

GOVERNMENT OF INDIA

ARCHÆOLOGICAL SURVEY OF INDIA

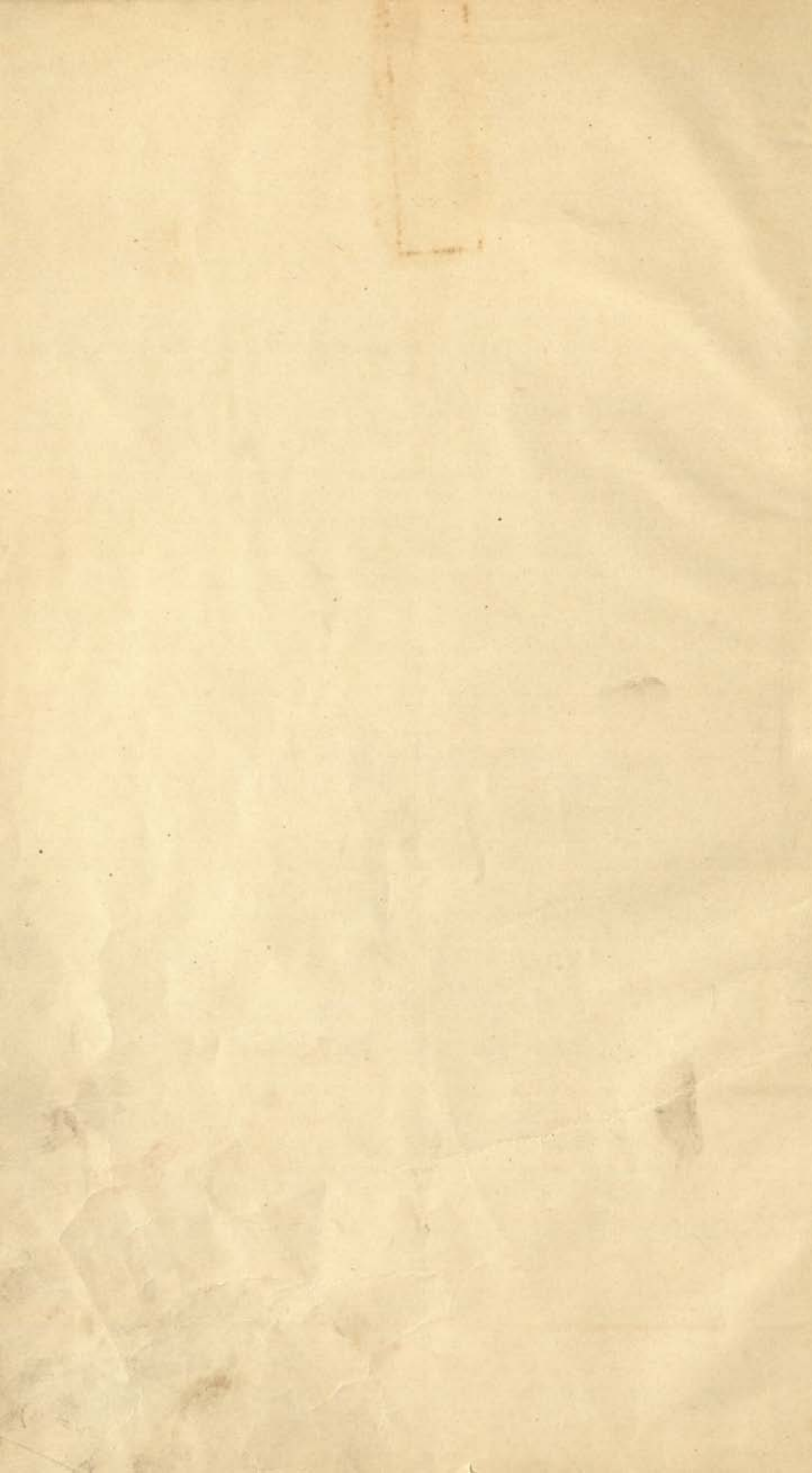
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ARCHAEOLOGICAL DEPARTMENT.

Annual Report for the year ending 31st March 1886.

1. Systematic archaeological research in Mysore began in January 1885, in consequence of Dewan's Proceedings of the 24th of that month appointing me to do the work. Three tours have been made since, extending over 215 days, in the course of which about 654 towns and villages were visited, and over 1,500 inscriptions examined *in situ*. The direction in which these journeys were taken brought under view the central and south-eastern districts of the Province. Altogether, 18 taluks have been inspected wholly or in great part.

2. A few of the most prominent results obtained may here be stated. A complete collection of the Jain inscriptions at S'ravana Belgola has been acquired, numbering some 130, many of them very long. They are of great interest both historically and philologically, and are being carried through the Government Press, but very slowly. I should be glad if a small suitable staff for such work were maintained: at present there is none, and the hands are taken off for any other emergent work that may happen to come in. On this system I can see no prospect whatever of the large mass of inscriptions collected being printed within any reasonable time that can be calculated. As regards S'ravana Belgola, I may add that I received every assistance from Sahukar Barmanna of that place, whose public spirit shown in so many ways for years past is entitled to the special recognition of Government.

3. A complete set also was obtained of the inscriptions at Halebid, with are numerous and of special interest. It is impossible to go on with the printing of these till the S'ravana Belgola ones are done.

4. Most valuable inscriptions, both on copper-plates and on stones, have been obtained of the Ganga, Bâna and Pallava lines of kings. An outline of some of the information about the first I have been able to embody in a work on Coorg inscriptions which is just ready for issue.

5. Of the Hoysala kings an immense number of inscriptions have been collected, which will serve to fix exactly the dates of their reigns, not hitherto known with certainty. Of the Chôlas, also, a large number of inscriptions has been met with, chiefly of the time of Râjendra Chôla. It is a singular thing, and no explanation is forthcoming to account for it, that the Hoysalas, a purely Kannada family, employ the Grantha and Tamil characters in their inscriptions in the east of the country; while, on the other hand, some of those of the Chôlas, a purely Tamil family, are in Haḷa-Kannada characters. It may be mentioned here that for the purposes of this tour I had to learn the Grantha and Tamil characters, which I am now able to read easily. But for interpretation of the Old Tamil language I have not been able as yet to secure the aid that is requisite. A curious feature in connection with the Chôla and Hoysala inscriptions is the large number engraved on the outer basement and walls of temples in places bearing the name of Maḍivāla. There are 20 or 30 of these Maḍivālas, each with a large Śiva temple covered with inscriptions. The meaning of Maḍivāla, commonly used euphemistically as a name for a washerman, is by analogy supposed to be "a holy place," but no clue has

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found as to its origin. It is not Sanskrit. As regards the Hoysālas, a curious device used, principally I think from the time of Vira Ballāla, at the top of their stone inscriptions is a human figure with a double head, one hand placed on the hip and the other raised up over the head, as if to cause the figure of a large dog (or ? tiger), fawning in front, to leap up. I have not succeeded in getting any explanation of this.

6. Some interesting Chōla-Ganga inscriptions have come to light. Also a number belonging to members of the Hoysāla family who seem to have borne rule for a time after the overthrow of the main power.

7. Of the Chālukya kings some, and of the Vijayanagar and Penugonda kings a good many, inscriptions have been found. The latter, being in rather small and close Nandi Nāgarī characters on copper plates, are not easy to read. A fair number of inscriptions also occurred of the Mysore Rājas.

8. On the whole, I venture to think that the materials acquired are of a value to repay in some part the trouble that has been taken in these researches, and they will furnish much needed data for filling up the existing gaps in the ancient history of the country.

9. My munshi, B. Srinivasaiyengar, though at first he did not show much interest in the work, has now quite got into it and fitted himself to give me effectual aid in Sanskrit and Hala-Kannada. I hope soon to arrange for help as regards Old Tamil, and in taking photographs.

10. From the local authorities—District, Tāluk and Hōbli—I received every assistance during my tours. But I think their attention might easily be given to the more effectual preservation of the inscriptions within their control, and would suggest that the village officials might be made responsible for their upkeep, as in the case of Survey bands, without adding any great burden to their present duties.

11. The above remarks have been confined to inscriptions. But architecture and sculpture have also received my attention, and features have been noted in certain temples and buildings which will serve to clear up or illustrate now doubtful points. A specimen was discovered of the fine conventional sculpture group of Sala and the tiger, of which only two or three appear to be known. Some very curious forms of weapons have been noticed in sculptures, and though permitted by His Highness the Mahārāja to examine the armoury in the Palace at Mysore, no counterparts could be found, nor has any one been met with who knows their names. The singular *Māstikal* were first seen at a village near Honganūr in the Closepet Taluk, thus confirming my impression that they are confined to the south and west of the country.

12. I have also picked up a number of *lāvaṇis* or ballads, but have had no time to examine them.

BANGALORE,
31st July 1886

L. RICE,
Director of Archaeological Researches
in Mysore.

Library Regr. No. 368 of 1901

ARCHÆOLOGICAL DEPARTMENT.

Annual Report for the year ending 31st March 1887.

1. During the year 4 more taluks were surveyed, one in Kolar and 3 in Mysore District. The ancient capital Talkād was explored, the buried temples entered through holes excavated in the sand and their interior inscriptions copied. There were no means for more extensive excavations. The island of Sivasamudram was also examined.

2. Altogether 430 fresh inscriptions were obtained and much information of great importance gathered, especially with reference to the Ganga kings. Two valuable stones were transported to Bangalore, of which one of great interest is now in the Museum, containing the record, with sculptured representation, of the death of the king Nitimārgga.

3. For translating inscriptions in Grantha and Tamil characters, Paṇḍit Naṭeśa S'āstri of Madras was temporarily engaged for six months, and completed nearly all that have been collected. Venkaṇṇāchāri, a good Sanskrit scholar, was appointed to assist in archæological work. He has learnt how to transliterate into the Roman character and is gaining practice in Haḷa Kannaḍa.

4. Arrangements for photographing inscriptions were made by appointing for the work the Manager of my office, formerly employed under Captain Tripe who photographed the inscriptions and sculpture at Tanjore and other places some years ago for the Madras Government. He has also successfully experimented in photolithography and can now reproduce copies in a satisfactory manner.

5. The volume of Coorg Inscriptions was completed and published, with an Introduction which is closely concerned with Mysore. The work has now been acknowledged with the thanks of the Government of India. The volume of Inscriptions at S'ravaṇa Belgola is approaching completion, but there is very great delay in the press. Some better arrangements for printing are urgently needed. As soon as this work is out, the Inscriptions at Halebīd can be proceeded with, as well as those of the Bangalore and Kolar Districts.

6. In architectural monuments and sculpture some very elaborate memorial stones have been noted. Also certain statues said to represent Chōla kings but which are apparently transformed Jaina images.

7. In literature, Bhaṭṭakalaṅka Deva's *Karṇāṭaka S'abdānus'āsanam*, with its two commentaries, and Pampa's *Vikramārjuna Vijaya*, called the Pampa Bhārata, are being carried through the press. The former is an exhaustive standard grammar, never before published, in Sanskrit sūtras with commentaries, and will be to Kannaḍa what Pāṇini is to Sanskrit. The latter is one of the earliest works which led to the cultivation of the language and the great development which followed of its literature under the Jains.

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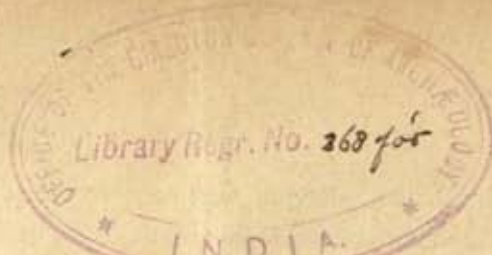
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8. In the course of my tours several works of considerable merit were met with, hitherto unknown and never published. Arrangements have been made to obtain copies of these.

L. RICE,
Director of Archæological Researches
in Mysore.

BANGALORE,
3rd August 1887.



REPORT OF THE ARCHAEOLOGICAL DEPARTMENT

for the year ending 31st March 1888.

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1. During the year as many as 9 taluks were surveyed, 6 in the Mysore District, 2 in the Bangalore District and 1 in the Kolar District. The number of inscriptions examined and copied was over 1,000. Those in the Mysore District were of special importance as aiding to establish the history of the Ganga kings. The most valuable are such as bear a double date, giving both the S'aka and the regnal years. One inscription was found with the date S'aka 188, but, like the one in the British Museum of the same reign, it can hardly be accepted as genuine, though there is nothing in the inscription itself which supplies any probable motive for forgery. It is worthy of note that in the old inscriptions down to 700 years ago the modern name Maisûr appears simply as Maisu, the derivation of which is not evident.

2. It was found necessary to spend some time at S'ravana Belgôla in order to get complete impressions of the numerous and highly interesting Jaina inscriptions of the place, as well as to obtain information on certain points which could only be elucidated on the spot with the help of Jaina pandits. The copies of inscriptions previously supplied to me, though they had been made with great labour, were found to be not sufficiently reliable, as portions of some had got mixed up with others somewhat similar to which they did not belong, and corrections had been made not by reference to the originals but according to what was supposed to be right. This rendered it necessary to take up the work from the beginning and the material now acquired will enable me to publish a version accurate I hope in all respects. Drawings and photographs were also taken of special features, which will be used to illustrate the work. The manuscript is all at the press and the printing is well advanced.

3. The discovery was made in the Kattale basti or temple of darkness—most fitly so called—of a perforated screen containing nearly a hundred tableaux of minute sculptured representations of scenes in the lives of Chandra Gupta and Bhadrabâhu. This interesting work of art, probably never before seen by a European, forms the facade of the Chandra Gupta basti, which there seems now no doubt is the oldest in the place. Several of the groups on the screen are unfortunately mutilated, and the whole was thickly coated with oil and black grease which vigorous scrubbing for two or three days served only partially to remove.

4. It was with great regret I saw how much damage had been done since I was last at S'ravana Belgôla to the Bhadrabâhu inscription, perhaps the oldest and certainly one of the most interesting in Mysore. Though for centuries devotees have been walking over it, the inscription had survived the contact of their bare feet without material injury. But recently a quantity of mortar for repairing a wall had been not only deposited right on the inscription but, as would appear, actually pounded on it. The result is that some parts are damaged beyond repair. I brought the matter at once to the notice of the Government and orders were given to surround with a suitable railing the space covered with this and other rock inscriptions near it. But thus far I have not heard of anything being done.

5. Just before Christmas sanction was received for the formation of a regular establishment for the Archæological Department, but owing to my being then and for some time after on tour at a distance from head-quarters it was not possible to act upon the sanction until March, the end of the official year. I have now a staff of select pandits and copyists who will be of great assistance. Another very gratifying arrangement was the provision of special hands at the Government Press for printing archæological matter. This has already proved of great benefit and substantial progress is being made with the printing of the works in hand.

6. In order that the results of the present survey should be exhibited in a more tangible form, I have suggested that a portion of the Victoria Jubilee Institute, now under erection at Mysore, should be set apart as a Hall of Inscriptions. Here will be collected selected specimens, which will be built into the walls, systematically arranged with reference to their chronological order. They will thus not only form permanent records but be available for reference and study as original standard authorities for the forms and style of the language at the periods to which they respectively belong, an object of high educational value.

7. In the same building it is proposed to form a collection of manuscripts of Sanskrit and Kannada literature, which will be available for consultation by learned men. The special arrangements for carrying out this scheme have not yet been matured.

8. Note has been taken of remarkable buildings or sculpture, and an abandoned image, well carved and not injured, of Nammālvār, seated in the posture called padmāsana, expounding the Drāviḍa prabandha, was temporarily deposited in the Museum with the view of its being ultimately placed in the Victoria Jubilee Institute if considered suitable.

9. The printing of the important Karnāṭaka S'abdānuśāsanam, with its commentaries, has made good progress, but the work is of such a nature that it cannot be hurried. More than a half has now gone through the press.

BANGALORE,
25th August 1888.

L. RICE,
Director of Archæological Researches.

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ARCHÆOLOGICAL DEPARTMENT.

Report for the year ending 31st March 1889.

Three tours were made during the year, which occupied 158 days. Nine taluks and one sub-taluk were surveyed, and upwards of 900 inscriptions examined and copied. Of the taluks visited, 3 belonged to Kolar District, 1 to Bangalore District, 2 to Mysore District and 4 to Hassan District. An outbreak of cholera at Belur prevented my finishing this last District. The longest tour was one made in the cold weather, along both banks of the river Kāvêrî from Seringapatam up to Coorg, and of the Hêmâvatî from Manjarabad down to Attikuppa, during which much information of great importance was acquired.

2. Near the Gautama kshêtra were dug up two large stone inscriptions, of the 9th or 10th century, confirming the traditions recorded on the rocks at S'ravana Belgola as to the connection of that place with Bhadrabâhu and Chandra Gupta. This independent testimony is of great value. From near the Hêmâvatî in Manjarabad northwards, inscriptions of the Kadamba kings begin to be met with.

3. All the inscriptions at Melukote were copied, and curiously enough one was found recording apparently a grant of some elephants by Tipu Sultan. Also a buried stone was found conveying the right to the celebrated sacred white earth which is so extensively used and exported for the Vaishnava sectarian marks.

4. In the bed of the river at Ramnathpur is an inscription on a rock showing that the boundary of Coorg at one time extended to there. At a village in Arkalgud taluk was found an interesting stone recording a gift made for instruction (*vidyâ dâna*) by the Ganga king Nitimârgga (reigned 893 to 916 A. D.) to his *ayya* or tutor Mârkhanda bhatâra. The curious part about it is the sculpture at the top, which represents the king, with two attendants, making the gift by pouring water into the hands of the recipient kneeling before him. But the most singular feature is the head-dress worn by the king and his attendants, which looks exactly like a cocked hat, worn in the manner of Napoleon Buonaparte. The figures are too much abraded to make out whether this is a turban tied in a peculiar way, which is probable, or a genuine hat. If the stone were in better preservation it would have been worth while removing it to a safer place.

5. Many curious sculptured stones of ancient date were met with rudely illustrating how important prisoners taken in war were disposed of. Some are surrounded by flames, as if cast into the fire: in one case the victim is evidently seated in a small pit and about to be trampled by an elephant, which is being driven towards him. One fine inscription of the Hoysala period was wantonly mutilated, by being gashed all over with some sharp cutting instrument, the night before it was to be copied. This mischief seems to have been done out of spite, for the purpose of casting blame on some local enemy.

6. At a little frequented temple in Manjarabad taluk, where an inscription partly buried in the interior had to be excavated, some danger was encountered from a large cobra, which seems to have been there for many years and is considered to be a guardian of the shrine. Notice was fortunately directed to its move-

ments in time by the violent barking of a little dog, otherwise, however tolerant it may be of the regular worshippers to whom it is accustomed, it might have been less considerate towards strangers intruding within its haunts.

7. A large number of copper-plate inscriptions were obtained. Of these, one, found in an old grain pit near Yedatore, gives an unbroken account of the Ganga kings down to the son of Râchamalla I, (who reigned from 869 to 893 A. D.), thus supplying the connecting links which it has been so tantalising to find missing by the abstraction or loss of a plate in previously found inscriptions. Though not dated, there is no doubt about its period; and one special and unique point of interest is that it imitates the Prakrit in the mode in which duplicated consonants are indicated. From it we gather, among others, the important statement that S'ivamâra, the son of S'ripurusha, was anointed to the throne (perhaps after he had escaped from imprisonment) by the two anointed kings Gôvinda of the Râshtrakûta line and Nandivarmma of the Pallava line, who with their own hands bound a diadem on his brow.

8. Another, of great interest and importance, is a Kadamba inscription, probably of the 5th century, obtained from the neighbourhood of Halebid, through the kind assistance of Mr. Purnaiya, the Deputy Commissioner. It records a grant made, in the 7th year of his reign, by Krishnavarmma, son of Simhavarmma, son of Vishnuvarmma. The similar inscriptions hitherto found on the Bombay side have been dated by the ancient system of the seasons, such as, the rainy season or the winter season, or in other ways that cannot be identified. The present inscription is more explicit, but still no date or year of any era is given.

9. From the Inam Office was obtained a grant of the Ganga kings of Kalinga, though the name Ganga does not occur in it. There is no record as to where it came from. It is engraved in Pûrvada Haḷa Kannaḍa characters with a mixture of Grantha letters, and is in the Sanskrit language. It is a grant made, from his residence in Kalinga-nagara, by Dêvêndravarmma, the son of Râjêndra varmma, worshipper of Gôkarna-svâmi of the summit of the Mahêndra mountain. The others of this class, found at Chicacole, &c., are dated in the *Gângeya-vams'a-samvatsara*, an era not identified, but the present one, though similar to them in other respects, bears no date. The donation consists of the village of Sidhatâ in Kagali-varâha.

10. The copper-plate grant from Dharmesvara in the Hoskote taluk, a place regarding which the most marvellous accounts are given, proved to be in Grantha and Tamil characters and of the time of Harihara Râya of Vijayanagar. But many stone inscriptions of much older date were found in the neighbourhood.

11. The numerous inscriptions at Kaivâra, which has evidently always been a place of importance, show that some centuries ago it was called Ekachakrapura and believed to be the town of that name mentioned in connection with the Pândavas.

12. In literature a number of important manuscripts have been obtained. Among others are copies of the Sanskrit grammar of S'âkaṭâyana, with commentaries, but there has not been time to examine them yet. In Kannaḍa, among the most interesting that were met with, are a copy of the old play called *Mitravinda Gôvinda*, considered an excellent specimen of the language; and a copy of *Hadibadeyadamma*, the duties of a faithful wife, related as if by Honnamma, a female attendant on the wife of Chikka Dêva Râja (reigned 1672 to 1704 A. D.). Also several Jaina works were secured, besides other compositions, of the time of Chikka Dêva Râja, by his ministers Tirumalâchârya and Chikk'pâdhyâya. Copies are being

made of these. Of certain old manuscripts of which information was received, it was impossible to get a sight, owing to the superstitious fears of the owners, and every subterfuge was resorted to in order to evade producing them until the camp had moved away too far to allow of further efforts being made.

13. But manuscripts have been acquired of one most important work, called *Kavirājamārgāṅkārā*, by Nripatunga or Amôghavarsha, a king of the Râshtrakûṭa line, who had, as we know from inscriptions, a very long reign from 814 to at least 867 A. D. and then voluntarily retired. He commences with reverence to his father Atis'aya-dhavalā (i.e., Gôvinda or Prabhûtavārsha). Among works published before his time he names the *Harsha Charita* and *Kâdambarî* in Sanskrit. (These were by Bâṇa, who wrote early in the 7th century). But of authors in Kannāḍa who preceded him, he mentions, among others, *Durvviniṭa*, which is a most interesting allusion. For this was the Ganga king who ruled from 478 to at least 513 A.D. and who, as inscriptions tell us, not only had for his preceptor the celebrated Pûjyapāda, (author of the Jainendra grammar), but also distinguished himself by writing a commentary on 15 sargas of the *Kirātirjuntîya* (the well known poem by Bhâravi). Of still more interest, however, are his statements about the Kannāḍa or Karnāṭaka country. He describes it as extending from the Kāvêrî to the Gôḍāvarî, and says that in the central parts the very 'pith' of Kannāḍa was spoken in Kisuvolal, in the great town of Kopāṇa, in Puligere, and in the famous Onkunda. Of these places Kisuvolal is the modern Paṭṭadkal in Kalādgi; Puligere is Lakshmêś'var in the Miraj State in Dhârwar and has a number of old temples founded by the Ganga kings; Kopāṇa is several times mentioned in the inscriptions at Sravaṇa Belgolā as a celebrated place, and I am inclined to think it may be towards Kolhāpur; Onkunda was perhaps in Belgaum. He further states that so clever and well educated were the people that they could understand poems on hearing them recited, without needing to read and study them. These statements are borne out by the poet Pampa in his *Vikramārjuna-vijaya*, composed in 941 A.D. For he says that he wrote in the 'pith' of the Kannāḍa of Puligere, and that his works were read by all classes, by servants as well as by the greatest poets. The high value of all this information for the obscure early history of Kannāḍa literature cannot be exaggerated.

14. Among buildings visited, the most remarkable were the temple of Mahā-Lakshmî at Gaddavalli in Hassan taluq. This place is called the southern Kollāpura, from some former connection with the celebrated Kollāpura or Kolhapur in the Southern Mahratta country, where also there is a large temple to the same goddess. Also the groups of temples of the Hoysala period at Koravangala and Hire Kadalur near Hassan, which are well worthy of preservation, deserve notice. Some of the sculpture in the latter, though now much mutilated, was of a superior order.

15. As regards the publication of the results of the present Survey, I am glad to state that the volume of Inscriptions at Sravaṇa Belgolā will shortly be ready. All the inscriptions, both in the original and in Roman character, have been printed, together with the translations. Only a portion of the Introduction now remains to be printed. The rate at which the Press is working as regards archæology is, however, very slow. No doubt the work is of a difficult nature, but an increase to the number of hands seems absolutely necessary to ensure more rapid progress.

16. The staff of the Archæological Office are all working well, but I regret that serious interruptions arose from severe illness on the part of nearly all who

accompanied me on tour, even life being in danger in some cases from the fevers contracted. A commodious office, with separate rooms for photography and lithography, has been provided, and has been found of great convenience. Mr. Paramasiva Aiyar, B.A., late Science Professor in the Central College, was attached to the Archæological Department for a short time, and engaged in translating inscriptions in Grantha and Tamil characters, but the work was new to him and he had not made much progress when called away to other duties.

17. I may state in conclusion that, as a rule, every assistance has been cheerfully rendered by the various District, Taluk and Village officials. Through the agency of the Amildars several ownerless and detached engraved stones are being procured for the Hall of Inscriptions to be formed at the Victoria Jubilee Institute under erection at Mysore.

BANGALORE,
25th July 1889.

L. RICE,
Director of Archæological Researches.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 31st March 1890.

1. The survey was carried on over 7 Taluqs, 2 Sub-taluqs and one Jaghir, as well as over parts of 4 other Taluqs not before completed. Upwards of 1,200 inscriptions were thus examined and copied *in situ*. The Districts visited were Kolar, Hassan, and Kadur.

2. Among the more interesting were several grants of the Kadamba and Pombucha kings. These are inscribed in the oldest form of Haḷa Kannaḍa. Duplicated letters are often written as in Prākṛit, with a circle to represent the first letter, and the *anusvāra* takes the form of a horizontal bar above the line.

3. Among the Gaṅga inscriptions acquired, special mention may be made of one, of the time of S'rī Puruṣa or Prithivī Koṅṅuṇi, which yields the undoubted date of A.D. 750, described as the 25th of his reign. A great step is thus gained in fixing the chronology of this important line, which must be regarded as the great Jaina dynasty of the South. It is interesting to note that, in some of their inscriptions of the 10th century, the ruining of a tank and the destruction of a grove are classed with the most heinous crimes.

4. The Kadur and Hassan Districts, as might be expected, were exceedingly rich in Hoysaḷa inscriptions, many of them elaborate poetical compositions of great length and a high standard. Complete copies were made of all those at Halebid and Belur, several being found the existence of which was not before known.

5. A very important discovery was the identification of the S'aśipura or S'aśikapura, from which the Hoysaḷas claim to derive their origin, with Aṅgaḍi in Mudgeri Taluq. There are some remarkable old temples there, containing superior sculpture, and the ancestral Vāsantikā Dēvi has merged into a Vasantamma, surrounded with the Sapta Mātṛikā, who enjoys a great local reputation.

6. The Hoysaḷa inscriptions found include several grants by the early kings Vinayāditya and Ereyāṅga. The reason why Ballāḷa, the eldest son of the latter, did not come to the throne, appears to have been his early death from a severe illness, of which he had been for a time cured by the Jaina guru of S'ravaṇa Belgoḷa. His death made way for his younger brother, the celebrated Biṭṭi Dēva or Viṣṇu-varddhana, whose minister Gaṅga Rāja retook Talakāḍu, the former Gaṅga capital, from the Chōḷas, on which the king threw off the supremacy of the Chāḷukyas and made himself independent.

7. In the Kolar District, many inscriptions were met with of the ancient Mahāvali or Bāṇa, the Pallava or Nōḷamba, and the Chōḷa kings; also one of the Vaidumba kings. In certain more modern ones, the limits of the rights, above and below the soil, conveyed with the land are described to be—as far above as the loftiest tree and as far below as the deepest well.

8. After the well known temples of Halebid and Belur, one of the finest among those visited was the Amṛitēśvara temple at Amṛitapura near Tarikere. It is in the Chāḷukya-Hoysaḷa style, and must, when perfect, have been of a richly ornate character. There are smaller well designed temples to Sarasvatī and others within the same precincts. The whole is surrounded with a stone wall, having at top the rounded Hindu parapets, every parapet being sculptured on its outer face with some highly ornamental figure or device.

9. In Wastara is an interesting temple of Padmāvatī, which, like the one at Aṅgaḍi above mentioned, was doubtless Jaina originally. The goddess has for her companions large sized figures of the Sapta Mātṛikā, and also of a king and his minister, though whom they represent is not known. The building is only of mud, with wooden pillars supporting a tiled roof, but the interior has at some time been a brilliant painted chapel, the walls being coloured in stucco in what appear to have been very artistic designs. A few repairs are much needed to prevent the whole from going to ruin.

10. Of the volumes to be published containing the results of the Archæological Survey, the one on S'ravaṇa Beḷgoḷa has been completed, including 144 Jain inscriptions of great interest, many of them composed by poets of repute, and recognized as standards from being quoted in old grammatical works. The volume of inscriptions in the Mysore District is now in the press.

11. In connection with the conservation of antiquities of special interest, a stone railing of suitable design has been put up at S'ravaṇa Beḷgoḷa round the Bhadrabāhu inscription, which was being rapidly destroyed by bad treatment. A metal lattice work was also provided for the front of the Kattale basti, to allow of the façade of the Chandragupta basti, hitherto in pitch darkness, being seen, as it is elaborately sculptured with scenes from the lives of Bhadrabāhu and Chandragupta.

12. A large number of Kannaḍa manuscript works, some of great excellence, have been obtained and are being copied. The results derived from various sources, in manuscripts and inscriptions, relating to the earliest period of Kannaḍa literature, prior to the 10th century A.D., have been embodied in an article contributed to the Royal Asiatic Society's Journal, as the most likely way of bringing them to the notice of Oriental scholars.

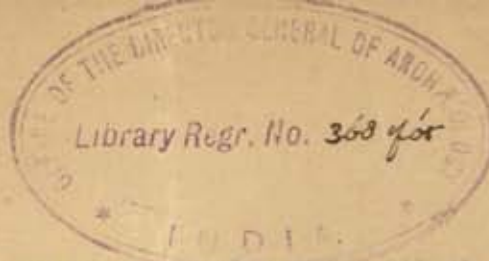
13. Information was obtained of a history in Persian, said to have been compiled in the time of the Bijāpur kings, relating to the cave on the Bābābudan mountain. This work, it appears, was borrowed by a late Musalman official (Munsiff or Deputy Amildar) at Yedehalli, and, on his death, was sold by auction among his other effects. It has thus been carried off probably to Mangalore. The local officers were informed of the matter by me, and it is very desirable that the manuscript should be recovered if it can be traced.

14. The printing of the standard grammatical work, the Karnaṭaka S'abdānuśāsanam of Bhaṭṭa-kalaṅka Dēva, has been at last completed. Only a few pages of Introduction remain to be done, in which will be embodied in a permanent form the latest information which has been gathered regarding the literature, as referred to above.

15. Several deserted and detached stones, bearing inscriptions suitable for the purpose and presenting special points of interest, were selected for despatch to Mysore, for the Hall of Inscriptions in the Victoria Jubilee Institute.

L. RICE,
Director of Archæological Researches.

BANGALORE,
25th September 1890.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 31st March 1891.

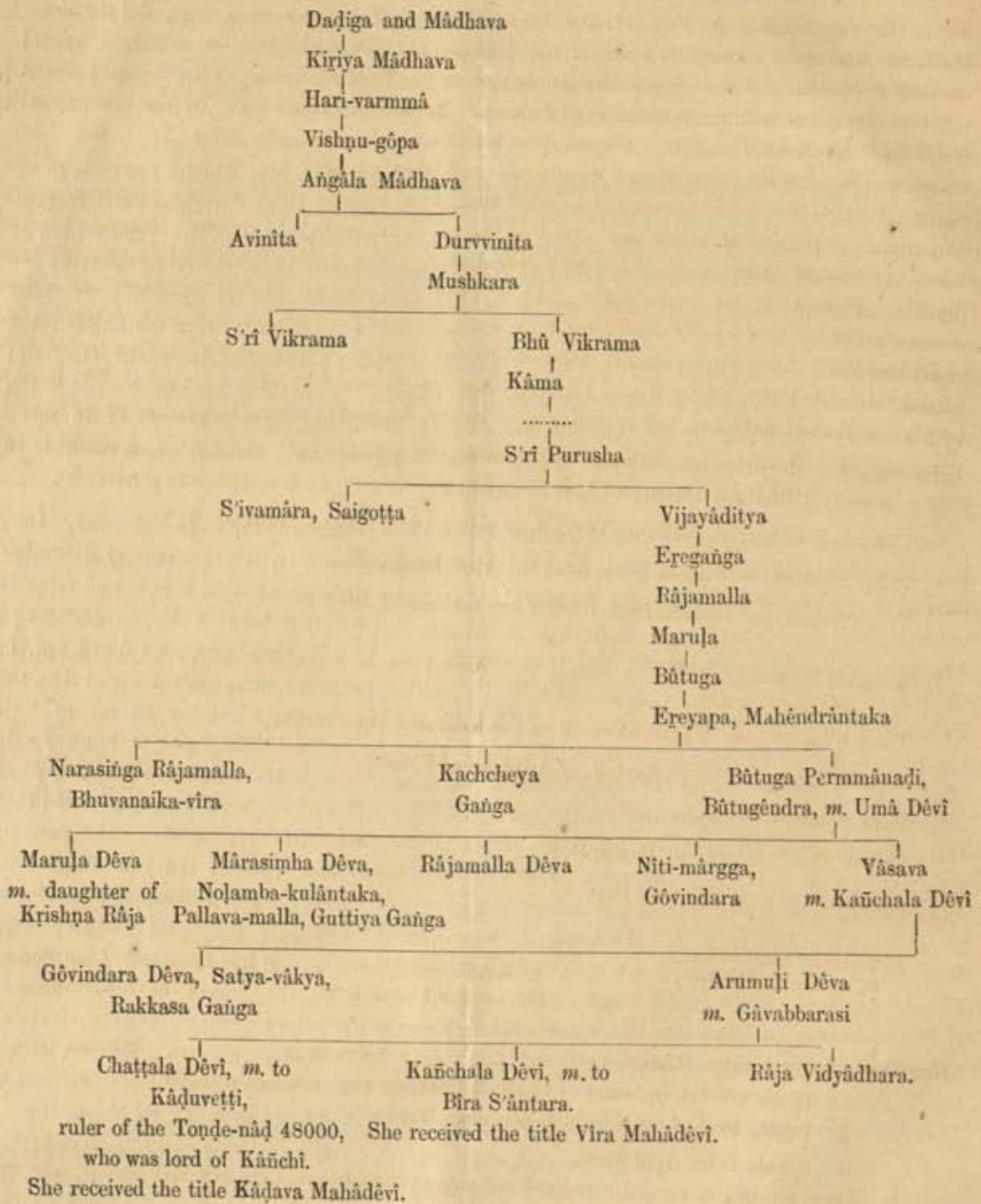
During the official year 1890—1, the survey was extended over seven Taluqs, and the Kolar District was completed. The parts visited being nearly all in the extreme north-west Malnâd, special difficulties were encountered from the nature of the country. On the other hand, these places proved to be exceptionally rich in inscriptions, and more than 1,500 have been secured, copies and impressions being taken *in situ*.

2. It is only possible to indicate very briefly such points of information obtained as seem to be of special historical importance. Some of the most interesting inscriptions are those which confirm the tradition of the rule of the Gupta kings in the Mysore country. One, at the ruined town of Bandanikke, has a valuable verse to the following effect, summing up the list of the ruling dynasties :— 'the Kuntala country (which included the north-western parts of Mysore and the southern parts of the Bombay Presidency) was ruled by the nava-Nanda, Gupta-kula, Maurya kings; then the Rattas ruled it: after whom were the Châlukyas; then the Kaṭachuryya family; and after them the (Hoysala) Ballâṣas.' Another, at Kubatur, expressly states that Chandra Gupta ruled the Nâga-khaṇḍa in the south of the Bhârata-kshêtra of Jambû-dvîpa: this is the Nâgara-khaṇḍa. Seventy of so many inscriptions, of which Bandanikke seems to have been the chief town. And further, a record to be noticed below says that the daughters of the Kadamba king were given in marriage to the Guptas.

3. Another highly important set of inscriptions are those referring to the early Kadambas. One, beautifully engraved on a stone pillar in the old nail-headed character, is of the time of Kâkusthavarmma or his son, probably the 6th century A.D., and gives information that is new and valuable regarding this line. So far as made out, it appears that a dispute between Mayûra-śarmma, a Brahman of the Kadamba family, and Vîra-śarmma, guru to a Pallava princess, led to a war, in which the Pallavas interfered on the ground that the Brahmans were becoming more powerful than the Kshattriyas. But the Pallavas were driven off and Mayûra-śarmma, advancing as far as S'ri-Parvata (in Karnûl district), subdued Brîhad Bâṇa and other kings. The Pallavas being greatly enraged at his success, he set out against Kâuchî and passed through wild countries till he arrived at Sênânagara, where he was assisted by Prahan Bali. This alliance rendered him so powerful that the Pallavas made friendship with him and gave him the crown. (He must be identified apparently with the Mayûra-varmma of tradition). His son was Kaṅga-varmma, whose son was Bhagiratha. His sons were Raghupârthiva and Kâkustha. The latter had enemies in the Jyâyas and gave shelter to relatives persecuted by them. His daughters were given in marriage to the Gupta and other kings. He caused a pond to be made for a temple, and his son S'ânti-varmma had this inscription composed by Kubja. Another similar pillar, very much defaced, gives us the names of S'ânti-varmma, (? Muka)ṇṇa and Sîri Nâgadatta. It is dated in some year of the latter's reign. These are all stated to be lords of Vaijayanti (Bauvâsi), of the Mânava gôtra, and Hârîti-putras. Further, an old copper-plate inscription of the Kadambas was obtained which records a grant by Mândhâtri-varmma at Kodmâla in the second year of his reign. It was composed by the private secretary Dâmôdara Datta.

4. Another most interesting group of inscriptions are those at the ancient Jaina capital of Hom-bucha or Humcha. One of these in particular, dated S'aka 999, it is desirable to describe in some detail, as it gives complete pedigrees of the S'ântara and Gaṅga kings. The account of the latter is of special value, not only from corroborating their history as compiled by me from other sources, but from the various fresh particulars it supplies. The line is deduced from Dhananîjaya of the Ikshvâkukula, who subdued the ruler of Kanyâkubja. Dhananîjaya had, by his wife Gândhârî Dêvi, a son named Hariśchandra. To the latter and his wife Rôhîṇî Dêvi were born two sons, Daḍiga and Mâdhava. Their descendants were the Gaṅgânava (*taḍ-antayô Gaṅgânavaḥ*). Both this inscription and several others at the same place make clear beyond doubt the accuracy of my conjecture that Simha-nandi was guru to the first king and that he played an important part in establishing the Gaṅgas in power, for he is invariably described as *Gaṅga-râjyavam mādida Simhanandî-âchâryya*—'Simha-nandî Âchârya who made the Gaṅga kingdom.' There is also a statement in connection with Gâva-bharasi (see below) that her mother was the daughter of Bala-varmma Dêva, a descendant of the line of "him who gave the crown to Guḍiya Daḍiga and caused him to rule," an allusion that I cannot

at present explain and which perhaps refers to some one else. But of Daḍiga first mentioned, it is said that 'with the Kaurava army he stopped the army of the Matsya king.' Daḍiga's son was Kiriya Mādhava, the second king of the line, which is then carried on agreeing in the main with the lists already published by me. The following is a summary table of the genealogy :—



In addition to this full pedigree, we have a number of highly important particulars regarding individual kings. The chief object of introducing the pedigree into this inscription is to show the connection of the Gaṅgas with Kāḍuveṭṭi, evidently the modern Kārveṭi-nagara, now a Zamindari in the North Arcot district. It was first, we are told, captured by Durvvinīta from Jayasimha Vallabha, who had inherited it; and Durvvinīta put the son of his own daughter on the throne. It subsequently came under the power of Kāñchi, but was recovered by S'ri-Purusha, who seized the Pallava umbrella and took from the lord of Kāñchi the title of Permmānaḍi. S'ri-Purusha also wrote a *Gaja-śāstra*, or work on elephants. This was improved upon by S'ivamāra, who wrote the *Gajāśhṭaka*. Bātuga Permmānaḍi, we are told, was brother-in-law to Kṛishṇa Rāja, evidently the Rāshṭra-kūṭa king. Bātuga took Chitrakūṭa; seized the chiefs of the seven Mājavas; slew Dahala, the younger brother of Rāja; and setting up stones in various places, gave the country the name of Gaṅga Mājava. His son Maruḷa Dēva became the son-in-law of Kṛishṇa Rāja, lord of all the world, who gave

him an umbrella, the symbol of the Madanâvatâra, such as no other kings had obtained. His brother Râjamalla is compared, among others, to the poet Râjasêkhara, which shows that the latter was not later than the 10th century.

5. To return to the S'ântara kings, whose descent is given with equal fullness. Jinadatta Râya, the progenitor of the line, is traced back to Râha, of the Ugra-vamśa, lord of the Northern Madhura, who was a successful leader in the Bhârata war in Kuru-kshêtra, on account of which he received a *S'aikha* and the *Vânara-dhvaja* or monkey flag from Nârâyana. After several kings had ruled in succession to him, there came Sahakâra, who turned a cannibal. To him and his wife S'riyâ Dêvi was born Jinadatta. Disgusted at his father's character, the latter fled to the South. On his way he slew an asura named Simpharada and thus obtained the Simpha-lâñchhana, or lion signet. He also slew Andhakâsura and founded Andhâsura, a place which still bears the same name, immediately to the east of Anantapur. Then coming to Kanakapura, the modern Humcha, he slew Kanakâsura; and drove away Kara and Karadûshana who were in Kundada-kôte, the hill near Agumbi. Pleased at his exploits, the goddess Padmâvatî entered into the *lakki* tree (still shown growing out of her temple) at Kanakapura, gave it the name of Pombuchcha and made it the capital of his kingdom. According to another statement he was aided in establishing his kingdom by his guru named Siddhânta-kirtti. After several kings had ruled, there were S'rikêśi and Jayakêśi. The former, by his wife Muduvi mahâdêvi, had a son Raṇakêśi. He was followed by several kings, after whom came—Hiranyagarbha, who drove out the kings of Yadhivâsa and subdued the Sântalige Thousand Nâḍ, the present Tirthahallî Taluq, and took the name of

Vikrama S'ântara, *m.* Lakshmi Dêvi, d. of Kâma Dêva, king of Banavâsi

Châgi S'ântara, *m.* Eñjala Dêvi, d. of the Âlvar Banañjaya

Vira S'ântara, *m.* Jakkala Dêvi, d. of S'ânti-varmmâ of Adeyûr

Kannara S'ântara

Kâva Dêva, *m.* Chandala Dêvi, d. of Bira-Bayalnâtha

Tyâgi S'ântara, *m.* Nâgala Dêvi, d. of the Kadamba Hari-varmmâ

Nanni S'ântara, *m.* S'riyâ Dêvi, d. of Arikêsari of Palasige

Râya S'ântara, *m.* Akkâ Dêvi,

Chikka Vira S'ântara, *m.* Bijjala Dêvi,

Ammaṇa Dêva, *m.* Hôchala Dêvi

Birabarasi, Bîrala Dêvi,
m. to Bañkiyâlvar

1. Mākabbarasi, ——— Tailapa Dêva, *m.*
yr. sister of Bañkiyâlvar 2. Keleyabbarasi, d. of Pâlaya
Dêva of the Gaṅga vamśa

Bîra Dêva, S'ântara nripa, Bîruga, *m.*

Siñgi Dêva

Barmma Dêva

1. Bîrala mādêvi, yr. sister of Châtṭala Dêvi (see end of Gaṅga pedigree)

2. Bijjala Dêvi, d. of Noḷamba Nârasiṅga Dêva

3. Âchala Dêvi, d. of Âlvar.

6. These very elaborate and important accounts of the descent of the principal persons concerned in the grant are followed by equally welcome statements regarding the descent of the Jaina gurus of the donor. It may be sufficient here to mention, that Vâdirâja is said to have been the disciple of Vimalachandra; that Kanakasêna was the guru of Râya Râcha-malla; that his disciple Dayâpâla wrote a *prakriya* to the S'abdânusâsanam, i. e. the Sanskrit grammar of S'âkaṭâyana; that Hêmasêna was guru to Rakkasa Gaṅga Permmânaḍi. These accounts are of the first importance in helping us to fix the dates of early celebrated authors.

7. Very valuable Râshtrakûṭa and Gaṅga inscriptions were also obtained, the details of which it is impossible to include in this summary. But the inscribed stones of the former dynasty are often of a special and very pleasing design. They approach a cruciform shape, the upper stem being rounded and deeply bevelled. The inscription is on the tablet forming the arms, and on all sides are floral and animal groups of elegant design. But the inscriptions are frequently not complete on one stone, being carried on over four apparently, one to occupy each corner of the erection.

8. Authentic copies were taken of all the inscriptions at the ancient capital of Balagāmi, translations of which have been formerly published by me, made from Colonel Dixon's somewhat imperfect photographs. But many not before known were discovered. The situation of the old Buddhist monastery was also traced out and an image found of Tārā Dēvi.

9. I wish particularly to bring to notice the necessity that exists for better arrangements for the preservation of the interesting old temples at Balagāmi. The Kēdārēśvara is very much exposed to damage from the way in which the road has been carried in front of it over the tank bund. For from the village it comes at an angle leading straight to the side of the temple, which is some feet below. A mud wall erected for its protection has broken down in many places, and hence cattle simply charge along the road into the temple precincts. These are overgrown with vegetation and altogether neglected. There appears to be some watchman appointed by Government, but his pay is so small and the manner in which it is drawn so roundabout, involving a delay of even months, that he cannot remain at his post and is virtually useless. A good wall round is needed to protect the buildings and the numerous inscriptions; the place should be kept free from vegetation; and some more practicable arrangement made about the watchman.

10. A similar state of things prevails at the Tripurāntakēśvara with its fine sculpture. One angle has recently tumbled down. The person who enjoys the temple endowment lives at some other village at a distance and never comes near the place, so I am told. Both in this and the above temple some Līngāyts have been allowed to erect mud walls inside, enclosing the Nandi in a separate dark cell.

11. In the Sorab Taluq in particular, there are numerous virakal and māstikal. The former differ from those in other parts from their elaborate sculpture, which occupies five instead of the usual three tableaux. The inscriptions on these too are fuller. The māstikal, contrary to the usual rule, also contain inscriptions, and a large number belong to comparatively recent times under the Vijayanagar kings.

12. The various copper plate grants in this part of the country professing to record donations made by the emperor Janamējaya at the time of the *sarpa yāga*, or in the Yudhishṭhira era, have been photographed for careful examination and comparison, but there seems little prospect of discovering more about them than we already know from what I have previously published.

13. Fresh information of great importance has been acquired regarding the Sanskrit grammar of S'ākaṭāyana and the commentary on it called Amōgha-vṛitti. A Nyāsa on the latter by Prabhāchandra has been lent as a matter of extraordinary favour and is being copied.

14. The *Karṇāṭaka S'abdōṃus'āsanam*, so long in hand, has at last been completed and is in the hands of the binders. The publication of this important work will, it is hoped, place the study of the Kannada language and literature on a more scientific basis. To promote the same object, it is proposed to publish small critical editions of some of the shorter and most interesting old Kannada works which may be regarded as classical and which are likely to be very popular. Such are the *Kabbigara Kāva* of Anḍeya, expressly written in achcha-Gannada or pure Kannada. Also the play called *Mitrāvinda Gōvinda* by Siṅgarāya.

15. Several cast away inscribed stones of special interest have been selected for the Hall of Inscriptions in the Victoria Jubilee Institute at Mysore, where a representative collection of great value will now be available for the study of epigraphy.

16. I desire to record my acknowledgments for the valuable help received from Mr. Abdul Rahman, Deputy Commissioner, in orders to the Taluqs. I am glad to report that all my assistants in the office have worked energetically and well, notwithstanding much exposure and hardship. I am however in want of an additional assistant well acquainted with Tamil and Sanskrit, in order to help me in preparing the Grantha inscriptions for the press. The volume of Inscriptions in the Mysore District is being printed as rapidly as the Government Press can do the work with the existing staff. A few additional hands would, it is understood, ensure much greater progress.

L. RICE,

Director of Archaeological Researches in Mysore.

BANGALORE,
16th July 1891.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 31st March 1892.

The Survey was extended during the official year 1891—2 over eight Taluqs, wherein all the inscriptions, 860 in number, were examined and copied *in situ*. The Bangalore and Shimoga Districts were completed and the Chitaldroog District, the only one not hitherto touched, was commenced.

2. Some of the most important inscriptions yet obtained rewarded our researches, but all previous discoveries were crowned in interest by the unique discovery of Edicts of Aśoka. As a separate report has been published regarding these, it is only necessary to state here that they carry us back to the third century B.C., the earliest period in Indian history that is illustrated by lithic records; and that no similar inscriptions have previously been found south of Kathiāwād and Orissa. The edicts now brought to light correspond most nearly with the rock edicts of Sahasrām, Rūpnāth and Bairāt, first translated by Dr. Bühler, but contain many important differences and are extended in a separate edict which is new.

3. Among the other inscriptions of chief interest found in the year are those of Maṇṇe, which may with great probability be identified with the Mānyapura whose name occurs as a royal residence in the time of Śrī-Purusha. One is a grant dated Ś'aka 719, in the time of Mārasimha, son and *yuva-rāja* of the Gaṅga king Ś'ivamāra. The other is one dated Ś'aka 724, by Ś'aucha-Kambha-Dēva, also called Rāpāvalōka, brother of the Rāshtrakūṭa king Gōvinda-Prabhūtarsha, who it would seem had recently died. Both contain many items of interest regarding the respective dynasties under which they were issued.

4. Other important grants secured were those of the Ś'rīngēri maṭha at Kūḍali. One is mentioned by Buchanan, but has never been allowed to be seen though I had often inquired for it before. It was produced lately in some law suit at Bombay and translated with great pains by a committee of paṇḍits specially appointed for the purpose by the High Court. The authorities of the maṭha were most courteous in placing all these records at my disposal and we succeeded in showing them within a few minutes that the Bombay translation was not quite correct. There are two grants, one by Purandara-Rāya of the Kadamba family in Ś'aka 1073 to Vidyāsaṅkara, and the other by Kadamba-Rāya apparently in Ś'aka 1218 (the date is doubtfully expressed) to Vidyāranya. The main difficulty in correctly interpreting the plates arises from the small and slovenly looking Nāgarī characters used and the way in which they are engraved. The letters have no separation, the head line being carried right across without break from one side of the plate to the other. A good deal of time has been expended in my office in making them out. A similar plate, in the same characters, was obtained by me last year at Banavāsi.

5. Several stone inscriptions of great length, and dated in the 12th century, were found relating to the rise and history of the Gaṅga kings, confirming and adding to the information previously obtained from the important Huncha inscriptions. The establishment of the line was clearly due to a guru named Siṃhanandī, who was at the time living at Perūr, which has yet to be identified. Of the various towns of this name, one is near Tirupati in the Chandragiri taluq of North Arcot, and another is in Coimbatore taluq. The latter seems to have been the most important place. If Siṃhanandī's date could be fixed we should know with certainty when the Gaṅga dynasty commenced its rule in Mysore. By his aid they acquired the Ninety-six Thousand country, subsequently called Gaṅgarāṭṭi, whose boundaries were,—on the east, Tonḍe-nād; on the south, Chēraṃ and Koṅṅu; on the west, the ocean; on the north there was no fixed limit.

6. The traces are perfectly plain of the conversion of Jaina bastis around Shimoga into Ś'iva temples by the simple expedient of cutting down the seated figure of Jina into a liṅga. And this transformation has also been made in similar figures at the head of inscriptions, although the contents are Jaina from beginning to end.

7. The inscriptions of the Dāvāṅgēri taluq proved to be of great importance. One gives a full account of the Chālukya line from its origin, corresponding with the one at Meguti which has been

published. Others are Kadamba grants of old date. A considerable number were also found of the Dēvagiri Yādavas and of the Pāṇḍya family of Uchchaṅgi. The information afforded by the inscriptions at Harihar can now be greatly added to beyond what is contained in my Mysore Inscriptions. Male-Bennur, it appears, was given in jaghir by Kṛishṇa-Rāya of Vijayanagar to the son of Pratāpa-Rudra.

8. Copies were obtained of the Persian inscriptions of the 17th century at the great ruined tank constructed by Bade Mallik to the north-west of the celebrated Sūlekere. The restoration of the tank would probably be a good work.

9. Among curiosities in the way of inscriptions may be mentioned one on a rock near Nelamaṅgala by a blacksmith, recording four shocks of earthquake on Thursday, the 6th of Śrāvaṇa, in Prabhava, the Kali year 4608 (=1507 A.D.) Another, in describing the erection of a maṇṭapa, gives it unusual importance by dating the work in the era of the Creation, according to which its author makes the year 1,955,884,518 to correspond with Śaka 1339 (=1417 A.D.)

10. In the matter of coins a separate report was published regarding an important find of Roman coins near Bangalore. They belonged to the time of the early emperors and carry us back to the first century B.C.

11. Among buildings of special architectural interest, the great temple at Harihara claims a foremost place. But I would recommend that steps be taken to prevent further encroachment on the temple precincts, as the Brahman houses are gradually filling up the whole of the open space around and have already been allowed to come much too far. Many excellent specimens of carving were met with in temples near the Tuṅgabhadra river, especially at Nandigūḍi. One of the most strikingly picturesque group of buildings are the great mosque of Randulha Khān at Sante-Bennur and the highly artistic pavilions in and around the tank in front, which are Muhammadan erections upon the foundation of Hamamapa-Nāyak's original Hindu work. It is a great pity something is not done to restore and conserve these buildings, which are unique in Mysore and recall to mind some of the great erections of Northern India.

12. In literature, the printing was at last completed of the Pampa Bhārata or Vikramārjuna Vijaya of Pampa, a work of the 10th century, never before published; and of a revised edition of the Pampa Rāmāyaṇa or Rāmachandra Charita Purāṇa of Abhinava Pampa or Nāgachandra, a work of the 12th century. The printing of inscriptions was actively carried on. Those of the Mysore District are going through the Government Press; Hassan District is being printed at the Basel Mission Press, Mangalore; Kadur District in the Caxton Press; Arabic and Persian, and Grantha and Tamil inscriptions at the S. P. C. K. Press, Madras. Shimoga District is being commenced at the Government Branch Press, Mysore; and Bangalore District in the Vichāra Darpaṇa Press. Arrangements for printing the Kolār District are also nearly completed.

13. I am glad to report that all hands in the office have worked well and energetically during the year. An extra paṇḍit was lately allowed specially for Grantha and Tamil inscriptions.

14. Towards the close of the year the work of compiling a new edition of the Gazetteer of Mysore has been entrusted to me in addition to the Archaeological Survey, and with the view of affording the needed help in carrying through such a mass of work as is now before the Department, Mr. V. N. Narasimmiengar, Census Superintendent, has just been appointed my Assistant on completion of the Census work. But as very much remains to be done in connection with the publication of the results of the Census, it is feared that his services will not be available to any extent for some time to come.

L. RICE,

Director of Archaeological Researches in Mysore.

BANGALORE,
20th April 1892.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report, for 15 months ending 30th June 1893.

1. Owing to the change in the termination of the official year, the present Report relates to a period of 15 months. During this time the Survey was carried out over 9 Taluqs and 2 Sub-Taluqs, besides some hoblis of other Taluqs remaining unfinished from former years. The Chitaldroog, Tumkur and Bangalore Districts were thus fully completed. The number of inscriptions examined and copied *in situ* was about 850.

2. Foremost among the results of the year must be placed the remarkable discovery which has been made in connection with the Edicts of Asôka found by me in Chitaldroog District last year. At the end of each of the inscriptions were a few letters which remained unread. These have now been deciphered by Professor Bühler of Vienna, and prove to be the word *lipikarena* in Kharoshtri or Baktrian-Pâli, also called Arian-Pâli, characters, which are written from right to left. The only other specimens known are in a single inscription containing Edicts of Asôka at Shahbâz-garhi, situated in the Yusufzai country in the extreme north-west of the Punjab, and on some ancient coins of Greek and Indo-Skythian princes of Ariana. Apart from the great surprise occasioned by this identification, the interest of our Mysore Asôka inscriptions,—whose discovery has itself been described by one of the highest authorities as forming ‘an epoch in Indian archaeology’,—is much enhanced by the occurrence therein of this unique feature. A paper relating to them was read in Paris before the *Académie des Inscriptions* by the President, M. Senart, proposing certain emendations; and Professor Bühler has published in the *Vienna Oriental Journal*, together with further amendments, an account of his discovery; which has also been brought to notice by Dr. Burgess in the *Academy*. It was considered by M. Senart that the inscriptions indicated Mysore as being beyond the limits of Asôka’s dominions, but Dr. Bühler holds a different opinion. Besides other evidence, his view derives support from the consideration that this *lipikâra*, who was acquainted with an alphabet used only in so remote a country in the north-west, and who employed it by preference in describing his profession, was most probably in the service of the State and transferred by authority to the south. In the opening words of the inscriptions,—Tachhappagiri and S’ivannagiri, the places from which the A’ryaputra or Prince issued his orders, M. Vinson finds evidence for the currency at even that time of the names Daksha and S’iva.

3. I paid a flying visit to Molakâlmuru Taluq in connection with the preparation of better fac-similes of the Asôka inscriptions, and was disappointed to see what barbarous methods were being adopted by the local authorities for preserving them. The matter was brought to the notice of Government and orders have been issued for more satisfactory arrangements.

4. As connected with the use of the name *Môryara mane*, houses of the Môryas or Mauryas, for the cromlechs in that Taluq, may be mentioned the designation of a rising ground near Chitaldroog as *Môrya dinne*. The curious subterranean chambers of the Ânkli maṭha were explored, but no inscriptions discovered there. A cromlech excavated at Bellibattalu (Tumkur District) yielded only the usual pottery.

5. With reference to the rise of the Gaṅga dynasty, it was stated in last year’s Report, that inscriptions had been found which clearly showed that its establishment in power was due to the influence of a guru named Simhanandi, and that he was at the time living at Pêrûr. The identification of this place was not decided on, but it now seems probable that it must be Gaṅga-Pêrûr, near Sidhavattam, the Sidhout of military chronicles, in Kaḍapa District, and that this village bears in its very name a proof of the truth of the tradition. Another place connected with the Gaṅgas, namely the plain of Gônûr, in which Châmunḍa-Râya distinguished himself in a battle with the Nolambas in about the year 960, may in the same way be identified as the neighbourhood of Gônûr, a little to the north of Chitaldroog.

6. From an important inscription obtained in Sira Taluq we learn that Nalambādhirāja was Pallavādhirāja's son, and that he married Jāyabbe, the younger sister of the Gaṅga king Nitimārgga, the son of Rājamalla Permmāḍi. They had a son Mahēndrādhirāja, an ornament of the Pallava-kula, who uprooted Chōra and other claimants. The following queens had certain towns which had been taken by Nalambādhirāja in the Sira country assigned to them :—Bija-a (*i. e.* Bijaya) Mādēvi was ruling Oleyūr and Baragūr; Parama-Mādēvi was ruling Dharmavolalu; Akkabbe had Siyavūr and Dombabbe had Tailōkavolalu. The date seems to be expressed in round numbers as 'eight hundred years from the time of the S'aka kings', without specifying the exact year.

7. In Hojalkere Taluq were found several inscriptions dated in about S'aka 880 to 890, in the reign of the Rāshtrakūṭa king Akāla-varsha, under whom were certain chiefs, having, among other titles, that of Ujjeni-bhujāṅga, who were ruling not only the Kadambalige Thousand (? Kulbarga), but also—which is the thing to be noted—the *nidhi*, *nidhāna*, *nīkshēpa*, and a force of a thousand men. The above terms, all of which signify hidden treasure, are rather remarkable used in this sense, as the direct objects of rule, and no other inscriptions have been found containing such statements. The *nidhi nīkshēpa* are commonly only included in the eight rights of full possession. Also in the same Taluq the original form of Lōkadolalu, the present name of a village there, is found to be Lōkāyta-volalu, the town of the Lōkāytas. This is the designation of the materialists of the school of Chārvāka.

8. In the inscriptions of the Hoysala king Vishṇu-varddhana mention frequently occurs of a king named Irūṅgōla defeated by him. All that was hitherto known about this king was that he was a Jain and had Nayakirtti as his guru. He has now been satisfactorily identified as in possession of the fortified hill of Niḍugal in Pāvagaḍa Taluq. Some of the rulers of his line seem to have had their capital at Heñjaru, the position of which has not yet been traced. But it is curious that the battle of Heñjaru is an event specially mentioned in several very singular copper plate grants claiming an antiquity which is undoubtedly fabulous. One from Nañjangūḍ Taluq is dated in S'aka 188; and one from Harihara apparently in S'aka 272. These are Gaṅga inscriptions, and the latter is engraved in a strange jumble of alphabets. But the most interesting is one of Vira-Nonamba, dated S'aka 366, which is identical in characters and in much of its contents with the well-known copper plate grants in Shimoga District professing to be made by the emperor Janamējaya at the *sarpa-yāga*, more than 3,000 years before Christ! The discovery of Heñjaru would therefore perhaps be of some importance.

9. Other places mentioned among the conquests of Vishṇu-varddhana are Tereyūr and Vallūr, of which the latter was supposed to stand for Vellore. But we have now found that Tereyūr is in the north of Madgiri Taluq, and that Vallūr is in the extreme north-east of Pāvagaḍa Taluq.

10. Another important identification has been made, that of the Kallehada-paṭṭapa mentioned in the interesting Rāmānujāchāri inscription at S'ravana-Belgoḷa, which states how the Jains complained to Bulka-Rāya of Vijayanagar of obstruction from the Vaishnavas, and how the king reconciled the disputes between the two sects and made arrangements to prevent their recurrence. The Jains who complained are said to have been those of the districts included within Ānegondi, Hosapaṭṭana, Penagondē and Kallehada-paṭṭapa. The first and third are well known places. The second is too general a name to be easily identified. It might be Hosapet in Bellary District. But the fourth has now been clearly identified with Kalya near Māgaḍi. Not only is this place properly called Kalleha according to local inscriptions, but a duplicate of the Rāmānujāchāri inscription has been found there. Kalya or Kalleha at the present day contains neither Jainas nor Vaishnavas, but from an inscription in Nañjangūḍ Taluq, shortly to be published, there is evidence that in the 14th century it possessed a flourishing Jain community.

11. While in England on privilege leave, I was invited to inspect some inscribed stones in the cellars of the British Museum, and succeeded in identifying two fine inscriptions on black horublenḍe slabs as the ones missing from Belgaum, when or by whom removed is not known. They are beautifully engraved in Kannāḍa characters, and belong to the time of Kārttavīrya and Mallikārjuna, Raṭṭa chiefs ruling over the Kundi or Kuhundi Three-thousand in S'aka 1127.

12. The work of printing inscriptions has been going on as rapidly as possible. There are 7 volumes in various presses, as shown below, of which one, containing Inscriptions in the Mysore District, is very near completion. The following are details of the work done up to the end of the official year.

District.	No. of Inscriptions printed.	Kannada: pages.	Roman: pages.	Trans- lations: pages.	Press.
Mysore, Part I.	691	387	200	100	Government Press, Bangalore.
" " II.	151	56	...	...	Do do
Hassan	254	184	8	...	Basel Mission Press, Mangalore.
Kadur	136	120	...	...	Caxton Press, Bangalore.
Shimoga	81	84	...	...	Government Press, Mysore.
Bangalore	36	20	...	...	Vichâra Darpaṇa Press, Bangalore.
Kolar	53	16	...	...	Rudrappa's Press, Bangalore.
Grantha and Tamil	...	Inscriptions 103	Pages 32		S. P. C. K. Press, Madras.
Arabic and Persian	...	" 9	" 4		Do do

13. It will thus be seen that, including those at Sravana-Belgoḷa already published, 1658 inscriptions have been printed, and of this number about a half have been translated and finally disposed of. The Government Press, Bangalore, where a special staff is maintained for the purpose, has naturally done the most work, but the whole of the figures entered above for it do not apply to the present year. The two last Bangalore presses on the list have been very dilatory.

14. The correction of proofs, it is needless to say, is a laborious work. A great deal of transliteration has to be done and there are three hands engaged on this, one of the pandits who knew no English having been trained to do it, which makes the second so trained. The copy for three Districts is well advanced. For Tamil work the services have been secured of Ramaswami Aiyangar, who with some practice now understands it and takes an interest in it. I am glad to state that all hands continue to work well, though there has been a good deal of interruption from sickness.

15. The Superintendent of the Census, Mr. V. N. Narasimhaiyengar, was appointed by Government as Assistant in the Archaeological Department, but the Census work has been prolonged much beyond the time that was expected and he has been engaged entirely in that throughout the year.

16. In the matter of coins, several bearing legends in Kannaḍa and other letters were deciphered for General Pearse. Attempts were made to obtain the preparation of a catalogue of those in the late Mr. Raghavendra Rao's valuable collection, but so far without any result.

17. Among the most important finds in ancient manuscripts was a virtually complete copy of Nāgavarmma's *Kāvyaṭāḷakana*, for which unavailing search had been made for many years past. From the concluding verses we learn that he took as his guides the following writers on *alaṅkāra* in Sanskrit, namely, Vāmana, Rudraṭa, Bhā[ma], and Daṇḍin. As regards himself he calls himself *Kēṣiyam*, son of Kēṣi, and *Dāmōdara-tanayam*, son of Kṛishṇa. As in his *Chhandas* he tells us his father's name was Vennamayya, we must suppose that he intended to Sanskritize this Telugu name representing Viṣṇu, but this is an unusual procedure with personal names. He mentions at the end the *Chhandas* and *Kōśa* as works he had written; the *Karṇāṭaka-Bhūṣhā-Bhūṣhaya* must therefore have been a subsequent composition.

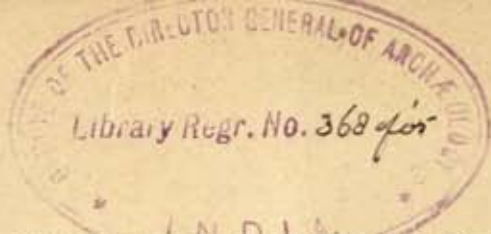
18. There are some hopes also of obtaining a complete copy of the *Vikramārjuna-vijaya* or *Pampa Bhārata*, which is very much needed, and the printed work has therefore been held back for the present, in order to allow of further collation.

19. A large number of works copied under my direction in past years were bound and sent to the Oriental Library at Mysore under the designation of *Bibliotheca Carnataca*. Several of the important old Kannaḍa works brought to notice by me in the Introduction to the *Karṇāṭaka-S'abdāmśāsana* are being published by private enterprise in the *Kāvya-mañjarī*, which appears monthly at Mysore. Unfortunately the type is not very good.

20. For the Gazetteer work no office accommodation has been provided. This is necessary, as at present I am obliged to use a tent. Materials for this important undertaking have been accumulated and are being made use of, and maps are in progress, but the returns from three Districts have not yet been received. Sanction was obtained for printing the work in England, and all arrangements for the purpose are complete for carrying it through as rapidly as possible when the copy is ready.

Bangalore, }
12th July 1893. }

L. RICE,
Director of Archaeological Researches in Mysore.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1894.

1. The Survey was continued over five more Taluqs, completing the Mysore and Hassan Districts. The number of inscriptions obtained and copied *in situ* was about 520.


2. *Epigraphy.* Of the more interesting finds may be mentioned a copper plate grant by the Kadamba king S'ivamrigêśavarmma in the 7th year of his reign, belonging to the 5th century. It is almost unique in being a grant to an Âtharvani Brahman. The characters are what are called box-headed, the tops of the letters being like those of farriers' nails. Another valuable copper plate grant obtained was one by the Ganga king S'ripurusha, belonging to the 8th century. It is well engraved in a somewhat larger type of character than usual with the grants previously found of this reign, and was the work of a different engraver, named Kônâchâryya, who has not been met with before. It records an endowment for feeding Brahmans, made on the birthday (*s'ri-nakshatra*) of the king's *bhâdra* or *guru*, who must have been a Jain. The grant resembles the stone inscriptions of this period in being very brief and confining itself to the particular business in hand.

3. Another Gaṅga grant, obtained by Dr. Fleet and kindly lent for inspection, is dated in S'aka 860 and belongs to the time of Bâtuga, whose exploits are recorded in the Âtakûr stone. The capture of Peñjeru from the Pallavas is mentioned and various other important particulars are given. Further confirmation of some of these is contained in a stone inscription of the time of Akâlavarsha, also obtained by Dr. Fleet, dated S'aka 896. In this we find Bhujabbe, the mother of a later Bâtuga and apparently the grandmother of Mârasîṅgha the Nolambakulântaka, governing at Peñjeru. This is the same place as the Hoñjeru referred to in last year's Report as occurring in some professedly very ancient grants. There seems no doubt that it may be identified with Hênavati.

4. Among the stone inscriptions met with was one of the time of the Râshtrakûṭa king Dhârâvarsha, which belongs to the 8th century. In this we find Kambharasa governing the Ninety-six Thousand, or Gaṅgavâdi, which is an item of great importance, as he may be identified with the S'ri-Kambaiyan of rock inscription No. 24 at S'ravana-Belgoḷa, and with the S'aucha-Kambha-Dêva of the Maṇṇe copper plates mentioned in my Report for 1891—2. The Navalôka of the former should probably be corrected into the Raṇâvalôka of the latter. He was a prince of the royal family, apparently son of Dhârâvarsha and brother of Gôvinda. Dhârâvarsha having taken the Gaṅga king prisoner, evidently appointed his own governors or viceroys to administer the affairs of the Gaṅga territories. Another stone inscription met with records the death of the Gaṅga king Ereyappa, and the attempts that were made to secure the throne for his son Râchamalla. But from the Âtakûr stone we know that the latter was killed by Bâtuga, who thus gained possession of the Gaṅga kingdom.

5. Other old Gaṅga stone inscriptions found were one of S'ivamâra, belonging to the beginning of the 9th century, and two of the time of Mârasîṅgha, dated in S'aka 892 and 893. Several inscriptions of the time of Râjendra-Chôla were met.

with, engraved in Haḷa-Kannaḍa characters. The whole of the Changāḷva family, who were chiefs of the country on the banks of the Kāvéri bordering on Coorg, seem to have adopted Chōḷa names. A Hoysaḷa inscription of S'aka 1105 gives us a second version of the interesting historical accounts relating to the Mariyāne family in the time of Vinayāditya as contained in the Sindigere inscription.

6. Some boundary stones in the Berambadi State Forest were examined and copied, at the request of the Inspector General of Forests, and the use of the monogram  satisfactorily identified as the Government mark whose use was introduced by Chikka-Dēva-Rāja of Mysore and continued by subsequent rulers to a comparatively recent date. This identification will probably modify some of the views that have been published regarding certain coins bearing that symbol.

7. A fresh set of impressions, better done, was taken of the Aśoka Edicts discovered by me a short time back, and photographs of these were sent to Europe. In acknowledging them, Professor Bühler, who is preparing articles on the subject, writes that the discovery of these inscriptions seems to him more and more valuable, both for the history and the palæography of ancient India. Plans for structures to be erected for conserving the inscriptions were received from the Executive Engineer, and returned with suggestions for certain alterations. Nothing more has been heard of the matter since.

8. The local objections to the removal of the important ^AAtakūr stone, which was first discovered by me in 1886, having been overcome, orders were issued by Government for its transfer to the Museum at Bangalore, where it will be available for study and be protected from injury. Some other good stones are in process of acquisition for the Victoria Jubilee Institute at Mysore.

9. In regard to the publication of the results of the Survey, a volume on the Inscriptions in the Mysore District has been completed and is in the hands of the binders. This deals with 803 inscriptions, which, added to 144 at S'ravaṇa-Belgola previously published, makes nearly a thousand finally disposed of.

10. The following is a statement of the details of printing completed up to the end of the year, omitting those at S'ravaṇa-Belgola :—

District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Translations : pages.	Press.
Mysore, Part I..	803	381	218	117	Government Press, Bangalore.
„ „ II ...	435	176	...	...	„ „
Hassan ..	362	304	24	...	Basel Mission Press, Mangalore.
Kadur ...	206	164	44	...	Caxton Press and Govt. Press, Bangalore.
Shimoga ...	209	168	...	...	Government Press, Mysore
Bangalore ..	129	48	...	...	Vichāra Darpana Press, Bangalore.
Kolar ...	166	36	...	...	Chāmupḍēs'vari Press, Bangalore.

Arrangements have since been made for printing the inscriptions of the Chitaldroog District, and it is hoped that those of Tumkur District can also be provided for.

11. An additional pandit has been engaged, specially to assist in the laborious work of correcting proofs, and he will also be able to help with the large amount of

transliteration to be done. The Assistant who was appointed to this Office was never able to take up any of the work, owing to employment elsewhere, and has now been provided with a different appointment.

12. *Sculpture and Architecture.* The following have been noted as examples specially deserving of attention. The Kêś'ava temple at Dharmapura and the Īś'vara temple at Mākôḍ, both in Hunsur Taluq. Also in Chanraypatna Taluq, the Lashmī-Nārāyaṇa temple at Anati, the large double temple of the Hoysala period at Agrahāra-Belagūḷi, and the ruined Jain basti at Hale-Belgūḷa. The Mākôḍ temple has on its front wall a singular piece of sculpture, representing, in a perpendicular series, a *gaṇḍa-bhêruṇḍa* holding up a *s'araba*, which is holding up a lion, which is holding up an elephant, which is raising with its trunk a serpent, which is about to swallow a buffalo. There is a figure of a man at the foot, apparently looking on.

13. *Numismatics.* In connection with the finds of coins reported to Government, specimens have been received for examination. Of the gold coins found in the bed of the Ramaswami channel, one is Vijayanagar coin, bearing on the obverse S'iva and Pārvatī seated, and on the reverse the legend *S'rī-PratāpaDēva-Rāya* in Nāgarī characters. The copper coins, found in the breached tank at Katral in the Chitaldroog District, are Muhammadan, but mostly so much abraded as to have lost all trace of anything on them. One or two, however, retain some indications of a name in Persian or Arabic characters, not yet deciphered.

14. *Literature.* The accounts published by me, in the Introduction to the *S'abdānuśāsana*, on the subject of Kannaḍa Literature have begun to attract attention and interest. A learned Society in England has offered to devote a number of its Journal to it and publish it as a separate book, on my furnishing a revised copy with all additions and discoveries up to date. Also the Professor of Pāli informs me that, as a result of my discovery of the As'oka Edicts here, the Pāli writings have been examined and a number of references found in them to Buddhist scholarship in this part of India. My essay is moreover being made the basis of a Cyclopædia of Kannaḍa Literature to be published in Mysore, on the model of Chambers' work on English Literature. The *Kāvya-maṇjari* continues to print a good selection of old works that I had brought to light.

15. The completion during the past year of the Kannaḍa-English Dictionary which has for several years been under preparation by the Revd. F. Kittel of the Basel Mission, deserves to be noted here, as I was mainly instrumental in obtaining for the work the help of the Mysore Government.

16. It seems of great importance that the effect so far produced in directing attention to the Kannaḍa Language and Literature should be well followed up, and proposals will be submitted for obtaining effectual assistance in this branch of work.

17. *Gazetteer.* The compilation of the new edition of the Gazetteer has occupied a good deal of my time and about 150 pages are going through the press in England. I hope to be able to report much progress in the work during the ensuing year.

L. RICE,

Bangalore, 1st August 1894.

Director of Archæological Researches
in Mysore



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1895.

1. A special tour was made to the Shikarpur Taluq in order to decipher the important Sātakarṇi inscription discovered last year. It proves to be in Cave characters and in the Prākṛit language. Like the Pāli inscription of the king of the same name in Aśōka characters at Banavāsi, it describes him as of the Mānavya-gōtra, a Hārītī-putra, and of the Viṇhukaḍḍavūṭu family. He is also here called the king of Vaijayanti-pura or Banavāsi. The inscription begins with reverence to the holy Maṭṭapatti Dēva, which seems to be meant for the god of Maḷavalli, the present name of the village. The god there now is an ordinary linga, called Kallēśvara, in a most common-place village temple. According to inscriptions, a temple was erected by the headman in 1028, in the reign of the Chālukya king Jagadēkamalla. The only other inscriptions at the place are, one of the Chālukya period in the 12th century, and some of the Kalachurya period in the 12th and 13th centuries. But there are no special indications of former greatness about the village. In the inscription under notice the king addresses his order to the *mahāvalabham*, or local official, named Sungakam, notifying to him the grant of two villages to a Brahman named Koṇḍamāna as an endowment for the god. The grant is dated in the second fortnight of the hot season of the first year (of the king's reign), and may belong perhaps to the 2nd or 3rd century. It is of great importance as evidence of the S'ātavāhana rule in Mysore, and serves towards filling up the history between the time of Aśōka and that of the Kadambas.

2. This inscription is followed, on the same pillar, by a Kadamba inscription in similar characters and language. Unfortunately the king's name is so defaced that it cannot be made out, though there is a suspicion of Kākustha-varmā. He is described as the great king of Vaijayanti, and issues his order also to a *mahāvalabham*, informing him of the grant of twelve villages to a Brahman named Siri Nāgaḍatta as a further endowment for the same god. It is dated in the first fortnight of the autumn season of the 4th year. The interval between the two inscriptions cannot have been very great, and evidence is thus furnished of the existence of the Kadambas at a much earlier period than hitherto supposed. Also, as Dr. Bühler has pointed out, that the Mahārāshtri form of Prākṛit was already a cultivated language in the south.

3. The engraver of the inscription was Viśvakarmā, which is a point of much interest, as it goes to show that there must have been a family of engravers of this name attached to the court, whose descendants no doubt continued in employ under the Gaṅga kings, for several of their grants at different periods were engraved by a Viśvakarmā, a feature which has given rise to much discussion.

4. In connection with the S'ātavāhanas, whose name has been corrupted into S'alivāhana, I may state that an inscription of Bukka Rāya of Vijayanagar was found in the neighbourhood actually dated in 1291 of the S'ātavāhana S'aka.

5. The fine and difficult Kadamba inscription at Tālgunda, in box-headed characters and Sanskrit verses, was carefully examined and fresh copies taken. It has now been completely deciphered, and contains the following particulars. A Brahman named Mayūrasarmā, of the Kadamba family, who are described as very devout

Brahmans, went to Kānchi, the capital of the Pallavas, in order to study under a guru named Viraśarmma. But some quarrel broke out with the Pallavas, and he was so indignant at the way in which they, who were Kshattriyas, treated him, a Brahman, that he resolved to become a Kshattriya in order to be revenged. Overcoming the guards on the frontier, he escaped to S'ri Parvata (in the Karnul District) and betook himself to the inaccessible forests beyond. Here he became so powerful that he levied tribute from the great Bāṇa and other kings. This roused the wrath of the Pallavas, who marched against him with an army. But he pounced down upon them suddenly like a falcon, and completely routed them. Discovering how powerful he had become, they resolved to make friendship with him. They accordingly recognized him as king, and invested him with a territory extending from the Amara ocean to the limits of Prēmāra (perhaps Mālva in Central India). His son was Kanga-varmā, whose son was Bhagīratha, sole ruler over the Kadamba dominions. His son was Raghupārthiva, whose brother, Kākustha, was a powerful king, whose daughters were given in marriage to the Guptas and other royal houses. He caused a pond to be made for the temple at which Śātakarṇi and other mighty kings had worshipped, and his son Śāntivarṇma had this inscription composed by Kubja. It is not dated, but belongs to about the 5th century.

6. The alleged site of the ancient city of Chandrāvali, to the east of Chitaldroog, was explored. There are numerous evidences of its existence in very large-sized bricks and remains of pottery found all over the ground. Coins are frequently washed up after heavy rain. A number of leaden coins were found here a few years ago, one of which bears on it the name of Pulomāyi, a Śātavāhana king.

7. The places designated *Morya dinne*, or mounds of the Moryas or Mauryas, were also visited, near Hāyakal and Chik Madhure. The sites are covered with stone circles of various sizes, some in groups and some single. Several of these were excavated, but beyond a few insignificant bits of pottery in one, nothing was found. In fact, it was evident that they were not constructed to cover any thing below the ground, as they were not filled, as in the case of the usual *Pāṇdu kolis* with earth which had been previously dug out. The object of their construction must have been above ground, and the only conclusion I could come to was that they might be foundations of Bēḍa encampments. Circular huts are commonly erected by Bēḍas in that part of the country, and their temple is a circular hut, with a wooden stake in the middle, which is the object of worship.

8. The site of an old city called Noḷamba-paṭṭaṇa was also visited, near Aymangala, properly Ayyapamangala, as I was desirous of getting information about the Noḷambas, who at one time ruled over a good part of the north-east of Mysore. The same stone circles as above described were also found here, but no other remains.

9. Hemavati on the Sira border I have for some time wanted to visit, but had not found an opportunity before. It was evidently a large city, and contains the remains of several fine temples. Numerous lingas of an enormous size are all over the place. It was most satisfactorily identified with the Penjeru or Henjeru whose name occurs in several of the professedly most ancient grants found in Mysore. The principal deity, indeed, is still called Henjerappa. I was fortunate in discovering a splendid massive pillar buried in the ground, with a fine inscription in Sanskrit cut on the four sides, giving the genealogy of the Noḷamba kings.

10. They are described as of the Iśvara vamsa, and descended through Trinayana and Pallava, the lord of Kānchi. The first king mentioned is Mangala Noḷambādhirāja, who subdued the Kirāta king, was a worshipper of Chandikā, and was

praised by the Karnāṭas. His son was Simhapōta, whose son was Chāru Ponnera, whose son was Poḷal Chōra Noḷamba, whose son was Mahēndra, whose son was Ayyapa Dēva. The latter had two sons, who ruled in succession, Anniga and Dilīpa or Irīva Noḷamba. This last was ruling in S'aka 864. The grant was composed by Chelluka. The information thus obtained is of great importance, as many grants of the kings named are found throughout the Kolar District.

11. The volume of inscriptions in the Mysore District, Part I, was completed and published, containing 803 inscriptions. Its value has been recognized both by scholars and the press.

12. As regards the nine other volumes of this series now in hand, required to complete the inscriptions of the Mysore country, the following statement shows the progress made with them up to the end of the year.

Vol.	District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Press.
IV	Mysore, Part II ...	611	244	12	Government Press, Bangalore.
V	Hassan ...	441	368	56	Basel Mission Press, Mangalore.
VI	Kadur ...	248	180	96	Caxton Press and Govt. Press, Bangalore
VII	Shimoga, Part I ...	263	244	12	Government Press, Mysore.
VIII	" " II ...	...	...	...	" " "
IX	Bangalore ...	146	56	...	Vichāra Darpaṇa Press, Bangalore.
X	Kolar ...	208	48	...	Chāmuḍēśvari
XI	Chitaldroog ...	49	32	...	Bhārati Bhavana " "
XII	Tumkur ...	1	8	...	" " "

The Grantha and Tamil inscriptions are printed at the S. P. C. K. Press, Madras.

13. The above list shows about 2,000 inscriptions printed, in addition to about 1,000 previously disposed of. The private presses in Bangalore are nearly all very slow with the work. But the great difficulty is in correcting and passing the proofs, as I have been unable to obtain more than one reliable proof reader, competent to deal finally with the inscriptions in the Roman characters. Those in vernacular characters can be more easily provided for. All hands have been kept well to work and are industrious.

14. The revised edition of the Pampa Bhārata or Vikramārjuna-Vijaya, a work of great interest and importance for Kannada literature, is making good progress; but after inquiries in every possible quarter, both in and out of Mysore, no complete and reliable manuscript of the text has been found.

15. The services of Mr. K. B. Pathak, of the Deccan College, Poona, have been applied for, temporarily, to assist me in bringing out some other important ancient Kannada works, never before published, but up to date the negotiations on the subject have not been concluded.

16. The new edition of the Gazetteer of Mysore involves much more labour than was expected. The work has virtually to be written anew, as there is scarcely a page that does not require alterations and additions. Some 300 pages have been printed in England, and I am constantly working at the preparation of further copy. Maps and plans have also been sent to England for production in connection with the work.

L. RICE,
Director of Archaeological Researches.

Bangalore, 24th July 1895.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1896.

1. The Sātakarṇi inscription, at Maḷavalli in Shikārpur taluq, being still not completely deciphered in a satisfactory manner, and more suitable paper for taking impressions of it having been received from Calcutta, another visit was made to the place. The impressions now taken are much superior to those taken before. Also, a further acquaintance with the style and character of the inscription has enabled it to be deciphered more fully. An important correction in the first part is that the king addresses his orders to the *mahāvalabham rajjukam*. The rajjukas were officials appointed by Aśoka, and their proper duty seems to have been the survey and measurement of the fields for the purpose of fixing the revenue assessment. In the second part, the name of the Kadamba king is too much defaced to allow of its being made out with certainty. But that it begins with *S'iva* and ends with *vamma* has been clearly decided. The name may perhaps be *S'ivakhadavamma*, the Prākṛit for *S'ivaskandavarmma*, or it may be *S'ivanandavamma*, as in the next inscription to be noticed.

2. This other inscription, in the same small Cave characters, but in the Sanskrit language, was discovered at Anaji in Dāvangere taluq. It is probably not later than the 4th century. A visit was paid to the place for the purpose of carefully deciphering it. The information derived from it is that a desperate battle was fought, presumably in the same neighbourhood, between Nanakkāsa-Pallava-Rāja, which gives us a name hitherto unknown of one of the early Pallavas, and Kṛishnavarmma-Rāja, no doubt a Kadamba. The latter's army was completely routed, and *S'ivanandavarmma*, the prince whose territory had been laid waste by the war, resolved in consequence of this disaster to retire from the world and devote himself to religious austerities in order to gain *svarga*, or admission to paradise.

3. Fresh impressions were taken with the new paper of the fine Kadamba inscription on the Tālgunda pillar in Shikārpur taluq. Also of the important Bhadrabāhu inscription at S'ravaṇa-Belgoḷa, in the reading of which certain corrections have been proposed, and some of the references in which are still under discussion.

4. A set of copper plates, found among the papers of a recently deceased Kotwal, were sent to me from Ganjam, and prove to contain a Gaṅga inscription of the 8th century, in the time of Mārasiṅga-Eṛeyappa, son and Yuvarāja of *S'ivamāra II*. With his permission a grant was made to a Brahman by the Pallava king Kali-Noḷambādhiraḷa, named Kolliyarasa, and his son.

5. At Muḷbāgal an inscription in Grantha characters on a boulder was brought to notice, which appears to record the fact of a refutation of *Vidyāranya* by *Akshōbhyatīrtha* in some public disputation. But the inscription has been lately purposely destroyed so that only a few letters remain visible. The above account of its contents is given by persons who saw it before it was damaged and

who had made a copy of it. Akshôbhyatîrtha was a disciple, it is said, of Madhvâchârya. There was a difference of a century or more between the periods of Madhvâchârya and Vidyâranya. On this account, though not impossible, it seems hardly likely that Akshôbhyatîrtha could have been a direct disciple of Madhvâchârya.

6. My attention was drawn by a former schoolmaster to the existence, in a small dark room in the S'rîkanthêśvara temple at Nañjangûd, of 64 metal images with the names engraved at the foot of each in Haḷa-Kannaḍa letters. They turn out to be images of certain S'aiva devotees or S'ivabhaktas, mention of whom occurs in several Lîngâyat works. The *S'arapa-lîlâṃṛita* is said to contain an account of the whole. The story of one of them, Bêḍar-Kannaiya, has been included by the celebrated poet Shaḍakshara-dêva in his poem called *Vṛishabhêndra-vijaya*. Kannaiya, it would appear, belonged to Kâlahasti in the North Arcot District.

7. A photograph was sent to me from England, through the Royal Asiatic Society, of a document found on a sepoy who was executed at Trichinopoly about 150 years ago, with a request that I would get it deciphered. It proves to be a pass, in Mahrattî, from Murâraji Hindû Rao Ghorpaḍe, for a small party of horse-men and footsoldiers proceeding from Puducheri, or Pondicherry, to Channapaṭṭana, or Madras. Its date is probably 1746, and the chief in whose name it was issued may be the celebrated Morâri Rao of Gutti, who finally fell into the hands of Haidar Ali in 1775 and was sent to Kabbâldurga, where he died. The decipherment of this document has given great satisfaction to the owners.

8. An ancient tile from Upper Burma was also sent to me to decipher. It contained a seated figure of Buddha, with the legend, in Nâgarî characters, *mahâdhîmaha bhâṃtâṇa-rakshaṇakarah*, so far as could be made out.

9. The work of printing the inscriptions that have been collected by the Survey has been carried on without intermission. A volume containing 880 inscriptions, forming Part II of Inscriptions in the Mysore District, is approaching completion. As regards the remaining volumes of the series, going through the press, the following statement will show what progress has been made.

Vol.	District.	No. of inscriptions printed.	Kannaḍa : pages.	Roman : pages.	Press.
V	Hassan ...	510	456	80	Basel Mission Press, Mangalore.
VI	Kadur ...	292	204	96	Caxton Press & Govt. Press, Bangalore
VII	Shimoga, Part I ...	345	300	20	Government Press, Mysore.
VIII	Shimoga, Part II...	...	...	...	" "
IX	Bangalore ..	200	76	...	Vichâra Darpaṇa Press, Bangalore.
X	Kolar ...	249	60	...	Chîmupḍêśvari Press, "
XI	Chitaldroog ...	79	48	...	} Bharati Bhavana Press, "
XII	Tumkur ..	13	20	...	

10. It thus appears that, out of the total number of about 9,000 inscriptions that have been found in Mysore, 3,515 have up to date been printed, and, includ-

ing the forthcoming volume, 1827 finally disposed of. The private presses in Bangalore are very slow with the work, and thus disappoint the object with which it was entrusted to them.

11. In regard to the conservation of ancient monuments and inscriptions of special interest, the designs for protecting the Aśoka inscriptions, altered according to suggestions made, were approved and returned to the Chief Engineer.

12. I had an opportunity of inspecting what had been done at S'raṇa-Belgola. The stone railing put round the Bhadrabāhu inscription, copied as suggested from other Jain rails on the spot, is very suitable and effective. But in erecting it, one of the posts has been planted directly on a neighbouring inscription, and the letters thus destroyed have been imitated by the contractor in miniature at the side of the post. This procedure seemed to me quite unnecessary, as by a little shifting of the foundation of the whole thing to one side, sufficient vacant space could have been found for the post without interfering with any inscription. The gratings put up in front of the Chandra Gupta basti are very rough and no attempt has been made to paint or wood-oil the frames.

13. The enclosure of the Chālukyan temple at Arsikere, remarkable for its circular porch, has been successfully carried out, but I would suggest that, if the structure allows of it, the earth which has accumulated round the basement should be removed down to ground level, so as to show the building up properly and any sculptures there may be on that part of it. The fine big temple south-east of it is quite neglected and in a filthy state, being used apparently as a latrine by the frequenters of the large weekly fair held all round it. It is a pity this building has not been secured against damage.

14. I regret to hear that the delicate sculptures of the Bêlūr temple are being seriously injured by the careless manner in which the repairs of the central tower are being carried out. The matter was brought to the notice of the taluq officials, but with what result I do not know.

15. The highly interesting Maḷavalli pillar, containing the Sātakarṇi inscription, the oldest in Mysore next to the Edicts of Aśoka, is in urgent need of some protective measures. What now remains is only the shaft of the pillar, and this is simply stuck up into a hole in the ground before a temple at the entrance of the village. It is open to damage from every passing boy taking cattle to graze or from any other mischievously disposed person. The pillar, it is probable, like the one at Tālgunda, originally stood on a pedestal about 5 feet high. This would be sufficient to secure it from harm. I would suggest that such a pedestal, about 2 feet square, be erected of stone, with a sloping top, so as not to afford a seat or foothold, and that the pillar be firmly erected on it. It is very desirable that this, the only inscription of its kind in Mysore, should be conserved. The Tālgunda pillar is probably, from its high pedestal and situation, out of harm's way.

16. Casts of these two pillars, with the inscriptions on them, would be of high value and a great addition to the antiquities in either the Museum or the Victoria Jubilee Institute. A cast of the principal Aśoka inscription has, I believe, been prepared for the Indian Museum at the expense of Sir Charles Elliott.

17. The services of Mr. K. B. Pathak, B. A., Assistant to the Professor of Oriental Languages, Deccan College, Poona, were temporarily engaged as my

Assistant, and he joined in September. I have entrusted to him the editing of Nṛipatuṅga's *Kavirājamārga*, the oldest work in Kannada of which we actually have copies, and never before printed. It is of the greatest interest on account of its references to former authors and its description of the spread of culture among the Kannada people in the 9th century. The discovery that in one part it contains an adaptation of verses from the Sanskrit of Daṇḍi is a fact of much significance, for Daṇḍi is in it described as at that time an ancient author. This consists with the opinion of Orientalists who have assigned him to the 6th century. It is further of the first importance as a testimony to the antiquity of Kannada literature, for we know from an inscription at S'ravana-Belgoḷa that Daṇḍi eulogized S'rivarddha, the author of the voluminous and most celebrated early Kannada composition, the *Chūḍāmaṇi*, of which unfortunately no trace has yet come to light.

18. The Pampa-Bhārata or *Vikramārjuna-vijaya*, the oldest work we have after Nṛipatuṅga's, also never before printed, is nearly finished and will be an important addition to the standard works of Kannada literature that have been so far published.

19. Of ancient manuscripts obtained, one of the most important was a portion of the *Sahyādri-Khaṇḍa*. This work, belonging to the 14th century, has been sought for in vain for many years, as it was said to throw great light on the various sects and castes. The copy received was written in Sanskrit, in a niggling form of Tulu or Malayālam Grantha characters. But we have succeeded in copying it. The contents, however, are somewhat disappointing, and the manuscript contains only half the work.

20. The Assistants in the office have been kept fully occupied and show considerable interest in the work. The correction of the numerous proofs received from presses involves much labour and requires great care. The new admissions to the office are gaining experience, and the work is being pushed on as fast as possible.

21. The task of compiling the new edition of the Gazetteer has taken up much of my time, and the collection of information necessary for it has been far from easy. But good progress has been made with it. The manuscript of the first volume has been completed, and 700 pages have been printed in England. Maps and plans for the work are also in course of production there. I hope the present year may see the book finished.

L. RICE,

*Director of Archæological Researches
in Mysore.*

Bangalore, 7th August 1896.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1897.

1. Among the results of the year's work an important identification was made of Kitthipura, the capital of Punnâḍ. The province of Punnâṭa or the Punnâḍ Ten Thousand was known from early Gaṅga inscriptions as situated in the south of Mysore. It also corresponds with the Pounnata mentioned by Ptolemy in the 2nd century, where beryl was found, and with Padinâḍ or Hadinâḍ, the Ten Nâḍ country of later times, which included Yelandûr, and whose name survives in Hadinâru in Nañjangûḍ taluq. An old Jain work lately obtained says that Bhadrabâhu, when he died at S'ravaṇa-Belgoḷa in the 3rd century B.C., was on his way to the Punnâṭa country. The Gaṅga king Avinîta in the 5th century married the daughter of the Punnâḍ Râja, and his son Durvinîta annexed Punnâḍ. A copper plate grant of the Punnâḍ Râjas met with some time ago (by Mr. Sewell, who kindly sent it to me for inspection) mentioned Kitthipura as if the Punnâḍ capital, but there was no other clue to its locality. It may now be identified with Kittûr, on the Kabbani or Kapila river, in Heggaḍadêvankôte taluq. An inscription at the place, of the 11th century, when a Kadamba prince was the governor, calls it "Kittûr, which was the immense great city Kîrttipura, the royal residence" (*Kittûr-âla ananta-Kîrtti-mahânagara-purada râja-sthâna*).

2. Another important identification was that of Ânebiddasari or Ânebiddajari, the name of a district around Tumkur. An inscription recently found while digging in the tank bed at Tumkur, brought to my notice by the Deputy Commissioner, showed that the name was in use in the time of the Hoysaḷas, in the 12th century, and from other sources we know that it continued to be used under the Vijayanagar kings to the 15th century. It means "the steep where the elephant fell" and has been discovered to be the name of a town formerly on Dêvarâyadurga at the place now known as Ânegondi, elephant pit, at the base of Karigiri, elephant hill. There is also a legend accounting for the name.

3. Various other interesting discoveries have to be reported. The ryots of Noṇamaṅgala, Mâlûr taluq, while ploughing near their village, came upon traces of a wall, which the Amildar caused to be partially excavated and found a number of antiquities which he brought to my notice. The wall was composed of very large comparatively thin bricks, such as have been met with in several ancient constructions. To the east an inscription on copper plates was found, stuck into a crevice. To the north a sort of chamber occurred, partly projecting from the wall, in which were discovered a variety of articles. One was another inscription on copper plates, but the remainder were a metal elephant, eight (or an octave of) conch-shells, pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. A farther excavation in my presence showed that the building was probably a Jain basti, with an enclosure wall, in the latter of which these relics were found. Arrangements have been made for laying bare the whole site, when a plan of the foundations will be prepared.

4. The two inscriptions above-mentioned are entirely in Sanskrit and engraved in the oldest form of Haḷa-Kannaḍa characters. The second is called, at the end, a *tāmra-paṭṭikā*, and both are secured with elephant seals. They prove to be grants made by Gaṅga kings to certain Jains, who were probably connected with the temple where the plates have been found. One is dated in the 13th year (? 380 A.D.) of Mādhavavarmma, the fifth king of the dynasty; and the other in the 1st year (? 425 A.D.) of Koṅgaṇivarmma, the sixth king, otherwise known as Avinīta. The genealogy in both corresponds with what is known from numerous other grants, which are expressed in similar terms.

5. On one of the conch-shells is also inscribed, in Haḷa-Kannaḍa characters, the word *peḷmudī*, which may be to distinguish it as having a large volute; or it may be a name either of the instrument, or of its place in the octave, or of the performer on it.

6. Another ancient set of copper plates was found buried in a house at Hire-Sakuna in Sorab taluq, and brought to my notice by the Sub-Division Officer. The seal of the ring on which they are secured bears the legend *s'ri-Mṛigēs'avarmmaṇa* in box-headed characters. The inscription is Sanskrit throughout and engraved in the same box-headed characters. It records the grant of a village to a Brahman by the Kadamba king Mṛigēsavarman, grandson of Kākustha, in the 8th year of his reign, and belongs to the 5th or 6th century.

7. An interesting discovery was made on a European coffee plantation in Mañjarābād and brought to my notice by the owner. A cooly, digging pits for the plants, struck upon some metal object, which, on being excavated, proved to be the image of a Jain tīrthaṅkara, in bell-metal of extraordinary weight. Over the image was a removable metal canopy, bearing the *mukkoḍe* or triple umbrella of the Jains, and the whole was fixed on a massive metal plinth.

8. But what gave special importance to the image was a line of very florid Haḷa-Kannaḍa letters engraved round the plinth. On deciphering this inscription it was found to be a verse in Sanskrit in praise of the Gaṅga king Noḷambakulāntaka and of his elder sister Kundana-Sōmidēvī. This king we know was named Mārasimha, and ruled from 963 to 974. There was no doubt a Jain temple at the spot, erected by his sister, and further excavation of the site is proposed to see if anything more can be found.

9. An inscription in Nāgamaṅgala taluq has given us for the first time most valuable information regarding the boundaries of the early Hoysala kingdom, as it was in the time of Vinayāditya, the second king of the dynasty. These were Koṅkaṇa, Ālvakhēḍa, Bayalnād, Talekāḍ and Sāvimala. Koṅkaṇa was a term applied to the whole of the country below the Ghats on the western coast, from Gujarat downwards. But there were also divisions called the Seven Koṅkaṇas, among which were included Hayva and Tulava, or North and South Kanara. Some portion of Kanara is evidently here meant. Ālvakhēḍa is the territory of the Ālvas. These were a line of kings of very ancient date, subdued at the beginning of the 7th century by the Chalukyas. They are variously called Ālva, Āluva, Ālupa, and Ālu, and inscriptions connected with them have been found in Koppa taluq and at Mangalore. Ālvakhēḍa would therefore appear to be some part of South Kanara. Bayalnād we know from many inscriptions was in Heggadadēvankōṭe taluq. Talekāḍ is the existing Talakāḍ on the Kāvērī, now in Tirumakūḍlu-Narasipur taluq. The Hoysalas did not yet possess Talekāḍ, but their kingdom approached the Talekāḍ territory,

then in possession of the Chôlas; and as the eastern boundary is not defined, Tale-kâḷ perhaps stands for all the Gaṅga possessions east and south, dependent upon it, which had been acquired by the Chôlas. Sâvimale was evidently a hill and was somewhere towards the north. It continues to be mentioned as the northern limit of the Hoysaḷa territory long after, but has not been identified. The similarity of names has suggested Sâvanûr in Dharwar, but there is nothing to show that they were connected in any way.

10. Last year's Report mentioned the discovery of a number of metal images in the S'rikanṭhêśvara temple at Nañjangûḍ, with inscriptions upon them. On visiting the place I found that the original images were large ones of stone, and that the metal ones were for processional purposes. They represent the *tiru-ttonḍar* or S'aiva devotees who are celebrated in the Tamil *Periya-Purāṇam* and the *Dêvārām* hymns. The *S'araṇa-lîlāmṛita* is said to contain an account of them in Kannaḍa, and the famous Liṅgāyit poet Shaḍakshara-Dêva has included them in his *Vṛishabhêndra-vijaya*. The orthodox number is 63, but there appear to be 66 at Nañjangûḍ. The stone images may be of Chôḷa date, the 11th century, but the metal ones, besides the name of each figure, have engraved on them the statement that they were presented by Nañjarāja of the Daḷavāyi family of Kaḷale. They are therefore of the 18th century.

11. A reference was made to me inquiring if I had anywhere met with the name of a king called Vairamêgha, mentioned it is said in connection with the Ālvārs, certain original Tamil Vaishṇava teachers who are much venerated, and of one or more of whom an image is generally placed in many old Vaishṇava temples. It so happens that in an inscription of the 9th century found near Kaḍaba, which I published in 1883 (*Ind. Ant.* vol. XII), Vairamêgha is the name given to the Râshṭrakûṭa king Dantidurga or Khaḍgavalôka, who was ruling in 754. Doubt has been thrown on the authenticity of this grant by Dr. Fleet, among other reasons because of the use of this title of Vairamêgha, on the ground that it is not supported by any other record. But from the above it would appear that it is no fabrication, and the identification I am informed is likely to prove of value.

12. I was very sorry to hear from a European visitor that the fine polished Nandi at the Halebîḍ temple was being completely ruined by the way in which people who went to see it, natives especially, were scratching and cutting their names upon it. He has since informed me that better arrangements for preventing this have now been made. At S'ravaṇa-Belgoḷa, too, complaints were made of the neglect of the watchman appointed to guard the ancient inscriptions. I beg to represent that it is of importance that the watchmen appointed to protect from injury these and other ancient objects of special interest should be, in the first place, adequately and regularly paid, and next, that the performance of their duties should be enforced. It occurs to me that perhaps the Muzrai Department might arrange for these matters, which are I believe much in need of supervision.

13. The printing of inscriptions with a view to publication has been pushed on as rapidly as the presses would do the work, but, with the exception of the Mangalore press, I regret to say that the private presses as a rule do very little. Part II of Inscriptions in the Mysore District is now virtually finished, so far as the Text and Translations are concerned. Only the Introduction remains to be done. The volume contains 958 inscriptions and this completes the Mysore District, making for it a total of 1761.

14. The following statement shows the progress made in printing up to the end of the year, not counting three volumes already published.

Vol.	District.	No. of inscriptions printed.	Kannada: pages.	Roman: pages.	Translations: pages.	Press.
IV	Mysore, Part II ...	862	384	208	108	Govt. Press, Bangalore.
V	Hassan ...	558	528	104	...	Basel Mission Press, Mangalore.
VI	Kadur ...	337	228	96	...	Caxton Press & Govt. Press, Bangalore.
VII	Shimoga, Part I ...	434	348	32	...	Govt. Press, Mysore.
VIII	" " II ...	...	...	...	...	" Bangalore.
IX	Bangalore ...	201	80	...	...	Vichāra Darpana Press, Bangalore.
X	Kolar ...	274	72	...	...	Chāmūṇḍēśvari Press, Bangalore.
XI	Chitaldroog ...	97	68	...	...	Bhārati Bhavana Press, Bangalore.
XII	Tumkur ...	45	36	...	...	" "

15. I calculate therefore that nearly 3800 inscriptions have been printed up to the period of this report, and that, including the volumes already published, more than a half that number have been finally disposed of.

16. Of literary works being published under my direction, Mr. Pāthak has been engaged on Nṛpatuṅga's *Kavirājamārgga*, a work of the 9th century, never before printed, and the oldest in Kannada of which we actually have manuscripts. The printing of the text has been completed in both Kannada and Roman characters; the Introduction is ready for press; the work should thus be completed for issue before long.

17. Similarly, the *Vikramārjuna-vijaya* of Pampa, dated 941, the next oldest Kannada work of which we have manuscripts, and never before printed, is on the point of completion, the last pages being now at press.

18. The office staff have been kept close at work, copying, deciphering, transliterating and correcting proofs. They in general manifest a good deal of interest in these duties, and the work, though often tedious, is being prosecuted as vigorously as circumstances will allow.

19. The compilation of the Gazetteer will, I trust, be shortly off my hands. Only a few pages of the manuscript remain to be completed. The whole of Volume I and 300 pages of Volume II have been printed off in England, as well as some of the maps and plans. The preparation of this work has involved far more labour than I anticipated.

L. RICE,

Director of Archæological Researches.

Bangalore, 30th August 1897.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1898.

1. Among specially interesting stone inscriptions that have come to light may be mentioned the following. One, of the Gaṅgas, in Chikmagalur taluq, of the 5th or 6th century, informs us that Nirvvinīta's little son Koṅgoṇi assumed the crown from the people of Kāḍuveṭṭi and the Pallava king. This seems to be a confirmation of the statement in inscriptions at Humcha (Nagar taluq) that Durvvinīta, here called Nirvvinīta, captured Kāḍuveṭṭi (now Karveṭi-nagara in North Arcot) from the Pallavas and placed the son of his own daughter on the throne. The present inscription further says that Nirvvinīta's younger brother felt aggrieved at being thus passed over, and the people of Nandiyāla compensated him by the grant of an estate in another part. The situation of Nandiyāla has not been determined, but from the lately published volume of Inscriptions in the Mysore District, Part II, it will be seen that it was in modern times an important State somewhere in the south-west of the Mysore country.

2. A stone inscription in Goribidnur taluq, of early in the 10th century, belonging to the time of the king Anṇiga Bira-Noḷamba, son of Noḷambādhiraḷa Ayyapa-Dēva, supplies other important fresh information relating to the Gaṅgas. It states that the S'āntara king (one of the Humcha line) attacked both Nanniya-Gaṅga, the son of Piḍuvipati, and Anṇiga Bira-Noḷamba, and that Gaṅga slew him, brought his head and his sword to Noḷamba, and died. Piḍuvipati is evidently a form of Prithuvipati, the name given in the Udayēndiram plates to a missing king of the Gaṅga line, who preceded S'rīpurusha, but is generally for some reason omitted from the genealogy.

3. From several Hoysala inscriptions in the Kadur District we obtain specific dates for certain events in the lives of the kings. Thus, the coronation of Ballāla II took place on the 22nd July 1173; and that of Ballāla III on the 1st February 1292. The latter (according to an inscription in Shimoga Taluq) made a grant to celebrate the return of his son from Piḷli (Delhi) on the 6th May 1313, after the Turuka war. He must therefore have been carried thither as a hostage by the Musalman invaders. This king died on the 8th September 1342, when he fell fighting against the Turukas at Beribi. The birth of Nārasimha III was on the 12th August 1240. We also know that Vishṇuvarddhana's younger brother Udayāditya died at Kelavatti (Hassan taluq) in 1123. A fresh inscription informs us that Udayāditya's daughter, Échala-Dēvi, died at Vijayitamaṅgala when Biṭṭi-Dēva, that is, Vishṇuvarddhana, was ruling at Talakāḍ. This was in 1117, and as Vijayitamaṅgala represents Bētmaṅgala, it would appear that Udayāditya and his family accompanied Vishṇuvarddhana in his conquests to the south and east, when he captured Talakāḍ and Kolar and drove out the Chōḷas from the Mysore country.

4. With the assistance of Mr. Councillor Abdul Rahman, Khan Bahadur, a copy and impression were obtained of the fine Arabic and Persian inscription at the Māsūr Madak tank in Shikarpur taluq. The stone on which it is inscribed was removed from the fort on the adjacent hill and built into the sluice constructed by the Bombay Government in 1863, as stated on it in Kannaḍa. A report by Colonel Playfair, R.E., says of the tank that "the site was apparently a very favourable

one : a considerable river, after passing through an extensive plain, entered a gorge in the hills of no great breadth, which it was comparatively easy to close. This was done, and on a magnificent scale, by an earthen dam, about 800 feet thick at the base and 100 feet in height. The hills in the neighbourhood still present clear traces of the vast excavations for material, and of the roads by which it was brought to the site, while a fort of considerable pretension on a hill commanding the tank is stated by tradition to have been erected for the protection of the work people. Not content with the mass of earth thrown up, as an additional precaution they faced it, particularly at the point where it crossed the river, with enormous blocks of stone. The sluices were conceived on a similar magnificent scale Where in ordinary practice small stone pillars would carry the platform over the stopper, here the supports formed of a single stone, weighed about 20 tons each The tank was finished and gradually filled, when to the utter discomfiture of its constructors it burst, not through the valley they had so carefully closed, but through the hill-side itself. It is difficult now to ascertain the exact cause. Tradition says that there was a third sluice on the hill where the breach now is ; if so, it must have been the waste weir, and utterly insufficient for its purpose. The river in flood, of course, after filling the tank sought an outlet and found it here, but being too small blew it up, and a vast body of water passed over the saddle of the hill in a deep groove with a fall down to the old bed of the river of nearly 100 feet. The result was a chasm which looks as fresh now almost as the day it was made, with sides nearly perpendicular and as if cut with a knife. As the water decreased in volume and fall, and the strata to be cut through became harder, the erosion ceased and a certain quantity of water remained in the tank. Its surplus escapes now over the point where the cutting of the water ceased, and forms a pretty little waterfall." The whole undertaking was abandoned by the original builders, and the unfinished channels and the dam with all its appendages remained overgrown with jungle, the haunt of various wild animals. Eventually, Colonel Playfair, when Executive Engineer, in spite of the difficulties of the work, successfully constructed a culvert under the old sluice, thus tapping the water by a low level tunnel. On its completion the inscribed stone from the fort was brought down and built into the sluice. No mention is made in it of the tank, but the inscription states that the fort was erected by the Bijāpur Sultan, Muhammad 'Adil Shah, son of Ibrāhim 'Adil Shah. The foundation was laid in A.H. 1042 (= 1632 A.D.) and the fort completed in A.H. 1045 (= 1635 A.D.) It must therefore have been a preliminary to the invasion of Bednur in 1637 by the expedition under Randulha-Khan. The tank itself is in Mysore, but the lands watered by it are in Bombay, the boundary running along the old dam.

5. The work of printing off the vast number of inscriptions collected by the Survey was actively prosecuted, and Volume IV of the Mysore Archaeological Series was published, containing 962 inscriptions. This completes the Mysore District, which is a very large one, the aggregate number of inscriptions in it amounting to 1765.

6. Of the remaining volumes, those relating to the Hassan, Kadur and Shimoga Districts, are well advanced. But the help that was anticipated from private presses has proved disappointing, and except the Mangalore and Caxton Presses, they have made little or no progress. Arrangements are therefore under consideration for more fully utilising the establishment maintained at the Government Press for Archaeological work.

7. The following is a statement showing the work done in printing up to the end of the year, not counting the volume that was completed and published.

Vol.	District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Translations : pages.	Press.
V	Hassan ..	794	616	128	12	Basel Mission Press, Mangalore.
VI	Kadur ..	371	250	116	32	Caxton Press and Govt. Press,
VII	Shimoga, Part I ..	492	388	48	..	Govt. Press, Mysore & Bangalore
VIII	" " II ..	91	36	..	..	Govt. Press, Bangalore.
IX	Bangalore ..	207	84	..	..	Vichāra Darpaṇa Press, Bangalore
X	Kolar ..	313	80	..	..	Chāmundēśvari Press, "
XI	Chitaldroog ..	119	100	..	..	Bhārati Bhavana Press, "
XII	Tumkur ..	84	64	..	..	" " "

8. In the publication of ancient classical works of the Kannada language, which have never before been printed, considerable progress was made. Nripatunga's *Kavirājamārgga*, on the preparation of which for the press Mr. Pāthak was engaged, has been completed and only awaits binding. It is the oldest Kannada work of which manuscripts have actually been found, and belongs to the 9th century. The subject is Alaṅkāra, but apart from the subject matter, it is of great interest for the light it throws on the condition of the Kannada language and literature at the time when it was composed.

9. The next oldest work of which manuscripts have been found is Pampa's *Vikramārjuna-vijaya*. This has also at last been completed and remains only to be bound. The long time the work has been in hand is owing to the difficulty in meeting with any complete manuscript. This Pampa Bhārata, by which name it is generally called, suitably follows Nripatunga's work above mentioned, and forms a companion volume to the Pampa Rāmāyaṇa published by me in 1892.

10. Another standard work, never before printed, has also been sent to press. This is Nāgavarmma's *Kāvyaśālōkana*. Notwithstanding search in every quarter for a long period, a virtually complete manuscript was obtained only in the last five years. But copies of various portions were made for me many years ago, and these were handed over by me to the Rev. F. Kittel, who undertook to publish the work, having already edited Kēśirāja's *Sabdamanjari-darpaṇa* and Nāgavarmma's *Chhandōmbudhi*. His labours over the Kannada-English Dictionary, however, impaired his health so much that he left India with no prospect of returning, and therefore restored the manuscripts to me. The work is one the publication of which is a desideratum for the Kannada language.

11. And here I would place on record my sense of the great loss that Kannada literature has sustained in the death of the lamented Brahmasūri S'āstri of Sravaṇa-Belgoḷa. He was certainly the most learned Jain in Southern India and proved of great assistance in the acquisition of old manuscripts. I was instrumental in making him known to Orientalists in Europe who corresponded with him on Jaina topics.

12. I am glad to be able to report the final completion of the *Mysore Gazetteer*, the preparation of the revised edition of which has occupied the greater part of my time for the last two or three years. It was not expected that the revision would prove so difficult or occupy so long a time. The work has been printed in England and published by Messrs. Archibald Constable and Co. of Westminster. All who

have seen it are unanimous in praise as to the get up of the volumes, so superior to what could have been done locally. An unfortunate delay of some months occurred owing to the publishers not having got the maps ready in time.

13. The post of Assistant in my office, which was held by Mr. K. B. Pâṭhak, B.A., Assistant Professor of Sanskrit in the Deccan College, Poona, whose services had been lent for two years, was vacated by him at the end of August, the rules making it necessary for him to revert to the Bombay service. I should have been very glad if he could have remained. The office hands have continued to carry on their often arduous duties in a satisfactory manner.

L. RICE,

Director of Archaeological Researches.

Bangalore, 25th August 1898.



ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1899.

1. The inscriptions examined during the year have yielded fresh information of value regarding the Hoysala dynasty. The genealogy as usually given proceeds from Sala, Poysala or Hoysala, the progenitor of the line, to Vinayāditya. The relationship of these to one another was, however, far from clear. Some inscriptions seemed to imply that there were kings between, others that they were father and son, while others again gave ground for identifying the two as being the same person. We have now discovered inscriptions which introduce Kāma-Hoysala as the father of Vinayāditya; and state that he was also known as Rāchamalla-Permmāḍi, a title hitherto supposed to be confined to the Gaṅga kings. One stone is dated in the 7th year of his reign. The relation which Kāma bore to Sala has yet to be ascertained.

2. Another inscription gives us an important statement, not met with before, of the boundaries of Vishṇuvarddhana's kingdom. They were,—on the east, Kañchi (Conjeveram); on the south, Koṅgu (Salem and Coimbatore); on the west, the ocean; on the north the Krishna and Veṇṇā (? Pennār) rivers; and he is said to have erected mounds or piles of stones to mark these as the permanent limits of his territory.

3. Other items of interest relate to the family of Vishṇuvarddhana. He is generally credited with only one son, who was born towards the close of his reign and succeeded him on the throne. But we have now records of a Kumāra-Ballāla-Dēva, described as his eldest son, and governing in 1129. This prince must, therefore, have died soon after. Moreover he had sisters, younger than himself, the eldest of whom was Hariyabbarasi or Hariyala-Dēvi.

4. To the west of Chikmagalur has come to light a new line of kings, bearing the name of Sēnavāram, ruling in the 11th century, a time when the Hoysala power was coming into notice. They claim to be of the Khachara family or Vidyādhara, lords of Kūḍalūr-pura, and distinguished by the serpent flag. The names so far obtained of the kings are Jivitavāra, Jimūtavāhana, and Mārasimha.

5. The fine Kadamba inscription discovered by me at Tālgunda, described in my Report for 1894-5, has attracted much attention in Europe, as it is evidence that the Kāvya style of composition was in full vogue in the South at that early period. I had gladly consented to the publication of the inscription by Dr. Bühler, than whom no one was better qualified to deal with it; but his lamented death has prevented this.

6. Meanwhile, Dr. Kielhorn has published an article on the rare metre employed in the greater part of the inscription. This metre is not described in any Hindu work on prosody, nor does it occur throughout Hindu literature. But a minute search has resulted in the discovery of a verse in the same metre in each of two inscriptions of the 4th or 5th century, one of them published as prose by Dr. Fleet. Also two verses in the celebrated Bower manuscript, written on birch bark

and obtained in Tibet, which has lately been deciphered and published with so much labour by Dr. Hoernle. The date of this Buddhist work is about 400 to 450. Now that attention has been directed to the metre, Dr. Kielhorn considers that specimens may be found in old Buddhist writings. But as regards the Tālgunda inscription, these researches confirm the opinion expressed that it is not later than the 5th century.

7. Further excavations of the site at Noṇamangala referred to in my Report for 1896-7 have not resulted in any fresh discovery. But I am informed that a number of gold coins, some very minute and wedge-shaped, were found at the site in Manjarabad where an ancient Jain image bearing an inscription was discovered, as described in the same Report. I am expecting further information on the subject.

8. The interruption of all work for several months owing to the outbreak of plague, during which the office was deserted and the Presses virtually closed, prevented the publication, as anticipated, of further volumes of the Archæological Series. But since the resumption of work the printing has been pushed on as fast as possible, and three volumes are in a forward state.

9. The following table, corresponding with those published in previous Reports, shows the work done up to the end of the official year.

Vol.	District.	No. of inscriptions printed.	Kannaḍa : pages.	Roman : pages.	Translation : pages.	Press.
V	Hassan ..	858	680	176	16	Basel Mission Press, Mangalore.
VI	Kadur ..	387	262	148	60	Caxton Press and Govt. Press, B.
VII	Shimoga, Part I ..	523	404	56	28	Govt. Press, Mysore & Bangalore
VIII	" " II ..	179	76	..	..	Govt. Press, Bangalore.
IX	Bangalore ..	221	88	..	..	Vichāra Darpana Press, Bangalore
X	Kolar ..	342	88	..	..	Chāmundēśvari Press, "
XI	Chitaldroog ..	113	92	4	..	Bhārati Bhavana Press, "
XII	Tumkur ..	105	72	..	..	" " "

The remarks made in former Reports on the dilatory work of most of the private Presses still hold good.

10. As regards the publication of ancient classical works of Kannaḍa literature, never before printed, Nṛipatuṅga's *Kavirājamārgga*, the oldest work of which manuscripts have actually been found, was issued from the Press. It is a work of the 9th century, written by Nṛipatuṅga or Amōghavarsha, one of the Rāshtrakūṭa kings, and is of great interest. It has been edited by my late Assistant, Mr. K. B. Pāṭhak, B. A., who has a special acquaintance with Jaina literature.

11. And here mention may be made of an interesting discovery that has arisen out of Professor S'ēshagiri S'āstri's Report on the search for Sanskrit and Tamil manuscripts in the Madras Presidency. From it we learn that a Jain named Guṇa-sāgara, in his commentary to a Jain work on Tamil prosody, refers in his opening lines to *Guṇakāṅkiyam*, which he describes as a work on Karnaṭaka prosody, and states that its verses are addressed to a woman. From the name it is conjectured that this work was dedicated to Guṇakāṅka Vijayāditya, an Eastern Chālukya king who reigned from 844 to 888. Should this prove to be the case, the work cannot fail to be of great interest from being so near in time to that of Nṛipatuṅga or Amōghavarsha's, whose reign was from 815 to 875, when he abdicated and lived on

to at least 877. An inscription of 866 says that Amôghavarsha was worshipped by the king of Veûgi, that is, the Eastern Châlukya king. No trace has as yet been discovered of the work, but search is being made. The peculiarity of its being addressed to a woman is also seen in Nâgavarmma's *Chhandômbudhi*, the verses in which are addressed to his wife.

12. The Pampa Bhârata, or *Vikramârjuna-vijaya* of Pampa, the next oldest work after Nripatuûga's of which we have manuscripts, was also completed and published. It should be a valuable addition to the series of which it forms a part. The work was prepared for the Press by Pandit B. S'rînivâsaiyangâr of my office, one of the best Kannaḍa scholars we have, and the proofs were read by my present Assistant, Mr. R. Narasimhâchâri, M. A.

13. On the completion of the two works above mentioned, the printing was commenced of Nâgavarmma's *Kâvyâvalôkanam*, a most valuable standard work, never before published. The revision of the proofs has been entrusted to the same capable hands.

14. That monumental work on grammar, the *Karnâtaka-Bhâshâ Bhûshana*, first published by me in 1890, with dedication to the late Maharaja, is out of print and in general request. It is therefore proposed to bring out a new and cheaper edition. Meanwhile a new edition, it may be observed, has been published by Dr. Kittel of the *S'abdamanîdarpana*.

15. The revised edition of the Gazetteer of Mysore, on which I have been engaged for some time, was finally completed, as reported last year. But the volumes were received from the publishers only in August last and have since been distributed officially. The work has met with very favourable notice from the Press both in England and in India.

16. The post of Assistant in my office was vacated in August by the reversion of Mr. Pâthak to Bombay. The appointment has since been filled up by Mr. R. Narasimhâchâri, M. A., Kannaḍa Translator in the Educational Department, who took charge in March. He is well qualified by his studies and attainments in Sanskrit, Kannaḍa and Tamil for the position, and has shown considerable interest in the Kannaḍa language and literature.

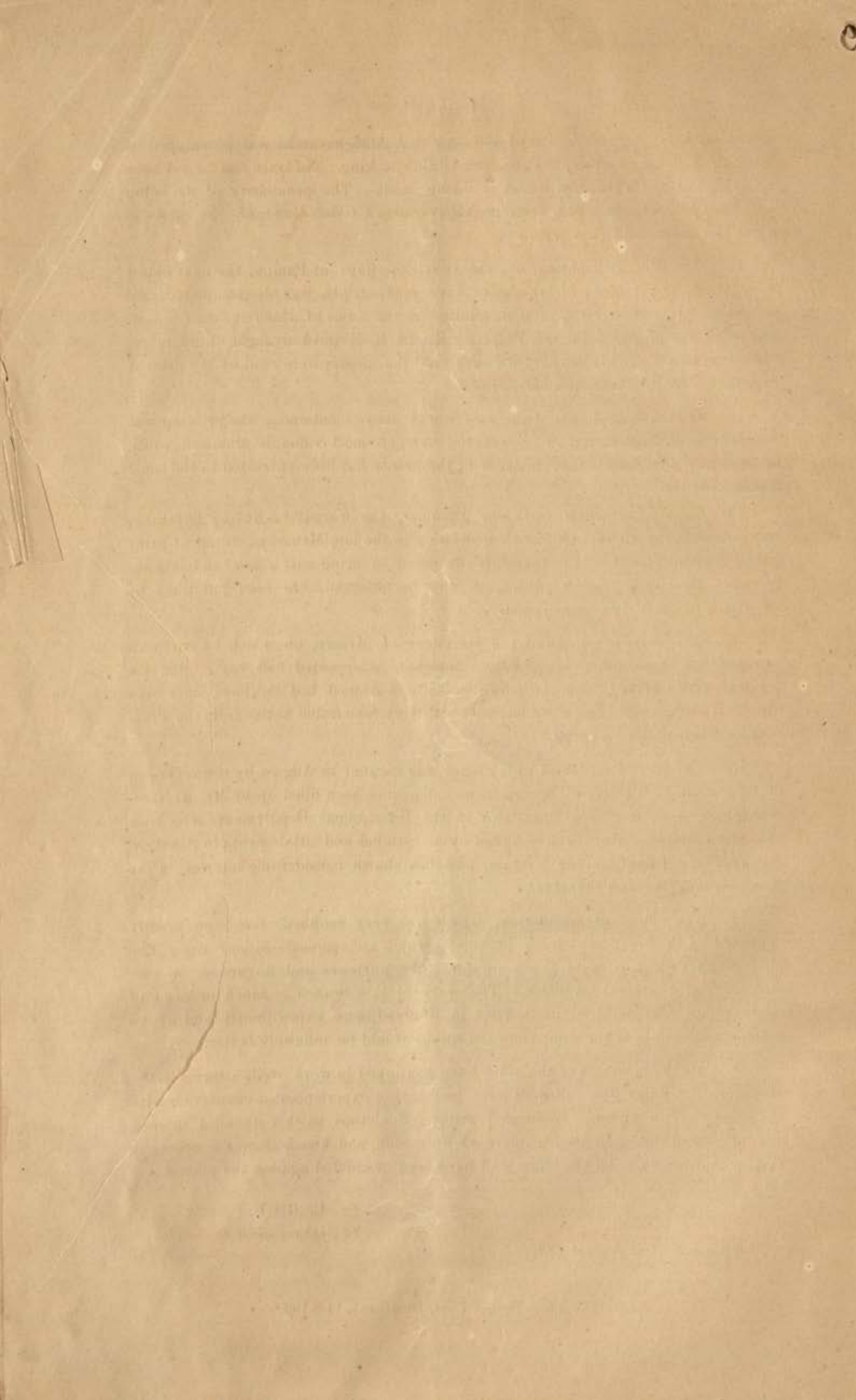
17. The office accommodation, which was very confined, has been greatly improved by the erection of fresh premises, which are commodious and airy. The photographer's rooms were taken up for other purposes and no proper accommodation is at present available. The work of this branch is much in need of improvement, and could be carried out in England more expeditiously and at no greater cost, while at the same time the results would be infinitely better.

18. All the members of the office have continued to work well, especially the Manager, K. Rama Rao. But all have had trying experiences in connection with the plague. Two of our experienced peons fell victims to this dreadful disease, one of whom had acquired a more skilful touch and knack than the others in taking impressions. All the office staff have been inoculated against the plague.

L. RICE,

Director of Archaeological Researches.

Bangalore, 31st August 1899.





ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1900.

1. The work of the year has been principally devoted to the publication of the large mass of inscriptions collected in previous field seasons, numbering over 9000. Of these, up to date, about 2000 have been published, three-fifths have been printed in the original, and over one-third transliterated in Roman characters and translated.

2. Of the volumes remaining to be published, now in hand, two are completed as far as the inscriptions in the original ^{are} ~~we~~ concerned, a third is nearly so, and a fourth is well advanced. The inscriptions of the Shimoga and Shikarpur taluqs, Belur and Arsikere taluqs, and Chitaldroog and Davangere taluqs, are specially long and difficult ones, but of great importance.

3. Among items of interest that have come to light may be mentioned a distinguished line of gurus in the 12th century, described as of the S'akti-parishe, the Mūvarakōṇeya-santati and the Parvvatāvali. These terms have to be investigated.

4. Many inscriptions in Balagami refer to a Lakulīś'a-paṇḍita as being exceptionally distinguished in *siddhānta*, and founder of a school of philosophy called the Lākula-mata. From an inscription published by the late Dr. Bühler it was known that he was settled in Gujarat. But an inscription now published by Dr. Hultzsch seems to show that he was the head of a maṭha in North Arcot District in the 11th century. From there he must have removed to Balagami in the Mysore country, and eventually gone to Gujarat, where he founded the Pās'upata sect.

5. In connection with the Hoysala kings several fresh pieces of information have been obtained. We find a boy named Bitti, which was also the king's original name, receiving unusual favours from Viṣṇuvarddhana, who, having then no son living, may perhaps have intended to adopt him. The king, it is said, performed his *upanayana*, selected a wife for him and personally celebrated his marriage, and made him *sarvādhikāri* at an early age. He gained some important victory and was styled Immaḍi-daṇḍanāyaka. But in 1136 a son was born to the king and we lose sight of this young man, while the new born son is declared to be on the throne from the time of his birth.

6. A clue to the extent of the Hoysala kingdom in the time of Nārasimha I is obtained from the following given as the boundaries in 1145:—east, Nangali; south, Vikramēs'vara; west, Ālvara-khêḍa; north, Herddore. This southern boundary is one not previously met with, and is difficult to identify. Possibly it may be connected with the Vikramapur or Kannanur near Srīrangam, which was afterwards the residence of the king Sômēs'vara of this line.

7. The king Ballāla we know captured Uchchaṅgi-durgga, but it appears that the Chōla king had previously besieged it for twelve years, and abandoned the enterprise as hopeless. Ballāla, however, is represented as easily succeeding; and in

token of his triumph he assumed his titles of Giridurggamalla and S'anivāra-siddhi, the latter because the victory was accomplished (*siddhi*) on a Saturday (*S'anivāra*).

8. We also learn that in 1276 Sāluva Tikkama, the general of the Sēvuna king Rāma-Dēva, assisted by the army of Irungula (the chief of Nidugal in Pavagada taluq), suddenly invaded the Hoysala territory and laid siege to Dorasamudra. But he was driven back with great slaughter from his encampment at Belavāḍi (north of Halebid) as far as Dummi (the hill at the boundary of Shimoga and Chitaldroog).

9. Other new information is, that in 1330, which was after the downfall of the Hoysala kingdom, the last Ballāla was holding his residence at Virūpāksha-paṭṭaṇa. We know that he had been at about this time living at Unnāmale (Tiruvannāmalai in South Arcot), but Virūpāksha-paṭṭaṇa would appear to be in the Mysore country, and has yet to be identified. His son was named Virūpāksha-Ballāla.

10. The passport sent to me for translation, referred to in my Report for 1895-6, has been published in England, and it appears has the following endorsement, written by Captain John Dalton who defended Trichinopoly in 1752,—“Commission under the great seal of Misoor found on the sepoy executed at Trichinopoly for attempting to seduce the Commanding Officer at Chindominy Gate and shoot the Commander of the Garrison”.

11. The last Report referred to the long interruption of work which had occurred owing to the outbreak of plague, during which the office was virtually deserted. This year there has been very serious interruption due to the prevailing influenza fever, which quite prostrated the strongest men in the office for a considerable time and has not yet disappeared. This sickness has interfered with progress almost as much as the plague.

12. The following table, in the form adopted in previous Reports, shows details of the work printed up to the end of the official year, exclusive of the volumes already published.

Vol.	District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Translations : pages.	Press.
V	Hassan District ..	1094*	822	256	80	Basel Mission, Mangalore.
VI	Kadur „ ..	504	354	180	84	Caxton and Govt. Bangalore.
VII	Shimoga, „ I ..	657*	468	68	36	Govt. Mysore and Bangalore.
VIII	do „ II ..	328	152	..	..	do Bangalore.
IX	Bangalore „ ..	244	104	..	..	Vichāra Darpaṇa, Bangalore.
X	Kolar „ ..	357	92	..	..	Chāmundēśvari, do
XI	Chitaldroog „ ..	125	120	48	24	Bhārati Bhavana, do
XII	Tumkur „ ..	121	80	..	..	do do

* These are the whole of the volume.

13. The local private presses have mostly disappointed expectation in regard to the aid they would be in the work of printing, and have been deplorably slow. The Caxton Press has done the best. The Basel Mission Press at Mangalore and the S. P. C. K. Press, Madras, (the latter employed for Grantha and Tamil, or Persian and Arabic), have of course been as active as the Government Press here. But the Branch Government Press at Mysore has for some reason not been doing much of late.

14. In the editing of ancient works of literature, the printing was completed of Nāgavarmma's *Kāvyaśāloka*, the standard Kannada work on poetics, never before published. My manuscripts were many years ago made over to Dr. Kittel, who had undertaken to edit the work. But he laid it aside for the preparation of his Dictionary, on the completion of which he left India in ill health, with no prospect of returning. The papers were therefore returned to me. The work has now been all put into type, with careful correction by my Assistant and the Head Pandit, and the Index is in preparation.

15. With this will be given as an Appendix a revised edition of the same author's *Karnāṭaka Bhāṣā Bhūṣaṇa*, first published by me in 1884. It is a Sanskrit version of the first chapter, containing a short grammar of the Kannada language, and will be very useful for comparison.

16. Meanwhile a list of words not in his Dictionary has been sent to me by Dr. Kittel for determination of their meanings, and he probably intends them to appear in a Supplement appended to the grammar which he is compiling.

17. The photographer of this Department, who had for some years been in charge of the work of preparing illustrations for the volumes of inscriptions, was pensioned in February last on account of age, his sight being seriously impaired and his health having given way in other respects. Retirement proved to be of no benefit, and he died at the end of June. The draughtsman of the Department has since been put in charge of the work.

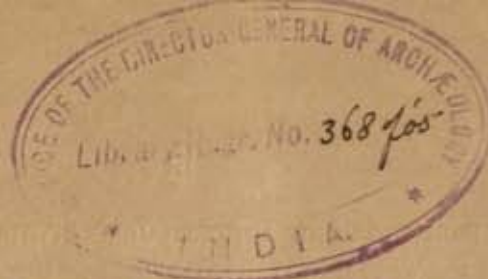
18. It is in contemplation to issue a volume containing illustrations of architecture and sculpture in Mysore, the existing examples of which have elicited such high encomiums from the best authorities. But the arrangements for the purpose are not yet complete.

L. RICE,

Director of Archaeological Researches.

Bangalore, 15th August 1900.





ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1901.

1. Three more volumes of the Mysore Archæological Series have been completed, forming volumes V, VI and VII of the *Epigraphia Carnatica*. They relate to the Hassan, Kadur and eastern half of the Shimoga Districts. The second is in the hands of the binders. The printing of the other two is being pushed on as rapidly as possible by the presses concerned, and the volumes it is hoped will be out before long. These three publications dispose of 2218 inscriptions.

2. The Kadur volume contains important matter relating to the Kadamba and Ganga dynasties. We gather, for instance, interesting information regarding the Sinda country or Sindavâḍi, which shows that it extended over the Bellary District and much farther to the east than was previously supposed. From an inscription in the Shimoga volume we learn that Nolamba-Sindavâḍi, as it is termed, which implies parts of the Chitaldroog, Bellary, Dharwar and Bijapur Districts, was one of the buffer provinces formed by the Chalukya king Sômeśvara Bhuvanaikamalla for the protection of the south of his empire.

3. But of greater value is an ancient inscription, the oldest on stone that has been met with of the Ganga kings, belonging to the 5th century. It supports the traditional account that Durvvinîta (here called Nirvvinîta) subdued Kâḍuveṭṭi (Karveti-nagara in North Arcot) and gave the crown to his infant son or grandson. The Javali plates, too, of the time of Śrīpuruṣa, yield the exact and accurate date of 750 A.D. (as calculated by Dr. Fleet according to three systems) and are therefore of special value towards fixing the chronology of the Ganga kings. After the overthrow of their power at the beginning of the 11th century, we find a Ganga family ruling at Asandi for several generations, under the Hoysalas:

4. Light is also thrown by the inscriptions on the early Âluva or Âlupa kings, who ruled in South Kanara and whose country was called Âluva-khêḍa.

5. But, as might be expected, the Hassan and Kadur volumes are mainly concerned with the Hoysalas, as these Districts formed the heart of their kingdom. My identification of their birthplace, Sosevâr or Sasakapura, with Angaḍi in Mudgere taluq is undoubtedly correct. The reign of a Nripa-Kâma Hoysala, previously unknown, the father of Vinayâditya, is also established. Indeed it is hardly too much to say that every incident and occurrence of the Hoysala sovereignty is elucidated in these records. Several places in the Tamil country are named at which the kings were encamped while engaged in expeditions for war, but these have not yet been identified. On the other hand, Ballâla II appears to have resided for a considerable time at a place said to be on the Tungabhadra, called Hallavâr, with the classical names of Vijayasamudram and Vijayapura. The only name I can find corresponding with this is Hulloor of the maps, which is on the left bank of the Tungabhadra in the Râni Bennûr taluq, not far from Harihar.

6. The inscriptions of the Sringeri Jâgîr give us interesting facts regarding its original grant to Vidyâranya by Harihara, the first king of Vijayanagar, and his brothers. Also of the subsequent ruin of the matha, and its re-establishment by the Keladi king Venkatappa-Nâyaka, followed by the restoration of the spoliated endowment lands by Sivappa-Nâyaka.

7. The Shimoga volume contains records of the highest value from both historical and linguistic points of view. They go back as far as the 2nd century, to the king Sâtakarnni. Next to the Edicts of Asoka, which belong to the 3rd century B.C., this is the oldest inscription found in Mysore, and serves to bridge the gap between the times of Chandragupta and Asoka on the one hand and the rise of the Kadambas on the other. The inscriptions of the Shikarpur taluq alone are enough to furnish materials for an extensive history, and there is no more valuable collection in the country.

8. With reference to the celebrated pandit Lakulîs'vara mentioned in the last Report, founder of the Pâsupata sect in Gujarat, there is an inscription showing that he was settled in Mysore at Balgâmi in 1036. His residence there was at the Kâlâmukhi Brahmâchâri sthâna in the Pancha Linga temple, the temple of five lingas set up by the Pândavas. The following are named as opponents whom he had refuted in disputation,—Akalanka, Vâdi-gharaṭṭa, Mâdhava-bhaṭṭa, Jnânânanda, Vis'vânala, Abhayachandra, Vâdibha-simha, Vâdirâja and Nayavâdi.

9. A tour was made at the request of Government to the Hassan, Shimoga and Chitaldroog Districts to report upon certain special subjects. The first place visited was Halebid, in connection with the conservation of the ruined Kêdârêsvara temple. According to inscriptions this temple was erected by Ballâla II and his wife Abhinava Ketala-Devi at the beginning of the 13th century. Fergusson, the great authority on architecture, described it as "one of the most exquisite specimens of Chalukyan architecture in existence, and one of the most typical." He also points out that by a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury, and Wells, or the great French churches at Amiens, Rheims, and Chartres, of course without communication: and adds "it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (the Gothic) in Europe."

10. This unique work of art, it is lamentable to state, is a thing of the past. Drawings of a hundred years ago show that it was then intact. But a photograph of about fifty years ago shows a banyan tree rooted in and growing out of the vimâna. This was allowed to continue spreading without check, and in the course of about fifteen years had covered up the most beautiful part of the sculpture. The roots thrust out the images and stones, many of which were sent to Bangalore, Mysore and other places. The tree was now removed, but too late. A photograph of 1886 shows what was then left. Detailed drawings were now made to scale of the different parts, the stones were numbered and the whole was virtually dismantled, with some intention, never fulfilled, of erecting the building elsewhere. Recently a number of the best statues were transferred to the enclosure of the Hoysalêsvara temple and set up there, but eventually an enclosure wall was provided for the Kedaresvara itself, and there the debris of the temple now lies. My report on the operations proposed to be carried out by

the Public Works Department at this and other temples in Halebid has been separately submitted.

11. The next places visited were Kavaledurga, Nagar and Anantapur, where it was proposed to conserve certain remains of the old Nagar dynasty. The measures necessary at Kavaledurga consist principally of clearing away vegetation in the courtyard of the palace (of which nothing now remains) and raising some of the pillars of the colonnade which have fallen. There are also a number of well constructed ornamental ponds, of which the S'anti-Gange pond requires slight repairs. The whole place is on a hill surrounded by fortifications, and almost deserted except at the time of certain festivals. The maṭha of the former Lingayit gurus of the Keladi kings attracts a certain number of adherents. At the highest point of the droog is the temple of Sikharasvara, a peculiar feature of which is that the only door is on the west. There is a fine view from here of the Western Ocean.

12. At Nagar I inspected the Basavana-byāna, which is an old park and pleasure garden, covering some 73 acres. The high road runs through it, cutting off a portion of about 10 acres to the east. At the farthest point to the west is an enclosure containing a flower garden and a number of ornamental ponds and fountains, the principal of which is called the Deva-Gange pond. The sluice by which the fountains were fed from a neighbouring tank is choked up and requires clearing. The mango trees of the park are old and decaying. The ground, now used only for grazing, might be replanted with good kinds. An annual festival is held at the place.

13. Among interesting relics of former times at Nagar are the bells at some of the temples, which were carried off by Tipu Sultan from Christian churches in Malabar or Canara. One has on it the inscription,—*FECIT AMSTELODAMI ANNO DOMINI 1713*.

14. At Malandur near Anantapur are the remains of a fine Lingayit maṭha in a large enclosed ground. There is a splendid tank, about 200 feet by 144 feet, built round with laterite steps. Towards the middle of one side is a Basava temple surrounded by the water and approached by a stone causeway. Some very fine stone elephants remain at the entrance to the maṭha, which is entirely in ruins. The tank is worth clearing out and preserving. Nothing can be done to the houses, which were of laterite, the common building material of these parts.

15. At Chitaldroog I saw the large stone mills which were lately discovered in the course of excavation. They were evidently included in the arsenal and were probably intended for use in the manufacture of gunpowder. They are in good preservation and no doubt belong to the time of Haider and Tipu. A large circular well has four big stone mills at equal distances on its margin, with a square basin under each. The toothed edges and ratchet work show that the four mills were intended to revolve together by some apparatus in the centre.

16. I took the opportunity of visiting Mannekote, a village in the north of the Challakere taluq, in order to see if it could possibly have any connection with the Mannai-kattakam mentioned in Chola inscriptions, and am quite satisfied that this refers to Manne in Nelamangala taluq. At Talak is an

old Muhammadan tomb or *gori* with domed roof, which has been converted into a Basava temple called Gori Basava.

17. The following table shows, in the form adopted in previous Reports, how the printing of the volumes remaining to be published now stands.

Vol.	District.	No. of inscriptions printed.	Kannada : pages.	Roman : pages.	Translations : pages.	Press.
VIII	Shimoga, Part II ..	631	276	..	..	Government, Bangalore.
IX	Bangalore " ..	311	132	..	..	do Mysore.
X	Kolar " ..	412	104	..	..	Châmundêsvari, Bangalore.
XI	Chitaldroog " ..	241	208	104	32	Bhârati Bhavana, do
XII	Tumkur " ..	219	136	..	..	do do

The three volumes just completed represent over 3400 pages of print besides the above.

18. The editing of important Kannada classical works never before published continued to receive attention. The printing of Nâgavarma's *Kavyâvalokana* was completed, with appendices identifying the quotations &c. contained in the work.

19. With it will be issued the same author's *Karnâtaka-Bhâshâ-Bhûshaṇa*. Some delay arose from the necessity of collating certain manuscripts containing commentaries upon it in Grantha and Malayâlam characters, the existence of which testify to its importance. But a part has now been printed, and the whole work will soon be finished. These works have been in the hands of the Assistant, as well as the Tamil inscriptions of the Kolar District.

20. The photographer accompanied me to Halebid and obtained some good plates of the Hoysalesvara temple at Halebid, which I designed should be so arranged as to show the architectural effect rather than the sculptured details, generally the principal attraction to artists. He has also taken photographs of the Tamil inscriptions at Kolar and Avani, without which it is difficult to arrange the matter on hand in due order.

L. RICE,

Director of Archaeological Researches.

Bangalore, 7th August 1901.



ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1902.

1. The Kadur volume of the *Epigraphia Carnatica* was completed and issued in August last year. Owing to its exceeding the weight allowed by the Post Office, there has been some difficulty about its distribution to learned Societies. The volume contains 626 inscriptions, among which are some of the first importance for the history of the early Kadambas, Gangas and Hoysalas. Light is also thrown on the history of the Sringeri jâgir and the Kalasa kingdom.

2. The Hassan volume has been completed and is in the hands of the binders, but it turned out to be so bulky, as thick as a volume of the *Encyclopædia Britannica*, that it was decided to make it a double volume, which has caused a little delay. The work has been beautifully printed by the Basel Mission Press at Mangalore, and contains all the inscriptions of Belur and Halebid, with illustrations of the temples there.

3. Many of the inscriptions are of course long and elaborate compositions of the Hoysala period. But there are some valuable ones relating to the early Kadambas. Others bring to light the line of Kongâlva kings ruling in the west in the Arakalgud country. They mark the farthest point to which the Chola invasion of the 11th century extended in the west. It is not impossible that their minister Nakulârya, who boasts of being able to write in four languages, may have been the famous Lakula who founded the Pâsupata sect in Baroda.

4. Important information is obtained regarding the Changâlva and Belur kings. The latter ruled over Manjarabad, which is said in old official reports to have been called Balam, but no authority has been found for this name. There seems to be indicated some treaty between Mysore and Bijapur, which led to the erection of the fort of Channarayapatna. Another interesting record is what appears to be an authoritative list of the Mysore Rajas in 1811, the time when Krishna-Raja-Wodeyar assumed the reins of government.

5. The Shimoga Part I volume, relating to the eastern half of the District, is virtually completed. It includes the voluminous and important inscriptions of the Shikarpur taluq. Among these are the Prâkrit inscriptions of Sâtakarni and the early Kadamba Sivaskandavarman, which go back to the 2nd century. Also the specially valuable and learned Tâlgunda pillar inscription of the 5th century, relating the origin of the Kadambas, which has excited so much interest in Europe.

6. Some of the numerous Balgâmi and Tâlgunda inscriptions belonging to the Chalukyas and Kalachuryas were formerly published in my *Mysore Inscriptions*, translated from Colonel Dixon's small and imperfect photographs. The whole are now given, and the versions are more full and correct, being made from trustworthy fac-similes. There are several inscriptions containing an elaborate account of the origin and rise of the Gangas. Much light is thrown on the Sendraka and Sinda kings, who were apparently of the Nâga or serpent race.

7. Of the volumes remaining to be published, that relating to Chitaldroog is the nearest to completion. It contains the Edicts of Asoka and the valuable inscriptions at Harihara. There are many Râshtrakûta and Sevuna records, and the history of the Pândya kings of Uchchangi is made clear.

8. For Shimoga Part II, the original text is nearly all in print. The Romanized transliteration is ready in manuscript and has been partly printed. The greater part of the translation is also ready. There is an immense number of *virakal* and *mâstikal* in this volume, which often contain important historical information.

9. Of the Kolar volume, nearly all the very numerous Tamil inscriptions in that District have been printed and translated under the direction of my Assistant, and the work as a whole is making progress.

10. There remain the Bangalore and Tumkur volumes, and much of each is already in print as far as the originals in Kannada are concerned. The transliteration is also ready in manuscript.

11. Of results previously published, it is doubtful whether sufficient attention has been directed to the inscription in Chamrajnagar, which states that the Hoysala general Punisa, in the course of an expedition to the Nilagiris and Kerala or Malabar in 1117, "frightened the Todas." This seems to be the earliest authentic record of the Todas as the residents of the Nilagiris, and proves that they were the settled inhabitants there eight hundred years ago, and must in consequence have migrated there long before. It also shows that Toda is the correct form of their name, and not Tuda, as Dr. Caldwell and others have represented.

12. Some interesting information has appeared relating to Sivanasamudram, the island at the Falls of the Kaveri. As shown in the Mysore volume, Part II, the place belonged to the Ummattur chiefs, and contained the temple of their family god Somesvara. From particulars published by Dr Lûders it appears that a Franciscan friar named Luiz was sent in 1510 by Albuquerque, the Portuguese Governor of Goa, to Krishna Raya, the king of Vijayanagar, seeking his aid against the Zamorin of Calicut. On arrival at the capital, friar Luiz reported to Albuquerque that the king was preparing with 5000 foot and 2000 horse for an expedition against one of his vassals, who had risen in rebellion, seized Penugonda (in Anantapur District, to the north-east of the Mysore country), and was claiming the whole kingdom as his by right. As soon as he had been put down, the king intended to proceed with all his forces to the sea coast.

13. This rebellious chief seems to have been the Ummattur Raja. In confirmation of which, an inscription in Gundlupet gives him the title (previously unaccounted for) of Penugonda-chakresvara. And he also calls himself master of the Hoysala kingdom. We know moreover that the country up to and beyond Bangalore was at one time called the Sivanasamudram country. The chief is said to have been named Ganga Raja, and if he was (as I have conjectured) in any way a representative of the ancient Ganga family who ruled over the Mysore country for so long, he may have based his claims to the whole kingdom upon that connection.

14. After Krishna Raya had settled the parts of Dravida about Kanchi or Conjeveram, the capture of the fort of Sivanasamudram at the Falls of the Kaveri was the first military exploit of his reign, as stated in an inscription from the Krishna District lately published. The Ummattur chiefs then apparently retired to

Kalhatti in the Nilagiris, and the line eventually came to an end early in the 17th century, under highly romantic circumstances. The original capital of the Gangas was Kolar, and the line finally became extinct at Sivanasamudram, which two places are now, curiously enough, after centuries, again brought into intimate connection by the Kaveri Electric Power Scheme for the transmission of electricity from the Kaveri Falls to work the Kolar gold mines.

15. Of the inscriptions examined during the year, it may be of interest to mention one at Kuppatur in the Sorab taluq, which shows a Vâne family settled there in the 13th century. They are said to have come from Denagâve in Vâna-kheda. The first mentioned is Somadeva-Vâne, whose son was Ravideva-Vâne. By his wife Mallubayi, the latter had three sons,—Soyideva, Ekkamadeva and Vikramadeva. The last of these, together with his wife Ellaladevi, made a grant to provide a *chhatra* for daily feeding ten Brahmans.

16. A considerable number of inscriptions have now been met with showing the existence of a recognized custom by which devoted adherents of kings took upon themselves vows not to survive their masters. Accordingly, on the death of the king, they were under the obligation to commit suicide, which was effected by entering the fire, giving their heads to be cut off, throwing themselves down from high pillars, and so on. But one method of carrying out the vow is described as becoming *kil-gunthe*. This obscure expression has given ground for much speculation, but in the light of the information now obtained seems to mean "buried under."

17. It may also be noted that the grants of land generally called Kalnâd, which it was customary to make for the benefit of the families of those who distinguished themselves and fell in battle, appear in the Sagar taluq to be described as Sivane.

18. The following table shows, in the form given in previous Reports, how far the printing of the volumes of inscriptions yet in hand has proceeded.

Vol	District.	No. of inscriptions printed.	Kannada: pages.	Roman: pages.	English: pages.	Press.
VIII	Shimoga, Part II ..	869	488	48	..	Govt. Press, Bangalore.
IX	Bangalore ..	480	200	..	..	Vichâra Darpana Press, Bangalore.
X	Kolar ..	560	} Tam. 104	..	..	Châmunḍêśvari Press, Bangalore.
XI	Chitaldroog ..	642		176	72	S. P. C. K. Press, Madras
XII	Tumkur ..	307	184	..	..	) Bhârati Bhavana and) Govt. Press, Bangalore.

19. If the pace of the work at the presses can be kept up to the mark, and no interruption arises from plague or other causes, it may fairly be said that the end is now in sight of this laborious undertaking, which has extended so much beyond what was originally anticipated.

20. In the matter of the conservation of ancient buildings, plans have been received from the Chief Engineer of the work proposed to be done to the ruined Kedareshvara temple at Halebid, and suggestions have been made modifying some of the details.

21. Of the ancient literary works in hand, never before published, the printing of Nâgavarmma's important *Kāvyaśâlôkâna* and *Karnâtaka Bhâshâ Bhûshana*,

to appear in one volume, has been completed, and only the Introduction remains to be done.

22. In connection with this we have had the good fortune to make a very important find. At the end of his work, Nāgavarmma says that he had in mind Vāmana, Rudrata, Bhāmaha, and Dandi. The works of three of these are known, but no work by Bhāmaha has hitherto been discovered, though he is constantly quoted by old writers. He belonged to Kashmir, and Dr. Bühler and others have made every effort to trace out any copy of his writings, but without success. We have now however been so fortunate as to come upon a copy of his *Kāvya-lankāra*, kindly lent by Professor Rangachari of the Madras Presidency College. The work is a short one and bears no date, but the author probably belongs to the 6th century. He describes himself as the son of Rakrila-Gōmin, but gives no more particulars. This discovery has enabled my Assistant to prepare a list of the sūtras from Bhāmaha which Nāgavarmma has adapted.

23. An important manuscript work was also offered to me to publish, called *Kavikanthahāra*, a metrical vocabulary of rare Kannada words. It is by Sūryānka, a minister of the Belur king Venkatādri-Nayaka, the son of Krishnappa-Nayaka who had the title Dhavalanka-Bhīma. The author says of himself that he was the son of Timma-mantri. Belur he calls Vēlānagara, situated in the Hoysala country, which he describes as a mirror (or reflection) of the Kashmir country. As I had no time to take it up myself, the editors of the *Kāvya-kalānidhi* of Mysore (who have done a good deal in publishing rare old Kannada works) were induced to issue it in their serial.

24. It may also be noted that the monumental *Karnāṭaka-S'abdānus'āsana*, which is to Kannada what Pāṇini is to Sanskrit, and which I was the first to publish and bring to the notice of scholars some years ago, is being made the basis of articles in the *Vāgbhūṣana* of Dharwar, in which the contents of the work, which is all in Sanskrit, are being explained in Kannada.

L. RICE,

Director of Archaeological Researches.

Bangalore, 16th July 1902.



ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1903.

1. Three more volumes of *Epigraphia Carnatica*, namely, Hassan, Shimoga Part I, and Chitaldroog, were completed, leaving only four more to bring the series to a conclusion, namely, Shimoga Part II, Kolar, Tumkur and Bangalore.

2. The Hassan volume contains 942 inscriptions, excluding those of Sravana Belgola, which were published before separately. The book was printed and bound at the Basel Mission Press, Mangalore, and the superiority of its execution over that of the volumes locally produced is very marked. The contents are of a varied and important character. Illustrations have been given of the celebrated Halebid and Belur temples, and the prominent place they occupy as among the highest examples of Indian architecture has been specially referred to.

3. In the Shimoga Part I volume there are 658 inscriptions, ranging over an extended period from the 2nd century. They include the Satakarni inscription in Prakrit, the oldest that has been discovered in Mysore next to the Edicts of Asoka. Also the learned and most interesting inscription, in a rare ancient metre, on the Talagunda pillar, describing the origin of the Kadambas. The elaborate and ornate inscriptions of Belgami and Bandavike are an education in themselves. Illustrations have been given of some of the most striking sculpture in the fine ruined temples of those two places.

4. The Chitaldroog volume is in the hands of the binders. It contains 642 inscriptions, including the Edicts of Asoka discovered by me in the Molakalmuru taluq, which created an epoch in Indian archæology. Valuable and fresh information is also obtained regarding the Pallavas, Rashtrakutas, Seunas, and the Pandyas of Uchchangi. Some clue is found to the Janamajaya in whose name certain well-known copper-plate grants exist, professing to be of a fabulous antiquity. The numerous lengthy inscriptions at the Harihara temple appear for the first time in a complete and authentic form.

5. The Shimoga Part II volume is all in type as regards the original text in Kannaḍa. The transliteration and translation are ready in manuscript and are going through the press. But as Sorab taluq alone contains 571 inscriptions, and 84 copper-plate grants of the Keladi kings were found at Kavaledurga, the work is of a prolonged nature. Fortunately many of the inscriptions are somewhat short.

6. For the Kolar volume the Tamil text is all printed, and most of the Kannaḍa. The transliteration and most of the translations are ready in manuscript.

7. The Tumkur volume contains many important inscriptions. The Kannaḍa text is all printed, and the transliteration and translation are ready in manuscript.

8. The Bangalore volume has been much delayed by the slow progress in the private press employed for the Kannaḍa printing. It is now in hand in the Government Press. The Tamil inscriptions are being prepared by my Assistant, who has a special knowledge of that language, and has done those in Tamil in the Kolar District.

9. Among fresh discoveries during the year was a set of Ganga copper plates at Maddagiri, recording the grant by Kongani-mahārāja (distinctively known as Durvvinta) in the 4th year of his reign, of a village named Tipperūr, near Peruka in the Vanne-vishaya, to a Brahman named Skandaśarmnā. The plates, called *pattikā*, were engraved by Chakkaṇa. So far as our information goes, their date is about 482 A.D. And in support of this is a curious mistake, where, instead of describing the king as the Māndhātṛi of the present age, we have Māndhātṛivarmmā. Now this is the name of the Kadamba king who was the donor of the Kūḍagere plates (Shikarpur 29). And he was evidently of the same period as Mrigēsavarmmā of the Hitnahebbāgilu plates (Hunsur 18), who was the son of Sāntivarmmā, the prince who had the fine Tālgunda pillar inscription engraved. These have been assigned to the 5th century. We may perhaps account for Māndhātṛivarmmā being named here instead of Māndhātṛi by remembering that Durvvinta was the grandson of a Kadamba princess. Owing to the intimate relations thus subsisting between the Gangas and the Kadambas, the name of the contemporary king of the latter house may have been more familiar to the engraver. Or it is even possible that the composer may have purposely introduced the reigning Kadamba king's name as a flattering compliment.

10. An interesting fact, brought to my notice by Dr. Hultzsch, is that, among the inscriptions in different languages and characters on the colossal image of Gomatēs'vara at S'ravaṇa Belgola, stating that it was made by Chāmuṇḍa-Rāja, the Tamil version, though but a single sentence, is engraved one half in Grantha characters and the other half in Vaṭṭeluttu.

11. In regard to the Hoysaḷas some important information has come to light in connection with Nārasimha II. He is generally described in inscriptions as the uprooter of the Magara and Kāḍava kingdoms, and the establisher of the Chōḷa kingdom. No particular explanation of these epithets has hitherto been obtained. But an inscription of 1222 A.D. in Chikmugalur taluq represents the king as marching south against Ranga. This was probably the Magara king, and his territory (see below) must have been in Coimbatore or Salem Districts. Again, an inscription of 1233 in the Gubbi taluq states that two of Nārasimha's generals, Appaya and Goppaya, having obtained his permission, ruined the Kāḍava king and released and brought Chōḷa (? there), in approval of which services the king made them a grant.

12. Clearer light is thrown upon these transactions by a valuable Tamil inscription of 1231 found by Dr. Hultzsch at a village near Cuddalore on the east coast. In this it is stated that the Hoysala king, on hearing that the Kāḍava (*i. e.* Pallava) king Perunjinga (Great Lion) had captured the Chōḷa king (Rājarāja III) at S'ēṇḍimangalam, set out from Dōrasamudra (Halebid) to release him. Subduing the Magara kingdom, he arrived at Pāchchūr (near Trichinopoly), and there ordered his two generals Appana and Goppaya to go on and release Chōḷa. This they accomplished, and recorded their exploits and details of the route by which they marched in this far-off inscription on the walls of a temple near Cuddalore.

13. Other important information has come to light explaining an inscription of 1516 at Male Bennūr in Dāvangere taluq, which states that Kṛishṇa-Rāya-mahārāja of Vijayanagar granted Male Bennūr to Gajapati Prātāpa-Rudra-mahārāja's son Vīrabhadra-mahārāja. Now an inscription in the Krishna District, published by Dr. Lūders, states that Kṛishṇa-Rāya captured alive on the battle-field Vīra-

bhadra, the son of the Gajapati king, and took Koṇḍaviḍu, the date of the capture being the 23rd of June 1515. The one therefore confirms the other. Paes and Nuniz, Portuguese horse-dealers who have left narratives of the period, also mention the prince being taken prisoner. Male Bennûr is not far from Hallavûr on the Tungabhadra, where the Hoysala king Vîra-Ballâla lived for some time three hundred years before.

14. Two finds of gold coins were reported, from Jagalur and Holalkere taluqs respectively. The former lot consisted of 441 minute coins which are known as chakrams, and are also called Vîra-Râya fanams. They have on one side the figure of some animal, with four rows of dots for the legs, and on the other side a device with semicircles and dots which no one has hitherto been able to explain. They were coined in Malabar, and may have been brought to the Mysore country for exchange, as there was a small profit at times on the transaction.

15. The other lot was composed of 67 gold pagodas, of the type known as Durgi varahas. They had a figure of Durgi on the obverse, and on the reverse an inscription in Nâgarî characters, which, by examining several coins together, read as *S'rî Pratâpa Krishna Râya*. These coins were probably issued by the Chitaldroog State, which was feudatory to Vijayanagar.

16. In regard to the conservation of ancient monuments, work was commenced on the restoration of the ruined Kêdârêsvara temple at Halêbîd. I inspected what had been done, in company with the Executive Engineer, and advised as to further operations. The Chief Engineer has called for an estimate for these, but is of opinion that the work may be postponed till the completion of the new Palace at Mysore.

17. Some repairs have been done to the Hoysalêsvara temple, but the cracked stone beams on which I formerly reported have not yet been attended to. The crack in the roof of the pavilion in front of the Jain basti is enlarging, and the present props can only be considered as a temporary expedient for its safety.

18. In connection with the Hoysalêsvara temple some very interesting information has been received. The most cursory inspection shows that numbers of pierced sculptured slabs or medallions of dancing girls and other such figures, of which many specimens may be seen at the Belur temple, have been removed from the brackets which supported them on the tops of the outer pillars. From what I have heard, it appears that they were taken away by Count de Lally, the French commander who made a treaty with Haidar Ali. In support of the story I am told that after their conveyance to France, he by way of compensation sent a sum of money for the upkeep of the temple, and that this fund, converted into varahas or pagodas, formed the basis of the money grant now paid to the temple. I am awaiting information from the Muzarai Department to enable me to judge if the story is true. It cannot, I think, have been Lally, but might have been Bussy, or one of the officers, Alain or Hugel, who entered the service of Haidar, and perhaps the Hoysalêsvara sculptures are still in France, and may be at Soissons.

19. The Director General of Archæology, Mr. J. H. Marshall, came to Bangalore at the end of January, with the intention of visiting Halêbîd, but having to meet a steamer at Bombay, found that he had not left sufficient time for the purpose.

20. In literature, the printing of Nâgavarmma's *Kâvyâvalôkâna* and *Karnâṭaka Bhâshâ-Bhâṣana* in one volume has been completed and it is in the hands of the

binders. The former standard work has never before been published. The manuscripts of it collected by me some 30 years ago were handed over to Dr. Kittel, it being agreed between us that he would publish the *Kāvyaśāstrakāṇḍa*, and that I should undertake the *Bhāṣā-Bhūṣaṇa*. The latter I succeeded in publishing in 1884, with an Introduction giving for the first time an account, with dates, of Kannaḍa authors and their works. This account I was afterwards enabled greatly to extend and improve in my Introduction to the great grammar, the *Karnāṭaka-S'abdānus'āsana*, published by me in 1890. Meanwhile Dr. Kittel had been occupied with his Kannaḍa English Dictionary, on the completion of which, in 1894, he was forced to leave India on account of his health, with no prospect of returning. He therefore resigned the task he had undertaken in regard to the *Kāvyaśāstrakāṇḍa*, and some of the manuscripts with which I had furnished him were returned to me. Having no leisure to take up the work myself, I put the editing into the hands of my Assistant, Mr. R. Narasimhachar, M. A., who is well fitted by his studies for the duty, and he has now completed it in a very thorough manner.

21. At the same time, some fresh commentaries of value on the *Bhāṣā-Bhūṣaṇa* having come to hand, one of them in Malayālam characters, which is a testimony to the importance of the work, I resolved to have a revised edition appended, as it is closely connected with the *Kāvyaśāstrakāṇḍa*, being the same author's expansion of the first chapter, which contains a summary of the grammar of the language. Important additions to the Kannaḍa classical works never before published have thus been made available for scholars in general, and H. H. the Mahārāja has been pleased to permit the dedication to him of the volume.

22. Simultaneously with the completion of this work has appeared Dr. Kittel's new Kannaḍa grammar, beautifully printed and got up by the Basel Mission Press, Mangalore. It is an elaborate work, for advanced scholars, based mainly on the *S'abdamañidarpaṇa*, but also making extensive use of the *Karnāṭaka-S'abdānus'āsana*, *Kavirājamārga*, *Karnāṭaka-Bhāṣā-Bhūṣaṇa* and other standard works published by me. By the various publications hereinbefore mentioned, the aim I have had in view for a long period, to bring to light the real nature and extent of Kannaḍa literature, which was lost in oblivion, and to place the study of it on a sounder basis, may be said to be in process of being realized.

23. The following is a statement, in the form adopted in previous Reports, of the progress made in printing the volumes of inscriptions still in hand.

Vol.	District.	No. of Inscriptions printed.	Kannada: pages.	Roman : pages.	English : pages.	Press.
VIII	Shimoga, Part II	1021	700	136	60	Govt. Press.
IX	Bangalore ..	588	228	..	..	Chāmundēśvari
X	Kolar ..	652	152	..	..	SPCK., Madras.
XII	Tumkur ..	542	328	..	..	Bharata Bhavana.

24. The above number of inscriptions, added to those in the volumes already published, makes up a total of 6958 thus far printed. The completion of the series is entirely dependent on the rate at which the presses proceed, as most of the remaining copy is ready in manuscript. When finished, the Mysore State will possess a collection of all the contemporary authentic records of every age existing within its borders, such as no other part of India can boast of.

25. The Architectural draughtsman employed under Mr. Lee of the Sanitary Department was, on the retirement of the latter, transferred to the Archæological Department. He was at first occupied in completing the plates left unfinished by his predecessor. Altogether 43 plates of architectural details from the Belur, Arsikere and Somanâthpur temples are done. He is now working at the Halebid temples, after which the Nandi temple will be taken in hand. Progress has been greatly interrupted by deaths in the draughtsman's family at Madras, and his own sickness, but the work is now going on without hindrance.

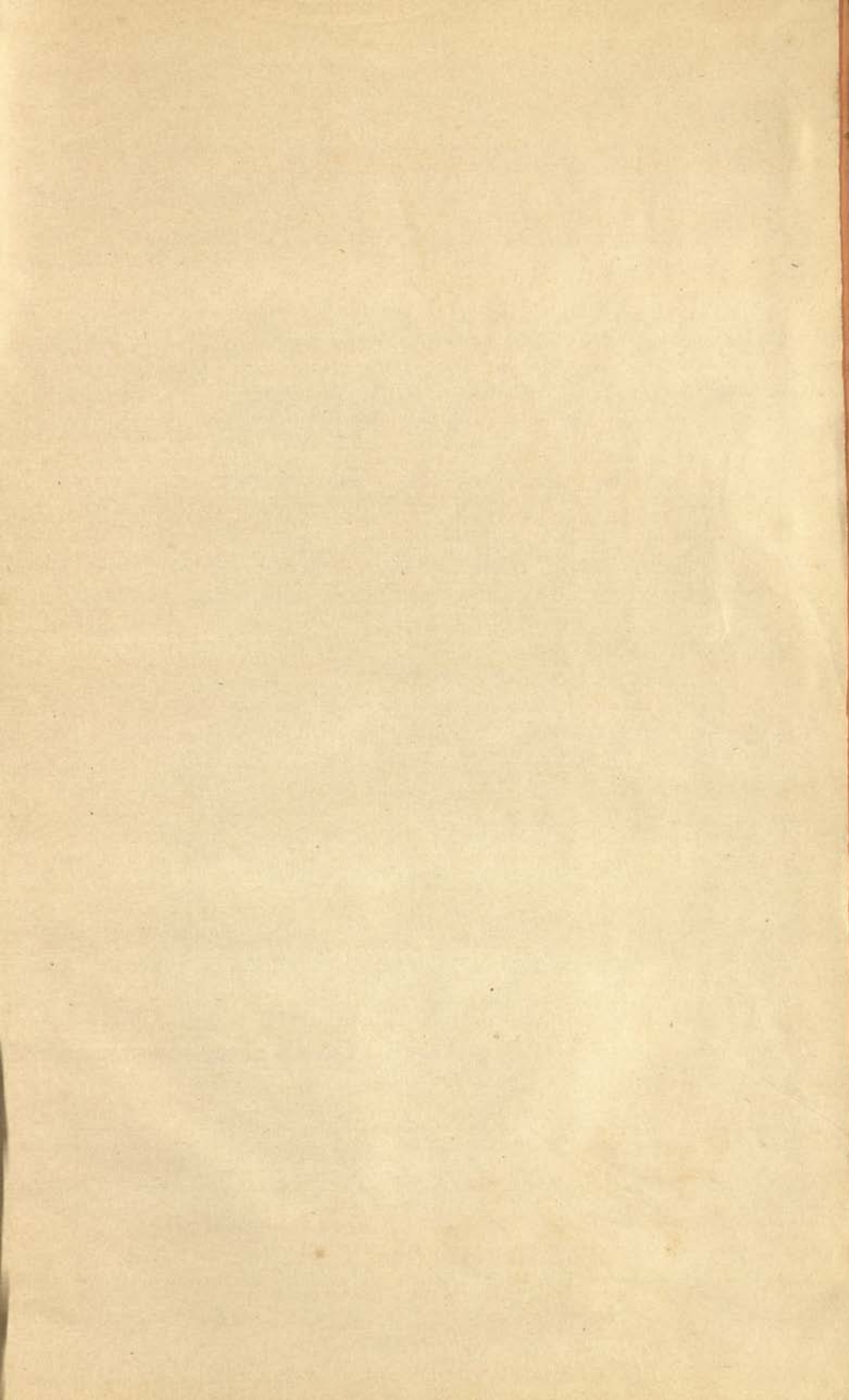
26. In conclusion of this Report it may be noted that the Government of India have approved of my appointment to carry out the revision of the Gazetteers of Mysore and Coorg (of which I was the original editor), bringing them up to date, as part of the new scheme for the Imperial Gazetteer of India.

L. RICE,

Director of Archaeological Researches.

Bangalore, 20th July 1903.





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