Talakāi mathas as to their acceptance of this work as their authority, as stated in the preface to the printed work, resulted in the repudiation of the work by both the mathas. They say that there was no sāṅkhya of the name of Sūkha-bhāṣya among the successors of Padmapādāchārya, that the Sankara-bhaṣya is the work usually studied in them, that the present work is opposed to the teachings of the Sankara-bhaṣya, that their Bhāgavata-saṃpradāya simply means that they are worshippers of Viṣṇu-panchāhataṇa instead of Śiva-panchāhataṇa, and that consequently the Sūkha- bhaṣya has nothing to do with them. They also state that it is probable that the work in question was gathered together by means of a follower of the Viśiṣṭadvaita system, though there are some points of difference between the Śuka-bhaṣya and the Śri-bhaṣya of Rāmānuja-bhāṣya. I may also add that in case Sūkha-bhāṣya was a sāṅkhya, he would not mention his family or gōtra (Śṛivatsa). The work does not appear to be one of any great antiquity.

Sugatur.

99. About half a dozen records including a copper plate grant, which relate to the Sugatur chiefs, were copied during the year. The chiefs represented are Tamme-Gauḍa, Mummadī Tamme-Gauḍa, Mummadī Chikarla Tamme-Gauḍa and Sivanapa-Gauḍa. The last appears to be a new chief not hitherto known from other records. The earliest of the inscriptions bears the date 1494.

Tamme-Gauḍa.

100. A copper plate inscription in the possession of Chennavimalahadrichthari at Khāj-Hosahalli, Hoskote Taluk, date 1494, which consists of only one plate, measuring 9" by 4½", records that Tamme-Gauḍa who built Hosakote, granted, with pouring of water, the village Hosahali, naming it Ayyana-Hosahali, to Nijaguna-Sūkha-bhāṣyavami of Hosdr in order to procure for himself the four objects of human existence, namely, virtue, wealth, desire and final emancipation. Before making the grant the donor had boundary stones marked with a linga set up around the village. Future kings are requested not to violate the grant, and it is stated that by maintaining it they will acquire prosperity and the merit of having performed gandhādhanu. Whoever covets this shall incur the guilt of the five great sins. The witnesses were the sun, the moon and the fire. The record closes with the expression Sīvārāma (dedicated to Śiva) engraved in characters of a larger size. This inscription makes it clear that Hosakote was built before 1494 and the statement that it was built in 1505 (Mysore, II, 75) has therefore to be revised.

Immadī Tamme-Gauḍa

101. A worn inscription in Dodd Nagappa’s field at Bhaktarhalli, Hoskote Taluk, seems to record a grant to Basava-gauḍa’s son...... by Immadī Tamme-Gauḍa. The date of the record appears to be 1505.

Mummadī Tamme-Gauḍa

102. An epigraph at Goṇakanhalli, Hoskote Taluk, tells us that Mummadī Tamme-Gauḍa of Sugatur had a matha erected for Gaurabasavanna, son of Sejje Siddhalinga-dēva, a member of the great assembly of Lingāyat gurus. The record is not dated; but EC, IX, Anchal 47 of the same chief, which bears the date 1614, gives a clue to its period.

This chief was a great scholar and poet. He has written works in three languages—Sanskrit, Kannada and Telugu. His Kannada work named Sākara-sūkhr is a big poem consisting of 4100 shatpadi verses. In this work he states that he ought not to be reckoned among those chiefs who get works written by their court poets and pass them off as their own. His other works are stated to be Rājendrabhola-charite, Kumārāyana and Saundareśa-charite in Telugu; Kauṁdīvābhāya and Rājakamānovanav in Sanskrit; and a vakshādana or rustic play in Kannada. He had also a voluminous work styled Suvardarpana composed by Brahmins. His parents were disciples of the Vrāṣṭiva teacher Sujñānāmūrti. In another place it is stated that the Sugatur family rose to eminence by the grace of Sujñānāmūrti-dēsika. We saw in para 100 Tamme-Gauḍa making a grant to Sūjñānādeva in 1494. It is thus clear that this line of teachers formed the hereditary gurus of the Sugatur chiefs.

A S
Mummadi Chikaraya-Taramu-Gauda

103. A fragmentary Telugu inscription near the ādā at Hoskote, which appears to be dated in 1663, records a grant to...odeya by this chief. EC, IX, Hoskote 105, of 1669, appears to be a record of this chief's grandson.

Śivānapa-Gauda

104. There are two records of this chief, one at Bisanhalli and the other at Katigennhalli, both in Hoskote Taluk. The former registers the grant of a field, as a ḍeke-kodage, by Śivānapa-Gavunda to Kampaṇapa-gavunda of Baslanahalli; while the latter records that Śivāneya-Gavunda of Sugaṭūr, making obeisance, granted a māṭha to the virtuous Virakta...ya-deva, possessed of the pure Śivādāra. From the second record it is clear that this chief belongs to the Sugaṭūr family, though his name has not been met with in the hitherto published inscriptions of that family. The first epigraph is dated in the cyclic year Vyaya, which may provisionally be taken for 1706.

Kalale.

105. A copy of a Telugu inscription found in a palm leaf manuscript in the possession of Sivarama Sastri at Anekal, dated 1711, refers incidentally to Vira-Rājayavgūn as the grantor of certain vrittis. It is very probable that this Vira-Rājayya is identical with his namesake of the Kalale family. The inscription records a sale-deed executed by Umāpati-śastri, son of Venkatakrisima-śastri and grandson of Akshantala Nāyaka-Ṣatāṇa, in favour of Ayambhanta, son of Seshambanta and grandson of Akshantala (here some space is left blank). Umāpati-śastri sold for 110 Koṅṭiṛatvī varahas, with all the usual rights, one-half vrittis that came to his share out of the two vrittis that had been granted to his father by māhārāja-śri Vira-Rājayavgūn in the agrahāra of Torapalle, surnamed Doddaraya-samudra. Both the seller and the buyer are stated to be of the Kāṣyapa-gōtra, Āpastaṁba-sūtra and Yajuṣ-sākha. The buyer was also entitled to the house-sites, taxes, etc., in the village, which pertained to the half share purchased by him. The surname of the village lends strong support to the above identification. Doḍi-Rāja was the father of the Kalale chief Vira-Rāja, and the latter must have granted the village in memory of his father.

The Mughals.

106. A Persian sanad in the possession of Mr. M. R. Annaji Rao of the Comptroller's Office, Bangalore, refers itself to the reign of the Mughal emperor Shāh Alam II. The front bears two seals at the top and the text of the order below, while the back has several bits of writing consisting of notes made by the officers. The seals name the emperor and an officer, and give the Hijri date. The writing in the first seal is in six lines which run thus—

Shāh Alam Bahādur
Bādshāhi Ghāzi Sulaimān iqtidār ḍāvī
Āsaf Jāh Nizām-ul-Mulk Nizāmnī
-d-Daulāh Mīr Nizām All Khān (1174)
Bahādur
Fath Jāng Siḍhār Sālār Yār-i-vafadār,
while that in the second, which is in five lines, is as follows—

1176,

Shāh Alam Bādshāhi Ghāzi
Samsām Jāng ḍāvī
Samsām-d-Daulāh Mīr Ābdu-l-Hāty Khān Bahādur
Samsām-ul-Mulk

In the first seal the Nizām acknowledges the suzerainty of the Delhi emperor, Yār-i-vafadār means "the Faithful Ally". The date which is partly defaced corresponds to A. D. 1760. The officer named in the second seal was the prime minister of the Deccan under the first Āsaf Jāḥ. He died in the fort of Kānaḷas in A. H. 1196 (1782). In those days the sanad for prime-ministership was granted by the Delhi emperor, and so the prime minister instead of styling himself the devoted servant of the Nizām styled himself the devoted servant of the emperor. Samsām-ul-Mulk, a common title in the Deccan, means "the sword of the State". The date given corresponds to A. D. 1762.
The order which opens with an expression meaning "He is Bountiful," is addressed to the Dānmuhās, the Dāspāṇes, the Muqaddāms, the inhabitants and the cultivators of the sarkār Koramkonda, talluq Kārnāṭak, (suba Farkhanda Būnyād), telling them that the office of Sarmajmādārī (Chief Collector of Revenue) has been conferred on Rāmā-rāv, son of Kōnērī-rāv, on his agreeing to these conditions:—(1) that the should make an annual present of rupees two thousand to the Imperial Government; (2) that he should deposit one-fourth of the total amount in cash at the treasury of the Fauji Fīrūzi (Victorious Army); (3) that he should pay the balance by regular instalments at the above mentioned treasury; (4) that he was entitled to collect one hun on every hundred huns as rusūm (tax), and to take four pd'lli out of each khāndī of land-produce (as his share) in addition to the assessed revenue; and (5) that he should get the official statements according to the prescribed rules year by year to the Imperial Court;—and that they should regard Rāmā-rāv as the permanent Sarmajmādār of the aforesaid sarkār and permit him to collect the fees described above.

Written on the 25th Zil Qādah, in the 8th year (1766) of the auspicious reign.

Fair copy.

107. The bits of writing on the back may be rendered thus:—

Official note. The office of Sarmajmādārī of sarkār Koramkonda, talluq Kārnāṭak, suba . . . . on these conditions (1) the payment in cash of one-fourth of the total amount (due from him) at the treasury of the Victorious Army and (2) the rest by regular instalments, and (3) the collection of a rusūm of a hun on every hundred huns, according to the permission note duly signed, has been entrusted to Rāmā-rāv, son of Kōnērī-rāv. Signed. Na'ab Mustatāb. Asaf Jāh Nizām-1-i Mulk Nizām-d-Daulah. . . . . . . the sanad be granted.

Detail of permission note, duly signed, dated 22nd Zil Qādah in the 8th year of the auspicious reign.

. Kōnērī-rāv submits that the office of Sarmajmādārī of sarkār Koramkonda, talluq Balāghāt Kārnāṭak, suba Farkhanda Būnyād, with these rusūms (1) collection of one hun on every hundred huns and (2) taking of four pd'lli out of every khāndī of produce, has been held by him for a long time. He also possesses a sanad bearing the seal of Abdu-n-Nabi Khān Bahādur alias Abdul Halim Khān, a copy of which bearing the special seal has been submitted to the Imperial Court. He now states that he does not get even one-fourth of his rusūm owing to the unsettled condition of the tenants and the tyranny of the Mahrattas, and is expectant of Imperial munificence and favour . . . . . the above office be given to Rāmā-rāv on the usual conditions and on his agreeing to make a present of Rs. 2,000 of which one-fourth was to be paid in cash at the treasury of the Victorious Army and the rest deposited at the same treasury by regular instalments.

The conditions of the office being recorded, Rāmā-rāv prays for a sanad.

As the sanad relating to the office of Sarmajmādārī of sarkār &c. (as above) has not been received and as also the report of the officers of the suba is not to be found, the particulars relating to the office cannot be determined.

The copy of the sanad granted by Abdu-n-Nabi Khān and bearing the special seal has been sent to the Imperial office. Deposited at the Central Treasury under the charge of Muhammad Qamru-d-Din, Treasurer, Rs. 516-9 on account of the present of Rāmā-rāv, son of Kōnērī-rāv, Sarmajmādār of Kārnāṭak, suba Farkhanda Būnyād. Dated 29th Zil Qādah, Regnal year 8.

Hundreds 5, odd 16-9, total 516-9.

The diary of the above-mentioned (Rāmā-rāv), son of Kōnērī-rāv, who has been honored by the rank of five hundred and fifty horse and the title of Rai, bearing the seal of Khānkhāna Pākhrū-l-Mulk Itkhāhrū-d-Daulah Muhammad Akbar Khān Bahādur Hizābr Jang, Bahshi of the province of the Deccan, reached the Imperial office on the 30th Shavvāl, 8th regnal year.

A further note adds that on the 17th Zil Hijja, 9th regnal year, this was recorded in the Imperial Register and in the diary of the "Issue Branch", and that a copy was received on the same date in the Department of Arrears of Presents.

These notes give us a glimpse into the administrative machinery and the official procedure of the Mughal period. The owner of the sanad, Mr. M. R. Amrati Rao, is a lineage descendant of the Sarmajmūdār Rāma-rāv. I have to express my
acknowledgments to Mr. G. Yazdani, M. A., Nazim, Archeological Department, Hyderabad State, for his kind help in the decipherment of this Persian sanad.

THE MAHARATAS.

108. Two Maharathi sanads in the possession of Vithalesvara Subbaraya, the archaka of the Vithalesvara temple at Hoskote, refer themselves to the rule of the Maharattas. One of them, issued by Raghunath Bavaji, Subedar of Hoskotaparagina, is addressed to Rama-bhatta, son of Mudgil-bhatta, and tells him that on a representation made to the Peshwa about the upkeep of the Vithalesvara temple in which the god had been set up, he was pleased to order the grant of the village Turugalur in Malur Taluk of the revenue value of 423 carakas for the purpose, and asks him to conduct the services in the temple and pray for the prosperity of the Peshwa. The other sanad is addressed by the same officer to the Deseamukhas and Desapadhshes of the paragaon giving them intimation of the grant of the village, and asking them to have the sanad entered in the daftar and to hand over the original to the archaka. The god was set up by Raghunath Bavaji in accordance with the orders of the Peshwa, and the image was sent along with Mudgil-bhatta's son Rama-bhatta of Aund near Poona. The present archaka Subbaraya is a linear descendant of Rama-bhatta. The period of the sanads may be about 1760.

MYSORE.

109. A good number of records relating to the kings of Mysore was copied during the year. They include a copper plate grant and range in date from about 1720 to 1858. The majority of them are in the form of sanads, nirupas or letters issued during the reign of Krishna-Raja-Odeyar III. One of the inscriptions records the gift of a large bell to a Lingayat temple by a Muhammadan Amiladar during the rule of Tippu. An epigraph of Krishna-Raja-Odeyar III gives a long account of the pieties and travels all over India of a Madhva devotee named Subbaraya-dasa.

Krishna-Raja-Odeyar I.

110. An inscription on a bell in the Siddhalingesvara temple at Edeyur, Kunigal Taluk, states that the bell was a present from Minakshamma, wife of Dalavayi Basava-Rajaiya. Though the king is not named in the record, we know from EC, IV, Yeatcore 88, of 1741, that Nanja-Rajaiya, son of the above-mentioned Basava-Rajaiya and Minakshamma, was the servuddhbari in the latter part of the reign of this king. The date of the record may be about 1720.

Tippu.

111. Two inscriptions on two bells in the Siddhalingesvara temple at Edeyur, Kunigal Taluk, tell us that the bells were presented to Siddhalingesvara-svami by Japara-Rama Bommani, Amilla of Badasaha Tipu Sultana.

Krishna-Raja-Odeyar III.

112. A large number of records of this king, consisting mostly of sanads and letters and ranging in date from 1800 to 1858, was copied during the year. They include three sanads or nirupas issued by Purnaliya with his usual seal in Nagari characters (see last year's Report, para 135). One of these in the possession of Subbaraya, archaka of the Vithalesvara temple at Hoskote, addressed to Krishnaraaya, Amiladar of Tyakai, tells him that out of the estimated revenue of 10 carakas and 1 hana of the village Turugalur belonging to the Vithalesvara temple at Hoskote (see para 108) in his Taluk, the tadik of 5 carakas and 9 kayas formerly settled for the temple has to be deducted and the balance of 4 carakas and 2 kayas collected from Ramabhatta, the archaka of the temple, every year; and asks him to make over the village to Ramabhatta and to see that the services in the temple are regularly performed. The record is dated in 1800. It is not clear why the revenue of the village, which was 423 carakas in about 1760 (para 108), fell off so much in the interval. Another in the possession of Abdul Razak, Shikdar of Sarjupura, Ankal Taluk, bearing the same date, is also to Ramaiya, Amiladar of Ankalai, intimating that orders have been passed to the effect that an inam of 6 carakas should be granted to the takiyaptadar faktir Shamshuddin residing in his Taluk, and telling him to grant the same either in cash or in land according to the wishes of the donee. The third, dated 1801, in the possession of Abdul Khuddus, the caretaker of Khajiaab's mosque at Gubbi, is addressed to Appachaya, Amilla of Gubbi, ordering
him to grant to Mokhādum Shāh, Khājīj of Gubbī, land with an annual assessment of 1 varaha and 7½ hasas in place of the two khandugas of wet land which he had been enjoying. Two records in the possession of Ramacharya, archaka of the Kōndhakara temple at Sarjāpura, Anakal Taluk, dated 1808, state that when the rajadhārja raja-mārtanda Krishna-Rāja-Vedajayarama, seated on the jewel throne, was ruling the earth, the Padmashale and Paḍaśale (weavers) of Sarjāpura agreed among themselves to pay 1 hasa (pie) for every cloth manufactured and sold by them in order to provide for the daily, fortnightly, monthly and yearly festivals of the gods Kōndkara and Anjaneya of Sarjāpura; and that the other prajogat of Sarjāpura agreed to pay 1 hasa for each family every year to provide for lamps, etc. for the same gods. Each record has two usual final verses and a long list of signatures at the end. A sanad in the possession of the Muñjavag matha, Tirathahalli Taluk (Para 98), dated 1812, is written in three languages, namely, Persian, Maharathi and Kannada, and addressed to the Amila, the Sirəstādār, the Mokkaddams and the inhabitants of the sarkar Naga, telling them that Krishnānanda-swami of the Bhagavata-sampadaya, residing at Mulabagil in Marla-Stā-var-magvi of Naga-tālkā, who had been enjoying lands of the revenue value of 150 Hāndari varahas and 3 hasas, was subsequently required to pay a jōdi of 33 varahas and 68 hasas; and that on the representation of the svāmi in person that the balance left after the payment of the jōdi did not suffice for the upkeep of the matha, the jōdi has been excused. The sanad was to be copied in the Sirastadar’s register and the original handed over to the svāmi. The latter was not to be asked to produce a new sanad every year. The signature of the king—Sri-Krishna—comes at the end. The sanad was written by the Hājär Munshi Rama-rāv. It bears at the top the usual seal of the king in Nāgari characters giving his name with that of his father.

118. Among other records of this king, a nirāp in the possession of Kasi Subbaṇa, Shanbog of Sarjāpura, Anakal Taluk, dated 1813, which is addressed to Rāmaiyā, Amilār of Hosaṭe etc., states:—“Your letter intimating the removal from his office of Shanbog Gundayya of Sarjāpura on account of the loud complaints of the raiyaṁ against his oppression and the appointment of Stārāmayya in his place has been received. You did well in dismissing this oppressor of the poor raiyaṁ. As you say that nearly fifty varahas are still due from him to the sarkar, put him in confinement, collect the money without the least mercy and make a report about the matter.” Another in the possession of Subbaraya, archaka of the Vīnāḷēsvaram temple at Hoskōte, dated 1815, issued by Lingarajāyaiya-arasu, Fauzdar of Bengaluru, to Rāmaiyā, Amila of Mālūr, refers to a scrutiny held by the Fauzdar into the former sanad relating to the jōdi village Turnagālu in Kudivān-nūr-sammatu of Mālūr tālkā, in accordance with a general order received from Hājür to the effect that the papers pertaining to the jōdi villages enjoyed by Brāhmaṇs in the several talukas should be examined and directions issued to the Amilas to act in accordance with the result of the examination. The papers examined by the Fauzdar in connection with the village in question were (1) a sanad issued by Raghunātha Bāvaji granting the village, as sarvamānya, to the Vīnālēsvaram temple at Hoskōte (para 105); (2) another addressed to the Dēṣaṇukhas and the Dējetsandes by the same person directing them to treat the village as a sarvamānya; (3) a tākid issued in 1800 by Divān Pārṇaiya to Krishnārāya, Amila of Tyākāl, directing him to collect a jōdi of 4 varahas and 2 hasas from Rāma-bhaṭṭa, archaka of the above-mentioned temple (para 112); and (4) a nirāp issued in 1811 from Hājür to Amila Rāmaiyā telling him to continue the jōdi village in accordance with the previous sanad. He then orders the Amilār to collect the jōdi from Rāma-bhaṭṭa as noted in the Divān’s tākid and to see that the village is exempt from such troubles as bittī (forced labour) and bējārī. This tākid was to be entered in the Sirastadar’s register and the original handed over to the Brāhmaṇ. The signature of the Fauzdar—Sri-Pennama—comes at the end. At the top of the record is a seal containing three lines in Nāgari characters which run thus:—(1) Sri-Krishna (2) Pirjo-kacheri (3) Bengaluru. Another nirāp in the possession of Kasi Subbaṇa, Shanbog of Sarjāpura, issued in 1820 to Appaḷaiya, Amila of Sarjāpura, states that a complaint has been received from Appaḷaiya, the long-standing Shanbog of Dōlla Timmasandra in Sarjāpura Taluk, to the effect that Rāmaiyā, a distant agnate of his, is now causing trouble by asserting his claim to the office of Shanbog, and directs him to hold an enquiry and give the post to the
proper claimant. Another, dated 1821, in the possession of Ramacharya, archaka of the Kōdana Darāma temple at Sarjapura, is addressed to Chennarāyappapa, archaka of the Rāma temple at Sarjapura, by Subedar Apparaya. It tells him that in accordance with a nīrūp received from Hajūr lands of the revenue value of 3 varahas have been granted to provide for offerings and festivals in the temple and directs him to take possession of the lands and perform the services regularly. At the same the saṇad occurs the syllable Dé, supposed to be the initial of king Chikka Deva Rāja Odeyar, between the sun and the crescent. Another, in the possession of Subbaraya, archaka of the Viṭhālēsvara temple at Hoskote, issued in 1880 by Divān Venkatārāja-āraṇa to Bīligi māna, Amilāda of Mālur, intimates the receipt of a petition from Appama-bhaṭṭa of Hosakote stating that formerly the village Tīrathangār in Mālur Taluk had been granted as a sarvamānaya to the Viṭhālēsvara temple, that subsequently it was ordered by Pūrṇaiya that a jōdi of 4 varahas and 2 hānas should be collected (see above) and that there has now been raised an objection to hold the village on payment of the above jōdi, and directs him to allow the village to be enjoyed by the temple as before on payment of the jōdi as ordered in Pūrṇaiya's tākīd. The signature of the Divān-Sri Rāma appears at the close. The seal at the top contains these four lines in Kannada characters: (1) Śri (2) Śri-Krishna Di (3)-vāna kachō (4) ri Hujūr. Another in the possession of Ramacharya, archaka of the Kōdana Darāma temple at Sarjapura, issued in 1899 by Bāpūrāya, Fāzūdr of Bangalore, to Śēshāyaya, Amilā of Sarjapura, directs him to pay out of the customs revenue 2 duṇḍus (8 pice) every day to the Rāma temple for purchasing camphor and incense. Another in the possession of the same individual, bearing the same date, is issued by Amilā Śēshāyaya to Chennarāyappapa, archaka of the Rāma temple, giving intimation of the above order. This record also bears the syllable Dé at the top.

114. A Sanskrit inscription on the gold umbrella of His Highness the Mahārāja's throne in the Mysore Palace, consisting of 24 avasukthā verses, invokes blessings on Krishna Rāja Odeyar III. It is addressed to the king. After a rhetorical description of the umbrella in two verses it prays that all the gods, including the planets, and the eight regents of the directions who are described with their attributes and vehicles, and the goddesses may give their blessings to the king seated on his hereditary jewel throne. The umbrella is thus described: "Afraid of defeat by the spotless moon of your fame, the moon serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your patronage, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies)." Then the record proceeds to invoke blessings thus: "May Brahmā, Viṣṇu and Mahāsē together with their Sāktis protect you day and night. May Vānī give you eloquence, Lakṣmī great wealth and Sarvamangalī good fortune. May the thirty-three crores of gods, the Viśvedevas, the Vasus, the Rudras, and the Adityas protect you seated on the throne. May Śūrya give you glory, Chandra fame, Mangala good fortune, Būda loveliness, Guru wisdom, Śukra statesmanship, Sāni happiness, Rāhu strength of arm and Ketu eminence. May Durgā, Ganesā, Kṣetrapāla and Vātāshpatai protect you on all sides. May Indra, seated on Airāvata and bearing the thunderbolt, increase your wealth. May the seven-handed Agni, seated on the run and holding srūṣteen and other weapons, give you glory. May Dharmarāja, seated on the buffalo and possessed of danda and other weapons, give you an abiding love of dharma. May Nārītā, armed with the mace and seated on a man, remove your fear of evil spirits. May Varuna, seated on the crocodile and possessed of the noose and other weapons, give you peace of mind and purity. May Vāyu, seated on the antelope and bearing the winnow, grant you health and strength. May Kubera, armed with the sword and seated on the horse, give you undiminishing treasure. May Jīsāna, seated on the bull and bearing the trident and other weapons, give you long life." The record closes with an exhortation to the king that he will maintain the path of dharma followed by Dilipa, Sagara, Rāma, Harisendra and Nāga. For an old description of the Mysore throne see last year's Report, para 145.

115. The remaining records of this king, about 18 in number, are mostly connected with the Prasanna-Venkata Ramasvāmī temple in Mysore and Subbārāya-dāsa, its founder. The earliest of them is dated 1821 and the latest 1858. Barring three inscriptions which are on stone in the above-mentioned temple, all the others are saṇadas excepting one which is a copper grant. These latter are in
the possession of Mr. Raghavendra-dasa, the manager of the temple, who is a lineal descendant of Subbaraya-dasa. Though not the first in chronological order, a sand issued by the king in 1836 to Subbaraya-dasa may be dealt with first as it gives details of Subbaraya-dasa's pious acts and travels all over India, which are repeated almost verbatim in a stone inscription of about the same date in the temple. It is a long roll consisting of 11 sheets of paper joined together with the king's seal at every joint, and is called a dana-patrike or gift-deed. It opens thus:—On Saturday the fifth lunar day of the bright fortnight of Asvija in the year Durmukhi corresponding to the Saka year 1758, the rajadharija rajya-parameswara pravasaha-pratapa apratima-vim-macapati, birud-anu-embara-panda, sole hero of the world, a moon to the milk ocean, the Yudu race, possessor of the insignia of among others the conch, the discus, the elephant-goad, the axe, the makara, the fish, the sarabha, the simha, the gandhabhuruda, the boar, Hanuman, Garuda and the lion, Krishna-raya-Vadivyar, seated on the resplendent jewelled throne on which Raja-lishibipala and other paramount kings descended from the lunar race had successively sat in the great Maha-samsthana, the abode of the wealth of the Karnataka country, which was an ornament of all the countries that adorned the whole circle of the earth, gave a dana-patrike to the devotee of the god Venkatesha, Subbaraya-dasa alias Gopala-dasa as follows. Then follows a long recital of the miracles performed, badges of honor obtained, pious acts done, and journeys made all over India by the donee. It may be summarised thus:

When formerly Subbaraya-dasa was an official at the Inner Gate (Ole-baṅgia) of the Palace, the king's step-mother Lakshminamami granted to him a bhatla-mangya at Anandur and his queen of Krishnavilasa a vrifti. While he was living in the house given to him in the Krishnavilasa-agrahara, a severe epidemic of cholera broke out in the city in 1827 counting a large number of inhabitants among its victims. The god Venkatesha used to manifest himself to him, and when sore at heart for the calamity he lay unconscious giving up food and drink, the learned and pious Diggami Śrīnivāsaṭṭha, appearing in a dream, handed to him three pieces of charcoal (anadra), a Kanniṭāya hana and some colored grains of rice (mantrakṣatu), telling him that their use would cure the patients and avert the epidemic. He accordingly cured a large number of people suffering from the disease by giving them holy charocal water (anadra-tirtha) and mantrakṣatu and thus restored the city to its former healthy condition. On some people expressing a doubt about the truth of the matter, the king, prompted by the god Venkatesha, went to him and saw his performance, during the worship of the god, of the torch-service (panjinā-sere) with a torch given to him by Bangalore Śaṁcācharya who had been directed to do so in a dream, and other feats. On the invitation of the king he went to the Palace the next day taking with him the god Venkatesha and performed worship in the Glass Hall (Kanmadi-tetiti), at the conclusion of which the king presented to him the anklet (gaggari) of the royal horse and a silver bell as badges of honor. Soon after he went to Bangalore and while staying there was directed in a dream to get the images of Śrīnivāsa and Krishna in the possession of Śiṇapannayaka-Bāḷappanayaka who was likewise directed in a dream to hand over the images which had been left with him 30 years ago by Diggami Śrīnivāsaṭṭhā. By the power of these images, on the holy occasion of the summer solstice, water issued from the plastered floor of Subbaraya-modalī's choultry at Halasur-pete and flowed for four days. This marvel was witnessed by all people and reported to Timmappa-rajkaya, Fanuḍar of Bangalore, who proceeded to the spot and expressing astonishment at the sight sent some of the water by a Brahman to Hajur. He then proceeded to Tirupati and stayed there for three months paying homage to god Śrīnivasa, who told the temple managers in dreams which they all had simultaneously to show him due honors. Accordingly, Arcot Venkatarāya, the Subedar, presented him with an anklet, and a Garudagamba at the time of the torch-service, from the temple; Kōṭikanḍāna Tāṭāchārya with a pair of metal horns (ṭiruchina); and Tolappa Varadāchārya with a gold lion's head (simha-laṅkata), a disease, as well as 20 kunte of land in Mallāvāra, his sarvamangya village. He then returned to Mysore with all the insignia and stayed at the Triyayanaśvara temple for nine months, and, the king having in the meantime enlarged his house in the Krishnavilasa-agrahara and set up the god Vēṇuṭḍopala, removed to it and stopped there for two months. On his informing the king soon after that he had
been directed in a dream to go on a pilgrimage to the Ganges, the king gave him permission, though with great reluctance; he then put three double handfuls of rice mixed with pearls and rubies into his alms-bowl, presented him with a gold chain adorned with bells and a silver anklet, and granted these insignia for his god—a palanquin, two silver stools, a pair of chariots, an umbrella, a white parasol, a pair of round fans (śūrpaṇā), a horse with a double drum, an elephant with a lace banner, and a camel; he further gave him a rakṣadāri or passport addressed to all the district officers directing them to afford him all assistance during his journey, and had a similar rakṣadāri written by Khāsamjō衍 Sāheb (Casamajor), Resident in the State, for his journey in the Company’s Dominions.

116. Subbarāya-dāsa then left Mysore for Sōsale where Vidyaśārma-svāmī gave him the badge of a cord of straw (kūltasaraṇam-birdūḍa). From there he travelled to Sringeri where, on seeing his badges of honor, Narasimha-Bhāratī-svāmī was greatly pleased and said that they were appropriate to him. He then went to Udupi, paid homage to the god Krishna and received the blessings of all the svāmis. The svāmī of Krishnāpurā presented him with a gong, the svāmī of Pēchāvāra with a hand-lamp and a Nārāyanārī, the svāmī of Sirūr with a trumpet, the svāmī of Puttige with an image of Hayagrīva, and the svāmī of Kānṭhur with an image of Venkaṭēśa, flanked by consorts. After visiting Satyadharma-svāmī at Hōjehonnūr, he journeyed to Kollāpur via Pāpdrāpurā, Nāsīka, Tryambaka Onkāra and Chōji-Mahēśvara, and received from the ruler of the State whose wishes were fulfilled a surat inscription as an mark of honor. At Iṅdore he was presented by Hōlkar Mallārī-Rāya with a chauri with the name Mārtanda inscribed on it. He then reached Kāśi by way of Ujjānī, Chitrakūṭa and Trayāga, set up the gods Vēnugopāla and Hanumān in the Vēyārāyamathā built by him near the Hanumān temple in Hanumantā-ghūṭ, as also a linga in the Sīva temple erected by the Mysore king, and informed his guru of the matter, who, being pleased, gave him the surname of Gopāla-dāsa. After visiting Gaya he went to Bṛahmāvarta, where he was presented by Śrīmanta Bājī-Rāya with a gold bracelet. He then travelled to Badarikāśrama via Jamakapura, Ayōdhīya, Nāsimāranāya, Gandāki, Gōmati, Parkshīta-gaḍa, Hastināpurā, Jvālapūrī, Kanakā-keśēṭa, Haridvāra and other holy places and returned to Lāshkar Gvālēr passing through Kūrakshēṭra, Mādhura, Gōkula-Bīrnāvama, Balarāma-keśēṭa, Bhratapura and Nandigrāma. At Gvālēr he received five silver kālakas or finials for his palanquin from Bājī-bājī, consort of Nāvai-sindhyā; at Jānsī an elephant with a kettle-drum from Śrīmanta Vīnāyakā-Rāya; at Nāgarpūrī a silver smaha-lalita adorned with a bell and engraved with an inscription for his palanquin from Rāghōji Bhōsāle in 1830; at Hāidāratād an inscribed mōrekhā and a rakṣadāri from Bājī Chandō-Lāl; at Gaudāvāl, after passing through Mantrālaya and Hāmpe-Virūpākṣha, a pearl necklace for his god and a rakṣadāri; and at Kānnaval, after bathing in the Krisṇā, the Tungabhādṛa and the Nīrvītī-sangama and visiting Bhuvanēndra-svāmī of the Rāghavendrasvāmi-matā at Rāghavendrapūra, a cap adorned with a gold finial from the Navāba. He then visited Tiruputī, Ghaṭikāchala and Kūnchī, and went to Channapaṭṭana, where the Board gave him a rakṣadāri written in four languages informing their officers that Subbarāya-dāsa was going on a pilgrimage to Rāmeśvara and other places with 60 Brāhmans, 80 Sūdāras, 20 foot-soldiers, 1 palanquin, 2 elephants, 16 horses, 3 camels, 20 pack-bullocks, and swords and guns, and that he should be allowed to travel without any obstruction. With this and other rakṣadāris granted by Casamajor, the Mysore Resident, the collectors and other officers of the Company’s Dominions and the Chiefs of Arni and other places he travelled to Chidambara, Māyāra and Śakhaṅmukhi and then reached Kumbhakōṇa.

117. At Kumbhakōṇa he set up Hanumān in Kollā Śrīnīvāsaraṇa’s bangalow on the bank of the Kāvrī, which his wife with the consent of her children had bestowed upon him with a gift-deed, and when after this he was going in the 9th Dābīr street with all his insignia, some scholars treated him with indifference, but, having realised his greatness in a dream, three of them, namely, Mānēr Krisṇa-prāchār, Māyūr Krisṇamurttyāchār and Hāidāratād Chiṭṭagubbi Rāmeśchār, composed an ashtaka (or poem of eight verses) each in his praise and offered them to him. He then went to Nāva-tiruputī and Alvārv-Tirumāvalli, set up a white marble figure of Hanumān in the big street of Agra bāna on the way to Rāmeśvara, bathed at Sētu, visited Kāṇyākumārī, Ananthāyana, and Janakādana, received a monkey-flag and a Garuda-flag from the svāmī at Tōtādri, made over the land granted by queen
Gangā-bhāyi to the god Hanumān set up by him behind the Venkaṭēsvara temple on the bank of the Anu-Tāmāraparṇi at Tirumāvali, visited Śrīranga, went to Sōsale to pay respects to his guru, and returned to Mysore with all his insinigā in 1835. The king sent for him and being highly pleased on seeing all the insigna and letters and on hearing accounts of his travels presented him with a gold bracelet adorned with a bell. Sometime after, at his request, the king caused to be built a temple on the site of the 20th house in Krishnavilāsa-agrāha, a pond named Śrīnīvāsa-pushkarini and a car, set up the god Prasanna-Venkaṭēśa in 1836, presented vessels, vehicles and other articles required for the temple, made a monthly grant of Rs. 100 for the festivals and the feeding of Brāhmans and set up a stone inscription in the temple. The king’s signature Śrī-Krīṣṇa comes at the end. The grant was written by Aramane Subbarāya.

118. The stone inscription referred to at the close of the last para, which is at the sides of the sukhāndis entrance, is almost identical in contents with the sannad dealt with in paras 115-117 but for a few slight variations and some additions at the end. It is stated here that Tōlappa-Vārādāchārya also gave him an image of Nārāyaṇa with consorts, the grant of land, here said to be 25 kānyas, made by him being intended for the worship of this god; that Subbarāya-dāsa made a gift of this land to Dharmāchārya, grandson of Diggāmi Śrīnīvāsa-chārya; that he received the surati at Kollāpūr from Chenchini Nāṇa Sānib; and that he was presented with a pair of spears covered with bear-skin by the chief of Punganur. The epigraph refers to the grant of the sannad mentioned above and adds the following items of information.—Subbarāya-dāsa and his elder brother Sīnappa-dāsa built, for the spiritual welfare of their parents and for the increase of the king’s prosperity, an agrahāra, named Subbarāyādāsa’s agrahāra, in front of the Prasanna-Venkaṭēśa temple. It consisted of nine houses, one of which was to be a feeding house, two residences of the archaka of the Hanumān shrine and of the gajamāna, the others being given to Brāhmans (named) who were to conduct the services in the temple. The gajamana was given the bhūta-mānaya at Anandūr which Subbarāya-dāsa had received from Lakshmana-mān (para 115) and the others lands of the revenue value of 6 varahas each out of his vīrī at Mōdūr in Attikuppe Taluk. If the contributions from the devotees were less than one rupee, the archaka was entitled to them; in case they exceeded that amount, they were to be handed over to the gajamana to be utilised for the expenses of the temple. This grant was made by Subbarāya-dāsa in 1833. The epigraph goes on to say that the king was greatly pleased on seeing the grant and gave this sīhadasa to Subbarāya-dāsa calling upon him to preserve all the insigna obtained by the grace of the god Prasanna-Venkaṭēśa, to have a portrait statue of his opposite to the god, to carry on the services and festivals of the temple and to live happily praying for the prosperity of the donor. The writer of the grant was Kādim Venkaṭarāya of Chikādevarāya durgā. The record closes with the king’s signature. As reference is made to Subbarāya-dāsa’s grant of 1833, this inscription must have been put on stone in that year or at a later period.

At the top of the stone is a later addition stating that on the occasion of a solar eclipse on Thursday the new moon day in Mārgasirā of the year Śabhaṅgitra (1843) the king ordered an annual grant of 36 Kantirāya varahas from the Treasury to Subbarāya-dāsa for the upkeep of the feeding-house at Bilikere, and that on the same occasion his son made an annual grant of 24 varahas, and his son-in-law Lingarájaiya-arasa an annual grant of 12 varahas, for the same purpose. It is stated that all the three have affixed their signatures.

119. Of the remaining two stone inscriptions in the temple, the one over the doorway of the Hanumān shrine, dated 1836, records that when Śrī-Krīṣṇa-Rāja-Odayar, seated on the jewel throne, was ruling the earth, Subbarāya-dāsa alias Gopāla-dāsa, with the consent of his elder brother Sīnappa-dāsa, for his own spiritual welfare and for the merit of the king, made a gift to God of the house favoured to him in Krishnavilāsa-agrāha, the Prasanna-Venkaṭēśa temple, the painted hall, the car, the pond, the grove, the agrahāra in front of the temple, the Hanumān shrine, the Rāma shrine and other subsidiary buildings, all of which owed their existence to the king’s generosity. Details about this matter might be learnt from the stone inscription of the temple. Here too we have the king’s signature. The other inscription at the sides of the portrait statuette of Subbarāya-dāsa states —“May Venkaṭēśa be gracious. This is the portrait statuette of Subbarāya-dāsa
alias Gopa-la-dasa, the devotee of the god Prasanna-Venkatesa. The attitude of the figure represents the surrender to God of all the charities and (even) the body."
The copper plate grant alluded to in para 115 consists of only one plate measuring 1' 2" by 7". It bears the date 1838 and records that when (with titles as in para 115) Krishna-Raja-Odeyar was ruling the earth, Srinivasa-dasa and Subbaraya-dasa alias Gopa-la-dasa, sons of Sutrumsi and grandsons of Subbaya of the Mandugalya-gotra, Avalayana-sutra and Rik-sakha, during the Navaratri festival, granted, for the spiritual welfare of their parents, for the increase of the king's prosperity and for the pleasure of the god Venkatesa, a vritti together with a house furnished with all necessities, to Babha Samakha, son of Srinivasakha, and grandson of Subramanyakha of the Haridrana-gotra and Aparantabh-sutra. Then follow details as given in para 115, 117 and 118 about the construction of the Prasanna-Venkatasvara temple, etc., in the house formerly received by Subbaraya-dasa from Krishnavilasa-Sanidhhana and about the agrahara, here named Subrahmanya-agrahara, built by him. The donor was to get lands of the revenue value of 6 parcels, his duties being the recitation of the Saka-veda and officiating as Purohit in the Prasanna-Venkatasvara temple. In case there was no hitch in the discharge of the duties assigned to him, he was entitled to sell, exchange, mortgage or give away the lands. The record closes with two usual final verses and the signatures of the king, Srinivasa-dasa and Subbaraya-dasa. One of the final verses may be rendered thus:—May those fortunate people who are devoted to the feet of their parents, who are well-born, who are possessed of brothers, wife and sons, who are intent on the worship of God, who are desirous of the position of an emperor, protect these charities.

120. Of the remaining records which are all, as stated in para 115, in the possession of Mr. Raghavendra-dasa, the manager of the Prasanna-Venkataaramana temple in Mysore, a sanad, dated 1821, records the grant of a vritti and a house to Subbaraya-dasa by Lingaajamnanghi of Krishnavilasa-Sanidhhana, queen of Krishnapura-Raja-Odeyar III. The grant of this vritti and house has been alluded to more than once in the preceding paras. The sanad is a pretty long roll consisting of 6 sheets of paper joined together with the king's seal at every joint. It has also a rare seal of the king at the top, which contains an amshushah verse in four lines in Nagari characters, giving his name and that of his father. The lines run thus:

Chamundikaa-savaaka-sri-
Chamarajabdhiji-rumahmah
sri-Krishnanripa-chandrasya
kalaa-savarnumini

After invocation of the goddess Chamundikaa and the Boar incarnation of Vishnu, it records that the moonlight to the lady Krishnavilasa, Lingaajamnanghi, the lawful wife of (with titles as in para 115) Krishnapura-Raja-Odeyar of Mahistr, son of Chama-Raja-Vadayar and grandson of Immadi Krishnapura-Raja-Vadayar of the Atrya gotra Avalayana-sutra and Rik-sakha, on Thursday the first lunar day of the bright fortnight of Avasuja in the year Vishnu corresponding to the Sakha year 1748, with the consent of her husband, granted, as a sarvanandha, with all rights and taxes, for the pleasure of Chamundesvari whose foot-stool was illumined by the cluster of rays of the jewel crowns of all the gods and demons, one vritti out of the twenty-one formed of four villages (named) in Attiguppe Taluk for the Lingamambha-agrahara founded by her for the increase of her good fortune on the bank of the Kaveri near the village Chandragala in Mahistr-Ashtra-grama Taluk, together with a house furnished with all necessities, to Subbaraya, son of Ramayya and grandson of Vasudevaiya of the Mandugalya-gotra Avalayana-sutra and Rik-sakha. It is stated that the king and queen decorated the donor's house with ornaments before making the grant. One of the 21 vrittis was reserved for the god Hayagriva of the Parakala-matha situated in the agrahara, the others being bestowed on Brahmans. An order was also sent with the king's signature to the Amila of the Taluk directing him to make over the vrittis to the donors. The vrittidalas were to conduct a special festival of the god Hayagriva of the Parakala-matha on the anniversary of the king's birthday, the second lunar day of the dark fortnight of Asaaghha coupled with the asterism Bravana, out of the miscellaneous income (bajebolus) of their vrittis. Among the sources of income named may be mentioned kompa-vala, kandya, eru-kandu, nema-kandu, gurum-kandu, jati-katha, samayachara, charddiga, horddiga, madsh-palanga, siga-poppali, marawali and maddika. The
record closes with five usual final verses and the signature of the queen Śrī-Rāma. The grant was written by Bhāgavata Nārāyanappa, the Hājur Munshi. It is not clear why the names of the father and grandfather of the donee given here differ from those mentioned in the copper grant noticed in the previous para. Another record connected with the one noticed above is a dhārana-udāgge or assessment roll, dated 1823, giving minute details of the items of income of the virutta granted to Subbarāya by the queen. The donee is called Subbarāya of the Kitchen hall (Āśe-toffe) and his virutta is said to be in the village Mōduru and the 56th of the 21.

121. Three of the records are rajuḍāris granted to Subbarāya-dāsa by the Bangalore Fauzdar Tūmmapāraṉāya-arasu, the king, and the Nagar Fauzdar Virarāja-arasu in 1823, 1829 and 1930 respectively. The first, addressed to the Amillas and Killedārs of Aramanēshme-gudis, informs them that, the god Venkatēśa of Tirupati having manifested himself to him, Subbarāya-dāsa went to Tirupati and is now on his way back to Mysore, and directs them to receive him with due honors, lodge him in a suitable place, give him the necessary supplies, look after his convenience, and when leaving the place send four men to accompany him to the next stage. The second, addressed to the same officers as also to those of the customs department, intimates that Subbarāya-dāsa, to whom the god Venkatēśa is gracious goes on a pilgrimage to Udupi and thence to the Ganges taking with him 50 Brāhmans, 20 Sudras, 10 weapons, 1 elephant, 16 horses, 6 bullocks, a palankeen with the god Venkatēśa, and a parasol, chariots, flags and other insignia; and orders that they, along with the leading men of the place, should go out and receive him and his god with a band of music and other honors, lodge him in a safe and convenient place, supply him with all the necessary things (specified) obtaining a receipt which was to be sent to Hājur for payment, and send four poons up to the limit of their jurisdiction. The customs officers were to allow him to pass without demanding any tolls. The stages within the State for the journey to Udupi and from there to Kāsi are given thus—Sōsāle, Ashtagrāma, Lakshmathārthakaṭte, Yeḍatore, Bhārya, Narsīpura, Kauṣṭaka, Hāssan, Vāḷatare, Bēḷūr, Vastāre, Kānḍya, Lakavarjali, Tirthahalli and Agumbe; and Agumbe, Tirthahalli, Svanagge, Hōnnāḷi and Harharā. The third rajuḍāri, addressed to the Amillas and Killedārs of Hōlebantūr and Hōnnāḷi, gives them intimation of the pilgrimage to the Ganges of Subbarāya-dāsa to whom the god Venkatēśa is gracious, refers them to the Hājur rajuḍāri and is similar in contents to the first with regard to the remaining portion. Six more are nirūpas issued by the king to or in favor of Subbarāya-dāsa. One of them, dated 1830, refers to a letter received from him from Shimoga about the misconduct of Harikār Tūmmapāpa who was ordered to accompany him and about the non-receipt of his special order and the sanctioned special order on Saturdays, and states in reply that an order has been sent to the Nagar Fauzdar to arrange for some one else taking the thing (apparently ashes) to the Ganges in company with him and to send back Tūmmapāpa to Hājur, that he must see that the thing is deposited in the Ganges, and that orders have been issued for handing over his pay by 10 varahas as Palace Pandit and the Saturday supplies to his elder brother Śnappa. He was also asked to write on leaving Shimoga. Another, of 1837, addressed to the Treasury Department, refers to Subbarāya-dāsa’s pilgrimage to Kāsi and other places and the construction of the temple, etc., in the house granted to him in Krishnavilāsa-agrāhāra, intimates a monthly grant of 30 varahas for carrying on the various festivals in the temple, and orders the payment of the amount either monthly or yearly to Subbarāya-dāsa or his agent. Another, dated 1838, addressed to Subbarāya-dāsa, says:—"It is a long time since you left Mysore on a pilgrimage to Tirupati. As requested by you at the time of your departure, the stone mason Chauṭkērārā has been ordered to complete the work of the temple. I learnt from Śnappa that the services in the temple are being regularly performed and that the annual half of the temple grant is being sent to you for feeding Brāhmans. The Saturday supplies from the Lakshmi Vilāsa and Krishnavilāsa have been ordered to be given as before. When you go to Bangalore enquire on our behalf about the welfare of Kolam Venkatārāya, Sēshagirīrāya, Rāmasvāmi, Śnappa, Jyvāparāya, Annapā, Anche-Subbarāya and Kuppanṇa. Our state of health is in the same condition as it was when you left Mysore." This letter shows how kind and considerate the king was to his dependants. The seal at the top has a guruḍabhūramda in it. Another, of 1843, states that when (with titles as in para 115) Krishnā-Kāja-Oḍēyar was ruling the earth seated on the jewel throne,
he made an annual grant of 36 varahas for the maintenance of the feeding-house and the Jaya-Venāṭṭaṇa temple founded by Subbarāya-dāsa at Bilikere for the convenience of pilgrims proceeding to Udupi, Subrahmanyā and Tala-Kāvēri. It is also added that Buddhāvaru and Alīya Lingarāja-amsu likewise made an annual grant of 24 and 12 varahas respectively for the same purpose. This grant also appears as an additional note in the long stone inscription of the Prasanna-Ven-kataramaṇa temple (see end of para 118). Another, issued to Subbarāya-dāsa in 1853, refers to a complaint made by him about the reduction of the monthly grant to his temple from 30 to 20 varahas, and tells him in reply that the balance of 10 varahas is reserved for the expenses of the annual car festival and the feeding of Brāhmanas on the occasion. Another, issued to him in 1858, refers to another complaint made by him about a requisition from the Treasury Bhakshi calling upon him to submit periodical accounts of the expenditure of the temple, and states in reply that the Bhakshi has been ordered not to demand the submission of accounts. It also informs him that the king will soon pay a visit to the temple.

One more record that deserves notice, though not a sanad, is an undated autograph letter of condolence addressed by the king to Subbarāya-dāsa who seems to have suffered some sad bereavement. It is a pathetic letter giving unmistakable proof of the depth of attachment which the king had for his faithful dependants. We are not told what the nature of the bereavement was, but it caused so much grief to Subbarāya-dāsa that he appears to have made up his mind to leave Mysore for good. The king asks him to stay with him and to try to give up the grief. He says—‘You have been subjected to unending sorrow which you did not deserve. I look upon your grief as my grief. Think of me and console yourself. I have no trusted friend like you. I have tested you in every way and you have stood every test. It will be a relief to me if you remain with me till the close of the dasāt or aspect of the planets to which I am subject at present. Your wife must be bowed down with overwhelming grief. Please offer her my condolences and console her. If you yourself give way to grief, what will be the fate of the other members of your family? I therefore conjure you to console yourself in the interests of your family and for my sake.’

122. A word may be said here about some of the other rahadāris and letters received by Subbarāya-dāsa, which were alluded to in paras 115 and 116. The rahadāri granted by Casamajor, the Mysore Resident, is dated the 7th December 1829. There is also one in Mahrāṭā granted by Greme, the Resident in Lucknow, in 1831. The Telugu rahadāri of Kārvēṭnagar was issued in 1833 by the mahā-mandāḷēvara Bōmārāja Bahādūr Dēva-mahārājulu. The seal, like that of Vīja-yanagar, has a boar below and a dagger above between the sun and the crescent. The one given at Nāgapura, which is in Mahrāṭā, bears the signature of Raghōjī Bṛhōle Sēnā-Sāhib. The seal contains an aṃustībā verse in six lines of Nāgari characters, which means ‘This is the seal of Bāha’s son Ganaṇa, a bee at the lotus feet of Sāha-Rāja.’ The verse runs thus—

Sāhā-rāja-padambhōja-bhrāmarājita-chētasāh
Babātmajasya mudraśāh Gamaṇasya virājatē
dhūmāvādī pumaṇaṃ vaṇiṣṭhata mahīṣāram
bara-stānd-prāsarāh sarvam kṣatram pāram

The Ārni and the Sondār rahadāris, which are both in Mahrāṭā, were granted by Abhinava Purṇa-priya Śrīnivāsārā Sāhib and Śīvārāv Hindūkā Ghōr-pade Mamalakatamārā Sēnāpāṭī respectively. The Tamil one of Travancore was issued by Divān Subbāvaiyar in the Kollam year 1010 (1833). The Pumantar rahadāri, dated 1892, which is also in Mahrāṭā, mentions the ruler as Rāje Sugā-tīr Tukādi Peṇchēkī Īayan Yāsvant Bahādūr. A Telugu letter addressed to Subbarāya-dāsa in 1853 by Tirumāla-Kumāra-Telappāchērya-Vanda-Ttāthārāyulu informs him that the god of Tirupati is gracious to him and that as directed by the god in a dream he presents him with a simha-talāṭa for his palanquin and a pair of metal horns. The donor, described as the establishe of the Vēdic path and the promoter of both the Vedantas (Sanskrit and Tamil), refers to the long pilgrimages of the dace and the rahadāris received by him from various governments. Another of the same date from the same individual records the grant of 20 gunfas of land to Subbarāya-dāsa. This land is stated to be a portion of the 200 gunjas being enjoyed by the donor as sārmanāyaka in Mallavara belonging to the Krishnapuram-īlākā. Finally, a nirāp from Vidyāpāraṅțra-āppadā, lord of the throne of learning of Vyāsarāya (para 91), dated 1846, records an annual grant of 6 varahas for the up-
keep of the feeding-house at Bilikere founded by Subbaraya-dasa (see previous para). The donor was a svami of the Vyasaraya-math at Sosale.

MISCELLANEOUS INSCRIPTIONS.

123. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. An inscription in characters of the 12th century on the lintel of the sikhindisi doorway of the Santisvara-basti at Nityar, Gubbi Taluk, states that the images on the doorway were made by Maleva, (son) of Malave. A Tamil inscription in Sasamadu-udhu to the south of Anekal says—"This is the mudam (or monastery) of Periyadevan who is pleased to wash the feet of............." Then follows the usual imprecatory sentence. EC, IX. Anekal 51 also refers to this mudam and the sivaha is named Periyadeva-mudaliyar. The date of the record may be about 1200. Two Tamil epigraphs on the pillars of the besarvugen of the Chennakesava temple at Haragadde, Anekal Taluk, state that those pillars were the gifts of Tiruvanadaliyar of Seruppal and Poliyaliyar of Mupparaon. These records may be assigned to about 1300. Another Tamil epigraph in a field to the east of Koncharallli, Hoskote Taluk, tells us that the champion over the three, a Hanuma in crushing (his enemies), a royal warrior, an emperor in flight with the dagger, the mahamandallikavara Murari-deva-raasa's son Panamarasa granted in the year Manmatha, as a kattuk-kudalugai, 3 khandugus of land below the big tank at Nondangali to Attaeha-gavanjan. As another record of this chief, EC, X, Kolur 178, is dated 1321, the Manmatha of the present inscription has to be taken to represent 1355. These titles were subsequently assumed by the chiefs of Ummattur. An inscription in the enclosure of the Santiyavara basti at Nityar, Gubbi Taluk, which appears to be dated in 1380, is a Jain epigraph (nasthi) recording the death of Sivanatha-setti. Another at Karibiranbhosali, Hoskote Taluk, dated 1383, seems to record a grant to Hanumya-odeyar. Three copper plate inscriptions received from Lakshmimasa-bhattarakam-pattacharya of the Basti-mathya at Singagadde, Narasarajapuram Taluk, are sale-deeds executed by Chennavrappa-odeyar of Damiyasa, son of Chikkavrappa-odeyar and grandson of Chennaraya-odeyar, in favor of Virasena-deva, disciple of Gunahadra-deva who was the disciple of Samantabhadra-deva of Gerasoppe. Each plate measures 10" by 7". The grants are dated 1584, 1585 and 1587. In two cases the lands sold are said to have escheated to the palace owing to failure of heirs. In the first case 9 khandugus of land were sold for 52 varahas, and in the second 8 khandugus of land for 30 varahas. In the third grant 10 khandugus of land were sold for 40 varahas. All the inscriptions open with an invocation of Sambhu and close with the signature of the seller. The lands were to be enjoyed with all the usual rights by the purchaser and his descendants in spiritual succession. The imprecatory sentence in all runs thus—"He who covets this shall be an outcaste both in the world of men and the world of gods. He shall incur the sin of having killed women and cows." About the price it is stated that it was suited to the time, settled by arbitrators and agreed to by both the parties, and about the coins that they were sound, solid and current at the time. Chennavrappa-odeyar seems to have been a chief of some standing. From EC, XII, Kunigal 49 we learn that he and his wife Parvathamma caused to be erected the matha of Tontanda-savami at Edyur. Along with the plates noticed above were also received the originals of EC, VI, Koppar 21-24 which are printed from hand copies. Koppar 21, now revised, states that Chennaraya-odeyar of Damiyasa granted 30 khandugus of land to Samantabhadra-deva of Gerasoppe in return for a tribute (kudikite) of 120 varahas paid by him to the palace. Chennaraya-odeyar being the grandfather of Chennavrappa-odeyar and Samantabhadra-deva the guru's guru of Virasena-deva, the given date of this record, namely, Seha 1355 Sulika, is clearly wrong. The date intended is evidently A. D. 1509.

124. An inscription on the lamp-pillar behind the Hanuman temple at Aremanamhally, Gubbi Taluk, which appears to be dated in 1600, states that the pillar was set up by Boppaya-nyaka, son of Mreyya-nyaka, for the god Tiruvengala-natha. The pillar was erected by the sculptor Maraguli. Another in Ramana's field to the south-west of Chikkonjalahalli, Hoskote Taluk, tells us that Daga-setti, son of Choka-setti, granted for the god Baviradeva the 17 kolugas of land which he had received from the king as a kattuk-kudalug. The period of the record may be about 1600. Another in front of the Hanuman temple at Lakshmi-pura, Kunigal Taluk, dated 1619, says that Kalasa-gavuda's son Lakshana-gavuda
founded the village Lakshmpura and set up the gods Hanuman and Basava. The inscription closes with the remark that oxen should not be yoked to the plough on Mondays. Another on the north outer wall of the Narasimha temple at Kuni
gal refers to some particular pole and says that as measured by that pole a kamba of wet land within the limits of Bisagir measures 33 poles and a kamba of dry land 46 poles. Another on the pedestal of the processional image of the Adinar
vana temple at Hvitridurga, Kunigal Taluk, says that the image was the gift of the kande-
chadra or police force. An epigraph at Hosahalli, Hoskote Taluk, which
seems to date in 1689, states that Talache-gavula was granted some land as kote-
chodagi and that he was to take care of the kote or fort. Three inscriptions
on the floor of the Sannaravar temple on the summit of Hvirudurga record the
names of three visitors, namely, Lingaraja’s (son) Nanjaya, Sankrandana-dèva and
Kajarama. The period of these records may be about 1700. An epigraph at
Bejadasalli, Kunigal Taluk, tells us that the village was granted by Dèvaraja-odayar
for the upkeep of the feeding-house at Amtrit. It is not clear who this chief
was. Another at Gonakannalli, Hoskote Taluk, which appears to bear the date
1708, records the grant of the village as suruga-nangy to Ràmaji-Venkaji. EC.IX,
Anekal 3, now revised, states that Hâtiz Muhammad Khan Süheb gave a field,
exempt from taxes, to Mohabat Shàh Bakàti for the kabarrast or tomb. A sonad
in the possession of Kàsi Subbama, Shanboog of Sarjapura, Anekal Taluk, issued
by Hâtiz Muhammad Khan to Shanboog Venkayya of Sarjapura, intimates that a
house has been granted as inda to Nàrampappu, and directs him not to demand any
tax from him. This was to be copied in the daftar and the original given to
Nàrampappa. The record bears the Hijri date 1184 (1770). Hâtiz Muhammad
Khan is said to have obtained Sarjapura and a few neighbouring villages as
a ydgir from the Mughul emperor. Two records in the possession of Subba-
raya, archela of the Vithalësvara temple at Hoskote, both dated 1772, register
the grant of some dues (specified) for the expenses of offerings, lamps, etc., in the
Vithalësvara temple. One of them refers to the erection of the temple by Subadar
Raghunàtha Bàvaji (para 106), and among the donors are named Nàyib Subbaráv
Hàvaji, the Dàsàmukhà of Hosakote-paragane, Dàspàlde Bàlokàrsha-Govinda-
ràva and Venkama, the Kulakarini of the kasade. In the other the donors were
Viretâyà-çetti and other merchants of the baramdrà. An inscription on the
brass-plated pedestal of Sarvàhnyaksham and Kàshmandayakhshini in the Sàntkàrav-
basti at Mysore, states that the plate was the gift of Marnagaya, son of Danikàra-
Padmâyaya. The period of this record is about 1815 (see last year’s Report, para
138). A modern epigraph at Bidanagere, Kunigal Taluk, dated the 1st January
1877, says: “This is the charity of Tirumala-ganda’s son Topa-ganda of Bidnagere,
Kunigal Taluk. This is the road to Bengaluru. May God protect (the charity).”
Four more epigraphs at the same place, said to have been engraved by Tópà-ganda,
are of some interest as they afford evidence of the influence of Christian mission-
aries (see para 31). One of them states “God alone is the guru of the world. Tópà-
ganda wrote this”; another says “To just rulers (and) to bribe-taking slaves idolary
is useless”; another states “The devout will not bow to images”; and the fourth
says “The devout incessantly worship the creator of the world.”

2. Manuscripts.

125. Some of the manuscripts examined during the year under report have
already been briefly referred to in paras 13, 20, 31, 35 and 38. Among the works
contained in the manuscripts examined, the following may be mentioned as worthy
of notice:— (1) Kâlasiddhànta by Chandráckàda, son of ? Bhûdûryamana-Sàrma
and Jànakàmyàla; (2) a commentary on Gaurjâtaka by Yallaya-gaṇaka, son of
Sridhara; (3) a commentary styled Shravanâmandini on Sangîtaganâdha by
Kâśipati-pandita; (4) a commentary on Pânãchâra, named Naçakâlpataru; (5)
Dâvajñadàrapûna by Buechhama of the Bhûradvâja-gôtà and Așvâlayàna-sûtra, belonging to the Veûlâ
family, son of Panûtimma, grandson of Appa and great grandson of Sarvàdeva; (5)
Bâvârhañtâkara, a work on astrology; (6) Yûjavâdýagama by Sànjñâna; (7)
a commentary named Darpaña on Vâsavadûtâ by Timnano; (8) a Telugu
commentary on Sakalabhârastângâra; (9) Rûmâyana-râhasya by Vidyàrânya;
(10) Jànāsarsva-sangraha; (11) Sàrabhûshana, described as Sîvâgama-vachò-
ratnamāchita bhūshanam; (12) Svātmānandaprakāśīkā-stōtra by Dakshināmūrti; (13) Rasamanjari by Bhānu, son of Gaggesvara; (14) Saṅkarachampu by Lakshmipati of the Alshantala family, son of Venkatarāma-sūri and a resident of Kōlāhalānagara; (15) Samhitārañikara, a work on Vaikānasagama; (16) Nyāyavilāsa, a commentary on the Tatvaprabodhini, by Viśvanātha, son of Yallayārya; (17) a commentary on Dhananjaya's Rāghava-vaṇḍati by Nīmichandra, disciple of Dēvanandi who was the disciple of the śatattarka-achāravāтра Vinayachandra-pandita; (18) Sangrāmavijayādaya, a work on astrology; (19) a Kannada commentary on the Vrittaratnakara; (20) a commentary styled Vardhichandrādaya on Vijayanātra Śringārārnavachandrīke by Dévachandra; (21) Sivalīkārṇava, also called Śivapadakalīkārṇavasahasra, by Kalale Nānja-Rāja, son of Vira-Rāja; (22) a commentary named Viḍvanmanohara on the Viḍugilhanukhamandana by Kāyastha Tarāchandra; (23) Siddhānta-muktavali by Anantabhaṭṭaśāstra; (24) Brahmaśāstra-tattvārthā-prakāśīkā by Subrahmanyādhvāri, a resident of Siddhāmellapura on the bank of the Tāmraparṇa, son of Śatīvatśa and Mīnākṣi and disciple of Rāmayāvā; (25) Prasangaratnavali by Potsambhaṭṭa; (26) Kaviśāhena-pṛthvīnāsha-purāṇa by Kāṇchhi; and (27) Advaita-sudhārasa, a Kannada work by the paramahamsa-pariśivādarājaśāstra by Advaita-Sivayogendra.

126. Of the other manuscripts examined during the year, Śivaratirā is a Sanskrit poem in praise of Śiva by Kāvivādīkārṇava of the Kauśika-gōtra. The author praises Kālidāsa, Haradatta and Kāshmendra, and states that he was the first to be appointed to the throne in the presence of the god Ekāmnāṭha at Kāṇchi for the exposition of the tenets of the sect of Śrīkantha. Vaidyārāja-vallabha is a Sanskrit work on medicine by Lakṣmaṇaśāstra, who styles himself the pradīpikār of Bukā, son of the Vijayanagar king Harīhara II. The author gives an account of the Vijayanagar kings down to his patron Bukka II who is stated to have conquered the Andhra kings. The work may be assigned to the beginning of the 15th century. Subhasīnasōne is a Kannada poem in the sāṅgatīya metre, consisting of a number of romantic stories, by Dēpā, son of the Vijayanagar prince Kampa, probably the second of that name. The work probably belongs to the early part of the 15th century. The author has also rendered the Amarakosātakā into Kannada verse. Jñānakṛṣṇa-śāstra-śāstrī is a Kannada poem also in the sāṅgatīya metre, giving an account of the Jaina prince Jñānakṛṣṇa, composed in 1659 by the Jaina poet Pāyana varṇī, disciple of Pānditācārā. The poet, who was a native of Śrīvannabale, states that originally the story was written in Prakṛit by Vāsavachandra, that it was subsequently rendered into Kannada shatpadi by Pāyjanapādayogi, and that his own work written in sāṅgatīya is based on the shatpadi work.

General Remarks.

127. It is satisfactory to note that the illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports are greatly appreciated by scholars in India, Europe and America. One scholar writes to me from England: “I congratulate you on your phenomenal energy and success in carrying on your researches. The results are most valuable from every point of view—art, history, antiquarian studies, and philology alike. I am particularly glad to read that there is a prospect of having an index of the Reports. It would be most valuable to all of us. I sincerely hope you will be successful in inducing the authorities to preserve ancient monuments. It would be monstrous if these precious structures, which embody the nation's highest ideals of religion and art, were allowed through neglect to fall into ruin.” Another scholar writes: “As usual your Report is replete with interest. I congratulate you again on the beautiful photographs. The early pages of the Report dealing with the resurvey of the four districts is a perfect archaeological Gazetteer and a mine of information. I am very glad to see that you propose, at an early date, to prepare an index. It would greatly add to the value of the Survey.” Another writes: “Your Report is good as usual. Perhaps it has less startling novelties than some of its predecessors, but it is all of value. You have drawn attention to the more important discoveries so that is
needless to repeat your observations. Page 4, the explanation of the hands on aati stones is new to me. Page 10, I never heard of Nidugal before. Page 12, the Saka date gives a good fixed point for Ganga chronology. Page 30, I am glad to hear of the proposed Index, and the Supplement to Volume IX of the Epigraphia Carnatica. Page 51, "Tancha," for Tanjore is new to me. Your Reports read with others supply a gigantic mass of material for the history of the South, which is becoming unmanageable." Another again writes: "Your Report contains some inscriptions of importance and bears ample evidence of the zeal and success with which you carry on your archaeological labours." Another still writes: "The most interesting of the new discoveries are the Ganga records. The stone inscription of Sri-purusha extends his reign very considerably beyond what there were records for previously. Still 62 is not an impossible length for a reign, for Nripatunga had one as long. The identification of Tumbovàdi (para 14) is important. The identification again of Tanka-raja with Tanjore (para 106) is very interesting and important. The sentence always seemed faulty in construction but no such explanation occurred to any one. The whole thing is new plain and helps the history. As usual your illustrations are first-rate. I am particularly struck and pleased with the figure Plate IV, 2. It is most characteristic and illuminating." One more scholar writes: "The Report is a most valuable summary of your archaeological work." Another writes from Scotland: "Your Report appears not to fall short in interest and value of its predecessors and I offer you most sincere congratulations on this new evidence of your unremitting care in your work.

A scholar writes from Holland: "I am very pleased to see from your Report that you are continuing your investigations in the field of archaeology with undiminished vigour and success." Another writes from Norway: "Your Report is, as usual, a store of useful information arranged and discussed in a masterly way." Another writes from France: "Your Report is very interesting and valuable." Another writes from Switzerland: "I am very glad to have your Report, especially on account of the Arabic inscriptions from Sira." Another writes from Denmark: "I have to thank you for your admirable Annual Report which always appears so promptly and contains such excellent material. This year I have been specially interested in the very fine temple at Ariskee which seems to be of considerable architectural importance. I should be very much obliged for any photographs you have of it, especially of the very remarkable porch. The Report fully maintains the very high standard you have set yourself and you must earn the grateful thanks of all Indianists for your indefatigable efforts which year after year produce such excellent results." Another writes from Chicago, America: "Your Report was of much interest to me. I was especially interested in the early Punmad plate. It is my constant hope that early inscriptions will be found in Southern India to corroborate and supplement the Greek and Latin accounts. The Report is splendidly edited and beautifully printed. The plates are admirable. Mysore is to be heartily congratulated for the part it is playing in the decipherment of Indian history."

An European scholar in India writes: "Your Reports are always for me a source of intense enjoyment, but the last one, I must say, has afforded me still greater pleasure than its predecessors as in reading it I was able to follow almost every detail having visited most of those wonderful droogs of which you give such a vivid description. These Mysore droogs I have always hold are most fascinating, but the interest one is bound to feel in them is increased a hundred fold when one has the good fortune to study them with one of your reports in hand. You give life to a dead past, more especially when you unearth many an antiquarian gem which otherwise might be lost to posterity. May I add that I am always struck by the unerring sagacity with which you chronicle the beliefs and traditions which people have woven round each notable spot of theirs, be it shrine, hill spring, or virakkal. Your epigraphical discoveries during the year will fill up a gap in the little known history of the Kadambas. When the History of Southern India comes to be written your Reports will be for the future historian a mine of information for which posterity will be thankful, as your friends and admirers are grateful to you now for the most enjoyable hours you allow them to spend in your company, year after year. I congratulate you then most heartily on the most successful work of another year, as well as on your most admirable Report each line of which is a delight to a man who loves Mysore and its glorious past." Another scholar writes:—
"Your Report is full of interest, and deals with several places I know fairly well. You are rendering a splendid service by unearthing these interesting monuments of the past, and many of us are grateful for the guidance we receive from your reports." Another writes: "One does not need to be a scholar to find much matter of interest in this attractive and well-illustrated record of the activities of your Department." An Indian scholar writes: "I have read your Report through with great delight. It is full of rich, varied and valuable information on all topics in which Indian scholars are bound to take a keen interest. The Sati memorials are most interesting. The manuscripts described are very attractive and I should like to have more of them." Another scholar writes: "Whether you are unusually lucky or your State is exceptionally rich in archaeological treasures, you manage every year to make some important additions to our knowledge of history, while your graphic descriptions of temples and references to interesting customs invest the reports with the charm of a novel or a fairy tale." Another writes: "The Report, as usual, is highly interesting and instructive and bears testimony to your unwaried application and profound scholarship. I am very glad indeed to learn that an Index to the Reports, so indispensable to rapid reference, has been taken in hand."

Two sites of ancient cities in the Bangalore District have been noticed in paras 18 and 19. Instances of the conversion of a Hindu temple into a Muhammadan shrine and of a Jaina basti into a Hindu temple are given in paras 15 and 36. A number of māståkals with some features which seem to be peculiar to parts of the Bangalore District has been noticed in paras 19, 21 and 23, and two of them illustrated (Plate V). Two places which were centres of literary activity in the 16th and 17th centuries are mentioned in paras 14 and 26. The sculptures in the Dharmāvāra temple at Kejjarahalli (para 22) illustrating some episodes of the Mahābhārata and the tradition connecting the Pāṇḍavas with the locality are of some curious interest.

Among the illustrations of architecture and sculpture in the present Report, Plate I gives the north view of the Sāntikvara-basti at Nīṭṭūr, a Hoysala structure in a rather dilapidated condition, and Plate VI illustrates two Muhammadan buildings at Hoshkote. On Plate III are shown side by side two fine lamp-pillars, one found at Hoshkote and one at Harihar, and on Plate IV two elegantly curved pillars of the Agrabāhā Anjaneyā temple at Hoshkote. Plates II, VII and VIII show some stone and metallic figures of archaeological or artistic interest found in the Bhavānī-Sankara and Vīhālēsvāra temples at Hoshkote and in the Narasimha and Varadarājā temples at Maddūr. Plate V exhibits two māståkals. Finally, Plate IX shows a portrait statuette of Subbarāya-dāsa and a painted wooden panel containing the portraits of the Mysore king Krishna-Rāja-Odayar III, his Divān Pāmpaya, Subbarāya-dāsas and his elder brother Sīnappa found in the Prasanna-Venkuta-rāma temple at Mysore, and an inscribed metallic figure of Rāma found in the Prasanna-Krishnasvāmi temple at the same place.

As in previous Reports I have to invite the attention of Government to the urgent necessity for making proper arrangements for the preservation of all the artistic structures in the State, for the early introduction of the Ancient Monuments Preservation Act and for making a special allotment in the annual budget for the systematic conservation of these noble monuments.

The Keregōdī-Rangāpura plates of the Ganga king Rājamalla II (paras 63-68) are of some historical value as they corroborate the statements made in other grants of the early Ganga dynasty. They also form an important addition to the number of the authentic records of this dynasty brought to light year after year in my previous Reports. The fine stone inscription at Khići-Hosahalli (Plate XII), which brings to notice a new chief of the name of Binuyādityarasa (para 74) of about the 7th century, is of some historical interest.

BANGALORE,
5th September 1919.

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