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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT : 1912

Vol. IV



R. NARASIMHACHAR
Ed.

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT: 1912

VOL. IV

A STUDY

by

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ABBREVIATIONS USED FOR THE NAMES OF TALUKS.

Abbr. Taluk

Ag.	Arkalgūd
Ak.	Arsikere
An.	Ānekal
Bg.	Bāgēpalli
Bl.	Bēlūr
Bn.	Bangalore
Bp.	Bowringpēt
CB.	Chik-Ba āpur
Cd.	Chitradurga
Cg.	Coorg
Ch.	Chāmarājanagar
Ci.	Channagiri
Ck.	Chikkanāyakanaha i
Cl.	Cha akere
Cm.	Chikmaga ūr
Cn.	Channarāyapaṭṇa
Cp.	Channapaṭṇa
Ct.	Chintāmaṇi
DB.	Doḍḍa-Ba āpur
Dg.	Dāvaṇagere
Dv.	Dēvanaha i
Gb.	Gubbi
Gd.	Gōribidnūr
Gu.	Guṇḍlupēt
Hg.	Heggaḍadēvankōṭe
Hk.	Ho alkere
Hl.	Honnā i
Hn.	Hāssan
HN.	Ho e-Narsīpur
Hr.	Hiriyūr
Hs.	Huṇsūr
Ht.	Hoskōṭe
Jl.	Jag ūr
Kd.	Kaḍūr
Kg.	Kuṇigal
Kl.	Kōlār

Abbr. Taluk

Kn.	Kānkānha i
Kp.	Koppa
Kr.	Krishṇarājapēt
Ma.	Māgaḍi
Mb.	Mu bāgal
Md.	Maṇḍya
Mg.	Mūḍgere
Mi.	Maddagiri
Mj.	Mañjarābād
Mk.	Mo akālmuru
Ml.	Ma ava i
Mr.	Mālūr
My.	Mysore
Ng.	Nāgamangala
Nj.	Nañjangūd
Nl.	Nelamangala
Nr.	Nagar
Pg.	Pāvugaḍa
Sa.	Sāgar
Sb.	Sorab
SB.	Śravaṇa Belgo a
Sd.	Sidlaghaṭṭa
Sg.	Śringēri
Sh.	Shimoga
Si.	Śira
Sk.	Shikārpur
Sp.	Śrīnivāspur
Sr.	Śrīrangapaṭṭaṇa
Tk.	Tarikere
Tl.	Tīrthaha i
Tm.	Tumkūr
TN.	Tirumakūḍal- Narsīpur
Tp.	Tiptūr
Yd.	Yeḍatore
Yl.	Ye andūr

ABBREVIATIONS: JOURNALS, REPORTS, BOOKS, INSTITUTIONS ETC.

ASMAR.,	<i>Archaeological Survey of Mysore, Annual Report.</i>
DCKM.,	<i>A Descriptive Catalogue of Kannada Manuscripts.</i>
EC.,	<i>Epigraphia Carnatica.</i>
EI.,	<i>Epigraphia Indica.</i>
JIH.,	<i>Journal of Indian History.</i>
KK.,	<i>Karnāṭaka Kavicharite.</i>
KRI.,	<i>Kannada Research Institute.</i>
ORIM.,	<i>Oriental Research Institute, Mysore.</i>
SII.,	<i>South Indian Inscriptions.</i>

ERRATA

<i>page</i>	<i>line</i>	<i>For</i>	<i>Read</i>
12	Footnote 30	Sr. 31-R	Kr. 31-R
26	27	trouple	trouble

INTRODUCTION

This is the Fourth Volume in our revised series; it includes the *Annual Report* issued by R. Narasimhachar for the year 1912. The contents of this *Report* were originally covered within 68 pages and printed in F.G.1/2. The increase in the bulk of our edition is due as much to the changes made in the printing, Demi 1/4th, as to the addition of footnotes, incorporation of clarifications in the text, inclusion of three supplements and a comprehensive index.

1. GUIDE TO THE EDITORIAL METHODOLOGY

Although the original text has been reproduced here *verbatim* this is not merely a reprint of the *Reports*. We have been loyal to the original as far as the matter and methodology are concerned, but, in order to make the matter meaningful in the context of the research done in the last seventy-five years, we have introduced some minor alterations, modifications and additions. These fall into the following four categories: (a) minor alterations and additions in the text with or without indication of such changes; (b) addition of footnotes, detailing or drawing attention to the progress made in the field since the publication of the original *Reports*; (c) listing, in a tabular form or otherwise, clarifications, explanations and elucidations of words, names, contexts etc., come across in the texts, for the purpose of easy and ready reference; and (d) addition of a comprehensive index of the *Reports* or *Report* covered by each of our volume.

A detailed explanation of this has been given hereunder :

A: Additions and Alterations in the Text: Without explicit indication of the changes, the following minor modifications have been made in the original text :

1. Several thousands of diacritical marks, missing in the original *Reports* (partly for want of types, which were then imported), have been restored, and a greater uniformity in the spelling of names and terms has been achieved. No uniform system was maintained in the originals with regard to modern names of places and persons; in this edition, these also have been provided with diacritical marks in order to help scholars who are not quite familiar with the local linguistic forms and usages. We have not, however, tried to achieve complete uniformity, as words with Tamil affiliations: r, ṛ, ṛ̣, l, ḷ, ḷ̣ etc., presented some special difficulties for us, as there was not always uniformity in their usage both in the original texts and in their edited versions. Quantitative marks on the vowels (e and o) are retained or restored, as these are essential for the pronunciation of Kannada words.

2. An attempt has also been made to eliminate erratic spellings. For example, the taluk of the present edition, was spelt as 'Taluka,' 'taluk', 'Taluq' etc., in the

originals; the antiquated spelling 'shew' has been replaced by 'show'. The spelling and pronunciation of several of the place-names were very badly or subtly corrupted by Western administrators and these were popularised in the writings of European Orientalists. Indian scholars have perpetuated these mistakes – out of ignorance, sheer laziness, or indifference – although these corruptions have not only destroyed the original meaning, but also the euphony. We have tried to distinguish the most absurd corruptions from mere anglicisations, and restored the original form of the former. Chitaldrug and Seringapaṭam, for example, are respectively written here as Chitradurga and Śrīrangapaṭṭaṇa (or Śrīrangapaṭṇa). On the other hand, we have not attempted to change Hospet into Hosapēṭe, Bangalore into Bengalūru, Dharwar into Dhārwaḍa, because we thought that the change would be so fastidious that it would surprise not only scholars but even the laymen. The erratic spelling of some names: Channapaṭṇa, Chanpaṭṇa or Channapaṭṭaṇa; Krishṇarājapēṭ, Krishṇarājapēṭ, Krishṇarājapēṭe; Maḷvalli, Maḷavalli etc., are also retained as they were in the original *Reports*, but we have restored the diacritical marks wherever they were missing.

3. As with the diacritical marks, the original reporters followed no uniform method with regard to the italicisation of local and technical terms, as well as of titles of books, journals and manuscripts. For example, terms like *daṇḍanāyaka*, *sukhanāsi*, *maṇṭapa* are italicised on several pages; on several others, they are not. Similar disparities can be found in the spelling of literary works, (See, *Karṇāṭaka Śabdānuśāsana*). We have tried to bring about some uniformity in the use of these terms and names; however, in cases where the context is somewhat ambiguous (e.g., Janana-Maṇṭap), we have retained the original, for we could not always be certain whether italicisation was desirable or not. We have been also forced to allow some words and names to appear in multiple ways. For example, *maṭha*, *daṇṇāyaka* etc., are italicised where they appear as independent terms, but not when they are part of names, e.g., Ankle-Maṭha, Amitaya-daṇṇāyaka, etc.

4. Another minor alteration made in the text relates to the citations. The cross-references given in the originals were only partially helpful to scholars who were not fully conversant with the source-books, the geography of the region, the details of publication etc. For example, mention of 'Arsikere-20' presupposed the following knowledge: that this is no. 20 of the inscriptions found in the taluk of that name; that Arsikere is in the Hāssan District; that the Hāssan District inscriptions are published in the *Epigraphia Carnatica* Vol. V: hence 'Arsikere-20' means 'EC V, Ak. 20'. There are a hundred and odd number of taluks; some of the taluks are not only now altered, reorganised and transferred to another or a newly created District, but new taluks have been created. These and several such factors presented immense difficulties in consulting the source with facility.

We have tried, in this edition, to replace all such incomplete references by fuller details. For example, 'Arsikere-20' is now modified to read, *EC* V, Ak. 20. Here, *EC* stands for *Epigraphia Carnatica* and Ak. for Arsikere taluk – abbreviations fairly familiar to the majority of scholars. Nevertheless, in order to help those who are not fully conversant with these abbreviations, a list is appended at the beginning of each *Report*; this list may be consulted for further clarification.

5. We found that interference with the manner of reporting as well as with the diction would be inadvisable; hence, apart from correcting a few obvious grammatical and spelling errors, and making some other very minor changes, we have preserved the text in its original form. These minor changes consist of alteration of unnecessary capital letters, hyphens etc., and insertion (though rarely) of a comma, a semi-colon or other punctuation marks.

6. Besides these minor modifications, we have tried to provide some additional information in square-brackets. This information is very brief; and, most often, it relates to the names of Districts or States, and to the volumes in which references are recorded. We presume that these (a) would help locate the places in the modern administrative zones, or districts; and (b) thus help easily identify the relevant volume of the *Epigraphia Carnatica*. Similar considerations led us to insert some additional clarifications. References made in these *Reports* to *EC* II (Śravaṇa Belgōḷa inscriptions), are to the 1st edition of that volume; but this edition by Rice is hardly within the reach and memory, not only of scholars of our generation, but also of those who were engaged in research in the 40's and 50's of this century. Two subsequent editions of this volume, one by R. Narasimhachar and the other by the Institute of Kannaḍa Studies of Mysore University, have been issued; and of these the editions by Rice and Narasimhachar are out of print, while only the Kannaḍa Institute edition is available. We thought that, by providing corresponding numbers of the latest edition, consultation would be made easy. We have also attempted to complete the somewhat unsatisfactory or abbreviated references, such as Sewell's *Antiquities*, [Bhandarkar's] *History of the Deccan*, etc. If the title of reference is brief and could be adjusted without interfering with the main body of the text, it has been given in the text; if it was otherwise, it has been put at the foot of the page, either retaining the original reference in the text or removing it altogether.

Though rarely, some minor alterations have been made in the format of publication, specially with regard to the titles and sub-titles. But the original spellings of words and names, method of synthesis and presentation, in particular the arrangement of paragraphs, and such other details are left untouched.

B: Foot-Notes: The purpose of the notes given at the foot of the page needs hardly any explanation, but we may offer some elucidation regarding their methodology and need.

1. The *Annual Reports* contain information found during the year, or the year previous to the publication of the *Report*. This means that information collected during surveys was added as and when it came and was thus allowed to spread over a number of *Reports*. Location of the recorded details about a particular topic became difficult, not only because references to earlier recordings were not systematically given, but because they were spread over more than forty volumes published between 1906 and 1956. An *Index* of the *Reports*, published in 1929 by R. Narasimhachar, could have partly solved this problem; but its entries are limited to the volumes published by himself (1906-1922), its methodology is not helpful enough to distinguish the word-index from the subject-index, and its references are not always dependable.

In this edition, we have tried to draw attention to the relevant information found in all the *Reports* (1906 to 1956). Often, special attention has been drawn to the volume where the subject-matter has been comprehensively discussed. For example, on Gōrūr monuments we provide the following references: "ASMAR 1924, Para 17-22; ASMAR 1936, pp. 13-15. See also 1909, para 78." It is hoped that this will help scholars consult the first two references for details, and the last for whatever it could add to their knowledge.

The cross-references to paragraphs and not to the pages of the early *Reports* are meant to help all those who wish to consult the present revised edition as well as the original volumes. References to page numbers for later *Reports* (1928 onwards) became inevitable because of the methodology adopted therein.

2. Of the texts of inscriptions first noticed in these early *Reports*, the majority has been subsequently published in the supplementary volumes of the *Epigraphia Carnatica* and some in the *Annual Reports* issued from 1928. A consultation of these records is, however, not easy for the following reasons:

- (a) The reported inscriptions may have been fully edited in the supplementary volumes, but a knowledge of their exact numbers is not always within easy reach of scholars.
- (b) The cross-references to the early *Reports* given in the supplementary volumes of *Epigraphia Carnatica* are only partially helpful, because they are neither always full, nor always dependable.¹

1. In the supplementary volume of the Shimoga Dt., *EC Vol. VII and VIII*, the cross references to first discussions made in the *Reports* are not always reliable. For example, Sk. 326, 350, 368 and Sb. 582, 587, 586 are all reported in the pages of ASMAR 1911.

In *EC XV*, Ak. 206 is said to be not reported earlier, but it is reported in ASMAR 1928, p. 33; Ak. 205 is, said to have been reported in 1911, p. 45. This is incorrect; it should be: 1928, pp. 28-33.

- (c) Some of the inscriptions discussed in the *Annual Reports* are altogether left out in the supplementary volumes of *Epigraphia Carnatica* for reasons best known to the editors. In a similar manner, an inscription may have been discussed in more than one volume, but the editors of the supplementary volumes of the *Epigraphia Carnatica* may have drawn our attention to only one or some of them.²

3. The publication of the supplementary volumes relating to only some districts³ has created so much confusion that even those who are engaged in Kārṇāṭaka epigraphical studies are uncertain about the exact details. Unless one compares all the reported inscriptions with those published in the supplementary volumes and prepares a list of areas or of the records already published and also of those which are yet to be published, this situation is not likely to improve.⁴

An attempt has been made here to draw attention to the volume in which the text of the reported inscription is given. If the text of the reported record has not been found by us, it is indicated as unpublished; and where we are in doubt, the remark is followed by a question-mark. As the task involved meticulous search of more than fifty volumes and several thousands of records, we shall not presume that we are absolutely certain about the "unpublished" records, but we have some confidence regarding the accuracy of references made to the published ones.

4. We have generally confined our inquiry to the *Annual Reports* and the *Epigraphia Carnatica* volumes, but other important sources, such as *South Indian Inscriptions*, *Epigraphia Indica*, *Indian Antiquary* series and some volumes published by the Kannaḍa Research Institute, Dharwar, and the Archaeological Survey, Hyderabad, are not altogether left out. But complementary discussions of a record, either in stray articles or in books, are not covered herein, as this would mean the indefinite postponement of the preparation of the volumes for the press. However, any such easily obtainable references are noted down at appropriate places.

2. See *EC* XVII, Kl. 339. The reference to *ASMAR* 1914, p. 44 is a casual one; its main reference should have been *ASMAR* 1910, p. 35.

3. So far, the supplementary volumes on Hāssan, Mysore-Maṇḍya, Tumkūr, Kōlār, Shimoga have been issued; the volumes relating to other districts are either yet to be compiled or published. We learn that manuscripts of the supplementary volumes relating to some of these remaining districts were compiled a long time ago, and the supplement of the Bangalore District was almost fully printed and then allowed to lie uncared for in the Department's store-room.

4. An attempt has been made recently to provide a list of unpublished inscriptions. See, S. Settar and S. Rajasekhara: "Maisūru Pradēśada Prakāṣita Śāsanagaḷa Samikṣhe mattu Aprakāṣita Śāsanagaḷa Sūchi", *Kārṇāṭaka Bhāratī*, Dharwar, Vol. 7, No. 1 to Vol. 8, No. 4.

5. The footnotes are not confined to cross-references to monuments and inscriptions, but cover several other aspects: (a) attempt has been made here to give as extensive information as possible for the study of events, the career of a person, the importance of a movement, a place etc. At least some of the terms not defined in the text are explained; a rough idea of the administrative divisions has been provided; an attempt has been made to focus attention on obvious errors; similarly, additional evidence has been provided to substantiate speculation.

6. As mentioned above, the basic form of the text has been left more or less alone. But corrections, brief or extensive, supplementary data, parallel instances or examples, conflicting arguments, which we have come across in the course of our study and exploration, have been given here. These supplementary data may help us know more, and also the most recent, of what has gone in the field.

7. These *Reports* are as useful to a student of literature as to a student of history, archaeology, art-history or anthropology. The discussion on literary works is extremely interesting as the majority of the manuscripts were first found in the years in which the matter was reported. Several more manuscripts of the works referred to here were subsequently found and catalogued in manuscript sections of the Oriental Institutes, some works are edited and published, scholarly discussions of these works have taken place in literary histories in the last seventy-five years. An attempt has been made here to draw attention (a) to the institutions in which the manuscripts are now found; (b) to the critical edition or editions brought out since the works were first reported; (c) to the discussion on them in literary histories and reviews. We found that our task with regard to the Kannaḍa literary works was easier compared with the Tamil, Sanskrit and other language works, because the task demanded not only more knowledge but also far more extensive search.

C: Supplements: Between the last page of the *Annual Reports* and the Index, three supplements are given in this edition. These relate to (a) the identification of villages and towns in the existing administrative zones – *hōbaḷi*, taluk and district; (b) the glossary of indigenous terms; and (c) the identification of some villages and administrative units.

1. A list of villages, along with their larger administrative divisions like *hōbaḷi*, taluk and district, is intended to provide ready and accurate information of these in the existing administrative set-up. We have already noted how, with the reorganization of districts and taluks, the original placements of sub-units and villages have been drastically altered; and how it is not always easy for an outsider to obtain information on this. Expressions such as the 'former Nizām's Dominion', 'Bombay-Karnāṭaka', 'Canara region', 'Ceded Districts', terms which have lost

their original significance but are found used in the works of our days, are to be partly explained by the lack of accurate information. We have, however, confined our inquiry to only those villages which are dealt with in the relevant *Reports*; we hope this will be of some use.

2. The glossary is intended to help those who are not familiar with the Indian, Drāviḍian (in particular, Kannaḍa) terms. Scholars who have distant affiliation with Indology may find this particularly useful; local scholars may find it superfluous. We hope that South Indian—Karnāṭaka in particular—scholars will not grudge its presence. We are aware that *hōbaḷi* is as unintelligible to the North Karnāṭaka people as *firka* is to the people of South Karnāṭaka. Terms like *bēchirākh* and *gōmāl*, though in use in administrative records, are not quite familiar to scholars and students confined to libraries and academic institutions.

3. Identification of ancient villages and administrative or geographical units is a task which requires far more serious effort and scholarship than we have been able to afford in this context. But, here again, our aim is only to give a rough idea of the extent of these units so that scholars could immediately grasp their contexts; and we shall be happy if this purpose has been fulfilled to whatever limited extent. This was the most onerous of our tasks, but it is least reflected in the revised volumes and, probably, somewhat controversial.

D: Index: A comprehensive *Index* to the contents of the *Reports* concludes our editorial task. The *Index* is planned to be as elaborate, accurate and useful as possible. Hence we may state that it is much more broad-based than the one published in 1929, by M. H. Krishna, for the 1906-22 *Reports*. The introductory remarks on the first page of the *Index* explain the method to be followed for its consultation. By repeated re-checking of entries, we have tried to reduce the margin of error as far as page references are concerned. Details of explanations, dynastic affiliations, identification of terms, cross-references to parallels, and sub-classification of information are aimed at providing as much guidance as possible.

2. A REVIEW OF THE REPORT

This is Volume Four in our revised series. Unlike the first three volumes, this contains only one *Report* issued by Narasimhachar for the year 1912. We have preferred to cover the report of only one year in this volume in order to maintain uniformity in the size of the revised editions. The original volume in 68 pages was printed in F.C. 1/2; the increase in the bulk of the present edition is due to the changes made in the printing format and to the additions, as already explained in earlier volumes.

In the introduction to the previous volume, I commented that the methodology adopted in 1911 is maintained in the dozen reports that Narasimhachar issued until the early 1920s. The *Report* under review fully bears this out. The contents of this volume are also grouped under two parts: Part-I covering the "Work of the Department" (paras 1-62) and Part-II, the "Progress of Archaeological Research", (paras 63-144). But Part-I is divided into three sub-sections, not four as in 1911, and the superfluous section on 'Exploration' has been dropped. The three sections deal with 1. Establishment; 2. Tours, Explorations, Inspection of Temples etc., and 3. Office Work. Part-II is subdivided into the usual four parts: 1. Epigraphy, 2. Excavations, 3. Numismatics, and 4. Manuscripts. The major portion of the report is devoted to Tours, Exploration and Inspection of Monuments, and to the Review of Inscriptions. Between these two sections are the lists of photographs and drawings prepared during this year. The transliterated versions of the eight inscriptions, with the original plates of some of them are also given here as in the previous volumes.

Work of the Department: Establishment and Office Work: In the year 1910, Narasimhachar had expressed his anxiety over the hindrance caused to the "touring work of the Department" by the "abolition of the appointment of two peons".¹ Their services were essential for making good mechanical copies of the inscriptions found during the tour, for taking out estampages of published inscriptions whose copies were missing in the office collection, for guarding camp articles, etc. Probably in response to this, the Government sanctioned, in July 1911, the "temporary entertainment of two peons on Rs. 8 per mensem during actual touring periods so that trained men on the permanent staff might be taken on tour and replaced at Headquarters by the temporary men" (para 1). Every one of the four permanent peons in the Department (para 3) was given an increment of Re 1, increasing their monthly salary to either Rs. 8 or Rs. 9. The services of the clerk employed for the preparation of the *General Index* to the *Epigraphia Carnatica* and of the Tamil Paṇḍit were extended respectively for one and two years (paras 2 and 4). However, the delay caused by the Government in extending the services of the clerk working on the *General Index* caused interruption to the work for a period of about five months (para 56), although considerable progress was made in writing the slips. The Photographer-Draughtsman accompanied the Director on his tour, prepared photographs and facsimiles of a number of copper-plates and coins, rendered service to the Department of Ethnographical Survey, developed negatives and printed photographs taken (para 57) during the tour. The Architectural-Draughtsman

1. Vol. III, p. 24; 1910, para 42.

also (para 58) completed illustrating seven plates of Śravaṇa Belgōḷa, Chaṭachatta-halli, Halebīd, Hāranahalli, Kōramangala and Jāvagal temples as well as the drawings of the *Gaṇḍabhērūḍa* jewels of the palace (*Ibid.*). However, the services of the permanent paṇḍits continued to be erratic – two of them spent four to five months on leave, while others availed themselves of their leave privilege for periods varying between one and one-and-a-half months (para 5).

Tours: Exploration, Inspection of Temples, etc., The Director paid visits to several historical centres in the Mysore-Maṇḍya (former Mysore), Chitradurga and Chikmagalūr (former Kaḍūr) Dts. During January and March 1912, he toured some taluks of the Mysore Dt., (para 6) in “connection with the revised edition of Part I and II of Inscriptions in the Mysore District”. This plan is mentioned for the first time, but it was not completed by Narasimhachar during his term of office. The tour in the Chitradurga and Chikmagalūr Dts., in June 1912, was undertaken “in connection with the architectural portfolio” (*Ibid.*). Among the centres visited and reported on by him are Śrīrangapaṭṭaṇa (paras 7-10) and its neighbourhood (para 11), Kannambāḍi (paras 12-15), Maḷvalli (para 17), Śivan-samudram, (para 18), in the present Maṇḍya Dt.; Bannūr (para 16), Talkāḍ (paras 19-27) and its neighbourhood (para 28), T-Narsīpur (para 29) and its neighbourhood (para 30), Mūgūr (para 32), Chāmarājanagar (para 33), Haradanahalli (para 34), Terakaṇāmbi (para 35), Guṇḍlupēṭ (para 36), Naṇjangūḍ (para 37), Mysore (para 38) and its neighbourhood (para 39), in the present Mysore Dt.; Harihar (paras 40-41), Nanditāvare (para 42), Ānekoṇḍa (para 43) in the present Chitradurga Dt.; Tarikere (para 44), and Amritāpura (para 45) in the present Chikmagalūr Dt. Several other villages which lay between these centres were also inspected, and the monuments as well as records found in them noticed.

Although the exploration report of the year 1912 is confined to a smaller number of centres, the account given is far more comprehensive and informative than those found in the earlier reports. The description of Śrīrangapaṭṭaṇa, (paras 7-11), Kannambāḍi (paras 12-15), and Talkāḍ (paras 19-28) anticipates the detailed treatment that was to become a norm under M.H. Krishna between the late 20's and the early 40's. The method of presenting the exploration report is the same as in the previous year: under the sub-head of a village or a town, the monuments, records, myths and legends are noted; iconographic details of some images are given; the condition of the monuments is examined and recommendations made for their preservation and repair. Narasimhachar made no policy-suggestions to the Government regarding the preservation of ancient monuments during this year, but he noted down the factors which were threatening the monuments of Kannambāḍi (Maṇḍya Dt.) and Amritāpura (Chikmagalūr Dt.) and made suggestions for their protection. He learnt that, owing to the construction

of a reservoir across the Kāvērī, the Kaṇvēśvara temple at Kannambāḍi was about to be submerged. Plans had already been made to reconstruct the temple at a safe place, but inscriptions of considerable historical importance had been left out from this. Narasimhachar suggested that these inscriptions should also be removed to the new site (para 12). Similarly, no proposal had come forth to protect the Gōpālasvāmi temple at the same place. In "the interests of archaeology", he hopes that atleast "the 9 *ankaṇas* of the *navaranga* together with the cells of the two gods and the *sukhanāsi*" will be preserved and rebuilt elsewhere (para 13). He convinced the Superintending Engineer of the Reservoir Project (para 15) of the need for implementing these suggestions. Highly impressed by the architectural and plastic characteristics of the Amritēśvara temple at Amritāpura (Chikmagalūr Dt.), he also suggested that all efforts should be made to save the structure from the *pīpal* tree and the vegetation which had grown on its tower and roofs. He suggested construction of the compound wall and the front hall, (para 46), appointment of a watchman to safeguard the monument, and orders be passed to prohibit cooking by visitors in the hall. During his exploration, he had learnt from the people of Kannambāḍi (a) that the *prākāra* of the Kaṇvēśvara temple had been demolished by Tippu Sultān and the ruins had been used for the construction of an embankment (para 15); and that the inner verandah, running round the outer *prākāra* of the Narasimha temple of the same place, had been pulled down and its slabs had been used for the construction of the bathing *ghāṭ* behind the Maharāja's *Chattram* (para 8); (b) that, at Talkāḍ, the bathing *ghāṭ* as well as the bridge across the Mādhavarāya canal had been built out of the architectural members of the ruined temples of this place; that the Vaikuṇṭhanārāyaṇa temple had been dismantled by 1912 with the object of rebuilding it at some other place; and that images of a Jaina temple had been removed to Mysore (para 20); (c) that the images of another Jaina temple at Vijayāpura, near Talkāḍ, had been similarly shifted to Mysore; (d) that some of the shrines of the Śrīkaṇṭhēśvara temple at Naṅjangūḍ had been removed along with the inscriptions to allow more light to pass into the temple, (para 37); (e) that the metal images of Terakaṇāmbi (para 35) as well as of Maddūr (para 36) had been respectively shifted to Mysore and Guṇḍlupēt; (f) that, after Tippu had demolished the Varāhasvāmi temple at Śrīrangapaṭṭaṇa, the main image of this temple had been transferred in 1909 to Mysore (para 38); (g) that the Pāḷegār's palace at Tarikere had been bought by a *sāhukār* of Bangalore in open-auction; that the images of the Kēśava temple of this place had been removed to a newly built temple on the tank-bund (para 44), etc., etc. These details help us find the original location of the images which are now dispersed.

The traditions, local customs, rituals and other practices recorded in this report are extremely interesting. Some of the local traditions have been derived

from the *purāṇas* and epics and appear unrealistic, but others appear to be not altogether incredible, while both have intrinsic story contents and are worth observing. (a) We learn that the name *Gautama-kshētra*, is said to have been given to a spot on the northern bank of the Kāvērī near Śrīrangapaṭṭaṇa because the sage Gautama is believed to have here built his *āśrama* (para 7) and worshipped the god Ranganātha. An image of the sage has been placed at the feet of Lord Ranganātha in the sanctum of this temple to add an element of credibility to this myth. (b) According to a tradition, not less than one hundred *bastis* were built in Kalasavāḍi (Maṇḍya Dt.), (para 11), but we have no vestiges of any of these *bastis* today. (c) According to the *sthalapurāṇa* (para 11), the sage Uddālaka is said to have established his hermitage at Śrīnivāsakshētra (Maṇḍya Dt.) and worshipped the god Narasimha of the place. (d) The god Rāma, in a temple at Doḍḍa-Kiraganūr (Maṇḍya Dt.), is mentioned to have been set up by the sage Śuka, (*Ibid.*), and it is pointed out that Ānandāḷvar, a contemporary disciple of Rāmānujāchārya, had lived in the garden facing this temple.² (e) Another tradition wants us to believe that the name Kannambāḍi was derived from the sage Kaṇva (hence, the Kaṇvapuri), and a mound in the bed of the Kāvērī is shown as the site where this sage had established his *āśrama*.³ (f) According to the *sthalapurāṇa* of Bannūr, the original image of the goddess Hēmādramma was worshipped by Vidyāraṇya (para 16), who is said to have handed it over to a Vijayanagara king after he embraced *sanyāsa*; another tradition relates the circumstances in which the *Holeyas* obtained the privilege of worshipping this goddess (*Ibid.*). (g) From a tradition current at Śivanasamudram, we learn that the god Jaganmōhana Ranganātha was worshipped by Takshaka, the chief of the serpents, (para 18), which explains the presence of an image of this serpent-chief in the last niche of the *navaranga* of this temple. (h) The hill to the west of Śivansamudram has been called Prētanabettā (para 18) on account of the legend that Rāma offered *piṇḍa* or balls of meal on this hill after learning of the death of his father. (i) Interesting *sthalapurāṇas* explain how the name Talkāḍ has been derived from the names of two hunters, called Taḷa and Kāḍa (para 20), how these hunters encountered the *linga* of Vaidyēśvara, which in turn transformed itself into the *pañchalīngas*, how Talkāḍ got its second name, Gajāraṇyakshētra, (para 26), and how Hyder Ali, witnessing the miracle performed by Chidānandasvāmi, founder of the Ānandēśvara temple, made a land grant for the maintenance of this temple (para 19). (j) According to a tradition connected with the *linga* of Agastyēśvara at T-Narsipur (para 30), this *saikata-linga*, was made by Agastya from sand after he realized that

2. The latter part is not entirely unreliable.

3. According to records, the name appears to have been derived from that of a Rāshtrakūṭa King, Kannara (Krishṇa), who built a temple here – EC XII, Gb. 61 of 812; EC XIV, Kr. 34-R of 1114 and Kr. 31-R of 1118.

Hanumān would not bring the desired *linga* from the Narmadā area within the stipulated time. We are further told that, when Hanumān returned, he got enraged at the fact that his labour was wasted, and tried to uproot the *linga* made with sand; but, realizing the futility of his efforts, he established the Hanumantēśvara *linga*, which he had brought, at a separate place. (k) A tradition current among the Śrīvaiṣṇavas at Terakaṇāmbi informs (para 35) that the images of Śaṭhakōpa or Nammāḷvar of Āḷvārtirunagari in the Tinnevely Dt. of Tamil-nāḍu was kept at Terakaṇāmbi for some time.

Local Customs and Observances: Besides the *sthalapurāṇas*, an interesting variety of local customs and observances have also been brought to light. The *jātras* (annual fairs) of Hiridēvatē at Kannambāḍi (para 14), of Hēmādramma at Bannūr (para 16), of Baṇḍarasamma at Talkāḍ (para 25), and of Tāṇḍavēśvarī at Muḍukadore (para 28) are vividly described. We are informed that the practice of human sacrifice to Haridēvatē at Kannambāḍi is now replaced by the torture of a chosen devotee till he falls unconscious. When the person regain consciousness, the villagers hail it as the rebirth of the victim and cry, *balige jīva bantu*, (para 14). Another curious custom in practice in these parts is the erection of memorials in honour of those who died unmarried in the village, and the performance of the marriage of a bull and a cow in front of these images (para 14). The practice is supposed to have been followed to propitiate the spirits of the dead at Kannambāḍi, so that they may not envy, harass and molest the married people (*Ibid.*). The difference between the conventional *viragals* and these commemorative tablets is worth noting. The name of the goddess Āvēśadamma, erected by a virgin named Nañjamma of the Śūdra caste, is said to have been derived from Mahākālī, who used to become manifest in her and enable her to stamp out cholera, small-pox and such other epidemics. Her fame was so widespread that Krishṇarāja Oḍeyar III made a grant to the temple built by her.

Equally interesting is the worship of the goddess Hēmādramma at Bannūr by the Śūdras or *Holeyas* (para 16). This privilege is said to have been granted to them in recognition of the courage and spirit of sacrifice exhibited by the members of these communities when the goddess demanded a human head during her journey to Bannūr. Although the Brahmans maintain the monopoly of her worship, on the 14th lunar day of the bright fortnight of *Māgha* the goddess is carried in procession to the *Holeya* quarters, and a rice dish, specially prepared with utmost purity by them, is offered to her. The day after the ceremony, the goddess is brought back to her original place and 'purified', and the usual worship is conducted by the Brahman for the next appointed day. Great significance is attached to the Śūdra participation of this sort, for such traditions and customs are current in several villages in Karnāṭaka. It is probable that this privilege was accorded to the Śūdras

not only in recognition of the great sacrifices made by the members of this community, but also to assert that they were no less devoted to gods and goddesses than the professional priestly classes. In customs of this type, we are always told that the food cooked by the *Śūdras* was preferred by the gods or goddesses, a factor which appears to flout the absurd degree to which the taboo of interdining was extended by the upper classes.

If the customs of Bannūr seem to point to the social equality of the classes, at least in an indirect way, the customs observed in the *jātra* of Talkād point to the practices of a predominantly peasant class, and seem to have been related to agricultural and fertility cults. The observances connected with the goddess Bhaṇḍārasamma and other goddesses for three consecutive days are associated with the various aspects of agriculture: country-carts, bullocks, earthen-pots, cooked-rice and jaggery; sacrifices of sheep, goats and fowls; spilling of blood on the earth; and water-sports (para 25). The main ceremony of the inaugural day of the *jātra* is the procession of the goddesses in three country-carts, specially made with solid wheels (adorned with flags and festoons, and drawn by pairs of bullocks which are changed at fixed intervals), and the preparation, offering as well as distribution of the *maḍe* (a preparation of rice and jaggery cooked and carried in an earthen pot). The main ceremonies of the second evening are animal sacrifices and the torch-dance in the small hours of the night around the temple. The chief event of the third day is water-sports—jumping, or throwing friends, into the pond, specially arranged for the occasion. Thus, the observances of the third day on the one hand emphasize purification and on the other mark a progress from the puritanical rituals of the first day to the joyous sports of the third. Another *jātra*, at Muḍukadore, in which the Vaidyēśvara deities of Talkād participate, is interesting for the thousands of people it attracts and for the length of the period it lasts. Its highlight (para 28) is the bull-race, in which the best bulls of various places participate and the winner is honoured with a garland by the *archak* and given the privilege of being taken to Śrīparvata in Āndhra Pradesh. Another custom (para 42) recorded in this *Report* relates to a practice of the betel-leaf cultivators of Nanditāvare (Chitradurga Dt.). In order to guard the betel-vine from diseases and insects, the cultivators offer betel-leaves and doles of rice every year. The *ele-cheṭṭu*, the betel-leaf frame, kept in the Īśvara temple of the place, bears this out. As many as 2000 leaves, required to adorn the *cheṭṭu*, are later distributed among the priests and villagers.

Institutions, Maṭhas etc: The Maṇṭesvāmi *maṭha* at Boppagaḍanapura (para 19), the Hattikeri Lingāyat *maṭha* (para 20), as well as the Koppāḷa *maṭha* (para 24) at Talkād, the Vyāsarāya *maṭha* at Sōsale (para 31), the Lingāyat *maṭha* of Gōsāle-Channabasava (para 34) at Haradanahalli, the Annadānappa *maṭha* at Mysore

(para 39) are mentioned, and some aspects of the historical and religious importance of these institutions are briefly stated. The Maṇṭesvāmi *maṭha*, which was headed by a saint of the Arasu-community, was extremely popular and prosperous. The *gaddiges* of Maṇṭesvāmi are found in several villages in the T-Narsipur taluk and elsewhere and these are worshipped by a large number of followers. The Koppāla *maṭha* (para 24) is a *smārtha* institution of the *Bhāgavatasampradāya*, founded by the disciples of Śaṅkarāchārya, probably in the 9th or 10th century. The Gōsāla-Channabasava's *maṭha* (para 34) is an institution of considerable importance, because Tōṇṭada Siddhalinga was admitted here to Vīraśaivism in the 15th century. This *maṭha* was destroyed by the Mysore ruler Chikkadēvarāya Oḍeyar. Besides these *maṭhas*, attention may be drawn to the *chatrams* (at Dāvaṅgere and Tarīkere) and the Pāḷegār's palace (at Tarīkere) referred to in the *Report* (paras 43-44).

Portrait Images, Paintings etc.: A distinguishing feature of this *Report* are the profuse references made to the portrait sculptures or reliefs of patrons, saints, members of royal families and *purāṇic* personages. It is popularly believed that we rarely encounter portrait reliefs and images of the Pre-Vijayanagar period in Karnāṭaka. A careful study of the references made here may throw interesting light on this problem. Among the notable examples, mention may be made of the images of the sage Gautama, Ālvārs and Śrīvaishṇava Āchāryas (para 7); images of the fifteen of the sixty-three Śaiva saints (*Aruvattumūru purāṭanaru*), Vēdāntāchārya and king Kaṇṭhīrava Narasarāja Oḍeyar (para 8); portraits of a merchant, his two wives, and his parents who were patrons of the Lakshminārāyaṇa temple at Śrīrangapaṭṭaṇa (para 9), Pradhān Subbāpaṇḍita and his wife, patrons of the Agastyēśvara temple (para 11) at Balmuri, Naṇjamma, patron of the Āvēśadamma temple (para 14) at Kannambāḍi; figures of the hunters Taḷa and Kāḍa, in the Vīrabhadra temple (para 20), and images of the Tamil author and saint Śaṭhakōpa or Nammālvār and a theologian, Lōkāchārya, in the Kīrtinārāyaṇa temple (para 21) at Talkāḍ; images of Ālvārs, Rāmānuja, Śaṭhakōpa in the Gōpālakrishṇa temple (para 34) at Haradanhalli; images of 63 Śaiva devotees and a metal figure of Krishṇarāja Oḍeyar III, his four queens etc., at Chāmarājanagara (para 33), etc., etc. Besides the well-known Muslim paintings at Śrīrangapaṭṭaṇa (para 10), those found in the *maṭhas* and other centres add sufficient information to our scanty knowledge of paintings in the lower Deccan. Of these, the scenes from the *Rāmāyaṇa* and *Śaiva-purāṇas* depicted on the walls of the Maṇṭesvāmi *maṭha* at Boppagauḍanapura (para 19), and the *Śaiva-purāṇas* depicted in the *Chitra-maṇḍapa* of the Mallikārjuna temple at Taḍimālingi (para 28) are particularly noteworthy.

Other Details: Muslim vandalism in those days is public knowledge; but careful search reveals that such acts were also perpetrated, for sectarian reasons, by the Hindus themselves. The destruction of a Vīraśaiva *maṭha* by a Mysore king,

Chikkadēvarāya Oḍeyar (para 34), has been already noted. Because of his antipathy to this sect and his devotion to Śrīvaiṣṇavism, he destroyed the *maṭha* and utilised its material for the construction of the Gōpālakrishṇa temple. The depredation caused during the Muslim rule, in particular during the reign of Hyder and Tippu, is also recorded here. The people at Kannambāḍi believe that the *prākāra* of the Kaṇvēśvara temple (para 15) at Kannambāḍi was demolished and its stones used by Tippu for the construction of the embankment; the temple of Varāhasvāmi set up by Chikkadēvarāja Oḍeyar (para 38), and the Narasimha temple (para 8) at Śrīrangapaṭṭaṇa are also said to have been dismantled by him. To avoid such threats from Muslims, some of the images had been hidden either in river beds or elsewhere. We are informed that the original image of Hariharēśvara at Harihar (para 40) had to be hidden in the river as it had been mutilated by the Muslims, and a new one had to be consecrated. The image of the East-Gate Āṇjanēya at Śrīrangapaṭṭaṇa, (para 9) was hidden in the *Gaurikaḍa*, a portion of the Kāvērī, but the original temple was pulled down and a mosque was built on the spot. However, it should be noted here that not all Muslims were interested in destruction of Hindu religious institutions. Tippu made a number of gifts to Hindu temples; of these, the gift of silver vessels, with his inscriptions, made to the Ranganātha temple at Śrīrangapaṭṭaṇa (para 7), is noteworthy. Hyder was so moved by the miraculous powers of Chidānandasvāmi (para 19) that he not only honoured the *swāmi* but also made a land grant for the temple built by this saint.

Temples, Images etc.: While reporting on temples and images, the methods and defects pointed out in the introduction to the previous *Reports* are found persisting in this too. However, this *Report* is far more comprehensive and interesting than the earlier ones. The accounts of the monuments at Śrīrangapaṭṭaṇa, Talkāḍ, Harihar and Amritāpura are detailed and reliable; the rest is sketchy. Epigraphical and traditional accounts relating to a place often undermine the study of architectural detail, but, as in previous *Reports*, it is to be remembered that Narasimhachar's aims were exploration and conservation, and not a critical study of architectural, iconographic and sculptural details. The style in which the temple is constructed – 'Drāviḍian' or 'Chālukya' – is stated, and, although the measurements are ignored, its important architectural members are mentioned. In a few instances, the architectural and plastic details are also stated. The Hariharēśvara temple at Harihar (paras 40-41) and the Amritēśvara temple at Amritāpura (para 45) are two of such instances. In the rest, after giving a brief account of the temples, Narasimhachar goes on to record the images found in the various cells and niches, sometimes the reliefs on the walls, as well as the inscriptions relating to the monument. This account is quite often interspersed with what he had

heard about the structures from the local people: either their own experiences or what they had learned from the *Sthalapurāṇas*. In exceptional cases (para 8 with regard to the images of Sūrya and Chandra), cross-references are made to, and a more detailed idea is given of, the popularity of, the deities, customs or rituals. With regard to the images in the round and reliefs, care is taken to mention their size (height and width), the number of heads and arms, and the attributes wielded by the latter; their identification is also attempted. An interesting variety of Vaiṣṇava deities and Śaktis is brought to light in this *Report*, and the account of the Jaina images is also fairly reliable. Among the conspicuous omissions or subjects which have been very scantily dealt with are the Muslim monuments at places like Śrīrangapaṭṭaṇa (only in para 10 has it been summarised) and its neighbourhood. Since the accent of the reporting is not merely on the monument, but on the recording of *Sthalapurāṇas*, local customs and traditions, epigraphical details etc., such omissions appear to have been made without any preconceived plan.

Part II – Progress of Archaeological Research–1. Epigraphy: Altogether 535 new inscriptions of considerable length and about 400 brief inscriptions, or labels carved on the pedestals of figures, on temple bells etc., (para 50) were copied during this year. Of the 535, the majority (483) came from the Mysore Dt., while the rest were collected from the Chitradurga Dt., (27), the Chikmagalur (former Kaḍūr) Dt., (18), the Hāssan Dt., (5), the Kōlār Dt., (1) and the Bangalore Dt., (1). 91 of these are in Tamil characters, 14 in Telugu, 11 in Nāgari, 5 in Marāṭhi, 1 in Persian, 1 in English, and the rest (412) in Kannaḍa. Of these, about 319 records, belonging to various dynasties, are discussed in these *Reports*. The dynastic affiliation of these is as follows: Gangas-14; Chōlas-18; Hoysala-61; Pāṇḍyas-2; Vijayanagar-50; Ummattūr chiefs-2; Bēlūr chiefs-2; Sōlūr chiefs-1; Karugahalli chiefs-1; Kōlūr chiefs-1; Marāṭhas-3; Madura Nāyaks-1; Rāmnāḍ chiefs-2; Śivagiri chiefs-1; Mysore Oḍeyars and Sultāns-147; miscellaneous records whose dynastic affiliation cannot be determined-15. Besides the usual types of lithic records, there are also copper-plates, *nirūps* and *sanads*. In time-scale, these records range from the early half of the 6th century (para 68) to the middle of the 19th century (para 136). Complete or partial texts of eight of these – in Roman transliteration – are published in this *Report*, while the texts of more than 300 were published in the Supplementary volumes of the *Epigraphia Carnatica* XIV, XV and in the *Annual Reports* by Narasimhachar's successors. About half a dozen inscriptions are yet to see the light.⁴ Among the discoveries of the year, the Gummaredḍipura plates of Durvinīta and some old epigraphs copied at Talkāḍ, Hemmige, Vijayāpura and Ālgōḍu in the Mysore Dt., are noteworthy for the new light they throw on Ganga history (para 63). Records found at T-Narsipur and Śrīrangapaṭṭaṇa taluks add consider-

4. See notes between pages 62 and 116.

ably to our knowledge of the Hoysala and Vijayanagar kings as well as of their feudatories. The most interesting find of the year is the longest copper-plate written in Kannaḍa characters by the Mysore king, Chikka Dēvarāja Oḍeyar (para 127) in 1674 A.D.⁵ Some of these deserve to be noted here:

1. Among the half-a-dozen records assignable to the Ganga period, the Gummareḍḍipura (Kōlār Dt.) copper-plates of Durvinīta are the most important (para 65-69). Written in Sanskrit prose, this record furnishes more information than any of the records published (*EC* IX, DB. 68 and *EC* XII, Tm. 23) till then. The Brahmans who received a grant from the king on the occasion of his birthday anniversary are described as well-versed in the *yajña-vidyā*, as devoted to the study of *śhaḍangas*, as performers of the six duties, and as incessant drinkers of *sōma* (*avichchinna-sōma-pithābhyām*). With the help of a phrase found in this record, it became possible to correct the wrong reading of *EC* XII, Tm. 23 and attribute the authorship of the *Śabdāvatāra* (assigned earlier to Pūjyapāda), *Paiśāchi-Vaḍḍakathā* (*Brihatkathā*) and a commentary on the *Kirātārjuniya* to Durvinīta himself (para 67). From the same evidence, it became possible to point out that the *Brihatkathā* had been rendered into Sanskrit centuries before the times of Sōmadēva and Kshēmendra. In Nripatunga's *Kavirājamārga*,⁶ a Kannaḍa work of the 9th century, a Durvinīta is mentioned as a great Kannaḍa prose writer, and it is likely that this reference is made to the Ganga ruler. Besides this, interesting information is supplied by this record on the circumstances of the succession of Durvinīta as well as his parentage (para 67), his wars with the neighbouring kingdoms (para 68), etc. The records of the time of other Ganga kings – Śrīpurusha (para 70), Śivamāra (para 71), Eṇeyappa (para 72), Nitimārga I (para 73) and II (para 74) – contain the usual information relating to grants made to tanks, temples etc. Of these, a record at Talkāḍ mentions that he who taxed Brahmans "shall be childless and the seeds sown in his fields shall not sprout" (para 72); another of the same place (para 74) mentions a payment made by the *mahā-nagara*, a *paṭṭaṇa-vasantara* and the Twenty-five of Talkāḍ for the repair of the tank, for which they were granted *bittuvāṭa*. Like the Twenty-five of this record, the Twelve of Kīruveṇnagara (para 72) of another record of Talkāḍ, the Ninety-nine of the Emmaḍūr record (para 73), are interesting to note. Excepting Pudaḷnāḍu-rāshṭra, which was probably a part of the Gangavāḍi-6000, very few administrative units of the Ganga period are found here, but references to Pemoge (Hemmige) as the residence of the queen (*arasiya baseti*) (para 70), to offices such as *paṭṭaṇa-vasantara*, *pergeḍe* (para 74), to measuring units like *khaṇḍugas* (para 72), and to rites like the *sallēkhana* (para 75), though not altogether uncommon, are interesting in the contexts in which

5. See, for other copper-plates of considerable length – *EC* III, Sr. 64 and *ASMAR* 1911, para 133.

6. *Kavirājamārga*, Ed., by M. V. Sitaramayya, Bangalore, 1968, I, 29; p. 9.

they appear. The popularity of erecting memorials for Jaina women who died by the rite of *sannyāsa*, is revealed by the Mūgūr and Mysore records (para 75).

2. The majority of the Chōla inscriptions copied at Talkād, Taḍimālingi and Bommūr Agrahāra are in Tamil; in one of these, the Tamil introduction has been written in Kannaḍa characters as in a record to which attention has already been drawn.⁷ These records cover the events that took place in the reign of Rājarāja (para 77), Rājendra-Chōla I (paras 78-79), Rājādhirāja (para 80), and Kulōttunga Chōla I (para 81), ranging from about 1004 A.D. to 1102 A.D. The naval battle at Kāndaḷūr-Śālai (para 77) of Rājarāja, the conquest of several islands by Rājendra-Chōla I (para 78), the performance of a horse sacrifice (11th century) by Rājādhirāja (para 80), the popularisation of the Tamil term *Viṇṇagar* for *Vishṇugriha* (para 77), the use of *tiruv-amudu*, a Tamil term for offerings of rice, in a Kannaḍa inscription of Mārehaḷli (para 79); the extensive use of currency like *kaḷaṇṇus*, *pons* (paras 77-78) and the land measure, *vēḷi*, (para 77) in the Karnāṭaka region; the transaction through the temple treasury and sale of land to the temple (para 77), the special arrangement for the maintenance of servants to look after the flower garden of a temple (para 78), the deposit of a grant with the citizens of a temple who would pledge themselves to carry out the wishes of the donor perpetually (para 78), the institution of the annual festival of Rājāśraya-Viṇṇagaratt-ālvār at Mārehaḷli (para 79); reference to the Śrīvaishṇavas as trustees of gifts (paras 77-78) about a century before the time of Rāmānujāchārya etc., are some of the important aspects of these records. The Janārdana (paras 77, 78 and 81) and Śiva temples (para 78) at Taḍimālingi, the Narasimha temple at Mārehaḷli (para 79), the Vaidyēśvara temple at Talkād (para 81) and a religious institution (?) at Vijayāpura (para 78) received grants from merchants, citizens and high or low officials, but not much from the rulers of the time. The only record which reveals the direct participation of Chōla Rājarāja in the temple transaction (para 77) mentions that the king, along with the *gāvunḍugaḷ* and other citizens, received money from the temple treasury and sold a piece of land for the services of the Janārdana temple at Taḍimālingi. A queen of Rājendra Chōla appears to have issued instructions to an officer at Jananāthapura to make another grant – these apart, contribution by the ruler, or members of his family to temples, and the construction of new temples either on the initiative of these or of their subjects, are not found. On the basis of the term *Rājāśraya* in the Rājāśraya-Viṇṇagar (Narasimha, at Mārehaḷli) temple, which was a title of Rājarāja, Narasimhachar suggests (para 79) that this temple was either “built by, or during the reign of, Rājarāja (985-1012)”. It is equally possible that an old temple could have been

7. *ASMAR* Vol. III, pp. 46-47; 1910, para 67.

called after the name of the ruling king, specially after the institution of an annual festival of this deity. The Chōla inscriptions reveal the interaction of the two sub-cultures and languages in the T-Narsipur and Maḷvaḷli regions of the present Mysore and Maṇḍya Dts.

3. The Hoysala inscriptions reported here are related to the reign of Viṣṇuvardhana (para 83-85), Narasimha I (para 86), Ballāḷa II (paras 87-88), Narasimha II (para 89), Sōmēśvara (para 90), Narasimha III (para 91-92) and Ballāḷa III (para 93), covering the events of about 225 years (1117-1341 A.D.). A record of the time of Viṣṇuvardhana, found at Talkāḍ, states (para 83) that the god Kīrtinārāyaṇa was consecrated by Viṣṇuvardhana; until the discovery of this record, there was only a tradition to support this belief. This event is said to have occurred after winning a battle against the Chōla viceroys, Adiyamān. The construction of this temple was followed by a generous land grant in the city of Talkāḍ, (a tank and an areca garden) and four other villages. Viṣṇuvardhana also gave grants for the maintenance of the Kaṇvēśvara temple at Kannambāḍi, in 1118 (para 84) and for the god Śingapperumāl of Jātigrāma (Narasimha at Mārehalli), in 1148 A.D. (para 85). Although the Śrīvaiṣṇava tradition affirms that Rāmānuja built a temple at Mēlkōṭe with the patronage given by Viṣṇuvardhana, no Hoysala record prior to early 14th century has been found at Mēlkōṭe. However, from a careful re-examination of *EC* III, Sr. 93, a record found in the *navaranga* of the Nārāyaṇasvāmi temple, Narasimhachar suggests that this structure may go back to the time of Viṣṇuvardhana, as Viṣṇuvardhana's *mahā-pradhāna*, Surigeya Nāgidēvaṇṇa, made a grant to it (para 84).

A couple of records assigned to the reign of Narasimha I register grants at Talkāḍ, Taḍimālingi etc., (para 86), and are not of unusual significance; but those of Ballāḷa II are not only large in number but also interesting in historical details. Ballāḷa gave grants at Talkāḍ on the occasion of his coronation (para 87), and at Tarikere when an *agrahāra* and a temple were founded (*Ibid.*); while his officers and subjects made several grants at Akkūr, Beṭṭahalli, Sargūr, Haḷeyūr, Talkāḍ (para 87), Śrīrangapaṭṭaṇa, Śivansamudram (para 88) and other places. Two *agrahāras*, one at Tariyakere and another at Śrīrangapaṭṭaṇa (paras 87-88), and some temples – one for Prasannakēśava at Tarikere and three Śiva temples (or a triple temple) at Śivansamudram – were established during the reign of Ballāḷa II. The present Tarikere in the Tumkūr Dt., seems to have come into existence in 1180 (para 87). The date of the Ranganātha temple at Śrīrangapaṭṭaṇa is taken back to early 13th century by a Tamil inscription found on the basement of that temple (para 88). The earliest known date of this structure, until this record was read, was 1430 A.D., (*EC* XIV, Sr. 161). Besides these,

several interesting details relating to the land transaction are also given in the records – some of these relate to the *agrahāras*, some others to the temples and tanks.

Several names of artists are revealed by the records of this year. Bābōja, son of Bavōja, the *Sarasvatīgāṇadāsi* (para 86), was probably the chief architect of the Īśvara temple at Ānekoṇḍa (Chitradurga Dt.). The identification of this artist with Sarasvatidāsa of Halebīḍ by Narasimhachar is, however, to be re-examined now. The two records differ in dates, hence they may refer to two different artists. It is worth while noting here that a large number of references have been found in inscriptions to the term *Sarasvatīgāṇadāsa*. Similarly, Narasimhachar's suggestion that there were two Mallitmmas in the Hoysala period (para 88) has received little support from the sources found so far.⁸ A number of labels, mentioning the names of artists who built the Amritēśvara temple (para 88) at Amritāpura, are also reported. Among them are Malitama (also called Malli), Malaya, Padumaṇṇa, Subujagi, Baluga, Padumaya and Muḷaṇa, the name of the first of these occurring in more than a dozen places.

Of the records of the time of Narasimha II, the one at Harihar mentions that the Hariharēśvara temple was built in 1224 by *mahā-pradhāna* Pōlālūva-daṇṇāyaka; another, at Talkāḍ, refers to a poet named Sarasvatī-kaṇṭhābharaṇadēva (para 89); two others register grants to temples at Bannūr and Haleyūr (*Ibid.*). Land grants were made during the reign of Sōmēśvara at Talkāḍ, Kannalli and Harihar (para 90). In a Kannaḍa record of this period, we find Tamil terms like *nañjai*, *puñjai* and *nāl-pāl-ellai* (*Ibid.*). The most interesting record of the time of Narasimha III is the one found at Halebīḍ. It refers to a law-suit and the legal procedure for settling a land dispute (para 91). Another, at Talkāḍ, refers to the *pañcha-maṭhas* and indirectly suggests the elevated status of the two *śamayas* in society (*Ibid.*). The process in which a village was elevated to the status of a town by the concerted effort of the community is revealed by the records of Kannalli and Mōgūr (Mod. Mūgūr). According to the Kannalli record, a certain *gaṇḍa* and others of Emmaḍūr assembled and made a land grant to a bangle-seller Malliseṭṭi, who had converted a village into a town. The villagers agreed to pay a fixed sum of money in the first year, and thereafter the taxes called *aḷipu* and *anyāya* (para 90). The second record (para 91) is more clear about the procedure than the first: the *prabhus* of Mōgūr and all the *gavudugaḷ* agreed among themselves to convert their village into a town and to establish a *santhe*. All the local residents who built houses in the new town (area) were exempted from payment of taxes for one year, while to immigrants this exemption was extended for a period of two years. It is obvious that the weekly market (*santhe*) distinguished the status of a place, and additional incentive

8. See note 229 on p. 78.

in the form of exemption of house taxes were given to attract settlers from the neighbouring areas. It is probable that the initial expenses of establishing the market and clearing or levelling the forest were borne by the original residents. A sale-deed of the time of Ballāḷa III, relating to the purchase and the re-granting of temple land (para 93), has been brought to light at Mēlkōṭe. But the most interesting records of this period are the labels which mention the names of Viṣṇu's ten incarnations and twenty-four forms (*Ibid.*).

Some interesting *viragals* of the Hoysaḷa period are reported: two, of the time of Ballāḷa II (para 88), found at Chittāṇhaḷḷi (Maṇḍya Dt.,) and Dāvaṅgere (Chitradurga Dt.), three, of the time of Sōmēśvara (para 90) at Kaliyūr, and one of the time of Ballāḷa III (para 93) at Chittāṇhaḷḷi, reveal the different circumstances in which the heroes died. The two *viragals* of the time of Sōmēśvara are interesting from the point of view of typology; for, in this, nothing more than the name of the dead hero is mentioned. For example, one mentions that it is *Allōja's viragal*; another, *Mārōja's*. Among administrative terms and divisions, the use of Tamil equivalents for towns and higher administrative units – *Ilamaruḍūr* for Yaḷandūr, *Talaikkolai* or *Talaikkāḍu* for Talkāḍ, *Muḍigoṇḍa-Śōḷamaṇḍalam*, *Kumārana-nāḍu* *alias* *Toṇēnāḍu*, can be noted. A considerable number of *nāḍus* – *Periya-nāḍu*, *alias* *Iḍai-nāḍu* (para 85), *Vaḍakarai-nāḍu*, *Rājēndra-Śōḷa-vaḷanāḍu* (para 88), *Padināḍu*, *Kumārana-nāḍu*, *alias* *Toṇēnāḍu* (para 91), *Hiriya-nāḍu*, *Aḷageya-nāḍu*, *Hongalavāḍi-nāḍu* (para 92), *Eṇṇē-nāḍu* (para 93) etc., are referred to here. The majority of these were located in the present Mysore-Maṇḍya Dts. Similarly, Tamil names are given to the local deities – both Śaivaite and Vaiṣṇavaite – and to *agrahāra* centres. The occurrence of terms like *kuḷi*, a measuring unit of land (para 85); *gachchāṇam* or *gadyāṇa*, or *gajjāṇam*, a type of coin (paras 87 and 90); *nāḷi*, a measuring unit of corn (para 87); taxes such as *aḷipu*, *anyāya* (para 90), *hodake* (para 93), besides the usual other terms, may also be noted here.

4. Two inscriptions of Pāṇḍyas (para 94), belonging to the reign of Vijaya-Pāṇḍya of the 12th century, register grants to the Hariharēśvara temple at Harihar. While making a gift to this temple, the king turned to Hermāḍi-daṇṇāyaka, whom he had held as his *kumāra* (son), and said: "You are as a son to me; you too make a grant..." He gave the village Hariharasamudra to Hermāḍi, which the latter gave for the services of Hariharēśvara. Another inscription of *mahā-pradhāna śrīgaṇa-sarvādhyaśha*, Āditya-daṇḍanāyaka, mentions gifts of vessels and jewels to the same god (*Ibid.*). This *daṇṇāyaka* was the father-in-law of the elder brother of king Vijaya-Pāṇḍya.

5. The Vijayanagar inscriptions issued over about 310 years cover the events of the time of Bukka I, Chikka Kampaṇa Oḍeyar, Harihara II, Virupaṇṇa Oḍeyar,

Bukka II, Dēvarāya I and II, Mallikārjuna, Virūpāksha, Krishṇadēva Rāya, Achyuta Rāya, Sadāśiva Rāya, Śrīranga Rāya, Venkaṭapati Rāya I, Rāmarāya and Śrīranga Rāya II. The majority of these are concerned with gifts of land, vessels and ornaments, remission of taxes, reorganisation of land holdings in *agrahāras*, matters relating to the establishment and renovation of tanks and canals, affairs of *maṭhas*, privileges granted to a certain class of (feudal) chiefs such as *Nāyaks* or a community like barbers, etc. Among the religious establishments that received land, cash or other kinds of gifts, the following may be mentioned: the Rāmēśvara temple at Guṇḍlupēṭ (para 97) during the time of Chikka Kampanṇa Oḍeyar; the Virabhadra of Pura, the Agastyēśvara at Balmuri, the Ankanātha temple at Vijayāpura (para 98), the Hariharēśvara at Harihar (para 99), the Kaṇvēśvara at Kannambāḍi (para 100), during the reign of Harihara II; the Mallikārjuna temple at Beṭṭahalli (para 101), the Narasimha temple at Mārehalli, (para 102), during the reign of Virupaṇṇa Oḍeyar and Bukka II respectively; the Divyalingēśvara temple at Haradanhalli, the Koppāḷa-maṭha at Talkāḍ (para 103), during the reign of Dēvarāya I; a saint at Chandramauḷi temple at Mākanūr, the Śrīkaṇṭhēśvara temple at Naṅjangūḍ (para 104), during the time of Dēvarāya II; the Arkanātha temple at Maḷvaḷli, the Narasimha temple at Mārehalli (para 105) during the time of Mallikārjuna; the Janārdana temple at Taḍimālingi, the Gavi-Tirumaladēva temple in Teraṇeya-sthaḷa, the Lingāyat *maṭha* at Haradanhalli (para 106), during the time of Virūpāksha; the Vyāsarāya-maṭha at Sōsale, the Guṇjānarasimha and Agastyēśvara temples at T-Narsīpur, for an institution at Maraḍipura, to the *Ḷangams* at Talkāḍ, the Pārśvanātha basti at Chāmarājanagar, the Gōpālakrishṇasvāmi temple at Haradanhalli (paras 107-108), during the time of Krishṇadēva Rāya; the Īśvara temple at Mārehalli, the Dēśēśvara at Mūgūr (para 109), during the time of Achyuta Rāya; the Agastyēśvara at Tirumakūḍalu, the Tiruvengaḷanātha at Mēlāpura, the Vijayanārāyaṇa temple at Guṇḍlupēṭ, the Narasimha at Mārehalli (para 110), during the time of Sadāśiva Rāya; the Rāma temple at Śrīrangapaṭṭaṇa (para 111), during the reign of Śrīranga Rāya I; the Janārdana temple at Baḷagoḷa, the Lingāyat *maṭha* at Śivansamudram (para 112), during the time of Venkaṭapati Rāya I; the Vyāsarāya-maṭha at Sōsale (para 113), during the time of Rāmarāya and Śrīranga Rāya II (para 114). The royal contribution towards this is considerable, for we find Harihara II (para 99), his son Virupaṇṇa Oḍeyar (para 101), Dēvarāya II (para 104), Krishṇadēva Rāya (para 107), Achyuta Rāya (para 109), and Śrīranga Rāya II (para 114) personally involved in the munificent activities. We are aware that the Vijayanagar kings paid more attention to adding certain apartments to the existing temples, renovating or altering them, than to constructing new temples in these parts; this has been indirectly confirmed by the records found during this year. Almost all these temples which received gifts were in existence before the middle of the 14th century,

and the establishment of not even a single new temple has been mentioned during the 310 years reported here. On the other hand, we learn that a doorway of the Divyalingēśvara temple at Haradanahalli (para 103), the *bali-pīṭha* of the Śrīkaṇṭhēśvara temple at Naṅjangūḍ (para 104), the lamp-pillar of the Narasimha temple at Mārehalli (para 105), the *navaranga* doorway of the Guṇjānarasimha temple at T-Narsipur (para 107), the *dvārapālakas* of the Narasimha temple at Mārehalli (para 110) etc., were added to the existing temples. It may, however, be noted, that the Arkanātha temple at Maḷvalli was so badly ruined by 1465 A.D., that the entire structure had to be thoroughly removed by the subjects of Mallikārjuna, (para 105). The grants given for the upkeep of the *agrahāras* and *maṭhas* are as interesting as those given to temples. The majority of copper-plates published in this *Report* throw light on this aspect. The village Elavige, called Vyāghrataṭāka or Dharmamūrti-Hariharapura in its *agrahāra* nomenclature, was divided into 120 *vrittis* and distributed to Brahmans (para 99), and Jakkarājanahalli, renamed Krishṇarāyapura, was granted to Vyāstīrtha (para 107) by Krishṇadēva Rāya. The Vyāsarāya-maṭha at Sōsale is referred to in a number of copper-plates; it received grants from Krishṇadēva Rāya (para 107), through officers of Rāmarāya (para 113), and Śrīranga Rāya II (para 114). A grant of 1627 A.D. (para 113) states that provision was made for the exposition of *śāstras* and *purāṇas* in this *maṭha*. Besides this, a *maṭha* of the *Bhāgavata-sampradāya* at Talkād (para 103), a *maṭha* at Abbūr (para 107), Yatirāja-maṭha at Mēlkōṭe (para 110), and a couple of Vīraśaiva-maṭhas also received grants. Of the last, the Haradanahalli-maṭha, which received a grant during the time of king Virūpāksha (para 106), was founded by Gōśāla-Channabasava, *guru* of Tōṇṭada Siddhalinga. A Vīraśaiva work, *Channabasava-purāṇa*, states that this great Vīraśaiva teacher lived in the reign of Virūpāksha. Another *maṭha* of Vīraśaivas was established by a *Nāyak* when Venkaṭapati Rāya I was ruling, along with provision made for feeding the *Jangamas*. An interesting aspect of this establishment was the provision for feeding the Brahmans also (para 112). Feeding *Jangamas* was very popular among Vīraśaivas, and this has been borne out by another inscription of the reign of Krishṇadēva Rāya (para 108).

Construction of some tanks and canals is referred to in the records of the time of Harihara II (para 99 and 100) and Rāmarāya (para 113).

Only one *viragal*, commemorating the death of a person who succumbed to death fighting with thieves, has been brought to light (para 96) in this *Report*. But a dispute relating to a cattle-raid, which was settled by mutual negotiation deserves to be noted here. A record at Taḍimālingi states that, when the cattle of all the *praje-gauḍugaḷ* of Halli-Hiriyūr were carried off to Mūgūr by a person called Sangaṇṇa, a sum of 80 *gadyāṇas* was borrowed from Maileya Māragavuḍa of Kalavūr by the *gauḍugaḷ* and paid as ransom to the raider (para 100). As this

sum was not promptly returned to Māragavuḍa, the *mahājans* of Śrīrangapura or Māyilange had to settle the loan by granting certain *kambas* of land to Māragavuḍa's son. This happened in 1400 A.D. This extraordinary incident may have taken place either because the citizens of Haḷḷiyūr owed something to Sangaṇṇa and so could not, morally or legally, resort to action, or because they could not master enough forces to fight against him. The phrase, "*ā seṇṇanū turuwanū biḍṣikoṇḍa*" (he liberated himself and the cattle), reveals that Sangaṇṇa was a daring raider.

Imprecatory verses in some of the inscriptions of the Vijayanagar period have already evoked interest among scholars. Some found during this year add to this. An inscription at Kaliyūr, of 1521, contains a stanza from Murāri's *Anargharāghava*, (para 108), a feature not generally found in the inscriptions of the time. A record at Sunkātoṇḍanūr, which registers a remission of taxes on barbers by King Rāmarāja-mahā-arasu, warns that "those who violate the grant are the sons of barbers" (para 110), thus revealing both the status of barbers in society and the crude or harsh language required to restrain the rulers and officers from violating charity. Another inscription (para 112) found at Baḷgoḷa further elaborates the imprecatory verses in a rather curious way. "Those who violate the grant", says this record, "shall incur the sin of having put poison into the offering of the gods Nañjuṇḍēśvara (of Nañjangūḍ), Chelapiḷerāya (of Mēlkōṭe), Ranganātha (of Śrīrangapaṭṭaṇa), Agastyēśvara (of Tirumakūḍalu) and Janārdana (of Baḷgoḷa); and of having killed within the temple, their own parents, cows and Brahmans. They shall be successively born as children of dancing girls of Nañjangūḍ, Mēlkōṭe and Tirumakūḍalu".

References to Kālāmukha and Jaina establishments are very few in the inscriptions reported here. The Harihar copper-plates of Harihara II reveal the hold of the Kālāmukhas on Harihara (Chitradurga Dt.). Kriyāśaktidēva is mentioned in this record (para 99) as the *rājarājaguru pitāmaha* and as the *guru* of King Harihara. An inscription relating to the Jaina establishment merely registers (para 108) a grant to the Pārśvanātha basti at Chāmarājanagar, an institution which, like the Harihareśvara temple at Harihar, was in existence long before the foundation of the Vijayanagar empire. It is interesting to note that Dōra-samudra, the capital of the Hoysaḷas, which seems to have become known as Haḷeyabiḍu by the year 1584 (para 111), was revived as an *agrahāra* centre for the Brahmans of various *gōtras*, *sūtras*, *śākhās* etc., and renamed Timmasamudra. However, this new name seems to have been confined to a select part, while the old name continued to be applied to the town.

The explanation of the origin of the name of the god Harihara (para 99) of the Hariharēśvara temple, a land-grant made to a sculptor for his work (para 105) at Mārehalli, the *amara-nāyak*, or *nāyak* offices, conferred on various chieftains with a

definition of their duties and privileges (paras 106 and 108), the remission of taxes given to barbers (paras 110-111), the provision made for the feeding of the Brahmans of Śrīvaishṇava as well as the *Vaidika* sects at Baḷagoḷa (para 112) and to the *Jangams* of the Viraśaiva sect with a provision for the feeding of Brahmans, at Śivansamudram (*Ibid.*), the popularisation of new names of administrative units such as *sthaḷa* (Maḷavaḷi-sthaḷa (para 103), Raṭṭahalli-sthaḷa (para 104), Teraṇeya-sthaḷa, Sāti-grāma-sthaḷa (para 106), Mūgūr-sthaḷa (para 108), etc.), *sīme*, (Channapaṭṭaṇa-sīme (para 108), Vijayāpura-sīme (para 110), Śrīrangapaṭṭaṇa-sīme (para 111), Hadināḍu sīme (para 112), Bengalūr-sīme, (para 113), Jāvagallu-sīme (para 114) etc.,) and, in somewhat less popular usage, such as *venṭheya* (Hadināḍu-venṭheya, (para 106), and *rājya*, (Terunkōṭe-rājya, (para 107), are other interesting details of these records. It would be interesting to know whether the terms *sthaḷa* and *sīme*, which came into popular usage as administrative units under the Vijayanagar rulers, had chronological precedence among themselves or not. It is equally curious to note that the antiquity of the *hōbaḷi*, the present administrative unit formed of a group of villages, goes back to the Vijayanagar times. From a record of Rāmarāya brought to light here, we learn that Vyāsarāyasamudra was located in Soṇḍēkoppa-hōbaḷi of Bengaluru-sīme, (para 113).

6. The inscriptions issued by minor chieftains are of varied interest. Some are *sanads* written in Kannaḍa and Marāṭhi (paras 116, 120), some are copper-plates written in Telugu (paras 119 and 121) and Tamil (paras 122 and 123), while the rest are the usual types of lithic records. The chieftains of Ummattūr, Bēlūr, Sōlūr, Karugahalli, Kōḷūr, Madura, Rāmnāḍ and Śivagiri and the Mahrāṭṭas contributed immensely to the upkeep of several religious establishments. They either made fresh grants or revived old ones to temples; they built adjuncts to, or renovated, the existing structures; they also excavated or repaired tanks and granted remission of taxes. They normally followed conventions established by their former lords, often assuming their titles. Among interesting details, we may draw attention to a Telugu record of a Kōḷūr chief, which speaks "of a *pātike* for every ten *rūkalu* of the amount" paid to Nagari (para 119). The terms are not commonly met with in the inscriptions of this region. We may also note the revival of *tulāpurusha* and *hiranyagarbha* gifts by the Chiefs of Rāmnāḍ (para 122), either forgotten or very rarely given by the rulers during the past three-quarters of a millennium.

7. A large number, as well as an interesting variety, of records of the Mysore Oḍeyars are reported here. Besides the usual lithic records, there are *nirūps*, *sanads* and interesting copper-plates. They cover events of the time of Kaṇṭhīra Narasārāja Oḍeyar (para 125), Doḍḍa Dēvarāja Oḍeyar (para 126), Chikka Dēvarāja Oḍeyar (paras 127-128), and Krishṇarāja Oḍeyars I (para 129), II (para 130) as well as III (paras 132-136). The records of Krishṇarāja Oḍeyar III,

however, form the largest number in this section. Besides these, some inscriptions of Tippu Sultān (para 131) are also brought to light.

A notable feature of these records is the involvement of the ruling king, or members of his family, in the grants made to various temples, *agrahāras*, etc. Doḍḍa Dēvarāja Oḍeyar performed *svaṇṇa tulādāna* and made a land grant to an astrologer in 1665, and another grant at Talkāḍ in 1667 (para 126). Chikka Dēvarāja Oḍeyar established *agrahāras* – *Pūrva śataka* of Dēvanagara *agrahāra* for the three sects – Advaitis, Dvaitis and Viśiṣṭādvaitis, and *Dvitiya-śataka*, exclusively for Śrī-Vaiṣṇavas. He also built a large temple for the god Paravāsudēva on the west bank of the Kaunḍinī (para 127) and donated some metal images at Mysore and Śrīrangapaṭṭaṇa (para 128). Krishṇarāja Oḍeyar I issued a *nirūp* ordering an officer to execute a *sarvamānya* grant to a learned Brahman (para 129). Krishṇarāja Oḍeyar III prepared a fresh *tasdik* of the Hariharēśvara temple at Harihar; renewed the rights on the straw of his field to a resident in Talkāḍ (para 132); gave a large number of metal images of gods and goddesses, Ālvārs and Āchāryas to temples at Mysore; got made some stone as well as metal images of himself and his ancestors, as well as of their queens, besides the metal *pīṭhas*, *prabhāvaḷes*, *maṇṭaps*, *utsava-vigrahas*, bells, plates, cups, gold jewels, brass-plated doorways for the temples at Mysore (para 133), Chāmarājanagar, Naṅjangūḍ and Terakaṇāmbi (para 134); built the Chāmarājēśvara temple at Chāmarājanagar, made extensive contributions to it, and had his own and his queens' statues placed in these temples, (*Ibid.*).

Very few grants made by subjects of Mysore rulers have been brought to light; however, contributions made by those who were closely associated with the royal family – teachers, queens, relatives, dependents, etc. – are not wanting. Kaḷale Naṅjarāja, grandson of Daḷavāyi Doḍḍaiya, gave several metal images to various temples (para 130); Krishṇarāja Oḍeyar's *guru*, Parakālasvāmi, made grants at Mysore, Śrīrangapaṭṭaṇa, etc. (para 135). Similar contributions were made by the queens and servants of this king (*Ibid.*).⁹ There is no doubt that the Śrīvaiṣṇavas in particular, and the Śaiva and Vaiṣṇava temples at Mysore, Śrīrangapaṭṭaṇa Naṅjungūḍ etc., in general, prospered under the generous patronage of the Mysore kings.

Tippu Sultān's inscriptions are found in Persian and Kannaḍa languages and scripts (para 131). In 1792, he granted 500 square yards of land for Muslims to bury the dead; he also granted or re-granted silver cups and a silver camphor-burner to the Ranganātha temple at Śrīrangapaṭṭaṇa.

8. Among miscellaneous records (para 137), a pole for the measurement

9. See table on pages 113-114.

of a tank mentioned in an inscription at Amritēśvara at Amritāpura; an enormous gift collected by a saint, and his munificent activities at Kāśī; the Telugu-Tamil epitaphs engraved on the tombs of sepoys at French Rocks (mod. Pāṇḍavapura); an inscription in English relating to the construction of a bridge across the Kāvērī at Śivansamudram, deserve to be noted.

2. *Excavations*: Apart from the excavation of sand-dunes covering the Kīrti-nārāyaṇa temple at Talkāḍ – vividly described in para 22 – for the purpose of copying some inscriptions (see also para 138), no large-scale excavation was undertaken by the Department during the year.

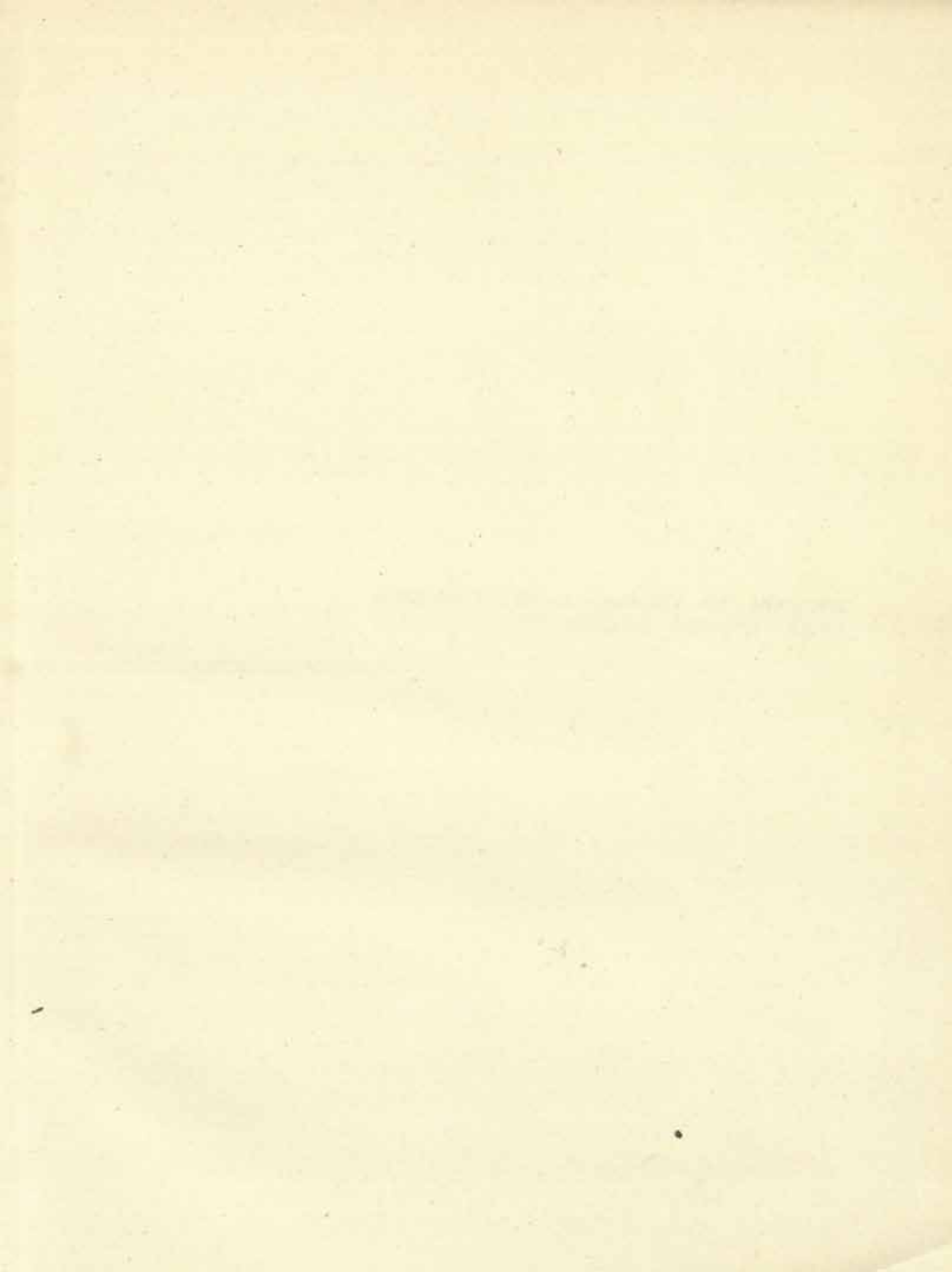
3. *Numismatics*: About 830 coins (para 139) were examined during the year. Of these, 282 were gold, 3 silver, and the rest copper. The gold coins – 186 *varahas*, 95 half-*varahas* and a *vīrarāya paṇam* – were found at Hire Gōṇigere in the Shimoga Dt. Excepting the *paṇam*, all of these belong to the reigns of Krishṇadēva Rāya, Achyuta Rāya and Sadāśiva Rāya of the Vijayanagar dynasty. The details of legends and devices are more or less the same as discussed in previous reports. A second batch of 3 silver and 545 copper coins were found at Brāhmaṇa Turevehalli in the Shimoga Dt. Two of the silver coins are rupees issued by the East India Company, another is a *Rāja-Rupee* of Mysore; both bear the name of the Mughal emperor and are dated in the *Hijra*. Of the copper coins, some were issued by Hyder (5) and Tippu (70) and the rest by Krishṇarāja Oḍeyar III (80). As usual, the majority of the coins of Hyder and Tippu bear the date (*Hijra* and *Maulūdi*) and the name of the mint-centre: (Bellāry, Śrīrangapaṭṭaṇa, (Paṭan), Calicut, Gooty (Faiz Hisār), New Calicut (Farkhi), Dhārswār (Khūrshadsūvād), Hosa-Nagar (Nagar), Chitradurga (Farakhbād Hisār), etc. The coins of Krishṇarāja Oḍeyar of Mysore are known as '*XX Cash*'. Besides these, 389 coins of the East India Company, issued between 1791 and 1827 A.D., are also brought to light. Two undated '*2-Die*' or '*X-Cash*' with legends in Telugu, Tamil and Persian, and another gold coin, probably of the Pāṇḍyas of Uchchangi, are discussed here.

4. *Manuscripts and Publications*: Three Jaina manuscripts (para 144) were brought to light this year. Nēmichandra's *Traivarnikāchāra*, a law book in Sanskrit, was composed in the 15th century at Terakaṇāmbi (Mysore Dt.). Pañchabāṇa's *Bhujabali-charite*, a Kannaḍa work in the *sāṅgatyā* metre, was composed by Pañchabāṇa at Śravaṇa Belgola in early 17th century. Another Kannaḍa *sāṅgatyā* work, titled *Bharatēśa-vaibhava* was composed in 1660 by Ratnākara-siddha. The copyists attached to the Department (para 60) transcribed *Bhujabali-charite*, *Uttarapurāṇa* (in part) and *Jainendra-Vyākaraṇam* (in part) during this year. The printing (para 54-55) of the Kannaḍa text of the revised edition of the Śravaṇa Belgola volume (*Epigraphia Carnatica II*), and 64 pages of the *Karṇāṭaka-Śabdānuśāsanam*

were completed. The transliterated section in Roman script of the Śravaṇa Belgōḷa inscriptions was sent to the press (para 54); words beginning with *D* to *L* of the *General Index* to the *Epigraphia Carnatica* volumes were also got ready for the press (para 56). It is interesting to note that, as the Government Press lost a portion of the revised copy of the *Śabdānuśāsanam*, consisting of 32 printed quarto pages (para 55), the revision had to be done over again.

DEPT. OF HISTORY & ARCHAEOLOGY,
KARNATAK UNIVERSITY, DHARWAR.
1st June, 1977.

SHADAKSHARI SETTAR



**ARCHAEOLOGICAL SURVEY OF MYSORE
ANNUAL REPORT—1912**

PROCEEDING OF THE GOVERNMENT OF HIS HIGHNESS THE
MAHARAJA OF MYSORE, GENERAL (MISCELLANEOUS),
DATED 19th FEBRUARY 1913.

READ —

The Report on the working of the Archaeological Department for the year 1911-12 submitted by the Officer in charge of Archaeological Researches in Mysore with his letter, No. 41, dated the 26-27th September 1912.

No. G. 4932-G.M. 174-12-4, DATED BANGALORE, 19th FEBRUARY 1913.

ORDER THEREON. — *Recorded.*

2. The number of new records discovered and copied during the year under review was 535 in Kannaḍa, Tamil, Telugu, Nāgarī and Mahrāṭṭī, the majority of them being in Kannaḍa. An important Tamil inscription of 1117 A.D., was discovered during the excavations carried on at the Kīrtinārāyaṇa temple at Talkāḍ. Of the manuscripts examined during the year, two are of some special interest, the one Traivarṇikāchāra being a Jain law book of the 15th century, and the other a Kannaḍa poem in the *Sāṅgalya* metre, composed in the 17th century.

3. The Chief Engineer, the Muzrai Superintendent and the Deputy Commissioners concerned will be addressed regarding the suggested preservation of the temples near Kannambāḍi and Amritāpura brought to notice in paras 12, 13 and 46 of the report.

4. Government are pleased to note that the Officer in charge of Archaeological Researches continued to carry on his work during the year with his usual zeal and earnestness.

K. R. SRINIVASIENGAR,
Offg. Secy. to Govt., Gen. & Rev. Depts.

To - The Officer in Charge of Archaeological Researches in Mysore.

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ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1912.

PART I — WORK OF THE DEPARTMENT.

Establishment.

1. In their Order No. G. 675-6-G. M. 45-10-23, dated 29th July 1911, Government sanctioned the temporary entertainment of two peons on Rs. 8 per mensem during actual touring periods so that trained men on the permanent staff might be taken on tour and replaced at Headquarters by the temporary men.

2. The services of the clerk employed in connection with the preparation of a *General Index* to the volumes of the *Epigraphia Carnatica* were extended for a further period of one year by Government Order No. G. 4297-8—G. M. 117-11-11, dated 19th February 1912.

3. By Government Order No. G. 6614-15—G. M. 117-11-19, dated 17th June 1912, the pay of the first peon in the office was raised from Rs. 8 to Rs. 9 and that of the second, third and fourth peons from Rs. 7 to Rs. 8.

4. In Government Order No. G. 6862-3—G. M. 117-11-20, dated 28th June 1912, sanction was accorded to the extension of the services of the Tamil Paṇḍit for a further period of two years with effect from the 1st July 1912.

5. Ānandālvār and Padmarāja Paṇḍit had leave without allowances for 5 and 4 months respectively. M. V. Śrīrangāchār had privilege leave for about a month and a half and Rāmaswāmi Iyengār leave without allowances for about a month.

Tours: Exploration, Inspection of Temples, etc.

6. In connection with the revised edition of Parts I and II of Inscriptions in the Mysore District, *[EC III and IV] I made a tour in some taluks of the above district in January, February and March 1912. A few temples of archaeological interest in the Chitradurga and Kaḍūr *[mod. Chikmagalur] Districts were also inspected in connection with the architectural portfolio in June 1912. I left Bangalore for Śrīrangapaṭṭaṇa on the 20th of January 1912.

7. On the way I observed a pretty good figure of Tāṇḍavēśvara, about 2½ feet high, set up at the Seṭṭikere Station and a good figure of Bhairava, about 1½ feet high, at the Śrīrangapaṭṭaṇa Station. The temples at Śrīrangapaṭṭaṇa *[Maṇḍya Dt.], were inspected.¹ The Ranganātha temple, which is one of the largest in the State, is in the Drāviḍian style of architecture with a lofty tower or *gōpura* in front.

Śrīrangapaṭṭaṇa

1. For the monuments at Śrīrangapaṭṭaṇa, see *ASMAR* 1935, pp. 53-65.

The god Ranganātha is a grand figure reclining on Ādiśēsha or lord of serpents. He is said to have been worshipped by the sage Gautama, who had his *āśrama* or hermitage to the north-west on the northern bank of the Kāvērī, the locality being known even now as *Gautama-kshētra*. An image of the sage is kept in the *garbhagriha* or sanctum sanctorum near the feet of the god. According to the *Sthalapurāṇa*, the god took up his abode here at the request of the Kāvērī. Unlike in some other temples, there is neither a lotus springing from the navel of the god nor are there figures of his consorts, Śrīdēvī and Bhūdēvī, at the feet. There is, however, a seated figure of the goddess Kāvērī at the feet with two hands, one of them holding a lotus. In the second *prākāra* or enclosure, are small cells enshrining figures of the Ālvārs (Śrīvaiṣṇava saints), *āchāryas*, etc., the figures, both lithic and metallic, representing the discus of Viṣṇu, known as Chakrattālvār, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as *Chaturviṃśati* pillars, because on them are sculptured the *chaturviṃśati* or 24 *mūrtis* or forms of Viṣṇu with labels giving their names inscribed below.² Several new inscriptions were discovered in the temple. A few found on the silver vessels give us the interesting information that the vessels were gifts from Tippu Sultān.³ But the most important of the discoveries here is a Tamil inscription on the base of the outer wall of the *garbhagriha*, which is dated in A.D., 1210.⁴ The earliest of the hitherto known records took us back to about A.D., 1430. The present epigraph, being more than 200 years older, affords valuable evidence of the antiquity of the temple. It has, however, to be stated here that owing to the inconvenient position of the record the task of decipherment is rendered extremely difficult. The stones on which it is engraved are only a few inches above the level of the floor and there is only a very narrow passage left between them and a high veranda that runs all round the *garbhagriha*. Further, the place is dark and most of the last line is buried in the mortar of the floor.

8. The Gangādhārēśvara and Narasimha temples are also large structures in the Drāviḍian style. In the *navaranga* of the former there is a figure of Gaṇapati to the right of the inner entrance and figures of Subrahmaṇya, Saptamātrikāh, Nārāyaṇa and Chāmuṇḍēśvarī to the left. Subrahmaṇya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back; and the other a small one, standing with four hands on the coils of a serpent sheltered by its 10 hoods. We have figures at Halebidu similar to the latter, but the serpent there is shown as standing at the back forming a canopy with its 7 hoods. At the sides of the *navaranga* entrance are figures of Sūrya and Chandra, the former holding lotuses in its two hands and the latter

2. EC XIV, Sr. 163 and 164.

3. *Ibid*, Sr. 166.

4. *Ibid*, Sr. 161.

lilies. Sūrya is flanked by two female figures, holding a lotus in one of the hands. Usually the female figures are shown as shooting arrows, such being the case with the Sūrya figures at Halebīḍ and other places. The same is also the case with the figure of Sūrya set up in the compound of the Maharāja's Chattram in Śrīrangapaṭṭaṇa itself. Figures of Chandra are not very common. In the Hoysaleśvara temple at Halebīḍ there is a separate Sūrya shrine and tradition has it that there was a Chandra shrine also corresponding to it to the north. But neither the shrine nor the figure of Chandra is now in existence. The *utsava-vigraha*, or metallic image for taking out in procession, of the Gangādhareśvara temple is a very handsome figure of Dakṣiṇāmūrti. To the left of the shrine in which this image is kept is a large figure of Bhairava. In the adjacent cell is a metallic image of Tāṇḍavēśvara with a label on the pedestal stating that it was presented by Kaḷale Nañjarāja.⁵ We meet with several similar images in the Śiva temples of the State presented by the same individual. In the *prākāra* of the temple are kept in a shrine 15 well executed figures of Śaiva devotees with their names inscribed on the base.⁶ It is worthy of note that the labels also give the caste of the devotee. These figures represent only a few of the wellknown 63 devotees of Śiva, known as *Aravattumūvar*, all the 63 being found in the temples at Nañjanagūḍ and Chāmarājanagar. Along with these figures are kept 2 figures representing Virabhadra and his consort. Usually these are kept in the *navaranga*. Virabhadra holds in its four hands a shield, a sword, a bow and an arrow and has a figure of the sheep-headed Dakṣa at the side. The female figure has also the same attributes. Besides the labels referred to above, a few other inscriptions were also discovered in this temple. In the Narasimha temple the inner veranda running round the outer *prākāra* has been pulled down and the slabs used for the bathing *ghāṭ* behind the Maharāja's Chattram. In a shrine to the left in this temple stands a magnificent figure of Kaṇṭhīrava Narasārāja Oḍeyar, the Mysore king who built the temple. The statue, which is about 3½ feet high, stands on a high pedestal with folded hands and is richly ornamented. It wears a long robe with a sword, shield and dagger on the left side, large earrings and a *vīra-penḍeya* or hero's badge on the right foot. The figure is beautifully carved and has a life-like majestic appearance. The name of the king is engraved on the pedestal.⁷ Another of the shrines contains a pretty good figure of Ambegāl Kṛishṇa or Child Kṛishṇa in the attitude of crawling on the hands and knees. Two inscriptions in Grantha characters were discovered in the temple – one on the pedestal of Vēdāntāchārya and the other on the portion re-

5. The inscription on the pedestal of Tāṇḍavēśvara mentions Śivarāma Paṇḍita as its donor and not Kaḷale Nañjarāja, *EC* XIV, Sr. 175. Sr. 174 mentions Kaḷale Nañjarāja as the donor of the Dakṣiṇāmūrti image.

6. *EC* XIV, Sr. 173.

7. *Ibid.*, Sr. 176. Also see *ASMAR* 1935, pl. XXII, 1.

presenting a palm-leaf manuscript held in the hand of the same image.⁸ It is said that on Tippu dismantling this temple the images of the god Narasimha and of Kaṇṭhīrava Narasarāja Oḍeyār were removed to the Ranganātha temple and were again set up in their former places by Krishṇarāja Oḍeyar III in A.D., 1828.

9. The Ādiśvara, Rāma, Kāḷamma, Ankāḷamma, Lakshminārāyaṇa, Jyōtirmayēśvara, Mūḍabāgil (*i.e.*, East Gate) Āñjanēya, Nagarēśvara, Janārdana and Mārī temples were also inspected. The first, which is a Jaina *basti*, has a seated figure of Ādinātha, the first Tīrthankara, flanked by his usual Yaksha and Yakshī, *viz.*, Gōmukha and Chakrēśvarī. In the *sukhanāsi*, or vestibule, are placed on stone benches figures of the 24 Tīrthankaras, fine black-stone images about two feet high with canopy, twelve to the right and twelve to the left. In the *navaranga* there is a well carved seated figure, about 5½ feet high, with pedestal and canopy, of Dharaṇēndra Yaksha to the right with four hands, sheltered by the five hoods of a serpent; and a seated figure, about 3½ feet high, of Padmāvati to the left also with four hands, under a canopy formed by the three hoods of a serpent. Both the figures have the same attributes, namely, a noose, an elephant-goad and a fruit or lotus. A new epigraph was copied here.⁹ In the Rāma temple, which appears to be maintained by the barbers, two inscriptions were found.¹⁰ The Kāḷamma and Ankāḷamma temples belong to the goldsmiths. In the former there are two beautifully carved elephants at the sides of the steps leading to the *Kalyāṇa-maṇḍapa*. In the cell opposite to the main entrance is a *linga* known as Kamaṭhēśvara; the cell to the left has a small figure of Kālī, while the cell to the right has a fine figure of Lakshminārāyaṇa, about four feet high flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Rāmānujāchārya, Śaṭhakōpa or Nammālvār and Vishvaksēṇa, the last three being usually found only in Viṣṇu temples. In the *navaranga* there are figures of Gaṇapati, Subrahmaṇya, Bhairava, Virabhadra and Beṇṇe Krishṇa, *i.e.*, Child Krishṇa with balls of butter in both the hands. In the *prākāra* are shrines dedicated to Sūrya, Subrahmaṇya and Śankaranārāyaṇa, the first and the third with Vaishṇava *dvārapālakas* at the sides. Subrahmaṇya, as represented here, has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmaṇya is known as Daṇḍāyudhapāṇi (*i.e.*, armed with a staff). The Ankāḷamma temple has a figure of Bhairava in the cell opposite that main entrance, while the left and right cells enshrine figures of Kālī and Gaṇapati respectively. A few inscriptions were discovered on the images, vessels and door frames of the Kāḷamma temple.¹¹ The Lakshminārāyaṇa temple, which is a modern structure;

8. EC XIV, Sr. 177 and 178.

9. *Ibid.*, Sr. 181.

10. *Ibid.*, Sr. 179 and 180.

11. *Ibid.*, Sr. 182 to 186.

has three cells in a line, enshrining figures of Śrīnivāsa, Lakshminārāyaṇa and Sitārāma respectively. At the left side are three figures said to represent Nārāyaṇa-seṭṭi, the builder of the temple, and his wives; while the figures opposite to these at the right side are said to represent Nārāyaṇa-seṭṭi's father and his wives. The Jyōtirmayēśvara temple, which is also known as the Daḷavāy temple, is a large structure, though in an unfinished condition. It is said that Daḷavāy Doḍḍaiya, who began to build this temple, died before its completion and that his son, who began to build the Nandi-maṇṭapa in front, also died before finishing it. Being thus a structure of sad memory, it appears that the members of the Daḷavāy family do not like to visit it, though an annual grant is still made for its upkeep. Attached to this temple is the shrine of the "East Gate" Āñjanēya, which is also said to have been built by Daḷavāy Doḍḍaiya. The image of Āñjanēya, which was preserved from Muhammaḍan vandalism by being immersed in a portion of the Kāvērī known as Gaurikaḍa, had its temple, it appears, on the site on which the big mosque now stands. A new inscription was copied in the Mārī temple.¹²

10. The mosques in the town and the Daryādaulat Bungalow were also visited. Two new inscriptions were copied near the Sangini mosque.¹³ The big

The Mosque and the Daryādaulat mosque is a fine structure with two lofty minarets. It has 5 Persian inscriptions, one giving A.D., 1787 as the date of its construction and the others containing extracts from the *Kurān* and the 99 names of Allah.¹⁴ The

Daryādaulat Bungalow is a good specimen of Saracenic architecture, the paintings on the east and west outer walls being a noteworthy feature of the building.¹⁵ On the west wall, to the right of the entrance, are portrayed Hyder and Tippu riding at the head of their troops along with their *Viziers*. Hyder has a clean-shaven face, while Tippu is represented as wearing a thin mustache. To the left of the entrance we have a graphic representation of the battle near Conjeevaram and the defeat of Colonel Baillie. On the east wall are delineated among other scenes several ruling chiefs such as the Rājas of Tanjore and Coorg, the Nawābs of Oudh, Savaṇūr, Ārcot, and Cūḍḍapah, Medakēri Naik, Krishṇarāja Oḍeyar III and the Rāṇi of Chittore.

11. The places that were inspected in the neighbourhood of Śrīrangapaṭṭaṇa were Paśchimavāhinī, Chāndravana, Bommūr Agrahāra, Kalasavāḍi, Baḷagoḷa, Balmuri, Śrīnivāsakshētra, Karighaṭṭa, Doḍḍa-Kirangūr, Kengalkoppal, Mēlāpura, Nagūnhaḷḷi, Ganjām, Kennāl, Haravu, Kētanhaḷḷi, Rāmpura and Gautamakshētra. In a small temple at Chandravana 3 labels below mortar figures

*Places around
Śrīrangapaṭṭaṇa*

12. *Ibid.*, Sr. 187.

13. *Ibid.*, Sr. 188.

14. *EC* III, Sr. 18 to 21.

15. *ASMAR* 1935, pl. XX, 1 and 2.

of Vishṇu were found.¹⁶ This may be the Chāmarājēśvara temple said to have been built by Krishṇarāja Oḍeyar III near the *brindāvana* or tomb of his father Chāmarāja Oḍeyar. A new Tamil inscription was copied near Karikalkoppal-maṇṭi to the east of Bommūr Agrahāra.¹⁷ Tradition has it that there were once not less than one hundred *bastis* or Jaina temples at Kalasavāḍi, but not a vestige is now left of any of them. Under the bridge near the village was found a mutilated figure of Vishṇu, about 4 feet high, lying in water. At Baḷagoḷa the ruined Janārdana temple was inspected and a new inscription discovered in front of it.¹⁸ To the south-west of the temple is a small shrine of some architectural merit, said to have been dedicated to Bhaktavatsala, a form of Vishṇu. The structure is circular, about 6 feet in diameter and 10 feet high ornamented with three projecting bases and two cornices above, the whole once surmounted by a dome in brick and mortar similar to that of the main temple. Outside the latter is lying in a mutilated condition a huge Gaṇēśa; and in front of it stands a lofty stone-pillar, known as *Garuḍa-gamba*, about 40 feet high, with two iron windlasses placed within a cage-like iron structure on the top. The windlasses were apparently intended for hauling up lamps from below. Another inscription was found on a similar pillar to the east, which once stood in front of a Kailāśēśvara temple which is no longer in existence.¹⁹ On the walls of the Agastyēśvara temple at Balmuri, 3 new epigraphs were discovered.²⁰ On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhān Subbā-panḍita, who built the front *maṇṭapa*, and his wife, or some royal personage and his queen. The Nāga stones below the pipal tree here are very fine specimens of their class, several of them having a dancing figure of Krishṇa or a *linga* within the top coil. At Śrīnivāsakshētra, 3 modern inscriptions were copied.²¹ According to the *Sthalapurāṇa* this place was the hermitage of the sage Uddālaka who worshipped the god Narasimha here. A portion of the Kāvērī here is known as Chakratīrtha. The god Narasimha, called Kalyāṇa-Narasimha, is a seated figure flanked by his consorts who are also seated. Figures of Narasimha with two consorts are rare. In a shrine facing east stands Śrīnivāsa, after whom the place is named Śrīnivāsakshētra. But it is said that this god was set up recently, Narasimha being the original god of the place. Instead of the usual *dvārapālakas* there are figures of Garuḍa at the sides of the entrance to the Narasimha shrine. It appears that a Śrīvaishṇava *sannyāsi* had his *maṭha* in a portion of this temple some 60 years ago.

16. *EC* XIV, Sr. 189.

17. *Ibid.*, Sr. 196.

18. *Ibid.*, Sr. 198.

19. *Ibid.*, Sr. 199.

20. *Ibid.*, Sr. 200-201.

21. *Ibid.*, Sr. 202-204.

Three new inscriptions were copied near Kengalkoppal²² and one Persian inscription in Gañji Makān to the west of Doḍḍa-Kirangūr.²³ The Rāma temple at the latter place was examined. The god is said to have been set up by the sage Śuka. Opposite to the temple, on the other side of the public road, are shown a garden and a well, where Ānandālvār or Anantāchārya, a contemporary and disciple of Rāmānujāchārya, is said to have had his residence. Two new records were copied at Kennāl,²⁴ a complete copy of *EC* III, Sr. 149 was made at Mēlāpura²⁵ and a new epigraph discovered at Nagūnhalli.²⁶ The large ruined temple at Haravu was examined. Originally dedicated to Rāma, it has now a figure of Lakshmī-nārāyaṇa recently set up. A new inscription was found on a fine sluice, about 16 feet high, to the east of Haravu,²⁷ and another at Rāmpura.²⁸

12. The place next visited was Kannambāḍi. On the way the villages Araḷuguppe and Kaṭṭēpura were inspected and a new inscription discovered at the former.²⁹ Kannambāḍi is according to the *Sthalapurāṇa Kannambāḍi Temples* Kaṇvapuri, because the sage Kaṇva had his hermitage here and set up or worshipped a *linga* since known as Kaṇvēśvara after him. A mound is shown in the bed of the Kāvērī as representing the site of Kaṇva's *āśrama* or hermitage. The village is likened to Kāśī; Kaṇvēśvara, Gōpālakrishṇa and the Kāvērī being taken to represent respectively Viśvēśvara, Bindumādhava and the Ganges. The Kaṇvēśvara, Gōpālakrishṇa and Lakshmīdēvī temples were inspected. The first is situated on the bank of the Kāvērī and appears to be a structure of great antiquity. In the *navaranga* there are two niches at the sides of the *sukhanāsi* entrance which contain figures of Gaṇapati and Mahishāsura-mardini as usual. In another niche to the right is a fine figure of Umāmahēśvara flanked by Gaṇēśa and Subrahmaṇya, the mungoose being shown as the vehicle of Umā. The temple is called Kaṇvēśvara in an inscription dated A.D., 1114; and since reference is made in another inscription, of A.D., 1118, to a grant made to the temple by Kannara, *i.e.*, the Rāshtrakūṭa king Krishṇa, there is ground for supposing that this may be the Kannēśvara temple mentioned in the Kaḍaba plates (*EC* XII, Gb. 61), of A.D., 812, as having been built by the Rāshtrakūṭa king Kannara or Krishṇa I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old records, *EC* IV, Kr.

22. *Ibid.*, Sr. 192-194.

23. *Ibid.*, Sr. 195.

24. *Ibid.*, Sr. 205-06.

25. *Ibid.*, Sr. 149-R.

26. *Ibid.*, Sr. 197.

27. *Ibid.*, Sr. 207.

28. Unpublished (?)

29. *EC* XIV, Kr. 97.

31-34, which are incompletely printed. These have now been fully copied.³⁰ EC IV, Kr. 35 was found to consist of 3 separate inscriptions engraved on 3 separate pillars. Estampages were taken of all these records.³¹ As the temple will be submerged when the reservoir is completed, it is earnestly hoped that these old epigraphs of considerable historical importance will be preserved in the new temple of Kaṇvēśvara which, I hear, is proposed to be built somewhere else.

13. The Gōpālakrishṇa temple is a large structure, about 100 yards by 60 yards, being a mixture of the Drāviḍian and Chālukyan styles. It is a symmetrical building of considerable architectural merit enclosed by two *prākāras*. The *mahādvāra* or outer gate has verandas on both sides. To its right and left are the *yāgaśālā* and kitchen, both in ruins. There is also a second *mahādvāra* with verandas on both sides leading into the inner enclosure which is cloistered like that of the temple at Sōmanāthapur *[Mysore Dt.]. Around the inner *prākāra* are 46 shrines - 17 on the south side, 12 on the west and 17 on the north - the west ones having also an open *sukhanāsi*. The shrines contain figures of the 24 *mūrtis* and 10 *avatāras* of Viṣṇu besides others such as Brahmā, Sarasvatī, Harihara, Hayagrīva, Jalaśayana etc., the names of the deities being engraved in characters of the Hoysaḷa period on the lintels of the door-ways, though in some cases we find other images substituted for the original ones. Every shrine has an ornamental ceiling panel in front, those on the west having two, one in the *sukhanāsi* and the other in front. The temple, situated in the middle of the courtyard, consists of a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, a *navaranga* or middle hall and a *mukha-maṇḍapa* or front hall. In the last, which consists of 13 *anakaṇas* and 2 empty cells, each *anakaṇa* has a flat ceiling panel with some ornamentation. But the ceilings of the *navaranga*, 9 in number, are all well executed, each being about 2 feet deep. The cell opposite the entrance has a figure of Kēśava. The south cell, containing a figure of Gōpālakrishṇa, appears to be a later addition. The three south *anakaṇas* of the *navaranga* in front of it have been converted into a *sukhanāsi* and two dark side rooms. The image of Gōpālakrishṇa is beautifully carved. It stands under a *honne* tree, which is likewise well executed, playing upon the flute, the whole being about 6 feet high. At the sides of the image are shown cows eager to listen to the flute; above these come *gōpas* or cowherds, *gōpis* or cowherdesses, gods and sages; and above these again are sculptured around the head of the image the 10 *avatāras* of Viṣṇu. The cloths on a few of the *gōpi* figures are shown as falling away from their waists. A monkey is represented in the act of climbing the tree. It may be noted here that the Garuḍagamba of this temple is not exactly in front as usual, but a little to the north-east as in the temple at Sōmanāthapur *[Mysore Dt.]. This temple is said to

30. *Ibid.*, Sr. 31-R, 33 and 34.

31. *Ibid.*, Kr. 35-R and 35 A.

have been enlarged by Rāja Oḍeyar's son Narsarāja Oḍeyar, who is also said to have died here. I hear that the Gōpālakrishṇa temple also will be submerged. Though it may not be possible to rebuild the whole temple in some other place, it is very much to be desired that in the interests of archaeology the 9 *ankaṇas* of the *navaranga* together with the cells of the two gods and the *sukhanāsi* at least will be preserved and rebuilt. Two new records were discovered in this temple, one on the wall to the right of the outer gate and the other on the *balipīṭha*.³² Under the original labels in the shrines of the *prākāra* few modern ones giving the names of the images subsequently set up were also found.³³ The name of the king in *EC IV*, Kr. 28 was found to be Ballāḷa III; and as this epigraph appears to tell us that the temple was repaired during this reign, it must have been in existence before A. D., 1300.

14. The Lakshmīdēvī temple is a modern structure, built in A. D., 1818. It has 3 cells standing in a line, with Mahālakshmī in the middle and Sarasvatī and Mahākālī in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with *prabhāvaḷe* or glory. Mahākālī is well carved. She has a crescent on the crown and holds a noose, an elephant-goad, a *kalaśa* or water vessel and a rosary in her hands. These attributes are peculiar. In *EC IV*, Kr. 25 reference is made to the Mahākālī of Ujjain, and it is stated that the Mahākālī of Kannambāḍi was made on the model of the one at Ujjain. Mahālakshmī holds lotuses in two of her hands, while Sarasvatī plays on the *vīṇā* or lute with two hands and holds a book and a lotus in the others. A figure of Āvēśadamma, who built and endowed the temple, is kept in a niche to the right in the *navaranga*. An inscription in the temple states that she was a virgin of the fourth (or Śūdra) caste, named Nañjamma; that the goddess Mahākālī became manifest in her, which accounts for her name Āvēśadamma which means a "possessed woman;" and that through her agency cholera and small-pox, which had been raging in parts of the country, were stamped out.³⁴ It is said that on her fame reaching the capital, Krishṇarāja Oḍeyar III sent for her and made a grant for the temple founded by her. Six new inscriptions were found here, 1 on the temple car, 3 on brassplated door-ways and 2 on bells.³⁵

The Hiridēvatē temple was also visited. A *jātre* on a large scale takes place here every year. It appears that formerly human sacrifices were offered to the goddess; but now, as a reminiscence of the old practice, it is said that a man selected out of the villagers is tortured till he becomes quite unconscious and that when he regains consciousness after a long interval the villagers cry out *balige jīva bantu*,

32. One of them appears to be *EC XIV*, Kr. 86.

33. *EC XIV*, Kr. 89 and 90.

34. *EC IV*, Kr. 25.

35. *EC XIV*, Kr. 91-95.

which means "the victim has revived," and then proceed with their other work. Another curious custom in these parts consists in setting up images of the men who have died unmarried in the village and marrying a bull to a cow in front of them with certain ceremonies. This is done to propitiate the spirits of the unmarried dead, so that they may not envy and molest the married people of the village.

15. I went over to the other side of the river where the work in connection with the Cauvery *[Kāvērī] Reservoir was being conducted with great activity. Mr. Subba Rao, Superintending Engineer, kindly explained to me the work that was being done. I spoke to him about the desirability of preserving the old inscription stones of the Kaṇvēśvara temple and of removing the *navaranga* of the Gōpālakrishṇa temple with the cells of the two gods and the *sukhanāsi* and rebuilding the same in some other place. While going over the place I came across a stone containing a Persian inscription. It is close to the spot where the water engine is working. The epigraph refers to an *āṇikaṭ* or embankment, about 70 feet high built across the Cauvery *[Kāvērī] at considerable expense by Tippu Sultān in A.D., 1797. People say that the *prākāra* of the Kaṇvēśvara temple was demolished by Tippu in order that he might easily procure stones for the embankment. This inscription stone should be preserved.

16. From Kannambāḍi I went to Bannūr, inspecting on the way Arakere and Maṇḍyadakoppal. A new inscription was copied at Arakere³⁶ and two at the other village.³⁷ The temples at Bannūr were examined³⁸ and two new epigraphs discovered, both in the Hanumantēśvara temple, 1 on the wall to the left of the south entrance and 1 on the base below.³⁹

Bannūr Two more records were copied at Attahaḷḷi, a village about a mile to the south of Bannūr.⁴⁰ Seshāchala Jois of Bannūr produced a palm-leaf copy of an inscription, said to be at Honaganhaḷḷi, Maḷvaḷḷi taluk *[Mysore Dt.], recording a grant of land to one of his ancestors by the Vijayanagar king Virūpāksha. A copy was made of this.⁴¹ During my visit the *jātre* of the goddess Hēmādramma was being celebrated at Bannūr. The goddess is a four-handed gold image, about 15 inches high with glory, holding a discus and a conch-shell in two hands, while the other two are in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. Tradition has it that the original image of the goddess was being worshipped by Vidyāraṇya who, on becoming a *sannyāsi*, handed it over to a Vijayanagar king. But, about a century ago, the original image having been stolen, the present one was substituted.

36. *Ibid.*, Sr. 208.

37. *Ibid.*, Sr. 209-10.

38. See *ASMAR* 1910, note 58.

39. *EC* XIV, TN. 270-272.

40. *Ibid.*, TN. 274.

41. Unpublished (?)

The image is kept in the Taluk Treasury and is handed over to the party concerned at the time of the annual *jātre*. The *jātre* commences on the 13th lunar day of the bright fortnight of *Māgha* and continues for 5 days. One curious incident in the *jātre* is worthy of note. The goddess is worshipped by the Brahmans, but, on a formal invitation attended with great ceremony by the Holeyas on the 14th lunar day, the goddess is carried in procession on the full-moon day to the Holeyas quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified on the following day by the Brahmans. This privilege of the Holeyas is said to have been procured thus: — The goddess had taken her abode at a place about 3 miles from Bannūr, and, on being invited to go to Bannūr, agreed to do so on condition that a head was offered to her at every step. Naturally people hesitated to accept this condition, but the Holeyas, nothing daunted, came forward ready to offer the desired heads; and as soon as the first head was cut off, the goddess, being pleased with the sincere devotion of the Holeyas, directed, out of her mercy, that tender cocoanuts might be offered in place of the heads. In this manner she was brought to Bannūr. When directed to ask for a boon, the Holeyas begged of her to accept offerings of rice at their hands once a year. This was agreed to.

17. The next place visited was Maḷvaḷli. The Amritēśvara, Arkēśvara, Gangādhareśvara, Sārangapāṇi, Bīrēdēva and Mārī temples were examined.⁴²

On the west base of the first temple 2 fragmentary records, 1 in Maḷvaḷli Tamil and 1 in Kannaḍa, were found. Several inscription stones in this town had to be excavated for procuring complete copies of the epigraphs. Over the lintel of the *sukhanāsi* entrance in the Sārangapāṇi temple is a representation of the coronation of Rāma with fine figures in mortar. In a shrine to the left in the *navaranga* is kept the *utsava-vigraha* of the Narasimha temple at Mārehaḷli, a village about a mile from Maḷvaḷli. A Christian epitaph, dated 1869, was found near Kunnīrkaṭṭe. I hear that the inscriptions in the Maḷvaḷli taluk had been copied before the Archaeological Department was formed. This very well accounts for the inaccuracy and incompleteness of many of the printed inscriptions of the taluk. Nor are there impressions available in the office to check the printed copies, the only solitary exception being *EC* III, *MI*. 31 out of a total of 122 records in the taluk. Almost every other printed inscription has appended to it the remark "further portion illegible," but on examination *in situ* a large number of them was found to be perfectly legible. A thorough resurvey of the taluk is therefore indispensable before a revised edition of the first volume of the inscriptions in the Mysore District could be issued.⁴³

42. *ASMAR* 1938, p. 39.

43. Not published in the supplement except *EC* XIV, *MI*. 84-R, and *MI*. 123. The latter refers to the Christian epitaph.

The places surveyed in the neighbourhood of Maḷvaḷli were Mārehaḷli, Kannaḷli, Emmadūr and Rāgibommanhaḷli. The Narasimha temple at Mārehaḷli appears to be a structure of the close of the 10th century.⁴⁴ In an old Kannaḍa inscription, dated A.D., 1014, the temple is called Rājāśraya-viṇṇagaram. As Rājāśraya was a title of the Chōḷa king Rājarāja (985–1012), we may perhaps conclude that the temple was founded by him or during his reign. Altogether 22 new inscriptions, 4 Tamil and 18 Kannaḍa, were discovered in this temple.⁴⁵ One of them is of some interest as being engraved on a festoon consisting of brass plates so fashioned as to resemble mango leaves. A new epigraph was also copied at Kannaḷli.⁴⁶ The inscription at Emmadūr, which is incorrectly printed as *EC* III, ML 68, was correctly copied, the king mentioned in the record being Nitimārga Permānaḍi.⁴⁷

18. I then proceeded to Śivansamudram and inspected the Ranganātha, Sōmēśvara, Virabhadra and Māri temples.⁴⁸ The first is a large structure in the Drāviḍian style but without a *gōpura*. The god, known as *Śivansamudram* Jaganmōhana Ranganātha, is very much smaller in size than the one at Śrīrangapaṭṭaṇa. The figure of the goddess Kāvērī is found here also (see para 7). The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the *navaranga*. The figure, serpentine in the lower portion but human above, has four hands, 2 folded and 2 holding a discus and conch, and stands on a high pedestal sheltered by its own 7 hoods. It is a fine figure, about 2½ feet high. There is also a well-carved image of Āñjanēya, about 4 feet high, in the first niche to the right. No inscription was found in the temple. Śivansamudram is called *Madhya-Ranga* in contradistinction to Śrīrangapaṭṭaṇa and Śrīrangam, which are respectively known as *Ādi-Ranga* and *Antya-Ranga*, all the 3 places on the banks of the Cauvery* [Kāvērī] being presided over by the deity Ranganātha. Śrīrangapaṭṭaṇa is also called *Paschima-Ranga* as being in the west in relation to the other two places. The Sōmēśvara temple is also a large structure with a lofty and well executed *mahādvāra*. The latter faces west, but the god inside faces east. There is also another plain, though lofty, *mahādvāra* on the east; but this is now walled up. Two *mahādvāras* for the same temple in front of and behind the god are not very common. The god Sōmēśvara was the tutelary deity of the Ummattūr chiefs, who had their principal fortress on the island of Śivansamudram. In the *navaranga* of this temple are good figures of Gaṇēśa and Subrahmaṇya to the right and left. The latter stands under

44. *ASMAR* 1938, p. 39–41.

45. *EC* XIV, ML 124–141.

46. *Ibid.*, ML 142.

47. *Ibid.*, ML 68–R.

48. *ASMAR* 1938, pp. 37–39.

a canopy formed by the 7 hoods of a serpent with only 2 hands, one of them holding a staff and the other resting on the hip. This is apparently the same as the Daṇḍā-yudhapāṇi of the Kāḷamma temple at Śrīrangapaṭṭaṇa (see para 9). There are also figures of Sūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, $4\frac{1}{2}$ feet \times 2 feet, sculptured on it. In the shrine of the goddess Mīnākshī is a fine four handed figure, about $4\frac{1}{2}$ feet high, with a discus and a conch in two hands, the other two being in the boon conferring and fear-removing attitudes. An inscription in Grantha characters was copied in this shrine.⁴⁹ In a small shrine in the *prākāra* is a seated figure in an attitude of meditation with rosaries, a *Rudra-viṇā* and what looks like a book for its attributes, which perhaps represents Dakṣiṇāmūrti. The basement of the *garbhagriha* of the Sōmēśvara temple consists of about 30 inscribed stones, the characters used being Tamil.⁵⁰ The inscriptions are fragmentary, which may be taken as evidence of the renovation of that part of the temple with stones brought from other structures. Two of these fragments are printed as *EC* III, *MI*. 112. But now all the 30 fragments have been copied. Only a few of them, however, can be pieced together. A lofty *maṇṭapa* supported by 4 pillars stands in front of the Ranganātha temple. Another *maṇṭapa* at some distance with 12 lofty pillars presents an imposing appearance. A large inscription stone was found buried on the road leading to the pumping station, but as no help could be had from the Jahgir authorities in the matter of getting the stone excavated, the epigraph was left uncopied. Judging from the size of the stone, the inscription must be a pretty long one. It deserves examination. The English inscription, which records the completion of the bridge over the Cauvery *[Kāvērī] here in A.D., 1832, was copied.⁵¹ Two inscriptions were found in the Mārī temple, 1 in Tamil and 1 in Kannaḍa, on a slab built into the ceiling.⁵² The hill to the west of Śivansamudram is known as Prētanabettā, because, according to tradition, it was here that Rāma offered *piṇḍa* or balls of meal on hearing of his father's death.

19. From Śivansamudram I went to Talkāḍ, inspecting on the way Beḷakavāḍi and Boppagaḍanapura. Three new records were copied at Beḷakavāḍi, two near the Mārī temple and one near the Holagēri or quarters of the Holeyas.⁵³ The *maṭha* of Maṇṭesvāmi at Boppagaḍanapura was visited. It has a hall supported by lofty ornamental wooden pillars, with paintings on the walls representing scenes from the Rāmāyaṇa and Śaivapurāṇas. The *Svāmi* is a member of the Arasu community, aged about 25 years, who was seated with a shirt on along with his mother who

49. Unpublished (?)

50. *EC* XIV, *MI*. 112-R.

51. *Ibid.*, *MI*. 110-R.

52. *Ibid.*, *MI*. 149 and 150.

53. *Ibid.*, *MI*. 146 and 147.

appeared to command much influence. He has, I am told, a very large number of disciples and is in receipt of a respectable income. A large number of *gaddiges* or tombs, was found to the east of the village, as also at Muttanahalli. In fact there are several villages in this taluk and elsewhere containing *gaddiges* of Maṇṭesvāmis which are objects of worship. At Talkād *[Mysore Dt.] the Vaidyēśvara, Pātālēśvara and Maraḷēśvara temples, containing three of the well-known *pañchalīngas*,

the remaining two being Arkēśvara at Vijayāpura and
Mallikārjuna at Muḍukudore or Beṭṭahalli, were examined.⁵⁴

Talkād Temples

The Vaidyēśvara temple is a handsome structure, built of granite, in the Drāviḍian style. It faces east and has the outer walls ornamented with sculptures. The *dvārapālakas*, about 10 feet high, are the tallest that I have seen in the temples of the State. The sculptures on the outer walls consist of the miniature turrets, pilasters and figures of gods etc. There is a fine porch in front of the south entrance with two sculptured pillars; and two beautiful pilasters, resembling those of the Sōmēśvara temple at Kuruḍumale (last year's *Report*, para 48), at the sides of the *dvārapālakas* of the same entrance. In the *prākāra* there are figures of Dakṣiṇāmūrti and Śaktigaṇapati, the latter excellently carved with his consort seated on the lap. This figure is rather rare. There is also a large unfinished figure of Subrahmaṇya lying in the *prākāra*. The *navaranga*, which consists of 12 *anakaṇas*, has ordinary ceiling panels except the central one which is carved with figures representing *Śiva-līlas*. There is a big seated figure of Sarasvatī with a large nimbus in the *navaranga*. The goddess of the temple, known as Manōnmanyambā, is a fine figure, about 5 feet high, holding lotuses in two hands, the other two being in the boon-conferring (*varada*) and fear-removing (*abhaya*) attitudes. The *mahādvāra* is either a later structure or has undergone renovation as evidenced by the fragmentary nature of the inscriptions on it.⁵⁵ The fragments printed as *EC* III, TN. 6-12 are here. *EC* III, TN. 6 was found to consist of 3 separate fragments, lines 1-7 forming one fragment and lines 8-11 and 12-13 forming the other two. *EC* III, TN. 6 and 7 are on the west wall of the *yāgāśāle* and *EC* III, TN. 8 contains only the first two lines of the upper fragment on its north wall.^{55a} Several more Tamil fragments were copied at the *mahādvāra* as well as one on the south wall of the Pañchalīngā shrine to the east. Two Kannaḍa inscriptions were also found in the temple, 1 in the shrine of Bhōgēśvara to the right and 1 on the pedestal of the metallic image of Tāṇḍavēśvara.⁵⁶ It is strange that the Vaidyēśvara temple does not possess any old inscriptions, though the *Sthalapurāṇa* attributes a very great antiquity to it. The Pātālēśvara and Maraḷēśvara temples appear to have been recently excavated

54. *ASMAR* 1932, pp. 1-16.

55. *EC* XIV, TN. 198.

55a. *Ibid.*, TN. 8-R and 11-R.

56. *Ibid.*, TN. 196 and 194.

They say that many temples here are buried in sand. It was only a few years ago that the two temples, Ānandēśvara and Gaurīśankara, were unearthed. Four fragmentary records were found on the outer walls of the Pātālēśvara temple.⁵⁷ One of these is an old inscription in Kannaḍa of the Ganga period, the others being in Tamil. The Ānandēśvara temple is said to have been built by one Chidānanda-svāmi, a contemporary of Hyder. A story is related of the *Svāmi* that he once crossed the Cauvery *[Kāvēri] in full flood seated on a plantain leaf and that Hyder who witnessed the miracle greatly honoured him and made a grant of land for the temple founded by him. A Tamil inscription was copied at this temple as also one in Kannaḍa at the Gaurīśankara temple.⁵⁸ The latter epigraph tells us that this temple was built during the reign of the Mysore king Chikkadēvarāja Oḍeyar (1672-1704).

20. Among the other temples at Talkāḍ, the Vaikuṇṭhanārāyaṇa, which contained *EC* III, TN. 15 and 16, is no longer in existence, having been dismantled some time back with the object of rebuilding it in some other place.⁵⁹ Not a vestige of the temple is now left on the site. A small shrine for the god was built by some one to the north of the Travellers' Bungalow with some of the old materials, but being left in an unfinished state by his death, the image is now kept in the Āñjanēya temple. An inscription was found on a slab built into the wall of this shrine, which appears to have belonged to some Jaina temple.⁶⁰ The site on which a Jaina temple once stood has now become a private garden attached to a house and the images were, I hear, removed to Mysore.⁶¹ Two old inscriptions were discovered near the Gaṇēśa temple.⁶² one of them, dated A.D., 933, being the oldest now available at Talkāḍ, if we leave out the earlier record of the place, namely, *EC* III, TN. 1, which is now in the Jubilee Institute, Mysore. At Dāsikere Oḍḍu near the same temple were copied 4 Tamil fragments, 2 of them being portions of Rājādhirāja's inscriptions.⁶³ *EC* III, TN. 19, which is said to be in the Vīrabhadra temple, was not found. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Taḷa and Kāḍa after whom, according to the *Sthalapurāṇa*, the place was named Talkāḍ. The *maṇṭapa* in front of this temple is supposed to be built over the spot where the body of the wife of Tirumalarāya,

57. *Ibid.*, TN. 200 to 202.

58. *Ibid.*, TN. 203.

59. *Ibid.*, TN. 16- R.

60. *Ibid.*, TN. 207.

61. We do not know their present location.

62. *EC* XIV, TN. 204.

63. *Ibid.*, TN. 214-217.

the last Vijayanagar viceroy at Śrīrangapaṭṭaṇa, was cremated. It was she that uttered the well-known curse and died here. The original of *EC* III, TN. 20, which is printed from an incorrect copy supplied by the villagers, was found behind the Karibasava temple and correctly copied. But *EC* III, TN. 21 and 22 are not forthcoming. There is a Lingāyat *maṭha*, known as the Hattikeri *maṭha*, near this temple. An inscription was also found near the Āṇjanēya temple. Several records of the place register grants to a temple named Rājarājēśvara which is not now in existence. It may have been founded by the Chōḷa king Rājarāja or built during his reign. We have an inscription of this king at Taḍimālingi. In fact Talkāḍ itself was named Rājarājapura after him. The large number of inscribed stones strewn over the place and put to various uses bears testimony to the existence at one time of several more temples at Talkāḍ. And it is quite possible there are also many buried under sand.

21. The Kīrtinārāyaṇa temple is the only structure at Talkāḍ which is built in the Chālukyan *[Hoysaḷa] style. It is, however, mostly buried in sand, only the tower over the *garbhagriha* and the top of the front portion being visible. The sand near the entrances is removed so that people may enter into the temple. The temple consists of a *garbhagriha*, a *sukhanāsi* and a *navaranga*. The figure of Kīrtinārāyaṇa, about 8 feet high, is well carved and stands on a high pedestal. It holds a discus and a conch in two hands in front, the other attributes being a lotus and a mace. Such figures of Viṣṇu are known as Nambinārāyaṇa among the Śrīvaiṣṇavas. We have a similar figure in the Lakṣmīnārāyaṇa temple at Toṇṇūr near French Rocks *[Pāṇḍavapura]. The pillars of the *navaranga* are well executed and all the beams without any exception are ornamented with either scroll-work or rows of animals or bead work. The ceilings are mostly flat and oblong as in the Hoysaḷēśvara temple at Halebīḍ, only 4 of them being deep and artistically executed. The *navaranga* has now only two entrances, one in the east and one in the north with verandas on both sides. It had also an entrance in the south with verandas, but this has been walled up and converted into a cell for the goddess, whose temple in the south-west of the *prākāra* lies buried in sand along with the *prākāra* itself. The north entrance is known as *svargada-bāgilu*, or heavenly entrance, as in the Kēśava temple at Bēlūr. The *navaranga*, which appears to have been originally left open as at Bēlūr (last year's *Report*, para 28), has subsequently been walled up with brick and mortar. These walls conceal the inscriptions on the sides of some of the pillars. There are 2 niches at the sides of the inner entrance, one of them containing a standing figure of Viṣhvakṣēṇa and the other being empty. Standing figures of Viṣhvakṣēṇa are uncommon. There are also stout seated figures of Śaṭhakōpa and Lōkāchārya in the *navaranga*. The former was a saint, also known as Nammālvār, who composed the Tamil work called *Tiruvāymoḷi*. The latter was a great theologian, who flourished in the early part of the 13th century. Three

new Tamil records were discovered on the walls and pillars.⁶⁴ A few more were also found on other pillars, but these are fragmentary, the portions on the sides of the pillars being concealed, as I said above, by the newly erected wall. An important correction was made in *EC* III, TN. 3.⁶⁵ There is nothing in this record to support the theory of the derivation of the word *Karṇāṭa* from the Sanskrit words *karṇa* and *aṭa*. It merely tells us that Sarasvatī-kaṇṭhābharaṇadēva was the name of the poet who composed the verses of the inscription. The record is engraved in beautiful Grantha characters. But it is to be regretted that an unfinished Kannaḍa inscription incised on it renders the first line partly illegible. The tower of this temple, though built of brick, is in plan exactly like the stone towers of Chālukyan *[Hoysaḷa] temples. The *maḥādvāra* in the east which, I hear, had no *gōpura*, is now buried in sand. The *utsava-vigraha* of Kīrtinārāyaṇa has been removed from the temple and kept in a house at some distance for greater safety. The stone containing the inscription *EC* III, TN. 5 stands to the right of this house.⁶⁶ Parts of the stone have scaled off and the middle portion from top to bottom, both in front and on the back, is rendered illegible owing to the oil that is constantly poured over it in the belief that some of the oil in contact with the stone, when rubbed on the abdomen of a parturient woman, has the power of inducing an easy delivery.

22. So far only the interior of the temple has been described, the sand dunes around the temple preventing us from getting a glimpse of the exterior. A close examination of the temple led me to think that there might be inscriptions on the outer walls and the basement, but these could only be got at by the removal of the dunes.

Excavations The magnitude of the task to be done, the length of the stay to be made and the heaviness of the outlay to be incurred, all combined, however, to dissuade me from attempting excavations on a large scale in view of the problematical nature of the result. But an old servant of the temple assured me of the existence of an inscription on the steps in front of the east entrance. So I made up my mind to have this portion at least excavated. The work went on for two days and on the 3rd day a Kannaḍa inscription on the steps was exposed.⁶⁷ The top lines of a Tamil inscription also revealed themselves on one of the pillars. Encouraged by this result, I continued the excavations near the pillar till a portion of the inscribed basement of the temple was reached at a depth of about 15 feet. The epigraph was in two lines. The exposed portion of the 2nd line referred to the consecration of the god Kīrti-

64. *Ibid.*, TN. 178, 179, 180 etc.

65. *Ibid.*, TN. 3-R.

66. *Ibid.*, TN. 5-R.

67. *Ibid.*, TN. 193.

nārāyaṇa by Viṣṇuvardhana.⁶⁸ It was thus a record of very high value historically and I resolved upon procuring a complete copy of it. The digging was carried on vigorously with a large number of coolies, both male and female. Removing the whole sand was out of the question as it would involve an expenditure of several thousands of rupees. I therefore hit upon the plan of cutting a narrow passage by the side of the temple to allow of the inscription being copied and estampages prepared. But this was not an easy task, as the passage became refilled in a short time with streams of sand from the adjacent heaps. The work was however, persevered in, till we came to the end of the inscription near the north entrance. More than half of the record, which was to the right of the east entrance, had yet to be exposed. But very serious difficulties confronted us here. The sand dunes to the south of the temple were nearly 50 feet high and sloped towards it. No sooner was the passage made than it became refilled by the subsidence of the superincumbent heaps. Planks were used to prevent the upper sand from falling, but they were of no use whatever. We had therefore to remove the whole of the upper layer of sand to the south of the temple before attempting to cut a passage. Water was also continually poured over the sand hill to prevent a possible slip over the coolies working below. In spite of these precautions 3 coolies were about to be engulfed in sand owing to the unexpected slip of a big upper heap. On several occasions the passage made with the greatest difficulty in the morning was filled up in the afternoon, so that the digging had to be done over again. In the face of these almost insuperable difficulties the work was proceeded with, exposing day by day further portions of the record, till at last the beginning was reached near the south entrance. Several more epigraphs also came to light one by one. It was necessary to be very alert in copying, and taking impressions of, the epigraphs or portions of them as soon as they were exposed. Because unexpected slips soon blocked the passage and we had to wait for hours together for a favourable opportunity. At the place where the beginning of the epigraph was revealed the sand bank was more than 20 feet high and with all our alertness and promptitude our attempt to copy the portion was frustrated more than once. It was indeed tantalising to be in full view of the inscription and yet not to be able to procure a copy of it. Success, however, attended our persistent efforts at last. The excavations were carried on for 14 days and 12 inscriptions in all, 8 in Tamil and 4 in Kannaḍa, were brought to light.⁶⁹ Of these, the one relating to the consecration of the god by Viṣṇuvardhana is the most important. It is a long inscription engraved in Grantha characters with a poetical introduction in Sanskrit. It tells us that the king, having rooted out Ādiyamān, the Chōḷa viceroy, took possession of Talkāḍ

68. *Ibid.*, TN. 190.

69. These appear to be, *Ibid.*, TN. 186-193.

and set up the god Kīrtinārāyaṇa in A.D., 1117. This was also the year in which he set up the god at Bēlūr. Tradition attributes to him the consecration of 5 images of Nārāyaṇa at different places, namely, Bēlūr, Talkāḍ, Mēlkōṭe, Toṇṇūr and Gadag, though according to one account Guṇḍlupēṭ comes in for the honour instead of Gadag. Hitherto there was epigraphical confirmation of the traditional account with regard to only one of the places, namely, Bēlūr. The present inscription bears out the tradition with regard to Talkāḍ also.

23. After excavation the features of the exterior of the temple revealed themselves to our view. The temple is Chālukyan *[Hoysaḷa] in style, though there are no sculptures on the outer walls. A railed parapet runs round the front *maṇḍapa* with flowers in panels between single columns. At the north and east entrances are left on both side only the bases on which 2 tower-like niches or pavilions once stood as at Bēlūr and other places. The same appears to be the case at the south entrance also, though we did not excavate the whole of that portion. This temple deserves to be fully excavated and conserved. Altogether the number of new records discovered at this temple was 18.⁷⁰ Old people of the place assured me of the existence of inscriptions to the right of the south entrance, near the temple of the goddess and the *mahādvāra* and at a place known as Majjaṇadakaṭṭe. But all these are buried beneath sand-hills at a depth of not less than 40 or 50 feet and it is not easy to determine the exact spots in some cases. A trial is, however, worth making, and the work of excavation requires my presence here for at least a month. As I had already spent 18 days at Talkāḍ in connection with the excavations and the inscriptions in and around the place, I had to reserve this work for future consideration in view of the work to be done in other taluks.

24. There is a Smārta *maṭha* of the *Bhāgavata sampradāya* at Talkāḍ, presided over by a *sannyāsi* of the name of Bālakrishṇānandasvāmi. A village named Koppāḷa, a few miles from Talkāḍ, belongs to this *maṭha*; and from this circumstance the *maṭha* is sometimes called Koppāḷa-*maṭha*. The *Svāmi* *The Koppāḷa maṭha* is said to be descended in spiritual succession from Padmapādāchārya, the immediate disciple of Śankarāchārya, the three *Svāmis* that came after Padmapādāchārya being Viṣṇusvāmi, Kṣhīrasyāmi and Krishṇānandasvāmi. In apostolic succession to the last, after a long interval, came Abhinava Bālakrishṇānandasvāmi, whose disciple was Bālakrishṇānandasvāmi. The disciple of the latter is the present *Svāmi*. The god worshipped in the *maṭha* is Gōpālakrishṇa. The agent of the *maṭha* showed me a manuscript containing the *Sthalapurāṇa* and certain quasi-historical matters relating to Vijayanagar, the Talkāḍ chiefs and the Mysore kings. He also gave me two palm-leaves containing copies of two inscriptions which register grants to the *maṭha* by Mādhavamantri

70. *Ibid.*, TN. 178-193.

and by a Talkāḍ chief named Chandraśekhara Oḍeyar in Śaka 819 and 916 respectively. The former inscription is printed as EC III, TN. 47. There is an *āṇikaṭ* or dam, across the Cauvery *[Kāvērī] near Talkāḍ which is known as Mādhavamantri-kaṭṭe, the Mādhavamantri who built it being supposed to be Vidyāraṇya. The manuscript referred to above contains a verse giving Śaka 816 as the date of the construction of the dam by Mādhavamantri, nearly 500 years before Vidyāraṇya's time ! The verse runs thus —

Śākē shōḍaśa-miśritāshṭa-śatakē hy Ānanda-samvatsarē |
 Vaiśākhē sita-saptamī-Bhṛgu-dinē lagnē cha simhodayē ||
 sētum Mādhava-mantri-rāṭ Karivanē badhnāt Kavērātmajām |
 pratyutthām udadhim Daśāśya-ripuvad dēva-dvijānām kṛtē ||
 (Karivana = Gajāraṇya = Talkāḍ).

The Mādhavamantri who built the dam is probably identical with the Mādhavamantri of the Goa plates (see *Report* for 1909, para 91), who was a contemporary of Vidyāraṇya. With regard to the Talkāḍ chiefs, the manuscript informs us that the first chief Sōmarāja Oḍeyar, who received a few districts as an *umbaḷi* from Vidyādēvarāya of Ānegundi, ruled from Śaka 785 to 837 ! It was the second chief, Chandraśekhara Oḍeyar, who is said to have ruled from Śaka 838 to 915, 78 years, that made the grant to the *maṭha* in Śaka 916. Other Talkāḍ chiefs are stated to have reigned for 91, 86, 84, 76, 85 and 87 years each. The above statements are enough to show the worthlessness of such manuscripts for historical purposes.

25. During my stay at Talkāḍ, the *jātre* of Baṇḍarasamma was celebrated. Baṇḍarasamma is a village goddess whose temple is situated opposite to the Travelers' Bungalow. There are also several other seated female figures in the temple, which are said to be her associates. On the first day three country carts with solid wheels, adorned with flags, festoons etc., are driven through the village with different pairs of bullocks yoked to them at short intervals. These carts are sacred to the goddess and are not allowed to be used for any other purpose. After the *jātre* is over they are preserved in some safe place to be taken out again at the next *jātre*. In fulfilment of vows taken, hundreds of people bring new pots and prepare *maḍe* (i.e., rice boiled with jaggory) in the temple compound and the adjacent fields for the goddess. On seeing the carts they offer the *maḍe* to the goddess and carry home the pots with their contents for distribution as *prasāda* among the members of their families. On the second day thousands of people carry torches and move around the temple in the small hours of the night also in fulfilment of vows. The *utsava-vigraha* is

brought in procession. By that time people have in readiness for sacrifice numbers of sheep, goat and fowl, and, as soon as the *tammaḍi* or worshipper of the goddess sprinkles *tīrtha* or holy water on the victims, their heads are cut off and the carcasses are at once removed by the owners to their houses. All this takes place before sunrise. The procession with torches is a very fine sight. On the third day a large pit is sunk at some distance in front of the temple and filled with water. People dance in joy around the pit and throw their friends into it in merriment. This sport is kept up the whole day and the *jātre* ends.

26. It may not be out of place to give here in brief the Purāṇic account of Talkāḍ as found in the manuscript of the Koppāla-maṭha (para 24). Sage Sōmadatta and his disciples were directed by the god Viśvēśvara of Kāśi to go to Siddhāranya-kshētra and perform penance there. On their way they were attacked and killed by wild elephants; and, as their last thoughts were about the elephants that killed them, became elephants themselves. Meanwhile the god Viśvēśvara, accompanied by Maṇikarnikā, came over to Siddhāranya-kshētra and abode at the foot of a *śālmālī* or silk-cotton tree. Maṇikarnikā became Gōkarṇa-tīrtha. Sōmadatta and his disciples, now metamorphosed into elephants, also came over to Siddhāranya-kshētra, by virtue of their former penance. Every day they bathed in the Gōkarṇa-tīrtha, plucked lotuses from there and threw them at the foot of the silk-cotton tree. Two hunters, named Taḷa and Kāḍa, who observed this, began to fell the tree out of curiosity, when a stroke of the axe falling on the *linga* at the foot of the tree caused a stream of blood to flow from it. The hunters stood amazed, when a heavenly voice bade them dress the wound with the leaves of the tree. They did accordingly and the flow of blood ceased. Further, the blood that had flowed formerly changed into milk. As directed by the god the hunters drank the milk and instantly became members of the *Pramatha-gaṇa* or Śiva's hosts; and the place was thenceforward known as *Taḷakāḍu* after their names. The elephants did likewise and were transported to Kailāsa, the place having acquired a second name, *viz.*, Gajāranya-kshētra, after them. As the god treated himself for the wound caused by the hunters, he became known as Vaidyēśvara. The same god manifested himself as Arkēśvara on the bank of the *uttaravāhīnī* (flowing north ward) Kāvērī and was worshipped by the sun; as Vāsukīśvara or Pātālēśvara on the bank of the *pūrvavāhīnī* (flowing east ward) Kāvērī and was worshipped by Vāsuki, the king of serpents; as Saikaṭēśvara or Maraḷēśvara on the bank of the *dakṣiṇavāhīnī* (flowing south ward) Kāvērī and was worshipped by Brahmā; and as Mallikārijuna on Sōmagiri or Muḍukadore-betṭa on the bank of the *paśchimavāhīnī* (flowing west ward) Kāvērī and was worshipped by Kāmadhēnu or the cow of plenty. These five *lingas* represent the five faces of Śiva. The positions of the *lingas* are given in the following verse —

Arkanāthas tu puratah Pātālēśas tu dakshiṇē |
 paschimē Sikatānātha uttarē Mallikārjunah ||
 Vaidyanāthas tu bhagavān madhyē Kailāsa-nāyakah |

The day on which a visit to the five *lingas* confers the highest merit is specified in a verse which runs thus —

Kārtikasyāsītē pakshē tv amāyām indu-vāsarē |
 darśanam mōkshadam viprāḥ kīṭasthē cha divākarē ||

The Gōkarṇa-tīrtha mentioned above is a pond to the north of the Vaidyēśvara temple.

27. Besides the inscriptions mentioned in connection with the temples, there were also some others discovered at Talkāḍ. One of these was in a mound in Kōṭikanyādānam Narasimhāchārya's wet land to the east of the village; 3 near Turukittipāla in the same direction; 2 in front of Tammaḍi Channabasavaiya's house; 1 in the *koḍagi* field of Āñjanēya, and 1 in the bathing *ghāt* of the Mādhavarāya canal.⁷¹ This canal is drawn off from the Cauvery *[Kāvērī] near the Mādhavamantri dam and is said to have been made by Mādhavamantri himself (para 24). The bathing *ghāt* is built of the architectural members of ruined temples. The same is the case with some of the bridges across the canal and elsewhere. Altogether the total of new records copied at Talkāḍ was 50, of which 34 were in Tamil.⁷²

28. The villages surveyed around Talkāḍ were Taḍimālingi, Kaliyūr, Māvinhalli, Hemmige, Muḍukadore or Beṭṭahalli, Vijayāpura, Akkūru, Jālahalli, Marḍipura, Kāvērīpura, Hongalvāḍi, Sargūr and Sōnahalli. Two new epigraphs were copied at the 7th village, 3 each at the 9th and 12th, and 1 each at the 8th, 10th, 11th and 13th.⁷³ Taḍimālingi is called Jananāthapura in the inscriptions.⁷⁴ The Janārdana and Mallikārjuna temples at the place were examined.^{74a} The Chōla inscriptions here gave much trouble owing to the basement on which they are engraved being deeply buried. Besides, it was very difficult to find out where the further portions of the records were continued. Around the above two temples excavation to a depth of several feet had to be made. Complete copies were thus procured of EC III, TN. 33, 36 and 38.⁷⁵ The further portion of EC III, TN. 32 could not be found, though a thorough search was made. Six new epigraphs,

71. *Ibid.*, TN. 209, 210, 211, 212 etc.

72. *Ibid.*, TN. 178-217.

73. *Ibid.*, TN. 250, 251, 231-33, 237, 236; MI. 143-45, 148.

74. EC III, TN. 33, 34, 39, 40 etc.

74a. *ASMAR* 1938, pp. 36-37.

75. EC XIV, TN. 33-R, 36-R, 38-R.

1 in Kannaḍa and 5 in Tamil, were copied at the Janārdana temple⁷⁶ and four Tamil ones at the Mallikānjuna temple.⁷⁷ One more record was found in a field to the west of the village.⁷⁸ At Kaliyūr 4 new inscriptions were discovered and EC III, TN. 42 completely copied.⁷⁹ The stone containing the important inscription EC III, TN. 44, which gives an account of a battle in A.D., 1006 between the Hoysaḷas and the Chōḷa general Apramēya, has at the top a panel, about one foot wide, containing sculptures of horsemen, warriors etc., representing a spirited battle scene. Four new records were copied at Hemmige, one of them being an inscription of the Ganga king Śrīpurusha.⁸⁰ EC III, TN. 50 and 51 were not found. Muḍukadore gave us 15 new records, 7 in Tamil and the rest in Kannaḍa.⁸¹ Of these 12 were found at the Mallikānjuna temple on the hill, 1 in Doḍḍaṇṇa's field to the east of the village, 1 in the grove near Kaṇṇirkatte and 1 near the tank bund. The hill is not very high, but the temple on it with its *gōpura* presents a pretty appearance when viewed from below. The *linga* here, known as Mallikānjuna, is one of the *pañchalīngas* of Talkāḍ (para 26). In the *prākāra* is a *maṇṭapa*, said to have been built some 70 years ago, which is known as *Chitra-maṇṭapa* on account of the paintings on its walls, which represent scenes from the *Śaiva-purāṇas*. There are also Kannaḍa passages explaining the scenes as well as labels giving the names of individual figures. A *jātre* on a grand scale is held here every year in the month of *Māgha*, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an *āgamika* from Mysore discharges the duties of the officiating priest, though at other times a *tammaḍi* of the Lingāyat sect worships the *linga*. The image representing the consort of Tāṇḍavēśvara is brought from the Vaidyēśvara temple at Talkāḍ and kept here during the *jātre*. On the last day a bull race takes place, the winner receiving a garland from the *archak* in the presence of the god. He has also the privilege of being taken to Śrīparvata in the Kurnool District *[Āndhra Pradesh]. Excellent bulls are brought from various places to compete in the race. The village contains a large number of *maṇṭapas* built by charitable people for the accommodation of pilgrims during the *jātre*. The Arkēśvara temple at Vijayāpura was inspected. The *linga* of this temple is also one of the *pañchalīngas* of Talkāḍ. In front of the temple is a small shrine containing a figure of Sūrya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Sūrya shrine has EC III, TN. 28 on the under-surface and EC III, TN. 29 on the

76. *Ibid.*, TN. 218 to 222.

77. *Ibid.*, TN. 224-226.

78. *Ibid.*, TN. 223.

79. *Ibid.*, TN. 227-230 and 42-R.

80. *Ibid.*, TN. 234-35.

81. *Ibid.*, TN. 238-249.

back; while those forming the right and back walls have respectively *EC* III, TN. 56 and 55 on them. *EC* III, TN. 29 was found to be an inscription of Rājendra-Chōla, with the Tamil introduction written in Kannada characters.⁸² Three new epigraphs were copied at the temple, one of them being an inscription of the Gaṅga king Śivamāra, engraved on a slab built upside down into the west wall of the *garbhagriha*.⁸³ The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall was discovered another Ganga inscription of the time of Eṛeyappa.⁸⁴ In another part of the fort were seen two Jina images lying half buried in the earth. I was told that a few other images from here were removed to Mysore. In the inscriptions the Arkēśvara temple is said to belong to Kiṛunagara, which is apparently identical with Kinnāgara, a *bēchirākh* or ruined village to the west. The name Peṇnagara, in contrast to Kiṛunagara, also occurs in them. This may perhaps refer to Talkāḍ itself, situated only about 2 miles to the west. *EC* III, TN. 57 and 58 do not belong to Vijayāpura, but to T-Narsīpur.⁸⁵ Venkaṭanarasimhāchārya, the Paṭēl of Vijayāpura, who is a lineal descendant of Kōṭikanyādānam Venkaṭavaradāchārya, the recipient of the copper grant *EC* III, TN. 23 of Śaka 1585, gave me nine original *Nirūps* for examination.⁸⁶ He also produced the above copper grant. Seven of the *Nirūps* were issued by the Mysore kings and two by the Bēlūr chiefs. They mostly belong to the 18th century.

29. I then went to T-Narsīpur, inspecting on the way Mādāpura, Hiriyūr and Hosapura. A new inscription was found in the second village and another in the third.⁸⁷ The stone containing the latter was almost completely buried in the earth and the work of excavation occupied nearly two hours. The Guṇjānārasimha and Mūlasthānēśvara temples were inspected.⁸⁸ The former is a pretty large structure in the Drāviḍian style with a *gōpura* and a fine four-pillared *maṇṭapa* in front. At the sides of the outer entrance two inscriptions were found on two lamp pillars.⁸⁹ Near the *bali-pīṭha* in the front *maṇṭapa* are two richly ornamented figures on opposite pillars, wearing a beard and standing with folded hands which are said to represent the Mūgūr chief and his brother who built that portion of the temple. A similar

82. *Ibid.*, TN. 29-R.

83. *Ibid.*, TN. 252.

84. *Ibid.*, TN. 253.

85. *Ibid.*, TN. 58-R.

86. *Ibid.*, TN. 254-56.

87. *Ibid.*, TN. 268 and 269 respectively.

88. *ASMAR* 1938, pp. 31-35.

89. *EC* XIV, TN. 143.

figure near the *mahādvāra* is said to represent another Mūgūr chief who built the *gōpura*. In the *prākāra* there are several small shrines containing figures of Rāma, Krishṇa, Varadarāja, Āṇḍāl, etc. In the shrine of the goddess there is a fine figure of Hanumān to the right. The top parapet around the temple contains fine mortar figures of the *mūrtis* and *avatāras* of Viṣṇu with, in some cases, labels below giving their names. There are also figures representing the sports of Krishṇa. A few comical figures also occur here and there. On the south and west parapets are given nine different figures of Narasimha: one issuing out of a pillar, another fighting with the demon Hiraṇyakaśipu, another tearing out his entrails, another in the posture of meditation, another with Lakṣmī seated on the lap, another showing grace to Prahlāda, another with one arm round the neck of a woman – the label calls this *Sūlagittivallabha*, i.e., favourite of the midwife(?), another standing alone, and the last with eight hands having Prahlāda in front. The meaning of the seventh figure is not apparent. The same is the case with another figure on the south parapet which is seated with Hanumān's hand resting on the thigh and Lakṣmaṇa standing to the right with folded hands. The label calls this *Ekāntarāma*. Twelve such labels were found on the parapet.⁹⁰ The god of the temple is known as Guṇjānarasimha, because he bears in the right hand between the thumb and fore-finger a berry with its stalk of the *guṇjā* plant (*abrus-preicatorius*), which is supposed to indicate the superiority of T-Narsīpur to Kāśī by that much of weight in sanctity. Two more records were copied at the temple.⁹¹ To the left of the temple at a little distance is a small shrine containing a well carved image of Janārdana. To the west of it is a small building known as Prahlāda-maṇṭapa built in 1855. It is said that Janārdana had once a large temple and that on its going to ruin the materials were removed for building the kitchen of the Narasimha temple. A new inscription was found at the Mūlasthānēśvara temple, another at the Mārī temple and three more on the steps of the middle bathing *ghāṭ*.⁹² A panel containing a seated Jina figure flanked by a Yaksha and a Yakshī was found lying in front of the Taluk Office.

30. The places visited near T-Narsīpur were Tirumakūḍalu, Gargēśvarī, Sōsale, Bēnakanhalli, Ālgōḍu and Nilsōge. The temples at the first village were inspected. The Agastyēśvara temple is a large structure. In front of it is a lofty *tōraṇa* or gateway over which stand at both ends two lamp pillars with the necessary appliances for lighting lamps. There is also at some distance another lamp pillar, similar to, but loftier than the above two, with an iron framework on the top for

90. *Ibid.*, TN. 142.

91. *Ibid.*, TN. 141.

92. *Ibid.*, TN. 145-47.

placing lamps which were once hauled up with iron chains found even now on the pillar but no longer in use. Agastyēśvara is a *saikata-linga* or *linga* formed of sand, with a cavity at the top in which there is always some water which, people say, represents the Ganges. When the cavity is filled, the excess water flows through an aperture below which is called the *nābhi* or navel of the *linga*. The water is taken out of the cavity with a spoon and distributed among the devotees. It is said that Agastya, being desirous of worshipping a *linga*, directed Hanumān to bring one from the Narmadā within one *muhūrta*, but the latter did not return within the appointed time. So, Agastya fashioned a *linga* out of sand and worshipped it. Soon after Hanumān returned with the *linga*, and, seeing what had happened, flew into a rage and resolved upon rooting out the *linga* of sand. But his efforts proved abortive, though a few marks of violence were left on the *linga*, the cavity at the top being one of them. The *linga* brought by him was apparently set up in another temple at the place known as Hanumantēśvara. In the *navaranga* of the Agastyēśvara temple is a fine figure of Subrahmaṇya. There are also figures of Sūrya and Gaṇēśa. The latter, though mutilated, is being worshipped, I am told, in accordance with the wish of the god as revealed in a dream. In the *prākāra* there is a figure of Aśvatthanārāyaṇa, about 2 feet high, in a dancing posture with 8 hands – 6 of them holding a discus, a conch, a mace, a lotus, a noose and an elephant-goad, the 7th raised like that of Tāṇḍavēśvara and the 8th in the fear-removing attitude – flanked by two drummers. There are also figures of the sheep-headed Dakṣha with 4 hands and of Dakṣiṇāmūrti, seated in the posture of meditation with matted hair under a baniyan tree, on a pedestal containing sculptures of the *sapta-rishis* or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a *rudra-viṇā*. The goddess of this temple, known as Pūrṇamangala-Kāmākshī, is a very fine figure, about 4 feet high. Two new records were copied at the temple, 1 on the south wall of the *garbhagriha* and 1 on the pedestal of the *utsava-vigraha*, called *Manōnmanī*, of the temple of the goddess.⁹³ A few fragments were also found on the east walls of the kitchen and the *prākāra*. In the Virabhadra temple is kept a fine figure of Mahishāsuramardīnī, said to have been recently unearthed. A new inscription was also copied at the Hanumantēśvara temple.^{93a} There are two more *lingas* besides Agastyēśvara in the Agastyēśvara temple, *viz.*, Sōmēśvara and Mārkaṇḍyēśvara; these three, together with Hanumantēśvara and Gārgyēśvara of Gargēśvarī, form the *pañchalīngas* of Tirumakūḍalu. Aśvattha-Nārāyaṇa, *i.e.*, Nārāyaṇa in the shape of the holy fig tree, was visited. It is said that the tree has been in existence from time immemorial and that it was originally worshipped by Brahmā. Only one branch is now visible. They say

93. *Ibid.*, TN. 148–149.

93a. Appears to be unpublished.

that as soon as one branch withers, another puts forth leaves. The tree is surrounded by a large number of Nāga stones set up by people wishing for offspring. In the *prākāra* there are several images of Hanumān and a few *lingas*. One of the former is said to have been set up by Vyāsarāya, a Mādhva *guru* of the 16th century, who founded a *maṭha* at Sōsale, about 2 miles to the east, known as Vyāsarāya-maṭha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions were found on the steps of the bathing *ghāṭ* to the west.⁹⁴ The name Tirumakūḍalu is a corruption of *Tiru-mu-kkūḍal*, the holy confluence of the three, namely, the Kāvērī, the Kapilā and Sphaṭika-sarōvara, the last being a pond supposed to be situated in the bed of the Kāvērī. The Bhikshēśvara and Ānandēśvara temples on the other side of the Kāvērī were visited and a new record discovered at the former. The latter is said to have been built by the same Sachchidānandasvāmi that built the Ānandēśvara temple at Talkāḍ (para 19). The Gārgyēśvara temple at Gargēśvarī and the Janārdana, Honnādēvī and Virabhadra temples at Sōsale were inspected, but no inscriptions were found. Two inscriptions were copied at Benakanhalli, 1 in Tamil and 1 in Kannaḍa, and 1 more at Nilsōge.⁹⁵ In the Siddhēśvara temple at Ālgōḍu two slabs containing old records of the Ganga period, one of them of Śrīpurusha, were found built into the ceiling.⁹⁶ There was also another inscribed stone built into the wall.⁹⁷ In the Chennigarāya temple an old inscription was found on the basement.⁹⁸ The image of Chennigarāya or Kēśava is well carved, the *prabhāvaḷe* or glory being sculptured with figures of the 10 *avatāras* of Viṣṇu. Another old record was copied at the Basava temple.⁹⁹ Similar records, but fragmentary, were also discovered in the houses of Puṭṭarāje Urs and another individual.¹⁰⁰ Two more were found near the tank, 1 on the sluice and 1 on a pillar.¹⁰¹ EC III, TN. 69 is incomplete, breaking off abruptly in the middle of a verse. Below the inscription are sculptures representing a battle between two chiefs seated on elephants. Ālgōḍu appears to be a place of considerable antiquity seeing that almost all the epigraphs discovered there, though fragmentary, are engraved in characters of the Ganga period. The village was evacuated at the time of my visit. It is likely there are several other inscribed stones in the houses of the villagers put to various uses.

31. While at T-Narsipur I paid a visit to the present *Svāmi* of the Vyāsarāya-maṭha, who was staying at Tirumakūḍalu owing to the plague at Sōsale, and

94. EC XIV, TN. 150.

95. *Ibid.*, TN. 173-174 and 267 respectively.

96. *Ibid.*, TN. 151.

97. *Ibid.*, TN. 152.

98. *Ibid.*, TN. 153.

99. *Ibid.*, TN. 155.

100. *Ibid.*, TN. 157, 158 and 156.

101. *Ibid.*, TN. 159-160.

requested him to send me for examination all the copper plates in the *maṭha*, the *Svāmi* kindly agreed to do so. I also asked the Amildār to assure the *Svāmi* that the plates would be carefully returned to him as soon as they were done with. After this assurance 14 plates containing 12 inscriptions in all were received.¹⁰² They are engraved in Tamil, Telugu, Nāgari and Kannaḍa characters; 5 of them recording grants by the Vijayanagar kings, 1 by a Nāyak of Madura, two by the Sētupatis of Ramnāḍ, 1 by a Zamindār of Śivagiri, 1 by a chief of Kōḷūr and 2 by guilds of merchants. None of these is printed. I also sent for the 2 sets of copper plates in the Taluk Treasury, EC III, TN. 64 and 94, for examination and checked the printed copies. The plates of EC III, TN. 64, which measure 10 $\frac{3}{4}$ " by 5 $\frac{3}{4}$ ", are fashioned into rims at the edges to protect the writing. The seal does not bear any figure. The plates of EC III, TN. 94, which measure 5", by 1 $\frac{1}{2}$ ", are strung on a ring bearing a seal on which stands to right an animal looking like an elephant with a raised tail.

32. I then proceeded to Chāmarājanagar, stopping for a few hours at Mūgūr. The Dēśēśvara temple at Mūgūr is a large building with a fine *gōpura* and a lofty lamp pillar in front.¹⁰³ Opposite to the south *navaranga* entrance stands in a niche on the wall a figure with folded hands, which is said to represent the builder of the temple.

Mūgūr Temples The *Pañchalinga* shrines in the *prākāra* have well carved door-ways and lintels. There is a well executed sugar cane mill in stone which was formerly used to get sugar cane juice for the *abhishēka* or anointment of the god. A similar one, but rough in make, was also seen at the Vaidyēśvara temple at Talkāḍ. A number of modern inscriptions on brass-plated door-ways, vehicles and bells was found in the Tibbādēvī or Tripurasundarī temple.¹⁰⁴ EC III, TN. 88, which was found to be an old Jaina epitaph, was correctly copied.¹⁰⁵ The top parapet round the temple contains mortar figures of various forms of Pārvatī, Lakshmī and Sarasvatī, as also figures of the *aṣṭadīkṣālakas* or regents of the directions, the 10 *avatāras* of Viṣṇu, the *Saptamātrikāh*, etc., with labels below giving their names. Several of the labels have, however, become illegible, the number of the legible ones being 57.¹⁰⁶ In front of the temple is a beautiful *maṇṭapa* built in the Saracenic style in brick and mortar. It has 4 pillars joined together at each corner surmounted by ornamental arches and parapets and stands on a high base. The house of Dēvarāja Urs to the left of the temple is a quaint old structure. Two records, 1 in Tamil and 1 in

102. *Ibid.*, TN. 161-172.

103. *ASMAR* 1938, pp. 28-31.

104. *EC* XIV, TN. 257-61.

105. *Ibid.*, TN. 88-R.

106. *Ibid.*, TN. 262.

Kannaḍa, were copied at the Nārāyaṇa temple.¹⁰⁷ Other discoveries in the village were an inscription on a *vīragal* near the entrance and another on the pedestal of the goddess in the Dubbālamma temple to the north.¹⁰⁸

33. The temples at Chāmarājanagar were inspected. The Chāmarājēśvara temple is a large structure in the Drāviḍian style built in 1826 by Krishṇarāja Oḍeyar III in memory of his father Chāmarāja Oḍeyar. Inside there are 3 cells standing in a line, the central one having a *linga* named Chāmarājēśvara after Krishṇarāja Oḍeyar III's father, the left one a figure of Pārvatī named Kempanaṅjamāmbā after his mother and the right one a figure of Chāmuṇḍēśvarī, the tutelary goddess of the Royal Family. To the right and left in the *navaranga* there are 6 cells with *lingas* named after the 6 other queens of Chāmarāja Oḍeyar. At the inner sides of the *navaranga* entrance are figures Sūrya and Chandra. Inside the *prākāra* there are small shrines all round containing images or *lingas*. The south shrines have figures of the 63 Śaiva devotees, the north ones figures of Śiva representing his 25 *līlās*, or sports, and the west ones *lingas*, set up in the names of the king, his queens and other relatives. Every one of the shrines has a label over the doorway and every brass-plated doorway has an inscription on it. Altogether 50 such labels and 33 such inscriptions were found.¹⁰⁹ Some of the *līlā-mūrtis* of Śiva are well executed. In a shrine to the right are found statues as well as metallic figures of Krishṇarāja Oḍeyar III, his four queens and Naṅjarāja Bahadūr, standing with folded hands, with labels on the pedestals, the statue of the king having also a Sanskrit verse engraved on its pedestal.¹¹⁰ The top parapet round the temple contains mortar figures representing varieties of Gaṇēśa etc., with labels below.¹¹¹ Altogether 56 such labels were noted. Among other discoveries in the temple may be mentioned an inscription near the *mahādvāra*, another on a beam over the Nandi-maṇṭapa and a few others on the *dhvajastambha* or flag-staff, doors, bells, etc.¹¹² In the Vīrabhadra temple stands a big figure of Vīrabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakālī, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangādhareśvara temple at Śrīrangapaṭṭaṇa (para 8). There is a seated figure of Pārśvanātha in the Pārśvanātha temple, with his Yaksha Dharaṇēndra seated in a separate niche and his Yakshī Padmāvatī standing in a separate cell to the left. The latter is said to have been brought from Terakaṇāmbi. There is also another standing figure of Pārśvanātha canopied by the seven hoods of a serpent, said to have been brought from Haraḷakōṭe. A new record was copied at this temple.¹¹³

107. *Ibid.*, TN. 263-64.

108. *Ibid.*, TN. 265 and 266 respectively.

109. *Ibid.*, Ch. 206 to 239 and 242 to 246.

110. *Ibid.*, Ch. 241.

111. *Ibid.*, Ch. 252.

112. *Ibid.*, Ch. 250, 251, 249, 247 and 240.

113. *Ibid.*, Ch. 253.

Another in Tamil was found on the basement of the Lakshmikānta temple, and one more on an oil-mill near the *chatra*.¹¹⁴ The structure known as *Janana-maṇṭapa*, built to commemorate the birth in A.D., 1774 of Chāmarāja Oḍeyar, father of Krishṇarāja Oḍeyar III, at Arikotāra, the former name of Chāmarājanagar, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Doḍḍē Arasinakoḷa, which supplies drinking water to the town, was built by Kaṇṭhīrava Narasarāja Oḍeyar (1638–1659) and named after his father-in-law Doḍḍē Urs of Arikotāra.

34. The temples at Haradanahalli, a village about three miles from Chāmarājanagar, were visited.¹¹⁵ The village has a ruined fort and appears to have been once a place of some importance. The Divyalingēśvara temple is an old structure with a big *gōpura* and a stout lofty lamp pillar in front. The ceiling of the *mahādvāra* has in the middle an oblong trough-like concave panel, which I have not seen in other temples. In the *navaranga* there is a fine figure of Vīrabhadra in a shrine to the right. Near the *dvārapālakas* is a large ceiling panel containing figures of *aṣṭadikpālakas* with Tāṇḍavēśvara in the centre. At the right inner side of the entrance is a figure of Sūrya. In the *prākāra* there is a shrine of Sarasvatī. To the right of the shrine of Kāmākshī, the goddess of the temple, is a figure of Subrahmaṇya with only one face, seated on a peacock. The front ceilings of the *linga* shrines in the west have paintings, at least one hundred years old, representing scenes from Śaiva-purāṇas. One of the *maṇṭapas* in the *prākāra* is said to have been dismantled and the materials removed to Chāmarājanagar for building the *Janana-maṇṭapa* (see previous para). The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a *kaḍita*, (i.e., a book of folded cloth covered with charcoal paste), produced by the *shānbōg*, were carried away to the *tōshikhāne* or treasury at Śrīrangapaṭṭaṇa in A.D., 1787 by order of Tippu. The list includes even brass vessels, lamps and silk cushions. The same fate overtook almost all the temples in the State during the rule of Tippu. The *kaḍita* also contains copies of the inscriptions in the temple and supplies detailed information about the endowments made and the jewels, etc., presented to the temple by various persons. Altogether eleven new records were copied in the temple – five on the pillars, three in the Kāmākshī shrine, two on the pedestals of images and one on a trough.¹¹⁶ It was at this village that the Lingāyat guru Gōsāla-Channabasava had his *maṭha*, where Tōṇṭada Siddhalinga, another great teacher and author of the same sect, who flourished at the close of the 15th century, was initiated in the tenets of the Vīraśaiva

114. *Ibid.*, Ch. 254 and 255 respectively.

115. *ASMAR* 1937, pp. 38–40; 1945, pp. 24–25; pp. 1947–56, pp. 40–41.

116. *EC XIV*, Ch. 256–265.

faith. It is said that Chikkadēvarāja Oḍeyar dismantled the *maṭha* and built the Gōpālakrishṇa temple with the materials. Some of the pillars in the latter have Śaiva figures on them. An inscription was also found on one of them recording a grant to the Lingāyats.¹¹⁷ The figure of Gōpālakrishṇa is well executed. In the *navaranga* there are figures of Varadarāja, Śrīnivāsa, Śaṭhakōpa, Rāmānujāchārya and Vishvaksēṇa, as also two standing figures of Lakshmi in two separate cells. In a shrine in the *prākāra* are lying in confusion several figures of the Ālvārs or Śrīvaishṇava saints. A new epigraph was also found in Rāmaṇṇa's backyard.¹¹⁸

35. From Chāmarājanagar I went to Guṇḍlupēṭṭi, inspecting Terakaṇāmbi on the way. The temples at Terakaṇāmbi, several of which are in ruins, were examined.¹¹⁹ The Lakshmīvaradarāja temple is a large *Terakaṇāmbi Temples* building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishṇarāja Oḍeyar III, who is said to have removed the original image to the Prasannakrishṇasvāmi temple built by him at Mysore.¹²⁰ The temple has metallic images of Child Krishṇa and Child Balarāma, and of Yaśōdā suckling Krishṇa. In the Haṇḍe Gōpālasvāmi temple the god is a fine tall figure canopied by the 7 hoods of a serpent. Usually the god is represented as standing under a *honne* tree as at Kannambāḍi (para 13). The Rāmabhadra temple is a large solid structure. At the sides of the inner entrance are two figures which are said to represent Dāsakēśava-seṭṭi, the builder or restorer of the temple. The same figure is also sculptured on a pillar opposite the entrance. There is a huge trough here, measuring 9' x 5' x 4', carved out of a single stone. In the Sugrīva temple there is a large figure of Sugrīva, about 6 feet high. The pillars of the veranda in front of the Hanumanta temple are beautifully sculptured. The stone images of the Rāmabhadra temple, now kept in the Lakshmīvaradarāja temple, consist of seated figures of Rāma, Lakshmaṇa, Bharata, Śatrughna, Sītā and Vibhīṣhaṇa. It is said that the metallic image with consorts of the Baṇḍikēri Śrīnivāsa temple was also removed to the Prasannakrishṇasvāmi temple at Mysore and the metallic image with consorts of the Lakshmīkānta temple at Kūtanūr Mallyyapura sent instead. An inscription, of 1489, in the Rāmabhadra temple records a grant of land to a temple of Ālvār.¹²¹ There is a tradition among the Śrīvaishṇavas that

117. *Ibid.*, Ch. 267.

118. This appears to be *EC* XIV, Ch. 266.

119. *ASMAR* 1913, p. 24; 1937, pp. 23-27.

120. *EC* XIV, Gu. 119.

121. *EC* IV, Gu. 9.

the image of Śaṭhakōpa or Nammālvār of Ālvārtirunagari in Tinnevely District *[Tamil nāḍu] was kept at Terakaṇāmbi for some time. I am not sure if the reference is to this Ālvār. The village has a ruined fort. Three new inscriptions were copied here – one on the north outer wall of the Lakshmīvaradarāja temple, one near the Hanumanta temple and one near Rangaseṭṭi's field to the south.¹²²

36. The temples at Guṇḍlupēṭ were inspected.¹²³ The Vijayanārāyaṇa temple is a small structure. The image, which is much smaller than those at Bēlūr and Talkāḍ, holds a tiny lotus with its stalk between the thumb and forefinger of the right hand. There is a tradition that this god also was set up by Viṣṇuvardhana. The images of the Paravāsudēva temple, now in ruins, are also kept here. Paravāsudēva is seated on the coils of Ādiśēsha with his consorts standing at the sides. The goddess of the Paravāsudēva temple, which is a seated figure, is named Kamalavallī. The temple also contains figures of Ananta, Garuḍa, Viṣhvaksēṇa, Hanumān and a number of Ālvārs. The *utsava-vigraha* of Paravāsudēva is a handsome figure, with the usual discus, conch and mace in the 3 hands, the 4th being in a peculiar attitude, neither boon-conferring nor fear-removing, but slightly slanting with fingers joined and made a little concave. This attitude is called the attitude of granting deliverance to Brahmā-kapāla and is said to be found nowhere else. The image is said to have been originally at Hastināvati. It was then removed to Śivansamudram whence it was brought to this place. There is also another mutilated metallic image, called Varadarāja, which is said to have originally belonged to the temple of Varadarāja or Allāṇātha at Maddūr and to have subsequently become the *utsava-vigraha* of the Paravāsudēva temple. But owing to mutilation it was replaced by the other image. The consorts of the mutilated image are also said to have been taken to the Prasannakrishṇasvāmi temple at Mysore. Three new records were copied at this temple – 1 on a stone to the left of the front veranda and 2 on the pedestals of images.¹²⁴ The Paravāsudēva and Rāmēśvara temples, situated about a mile to the east, are in ruins. The former was built by Chikkadēvarāja Oḍeyar in memory of his father who died here. It is a large structure of some architectural merit. The pillars of the *navaranga* are sculptured on all the 4 faces, and the 4 pillars of the front veranda are beautifully carved with figures of lions with riders in front. The doorways likewise show good work. The *mahādōvāra* is a lofty structure with verandas extending to a great distance on both sides. There is also a pretty large temple of the goddess to the left of the main temple. The Rāmēśvara temple close by also shows pretty good work. The inscriptions on its

122. EC XIV, Gu. 118–121.

123. ASMAR 1913, p. 23; 1934, pp. 50–54; 1937, pp. 19–21.

124. EC XIV, Gu. 103–105.

basement are engraved in excellent Kannaḍa characters. Three new epigraphs were found here – 2 on the south basement and 1 to the right of the east entrance.¹²⁵ Guṇḍlupēṭ has a ruined fort. It is called Vijayāpura in the inscription.

37. The last place visited during this tour was Nañjangūd.¹²⁶ The Śrīkaṇṭhēśvara temple here is a large building in the Drāviḍian style with a fine *gōpura* and a veranda in front supported by 8 huge but well carved black stone pillars. It appears that some of the shrines have been removed with their inscriptions with the object

Nañjangūd Temple

of giving more light to the interior of the temple. In the *navaranga* there are cells to the right and left, as in the temple at Chāmarājanagar, containing *lingas* set up by the queens and relatives of Krishṇarāja Oḍeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishṇarāja Oḍeyar III and his four queens, standing with folded hands, with labels on the pedestals, the king's statue having also a Sanskrit verse incised on its pedestal.¹²⁷ In the *prākāra* we have again, as there, shrines all round, the south ones containing figures, both in stone and metal, of the 63 devotees of Śiva, the west ones *lingas* and the north ones figures of Śiva representing his 25 *līlās* or sports. Many of the figures here are, however, much better carved than those at Chāmarājanagar. Pārvatī, the goddess of the temple, is a fine figure, as is also Nārāyaṇa with his consorts. In a shrine in the north is a figure of Subrahmaṇya, the Daṇḍāyudhapāṇi variety (para 9), with a bare head, seated on a peacock and sheltered by the 7 hoods of a serpent, holding a staff in one of the two hands. Besides the 9 labels on the pedestals mentioned above, 20 modern inscriptions were found on brass-plated door-ways, vehicles, etc.¹²⁸ The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones, such as the *gajaratha*, *kailāsa* and *turaga* (horse), are fine pieces of workmanship. These have wheels and can be easily moved, the *gajaratha* being drawn by an elephant. The larger vehicles are all gifts from Krishṇarāja Oḍeyar III. The top parapet round the temple has mortar figures, as at Mūgūr and Chāmarājanagar, representing varieties of Gaṇapati, etc., with labels below giving their names.¹²⁹ The total of such labels is about 35. An inscription of the 15th century was discovered on the *bali-pīṭha*.¹³⁰ I returned to Bangalore on the 8th of March.

38. On the 29th of May 1912, I went to Mysore in connection with a meeting of the Board for the management of the Local Examinations to be held there on

125. *Ibid.*, GII. 106–109.

126. *ASMAR* 1918, pp. 22–23; 1940, pp. 23–37.

127. *EC* XIV, Nj. 282.

128. *Ibid.*, Nj. 270–281, 283–288 etc.

129. *Ibid.*, Nj. 291.

130. *Ibid.*, Nj. 290.

Mysore Temples

the 30th of May. While in Mysore I inspected all the temples in the town and also a few places in the neighbourhood. In the Prasannakrishṇasvāmi temple, which was founded by Krishṇarāja Oḍeyar III in 1829, a dozen modern inscriptions were found on brass-plated door-ways, vehicles, silver vessels, etc.¹³¹ Labels were also found on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given.¹³² We have likewise here in a shrine statues and metallic figures of the king and his queens with labels, 9 in number, on the pedestals.¹³³ The Varāhasvāmi temple gave us 6 records, 3 on the pedestals of images and 3 on *prabhāvaḷes*, etc.¹³⁴ One of them mentions Chikkadēvarāja Oḍeyar (1672–1704) as the donor. The labels on two of the above images show that they belong to the Prasannakrishṇasvāmi temple. Varāhasvāmi had been set up at Śrīrangapaṭṭaṇa by Chikkadēvarāja Oḍeyar, but as the temple was demolished by Tippu, the image was brought to Mysore and set up again in 1809. The Varāhasvāmi temple is a fine structure, especially the shrine of the goddess, which has a finely carved door-way and well executed pillars. The towers show good work. In the *navarangas* there are stucco niches at the sides of the entrance. Four inscriptions were found on the vessels and jewels of the Lakshmīramaṇasvāmi temple.¹³⁵ This temple was in existence before 1499, since an epigraph of that date found in Cole's Garden registers a grant of land to it. A few modern records were also found in the Kōṭe Venkaṭaramaṇa, Triṇayanēśvara and Prasannanaṇjunḍēśvara temples.¹³⁶ In the garden below Doḍḍakere, called Madhuvana, which contains the *brindāvanas* or tombs of the deceased members of the Royal Family, about 15 epitaphs were noted, but only one of them is dated.¹³⁷ An inscription was also discovered on the ornamental stone-cot kept in the Oriental Library.¹³⁸ The cot, which measures 7½' by 6', is well carved and ornamented on all the four sides and has a flower in the middle of the upper surface. The legs, which are separate pieces, about 2 feet high, are also well executed. It is said that the cot once belonged to Kempe Gauḍa of Māgaḍi. Two sets of copper plates were procured, not, however, without some difficulty, from Guṇḍāl Paṇḍit Lakshmaṇāchār and Lakshminārāyaṇa Jois of Mysore.¹³⁹ One of them is a long grant, consisting of 10 plates, issued by Chikkadēvarāja Oḍeyar in 1674; while the other, consisting of 3 plates, records a grant

131. They appear to be EC XIV, My. 79, 80 etc.

132. *Ibid.*, My. 63–71, 75 etc.

133. *Ibid.*, My. 77.

134. *Ibid.*, My. 89–94.

135. *Ibid.*, My. 98–101.

136. *Ibid.*, My. 106–107, 108 etc.

137. *Ibid.*, My. 118–125.

138. This appears to be My. 117.

139. EC XIV, My. 115 and 116.

by Dodḍadēvarāja Oḍeyar in 1665. I have to acknowledge here the assistance rendered by Messrs. Kētanahalli Narasimhāchār and Kaḷale Rangasvāmi Iyengār in procuring the plates for examination.

39. The places that were visited near Mysore were the Chāmuṇḍi Hill, Kukkarhalli, Taṇasikoppal, Haḷē Bōgāḍi, Cole's Garden and Beḷavatta. At some distance above the foot of the Chāmuṇḍi Hill is a *maṭha* to the left, known as Annadānappa's *maṭha*, with a spring at the back. A new inscription was copied here.¹⁴⁰

Places near Mysore

Further up is a huge bull, carved out of granite, and artistically executed with rich ornamentation. The figure, which is 23 ft. long, 10 ft. broad and 11 ft. high, is seated on a terrace facing south. The head is at a height of more than 15 ft. from the ground level. It is said that the bull was caused to be made in 1664 by Dodḍadēvarāja Oḍeyar. The building of the steps, 1,000 in number, is likewise attributed to him. The Chāmuṇḍēśvarī temple on the top is a pretty large building with a fine *gōpura*. About 13 inscriptions were found on the temple vessels and jewels.¹⁴¹ One of the gold jewels, called Nakshatramālike, a present from Krishṇarāja Oḍeyar III, is of interest as having 30 Sanskrit verses inscribed on it. The inscription on another tells us that it was presented to another temple, namely, the temple at Uttanhalli. We have also here in a shrine statues of Krishṇarāja Oḍeyar III and his queens with the names engraved on the pedestals. The king's statue, about 6 feet high, is well executed. In the *prākāra* of the Mahabalēśvara temple two old epigraphs of the Ganga period were discovered near a *bilva* tree.¹⁴² Five inscriptions were also found on the temple vessels and brass-plated doorways.¹⁴³ Further discoveries were a Tamil record near the *mahādvāra* and a Kannaḍa one on a rock to the south-west.¹⁴⁴ The oldest record hitherto discovered on the hill was *EC* III, My. 16, of 1127. The two epigraphs now copied are at least 150 years older. The stone containing the inscription of the Chālukya chief Narasingayya, noticed in para 33 of my *Report* for 1908, was not found at Kukkarhalli.¹⁴⁵ The villagers say that there was an inscribed stone in the Tōṭi's field to the west of the village and that it might lie buried in the bund of the canal newly dug in the field. There is, however, an impression of the record in the office. Maṇalevāḍi, the village granted by Narasingayya in this inscription, is now a *bēchirākh* village situated between Taṇasikoppal and Kannēgaḍankoppal. The Īśvara temple at Haḷē Bōgāḍi was inspected. In the *navaranga* are figures of Bhairava,

140. *Ibid.*, My. 128.

141. *Ibid.*, My. 132 to 136.

142. *Ibid.*, My. 139-140.

143. *Ibid.*, My. 141-45.

144. *Ibid.*, My. 138 and 137.

145. *Ibid.*, My. 127.

Durgā and Sūrya, the last flanked, as usual, by female figures armed with bows. There is also a slab here containing in the upper panel a figure on horse back with an uplifted sword in one of the hands, attended by an umbrella bearer; while the lower one has the figure of a pig attacked by dogs both before and behind. There is a small shrine to the north containing separate figures of *Saptamātrikāh*. Impressions were taken of the old inscriptions here, namely, *EC* III, My. 14 and 15. The inscription in Cole's Garden is of Narasa,¹⁴⁶ father of Krishṇadēvarāya of Vijayanagar, noticed in para 66 of my *Report* for 1908, and the inscriptions at Beḷavaṭṭa, *EC* III, My. 5 and 6, were examined and impressions taken. The former records a grant in 1499 for the god Lakshmīramaṇa of Mysore (*Maisūrpurādhivāsāya Lakshmikāntāya*) and gives the name Maisūr just as it is pronounced and written in the present day. I returned to Bangalore on the 5th of June.

40. On the 24th of June, I made a tour to Dāvāṅgere *[Chitradurga Dt.] and Tarikere *[Chikmagalur Dt.] taluks to inspect the Hariharēśvara temple at Harihar¹⁴⁷ and the Amritēśvara temple at Amritāpura.¹⁴⁸

Harihar Temple The former is a large temple in the Chālukyan *[Hoysala] style of architecture, built in 1224 by Pōlālva, a general of the Hoysala king Narasimha II.¹⁴⁹ It has a *garbhagriha* or adytum, a *sukhanāsi* or vestibule, a *navaranga* or middle hall and a *mukha-maṇṭapa* or front hall. The image of Harihara, which is about 4 feet high, stands without any *prabhāvala* or glory, the left half representing Viṣṇu with the Vaiṣṇava attributes, the discus and conch and the right half Śiva with the Śaiva attributes, the trident and rosary. The head wears a crown on the Viṣṇu side and matted hair and a crescent on the Śiva side. The upper two hands rest upon two panels on both sides, the right one containing figures of Pārvatī and Gaṇapati and the left one figures of Lakshmī and Rishyaśringa. Some say that the image, having been mutilated by the Muhammadans, was immersed in water, being replaced by a smaller figure of the same kind, about 1½ feet high, called Chikka Hariharēśvara; and that subsequently it was pieced together and set up again, the smaller image being removed to the small shrine to the north-west of the main temple in which we find it now. The door-way of the *sukhanāsi* entrance has ordinary screens at the sides with pairs of *dvārapālakas* below, the left pair holding a discus and a conch and the right pair a drum and a trident. The *navaranga* has also entrances in the north and south in front of which are fine porches with good pillars, door-ways and ceilings. The pillars of the *navaranga* are well executed. The ceilings, though flat, are neatly and delicately carved with rows of lotuses, the central one being sculptured with fine figures of *aṣṭadikpālakas*. The

146. See *ASMAR* 1908, para 66 and 1916, para 70.

147. *ASMAR* 1920, p. 6; 1932, pp. 50-53; 1937, pp. 70-71.

148. *Ibid.*, 1917, p. 2; 1931, pp. 6-12.

149. *EC* XI, Dg. 25.

middle space of the latter is now vacant, the panel containing a figure of Hariharēśvara which was there having been removed. It was this figure that was worshipped for some time in the temple, as stated above, and was subsequently set up in the small shrine to the north-west. The *mukha-maṇḍapa* is a grand structure with three entrances in the three directions and a high veranda running all round. There are also two narrow entrances in the north and south at the ends of the *navaranga* front wall. This is peculiar. The ceilings are similar to those of the *navaranga*. Around the *mukha-maṇḍapa*, outside, runs a railed parapet, about 5½ feet high. At the bottom of this comes a frieze of fine scroll-work with well-carved figures in every convolution; above this runs a frieze of elephants, horses and camels, with riders, horses or camels coming between elephants; above this again come figures between pilasters surmounted by miniature turrets *[with lions between turrets] and finally runs a rail with figures between double columns surmounted by a band of ornamental scroll-work with figures or flowers in the convolutions. Around the *sukhanāsi* and *garbhagriha* outside there are friezes of scroll-work, as elsewhere, and of swans. Above the latter at some interval come figures of Viṣṇu between double pilasters with turrets above. Over the eaves runs round a parapet containing delicately carved figures of animals, men or gods, the majority consisting of figures of lions attacking elephants. The latter appear to be peculiar to the temples of this part of the country. The top parapet of the front *maṇḍapa* has no sculptures now but only small uncarved blocks of stone, which may be supposed to indicate that the portion was either unfinished or subsequently restored. The Saracenic door-way said to have been made by the Mahammadans into the dome over the image of the god (*EC* XI, Intro. 32) is no longer in existence, having been removed when the temple was repaired. The *garbhagriha* has a tower built of brick and mortar and three ornamental niches on the outer walls in the three directions with pairs of elephants at the sides. There are two *mahādvāras*, one opposite the east entrance and the other opposite the south porch of the *navaranga*. It is said that there was likewise a *mahādvāra* opposite the north porch; but now we have a cell of Kālabhairava in the porch with a fine door-way, which blocks the passage. The north porch has two narrow entrances in the east and west. On both sides of the east *mahādvāra* stand two ornamental lamp pillars built of separate pieces of stone with stands for lamps jutting out on all sides from the bottom to the top. The temple resembles in several respects the Kēdārēśvara and Kaiṭabhēśvara temples at Belgāmi and Kuppāṭūr *[Shimoga Dt.]. To the left of the temple stands the shrine of Lakṣmī, consisting of a *garbhagriha* and a front *maṇḍapa*. The latter has three entrances and a veranda running all round inside. The ceilings are flat like those of the main temple except the central one which is about 2 feet deep with a big lotus bud in the centre. There are two niches at the sides of the door-way, one containing a figure of Gaṇapati and the other a Nāga stone. In the adytum we have instead

of the original Lakshmī a marble figure of Mahishāsūramardīnī, about 1½ feet high, with eight hands, said to have been set up by Subēdār Lakshmaṇa Hari during the time of the Pēshwas. Around the *maṇḍapa* outside runs a *jagatī* or railed parapet, about 6 feet high, which has no friezes at the bottom, but has in the middle single pilasters surmounted by turrets and at the top a rail with flowers between double columns. The shrine has a fine tower built of brick and mortar. It is said that corresponding to this shrine there was a shrine of Pārvatī to the right of the temple. This may be true as it is in conformity with the dual nature of the god.

41. A number of new inscriptions were discovered at the temple: one on the wall to the left of the entrance, two on the wall to the right, two on a huge wooden box in the *mukha-maṇḍapa*, two on the left pillar of the south porch, one on the right pillar, one on the west base of the *garbhagriha*, one on a stone near the west outer wall of the Lakshmī shrine and one below *EC XI*, Dg. 40.¹⁵⁰ A few more were also found on the bells kept in the temple store-room. One more record was copied at the Durgī temple, which belongs to the *Paṭṭēgārs*. Three sets of copper plates were procured from Sāhukār Chinnappa Tērkar of Harihar for examination.¹⁵¹ It appears that these were unearthed some years ago when digging the foundation of an old house site adjoining the fort wall. Two of them register grants by the Vijayanagar king Harihara and the third belongs to Dēvarāya II. The records are fine specimens of Sanskrit composition. My thanks are due to Mr. R. Mahadēva Rao, retired Assistant Commissioner, for his help in getting these plates. The *shānbōg* of Harihar, Śrīnivāsa Sītārāma Kulakaraṇi, showed me some old records relating to the temple, one of which says that Tippu broke the images (a large number named) of the temple, carried away its belongings and converted a portion of it into a mosque. The *shānbōg* also gave me for examination 5 Marāṭhi *sanads*, 3 issued during the time of Pēshwa Bālāji Rao and 2 by Krishṇarāja Oḍeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868.¹⁵² In *EC XI*, Dg. 40, more than 50 lines have been newly copied. The structure which contained *EC XI*, Dg. 46 and 47 has been demolished. The stone containing *EC XI*, Dg. 41 lies on the ground broken into 8 pieces. *EC XI*, Dg. 58 and 65 are not forth-coming. The stones containing *EC XI*, Dg. 30 and 59 have at the top a figure of Harihara as in the temple, flanked by Nandī and Garuḍa on the right and left. The stone containing *EC XI*, Dg. 39, about 15 feet high, is perhaps the tallest of the inscribed slabs that I have seen set up. Though the temple was built in 1224, the god of the temple is referred to in several earlier inscriptions. In the inscriptions Harihar seems to be called Kūḍalūr as being at the confluence of the Tungabhadra and the Haridra.

150. Unpublished.

151. Unpublished.

152. Unpublished.

42. The Īśvara temple at Nanditāvare, *[Chitradurga Dt.], about 8 miles from Harihar, was inspected.¹⁵³ It is a small neat structure in the Chālukyan *[Hoysala] style. The *garbhagriha* and *sukhanāsi* are intact, but the *navaranga* has been restored with mud walls. The god is named Amritalingamāṇikēśvara in *EC XI*, Dg. 69, of 1220. The temple appears to have been built at about that period. The lintel of the *sukhanāsi* door-way has a figure of Tāṇḍavēśvara in the middle flanked by Brahmā and Viṣṇu on the right and left. In a niche to the left of this door-way is a good figure of Mahishāsuramardinī. There is now no niche to the right, though a mutilated figure of Gaṇapati, which once occupied it, is lying there. Other figures found in the *navaranga* are Sarasvatī and Saptamātrikah to the right, and Subrahmaṇya, Umāmahēśvara and Nāgadampati to the left. In a cell to the left stands a fine figure of Viṣṇu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing *chauris* and the other, pitchers. Beyond the female figures there is also on the right a figure of Garuḍa and on the left a figure of a man standing with uplifted hand with an elephant behind. The central ceiling has delicately carved figures of *aṣṭadikpālakas*. Opposite the temple is a large Nandi enclosed in a shrine. The outer walls of the *garbhagriha* and *sukhanāsi* have sculptures on them. A row of large figures, mostly mutilated, runs round in the middle. The figures are 35 in number, 14 being female. The gods represented are Śiva, Gaṇapati, Virabhadra, Hanumān and the robed Dakṣiṇāmūrti with his companion Mōhinī. Above this row is a fine cornice with bead work. Below the row of figures runs a delicately executed frieze of foliage, and between this and another similar frieze come finely carved figures of lions attacking elephants, etc., as in the top parapet of the Hariharēśvara temple at Harihar. There are also similar figures at the top, but they are roughly worked. Around the *garbhagriha* are 3 fine niches in the three directions with turrets above and female *chauri*-bearers at the sides. The north niche has a broken figure of Durgā, the other two being, empty. In this temple is kept an ornamental wooden frame, named *ele-chaṭṭu* mounted on small wheels and decorated with five knobs at the top. It is a board, about 3½' by 2', with ornamental borders and rows of small cavities all over the front surface. It is said that those who grow the betel-vine, in order to guard the leaves against disease and insect-pests, vow to the god of the temple that they would worship the frame and give doles of rice etc., to the *pūjāri*; and that in fulfilment of the vow they insert numbers of betel-leaves in each cavity of the frame, tying at the same time large quantities of the same to the knobs at the top, and move the frame side-ways on the wheels. The number of leaves required for the purpose is above 2,000. After the *pūjā* or worship is over the leaves are said to be distributed

153. *ASMAR* 1937, pp. 64-68.

among the villagers. They say the worship of the frame takes place almost every year.

43. From Harihar I went to Dāvaṅgere. The Īśvara temple at Ānekoṇḍa, a village about 2 miles from Dāvaṅgere *[Chitradurga Dt.], was visited.¹⁵⁴ It is a small neat temple in the Chālukyan *[Hoysala] style, restored recently with mud walls and plastered. Originally it had 3 cells, though there are only 2 at present, the south cell being no longer in existence. The north cell is now empty. The main cell has a *sukhanāsi* and a *navaranga*. The *garbhagriha* door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The *sukhanāsi* door-way, which is also good, has ornamental screens at the sides and a figure of Śiva on the lintel flanked on the left by Viṣṇu and Subrahmaṇya and on the right by Brahmā and Gaṇapati with *makaras* beyond these on both the sides. At the sides of the door-way are 2 fine niches with female *chauri*-bearers on either side, the right one containing a figure of Sarasvatī and the left one, of Mahishāsuramardinī. The left cell has the finest door-way in the temple. The ceilings are deep and show good work, 8 of them having on the circular under-surface of the hanging central piece figures of *aṣṭadikpālakas* in the particular directions, while the central one has a figure of Śiva as Gajāsura-mardana flanked by Brahmā and Viṣṇu. The four pillars of the *navaranga* are well executed with bead work and sculptures at the bottom. The latter are fine figures of gods and goddesses in niches under ornamental canopies. Beyond the *navaranga* are verandas on both sides with three beautiful pillars on either side, the front pair being of special design rarely seen in other temples. Outside, a railed parapet, about 4½ feet high, runs round the front portion up to the plastered walls of the *navaranga*. At some distance from the bottom runs a frieze of Yakshas, seated in niches, every alternate figure being placed a little inward. Above this comes a row of turrets. Above this again comes a rail with figures between ornamental double columns which are in a slightly slanting position. There are also ornamental bands above and below the rail. Opposite the temple is a fine Nandi in a shrine. A new inscription was discovered on the base to the left of the entrance.¹⁵⁵ It is in praise of one of the sculptors named Bavōja. The temple appears to have been built in the first half of the 12th century. To the south-west of the temple is a small shrine containing a seated female figure, about 3 feet high, with 4 mutilated hands, which the villagers call Gangāmbikā. On an elevation close by is the temple of a four handed goddess known as Maraḍamma. At Dāvaṅgere a new epigraph was copied at the entrance to the Āñjanēya temple.¹⁵⁶ Ānekoṇḍa appears to have been a place of some importance at one time. Till

154. *ASMAR* 1928, p. 2; 1932, pp. 54-56.

155. *ASMAR* 1945, No. 6.

156. Unpublished.

recently small gold coins used to be picked up there after heavy rains. One of these was shown to me at Dāvaṅgere by Sāhukār Virupākshappa, the builder of the *Chatram* near the Railway Station. The coin was very small, weighing about 3 grains, with a caparisoned elephant on one side and a bird or foliage on the other. It probably belongs to the Pāṇḍyas of Uchchangī, which is only 6 miles from Dāvaṅgere.

44. I then went to Tarikere. At the entrance to Pūrṇaiya's *chatram* in the town are set up 4 pillars belonging to some temple and figures of two lions at the sides. The latter are well carved and are said to have once adorned the gate of the Tarikere Pāḷegār's palace in the fort, which is no longer in existence. The lions have one of their paws resting on a man who holds a sword. The Pāḷegār's palace in the town is an old dilapidated structure, which, I am told, was sold by public auction some years ago to some *Shāukār* in Bangalore. It has a tiled porch with a well carved wooden door-way and some old-fashioned wooden screens on the upper-floor. Haḷeyūr, a village about 2 miles from Tarikere, was inspected and 2 new inscriptions discovered in the ruined Kēśava temple.¹⁵⁷ The image of this temple appears to have been removed to Tarikere and set up in a small shrine newly built near the tank. From one of the newly found inscriptions at Haḷeyūr we learn that Tarikere, otherwise called Amarāvati-pura, was an *agrahāra* brought into existence by Lakumarasa-daṇḍanāyaka, a general of Ballāḷa II (1173–1220), before 1180, the year in which the image of Kēśava was set up at Haḷeyūr.

45. The Amritēśvara temple at Amritāpura, *[Chikmagalūr Dt.], about 6 miles (north) from Tarikere, was visited.¹⁵⁸ It is a very fine specimen of Chālukyan *[Hoysala] architecture, built in 1196, with some features which are unique in design and execution (see Plate I). It consists of a *garbhagriha*, a *sukhanāsi*, a *navaranga* and a *mukha-maṇḍapa*, and stands in the middle of an extensive courtyard enclosed by a stone wall, about 7 feet high, with *mahādōvāras* in the east and west. The *garbhagriha* door-way has a figure of Gajalakshmi on the lintel and small finely carved *dvārapālakas* at the bottom of the jambs. The *sukhanāsi* door-way has ornamental screens at the sides and fine figures of Manmatha and Ratī on the jambs, the lintel having a figure of Tāṇḍavēśvara in the middle flanked by Brahmā and Viṣṇu and by *makaras*. All the 9 ceilings of the *navaranga*, which are more than 2 feet deep, are beautifully executed. The middle one has a round central piece depending from the top with a fine figure of Tāṇḍavēśvara sculptured on its circular under-surface, while the one to its north has a finely carved conch-shell hanging down from the top.

157. ASMAR 1932, Nos. 46 and 47.

158. ASMAR 1917, p. 2; 1931, pp. 6–12.

The remaining ceilings have lotus buds. The conch-shell is peculiar. To the right in the *navaranga* are figures of Gaṇapati, Saptamātrikah, Sarasvatī and Nāga-dampati (*i.e.*, Nāga couple); and to the left, figures of Virabhadra and Subrahmaṇya. The 1st, 3rd and 4th are fine figures with rich ornamentation. The *navaranga* has also an entrance in the south with a fine porch. The *mukha-maṇṭapa* is a grand artistic structure with verandas all round and the usual three entrances. It is connected with the *navaranga* by a porch, which has verandas on both sides and two well executed ceilings. Altogether there are 30 beautiful ceilings, each about 3 feet deep, in this hall. Some of them have labels on the sides below giving the names of the sculptors who made them. Among the names may be mentioned Malitama, Padumaṇṇa, Baluga and Malaya. Altogether fifteen such labels were copied.¹⁵⁹ The verandas running round the hall have in the middle a frieze of flowers between pilasters. The pillars are polished and have a black shining surface. Outside the front hall runs round a *jagati* or railed parapet, about 6 feet high, with delicately carved turrets in relief and an artistic rail, about 2 feet wide, above them containing figures between single columns. Above and below the rail are exquisitely finished bands of scroll-work, the convolutions having in some places figures of animals, flowers, etc., the lower band also containing some obscene figures *[*maithuna*] here and there. The rail here takes the place of the Purāṇic frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the *Bhāgavata-purāṇa*, chiefly of its 10th *skandha* which treats of the boyish sports of Kṛṣṇa, the last incident illustrated being *Kamsavadha* or the killing of Kamsa. One of the sculptures represents Vasudēva, father of Kṛṣṇa, as falling at the feet of an ass. This incident is not mentioned in the *Bhāgavata* but is based on a vulgar tradition, which says that Kamsa had kept an ass near the room where Dēvakī, wife of Vasudēva, used to be confined with instructions that he should bray as soon as a child was born, so that Kamsa might be apprised of the occurrence and kill the child; and that, when the 7th child was about to be delivered, Vasudēva fell at the feet of the ass entreating him not to bray. The sculpture is worthy of note as showing that the tradition was current as far back as 1196, the year in which the temple was built.¹⁶⁰ To the right of the north entrance begins the story of the *Mahābhārata*, ending with the acquisition by Arjuna of the *pāśupatāstra* from Śiva. On the south or right side of the hall the story of the *Rāmāyaṇa* is completely delineated. The sculptures on the rail are all well carved. The turrets around the hall are of two sizes: the smaller ones flanked by pairs of lions come between the larger and add considerably to the beauty of the structure. To the left of the south entrance is a fine turret below which a man,

159. See note 228.

160. EC VI, Tk. 45.

standing under a canopy formed by the seven hoods of a serpent between two pairs of lions which attack elephants, stabs the lion to the right; and another near it with a creeper, perfectly natural, twining itself round the pilaster below. Around the *garbhagriha*, *sukhanāsi* and *navaranga* the outer walls have fine turrets, pilasters and perpendicular bands of scroll-work. The latter are rarely found in other temples of this style. The only other temple where I have seen similar bands is the Śāntiśvara temple at Jinanāthapura near Śravaṇa Belgōla *[Hāssan Dt.]. Around the *garbhagriha* in the three directions the turrets are flanked by pairs of scroll-work bands. The exterior of the wall opposite the north entrance of the *navaranga*, has a fine turret in relief flanked on either side by seven gradually receding scroll-work bands. The whole presents a charming appearance. Above the eaves, which are decorated with bead work, runs a parapet containing fine figures all round. The tower is sculptured with figures on all the sides. But in the three directions there are rows of protruding figures one over the other from the bottom to the top, surmounted by *simhalalāṭas* or lion's heads. This too is peculiar. In front of the tower we have the Hoysaḷa creast, adjoining which there is a very fine figure of Gajāsuramardana, carved out of black stone, with a *prabhāvale* containing figures of the regents of the directions. The original *kalāśa* having disappeared, a brass one has been substituted. The front hall has gigantic drip-stones all round in place of the ornamental eaves of the other parts; and above the drip-stones runs a parapet with well executed figures, some of which have labels below. Figures of lions attacking elephants occur here and there as in the temples at Harihar and Ānekoṇḍa. Opposite the north entrance of the front hall is a structure in ruins, known as *sūle* (the dancing girls) *maṇṭapa*, which appears to have been a *mahādvāra* once. It is said that this was the passage through which the god was taken out in procession and that the dancing girls waited here to accompany the god. To the south-east of this is a small shrine in ruins containing a fine but mutilated figure, about 4 feet high, of Bhairava. To the right of the *garbhagriha* is a beautiful temple, also in ruins, said to be of Sarasvatī, with elephants at the sides of the entrance. It has a *garbhagriha*, a *navaranga* and a narrow veranda in front. A fine *jagati* or parapet runs round the last. It is worthy of mention that a single beam, measuring 24' x 1½' x 1¼', is carried over all the 4 pillars of the veranda. The door-way of this temple is an exquisite piece of workmanship. The stone *prākāra* or compound wall is now in ruins. It had on the top all round thick stone discs, about 1½ feet in diameter, with rectangular bases, both in one piece, the outer faces being sculptured with fine figures of flowers, animals, gods, etc., in relief. This is another special feature of this temple. A few of the discs are in position, though most of them have fallen down. The *prākāra* must have once presented the appearance of a veritable art gallery, seeing that the artistically carved figures are of various kinds and designs. About a dozen varieties were observed in flowers alone, some

standing by themselves and some enclosed in fine geometrical figures such as squares and circles. The same was the case with the figures of animals. A new inscription was found at the east entrance of the front hall.¹⁶¹

46. This temple is by no means inferior in workmanship to the temple at Halebīḍ. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable. The temple ought to be conserved and prevented from lapsing into further ruin. It is a pity that *pīpal* plants have rooted themselves over the tower and other parts. Arrangements have to be made to destroy these as early as possible by means of the scrub eradicator, as otherwise this gem of architecture will be no more in a few years. The exterior of the front hall is disfigured by a number of rough stones used to prop up the huge drip-stones; these have to be replaced by dressed pillars. The roof has to be made water-tight by a coat of concrete where necessary. A compound wall is urgently needed. The old stone wall is already there; it has to be repaired and the top discs put in their places. The restoration of this wall will considerably add to the beauty of the temple. The employment of a watchman is also necessary. There is a well in the temple enclosure and persons visiting the place sometimes cook their meals, I hear, in the front hall. This ought not to be allowed. If the *sūle-maṇṭapa* is made water-tight, people can cook there and the front hall will be saved from injury. I returned to Bangalore on the 2nd of July.

47. Paṇḍit Venkaṇṇāchār was sent out to Mēlkōṭe to bring impressions of all the new inscriptions discovered there by me in 1907 and 1908 and also of a few printed inscriptions. He was also instructed to inspect a few villages in the neighbourhood where, I was told, there were some new records. He visited six villages in Śrīrangapaṭṭaṇa taluk, two in Krishṇarājapēṭe taluk and one in Nāgamangala taluk and copied nearly twenty seven new inscriptions. One of the printed inscriptions of Mēlkōṭe, EC III, Sr. 93, of which an estampage is now available, takes us back to the time of Viṣṇuvardhana, with whose assistance Rāmānujāchārya is said to have built the Nārāyaṇasvāmi temple. Ten of the inscriptions brought by Paṇḍit Venkaṇṇāchār are epitaphs, mostly dated in the first half of the 19th century, found on the *brindāvanas* or tombs of Sepoys at French Rocks, *[mod. Pāṇḍavapura] the language used being Tamil or Telugu.¹⁶²

48. T. Namassivāyam Pillay, the Photographer and Draughtsman of the office, brought impressions of three new records from Halebīḍ, where he had gone to take photographs of the temples. The stones containing these records were

161. This appears to be *ASMAR* 1932, No. 48.

162. This appears to be unpublished.

under water at the time of my visit to Halebid. He also brought an impression of a new epigraph at Adugūr near Halebid.¹⁶³

49. Other records examined during the year under report were three sets of copper plates. One of them, received from Anṇayyasetṭi of Gummareddipura, Śrīnivāspur taluk *[Kōlār Dt.], is an important Ganga record, issued in the 40th year of Durvīṇita's reign.¹⁶⁴ I am indebted to Mr. G. Venkōba Rao of the Madras Archaeological Department for giving me information of the existence of this grant. The second set was received from the Amildār of Hoḷe-Narsipur, who discovered it in the possession of Pūjāri Rangaiya of Gavisōmanhalli, Hoḷe-Narsipur taluk *[Hāssan Dt.]. The third was found by me in the possession of a beggar, named Sītārāmā Bairāgi, who belongs to Chingarhalli, Dēvanhalli taluk [Bangalore Dt.].¹⁶⁵

50. Altogether the number of new records copied during the year under report was 535, exclusive of labels below figures in stone, copper or mortar and inscriptions on a number of temple bells, which together make a total of 400. Of the 535 records, 483 belong to the Mysore District, 27 to the Chitradurga District, 18 to the Kaḍūr District *[mod. Chikmagalur], 5 to the Hāssan District, and one each to the Kōlār and Bangalore Districts. According to the characters in which they are written, 91 are in Tamil, 14 in Telugu, 11 in Nāgari, 5 in Marāṭhi, 1 each in Persian and English,¹⁶⁶ and the rest in Kannaḍa. In almost every village visited the printed inscriptions were also checked by a comparison with the originals. Complete and accurate copies have thus been procured of a large number of them, especially in the Mysore District.

51. My thanks are due to Mr. Rajākaryāprasakta Rao Bahādūr D. Shāma Rao, Superintendent, Mysore Revenue Survey, for sending me transcripts and translations in Kannaḍa of the Marāṭhi *sanads* received from Śrīnivāsa Sītārāmā Kulakaraṇi, *shānbhōg* of Harihar, (para 40).

52. In connection with the revised edition of the Coorg volume of inscriptions,^{166a} which he is bringing out in England, Mr. Rice sent to me for decipherment estampages of two inscriptions found at Bhāgamaṇḍal and Pālūr *[EC I, Cg. 21 (9), and Cg. 20 (8)].^{166b} The task of decipherment involved considerable labour extending over several days, at the end of which transcripts and tentative translations of the records were sent to Mr. Rice. The first epigraph tells us that while Mechpuṇḍi Kunniyarasan was ruling the *nāḍu*, Bōdharūpa Bhagavararasu of the assembly of Purushōttama gave a copper plate grant, apparently to the temple of Mahādēva.

163. EC XV, B1. 376.

164. EC XVII, Sp. 120.

165. EC XV, HN. 122.

166. See page 64, para 137.

166a. See *ASMAR* 1906, note 3.

166b. EC I, Mysore 1972.

The second informs us that a *śilā-śāsana* was set up for the god Mahādēva by Bōdharūpa Bhagavarapālayya, no doubt the same as the one mentioned in the first, and adds that he was a disciple of Avidyāmrityu-bhaṭṭāraka of the assembly of Purushōttama. The inscriptions are not dated, but may belong to about the 12th century. The characters of the records are a mixture of Grantha, Malayālam, Tamil and rarely Vaṭṭeluttu. The language, though mostly Tamil, has some Tuḷu and Malayālam words, besides a few which are used in a technical sense on the West Coast. Nearly a half of both the records consists of peculiar imprecations not met with in other inscriptions. The Pālūr inscription says that the grant is placed under the protection of the Śrīvaishṇavas, the Vaḷaṇṇiyar (merchants) and the "armed several thousands", of the 18 countries, and of the Brahmans of the 18 *nāḍus*.

OFFICE WORK

53. Besides the gold coin examined at Dāvāṅgere (para 43), 830 coins, consisting of gold, silver and copper, received from the Deputy Commissioner, Shimoga, were examined. These were found to consist of Vijayanagar coins of Krishṇadēvarāya, Achyutarāya and Sadāśivarāya, Mysore coins of Hyder, Tippu and Krishṇarāja Oḍeyar III, and coins of the East India Company. There was also a solitary *Virarāya-ṇaṇam* of the West Coast.

54. The printing of the Kannaḍa texts of the revised edition of the Śravaṇa Belgoḷa volume was completed.¹⁶⁷ The Roman portion was in the press. The printing of this was not taken in hand owing to the accented letters not having arrived from England. The translations were being got ready for the press.

55. The printing of the revised edition of the *Karṇāṭaka Śabdānuśāsanam* has made some progress during the year, 64 pages having been printed.¹⁶⁸ A portion of the revised copy of the *Śabdānuśāsanam*, consisting of 32 printed quarto pages, having been somehow lost in the press, the work of revision had to be done over again at considerable inconvenience.

56. The work in connection with the *General Index* to the volumes of the *Epigraphia Carnatica* made fair progress during the year, words beginning with the letters D to L having been written out and made ready for the press.¹⁶⁹ There was, however, some interruption caused by the absence of the temporary clerk for a period of 5 months, being the interval between the expiry of the sanctioned period of his services and his re-entertainment according to a subsequent Government Order.

167. See *ASMAR* 1908, note 50; *Ibid.*, 1909, note 2 and 133; 1910, note 1.

168. See *ASMAR* 1907, note 4; 1908, note 51; 1909, note 116 and 1910, note 73.

169. See *ASMAR* 1908, note 1 and 53; 1910, note 1 and 135.

57. The Photographer and Draughtsman prepared photographs and facsimiles of a number of copper plates and coins. He accompanied me on tour to the Mysore and Chitradurga Districts, took photographs of large number of temples and sculptures, and sketched the plans of a few temples. He went to Halebid and took photographs and sketches of several architectural details of the temples there. He went out on tour in connection with the Ethnographic Survey and prepared a number of photographs for that department. He developed a large number of negatives brought from tour and printed photographs.

58. The Architectural Draughtsman completed 7 plates illustrating the temples at Śravaṇa Belgōḷa, Chaṭachattahalli, Halebid, Hāranhalli, Kōramangala and Jāvagal. He went to Halebid and took sketches of the temples there in connection with the architectural portfolio. He was engaged for over a month on the special work of drawing in colour the *Gaṇḍabhērūṇḍa* jewels of the Palace.

59. A list of the photographs and drawings prepared during the year is given at the end of this part of the Report.

60. During the year under report the following works were transcribed by the two copyists attached to the office:— (1) *Bhujabali-charitre*,^{169a} (2) *Uttarapurāṇa*^{169b} (in part) and (3) *Jainendra-vyākaraṇam* (in part).^{169c}

61. Messrs. V. P. Mādhava Rao, B.A., C.I.E., Rājadharmapraviṇa Dewān Bahādūr A. Rāmachandra Iyer, B.A., B.L., Dewān Bahādūr L. D. Swāmikaṇṇu Pillai, M.A., B.L., L.L.B., (London) of Madras, J. S. Chakravarti, M.A., F.R.A.S., Har Bilās Sarda and Gaurī Shankar, Barrister-at-Law of Ajmer, and Professor K. Rangaswāmi Iyengār, M.A., F.R. HIST.S., of Trivandram, visited the office during the year under report and inspected among other things the antiquities unearthed by me at Chitradurga.

62. The office staff have discharged their duties to my satisfaction.

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169a. *KK II*, Bangalore, 1973, pp. 311-314; *DCKM III*, Mss. Nos. 1216 and 1217.

169b. *Jinaratnakosā An Alphabetical Register of Jain Works and Authors*, vol. I, *Works*, by Hari Damodar Velankar, Bhandarkar Oriental Research Institute, Poona, 1944, p. 42.

169c. *Ibidi*, p. 146.



LIST OF PHOTOGRAPHS

No.	Size (inch.),	Description	Village	District
1.	12 × 10	Gumbaz, north view	Ganjam	Mysore
2.	— do —	— do — south view	— do —	— do —
3.	10 × 8	— do — south door-way	— do —	— do —
4.	12 × 10	Daryā Daulat, west view	Śrīrangapaṭṭaṇa	— do —
5.	— do —	— do — north-west wall	— do —	— do —
6.	10 × 8	— do — north-east wall	— do —	— do —
7.	— do —	— do — south-east wall	— do —	— do —
8.	12 × 10	Swinging Bridge	— do —	— do —
9.	— do —	Ranganāthasvāmi temple, east view	— do —	— do —
10.	6½ × 4½	Brindāvana in Ranganāthasvāmi temple	— do —	— do —
11.	— do —	Elephant at the entrance of Ranganāthasvāmi temple	— do —	— do —
12.	10 × 8	Wooden car of Śiva temple	— do —	— do —
13.	— do —	Elephant in front of Kālī temple	— do —	— do —
14.	12 × 10	Muhammaḍan Mosque, south-east view	— do —	— do —
15.	10 × 8	Gōpālakrishṇa temple, east view	Kannambāḍi	— do —
16.	8½ × 6½	— do — stone inscription	— do —	— do —
17.	6½ × 4½	— do — pillar in the compound	— do —	— do —
18.	12 × 10	Kāvērī river with the bridge	Śivasamudram	— do —
19.	— do —	Bhārchukki water-fall (top)	— do —	— do —
20.	— do —	— do — (bottom)	— do —	— do —
21.	— do —	Sōmēśvara temple, front view	— do —	— do —
22.	— do —	Stone inscription at Kīrti-Nārāyaṇasvāmi temple,	Talkāḍ	— do —
23.	10 × 8	Kīrti-Nārāyaṇasvāmi temple, north-east view	— do —	— do —
24.	— do —	— do — north-east corner with base	— do —	— do —
25.	— do —	Kīrti-Nārāyaṇasvāmi temple, east view	— do —	— do —
26.	8½ × 6½	Stone inscription near Gaṇapati temple	— do —	— do —
27.	10 × 8	Vaidyēśvara temple, east view	— do —	— do —
28.	— do —	— do — figure of Gaṇapati	— do —	— do —
29.	— do —	— do — south view	— do —	— do —
30.	— do —	— do — south-east <i>maṇḍapa</i>	— do —	— do —
31.	— do —	— do — south <i>maṇḍapa</i>	— do —	— do —
32.	6½ × 4½	— do — south panel	— do —	— do —
33.	— do —	— do — south panel	— do —	— do —
34.	10 × 8	— do — <i>dvārapālaka</i> in front	— do —	— do —
35.	— do —	Two pillars in front of Śiva temple	Tirumakūḍlu	— do —
36.	10 × 8	Lamp pillar in front of Śiva temple	— do —	— do —
37.	12 × 10	Narasimha temple, front view with steps	T-Narsipur	— do —
38.	— do —	View of Tirumakūḍlu village with the Kapinī and the Kāvērī	— do —	— do —
39.	8½ × 6½	Arkēśvara temple, stone inscription	— do —	— do —
40.	10 × 8	Figure of Janārdana	— do —	— do —
41.	— do —	Dēśēśvara temple, front tower	Mūgūr	— do —

No.	Size (inch.),	Description	Village	District
42.	10 × 8	Dēśēśvar temple, door-way	Mūgūr	Mysore
43.	12 × 10	Hanumanta temple, front view	Terakanāmbi	— do —
44.	6½ × 4½	Pillar in front of Vishṇu temple	— do —	— do —
45.	10 × 8	Dakṣiṇāmūrti	Chāmarājanagar	— do —
46.	— do —	Śankaranārāyaṇamūrti	— do —	— do —
47.	— do —	Mārkaṇḍēyara Prasannamūrti	— do —	— do —
48.	— do —	Sōmaskandamūrti	— do —	— do —
49.	6½ × 4½	Chakradānamūrti	— do —	— do —
50.	— do —	Vishakanṭhamūrti	— do —	— do —
51.	10 × 8	Divyalingēśvara temple, front tower	Hardanhalī	— do —
52.	12 × 10	Paravāsudēva temple, front <i>maṇṭapa</i>	Guṇḍlupēṭ	— do —
53.	— do —	— do — pillar in front <i>maṇṭapa</i>	— do —	— do —
54.	6½ × 4½	— do — north tower	— do —	— do —
55.	12 × 10	Naṇjunḍēśvara temple, front tower	Naṇjangūḍ	— do —
56.	— do —	Dakṣiṇāmūrti	— do —	— do —
57.	6½ × 4½	Pillar in front <i>maṇṭapa</i>	— do —	— do —
58.	— do —	Ēkapādamūrti	— do —	— do —
59.	— do —	Seal of copper plates	Mysore	— do —
60.	8½ × 6½	Hoysaḷēśvara temple, <i>aṣṭadīpālakas</i>	Halebīḍ	Hāssan
61.	— do —	— do — Indra on an Elephant	— do —	— do —
62.	— do —	— do — Kamsāsura-samhāra	— do —	— do —
63.	— do —	— do — Kriṣṇa and the hunchback	— do —	— do —
64.	— do —	— do — Kriṣṇa and Indra	— do —	— do —
65.	— do —	— do — Kriṣṇa and Kakāsura	— do —	— do —
66.	— do —	— do — A figure with a long coat and <i>kamarabanda</i>	— do —	— do —
67.	— do —	— do — <i>mosaīe</i> and <i>hamsa</i>	— do —	— do —
68.	— do —	— do — Scene of a battle between Karṇa and Arjuna	— do —	— do —
69.	— do —	— do — Scene of a battle between Karṇa and Arjuna	— do —	— do —
70.	— do —	— do — Scene of a battle between Arjuna and Iśvara	— do —	— do —
71.	— do —	— do — Girijākalyāṇa	— do —	— do —
72.	— do —	— do — Music	— do —	— do —
73.	— do —	— do — Śaṇmukha and Surapadma	— do —	— do —
74.	— do —	— do — Iśvara-naṭana	— do —	— do —
75.	— do —	— do — Figures wearing ornaments	— do —	— do —
76.	— do —	— do — Prahlādacharitre	— do —	— do —
77.	— do —	— do — — do —	— do —	— do —
78.	— do —	— do — A figure in the <i>agni-konḍa</i>	— do —	— do —
79.	— do —	— do — Narasimha and Hirāṇya-Kaṣipu-samhāra	— do —	— do —
80.	— do —	— do — Rāvaṇa and Rāma on spring wheels	— do —	— do —
81.	— do —	— do — Scene of a battle between Arjuna and Karṇa	— do —	— do —

No.	Size (inch.),	Description	Village	District
82.	8½ × 6½	Hoysaleswara temple, <i>Dussāsana-vadhe</i>	Halēbiḍ	Hāssan
83.	— do —	— do — <i>Pushpaka</i>	— do —	— do —
84.	— do —	— do — Scene of a battle between Arjuna and Īśvara	— do —	— do —
85.	— do —	— do — Figures wearing ornaments	— do —	— do —
86.	— do —	— do — Scene of a battle between Arjuna and Karṇa	— do —	— do —
87.	— do —	Hoysaleswara temple, scene of a battle between Arjuna and Bhīṣma	— do —	— do —
88.	— do —	— do — Figures wearing ornaments	— do —	— do —
89.	— do —	— do — Scene of a battle between Drōṇa and Bhīma	— do —	— do —
90.	— do —	— do — Vaiṣampāyana tank	— do —	— do —
91.	— do —	— do — <i>Dussāsana-vadhe</i>	— do —	— do —
92.	— do —	— do — Bhagadatta's elephant killed by Arjuna and Krishṇa	— do —	— do —
93.	— do —	— do — Scene of a battle between Bhīma and Yēkāṅga	— do —	— do —
94.	— do —	— do — Scene of a battle between Karṇa and Arjuna; a soldier using a telescope	— do —	— do —
95.	— do —	— do — A seated figure of Dakṣiṇāmūrti wearing a long coat with buttons	— do —	— do —
96.	— do —	— do — Figures of Brahmā, Viṣṇu, Śaṇmukha and Gaṇapati	— do —	— do —
97.	— do —	— do — Figures wearing ornaments	— do —	— do —
98.	— do —	— do — <i>Dōhala-vriksha</i>	— do —	— do —
99.	— do —	— do — <i>mosaie</i> and <i>hamsa</i>	— do —	— do —
100.	— do —	— do — <i>mosaie</i> with figures	— do —	— do —
101.	10 × 8	— do — south niche with base	— do —	— do —
102.	— do —	Copper plates from Hoḷe-Narsipur	— do —	— do —
103.	12 × 10	Hariharēśvara temple, north view	Harihar	Chitradurga
104.	— do —	— do — north <i>maṇḍapa</i>	— do —	— do —
105.	— do —	— do — south porch	— do —	— do —
106.	10 × 8	— do — Lamp pillar	— do —	— do —
107.	— do —	— do — south-west corner with parapet	— do —	— do —
108.	— do —	— do — south-east corner with inscriptions	— do —	— do —
109.	— do —	Virabhadra temple, door-way	— do —	— do —
110.	— do —	Amman temple, south view	— do —	— do —
111.	6½ × 4½	Copper plates from Harihar	— do —	— do —
112.	12 × 10	Īśvara temple, south view	Nanditāvare	— do —
113.	— do —	— do — south niche with base	— do —	— do —
114.	10 × 8	— do — plank for betel-leaves with ornaments	— do —	— do —
115.	— do —	Īśvara temple, north side <i>maṇḍapa</i> with base	Ānekoṇḍa	— do —
116.	— do —	— do — pillars in front	— do —	— do —
117.	— do —	— do — door-way inside	— do —	— do —

No.	Size (inch.),	Description	Village	District
118.	12 × 10	Amritēśvara temple, north tower	Amritāpur	Kaḍūr
119.	— do —	— do — north-side wall with parapet	— do —	*[Chikmagaḷūr]
120.	— do —	— do — north-east base with towers	— do —	— do —
121.	— do —	— do — east base with towers	— do —	— do —
122.	— do —	— do — north side view	— do —	— do —
123.	— do —	— do — Figure in front of tower	— do —	— do —
124.	10 × 8	— do — south side base with towers	— do —	— do —
125.	— do —	— do — south side base with towers	— do —	— do —
126.	— do —	— do — south side panel with ornaments	— do —	— do —
127.	— do —	— do — Figure of Bhairava in the compound	— do —	— do —
128.	10 × 8	Amritēśvara temple, door-way of a ruined temple in the compound	— do —	— do —
129.	— do —	— do — Outer view of north compound wall with parapet	— do —	— do —
130.	— do —	Copper coins from Shimoga		Shimoga
131.	— do —	— do — — do —		— do —
132.	— do —	— do — — do —		— do —
133.	— do —	— do — — do —		— do —
134.	6½ × 4¾	Gold coins — do —		— do —
135.	— do —	— do — — do —		— do —
136.	12 × 10	Copper plates from Gummaredḍipura		Kōlār
137.	— do —	— do — — do —		— do —
138.	— do —	Copper plates and seal from Gummaredḍipura		— do —

LIST OF DRAWINGS

No.	Description	Village	District
1.	Pillar in Sōmēśvara temple	Hāranhaḷḷi	Hāssan
2.	Elevation of Chāmuṇḍarāya Basti	Śravaṇa Belgōḷa	— do —
3.	— do — of Būchēśvara temple	Kōramangala	— do —
4.	Ground plan of Śiva temple	Chaṭachattahallī	— do —
5.	— do — of Viṣṇu temple	Jāvagal	— do —
6.	Hoysaḷēśvara temple, ornamental base	Haḷebīḍ	— do —
7.	Bastihallī ceiling	— do —	— do —

EPIGRAPHY

PLATE II.

Gummaredḍipura Plates of Durvinīta,
A.D., 550.

- (I b). 1. Svasti jitaṃ bhagavatā gata-ghana-gaganābhēna
Padmanābhēna śrīmaj-Jāhnavēya-kulāmala-vyōmā-
2. vabhāsana-bhāskarasya sva-khādgaika-prahāra-khaṇḍita-
mahā-silāstambha-labdha-bala-parākrama-ya-
3. śasa dāruṇāri-gaṇa-vidāraṇa-rajōpalabdha-vraṇa-
vibhūshaṇa-vibhūshitasya Kāṇvāyana-
4. sa-gōtrasya śrīmat-Kongaṇivarmma-dharmma-mahādhirājasya
putrasya pitur anvāgata-guṇa-yuktasya vidyā-
5. vinaya-vihita-vrittasya samyak-prajāpālana-mātrādhigata-
rājya-prayōjanasya nānā-śāstrārthta-
- (II a). 6. sad-bhāvādhigama-praṇīta-mati-viśēshasya vidvat-kavi-
kāñchana-nikashōpala-bhūtasya viśēshatōpy anavaśē-
7. shasya nīti-śāstra-vaktri-prayōktri-kuśalasya su-vibhakta-
bhakta-bhṛitya-janasya Dattakasūtravrittēḥ praṇētu
8. śrī-Mādhava-mahādhirājasya putrasya pitri-paitāmaha-
guṇa-yuktasya anēka-chaturddanta-yuddhā-
9. vāpta-chatur-udadhi-salilāsvādita-yaśasa samada-dvirada-
turagārōhaṇā-tiśayōtpanna-tējasa
10. dhanur-abhiyōga-sampādita-sampad-viśēshasya śrīmadd-
Harivarmma-mahādhirājasya putrasya guru-gō-
- (II b). 11. Brāhmaṇa-pūjakasya Nārāyaṇa-charaṇānudhyātasya
śrīmad-Vishṇugōpa-mahādhirājasya putrasya
12. Triyambaka-charaṇāmbhōruha-rajah-pavitrikritōttamāṅgasya
vyāyā-mōdvritta-pīna-kāṭhina-bhuja-dvayasya
13. sva-bhuja-bala-parākrama-kkraya-kkrīta-rājyasya kshut-
kshāmōshṭha-piśitāśana-pritikara-nisita-dhārāsē
14. Kaliyuga-bala-paṅkāvasanna-dharmma-vrīṣhōddharaṇa-
nitya-sannad-dhasya śrīman-Mādhava-mahādhirājasya putrasyā-
15. vichchhinnāśvamēdhāvabhritābhishikta-śrīmat-Kadamba-
kula-gagana-gabhastimālina śrī-Krīṣṇavarmma-mahādhirājasya

- (III a). 16. priya-bhāginēyasya jananī-dēvatānka-pariyanka ēvādhigata-
rājyābhi-shēkasya vijrimbhamāṇa-śakti-
17. trayasya parasparānavamarddēnōpabhujiyamāna-trivargga-
sārasya a-sambhramāvanamita-samasta-sāmanta-
18. maṇḍalasya nirantara-prēma-bahumānānurakta-prakriti-
varggasya vidyā-vinayātisāya-paripū-
19. tāntarātmanaḥ Kārttayugīna-rāja-charitāvalambina anēka-
samara-vijayō-pārjjita-vipula-yaśaḥ-
20. kshīrōdaikārṇṇavikrita-bhuvana-trayasya niravagraha-
pradāna-śaury-yasya avishahya-parākramā-
- (III b). 21. krānta-prati-rāja-mastakārppitāpratihata-śāsanasya
vidvatsu prathama-gaṇyasya śrīmat-Koṅgaṇi-mahādhira-
22. jasya Avinīta-nāmnāḥ putrēṇa Punnāṭa-rāja-Skandavarmma-
priya-putrikā-janmanā sva-guru-guṇānugāminā pi-
23. trāpara-suta-samāvarjjitayāpi Lakshmyā svayam
abhipratyāliṅgita-vi-pula-vaksha-sthalēna vijrimbhamā-
24. ṇa-śakti-trayōpanamita-samasta-sāmanta-maṇḍalēna
Andariya Ālattūra Poruḷareya Pernnagarādyā-
25. nēka-samara-mukha-makhāhūta-prapāta-śūra-purusha-
paśūpahāra-vig-hasa-vihastikrita-Kritāntāgni-mukhēna
- (IV a). 26. Śabdāvatāra-kārēṇa Dēvabhāratī-nibaddha-Vaḍḍakathēna
Kirātārjunīyē pañcha-daśa-sargga-ṭikākārēṇa
27. Durvvinīta-nāmadhēyēna samasta-Pāṇṇāḍa-Punnāḍādhīpatinā
Vaiva-svatēnēva Manunā varṇṇāśramābhira-
28. kshīṇā dakṣiṇān diśam abhigōptum paryyāptavatā
prātijanīnēna supra-jasā sammatēna sutarām
29. Jyēsthā-tanayēna anupama-bala-parākrama-dyuti-vinaya-
vidyādhāra-prabhāva-guṇa-gaṇa-nilayēnā-
30. vinīta-sthira-prajālaya-prabhṛity-anēka-guṇa-nāmāṅkōpaśōbhitēna-
sa-kala-kakum-maṇḍala-vyāpta-yaśasā
- (IV b). 31. Vrishṇi-kula-tilaka-Krishṇa-samēna Krishṇa-kulēna
Koṣaṭtūra-vāstavya-Bhāradvājasa-gōtrābhyām prāvacha-
32. na-kalpābhyām yajña-vidyā-pāragābhyām shāḍanga-vidīm
vrittim āsthi-tābhyām avichchhinna-sōma-pīthābhyām sha-
33. ṭkarmma-nirata-sampad-upapannābhyām Bhavarudra-śarmma-
Drōṇa-śarmma-Skanda-śarmma-Bhava-śarmmagñi-śarmma-
brāhmaṇābhyām-mātmanaś-chatvāriṣad-vijaya-

34. saṃvatsarē Māgha-māsa-Krishṇa-paksha-dvādaśyām Budha-
vārē sva-na-kshatrikāyām varsha-varddhana-mahā-maha-sa-
35. mavāyē dvātriṃśat-parihāra-samanvitam udaka-pūrvvan
dattaḥ yaśchātma-kulē sākulaḥ Pudalnāḍa-rāshṭrē
- (V a). 36. Koduñjeruvu-nāma-grāmaḥ lōbhāt pramādād vāpaharēt nnā
sa pañcha-mahā-pātaka-saṃyuktō bhavati
37. api chātra Manu-gītāḥ ślōkāḥ sva-dattām para-dattām
vā yō harēta vasu-ndharām shashṭim varsha-sahasrāṇi ghōrē
38. tamasī varttatē † bhūmi-dānāt paran-dānam na bhūtan na
bhavishyati tasyaiva haraṇāt pāpaṃ na bhūtaṃ na bhavishyati
39. adbhīr ddattam tribhīr bhuktaṃ sadbhīś cha paripālitaṃ
ētāni na nivar-ttantē pūrvva-rāja-kritāni cha bahubhīr vvasudhā
40. dattā bahubhīś chābhipālitaṃ yasya yasya yadā bhūmis tasya
tasya tadā phalam brahmasvan tu visham
- (V b). 41. ghōraṃ na visham visham uchyatē visham ēkākinam hanti
brahmasvam putra-pautrikaṃ Kūnāchāryyānva-
42. yēna Koṅgaṇi-Perndattakārēṇa likhitaṃ tasmād ēka-kaṇḍuka-
vapēt-kshētran dattam
- *[EC XVII, Sp. 120].

PLATE III.

Stone Inscription of Śivamāra at Vijayāpura, near Talkāḍ.

1. Svasti śrī-Koṅgaṇi-Muttarasara Śiva-
2. māra prithuvī-rājyaṃ kiye Maṇale-arasa
3. Kūmbaḍi Kiḷale-nāḍ āle Kuḷattūr Oḍa-
4. di Kīrupelnagar āle Kīrupe-
5. nnirvvarkkam punpulam ella pattondi vi.
6. idan alippon pañcha-mahā-pātaka...
7. ntan okkal kula-nāsam aṇuvon ida...
8. yav ālde gaṇḍanam āmūlūre
9. ...Piriyān Gaṇḍan varedōn ava
10. ...kaḷ-kuḍādongam aduve

— *[EC XIV, TN. 252].

Stone Inscription of Nītimārga II at Talkāḍ.

1. Svasti śrī Śaka-nripa-kālāti.
2. saṃvatsaraṅgaḷ eṇṭu-nūra-ayvatta-ē-
3. ḷane pravarttise Vijayam emba saṃ-

4. vatsaramum āge Nītimārgga-Permma-
5. nāḍigaḷ prithuvī-rājyaṃ geve Ā-
6. sayuja-māsadoḷ Taḷekāḍa ma-
7. hā-nagaramuṃ Paṭṭaṇavasantara Ma-
8. ṇchayyanu ippatta-ayvaru keṇ-
9. ya...besake trivarggadavaru
10. sa...dravyama koṭṭu chandrādi-
11.na bittuvāṭama paḍedu
12.brahima-dēya guttage
13.kāra bāda.
14.

— *[EC XIV, TN. 204].

Tamil Inscription of Viṣṇuvardhana on the base of the
Kīrtinārāyaṇa temple at Talkāḍ.

Viṣṇuvaddhana-Poyāsaḷa-Dēvar Hēmaḷambi-saṃvaṣarattu Mārgaḷi-māsattu
pūrva-pakshattu Veḷḷikkīḷamaiyum trayōdaśiyum perṇa
Viśākattu nāḷ Adiyimānai nirmūlittu Taḷaikkāḍu koṇḍu
śrī-Kīrtinārāyaṇa-pparumāḷai-ttirupritishṭhai-panṇi-y-innā

*[EC XIV, TN. 191. The inscription is
much longer than this. See pp. 269 of
Translation].

PLATE IV.

Harihar Plates of Dēvarāya II, A.D., 1426.

- (I b).
1. śrī-Sarasvatyai namaḥ | śrī-Gaṇādhipatayē namaḥ | śrī-Narasimhāya
 2. namaḥ | śrī-Gōpālakrishṇāya namaḥ | ētaḍ rājādhirājasya trā-
 3. tur ambhōdhi-mēkhaḷam | saṅgrāmē Tārakārātēr Dēva-Rājasya śā-
 4. sanam avyā tvām ānanē hasti drisṭyā yasya dayā-duhā | nadi-
 5. mātrikatām yānti narāṇām kāya-nivritaḥ | kalyāṇāni karē
 6. karōtu vasudhām vārākarād uddharan daṃshṭrā-kānti-tatir ya-
 7. tō diśi diśi vyātanvatī chandrikām | lōka-grāma-vidhāna-
 8. lōlupa-dhiyā krōḍikritē Vēdhasā sūtē vyōmani sūtra-pā-
 9. ta-sushamām sōyam Kiri-grāmaṇiḥ | dhātrī pōtriśvarōtsaṅga-bhū-
 10. shā pushṇātu vaḥ śriyam | anubaddhēva yā sindhōḥ sīkaraiḥ

11. svēda-bindubhiḥ । asti chūḍāmaṇiḥ Śambhōr ambhōrāsēs tanūbha-
12. vaḥ । Mahēndra-nagarī-nārī-magalya-sthāpanaushadhaṃ । tatō Ya-
13. dōr abhūd vaṃśō bhajan parvabhir unnatiṃ yaśō-dhauta-diśāṃ rāja-
14. ratnānāṃ yatra saṃbhavaḥ tatrābhūd Bukka-bhūpālō Vritrārī-sa-
15. ma-vikramaḥ krīḍā-putrikritārātiḥ kīrti-śākhā-mahī.
16. ruhaḥ pālayan yaḥ prajāḥ sarvāḥ pakshapāta-parāṇ mukhaḥ
17. vyatanōd viratōtkañṭhāṃ dharitriṃ chakravarthishu putrōbhū-
18. d asya puṇyēna mahībhājāṃ mahīyasā rājā Hariha-
19. rō nāma nāmaśēshikritāhitaḥ । arthānubandhinī Tuṅgabhadrā
20. yad-dāna-dhārayā । parjanyaōpajña-saubhāgyāḥ pratyādi.
21. ti nimnagāḥ । bhadrā yad-rājadhānī maṇi nivaha-ma

Gavisōmanhalli (Hoḷe-Narsipur taluk) Plates, A.D., 1474.

1. śrī śubham astu nirvighnam astū
2. namas tuṅga-śīras-stumbi-chandra-
3. chāmara-chāravē trailōkya-nagarā-
4. rambha-mūla-stambhāya Śaṃ-
5. bhavē ॥ svasti śrī jayādbhudaya-
6. Śālivāhana-Śaka-varusha 1395
7. sanda varttamāna-jaya-saṃvatsarada
8. Kārttika 12 lū śrīman-mahā-sāvan-
9. tādhipati mūvaru-rāyara-gaṇ-
10. ḍa gaṇḍa-bhēruṇḍa gaja-siṃhva Sō-
11. vaṇṇa-Voḍeyarū Gaviya Tiru-
12. mala-dēvarige koṭṭa dharmma-śāsanada
13. kramaventendare namage Dēva-Rāya-
14. mahārāyaru amarada nāya-
15. ka-tanakke pālisida Sāti-grāmada
16. staḷakke saluva Teraṇeyada
17. staḷada Sōvanahaḷi-grāma । Karu
18. ganahaḷi-grāma । ubhaya grāma-
19. nū Udvāna-dvādaśeyalli sa-
20. herañṇyōdaka-dānā-dāra-pūrvva-
21. tavāgi Gaviya Tirumala-dēva-
22. rige dāreyaṇ eṇadu ko-

— *[EC XV, HN. 122. There are, in all, 42 lines; the first 22 are given here].

Stone Inscription at Gañji-makān, Doḍḍa-Kirangūr,
Śrīrangapaṭṭaṇa taluk.

Bismillāh ir rahimān ir rahīm
dar t ālluqai dārus saltanat
ek qite zamīn dar tūl
pañj sad dira dar arz
pañj sad dira barāye qubūr
ahile Īslām az huzūr
Bādshāi zamān Tipū
Sultān khalladallāhu mulkohū
va saltanatahū mukarrar farmūda
tauliyate ān ba shafaqqatt
Shāhe darvēsh istikhrār
yāfta pañjum māhe Rabbī-
us-Sāni san 1207 Hijri
mutābikhe shashume māhe Zākārī
sāle Sahar san 1220 Muhammad.

— *[EC XIV, Sr. 195].

Labels over doorways in the Gōpālakrishṇasvāmi temple
at Kannambāḍi.

Śrī-Kēśava.

Śrī-Trivikrama.

— *[EC XIV, Kr. 89. There are, in all, 42 small
labels mentioning the different names of
Vishṇu].

PART II — PROGRESS OF ARCHAEOLOGICAL RESEARCH

1. EPIGRAPHY

63. Most of the new records discovered during the year under report can be assigned to specific dynasties such as the Gangas, Chōḷas, Hoysaḷas, Pāṇḍyas, Vijayanagar and Mysore. There are also a few inscriptions which relate to the Nāyaks of Madura, the Sētupatis of Rāmnāḍ, the Mahrāṭṭas, and to the Ummattūr, Yalahanka, Bēlūr, Talkāḍ, Sōlūr and Kārugahallī chiefs, besides two more which refer to the minor chiefs of Kōḷūr and Śivagiri. Among the discoveries of the year the plates of Durvinīta and the old epigraphs copied at Talkāḍ, Hemmige, Vijayāpura and Ālgōḍu, all in T-Narsipur taluk, *[Mysore Dt.], deserve special mention as they supply some new items of information about the Gangas. Several records found in

T-Narsipur and Śrīrangapaṭṭaṇa taluks are also of importance as giving some interesting information about the Hoysaḷa and Vijayanagar kings and their feudatories. The plates of Harihara display considerable literary merit, while those of Chikkadēvarāja Oḍeyar contain the longest record copied during the year.

THE GANGAS

64. About a dozen records copied during the year are assignable to the Ganga kings. A few more may be of the same period though they do not name the reigning king. The most important of these records is a set of copperplates of the Ganga king Durvinīta.¹⁷⁰

Durvinīta.

65. The plates of Durvinīta (see Plate II) mentioned above are 5 in number, each measuring $8\frac{3}{4}$ " by $2\frac{1}{4}$ ", the first plate being inscribed on the inner side only, while the last plate is inscribed on both the sides. They are strung on a circular ring which is 3" in diameter and $\frac{1}{4}$ " thick, and has its ends secured in the base of an oval seal measuring $1\frac{1}{4}$ " by 1". The seal bears in relief an elephant standing to the right. The plates, which are in a good state of preservation, are engraved in excellent Haḷa-Kannāḍa characters. They were in the possession of Aṇṇayya-setṭi, a resident of Gummareḍḍipura, Śrīnivāsapur taluk *[Kōlār Dt.]. Mr. G. Venkōba Rao, B.A., of the Madras Archaeological Department, gave me intimation of the existence of these plates in a letter which he wrote to me from Kōlār on the 1st September 1911.

66. The language of the inscription is Sanskrit throughout, and, with the exception of the five imprecatory verses at the end, the whole is in prose. It is mostly identical with EC IX, DB. 68 as regards the genealogy and the details about the various kings. But, with regard to Durvinīta, the present inscription gives more details than are to be found in EC IX, DB. 68, EC XII, Tm. 23 and others. It says of him that he was the son of Jyēshṭhā; that he was adorned with, among others, the title *avinīstasthira-prajālaya*; that he was equal to Krishṇa, the ornament of the Vrishṇi race; that he was of the lineage of Krishṇa; and that he was an abode of matchless strength, prowess, glory, modesty, learning and magnanimity. It then proceeds to record that Durvinīta, in the 40th victorious year of his reign, on the 12th lunar day in the dark fortnight of the month *Māgha*, on a Wednesday, on the day of the *nakshatra* under which he was born, at the celebration of the anniversary of his birth-day, granted, with pouring of water, exempt from the thirty-two [imposts], the village named Koduñjeruvu in the Pudaḷnāḍa-rāshṭra^{170a} to the Brāhma-

170. EC XVII, Sp. 120; also see ASMAR 1921, p. 27.

170a. A part of Gangavāḍi; see Identification of Villages and Administrative Divisions, pp. 129 ff.

nas, Bhava-śarma and Agni-śarma of the *Bhāradvāja-gōtra*, residents of Korāṭūra, who were well versed in the science of sacrifices (*yajña-vidyā*), devoted to the study of the *śaḍaṅgas*, incessant drinkers of the *Sōma* juice (*avichchhinna-sōma-pīthābhyām*) and strict performers of the six duties. Then follow 5 imprecatory verses at the end of which we are told that the plates were engraved by Kongaṇi Perndaṭṭakāra of the lineage of Kūnāchārya and that land that could be sown with one *khaṇḍuka* of seeds was granted to him. The names Bhavarudra-śarma, Drōṇa-śarma and Skanda-śarma are written below line 33 with marks indicating that they should precede the names of the donees. These are no doubt intended to represent the three ancestors of the donees, who appear to have been brothers. The meaning of another epithet applied to the donees, namely, *pravachana-kalpābhyām*, is not clear. Of the places mentioned in the record, Pudalnāḍu is mentioned in an inscription of Rājarāja (EC X, Mb. 123), of A.D., 1003, as being situated in the Ganga-6000 District. I am unable to identify the other places. It is not likely that Koṭṭūr of Śrīnivāspur and Muḷbāgal taluks *[Kōlār Dt.] is identical with Korāṭṭūr.

67. This inscription is of considerable importance in other ways also, as it enables us to interpret correctly some of the expressions occurring in other Ganga plates.

(a). From the expression – *Śabdāvatāra-kāra Dēva-bhāratī-nibaddha-Brihat-vathah* – in EC XII, Tm. 23, it has been supposed that Durvinīta had Pūjyapāda, the Jaina author of *Śabdāvatāra*, for his teacher. But the corresponding portion of the present record which runs – *Śabdāvatāra-kārēṇa Dēvabhāratī-nibaddha-Vaḍḍakathēna Kirātārjunīyē pañchadaśa-sarga-ṭikā-kārēṇa Durvinīta-nāmadhēyēna*, makes it quite plain that Durvinīta himself was the author of a *Śabdāvatāra*, as also of a Sanskrit version of the *Paiśāchi Vaḍḍakathā* or *Brihatkathā* and a commentary on the 15th *sarga* of the *Kirātārjunīya*, so that there is no ground at all for connecting Pūjyapāda with Durvinīta.¹⁷¹ We can now confidently correct the expression in EC XII, Tm. 23 thus:– *Śabdāvatāra-kārō Dēvabhāratī-nibaddha-Brihatkathah*. That Durvinīta was the author of the third work had long been known, but his authorship of the other two works is learnt for the first time from this record.^{171a} It is interesting to know that the *Brihatkathā* had been rendered into Sanskrit centuries before Sōmadēva and Kshēmēndra wrote their versions. In case this king is identical with the Durvinīta mentioned in the *Kavirājamārga* as a great Kannaḍa prose writer, his many-sided scholarship is really worthy of admiration.

(b). The expression – *pitṛāpara-suta-samāvarjitayāpi Lakshmy-āsvayamabhīpratyā-lingita-vīpula-vakshasthalēna* – which also occurs in EC IX, Bn. 141, EC XII, Mi. 110 and EC IX, DB. 68, can only mean “Though the father, Avinīta, had intended

171. KK., Vol. I, (Bangalore, 1972), pp. 13–14.

171a. For an excellent summary of arguments on Durvinīta by B. L. Rice, J. P. Jain, R. Narasimhāchār, J. F. Fleet, B. A. Saletore and K. Venkaṭarāyāchār – see Dr. M. M. Kalburgi's *Kavirājamārga Parisarada Kannaḍa Sāhitya*, (Kannaḍa Literature in the environs of the *Kavirājamārga*) in Kannaḍa, Dhārwar, 1973, pp. 76–84.

the crown for another son (*apara-suta*), the goddess of sovereignty came of her own accord to Durvinīta." This is a fact of some historical importance, which appears to derive support from *EC* VI, Cm. 50 which tells us that Nirvinīta's younger son was placed on the Kongaṇi throne by Kāḍuvaṭṭi (*i.e.*, the Pallava king) and Vāllavarasa (*i.e.*, Ballaha or the Rāshtrakūṭa king). Nirvinīta here stands for Avinīta and his younger son is no other than Durvinīta. It is remarkable that centuries later we find a repetition of the same incident, though under different circumstances, in the case of another Ganga king, Śivamāra II, who was crowned by kings of the same two dynasties, namely, Nandivarma and Gōvinda III.

(c). The present record agrees with *EC* IX, DB. 68 and *EC* XII, Tm. 23, though the latter does not name the king, in stating that Durvinīta was the son of the daughter of Skandavarma, king of Punnāṭa, *Punnāṭa-rāja-Skandavarma-priya-putrikā-janmanā*, and adds that her name was Jyēshthā. The expression *sva-guru-guṇānugāminā*, which is also found with some variations in *EC* XII, Mi. 110, *EC* IX, Bn. 141 and DB. 68, simply means "following in the footsteps of his father (*guru*)".

68. The inscription is not dated. According to Mr. Rice, who gives A.D., 517 as the date of *EC* IX, DB. 68, which was issued in the 35th year of Durvinīta's reign, the date of the present record which was issued in the 40th year, would be A.D., 522. But I venture to think that the word *vijaya* in *EC* IX, DB. 68, on which his date is based, does not represent the cyclic year of that name, but merely means "victorious". This becomes evident when we compare *pañchatrimśad-vijaya-samvatsarē* of that record with *chatvārimśad-vijaya-samvatsarē* of the present inscription, in as much as both the 35th and 40th years cannot be *Vijaya*. In this connection the expression *prathama-vijaya-samvatsaram* of *EC* III, TN. 1 may also be compared. The same remark also applies to the word *Vijaya* of *EC* IX, DB. 67, taken as *Jaya* by Mr. Rice, on which his date A.D., 459 is based. It will thus be seen that the specific dates for Avinīta and Durvinīta derived from *EC* IX, DB. 67 and 68 have no strong base to stand upon. *EC* VIII, Nr. 35, of 1077, which gives the genealogy of the Gangas exactly as it is found in the copper plates, appears, however, to give us a clue to the period of Durvinīta. In describing Durvinīta it tells us (lines 28-29) that he seized Kāḍuvaṭṭi on the field of battle and placed his own daughter's son Jayasimha-Vallabha on his hereditary throne. I venture to think that the reference here is to the Chālukya king Jayasimha, grandfather of Pulakēśi I, who is said to have been at war with the Pallavas and to have been eventually slain by a Pallava king. If he was the daughter's son of Durvinīta, as stated in the above inscription, this synchronism ought to help us in determining Durvinīta's time. His period may therefore be taken broadly as the first half of the 6th century.

69. As far as I can see, there are no indications that would lead one to suspect the genuineness of the present record. Its language is not corrupt; the orthography

is mostly unexceptionable and the palaeography free from blunders with regard to the test letters *ba*, *kha*, etc. The plates are beautifully engraved and appear to be a genuine record of the 6th century.

Śrīpurusha.

70. Two inscriptions copied at Ālgōḍu and Hemmige, both in T-Narsīpur taluk, belong to this reign. The former, on a stone built into the ceiling of the Siddhēśvara temple, cannot be completely read.¹⁷² It appears to record that while Śrīpurusha-mahārāja was ruling the earth Mādigo... granted some land, and ends with this imprecatory sentence – May the family of him who destroys the grant perish. The other record, which is on a stone near the Kannaḍa School at Hemmige, tells us that while Konguṇi-mārāja was ruling the earth and Permanāḍi was governing Pemoge, the residence of the queen (*arasiya baseti*), Dēva... made some grant.¹⁷³ This Konguṇi-mārāja is apparently Śrīpurusha, who had the title Prithvī-Konguṇi, and Permanāḍi his son Śivamāra. It is also likely that the names represent Śivamāra I and Śrīpurusha, who were the first to assume the titles Prithvī-Konguṇi and Permanāḍi respectively. Pemoge is the village Hemmige itself. A fragmentary Sanskrit inscription on a stone brought from some other place and built into the north outer wall of the Pātālēśvara temple at Talkāḍ which mentions Permanāḍi and a Noḷamba king, may also belong to the reign of Śrīpurusha.¹⁷⁴ None of the three records is dated.

Śivamāra.

71. There is only one inscription of this reign. It is engraved on a stone built upside down into the west wall of the Arkēśvara temple at Vijayāpura near Talkāḍ (Plate III).¹⁷⁵ The stone is damaged on the left side. The epigraph, which contains no date, tells us that while Konguṇi Muttarasa's (son) Śivamāra was ruling the earth and while Maṇale-arasa and Oḍedi of Kuḷattūr were governing respectively Kūmbaḍi(?), Kīlalenāḍu and Kīrupēṇagara, some grant was made to the Twelve of Kīrupēṇa[gara]. The engraver was Piriyaṇ Gaṇḍān.

Eṇeyappa.

72. An epigraph of this king was copied in the ruined fort to the south of Vijayāpura near Talkāḍ.¹⁷⁶ The meaning of portions of this record is not quite clear. It says that while Eṇeyappor was ruling the earth and Śauchā-Maṇaleyār and Nanni-Maḷalūr were governing ?Santāna, a grant of money in the shape of

172. *EC* XIV, TN. 151.

173. *Ibid.*, TN. 234.

174. *Ibid.*, TN. 202.

175. *Ibid.*, TN. 252.

176. *Ibid.*, TN. 253.

taxes was made to the Twelve of Kīruveṇnagara with the ?consent (*samādhi*) of Raṇapāra and Maṇaleyasar. A further grant of 25 *kaṇḍugas* of paddy was also made. The lands of the Brahmans were to be exempt from taxes. After mentioning another grant by Arasaṇṇa, the first portion of the record ends with the statement that he who levies taxes shall be childless and the seeds sown in his fields shall not sprout. Then follows a supplementary grant recording the gift of a sluice and some lands to Noyyavālarayyamma. The epigraph is not dated; but the mention of Maṇaleyasa and the Twelve of Kīruveṇnagara may well lead us to suppose that the date of the present inscription cannot be far removed from that of the inscription of Śivamāra referred to in the previous para. And this supposition also derives support from the fact that only the square form of *ba* is used in the record. If this be so, the Eṇeyappa of this inscription cannot be identical with Eṇeyappa, son of Būtuga, who ruled at the beginning of the 10th century. He is in all probability the son of Śivamāra mentioned in *EC* III, Sr. 160 and *Nl.* 60. In my *Report* for 1909, para 53, a Raṇapākarasa, who probably lived at about A.D., 800, is mentioned. He is no doubt identical with the Raṇapāra of this record, *k* there being an excusable mistake on my part for *r*, the two letters being very similar in old Kannaḍa records.

Nītimārga I.

73. An inscription at Emmaḍūr, *EC* III, *MI.* 68, which has now been correctly copied, is a record of this king.¹⁷⁷ It tells us that while Nītimārga-Konguṇivarmadharma-mahārājādhirāja, lord of the excellent city of Kovaḷāla, lord of Nandagiri, śrīmat-Permanaḍigaḷ, was ruling the earth, a grant of paddy was made to the 99..... Its date may be about 860.

Nītimārga II.

74. An inscription of this king (Plate III) was found on a stone forming one of the steps of the canal in front of the Gaṇapati temple at Talkāḍ.¹⁷⁸ The letters are worn on the right side at the bottom of the stone. It records that while Nītimārga-Permanaḍigaḷ was ruling the earth, in the Śaka year 857, the year *Vijaya*, (i.e., A.D., 933), in the month of *Āśvayuja*, the *mahā-nagara* of Talekāḍu, *Paṭṭaṇa-vasantara* Mañchayya and the Twenty-five, having paid money for the repair of the tank, received *bittuvāṭa*. The Nītimārga of this epigraph is Eṇeyappa, son of Būtuga. Another inscription found on the sluice of the tank at Ālgōḍu, T-Narsipur taluk, probably belongs to the same reign.¹⁷⁹ It records that during the reign of Satyavākya, Permāḍi Gōvindara's *pergeḍe* Chāmuṇḍayya built the sluice, and

177. *Ibid.*, *MI.* 68-R.

178. *Ibid.*, *TN.* 204.

179. *Ibid.*, *TN.* 160. For Gōvinda of this record, also see *ASMAR* 1913, p. 31 para 57.

ends thus – May there be longevity and prosperity; may all be well. But it may be objected that the king's name does not occur here at all. As *EC V*, Cn. 251, which applies the title *Satyavakya-Permanaḍigal* to Eṇeyappa, mentions a Gōvinda-rasa under him, who may be identical with the one in the present record, the latter has been assigned to that king. *EC III*, TN. 69, found at the same place, mentions a Gōvinda, who was a contemporary of Mārasimha, and a Chāmuṇḍa, his grandson. From this it may naturally be concluded that the king meant was Rāchamalla Satyavākya-Permanaḍi IV. But it is not likely that Gōvinda's grandson would be mentioned as his *pergeḍe*.

75. A few other inscriptions which, judging from their palaeography, appear to belong to the Ganga period, may also be noticed here. On a pillar near the tank at Ālgōḍu, T-Narsipur taluk, is an inscription, dated in A.D., 992, which records a grant by Mēcha-gāvuṇḍa.¹⁸⁰ An inscription on the *gōmukha* of the image of the village goddess Dubbalamma in a temple to the north of Mūgūr, T-Narsipur taluk, says that it was caused to be made by Chingidgaṇḍa-Mālakka.¹⁸¹ Another at Mūgūr, *EC III*, TN. 88, now correctly copied, is a Jaina epitaph.¹⁸² It records that Ami(ta)bbe-kantiyaḷ, senior disciple of Toyvabbe-kantiyar of Śivalayya's *basadi* at Mōgūr, who was endowed with all the ascetic qualities, expired by the rites of *sallēkhana*, and that her disciple Ayvabbe-kantiyar set up the stone. Two more records near a *Bel* tree in the *prākāra* of the Mahābalēśvara temple on the Chāmuṇḍi Hill near Mysore, which also appear to be Jaina epitaphs, record the death of some women and the setting up of the memorial stones. The place is named Mabbela-tīrtha.¹⁸³ In *EC III*, My. 16, of 1127, it is called Marbaḷa-tīrtha. The present name Mahābala is very likely an adaptation of the old name Mabbela or Marbaḷa. The epitaphs bear testimony to the antiquity of the place.

THE CHŌLAS

76. A number of records of the Chōḷa dynasty was copied at Talkāḍ, Taḍimālingi and Bommūr Agrahāra near Śrīrangapaṭṭaṇa. Those copied at Talkāḍ are all fragmentary as the stones which contain them have been removed from ruined temples and put to various uses or have been brought from other places and built into temples at the time of their renovation. Some are printed inscriptions which have now been corrected and completed by a comparison with the originals. Most of the epigraphs are in Tamil, only a few being in Kannaḍa. One of them has the Tamil introduction written in Kannaḍa characters. For other instances of such records see para 67 of my *Report* of 1910.

180. *Ibid.*, TN. 159.

181. *Ibid.*, TN. 266.

182. *Ibid.*, TN. 88-R.

183. *Ibid.*, My. 139 and 140.

Rājarāja.

77. Three records of this king, two of them fragmentary, were copied at Taḍimālingi near Talkāḍ. All of them are engraved on the basement of the Janārdana temple, which they call Iravikulamāṇikka-Viṇṇagar, *Viṇṇagar* being the Tamil form of *Vishṇugriha* or a temple of Vishṇu. They include EC III, TN. 35 which has now been corrected and completed.¹⁸⁴ This record appears to be dated in the 20th year of Rājarāja's reign (i.e., A.D., 1004); the others also may be of about the same period. After the usual historical introduction in which the destruction by the king of the ships at Kāndaḷūr-Śālai and his conquests of Vengai-nāḍu, Gangapāḍi, Nuḷambapāḍi, Taḍigaivaḷi, Kuḍamalai-nāḍu, Kollam, Kalingam, Iḷamaṇḍalam and the Irattapāḍi Seven-and-a-half-lakh country are mentioned,^{184a} EC III, TN. 35 proceeds to say that in the ? 20th year of the reign of śrī-Kōv-Irājarājakēśari-vanmar *alias* śrī-Rājarāja-Dēvar, Vaśava-gāmuṇḍan and other citizens of Māyilangai in Iḍai-nāḍu on the southern bank (of the Kāvērī) of . . . pāḍi having received 100 *kaḷaṇḷus* of gold from the temple treasury out of the *pon* that had been paid from the treasury of Periya-Kundavai-ālvār to provide for the daily services in the temple of the god Iravikulamāṇikka-Viṇṇagarālvār of the place, sold certain lands of their village to the temple. Periya-Kundavi-ālvār was the elder sister of Rājarāja. She is called *Periya* (senior) to distinguish her from Rājarāja's daughter who had also the same name. *Ravikulamāṇikya* was probably one of the titles of Rājarāja. Another epigraph records a similar sale of 1½ *vēli* of land to the same temple by Irugamaiyan and other citizens of Mādēva-chchatuppēdimangalam, who had also received 100 *kaḷaṇḷus* of gold from the temple treasury.¹⁸⁵ This sale-deed was written by the village accountant Dēvan Karāḷan and was placed under the protection of the Śrīvaishṇavas. The mention of Śrīvaishṇavas in this old record, engraved long before the birth of Rāmānujāchārya, is of some interest, in view of the remarks made by some scholars that the Śrīvaishṇavas came into existence only after his time. The third inscription tells us that the citizens of Jananāthapura in Iḍai-nāḍu granted one *vēli* of land to the same temple to provide for the daily services.¹⁸⁶ This was written by the village accountant Veḷadēvaiyan.

Rājendra-Chōḷa I.

78. Two fragmentary inscriptions of this king were copied at Talkāḍ and Taḍimālingi. EC III, TN. 29, 34 and 38 have also been correctly copied. EC III, TN. 29, which is at Vijayāpura near Talkāḍ, has the usual Tamil introduction

184. *Ibid.*, TN. 35-R.

184a. See, Identification of Villages and Administrative Divisions, pp. 129 ff.

185. EC XIV, TN. 220.

186. *Ibid.*, TN. 221.

written in Kannaḍa characters and is dated in the 6th year of the king's reign (A.D., 1017).¹⁸⁷ The introduction generally gives a list of the king's conquests, which are added to as the regnal years advance. The present inscription, being dated in the 6th year, gives a small list, namely, Iḍaiturai-nāḍu, Vanavāṣi, Kollippākkai, Maṇṇaikkaḍakkam and Īla-maṇḍalam.^{187a} It records that in the 6th year of the reign of Kōp-Paragēsari-vanmar *alias* Śrī-Rājēndra-Pemmaḍi the *gavundugaḷ* of Kīruvennāgara made a grant of land. *EC* III, TN. 34 at Taḍimālingi, dated in the 10th year (1021), adds a few more conquests, namely, many islands in the sea and the Irattapāḍi Seven-and-a-half-lakh country.¹⁸⁸ It tells us that, in order to provide for a servant to look after the flower-garden of the god Iravikulamānikka Viṇṇagarālvār of Māyilangai *alias* Jananāthapura in Iḍai-nāḍu on the southern bank (of the Kāvērī) of Gangapāḍi *alias* Muḍigoṇḍa-Śōla-maṇḍalam, Kuravan Ulagaḷandān *alias* Irājēndira-Śōla-Jaya-mūrnāḍālvān, the general of the king's great city, deposited 10 *kaḷañjus* of gold with the citizens of the place, who pledged themselves to carry out the wishes of the donor for as long as the sun and moon endure. The charity was placed under the protection of the Śrīvaishṇavas. *EC* III, TN. 38, also at Taḍimālingi, which is dated in the 31st year (1042), gives these further conquests¹⁸⁹: Chakragottam, Madurai-maṇḍalam, Nāmaṇaikkōṇai, Pañjappalli, Māṣuṇi-dēśam, Oṭṭa-vishaiyam, Kōśalai-nāḍu, Taṇḍabutti, Dakkaṇa-Lāḍam, Vangāḷa-dēśam, Uttara-Lāḍam, Gangai, Vijaiyam, Pannai, Malaiyūr, Māyiruḍingam, Ilangāśōbam, Māp-Pappāḷam, Mēvilipangam, Vaḷaippandūru, Takkōlam, Mādamalingam, Ilāmuri-dēśam, Mā-Nakkavāram and Kiḍāram.^{189a} The inscription records that the citizens of Jananāthapura in Iḍai-nāḍu of Gangai-gōṇḍa-Śōla-vaḷanāḍu in Muḍigoṇḍa-Śōla-maṇḍalam made a grant of land for the god Śuttamallīśvaram-uḍaiya-Mahādēvar of their village. Of the new inscriptions, a fragment copied at Turukittipāla at Talkāḍ, which mentions one of the later conquests, namely, Ilāmuri-dēśam, appears to record a grant of land by Mādēvan and others.¹⁹⁰ The remaining record, found on the north and west bases of the Janārdana temple at Taḍimālingi, though dated in the 24th year of the king's reign, contents itself with giving only two of his conquests.¹⁹¹ It has a short introduction like *EC* X, Kl. 111 and 149b and *EC* IX, Ht. 142, and states that in the 24th year of the reign of Kōp-Parakēśaripānmar *alias* śrī-vīra-Rājēndra-Śōla-Dēvar, who took (the east-country), Gangai and Kaḍāram, Uttama-Śōla.... raiyan deposited

187. *Ibid.*, TN. 29-R.

187a. See, Identification of Villages and Administrative Divisions, pp. 129 ff.

188. *EC* XIV, TN. 34-R.

189. *Ibid.*, TN. 38-R.

189a. See, Identification of Villages and Administrative Divisions, pp. 129 ff.

190. *EC* XIV, TN. 212.

191. *Ibid.*, TN. 219.

with the citizens of Jananāthapura 3 Muḍigoṇḍa-Śōlan *māḍai* in favour of the god Iravikulamāṇikka-Viṇṇagarālvār of the same village and that the citizens pledged themselves to apply the interest on the sum to providing special offerings of rice for the god during the festival in the month of *Panguni*. This grant appears to have been made by order of the queen. The record ends thus – May Śrīvaishṇavas protect this charity.

79. To the same reign may belong 3 Kannaḍa inscriptions, dated A.D., 1014, which are engraved on the basement of the Narasimha temple at Mārchalli near Maḷvaḷli. One of them on the south base records that in the Śaka year 936, the year *Ānanda*, Puḷiyamayya's son Basavayya of Ballūr made a grant of 10 *koḷagas* of wet land to provide for the burning of a perpetual lamp before the god of Rājāśraya-Viṇṇagar.¹⁹² Another on the north base records a grant of 8 *koḷagas* of wet land by Dāvayya's Kiṛiya-Nārāyaṇa to provide for offerings of rice for the same god. It is worthy of note that the Tamil word *tiruv-amudu* is used for offerings of rice.¹⁹³ The third inscription, also on the north base, whose beginning is built into, merely gives the details of the date of the god's annual festival.¹⁹⁴ It says that the festival of Rājāśraya-Viṇṇagaratt-ālvār falls on the 5th lunar day of the bright fortnight in the month of *Phālguna* of the year *Pramāḍīcha*, occurring in the last twenty of the cycle of 60 years and corresponding with the Śaka year 935. Further details given are *Rōhiṇī-nakshatra* and *Kumbha-lagna*. As *Rājāśraya* was a title of Rājarāja, we may perhaps suppose that the temple was built by, or during the reign of, Rājarāja (985–1012). The details given of the date of the festival appear to indicate that it was celebrated for the first time in that year. Two other points in this record deserve some notice. One is the expression *adhama-vīsige*, meaning "the last twenty of the cycle of 60 years." The cycle is divided into 3 parts of 20 years each, *uttama* or the first, *madhyama* or the middle and *adhama* or the last, the word *bisige*, a *tadbhava* form of the Sanskrit *vimśati*, being added to each. These divisions are taught in the indigenous schools even now and it is of some interest to know that the divisions with the names were also in vogue 900 years ago. The same remark applies to the incorrect form of the name of the year, the conjunctive particle *cha* being added on to it.

Rājādhirāja.

80. Three fragmentary inscriptions of this king were found on stones built into Dāsikere Oḍḍu to the east of Talkāḍ and on stones lying in front of Tammaḍi Channabasavaiya's house in the new village.¹⁹⁵ They give only a portion of the

192. *Ibid.*, Ml. 124.

193. *Ibid.*, Ml. 125.

194. *Ibid.*, Ml. 127.

195. *Ibid.*, TN. 214a, 215 and 210.

historical introduction with gaps in the middle and one of them mentions a Vaśava-
 śeṭṭi of Rājarājapura or Talkāḍ. Rājādhirāja's records have a very long introduction
 giving details of his conquests and other doings. The incidents mentioned in
 the fragments now copied are:— the cutting off on the battle-field of the head of
 Mānābarāṇan, one among the three kings of the South (the Pāṇḍyas); the chasing
 away to Mullaiyūr of Śundara-Pāṇḍiyan; the killing of the king of Vēnāḍu; the
 destruction of the army of Āhavamalla which was led by Gaṇḍappayya and other
 generals; and the performance of the horse-sacrifice.^{195a} The date of these records
 may be about 1050.

Kulōttunga-Chōla I.

81. A Tamil inscription of this king was copied at Bommūr Agrahāra near
 Śrīrangapaṭṭaṇa.¹⁹⁶ It is dated in the 33rd year of his reign (A.D., 1102) and records
 that Pōman Irāman *alias* Virudarāyabhayankara-mārāyan repaired the breach
 of a tank at Śīriya Kalaśattapāḍi *alias* Vānavanmādēvi-chaturpēdimangalam in
 Iḍaiturai-nāḍu,^{196a} which was governed by Kulōttunga-Śōla's *māṇḍalika* Vangi...
 It is also added that the breach had continued for many years without any body
 coming forward to repair it. A few Tamil fragments at the *mahādvāra* of the
 Vaidyēśvara temple at Talkāḍ mention this king's name and appear to record a
 grant of land by the merchants of some place.¹⁹⁷ Two more fragments at Turukitti-
 pāla to the east of Talkāḍ, which record a grant of land for the god Rājarājēśvaram-
 uḍaiyār, may belong to the same reign.¹⁹⁸ The same may be the case with two
 inscriptions on two pillars in the Janārdana temple at Taḍimālingi, which tell us
 that the pillars were gifts from Aḷagaiyan-Vīragāmuṇḍa's son Āditta-gāmuṇḍan
 and Īṇḱil Nāvaṛkāmuṇḍa's son Vīra-gāmuṇḍan, both residents of Mōgūr *alias*
 Madurāntakaśōlanallūr in Iḍai-nāḍu *alias* Periya-nāḍu.¹⁹⁹ We learn from the
 last two epigraphs that Mūgūr was known as Madurāntakaśōlanallūr in the Chōla
 period.

THE HOYSAḶAS

82. Of the inscriptions copied during the year, a very large number belongs
 to the Hoysaḷa kings. These begin in the reign of Viṣṇuvardhana and end in the
 reign of Ballāḷa III, covering a period of nearly 225 years from 1117 to 1341. Some

195a. Vēnāḍu roughly corresponds to South Travancore.

196. *EC* XIV, Sr. 196.

196a. Iḍaiturai-nāḍu included the present Raichūr Dt., and a part of Bijapūr Dt.

197. *EC* XIV, TN. 198.

198. *Ibid.*, TN. 211 and 212.

199. *Ibid.*, TN. 218.

of them supply interesting information with regard to certain localities in the State. A few printed inscriptions, now corrected and completed, will also be noticed under this section.

Vishṇuvardhana.

83. There are several records of this king. One of them (Plate III), found on the newly excavated basement of the Kirtinārāyaṇa temple at Talkāḍ, is of great historical importance as it refers to the consecration of the temple by Vishṇuvardhana after rooting out Adiyamān, the Chōḷa viceroy, and taking possession of Talkāḍ.²⁰⁰ It is a long Tamil inscription in 2 lines running over the south, east and north bases; and just below it there is another inscription of Ballāḷa II, dated in 1173, the year of his coronation. Both the records appear to have been put on stone in that year, since the first inscription, though it gives 1117 as the date of setting up the god, brings down the genealogy up to Ballāḷa II. After obeisance to Kēśava, the record gives in Sanskrit verses the usual account of the rise of the Hoysaḷas. Then Vinayāditya is mentioned. To him and his senior queen Kiḷaiyabbe was born Iṛaiyanga, whose son was Vishṇu-Dēva. Of the latter it is stated that he was keenly interested in the discussions of the learned and in *Bharatavidyā*. His son was Narasimha-Dēva. To the *mahā-maṇḍalēśvara*, Tribhuvanamalla, capturer of Talaikkāḍu, Kongu, Nangili, Koyārrūr, Uchchangi, Vanavāśi and Pānungal with Perṭurai as the boundary,^{200a} Bhujabala-Vira-Ganga-pratāpa – Hoysaḷa Narasimha-Dēvar and Echchala-Dēviyār *alias* Paṭṭa-mahādēviyār was born Śrī-Vira-Vallāḷa-Dēvan. After this preface the titles of Vishṇuvardhana are given thus – entitled to the band of five chief instruments, *mahāmaṇḍalēśvara*, lord of the excellent city of Dvārāvati, ornament of the Yādava race, a Nārāyaṇa among *māṇḍalikas*, hunter of *māṇḍalikas*, crest-jewel of *māṇḍalikas*, king of the hill chiefs, champion over the Malaippas, and obtainer of boons from Vāsantikādēvī of Śaśākapura. Then comes a good Sanskrit verse in which by a pun on the words a reference is made to his incursions into the Chōḷa and the Chālukya dominions. The verse runs thus:-

śithilikurvan Kāñchīm ākarshan Kuntaḷān ilā-mahiḷām |
anubhavasi tvam Vishṇō nishkaṇṭakam ēva kathaya katham ||

The epigraph then records that the *mahāmaṇḍalēśvara*, Tribhuvanamalla, capturer of Talaikkāḍu, Kongu, Nangili, Koyārrūr, Uchchangi, Vanavāśi, Pānungal, Pulikurāi, Veḷvala, Palaśigai and Veḷukkīrāma with Perṭurai as the boundary, Bhujabala-Vira-Ganga-pratāpa Vishṇuvardhana-Poysaḷa-Dēvar – on the 13th lunar day of the bright fortnight in the month of *Mārgaḷi* of the year *Hēmaḷambi*, on a Friday, under the asterism *Viśākka*—having rooted out Adiyamān and taken possession

200. *Ibid.*, TN. 191.

200a. Perṭurai is the modern Krishṇā river.

of Talaikkāḍu, set up the god Kīrtinārāyaṇa and granted, with pouring of water, 4 villages besides the city of Talkāḍ and a tank with the areca gardens below it, to provide for the services in the temple. We thus learn that Viṣṇuvardhana set up Kīrtinārāyaṇa at Talkāḍ in A.D., 1117, the same year in which he set up Vijayanārāyaṇa at Bēlūr.²⁰¹ According to tradition he set up 5 images of Nārāyaṇa at different places (see para 22). Hitherto we had epigraphical evidence in support of the tradition with regard to Bēlūr. The present record confirms the tradition with regard to Talkāḍ also.

84. An inscription at the Kaṇvēśvara temple at Kannambāḍi, *[EC IV, Kr. 31], which has now been correctly copied, says that on hearing from his *mahā-pradhāna*, *daṇḍanāyaka*, Lingapayya and others that a grant had been made to the temple by Kannaradēva, Viṣṇuvardhana confirmed the grant in A.D., 1118 to last as long as the sun and moon.²⁰² The temple is called Kannēśvara in another inscription at the place. I venture to think that the Kannaradēva of this epigraph is the Rāshtrakūṭa king Krishṇa I, and that the Kannēśvara temple mentioned in the Kaḍaba plates *[EC XII, Gb. 61], as having been built by Krishṇa I, is no other than the temple at Kannambāḍi. If so, we need no longer assume that the temple built by Krishṇa I has entirely disappeared or that its original name was forgotten and exchanged for another *[EI IV, 337].²⁰³ A close examination of another inscription in the *navaranga* of the Nārāyaṇasvāmi temple at Mēlkōṭe, *[EC III, Sr. 93], disclosed the important fact that the temple went back to the time of Viṣṇuvardhana. The record tells us that the *mahā-pradhāna*, *heggade*, Surigeya Nāgidēvaṇṇa made a grant for the god. From an inscription at Toṇṇūr, (see my *Report* for 1908, para 38), we learn that the same man built the front *maṇḍapa* of the temple of the goddess there by order of Viṣṇuvardhana. Though tradition has it that Rāmānujāchārya built the temple at Mēlkōṭe with the help of Viṣṇuvardhana, no inscription of that king's time had hitherto been found there, the oldest inscription hitherto known being one of Mādappa-daṇḍāyaka, a general of Ballāḷa III, dated A.D., 1312 (see my *Report* for 1907, para 24). The present inscription may therefore be taken to confirm in a way the tradition about the connection of Viṣṇuvardhana and Rāmānujāchārya with Mēlkōṭe.

85. Of the other inscriptions of this king, a *vīragal* at Sunkātoṇḍanūr, Śrīranga-ṭaṭṭaṇa taluk, records that during the rule of the *mahāmaṇḍalēśvara* Hoysaladēva, Māragavuḍa killed many and fell in the battle of Hiriya...., and that a *koḍige* was granted to his wife Sōmavve.²⁰⁴ A Tamil epigraph on the inner wall of the

201. EC V, Bl. 58.

202. EC XIV, Kr. 31-R.

203. Luders, H., "Kadaba Plates of Prabhutavarsha: SS. 735", EI IV, pp. 332-49.

204. EC XIV, Sr. 315.

Kirtinārāyaṇa temple at Talkāḍ, dated 1141, says that while (with usual titles) Bhujabala-Vīra-Ganga-Poyśaḍādēvar was pleased to rule the earth, Tiruvarangata-laikkōli Petti Vāraṇḍarumperumāl *alias* Kirtinārāyaṇa-talaikkōli, a female servant of the temple, was granted certain honours in the temple for having presented a gold image of the goddess to be fixed on the breast of the god.²⁰⁵ Another inscription on a pillar of the same temple records that 200 *kuḷis* of land were purchased from Maṇḍalaśuvāmi of the city and presented to the temple for a flower garden by Valandarumperumāl Talaikkōli, who was apparently identical with the one mentioned above.²⁰⁶ A Tamil inscription on the basement of the Narasimha temple at Mārehaḷli, Maḷvaḷli taluk, which is dated in the cyclic year *Vibhava*, *i.e.*, A.D., 1148, records the grant by Viṣṇuvardhana of the village Gāñjanūr in Vaḍakaraināḍu for the god Śingapperumāl of Jātigrāma.²⁰⁷ It is added that the grant includes all that is mentioned in a former inscription within the four boundaries of the village. The introductory portion has a few of the Sanskrit verses of the Talkāḍ inscription (para 83), but they are given piecemeal in a confused order. Among the king's titles are given – a Yudhishṭhira of the *Kali* age, illuminator of the Hoysaḷa race, worshipper of the lotus feet of Vāsantikādēvī, a moon to the ocean of the Hoysaḷa lineage, ? *Stambaka-pratibhaṭa*, a terror to enemies and a patron of the Brahmans; and among his conquests – Kuḍagu, Kōlāhala, Puṇṇūr and Vāṇibhadra. The inscription ends thus – I, Viṣṇudēva, will bow my head to him who protects this charity. The date 1148 does not fall, however, within the reign of Viṣṇuvardhana, if we accept 1141 as the date of his death. But there are several other inscriptions of his which bear dates later than 1141, *e.g.*, EC IV, Ng. 100, 1145; EC VI, Kd. 34, 1148; and EC V, Hn. 65, 1149. From the present inscription we learn that Jātigrāma was the old name of Mārehaḷli.

To the same reign may also belong another Tamil inscription on the wall of the Mallikārjuna temple at Taḍimālingi near Talkāḍ, which appears to be dated in 1117 and records that Nedilvāyūḍaiyān Gaṇavati, the *paṭṭaṇaśuvāmi* of Māyilangai, deposited with the Śiva-Brāhmaṇas of the temple of Śuttamalliśvaram-uḍaiyār at Māyilangai *alias* Jananāthapura in Periyānāḍu *alias* Iḍai-nāḍu 4 *gachchānam* with the condition that the interest on the sum should be utilised for burning a perpetual lamp before the god;²⁰⁸ and an epigraph in the Lakshminārāyaṇa temple at Aḍugūr near Haḷebiḍ which records a grant for the god by Eṇeyamarasa and Ēchaladēvī.²⁰⁹

205. *Ibid.*, TN. 178.

206. *Ibid.*, TN. 184.

207. *Ibid.*, MI. 126.

208. *Ibid.*, TN. 225.

209. EC XV, Bl. 376.

Narasimha I.

86. There are one or two records which fall within the reign of this king, though his name is not mentioned in them. One of them, on the newly excavated base of the Kīrtinārāyaṇa temple at Talkāḍ, dated in 1160, says that during the rule of Bhujabala-Vīra-Ganga-Poysala-Keḷalāirāya, *sandhivigrahi* Sōmaṇṇa's brother (name gone), having purchased (some lands) from the *gavudugaḷ* of Kīrunagara, granted the same for feeding Brahmans.²¹⁰ The titles applied to Keḷalāirāya are – disperser of hostile chiefs, champion over *janguḷi-manneyas* (? assembled chiefs), a Śūdraka on the battle-field, an incarnation of Vīra (i.e., Virabhadra), lord of Kāvērī, worshipper of the feet of the god Rāmanātha and vanquisher of hostile armies. A Tamil inscription on the outer wall of the Mallikārjuna temple at Taḍimālingi near Talkāḍ, which appears to be dated 1144, mentions the deposit of a certain sum of money with the worshipper of the temple, the interest on which was to be utilised for the maintenance of a perpetual lamp.²¹¹ Another epigraph on the wall of the Īśvara temple at Ānekoṇḍa near Dāvaṅgere *[Chitradurga Dt.] (para 43) mentions one of the sculptors who built the temple together with his title.²¹² The sculptor was Bābōja's son Bavōja and his title *Sarasvatigaṇadāsi*. He appears to have had a great deal to do with the construction of the temple as his name also occurs in another inscription at the same place (*EC* XI, Dg. 7). He may be identical with the sculptor *Sarasvatidāsa*, praised as unrivalled in the world in one of the inscriptions at Halebidu^{212a} (last year's *Report*, para 100.).

Ballāḷa II.

87. A large number of the inscriptions of this king, both in Kannaḍa and Tamil, was copied during the year. The earliest of them, dated in 1173, is a Tamil epigraph on the newly excavated base of the Kīrtinārāyaṇa temple at Talkāḍ, engraved below the inscription recording the consecration of the god by Viṣṇuvardhana (see para 83).²¹³ It tells us that the *mahāmaṇḍalēśvara*, Tribhuvanamalla, capturer of Taḷaikkāḍu, Kongu, Nangili, Koyārrūr, Uchchangi, Vanavāśi and Pānangal with Perurūrai as the boundary, Bhujabala-Vīra-Ganga, unassisted hero, Śanivārasiddhi, Giridurgamalla, a Rāma in firmness of character, pratapa-Poysala-Vīra-Vallāḍadēvan, on the day of his coronation in the month of Śrāvaṇa of the year *Vijaya*, granted, with pouring of water, exempt from all imposts, the village of Iḷamaruḍūr in Padināḍu for the god Kīrtinārāyaṇa. Iḷamaruḍūr appears to be identical with the modern Yaḷandūr. An inscription at Akkūr near Talkāḍ

210. *EC* XIV, TN. 187.

211. *Ibid.*, TN. 226.

212. *ASMAR* 1945, No. 6.

212a. *Ibid.*, 1911, p. 157

213. *EC* XIV, TN. 191 and 192.

EC III, TN. 92, now fully copied, records the grant of the tax on oilmills by Bācheyanāyaka and others for the god Chōlapāṇḍyēśvara of Akkiyūr in 1179 during the rule of Ballāḷa II.²¹⁴ A Tamil one in Doḍḍaṇṇa's field at Beṭṭahallī near Talkāḍ, dated 1179, states that in the same reign, when Māchaya-nāyaka was the governor, *pergaḍi* Vaichchapa and Irāmaiya made a grant for the god Mallikārjuna on the hill.²¹⁵ Another in front of the Mahālingēśvara temple at Sargūr, Maḷvaḷḷi taluk, *[Maṇḍya Dt.], tells us that when with usual titles Ballāḷadēva was ruling the earth from his residence at Dōrasamudra, by order of the *mahā-pradhāna*, *sarvādhi-kāri*, *mahā-pasāyita*, *bāhattara-niyōgādhipati*, *hiriya* (senior) *daṇḍanāyaka*, Lakumayya Hebādagikayya made a grant in 1180 for the maintenance of a perpetual lamp in the Amritēśvara temple at Saragūr.²¹⁶ Another on the ruined site of the Chennigarāya temple at Haḷeyūr, Tarikere taluk, *[Tumkūr Dt.], is of some interest as it gives the origin of the town Tarikere.²¹⁷ It informs us that in the *agrahāra* of Amarāvātipura, *alias* Tārīyakere, brought into existence by the *mahā-pradhāna* Lakmarasa daṇḍanāyaka, *heggaḍe* Vijayādityadēva, the *prabhu* of Tārīyakere, and his wife *heggaḍiti* Dēkavve built a temple and set up the god Prasannakēśava in A.D., 1180; and that on their application to the *mahājanas* of Tārīyakere to provide for offerings, festivals, servants and repairs of the temple, the 102 *mahājanas* of the place made various grants to the temple. The grants include one of Ballāḷa II, being a permanent money grant of 7 *gadyāṇas*. The descent of Vijayāditya is given thus:- Mādhavarāya; his son, Viśvāmitra; his son, Kāḷidāsa-vibhu; his son, Pampa; his son Rudra; his son, Nārāyaṇa; his son, Sarōjasakha *i.e.*, Sūrya; his son, Mādirāja; his wife, Mallikabbe; their son, Vijayāditya. The Lakmarsa of this record is the same as the one mentioned above. There are also six more Tamil inscriptions of this reign in the Kīrtinārāyaṇa temple at Talkāḍ, 4 on pillars and 2 on the newly excavated base. One of them, dated 1188, records a grant, on the occasion of a solar eclipse, of certain quantities of rice to Bharatālvān, Tirunārāyaṇatādan and others.²¹⁸ Another, of about the same date, mentions a deposit of 4 *gachchāṇams* with the condition that the interest on the sum should be utilised for supplying garlands for the god Kīrtinārāyaṇa of Talaikkāḍu *alias* Rājarājapura.²¹⁹ A further grant to provide for special offerings of rice for the same god by the wife of some Pergaḍiyār is also mentioned at the close. Two more, of the same date, record grants for the same god by Dāmōdaranāyakkan and the oilmongers of Talkāḍ.²²⁰ The fifth tells us

214. *Ibid.*, TN. 92-R.

215. *Ibid.*, TN. 247.

216. *Ibid.*, Ml. 143.

217. *ASMAR* 1932, No. 46.

218. *EC* XIV, TN. 182.

219. *Ibid.*, TN. 181.

220. *Ibid.*, TN. 180 and 185.

that Pergaḍimāman made a grant of 2 *nālis* of rice and 2 *pons* for a servant to look after the flower garden of the goddess situated to the north-west of the temple;²²¹ and the last, dated 1203, says that Śītaiyāṇḍāl's daughter Nāchchiyālvār, a dancing girl of the temple, presented a big metal lamp-stand and paid into the temple treasury 3 *gachchāṇams* for the permanent maintenance of the lamp.²²²

88. Among other inscriptions, a Tamil one on the basement of the *garbhagriha* of the Ranganātha temple at Śrīrangapaṭṭaṇa dated in 1210, is of some importance as it affords evidence of the existence of the temple before this date, the earliest of the hitherto known records taking us back to only about 1430.²²³ After an introductory Sanskrit stanza in praise of the god Ranganātha, the epigraph records that, when the refuge of the whole world, favourite of earth and fortune, *mahārājādhirāja*, *paramēśvara*, *parama-bhaṭṭāraka*, lord of the excellent city of Dvārāvātī, sun in the sky of the Yādava family, crest-jewel of rectitude, king of the hill chiefs, champion over the Malepas, terrible to warriors, fierce in war, a Rāma in wielding the bow, sole warrior, unassisted hero, *Śanivārasiddhi*, *Giridurgamalla*, Rāma in firmness of character, *niśśanka-pratāpa-chakravarti* Śrī-Vishṇuvardhana-Pōśaḷa Śrī-Vira-Vallāla-Dēvar was pleased to rule the earth, Varandarum-perumāl of the *Kāśyapa-gōtra*, son of Tiruvarangam-uḍaiyān and Kalpagamkoṇḍāl and grandson of Nārāyaṇan of Toṇmaikūḍu Śrīvu. mangalam, having purchased Chaturmukhanārāyaṇa-chchaturvēdimangalam, which was a *brahmapura* belonging to the *bhaṭṭas* of Tiruvaranganārāyaṇa-chchaturvēdimangalam, and divided it into 65 *vrittis*, granted 33 of them to 88 persons as Aḷagipperumāl-puram. Another on a pillar near the tank at Beṭṭahallī near Talkāḍ, of about the same date, tells us that the citizens of Talaikkāḍu *alias* Rājarājapuram in Vaḍakarai-nāḍu of Rājendra-Śōḷa-vaḷanāḍu in Muḍigoṇḍa-Śōḷa-maṇḍalam,²²⁴ having received full payment in gold from Kaṇṇandai Paṭaṇasuvāmi, granted to him, as a *kuḍangai*, the tank at Veṭṭanpalli together with the wet lands below it, to be enjoyed by him and his posterity for as long as the moon and the sun endure.²²⁴ Then follow names of witnesses. A third on the outer wall of the Pātālēśvara temple at Talkāḍ, dated 1206, appears to record a grant of land by Māyidēvan to Kūtapan, son of Gangādaradēvar and grandson of Rāvaḷa-mudeliyār, the *sthānapati* of the temple of Rājarājīśvaram-uḍaiyar at Talaikkāḍu *alias* Rājarājapuram.²²⁵ A number of fragmentary records was found on the base of the Sōmēśvara temple at Śivansamudram. A few of these, which have been pieced together, inform us that during the rule of Ballāḷa II,

221. *Ibid.*, TN. 183.

222. *Ibid.*, TN. 189.

223. *Ibid.*, Sr. 161.

223a. See, Identification of Villages and Administrative Divisions, pp. 129 ff.

224. EC XIV, TN. 249.

225. *Ibid.*, TN. 200.

Kārikudikkūttan built the Ulagamunḍiśvara, Tillaiyālviśvara and Tillaikkūttaviḍanga temples at Muḍigoṇḍa-Śōlapuram *alias* Dēsi-Uyyakkonḍa-Śōla-paṭṭaṇam and made grants of land to the same.²²⁶ A few other fragments record grants to the same temples by other individuals. A fragmentary *viragal* at Chittānhaḷḷi, Krishṇarājapēṭe taluk *[Maṇḍya Dt.] mentions a *mahāpradhāna*, *sarvādhikāri*, *śrīkaraṇada-heggaḍe* the name being defaced.²²⁷ The reference is no doubt to Eṇṇaṇṇa, a general of Ballāḷa II, who is mentioned with the same epithets in an inscription at Toṇṇūr (see my *Report* for 1908, para 42), only a few miles from Chittānhaḷḷi. The labels giving the names of sculptors in the ceilings of the *mukha-maṇḍapa* of the Amritēśvara temple at Amritāpura, Tarikere taluk, *[Chikmagalūr Dt.], which have been referred to in para 45, may also be noticed here, as their period must be about A.D., 1196, the year in which, according to *EC* VI, Tk. 45, the temple was built by Amita-daṇḍanāyaka, a general of Ballāḷa II. They are 15 in number, the sculptors named being, (1) Malitama, (2) Mali, (3) Malaya, (4) Padumaṇṇa, (5) Subujagi, (6) Baluga, (7) Padumaya and (8) Muḷaṇa. The first and second names occur in 4 places each and the others only once.²²⁸ We are already familiar with the name Malitamma, which occurs below figures in the temples at Nuggihaḷḷi, *[Hāssan Dt.], Sōmanāthapur *[Mysore Dt.] and Jāvagal *[Hāssan Dt.] (last year's *Report*, para 105). The Malitamma of the Amritēśvara temple (1196) was apparently the grandfather of his namesake who worked at the temples mentioned above which belong to the middle of the 13th century.²²⁹ The 8th name, Muḷaṇa, is engraved in Nāgari characters below a figure in the top parapet over the south entrance. Two more records – a Tamil one near Kaṇṇirkatte at Beṭṭahaḷḷi near Talkāḍ, recording the grant of a village to a *guru* named Vāgiśvara dēvar by Kāḷikuḍikkūttan²³⁰ and a *viragal* at the entrance to the Āñjanēya temple at Dāvaṇgere, which appears to be dated in 1203 and records a grant of land to

226. *Ibid.*, MI. 112-R.

227. *Ibid.*, Kr. 85.

228. During the course of our survey we could find not less than twenty-two labels mentioning the names of sculptors; and, of these, one is almost completely effaced. Of the twenty-one that we could read, ten mention Malli, and in six places the name of Mallitarīma occurs. Of the other, the names of *rūvāri* Baluganu, Padumaya, Bujaga occur once each, and Māśaya occurs twice. The names of Malli occur on one of the ceilings of every five rows (from east to west) of the twentyfive *ankaṇas* of the hall. In the central *ankaṇa* Mallitarīma's name is mentioned twice and that of *rūvāri* Baluga once. In the western-most porch, Mallitarīma's name occurs four times, Māśaya's twice, Padumaya's once and Bujaga's once. Thus, altogether, twenty-one labels could be read by us. On the ceiling of the second compartment, in the south-west of the hall, there is a label, but it has been completely effaced.

229. For a discussion on two Mallitammās, see Settar's "Peregrination of Medieval Artists — A Study of the Nature and Range of the Activity of the Hoysala Artists", *JIH*, Golden Jubilee Volume, Trivandrum, 1973, pp. 419-435.

230. *EC* XIV, TN. 248.

the son of a man who died during a cattle raid by Vāmaśaktidēva, the senior *sthānapati* and *āchārya* of the Pāṇḍīśvara temple – may also belong to the same reign.²³¹

Narasimha II.

89. There are two inscriptions of this reign, one copied at the Hariharēśvara temple, Harihar, and the other at the Kīrtinārāyaṇa temple, Talkāḍ. The former is a small record telling us that the Hariharēśvara temple was caused to be built by the *mahā-pradhāna* Pōlāluva-daṇṇāyaka.²³² The same fact is stated at great length in another inscription at the place, *EC* XI, Dg. 25, dated A.D., 1224. Pōlāluva was a general of Narasimha II. The inscription at Talkāḍ, *EC* III, TN. 3; has now been correctly copied.²³³ It consists of two fine Sanskrit verses with an introductory note stating that they were the composition of a poet named Sarasvatī-kaṇṭhābharaṇadēva. It will thus be seen that there is nothing here to support the theory of the derivation of the word *Karṇāṭa* from the Sanskrit words *karṇa* and *aṭa*. Of the two verses, the first is in praise of Ballāḷa II and the second, in praise of his son Narasimha II. The first verse says:– Formerly the birth of tigers was in the mountain caves, but, after Ballāḷa was born, in the breasts of kings. The meaning is that during Ballāḷa's time hostile kings were always afraid of the tiger, which was the Hoysaḷa emblem. The epigraph is no doubt a contemporary record. It is to be regretted, however, that its first line is rendered partly illegible by a later unfinished Kannaḍa inscription being engraved on it. A Tamil inscription on the wall of the Hanumantēśvara temple at Bannūr, dated 1228, which records a grant for the god Hanumēśvaram-uḍaiyār,²³⁴ and a Kannaḍa one at Haḷeyūr near Tarikere, also dated 1228, which registers a grant by Tiruvarasa for the god Prasannakēśava of Amarāvatipura *alias* Tāriyakere, may perhaps be assigned to the same reign.²³⁵

Sōmēśvara.

90. Of the records of this king, a Tamil one on the newly excavated base of the Kīrtinārāyaṇa temple at Talkāḍ, dated 1239, tells us that Maṇamiḷi Gōvinda-nāyakkar deposited 7 *gajjāṇams* with the *gāmuṇḍas* of Śīruviṇṇagar for the maintenance of a perpetual lamp in the Kīrtinārāyaṇa temple.²³⁶ Another near the Basavēśvara temple at Kannalli, Maḷvaḷli taluk, which is dated [c.] 1251, records that Bidiyara Mallagaḍa and others of Emmaḍūr, having assembled; made some grant to the

231. Unpublished.

232. Unpublished.

233. *EC* XIV, TN. 3–R.

234. *Ibid.*, TN. 272.

235. *ASMAR* 1932, No. 47.

236. *EC* XIV, TN. 186.

bangle-seller Malliseṭṭi *alias* Hasiyappa for having converted their village into a town.²³⁷ The villagers had to pay 32 *gadyāṇas* in the year *Ānanda*, i.e., 1254 and afterwards only the taxes *aḷipu* and *anyāya*. The grant was written by *sēnabōva* Gōpayya. The meaning of the record is not quite clear. It looks as if people willingly taxed themselves for municipal purposes so far back as the middle of the 13th century. It is curious that the Tamil expressions *nañjai*, *puñjai* and *nāl-pāl-ellai* occur in this Kannaḍa epigraph. To the same reign may belong 3 *vīragals* at Kaliyūr near Talkāḍ, all of which appear to be dated in 1241. Among records of this class, these are rather peculiar in their brevity and lack of details. One of them merely states that it is Allōja's *vīragal*;²³⁸ another tells us that it is the *vīragal* of Mārōja, who was a terror to death itself (*marāṇa-bhayankara*);²³⁹ while the third informs us that the second lunar day of the dark fortnight in *Āṣvayuja* of the year *Plava* was the day on which Ballāḷa fell fighting in the battle of Mālangi-Māvinahaḷi.²⁴⁰ An inscription on the doorway of the south *navaranga* entrance of the Hariharēśvara temple at Harihar, which appears to be dated in 1244 and records a grant by Immaḍi Chaladanka Ādimallaseṭṭi for the supply of garlands of flowers and *tulasi* for the god Harihara, may also be of the same reign.²⁴¹

Narasimha III.

91. There are several inscriptions of this king. One of them on a stone at the east end of the tank at Halebīḍ is of some interest as referring to a law-suit and its decision by the king.²⁴² It states that Dēvaṇṇa sold a house site to Bhaṇḍāri Ādiyaṇṇa in 1251; and that subsequently his sons Nāgaṇṇa and Sōvaṇṇa, not knowing this, wanted to take possession of the site, whereupon the case went up to Narasimhadēvarasa, who told them that they were in justice bound to carry out the wishes of their father and decided the case in favour of the other party. Another inscription on the base of the Narasimha temple at Mārehaḷli near Maḷvaḷli, which appears to be dated 1259, records a grant of land by Narasimhadēva to the goldsmith Kālāji for having done some gold work.²⁴³ Another on the newly excavated base of the Kīrtinārāyaṇa temple at Talkāḍ, dated 1270, says that Tillaiyappan, grandson of Mukkuḍai (triple umbrella) Uḍaiya-gāmuṇḍan of Iḷamarudūr in Padināḍu,^{243a} a village endowed to the Kīrtinārāyaṇa temple, made some grant

237. *Ibid.*, MI. 142.

238. *Ibid.*, TN. 229.

239. *Ibid.*, TN. 227.

240. *Ibid.*, TN. 228.

241. Unpublished.

242. *EC* XV, Bl. 320.

243. *EC* XIV, MI. 128.

243a. Padināḍu was comprised of the present territory of T-Narsīpur, Chāmarājanagar, Yeḷandūr, and Nañjangūḍ taluks in the Mysore Dt.

for the god.²⁴⁴ Ballāḷa II granted this village to the temple on the day of his coronation (para 87). Another Tamil inscription at Talkāḍ, EC III, TN. 26, which has now been fully copied, records that during the rule of Narasimhadēvan the *sthānapatis* of the 5 *maṭhas* at Talkāḍ granted, with pouring of water, the village Mahāmēruviḍanganpaḷḷi to provide for the expenses of a festival in the temple of Rājarājīśvaram-uḍaiyār at Talaikkāḍu *alias* Rājarājapuram, and also the village Maṇalipaḷḷi for conducting the procession of the same god in a palankeen.²⁴⁵ The epigraph concludes with the statement that he who violates the charity shall be looked upon as a traitor to the king and to the two *samayas* or conventions. Another at Mūgūr, EC III, TN. 78, which has also been correctly copied tells us that, while Dēsinātha was ruling Kumārana-nāḍu *alias* Toṛenāḍu and Sankaṇṇa Vijayaṇṇa of Mōgūr in Hiriyanāḍu was the governor,^{245a} the *prabhus* of Mōgūr and all the *gavuḍugaḷ* agreed among themselves to make their village into a town and establish a *santhe* or weekly market in it and gave a *sāsana* to the new town.²⁴⁶ Those who built houses in the new town were exempted from the payment of taxes during the first year and in the case of outsiders the exemption was continued for two years. This may be taken as an instance of local self-government in the 13th century.

92. Of other records of this reign, a Tamil one on the base of the Nārāyaṇa temple at Mūgūr, T-Narsipur taluk, records a money grant by Śang[k]aṇṇan, apparently the Sankaṇṇa of the above record, to the temple.²⁴⁷ Another at the same place dated 1279, tells us that when (with usual titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chōḷa kingdom, raiser up of the Pāṇḍya-kula, the *niśśanka-pratāpa-chakravarti* Hoysala-bhujabala Vira-Narasimhadēva was ruling the earth, and when Bommaṇṇa-daṇṇāyaka and Rēchaya-daṇṇāyaka, younger brothers of the adamantine cage to the refugees, the unshaken warrior, *sandhivigrahi* Harihara-Sōvaṇṇa-daṇṇāyaka, were governing Kumārana-nāḍu *alias* Tāre-nāḍu, Bommacha-gāvuṇḍa's son Dāḷi-gāvuṇḍa of Mōgūr, who was the *mahāprabhu* of Hiriya-nāḍu and ruler of Aḷageya-nāḍu,^{247a} and all the *praje-gavuṇḍugaḷ* made a grant of certain taxes for the god Aḷagaperumāl of the Vishṇugriha of Mōgūr.²⁴⁸ Another at Kāvēripura, EC III, TN. 30, now fully copied, appears to record that on a representation made in 1288 by the *mahājanas* that the officers of Hongalvāḍi-nāḍu levied taxes on a *sarvamānya* village, the king

244. EC XIV, TN. 190.

245. *Ibid.*, TN. 26-R.

245a. Hiriyanāḍu comprised portions of the present T-Narsipur, Bangārpēt, Kōlār and Mālūr taluks in the Mysore and Kōlār Dts.

246. EC XIV, TN. 78-R.

247. *Ibid.*, TN. 264.

247a. Aḷageya-nāḍu is yet to be identified.

248. EC XIV, TN. 263.

was pleased to renew the grant and had it engraved on stone, affixing his own signature, *Malaparolu-gaṇḍa*,²⁴⁹ to it. The inscription also refers to a former grant by the *mahā-pradhāna* Kumāra-vīra-Kētaya-daṇṇāyaka, who was a celebrated general under Narasimha III. An inscription on the wall of the Hanumantēśvara temple at Bannūr, which appears to be dated in 1259, states that Paṇṇamāṇḍa-heggaḍe presented a metal lamp-stand to the Hanumantēśvara temple at Banniyūr and deposited with Gōṇiyajīya Paradēśiyappa's son Ukkaḷavamśōdubhava, the *sthānika* of the temple, 3 *gadyāṇas* with the condition that the interest on the sum, at the rate of a *hāga* per *pon*, should be utilised for maintaining the lamp. The weight of the lamp presented is given as 100 *phalas*.²⁵⁰ A few inscriptions at the Hariharēśvara temple, Harihar, which appear to bear the dates 1261, 1265 and 1272 and record money grants by Bomidēva, Tipparasa's daughter Udādēvī and Viṭṭhaṇṇa of Kuppagedḍe for the supply of garlands of flowers and *tuḷasi* for the god Harihara, may belong to the same reign.²⁵¹

Ballāḷa III.

93. Of the inscriptions of this king, a *vīragal* at Chittānhaḷḷi, Krishṇarājapēṭe taluk, dated 1303, states that in a battle between Sōmeya-daṇṇāyaka of Bematūrakalu and Lenkampela of Hoḷalakere, Sāyaṇṇa, the bearer of the betel-bag (*haḍapa*) of Sōmeya-daṇṇāyaka, fought on behalf of his master and fell; and that his elder brother Bhīmaṇṇa set up this stone.²⁵² Bematūrakalu is the old name of Chitradurga. It is of some interest to note that Sāyaṇṇa, a resident of Chittānhaḷḷi, had gone all the way to Chitradurga to serve under Sōmeya-daṇṇāyaka. Four inscriptions on the four pillars of the *navaranga* of the Divyalingēśvara temple at Haradanhallī, Chāmarājanagar taluk, dated in 1314, tell us that the pillars were the gifts of certain individuals to the Aṇilēśvara temple at Maggeya in Eṇṇe-nāḍu, the birth place of the *mahā-pradhāna* Mādhava-daṇṇāyaka.²⁵³ We thus learn that the *linga* called Divyalingēśvara was formerly known as Aṇilēśvara, that Haradanhallī had once the name Maggeya and that it was here that Mādhava-daṇṇāyaka was born. The latter was a general under Ballāḷa III and governed the Padinālku-nāḍu with the seat of his government at Terakaṇāmbi, Guṇḍlupēṭ taluk, *[Mysore Dt.]. He was the son of Perumāḷe-daṇṇāyaka, the great minister of Narasimha III. Among other inscriptions that mention him are *EC* IV, Gu. 58, *EC* VI, Cm. 116 and 193. Two epigraphs at Mēlkōṭe, *EC* III, Sr. 92 and 102, record his grants. The latter, now correctly copied, is a sale-deed executed by the Fifty-two of Yādava-

249. *Ibid.*, TN. 30-R.

250. *Ibid.*, TN. 270.

251. Unpublished.

252. *EC* XIV, Kr. 84.

253. *Ibid.*, Ch. 256 to 259. See *ASMAR* 1907, (Dhārwar, 1976), p. 25.

giri, also Vaikuṇṭhavardhana-kshētra and Jñāna-maṇṭapa, in favour of Mādhava-daṇṇāyaka.²⁵⁴ He purchased a village belonging to the temple and granted it to provide for certain festivals. For the Fifty-two of Yādavagiri and the other names of the place, see paras 26 and 28 of my *Report* for 1907. An inscription at Kannambāḍi, *EC* IV, Kr. 28, which has now been completed, says that when Ballāḍadēva was ruling the earth from his residence at Aṇṇāmale, ...da-nāyaka restored (the temple) and made a grant of some taxes to it.²⁵⁵ Two among the taxes are named Sidayadēva's *hodake* and Kāmeya-daṇṇāyaka's *hodake*. Aṇṇāmale is Tiruvaṇṇāmalai in South Arcot District *[Tamil Nāḍu], where Ballāḍa III had his residence for some time. A Tamil one on the base of the Lakshmikāntasvāmi temple at Chāmarājanagar, dated 1341, records the construction of a *maṇṭapa* named Nānūruvan-maṇṭapam at Śiruvengūr *alias* Puḡalvaṭṭi-chaturvēdimangalam by Vāḷaiyam-muḡiyār Eḍuttakai Aḷagiyān of Iṇai-vānaraśūr during the rule of Vīra-Vallāḍadēvar.²⁵⁶ To the same reign may be assigned an epigraph on a pillar in the Narasimha temple at Mārehalli near Maḷvaḷli, which tells us that a grant was made to the temple by the *mahā-sāmantādhipati* Hedeya-nāyaka's son Chikeya-nāyaka.²⁵⁷ It appears to be dated 1336. The labels over the doorways of the shrines in the *prākāra* of the Gōpālakrishṇasvāmi temple at Kannambāḍi (see para 13) and an inscription on the wall to the right of the *mahādvāra* of the same temple may also belong to the same reign.²⁵⁸ The former, 46 in number, engraved in characters of the Hoysala period (see Plate IV), give the names of the deities installed in the shrines, which consist of, among others, the 10 *avatāras* of Viṣṇu and his 24 *mūrtis*, namely, (1) Kēśava, (2) Nārāyaṇa, (3) Mādhava, (4) Gōvinda, (5) Viṣṇu, (6) Madhusūdana, (7) Trivikrama, (8) Vāmana, (9) Śrīdhara, (10) Hrīhikēśa, (11) Padmanābha, (12) Dāmōdara, (13) Sankarshaṇa, (14) Vāsudēva, (15) Pradyumna, (16) Aniruddha, (17) Purushōttama, (18) Adhōkshaja, (19) Narasimha, (20) Achyuta, (21) Janārdana, (22) Upēndra, (23) Hari and (24) Krishṇa. The other deities represented in the shrines are Sarasvatī, Nara-Nārāyaṇa, Yōga-mūrti, Gōvardhana, Kālingamardana, Hayagrīva, Harihara and Jalaśayana. The epigraph to the right of the *mahādvāra* informs us that one of the *ankaṇas* in the temple was built by the sculptor Chika-Bācheya, son of Puṭṭaṇōja.²⁵⁹

THE PĀṆDYAS

94. There are only two records of this dynasty, both copied at Harihar.²⁶⁰ One of them is *EC* XI, Dg. 40, which has been completed by transcribing 60 more

254. *EC* XIV, Sr. 102-R.

255. *Ibid.*, Kr. 28-R.

256. *Ibid.*, Ch. 254.

257. *Ibid.*, Ml. 134.

258. *Ibid.*, Kr. 89.

259. *Ibid.*, Kr. 86.

260. Unpublished.

lines, and the other, a new inscription at the end of the same epigraph. The former is dated in 1169 and is similar to *EC* XI, Dg. 39 in the introductory portion. Then follow a few verses in praise of Vijaya-Hermāḍi-daṇḍanātha, the great minister of Vijaya-Pāṇḍyadēva. He had the title Raṇaranga-Bhairava, was equal to Chāṇikya in politics and had the honoured name *Kumāra* bestowed on him by his sovereign. We are then told that Vijaya-Pāṇḍya, at the time of making a grant for the god Harihara, addressed Hermāḍi-daṇḍanātha thus – “You are as a son to me; you also make a grant for the god,” and gave him the village Hariharasamudra, otherwise called Gauḍataṭikā; whereupon Hermāḍi-daṇḍanātha made a grant of the village to provide for the offerings at the three times for the god Harihara. Then follow details of the boundaries of the village and particulars about the way in which the income of the village was to be utilised. A list is also given of the jewels and vessels presented to the temple with their respective weights. The record closes with a request to present and future kings not to violate the grant in consideration of its acceptance by the god Harihara or out of respect for the Brahmans or out of fear for the sin resulting from the violation of the gifts to gods and Brahmans. The *śāsana* was composed by the poet Dēvārya, son of Śrīdharāmātya who was an ornament of the Kaśmīra country; and it was written with *baḷaṭa* (a piece of pot-stone) by *rāyabhāri* Śankaradēva. The other inscription records that the *mahā-pradhāna*, *śrīgaṇa-sarvādhyaksha*, Āditya-daṇḍanāyaka presented certain vessels and jewels to the Hariharēśvara temple. The weight is also given in each case. Āditya-daṇḍanāyaka was the father-in-law of Vīra-Pāṇḍya, elder brother of Vijaya-Pāṇḍya, the master of Hermāḍi-daṇḍanātha.

VIJAYANAGAR

95. There are numerous records relating to the Vijayanagar period, beginning in the reign of Bukka I and ending in the reign of Śrīranga Rāya II. They cover a period of nearly 310 years from 1354 to 1663. Nine of the records are copperplate inscriptions of Harihara II, Dēvarāya II, Virūpāksha, Krishṇadēva Rāya, Rāmadēva and Śrīranga Rāya II, those of the first two kings being fine specimens of Sanskrit composition. A few of the printed inscriptions, which have now been revised, will also be considered under this head.

Bukka I.

96. A *vīragal* at Hiriyūr, T-Narsīpur taluk, dated [c.] 1354, records that during the rule of Vīra-Bukkaṇṇa Oḍeyar, Rāmōja died in a fight with thieves and that Huṇasōja's son Madōja set up the stone.²⁶¹

261. *EC* XIV, TN. 268.

Chikka Kampanṇa Oḍeyar.

97. A fragmentary record on the base of the Rāmēśvara temple to the east of Guṇḍlupēṭ, *[Mysore Dt.], mentions Bukka-chakrēśvara's son and a grant to the temple by a woman named Ālamma. The inscription to the right of the present one at the same place, *EC* IV, Gu. 32, which is dated in [c.] 1372, records a grant during the reign of Bukkaṇṇa's son Chikka Kampanṇa Oḍeyar.²⁶² The present inscription evidently belongs to the same reign.

Harihara II.

98. There are several records of this king. One of them in the Virabhadra temple at Pura, Krishṇarājapēṭe taluk, *[Maṇḍya Dt.], dated in 1402, says that when the *mahārājādhirāja*, *rājaparamēśvara*, *virapratāpa* Harihara-mahārāya was ruling the earth, Lakkhaṇṇa made a grant of certain taxes in the two villages Pura and Māramanahallī for the god Virabhadra of Pura.²⁶³ There is also another epigraph at the same place recording the same grant but engraved a few months later than the above.²⁶⁴ Two more inscriptions mention a Lakkhaṇṇa Oḍeyar without naming the king. One of them on the outer wall of the Agastyēśvara temple at Balmuri, Śrīrangapaṭṭaṇa taluk, states that by his order Baḷagoḷa Anṇa's son Aḷaguvaṇṇa built the front *maṇṭapa* of the temple as Lakkhaṇṇa Oḍeyar's charity.²⁶⁵ The other at Vijayāpura near Talkād, *EC* III, TN. 56, which has been revised, records the grant of certain taxes in Koppahāḷu, a hamlet of Kiṛunāgara, for maintaining a perpetual lamp in the Ankanātha temple, by Nañjinātha, a subordinate of Lakkhaṇṇa Oḍeyar.²⁶⁶ The Lakkhaṇṇa Oḍeyar of these epigraphs appears to be identical with the Lakkhaṇṇa mentioned above. We may therefore take the cyclic years *Chitrabhānu* and *Īśvara* mentioned in them to represent A.D., 1403 and A.D., 1397. *EC* IV, Ch. 120, now revised, records a grant for the god Aṇilēśvara when Peddarasa was the customs officer,²⁶⁷ and from *EC* IV, Ch. 114, also revised, we learn that he held the same post in [c.] 1397 during the rule of Harihara II. The year *Dhātu* of *EC* IV, Ch. 120 has therefore to be taken for A.D., 1396. The first 13 lines newly copied of *EC* IV, Ch. 119 mention Harihara II as the reigning king.²⁶⁸

99. Two copper plate inscriptions of Harihara II were received from Sāhukār Chinnappa Tērkar of Harihar.²⁶⁹ These are said to have been found when digging

262. *Ibid.*, Gu. 109.

263. *Ibid.*, Kr. 81.

264. *Ibid.*, Kr. 82.

265. *Ibid.*, Sr. 201.

266. *Ibid.*, TN. 56-R.

267. *Ibid.*, Ch. 120-R.

268. *Ibid.*, Ch. 119-R.

269. Unpublished.

the foundation of an old house site near the fort wall at Harihar. One of them consists of 3 plates, each measuring $10\frac{3}{4}$ " by $7\frac{3}{4}$ ", but the third plate has no writing on it. The other consists of 5 plates, each measuring $8\frac{1}{2}$ " by $5\frac{1}{2}$ ". Both are engraved in Nāgari characters. They had neither ring nor seal when they came to me. After obeisance to Śiva and invocation of the Boar Incarnation of Viṣṇu, Gaṇeśa, the goddess of earth, Sūrya and Chandra in separate verses, the former proceeds to give the genealogy of Harihara II thus:- In the race of the Moon, Śambhu became incarnate as Sangama to clear the times of the taint of Kali. To him, as Rāma to Dāśaratha, was born Bukka-mahīpati. When his strong arm bore the burden of the earth, there was a dispute between Viṣṇu and Śiva for the possession of Ādiśeṣha, the one wishing to have him for his bed while the other wanted him for his ornament. His son was Harihara. The inscription then records that the *rāja-paramēśvara*, sole lord of the eastern, western, southern and northern oceans, a *bhujanga* to kings who break their word, *suratrāṇa* of the Hindu kings, punisher of the wicked, worshipper of the feet of the *rājarājaguru-pitāmaha* Kriyāśaktidēva who was the worshipper of the feet of Svayambhu Triyambakadēva, performer of the 16 gifts, śrī-vīra-Harihara-mahārāja, on the 12th lunar day of the bright fortnight of *Vaiśākha* in the year *Bahudhānya* which corresponded with the Śaka year 1320, (i.e., in A.D., 1398), in the presence of the god Virūpāksha of the Bhāskara-kshētra at Īampā, on the southern bank of the Tungabhadra, granted, with pouring of water, the village Bāgavāḍi, naming it Pratāpavijaya-Hariharapura, with all the usual rights, to Viṭhalāchārya of the *Gautama-gōtra* and *Rik-śākhā*, son of Ānandārāma-yōgindra. Then follow details of the boundaries of the village in the Kannaḍa language and the usual imprecatory verses. The record concludes with obeisance to Kumārānandārāma Narasimhaguru and bears the signature of the king - Śrī-Virūpāksha - in Kannaḍa characters. The other inscription of 5 plates, which is dated in 1399, is mostly identical with the above in the introductory portion, genealogy and titles applied to Harihara, the recipient of the grant being also the same individual. Unlike in the other grant, it is stated here that Viṣṇu became incarnate as Sangama in the race of the Moon. The inscription records that on the 12th lunar day of the bright fortnight of *Kārtika* in the Śaka year reckoned by the moon, the eyes, the fires and the moon (i.e., 1321), which was the cyclic year *Pramāthi*, in the presence of the god Virūpāksha etc., the king granted, with pouring of water, the village Elavige, also called Vyāghrataṭāka, naming it Dharma-mūrti-Hariharapura, with all the usual rights, to Viṭhalāchārya; and that the latter, forming the village into 120 *vrittis*, retained 25 for himself and bestowed the rest on Brahmans of various *gōtras* and *sūtras*. Then follow, as in the other grant, details of boundaries in the Kannaḍa language, imprecatory verses and the king's signature. The apportionment of the 25 *vrittis* retained by Viṭhalāchārya is given thus:- For himself 8 *vrittis*, for his younger brother 8, for his son Dēvañāchārya 5 and for his

other son Ānandārāmāchārya 4. Besides the 8 *vrittis* mentioned above, rice-land, measuring 2 *khāris*, was also given to Viṭhalāchārya for his share as *yajamāna*. We are also told that Viṭhalāchārya and other *mahājanas*, being pleased with the tank and village built by Tripurāribhaṭṭa's son Nāgadēvabhaṭṭa, granted to him, for (maintaining) a palankeen, rice-land measuring 1 *khari* and 5 *kuḍupa*. Kriyāśaktidēva, mentioned in these records as the *guru* of Harihara II, is apparently identical with his namesake mentioned in EC VII, Sk. 281 as the *guru* of Mādhava-mantri. The latter is not to be confounded with Mādhavāchārya, brother of Sāyaṇa (see my *Report* for 1909, para 91). Both were contemporaries. Some of the works such as *Sūtasamhitā-tātparya-dīpikā*, which are ignorantly attributed to Mādhavāchārya, are by Mādhava-mantri, disciple of Kriyāśakti, as is evidenced by the colophon at the end of the work.

100. A few other records which may also belong to the same reign may be noticed here. One of them on a pillar in the Kaṇvēśvara temple at Kannambāḍi, which appears to be dated in [c.] 1399, says that Sa...ruti Sankara-nāyaka, having purchased some land from Rāmagauḍa, made it over to the Kaṇvēśvara temple.²⁷⁰ Another on a sluice to the east of Haravu, Śrīrangapaṭṭaṇa taluk, tells us that it was built by Sītārāma of Chennarāmasāgara as a charity of Piriyaṇṇa Oḍeyar.²⁷¹ Another in a field to the west of Taḍimālingi near Talkāḍ records that when Sangaṇṇa was carrying off to Mūgūr the cattle of all the *praje-gavuḍugaḷ* of Haḷli-Hiriyūr, the cattle were rescued by the payment of 80 *gadyāṇas* lent by Malleya Māragavuḍa of Kalavūr, and that, as the money had not been returned to him, the *mahājanas* of Śrīrangapura *alias* Māyilange granted to his son Chavuḍappa 4,000 *kambas* of land in lieu of it and gave him a *śāsana*.²⁷² The period of the last two records may be about A.D., 1400.

Virupaṇṇa Oḍeyar.

101. An epigraph at the back of the Mallikārjuna temple on the hill at Beṭṭa-haḷli or Muḍakadore, which appears to be dated 1384, records a grant for lamps in the temple as a charity of Virupaṇṇa Oḍeyar. Another grant of certain taxes by the customs-officer Naraharidēva and Lingarasa Oḍeyar is also mentioned.²⁷³ This Virupaṇṇa Oḍeyar is probably the son of Harihara II.

Bukka II.

102. An inscription of this king at the *mahādvāra* of the Narasimha temple at Mārehaḷli near Maḷvaḷli, dated 1406, says that when the *mahāmaṇḍaḷēśvara*, *vira-*

270. EC XIV, Kr. 88.

271. *Ibid.*, Sr. 207.

272. *Ibid.*, TN. 223.

273. *Ibid.*, TN. 245.

pratāpa, Harihara-mahārāya's son *pratāpa* Bukka-mahārāya was ruling the earth, Heggappa of the *Ātrēya-gōtra*, the *mahā-pradhāna* of the palace, and Mallarasa made some grant for the god Lakshmīnarasimha of Jātigrāma, also known as Chōlēndra-chaturvēdimangala.²⁷⁴ They may have built the *mahādvāra* itself. The temple was known as Rājāśraya-Viṇṇagara during the Chōla period (see para 79).

Dēvarāya I.

103. There is only one record of this reign. It is engraved in the shrine of the *utsava-vigraha* in the Divyalingēśvara temple at Haradhanalli, Chāmarājanagar taluk *[Mysore Dt.]. From it we learn that during the rule of Vīra-Dēvarāya Oḍeyar, a *gavuda* made a grant in A.D., 1416 for lamps in the temple for the merit of the *mahā-pradhāna*.²⁷⁵ Another at the same place, recording that a doorway was caused to be made by Haradayya's son Lingaṇa of the *Ātrēya-gōtra*, may also belong to the same reign.²⁷⁶ A palm-leaf copy of an inscription received from the Koppāla-maṭha at Talkāḍ (para 24), which professes to be dated in Śaka 916, mentions a Vijaya-vidyā-Dēvarāya of Ānegondi and records a grant to the *maṭha* by the Talkāḍ chief Chandraśekhara-bhūpālaka.²⁷⁷ The reference may be to Dēvarāya I, and Śaka 916 is perhaps substituted for Śaka 1336 (i.e., A.D., 1413) to give the grant an air of antiquity. The record tells us that in the Śaka year 916, the year *Nandana*, the *rājādhirāja*, *rāja-sīrōmaṇi*, Chandraśekhara-bhūpālaka, ruler of the Taḷakāḍu kingdom, made, for the spiritual merit of his parents, a grant, along with all the rights and taxes, of the village of Guḷaghaṭa, included in Nelamākanahali of Maḷavaḷi-sthaḷa belonging to Taḷakāḍu, which had been granted, as an *umbali* to his father Sōmarāja-bhūpāla by Vijaya-vidyā-Dēvarāya of Ānegondi, to the *maṭha* of Bālakrishṇānandasvāmi of the *Bhāgavata--sampradāya* at Taḷakāḍu, otherwise named Dakshiṇa-Kāśi and Gajāraṇya-kshētra. The grant was to be enjoyed by the *Svāmi* and his spiritual successors for as long as the moon and the sun endure.

Dēvarāya II.

104. A set of copperplates (Plate IV) of this king was received along with the two sets of Harihara II (see para 99) from Sāhukār Chinnappa Tērkār of Harihar.²⁷⁸ This is also said to have been unearthed while digging the foundation of a house-site near the fort wall at Harihar. Like the other sets, it had neither ring nor seal when it came to me. The grant consists of 3 plates, each measuring 8½" by 5½", and is engraved in Nāgari characters. After obeisance to Sarasvatī,

274. *Ibid.*, MI. 135.

275. *Ibid.*, Ch. 261.

276. *Ibid.*, Ch. 262.

277. *Ibid.*, TN. 208.

278. Unpublished (?).

Gaṇapati, Narasimha and Gōpālakrishṇa, the record opens with the statement— This is the *śāsana* of the *rājādhirāja*, protector of the sea-girt earth, a Kumāra in war, Dēvarāja; and, after invocation in separate verses of Gaṇapati, the Boar Incarnation of Viṣṇu, the goddess of earth and Chandra, it proceeds to give the pedigree of the king thus:— From the Moon arose the Yadu family, in which was born Bukka-Bhūpāla. His son was Harihara, whose son was Dēvarāja. The latter's son by Dēmāmbikā was Vijaya-Bhūpati. He is praised as a great patron of letters and as a great scholar. It is said that he wiped out the tears of Sarasvatī caused by the death of Bhōja. To him and Nāraṇadēvi was born Dēvarāja. Then the inscription records that the *mahārājādhirāja*, *rāja-paramēśvara*, *suratrāṇa* of the Hindu kings, favourite (*vallabha*) of the three kings, Dēvarāja, on the 12th day of the dark fortnight of *Mārgaśīrṣa* in the *Śaka* year reckoned by the planets, the Vēdas, Śiva's eyes and the moon (*i.e.*, 1349, A.D., 1426), which was the year *Parābhava*, on a Tuesday, in the presence of the god Chandramauḷi, granted, as an adjunct to the gift of a palankeen on the day of the *nakshatra* under which he was born, the village Mākanūr in Raṭṭahalli-sthaḷa of the Chandragutti kingdom, naming it Pratāpadēvarāyapura, with all the usual rights, to Viṭhālāchārya of the *Gautama-gōtra* and *Rik-śākhā*, pre-eminent among those versed in the 14 *vidyās*, son of Dēvarājārya and grandson of Ānandārāma-Viṭhālāchārya, who was a great authority on the Kapila-siddhānta and a thorough master in dialectics. Then come 5 usual imprecatory verses followed by the king's signature — *Śrī-Virūpākṣa* — in Kannada characters. It will be seen that the recipient of this grant was the grandson of the recipient of Harihara's grant (para 99). An inscription on the *bali-piṭha* of the Śrikanṭhēśvara temple at Naṅjangūd, *[Mysore Dt.], which appears to be dated [c.] 1432, says that the *bali-piṭha* was made by Gaṇāchāri Hariyaṇṇa for the merit of Hariyappa Oḍeyar and that the inscription was caused to be engraved by Naṅjaya.²⁷⁹ The Hariyappa Oḍeyar of this record is apparently identical with his namesake mentioned in *EC IX*, Cp. 63, of 1443, as the agent of king Bukkaṇṇa Oḍeyar.

Mallikārjuna.

105. An inscription at Maḷvaḷli, *EC III*, Ml. 64, now correctly copied, records that Appayya and other *mahājanas* dismantled the *garbhagriha*, *sukhanāsi*, tower and *maṇḍapa* of the ruined Arkanātha temple and renovated it in 1465 during the rule of *vīra-pratāpa* Dēvarāja-mahārāja, *i.e.*, Mallikārjuna.²⁸⁰ An inscription at the *mahādvāra* of the Narasimha temple at Mārehaḷli near Maḷvaḷli, which appears to be dated in [c.] 1459 and records a grant of land to the sculptor Dēvarasa, son

279. *EC XIV*, Nj. 280.

280. *Ibid.*, Ml. 64-R.

of Binukōja, for having prepared and set up a lamp pillar, may be assigned to the same reign.²⁸¹

Virūpāksha.

106. There are two records of this reign. One of them on a stone in front of the Janārdana temple at Taḍimālingi near Talkāḍ, which is apparently dated in [c.] 1482, tells us that when the *mahārājādhirāja*, *rājā-paramēśvara*, lord of the four oceans, Virūpāksha-mahārāya was ruling the earth, the *mahāmaṇḍalēśvara* Sōmaṇṇa Oḍeyar's mother Sāyamma, to whom had been granted for pin-money Śrīrangapura *alias* Mālangi, otherwise called Dakṣiṇa-Vāraṇāsi, in Hadināḍu-veṇṭheya on the southern bank of the Kāvērī, gave 15 *varahas* out of her income to provide for some festivals, offerings etc., for the god Janārdana of the place.²⁸² We are told that Sōmaṇṇa Oḍeyar, also called Vīra-Sōmaṇṇa-nāyaka, was the governor of Hoysala-nāḍu. The record is dated also in the *Kaliyuga* era. A copperplate inscription, dated 1474, recording a grant by the above Sōvaṇṇa Oḍeyar, was received from the Amildār of Hoḷe-Narsipur taluk, who discovered it in the possession of Pūjāri Rangaiya of Gavisōmanhalli of the same taluk.²⁸³ It consists of two plates of a peculiar shape (see Plate IV), each measuring $6\frac{3}{4}$ " by $2\frac{3}{4}$ ", and records that the *mahā-sāvantādhipati*, champion over the three kings, *gaṇḍabhērūṇḍa-gajasimha*, Sōvaṇṇa Oḍeyar granted for the god Gavi-Tirumaladēva the two villages Sōvanahaḷi and Karuganahaḷi in Teraṇeya-sthaḷa belonging to Sātigrāma-sthaḷa, which had been bestowed on him by Dēvarāya-mahārāya for his office of *amara-nāyak*. An epigraph in Narāyaṇa Rao's backyard at Hardanahaḷi, Chāmarājanagar taluk, which is mostly defaced, records a grant of land to the Haradanahaḷi-maṭha.²⁸⁴ This is evidently the Lingāyat *maṭha* of Gōśāla-Channabasava, who was the *guru* of Tōṇṭada Siddhalinga, a great Vīraśaiva teacher and another who, according to the *Channabasava-purāṇa*, flourished during the reign of Virūpāksha.

Krishṇadēva Rāya.

107. There are several inscriptions of this king, two of which are copperplate grants received from the Vyāsarāya-maṭha of Sōsale, T-Narsipur taluk. One of the latter consists of 3 plates, each measuring $10\frac{1}{2}$ " by $6\frac{1}{2}$ ", while of the other, only the last plate, measuring 11" by $7\frac{3}{4}$ ", has been received. Both are dated in 1521, the writing being in Nāgari characters. The genealogy and details about the kings are the same as those given in the numerous published grants of Krishṇadēva Rāya. The record of 3 plates tells us that on the 12th lunar day of the bright

281. *Ibid.*, MI. 137.

282. *Ibid.*, TN. 222.

283. *EC* XV, HN. 122 of 1473 A.D.

284. *EC* XIV, Ch. 266.

fortnight of *Phālguna* in the *Śaka* year 1442, which was the year *Vikrama*, on a Monday, under the asterism *Pushya*, in the presence of the god Venkaṭeśvara, the king granted Jakkarājanahalli, surnamed Krishṇarāyapura, situated in Terunkōṭe-rājya, to the paramahansa-parivrājākāchārya, Vaishṇavasiddhānta-pratiśṭhāpaka, padavākyapramāṇa-parāvārāpārīṇa, Vyāsa-tīrtha, disciple of Brahmaṇya-tīrtha.²⁸⁵ The other inscription records the grant, on the same day and to the same individual, of the village Kannērumaḍugu with the hamlets attached to it, situated in the Kanakagiri-country.²⁸⁶ The composer of the records was Sabhāpati and the engraver, Viraṇāchārya, son of Mallāṇa.²⁸⁷ There is a tradition that Vyāsa-tīrtha sat on the throne of Vijayanagar for one *muhūrta* during the rule of Krishṇadēva Rāya (see last year's *Report*, para 47). His guru Brahmaṇya-tīrtha had his *maṭha* at Abbūr, Channapaṭṇa taluk *[Bangalore Dt.]. An inscription on the brass-plated doorway of the *navaranga* of the Guṇjānarasimha temple at T-Narsipur, tells us that it was the gift of Vyāsarāja, who, according to tradition, was identical with the Vyāsa-tīrtha mentioned above.²⁸⁸

108. Among other records of this king, one in a field to the south of Hosapura, T-Narsipur taluk, dated 1519, records that while the *mahārājādhirāja*, *rāja-paramēśvara*, *vīra-pratāpa*, *śrī-vīra*, Krishṇarāya-mahārāya was ruling the earth, Sāḷuva Gōvindarāju of the *Kauṇḍinya-gōtra*, *Āpastamba-sūtra* and *Yajus-śākhā*, son of Rājirāja, granted the village of Hosapura in Mūgūr-sthala belonging torājya, which had been bestowed upon him for his office of Nāyak by Krishṇarāya-mahārāya, for the god Agastyēśvara of Tirumakūḍalu, which was the Dakṣiṇa-Vāraṇāsi, the Kailāsa situated in the middle of the six banks (*kūla*) within the five *krōśās* at the confluence of the Kapilā and the Kāvērī and the presence of Rudrapāda.²⁸⁹ The six banks referred to are the four banks of the above two rivers together with the two banks of a pond named Sphaṭikasarōvara which is said to be in the bed of the Kāvērī, the union of the three giving the name *Tīru-mu-kkūḍal* to the place. Another inscription at Maraḍipura, EC III, TN. 76, which has now been revised, records the grant by the same man, here called Sāḷuva Gōvindarāja Oḍeyar, of Moraḍiyapura to the establisher of the path of the Vēdas, Mahājīya-guru in A.D., 1528.²⁹⁰ Another at Kaliyūr, EC III, TN. 42, now completed, which bears the date 1521 and records a grant by the same man, has among the imprecatory verses at the end the following stanza which is a quotation from the *Aṅgarāghava* of Murāri.²⁹¹

285. *Ibid.*, TN. 161.

286. *Ibid.*, TN. 162.

287. For Viraṇāchārya, see EC III, Md. 55; EC IV, Kr. 11, Gu. 30; EC V, Bl. 79 and 179; EC XI, Hk. 94, 132 etc.

288. EC XIV, TN. 141.

289. *Ibid.*, TN. 269.

290. *Ibid.*, TN. 76-R.

291. *Ibid.*, TN. 42-R.

Madhu-Kaitabha-dānavēndra-mēdah !
 plava-visrāmisham ēva mēdinīyam ||
 adhivāsyā yadi svakair yaśōbhiś !
 chiram ēnām upabhuñjatē narēndrāḥ ||

I do not remember having seen this quotation in any other inscription. An epigraph in Dāsegauda's field at Talkāḍ records a sale of land in the year *Svabhānu* by Śivanasoḍeya's Viraya Oḍeya to the *Jangama* Mallayya's son Chennamallaiya in the presence of Dēvapasetṭi, agent of Keñchasōmaṇa-nāyaka.²⁹² From *EC* IX, Cp. 156, of 1513, we learn that the latter was the son of Timmaṇṇoḍeya of Dēvarāya-paṭṭaṇa, and that Krishṇadēva Rāya had bestowed on him Channapaṭaṇa-sīme for his office of *Nāyak*. In another inscription noticed in para 96 of my *Report* for 1910 he makes a grant in 1520 for the merit of Krishṇadēva Rāya. Therefore the year *Svabhānu* of the present inscription represents A.D., 1523. In the *Channabasavapurāṇa*, which was written in 1584, Keñchasōmaṇa-nāyaka is mentioned (*Sandhi* 63, verse 55) as one of the chiefs who patronised Lingāyats.²⁹³ To the same reign may belong an inscription at the entrance to the Pārśvanātha temple at Chāmarājanagar, which is dated 1518, and records a grant for the god Vijayanātha by Kāmaiya-nāyaka's son Viraiyanāyaka, the *mahāprabhu* of Arikuṭhāra;²⁹⁴ as also another on a pillar of the Gōpālakrishṇasvāmi temple at Haradanhalli, Chāmarājanagar taluk *[Mysore Dt.] which appears to be dated in [c.] 1527 and records a grant to the Lingāyats by Tagaḍūr Mallarāja Oḍeyar's son Nañjarājaiya.²⁹⁵

Achyuta Rāya.

109. There are two records relating to this reign. One of them near the entrance of the Īśvara temple at Mārehalli near Maḷvaḷli, dated 1527, says that on the occasion of a lunar eclipse, for the merit of Achyuta-mahārāya, a grant was made on the bank of the Kapilā by some one to provide for lamps for the god Mūlasthānadēva of Mārihalli in Hoysala-sīme.²⁹⁶ The other at Mūgūr, *EC* III, TN. 80, now revised, which is dated 1534, tells us that during the rule of Achyuta Rāya-mahārāya, Dēvapa, with the consent of Sankaṇṇa, made a grant of certain taxes for the god Dēśēśvara.²⁹⁷

Sadāśiva Rāya.

110. An inscription on the south wall of the Agastyēśvara temple at Tiruma-

292. *Ibid.*, TN. 217.

293. See *Chennabasavapurāṇa* of Virūpāksha Paṇḍita, published by Lingāyat Vidyābhivridhhi Saṁsthā, Dhārwar, 1934.

294. *EC* XIV, Ch. 253.

295. *Ibid.*, Ch. 267.

296. *Ibid.*, MI. 141.

297. *Ibid.*, TN. 80-R.

kūḍalu, T-Narsipur taluk, dated 1556, states that during the rule of *vīra-pratāpa*, Sadāśiva Rāya, Timmarāja's son *Rāyasada Venkaṭādri* of the *Harita-gōtra*, *Āpastamba-sūtra* and *Yajus-śākhā*, agent of the *sōma-vamśādhiśvara*, *mahā-maṇḍalēśvara*, Komāra Koṇḍarājedēva-mahā-arasu, made, on the occasion of a solar eclipse, for the spiritual merit of his father Timmarāja, a grant for the god Agastyēśvara of Tirumakūḍalu, which was the southern Prayāge, the southern Vāraṇāsi, the Kailāsa etc. (see para 108), and for the god Ādiguṇji-Narasimha of the Dakṣiṇa-Prayāge at the confluence of the Kāvērī and the Kapilā.²⁹⁸ The signature of the donor, *śrī-Venkaṭēśa*, occurs at the end. EC III, TN. 108, of the same date, records a similar grant by the same individual.²⁹⁹ An inscription at Mēlkōṭe records a grant by the above Koṇḍarājayadēva-mahā-arasu in 1564 (see my *Report* for 1907, para 46). Another inscription at Sunkātoṇḍnūr, Śrīrangapaṭṭaṇa taluk, *[Maṇḍya Dt.] of A.D., 1550, tells us that during the rule of the same king Rāmarājaya-mahā-arasu remitted the tax on barbers in Śrīrangapaṭṭaṇa-sīme and gave them a *śāsana* to that effect.³⁰⁰ The record closes with the statement that those who violate the grant are the sons of barbers. The remission of the tax on barbers by Rāmarāja is recorded in several other inscriptions³⁰¹ (see my *Report* for 1907, para 39). A third at Mēlāpura, EC IV, Sr. 149, which has now been completed, records a grant in 1567 during the rule of the same king by the police officer (*kandāchāra*) Nañjaya-Timmappa for the god Tiruvengaḷanātha.³⁰² Incidentally the epigraph states that on finding that Vēdānta-Rāmānujajīyar was still in the enjoyment of certain *dēvadāya* and *brahmadāya* lands, which he had enjoyed before receiving an *umbāḷi*, Nañjaya-Timmappa held an enquiry and excluded those lands from the grant made by him. Similarly he excluded the lands formerly granted as *koḍage* to the *prabhus*, *gavuḍas* and *sēnabōvas*, and granted for the god only those lands and taxes that were his exclusive property. Vēdānta-Rāmānuja-jīyar, mentioned in this epigraph, was a *svāmi* of the Yatirāja-maṭha at Mēlkōṭe. An inscription at Mēlkōṭe records certain privileges granted to him in 1544 by Nārayadēva-mahā-arasu (see my *Report* for 1907, paras 40 and 41). A few other records, which may belong to the same reign, may also be noticed here. One of them in front of the Vijayanārāyaṇa temple at Guṇḍlupēṭ, *[Mysore Dt.], dated 1554, says that some Oḍeyar made a grant of certain lands in Vijayāpura belonging to Vijayāpura-sīme, which had been bestowed on him for his office of Nāyak, to provide for lamps for the god Vijayanārāyaṇa of Vijayāpura.³⁰³ It is added that these lands were being fraudulently enjoyed by the

298. *Ibid.*, TN. 148.

299. *Ibid.*, TN. 108-R.

300. *Ibid.*, Sr. 313.

301. *SH IX*, pt. I, 608, 611, 612, 613, 614 etc.

302. *EC XIV*, Sr. 149-R.

303. *Ibid.*, Gu. 103.

pārupatyagāras. Another at Mārchalli, *EC* III, Ml. 66, which has now been completed, records a grant in 1552 for the god Narasimha by Varada ṇṇaya's *[varada-Saṇṇaya] agent Sankarapayya, in order that merit might accrue to Aṇṇaya.³⁰⁴ A third at the same place, which appears to be dated in 1551, tells us that the *dvāra-pālakas* of the Narasimha temple were caused to be made and set up by Malubhārati's son Bhārati of Bannūr.³⁰⁵

Śrīranga Rāya I.

111. There are two inscriptions of this reign. One of them in the Rāma temple at Śrīrangapaṭṭaṇa, *[Maṇḍya Dt.], dated 1576, says that when *vīra-pratāpa* Śrīranga Rāya-dēva-mahārāya was ruling the earth, the *mahāmaṇḍalēśvara* Rāmarāju-Rāmarājayadēva-mahā-arasu granted a *śāsana* to the barbers of Śrīrangapaṭṭaṇa-sime *[that no tax would be levied from them].³⁰⁶ The last portion of the record is defaced. The other epigraph at Haḷebīḍ, *[Hāssan Dt.], *EC* V, Bl. 47, now correctly copied, tells us that during the rule of Śrīranga Rāya, the *mahāmaṇḍalēśvara* Rāmarāja-Tirumalarājaiya's agent Daḷavāyi Venkaṭappa-nāyaka, in the year *Tāraṇa* corresponding to the *Śaka* year 1506 (A.D., 1584), on the occasion of a lunar eclipse, granted, on the bank of the Maṇikarṇikā between the temples of Viśvēśvara and Narasimha, Haḷeyabīḍu, naming it Timmasamudra, to Brahmans of various *gōtras*, *sūtras*, *śākhās* and names.³⁰⁷

Venkaṭapati Rāya I.

112. An inscription in front of the Janārdanasvāmi temple at Baḷagoḷa, Śrīrangapaṭṭaṇa taluk, *[Maṇḍya Dt.] dated in 1598, states that when *vīra-pratāpa* Venkaṭapatidēva-mahārāya was ruling the earth, Beṭṭada Chāmarasa Oḍeyar of the *Ātrēya-gōtra* and *Āśvalāyana-sūtra*, son of Chāmarasa Oḍeyar of Mysore, made a grant of land for a *Rāmānujakūṭa* and a *Chatra* in the precincts of the Janārdanasvāmi temple at Baḷagoḷa, where twenty Śrīvaiṣṇavas and thirty Vaidikas were to be fed every day. Among the lands granted are mentioned some which he had received as a *koḍagi* from Tirumalarājaya, son of the *mahāmaṇḍalēśvara* Venkaṭapati-mahārāya's elder brother Rāmarājaya. The food, after being offered to the god Janārdanasvāmi, was to be distributed among the Brahmans. Some of the imprecations at the end are rather curious. Those who violate the grant shall incur the sin of having put poison into the offerings of the gods Naṇjuṇḍēśvara (of Naṇjan-gūḍ), Chelapiḷerāya (of Mēlkōṭe), Ranganātha (of Śrīrangapaṭṭaṇa), Agastyēśvara (of Tirumakūḍalu) and Janārdana (of Baḷagoḷa); and of having killed within the

304. *Ibid.*, Ml. 66-R.

305. *Ibid.*, Ml. 131.

306. *Ibid.*, Sr. 179.

307. *Ibid.*, Sr. 47-R.

temple their own parents, cows and Brahmans. They shall be successively born as the children of the dancing girls of Nañjangūḍ, Mēlkōṭe and Tirumakūḍalu. The grant was written by Apramayya, the *shānbōg* of Baḷagūḷa-sthaḷa.³⁰⁸ The donor of this grant is evidently Beṭṭada Chāma Rāja, younger brother of Rāja Oḍeyar and son of Bōḷa Chāma Rāja. Tirumalarājaya who granted the *koḍagi* to Beṭṭada Chāmarasa Oḍeyar is the same as the one mentioned in *EC* III, Sr. 39 and 40, of 1585, and Nj. 141, of 1586. Another epigraph at Śivansamudram, Maḷvaḷli, now fully copied, records that during the rule of Venkaṭapati Rāya, Rāmarāja Nāyaka's son Tirumalarāja Nāyaka of Hadināḍu built a Lingāyat *maṭha* in the Virēśvara temple at Śivansamudram belonging to Hadināḍu-sīme and granted some lands in 1604 for feeding *Jangamas*. It is added that in case Brahmans came they were also to be fed.³⁰⁹ From *EC* III, Nj. 141, of 1586, we learn that the donor of this record called himself by the name of Tirumalarājaya, son of Rāmarājaya, mentioned above. An inscription near the Sangin-mosque at Śrīrangapaṭṭaṇa which begins with obeisance to Rāmānuja and appears to record some grant by Tirumalarājaya to some one who was the establisher of the path of the Vēdas and an authority on both the *Vēdāntas* (i.e., *Vēdānta* as propounded in Sanskrit and Tamil), evidently belongs to the same reign.³¹⁰

Rāmarāja.

113. The only record of this king which is a copperplate inscription was received from the Vyāsarāja-maṭha of Sōsale, T-Narsipur taluk *[Mysore Dt.].³¹¹ It consists of only one plate, measuring 10" by 6", and is dated in A.D., 1627. It informs us that, while the *mahārājādhirāja*, *rāja-paramēśvara*, *vīra-pratāpa-vīra*-Rāmarāja-Dēva was ruling the earth from his residence at Penugonḍe, the *prabhu* of Elahakka-nāḍu, Immaḍi Kempayagaḍa of the *chaturtha-gōtra*, son of Kempayagaḍa and grandson of Kempaṇāchayagaḍa, granted, on the occasion of a lunar eclipse, in the presence of the god Sōmēśvara of Halasūr, for the merit of his father Kempayagaḍa, the village Vyāsarāyasamudra in Sonḍēkoppa-hōbaḷi of Bengalūru-sīme^{311a} which was under his rule to the *maṭha* of Rāmachandra Oḍeyar, son of Śrīpati Oḍeyar and spiritual son (*kara-kamala-saṅjāta*) of Lakshmīkānta Oḍeyar, in order to provide for offerings and lamps for the god Gōpālakrishṇa of the *maṭha* and for the exposition of *śāstras* and *purāṇas*. We are told that the village was newly built together with a tank by *Rāyasada* Sēshagiri according to the order of the donor. The signature of the donor – *Kempaya* – is given at the end of the grant. The suffix *Oḍeyar* attached to the names of the *Svāmīs* is rather peculiar.^{311b}

308. *Ibid.*, Sr. 198.

309. *Ibid.*, Ml. 111-R.

310. *Ibid.*, Sr. 188.

311. *Ibid.*, TN. 165.

311a. Bengalūru-sīme included the territory around the present Bangalore in the Bangalore Dt.

311b. Among the Virasaivas, however, this was not altogether unusual. See, M. M. Kalburgi, *Śāsanagaḷli Śivasaṅgaru*, (Dhārwar, 1970), and in particular Chauḍadānapura, pp. 110 ff.

Śrīranga Rāya II.

114. Two copperplate inscriptions of this king were received from the Vyāsārāya-maṭha of Sōsale. They consist of one plate each and are dated 1662 and 1663 respectively. The plate of 1662 measures $10\frac{1}{2}$ " by $7\frac{1}{2}$ ", while the other measures 11 " by $7\frac{1}{2}$ ".³¹² After invocation of Śiva and the Boar Incarnation of Viṣṇu, the former proceeds to say that while the *mahārājādhirāja*, *rāja-paramēśvara*, *vīra-pratāpa*, *śrīvīra*, Śrīranga Rāya Dēva-mahārāyarayya of the *Ātrēya-gōtra*, *Āpastamba-sūtra* and *Tajus-śākhā*, son of Gōpālarājayya and grandson of Āriviṭi Rāmarāju Ranga-parāja of the lunar race, was ruling the earth in Vēlāpuri, he granted, in the presence of the god Channakēśava, on the bank of Viṣṇusamudra, the village Yalavanka with its hamlets in Jāvagallu-sīme belonging to Bēlūr as also the village Keḷagina-Setṭihallī in Tagara-nāḍu to the *maṭha* of the *paramahamsa-parivrajākāchārya*, *sakala-śāstra-pārāvāra-pārangata*, *Vaiṣṇava-siddhānta-pratishṭhāpanāchārya*, worshipper of the lotus feet of the god Rāmachandra, lord of the spiritual kingdom of Vyāsārāya, Lakshmīnāthātīrtha-śrīpāda, son of Rāmachandratīrtha-śrīpāda and spiritual son of Lakshmīvallabhatīrtha-śrīpāda, for the service of the god Gōpālakrishṇa of the *maṭha*. The signature of the king – *Śrī Rāma* – occurs at the end. The grant was written by *Rāyasada Vābaṇa* of Lakharasu-panta. The other inscription, which is mostly identical with the above in its wording, records the grant to the *maṭha*, for the pleasure of the god Venkaṭēśa, of the village Hosavūru in Hettulīganāḍu belonging to Bēlūr together with certain taxes.³¹³

UMMATTŪR

115. An epigraph at the Mārī temple at Akkūr near Talkād, *[Mysore Dt.], which is dated 1469, records a grant by Dēpaṇṇa Oḍeyar, who is probably identical with the Ummattūr chief of that name.³¹⁴ Another at Tirumakūḍalu, EC III, TN.68, now revised, which appears to be dated in 1486, tells us that Dēvarāya Oḍeyar's son Chandramauḷi Oḍeyar granted some land in Chandahallī belonging to Hemmuge for the god Agastyanātha of Tirumakūḍalu, which was the presence of Rudrapāda in the middle of the six banks within the five *krōśas* at the confluence of the Kāvērī and the Kapilā (see para 108).³¹⁵ Dēpaṇṇa Oḍeyar of Ummattūr had also the name Dēvarāja Oḍeyar. It is not clear if the present inscription refers to him. From the published records of the dynasty we learn that he had two sons, but neither of them was called Chandramauḷi Oḍeyar.

312. EC XIV, TN. 163.

313. *Ibid.*, TN. 164.

314. *Ibid.*, TN. 250.

315. *Ibid.*, TN. 68-R.

BĒLŪR

116. Two of the *sanads*, *[written on paper] received from Venkaṭanarasimhāchārya, Paṭēl of Vijayāpura near Talkād, *[Mysore Dt.], (see para 28), which are dated 1773 and 1774, were issued by the Bēlūr chief Krishṇappa Nāyaka.³¹⁶ The earlier one tells us that Bēlūr Krishṇappa Nāyaka of the *Kāśyapa-gōtra* and *Āpastamba-sūtra*, son of Venkaṭādri Nāyaka, grandson of Krishṇappa Nāyaka and great grandson of Venkaṭādri Nāyaka, granted, on the occasion of a solar eclipse, for the spiritual merit of his parents, on the bank of the Hēmāvatī, certain lands situated in Kerauḍi-sthaḷa included in Aigūru-sīme belonging to the Bēlūr kingdom, which had been favoured by the *rājādhirāja*, *rāja-paramēśvara*, *prauḍha-pratāpa vīra-narapati*, Krishṇa-Rāyaraiya to his *vridhdha-prapitāmaha*, Yarre-Krishṇappa Nāyakaraiya, to Rangāchārya of the *Ātrēya-gōtra*, *Āpastamba-sūtra* and *Yajuś-śākhā*, son of Lakshmināraṇaiyangār, grandson of Kēśavāchārya and great grandson of Rangāchārya. The titles applied to Yarre-Krishṇappa Nāyakaraiya are *sindhu-Gōvinda*, *himakara-gaṇḍa*, *dhavalāṅka-Bhīma*, *birida-saptāṅga-haraṇa* and *Maṇināgaṇapuravarādhiśvara*. The donor's signature – *Śrī Krishṇa* – is given at the close. The other record, which is mostly similar to the above, registers a grant of lands in Kuḍugaravallī of Kibbatṭa-nāḍu in Aigūru-sīme belonging to the Bēlūr kingdom to Śrīnivāsaiyangār of the *Ātrēya-gōtra*, *Āpastamba-sūtra* and *Yajuś-śākhā*, son of Lakshmināraṇaiyangār and grandson of Śrīnivāsaiyangār. Both the *sanads* bear a seal at the top which contains the word *Śrī Channarāya* in Nāgarī characters. Channarāya is another name of the god Kēśava at Bēlūr.

SŌLŪR

117. An epigraph near the west wall of the Lakshmi shrine in the Hariharēśvara temple at Harihar, *[Chitradurga Dt.], dated 1507, refers to a chief of Sōlūr named Channabasavappa Nāyaka and applies to him several titles.³¹⁷ No records of this line of chiefs had hitherto been met with in Mysore. After invocation of Śiva and Harihara the inscription proceeds to say that, the upper storey of the north entrance of the Hariharēśvara temple having gone to ruin, by order of Sōlūr Basavabhūpāla's son Channabasavappa Nāyaka, the latter's right arm Bōgūr Akkiya Honnisetti's son Chikka Mallisetti renovated it. The titles applied to Channabasavappa Nāyaka of Sōlūr are — a devout worshipper of Śiva, a proficient in the 64 *kalās*, the modern Bhōja, *kumāra-Kandarpa*, *turaga-Rēvanta*, a royal swan among the lotuses the hearts of women.

316. *Ibid.*, TN. 256 and 255 respectively.

317. Unpublished.

KARUGAHAḸḸI

118. An inscription on the wall of the Gangādhareśvara temple at Śrīrāṅga-paṭṭaṇa, which appears to be dated 1600, records a grant of lands, for his own merit, by KāraganahaḸḸi Vīre Oḍeyar's sonjeya-rāja, to provide for the expenses of taking out in procession the god Gangādhareśvara to a *maṇṭapa* built by him at the Mriga-tīrtha.³¹⁸ This Vīre Oḍeyar is perhaps identical with the KāragahaḸḸi chief Vīrarājaiya, who is said to have been a contemporary of Rāja Oḍeyar of Mysore (1578-1617).

KŌḸŪR

119. A copperplate inscription received from the Vyāsarāya-maṭha of Sōsale, dated in 1712, records a grant to the maṭha by Kanakarāya of KŌḸŪr.³¹⁹ It consists of only one plate, measuring 11½" by 7¾", the language being Telugu. The grant, which consisted of a *pāṭike* for every ten *rūkalu* of the amount which he was paying to Nagari, was made to provide for lamps, etc., for the god Gōpālakrishṇa, the conferer of boons on Vyāsamuni, in the maṭha of the *paramahamsa-parivrājaka-chārya*, *Vaiṣṇavasiddhānta-pratiṣṭhāpanāchārya*, worshipper of the feet of the god Rāmachandra, *padavākya-pramāṇa-pārāvāra-pāriṇa*, *sarvatantra-svatantra*, lord of the intellectual throne (*vidyā-simhāsana*) of Vyāsarāya, Raghunāthatīrtha-śrīpāda, son of Lakshmīpatitīrtha-śrīpāda and disciple or spiritual son (*kara-kamala-sambhava*) of Lakshmīnārāyaṇatīrtha-śrīpāda. The signature of the donor – *Kanakarāya* – is in Tamil characters.

THE MAHRĀṬṬAS

120. Three of the Marāṭhi *sanads* received from Śrīnivāsa Sītārāma Kulakarnī, *shānbhōg* of Harihar (see para 41), relate to the Mahrāṭṭas. All of them were issued by Rāmachandra Bāvāji, a subordinate of the Peshwa Bālāji-panḍita, to an ancestor of the *shānbhōg*. One of them is dated in A.D., 1756 and the others may be of about the same period. All of them have a seal at the top which contains 6 lines in Nāgari characters running thus –

Śrī
Bālāji-panḍita
pradhāna? kanitāra-
ra Rāmachandra Bāva-
jī prabhu niram-
tara

318. EC XIV, Sr. 172.

319. Ibid., TN. 167.

The Śrī of the first line is flanked by the sun and the crescent. One of the *sanads* grants to the Kulakarṇi some lands for having built a tank; another accords to him certain privileges in the Hariharēśvara temple; while the third confirms a former grant of certain *mirās* to him. The donee is stated to be of the *Viśvāmitra-gōtra* and *Āśvalāyana-sūtra*. He was the Kulakarṇi of Mahājanhalli, Harihar Hissār.

MADURA

121. A copperplate inscription received from the Vyāsarāya-maṭha of Sōsale, which is dated in 1708, records the grant of certain dues to the *maṭha* of (with titles as in para 119) Raghunāthātīrtha-śrīpāda, son of, etc., (as in the same para), by the lord of the Pāṇḍya throne, Vijayaranga Chokkanātha Nāyaka of the *Kāśyapa-gōtra*, son of Rangakrishṇa Muddavīrappa Nāyaka and grandson of Viśvanātha Nāyaka, Chokkanātha Nāyaka.³²⁰ Whatever dues were being paid in the Madura kingdom to the temple at Chokkanāthapura were to be paid to the *maṭha* also. The inscription consists of one plate, measuring 11" by 7¼", and is in the Telugu language. It was written by *Rāyasam* Bālaya. The signature of the donor – *Śrī-Vijayaranga Chokkanāthayya* – is given at the end.

RĀMNĀḌ

122. Two more copperplate inscriptions received from the Vyāsarāya-maṭha, which are in the Tamil language, register the grant of certain taxes on the imports, exports, etc., of the kingdom by Vijaya Raghunātha Sētupati Kāttadēvar of Rāmnāḍ to the *maṭha* of (with titles as in para 119) Vyāsarāya. Both the grants consist of only one plate, measuring 11" by 6½" and 11" by 7¼", and dated 1707 and 1712 respectively. In the earlier inscription the *Svāmi* is called merely Vyāsarāya and the grant was made on behalf of the *maṭha* to its agent at Rāmēśvaram, Tirupati Venkaṭāchārya.³²¹ In the other, the grant was made in the presence of the goddess Rājarājēśvarī to (with usual titles as before) Lakshminidhitīrtha-śrīpāda, disciple of Raghunāthātīrtha-śrīpāda who was the disciple of Lakshminārāyaṇātīrtha-śrīpāda.³²² In both the inscriptions a long string of titles is applied to the king. Among these may be mentioned – lord of Dēvanagara, *mahāmaṇḍalēśvara*, husband of titled kings, *antembara-gaṇḍan*, champion over traitors to masters, a Rēvanta in controlling horses, a Hariśchandra in speaking the truth, patron of Brahmans, a Rāma to the Rāvaṇas the hostile kings, servant of devotees, a Garuḍa to the serpents

320. *Ibid.*, TN. 166.

321. *Ibid.*, TN. 171.

322. *Ibid.*, TN. 170.

the hostile kings, establisher of the Pāṇḍi-maṇḍala, punisher of kings who break their word, capturer of the country he sees and no relinquisher of the country once captured, the *rājādhirāja* who has seen elephant-hunt in every country, a Nakula in training horses, a Vijaya in wielding bows, a Bhīma in strength, a Dharmarāja in patience, a Rāma in compassion, lord of Śembi-nāḍu, creator of Raghunātha-samudra by damming the Vaigai, a Karṇa in liberality, Manmatha incarnate, destroyer of hostile armies, lord of the southern throne, lord of Sētu, possessor of the Hanumān, Garuḍa, lion and fish banners, performer of the *tulāpurusha* and other great gifts, manager of the services of the god Rāmanātha, champion over the three kings, establisher of the Śōḷa-maṇḍala, the *rājādhirāja* who has seen elephant-hunt in Īlam (Ceylon), Kongu and Yālpāṇam, champion over wicked kings, *Urigola* (Orangal) – *suratānan*, *pañchavanna-rāya-rāhuttan*, confounder of the Vanniyar, possessor of a red umbrella, a moon to the solar race, *sori-muttu-Vanniyar*, lord of the Sētu lineage. The king is said to have his residence in Kāttūr *alias* Kullōttunga-Śōḷa-nallūr in Tugavūr-kūrṇam. He, as well as his father – Raghunātha Sētupati Kāttadēvar – has the epithet *hiranyagarbha-yāji* added to his name. His signature – *Śankaran tuṇai* – occurs in the middle of the plate. The record of 1712 concludes with the statement that the grant was written by *Rāyasam* Śokkapillai's son Darmarāyan and that Nālangarāyan affixed his signature to it.

ŚIVAGIRI

123. Another copperplate grant from the Vyāsarāya-maṭha, which is likewise in the Tamil language and appears to be dated in 1847, tells us that the *prabhu* of Śivagiri, Varaguṇarāma Pāṇḍiya Śinnatambiyār gave some lands near Śrīvilliputtūr for the god Gōpālakrishṇa in the *maṭha* of (with titles as in para 119) Vidyānāthātīrtha-śrīpāda, disciple of Jagannāthātīrtha-śrīpāda.³²³ The signature of the donor – *Śankaran tuṇai* – comes at the end of the record. This plate measures 11½" by 8". Śivagiri is a *Zamindāri* in the Tinnevely District of the Madras Presidency *[Tamil-nāḍu].

MYSORE

124. A large number of records relating to the Mysore kings was copied during the year. Two of them are copperplate grants, one of which, issued by Chikka Dēvarāya Oḍeyar is a very long inscription consisting of 10 plates. Nine are *Nirūps* granted by various kings to private individuals. The majority of the inscriptions under this head belong to Krishṇarāja Oḍeyar III and record his

323. *Ibid.*, TN. 172.

many acts of piety in different parts of the State. The earliest of the records relating to the Mysore dynasty has already been noticed under Vijayanagar (see para 112).

Kaṇṭhīrava Narasarāja Oḍeyar.

125. An inscription on the pedestal of the statue of this king in the Narasimha temple at Śrīrangapaṭṭaṇa *[Maṇḍya Dt.] (para 8) gives his name.³²⁴ The temple was built by him.

Dodḍa Dēvarāja Oḍeyar.

126. There are three records of this reign. One of them, a copperplate inscription, dated in 1665, was received from Lakshmīnārāyaṇa Jois of Mysore.³²⁵ It consists of 3 plates, each measuring 9½" by 7", and is engraved in Nāgari characters. The introductory portion, consisting of 16 lines, is in Sanskrit and the rest in Kannaḍa. After invocation of Śiva and the Boar Incarnation of Viṣṇu the record proceeds to say that to the south of Mēru was the celebrated Karṇāṭa-dēśa where the Kāvērī flowed and where, having the Kāvērī for its moat, was Rangarāḍ-rājadhāni (Śrīrangapaṭṭaṇa) in which the ornament of the lunar race, Dēvarāja's son Dēvarāja ruled. By him, in the Śaka year reckoned by six, eight, the arrows and the earth (*i.e.*, 1586), in the year *Krōdhi*, on the occasion of a solar eclipse and the conjunction of the Sun, the Moon, Mars, Jupiter, Mercury and *Kētu* (the descending node), at the time of making the *svaṇṇa-tulādāna* gift, was granted the village Lakkūr to the astrologer Lakhappa. Then begins the Kannaḍa portion of the inscription giving further details about the donor, donee and the donation. It says that Dēvarāja Oḍeyar of the *Ātrēya-gōtra*, *Āśvalāyana-sūtra* and *Rik-śākhā*, a king of the lunar race, son of Dēvarāja Oḍeyar and grandson of Chāmarasa Oḍeyar, granted Lakkūr in Terakaṇāmbi-sthaḷa to Lakhappa-jyōtisha of the *Jāmadagnyavatsa-gōtra*, *Āśvalāyana-sūtra* and *Rik-śākhā*, son of Banadaṇṇa-jyōtisha and grandson of Lakhappa-jyōtisha. Then follow details of boundaries. The signature of the king – *Śrī Dēvarāju* – is in Kannaḍa characters. Another inscription at Belakavāḍi, Maḷvaḷḷi taluk, dated 1669, records a grant of land to a resident of Talkāḍ by the *mahārāja*, *rajādhīrāja*, lord of the throne at Śrīrangapaṭṭaṇa, Dēvarāja Oḍeyar of Mysore.³²⁶ A mutilated metallic image called Varadarāja in the Vijayanārāyaṇa temple at Guṇḍlupēṭ has the label *Dodḍa Dēvarāja Varada* on its pedestal.³²⁷ It is said that the image originally belonged to the Paravāsudēva temple built by Chikka Dēvarāja Oḍeyar at Guṇḍlupēṭ in memory of his father Dodḍa Dēvarāja Oḍeyar. An epigraph in the Ādiśvara temple at Śrīrangapaṭṭaṇa, which is dated in 1666

324. *Ibid.*, Sr. 176.

325. *Ibid.*, My. 116.

326. *Ibid.*, Ml. 147.

327. *Ibid.*, Gu. 105.

and records a money grant to the temple treasury by Chārukīrti-panḍitāchārya's disciple Pāyaṇṇa to provide for the ceremony of *ashṭāhnika*, may be assigned to the same reign.³²⁸

Chikka Dēvarāja Oḍeyar.

127. Of the inscriptions of this king, a set of copperplates received from Guṇḍal Paṇḍit Lakshmaṇāchār of Mysore is of great importance.³²⁹ It consists of 9 plates, each measuring about $9\frac{3}{4}$ " by $8\frac{1}{2}$ ", and is engraved in Kannaḍa characters. There is also a supplementary plate of a smaller size, measuring 6" by $5\frac{1}{2}$ ". The ring, which was cut when the plates came to me, is about $4\frac{1}{2}$ " in diameter. The seal, about 2" in diameter, bears in relief the figure of a boar standing to the left. The language is mostly Sanskrit, the concluding portion giving the boundaries, etc., being in Kannaḍa. The inscription, which is dated 1674, is in some parts similar to *EC* III, Sr. 64 and to the inscription noticed in para 132 of my last year's *Report*. After obeisance to Rāmānuja and invocation of the Boar Incarnation of Viṣṇu, it proceeds to give the pedigree of the donor thus: - Purāṇic genealogy from the Moon to Yadu, some of whose descendants came and settled in Mahiśūra-pura. From them sprang Beṭṭa Chāma-Rāt, who acquired the title *antembara-gaṇḍa*. He had three sons - Timmarāja, Kṛṣṇa-Bhūpati and Chāmanripa. The last, who defeated Rāmarāja's general Rēmaṭi-Venkaṭa, had four sons, namely, (1) Rājanripa, who horse-whipped the proud Kārugahaḷḷi chief on the field of battle, conquered Tirumalarāja and took possession of Śrīrangapaṭṭaṇa; (2) Beṭṭada Chāmarāja, who slashed his enemies in the battlefield with wounds of the shape of the sacrificial thread; (3) Dēvarāja, and (4) Channarāja. Dēvarāja had likewise four sons - Doḍḍa Dēvarāja, Chikka Dēvarāja, Dēvarāja and Maṛiya Dēvarāja. The third made an *agrahāra* at the Maṇikarṇikā-kṣētra to the north-east of Śrīrangapaṭṭaṇa. Doḍḍa Dēvarāja's consort was Amritāmbā, their sons Chikka Dēvēndra and Kaṇṭhīrava-mahīpati. Then follow several verses in praise of Chikka Dēvarāja. Viṣṇu, when incarnate as Rāma, killed Khara, Dūshaṇa and other demons; now incarnate as Chikka Dēvarāja, he kills the same demons now born as Dādōji, Jaitāji, etc. Chikka Dēvarāja vanquished Śambhu, Kutupa-Śāha, Basava of Ikkēri, Ēkōji, Dādōji, Jaitāji and Jasavant. His consort was Dēvamāmbā, daughter of the Bālēndunagara (Yaḷandūr) chief Lakshmavarma. A few verses are devoted to her praise. Then is given an account of the king's benefactions and gifts to various temples. He gave prominence to the *Vajra-makuṭī* festival (*Vaira-muḍi*) at Mēlkōṭe in the month of *Phalguna* and inaugurated the *Gajēndra* festival there. Desirous of making an *agrahāra*, he fixed upon Mādala-nāḍu -

328. *Ibid.*, Sr. 181.

329. *Ibid.*, My. 115.

situated to the south of the Kapilā, to the north of Nilāchala (the Nilgiris), to the north-east of Kañjagiri (Gōpālasvāmi-beṭṭa) and to the west of Trikadambanagari (Terakañāmbi) – as the suitable place for it; and, in order that his father Doḍḍa Dēvarāja might attain *Vaikuṇṭha-lōka*, built a large temple for the god Paravāsudēva on the west bank of the Kauṇḍinī and an *agrahāra* to the west of it, naming it, Dēvanagara after his father, for the residence of the learned men of the three sects – Advaitis, Dvaitis and Viśiṣṭādvaitis – who were brought from different places for carrying on the services in the temple. *Vrittis* were granted to the residents of the *agrahāra*, which was called *Pūrva-śataka*, together with a copperplate grant bearing the *Varāha* seal and the signature of the king. Subsequently the king made another *agrahāra* to the north-west, named *Dvitiya-śataka*, solely intended for the Śrīvaishṇavas, of whom he was always a favourite. By his order the copper grant of this *agrahāra* was composed by the scholar Rānāyaṇam Tirumalārya. Then follow details of the grant. In the *Śaka* year reckoned by the arrows, the gems, the senses and the earth (*i.e.*, 1595) which was the year *Ānanda*, the *rājādhirāja*, *rāja-paramēśvara*, *prauḍha-pratāpa*, *apratima-vīra-narapati*, *lōkaika-vīra*, *birudantembaragaṇḍa*, a thunder-bolt to the mountains the Mahrāṭṭas, a forest-fire to the forest the Turushkas, a gale to the cloud Basava of Keḷadi, Karnāṭaka-chakravarti, *Śrīvaishṇava-mata-pratishṭhāpaka*, *vīrarōlgaṇḍa*, *gaṇḍarōlgaṇḍa*, Chikka Dēvarāja Oḍeyar of the *Ātrēya-gōtra*, *Āśvalāyana-sūtra* and *Rik-śākhā*, son of Doḍḍa Dēvarāja Oḍeyar and grandson of Dēvarāja Oḍeyar of Mysore, made the *agrahāra*, named *Dvitiya-śataka*, consisting of houses, each 50 feet square, and, on the day of the anniversary of his father's death, in the presence of the god Ranganātha, granted 16 villages of the annual income of 828 *nishkas* in Hadi-nāḍu of Arikūṭhāra-sthaḷa. The villages were divided into 80 *vrittis*, which were bestowed on 80 Brahmans of various *gōtras*, *sūtras* and *śākhās* (all named). The boundaries of the villages as well as a summary of the grant with all the titles of the king follow in the Kannaḍa language, the signature of the king coming at the end. The supplementary plate adds one more *vritti* to the number and names the donee to whom it was granted. This is the longest inscription dealt with during the year. The composition, both in Sanskrit and Kannaḍa, is good. Many of its verses, are quoted in later Mysore grants. We learn from this, as from several other inscriptions, that Beṭṭada Chāmarāja was the younger brother of Rāja Oḍeyar, though Mr. Rice, following Wilks, makes him his elder brother. A grant made by him in A.D., 1598 was noticed in para 112 above, though the published accounts record his death in 1578 or 1579. The literary works of Chikka Dēvarāja's time which give the genealogy of the Mysore kings, uniformly support the inscriptions in the statement that he was the younger brother of Rāja Oḍeyar.

128. Among other inscriptions of this king, one on the doorway of the Gaurī-śankara temple at Talkāḍ, which is dated 1679, tells us that Koṭṭūraiya, agent

for the affairs of Chikka Dēvarāja, set up the god Mallēśa at Karivana, *i.e.*, Talkāḍ³³⁰ (see para 26). Thus we learn that the *linga* in this temple is Mallēśa, though people call it Gaurīśankara. From an inscription on the *padma-pīṭha* of the *utsava-vigraha* or metallic image of the Varāhasvāmi temple at Mysore we learn that the *pīṭha* was a present from *apratima* Chikka Dēvarāja Oḍeyar.³³¹ Other inscriptions of this king, such as *EC* IV, Ch. 92, tell us that the ancient image of Varāhasvāmi at Śrīmushṇa, which had been removed during a Yavana invasion, was brought by him and set up at Śrīrangapaṭṭaṇa.

Krishṇarāja Oḍeyar I.

129. One of the *Nirūps* received from Venkaṭanarasimhāchārya, Paṭēl of Vijayāpura near Talkāḍ, which is dated 1719, was issued during this reign.³³² It is addressed to Apramēya Hebbāruva, *pārūpatyagāra* of the *Dēvasthāna-sīme*, telling him that Tūbinakere in Amritūru-sthala, which had been transferred to the *Dēvasthāna-chāvaḍi*, was ordered to be given back, as a *sarvamānya*, to Kāñchī Tātāchārya's son Venkaṭavaradāchārya; and that accordingly he should see that the order was duly carried out.

Krishṇarāja Oḍeyar II.

130. Four *Nirūps* received from Vijayāpura near Talkāḍ relate to this king, as also a record registering a grant by private individuals received from the same place. The latter, dated 1753, tells us that during his rule the Rāṇuve of Kuṇigilu and the *sēvegārs* and *vaṇṭrigārs* (named) of the militia (*kandāchāra*) made, for the merit of the king, in the presence of the god Narasimha, an annual grant of 12 *varahas* out of their pay for a *Rāmānujakūṭa* in the Nārāyaṇasvāmi temple at Mēlkōṭe. The charity was to be managed by the establisher of the path of the Vēdas, expounder of both the Vēdāntas (*i.e.*, in Sanskrit and Tamil), Tirumale Immaḍi Lakshmikumāra Kōṭikanyādānam Tirumala-Tātāchārya's grandson Venkaṭanarasimhāchāryaraiya.³³³ The grant was written by Rāyasada Viṭṭalaiya of the Kuṇigil *kandāchāra*. Three of the *Nirūps*, dated 1760, relate to the sale of certain villages to a private individual.³³⁴ One of them, addressed to Venkaṭanarasimhāchārya, tells him that 5 villages (named), of the revenue value of 108 *varahas* in Hoḷalagunda-hōbaḷi of Amritūru-sthala belonging to Paṭṭaṇa-hōbaḷi *vichāradachāvaḍi*, have been sold to him for 1080 *varahas*; another issued by Khaṇḍē Rao to Mallarājaiya gives intimation of the sale and requests him to make over the villages to the party concerned; while the third, addressed to Nañjarājaiya, superintendent of the Paṭṭaṇa-

330. *Ibid.*, TN. 203.

331. *Ibid.*, My. 89.

332. Unpublished.

333. *EC* XIV, TN. 254.

334. Unpublished.

hōbaḷi-sīme, also intimates the sale and directs him to have a sale-deed executed in favour of the buyer and to transfer the villages to him. Another *Nirūp*, dated 1765, which is addressed to Krishṇaiya of the *āyakaṭṭu* department, tells him that one-half of the village Kaḍattūr in Śālya-sthaḷa, which had been in the enjoyment of Kōṭi-kanyādānam Tātāchār's grandson Narasimhāchār, was ordered to be made over, as a *sarvamānya*, to Narasimhāchār's grandson Venkaṭanarasimhāchār; and directs him to carry out the orders. Six inscriptions of Kaḷale Nañjarāja, who lived in this reign, were found on certain metallic images in the temples of the State. All of them state that the images were the gifts of Nañjarājaiya of the *Bhāradvāja-gōtra*, *Āśvalāyana-sūtra* and *Rik-śākhā*, son of Kaḷule Vīrarājaiya and grandson of the Mysore Daḷavāyi Doḍḍaiya. The images containing the inscriptions are (1) the *utsava-vigraha*, called Manōnmaṇi, in the shrine of the goddess in the Agastyēśvara temple at Tirumakūḍalu;³³⁵ (2-3) the metallic images of Tāṇḍavēśvara and his consort in the Vaidyēśvara temple at Talkāḍ;³³⁶ (4-5) the metallic images of Tāṇḍavēśvara and Manōnmaṇi in the Divyalingēśvara temple at Haradanhaḷli, Chāmarājanagar taluk;³³⁷ and (6) the metallic image of Dakṣiṇāmūrti in the Gangādhareśvara temple at Śrīrangapaṭṭaṇa.³³⁸

Tippu Sultān.

131. A Persian inscription (Plate IV) at Gañji-Makān near Doḍḍa Kirangūr, Śrīrangapaṭṭaṇa taluk, dated A.D., 1792, records a grant of land, 500 yards square, for a Musalmān burial ground by the king of the age, Tippu Sultān, to Shah Darvēsh.³³⁹ The epigraph is dated in both the *Hijri* and *Maulūdi* eras. A Kannaḍa inscription in a field to the west, stating that the land was granted for the *kabarastān* of Musandūr, refers apparently to the same grant.³⁴⁰ It is worthy of note that seven silver cups and a silver camphor-burner in the Ranganātha temple at Śrīrangapaṭṭaṇa bear inscriptions stating that those articles were the gifts of Tippu Sulatāna Pāchchha.³⁴¹ Three of the cups and the camphor-burner also bear additional inscriptions in other parts telling us that they were presented by Kaḷule Kāntaiya.³⁴² The latter was probably identical with his namesake who was a contemporary of Chikka Dēvarāja Oḍeyar. We may perhaps conclude from the double entries on the vessels that they were originally presented by Kaḷule Kāntaiya, and that having been carried away by Tippu, were regranted by him at the prayer

335. *EC* XIV, TN. 149.

336. *Ibid.*, TN. 194.

337. *Ibid.*, Ch. 265.

338. *Ibid.*, Sr. 174.

339. *Ibid.*, Sr. 195.

340. *Ibid.*, Sr. 194.

341. *Ibid.*, Sr. 165-166.

342. *Ibid.*, Sr. 169 and 167.

of the devotees of the temple with his inscriptions newly engraved. Another cup has the additional label, *Śrī Krishṇa*, showing perhaps that it was repaired by Krishṇarāja Oḍeyar III.³⁴³

Krishṇarāja Oḍeyar III.

132. There are numerous records of this king. Most of them record his gifts to temples. There are also several others in which gifts made by his queens, relatives and dependents are recorded. Besides the above, there are likewise others which belong to his time, though he is not named in them. The earliest of his inscriptions is one in the Rāma temple at Śrīrangapaṭṭaṇa dated in 1801.³⁴⁴ It records that during his rule the barbers of Śrīrangapaṭṭaṇa gave a *śilā-śāsana* to the effect that they would pay certain sums of money for the god Hanumān of Naramana-katti. A *sanad* in Marāṭhi and Kannaḍa received from *shānbhōg* Śrīnivāsa Sītārāma Kulakarṇi of Harihar, dated 1814, contains details of the revised *tasdik* of the Hariharēśvara temple at Harihar *[Chitradurga Dt.] as ordered by the king.³⁴⁵ The amount sanctioned for the annual expenses of the temple was 179 Haidari *varahas* and 6½ *haṇas*. The signature of the king, *Śrī Krishṇa*, comes at the end. The seal at the top contains three lines in Nāgari characters which run thus :-

Śrī-Chāma-Rāja-Va-
dēra tanūja Krishṇa-
Rāja-Vaḍēr

Another Marāṭhi *Nirūp*, received from the same *shānbhōg*, which is dated 1830, was issued by Dewān Venkaṭarāje Arasu to Mallappa, Amildār of Harihar taluk.³⁴⁶ It appears that owing to the absence of the *shānbhōg* of Harihar the collection of taxes came to a stand-still. The Amildār is directed to bring him back to Harihar and see that his duties are discharged efficiently. A letter was also enclosed for the *Fauzdār* drawing his attention to this state of things. The seal of the *Nirūp* contains these four lines in Nāgari characters :-

Śrī
Śrī-Krishṇa di-
vāna kachē-
rī Hujūr

Another *Nirūp* received from Venkaṭanarasimhāchārya, Paṭēl of Vijayāpura near Talkāḍ, dated 1823, is addressed to the *oḷabāgil* (inner gate), *gurikār* Channaiya

343. *Ibid.*, Sr. 165.

344. *Ibid.*, Sr. 180. It is of A.D., 1781.

345. Unpublished.

346. Unpublished.

of the *Ambārakhāne* Department telling him that it was reported by *Vēlamūrti* Kōṭikanyādānam Raghunāthāchār of Talkād taluk that the *Nirūp* granting him the concession of keeping the straw of his field to himself had been lost, and directing him to allow the concession to Raghunāthāchar as before.³⁴⁷ He was also told not to recognise the *Nirūp* when produced by any one else but to send it on to Hujūr. The seal of this *Nirūp* is identical with that of the above *sanad* of 1814. The king's Marāṭhi signature is given in Plate IV.

133. We may now consider the inscriptions recording Krishṇarāja Oḍeyar III's gifts to temples. To begin with, the temples in Mysore. The Prasannakrishṇasvāmi temple has 39 inscribed metallic images of gods, goddesses, Ālvārs (saints) and Āchāryas (sages), the inscription in each case giving the name of the image and stating that it was presented to the temple by the king.³⁴⁸ Among the Ālvārs, there are (1) Nammālvār, (2) Madhurakavi, (3) Sarōyōgi, (4) Bhūtayōgi, (5) Mahadāhvaya, (6) Bhaktānghri-rēṇu, (7) Kulaśēkhara, (8) Bhaṭṭanātha, (9) Munivāhana, and (10) Parakāla; and among the Āchāryas, (1) Nāthamuni, (2) Yāmunāchārya, (3) Kāñchīpūrṇa, (4) Bhāshyakāra or Rāmānujāchārya, (5) Kūrēśa, and (6) Lōkāchārya. There are also 5 stone statues and 4 metallic figures representing the king and his queens with labels on the pedestals.³⁴⁹ The queens named are (1) Chaluvājammaṇṇi of Ramāvilāsa, (2) Dēvājammaṇṇi of Lakshmīvilāsa, (3) Lingājammaṇṇi of Krishṇavilāsa and (4) Muddukrishṇājammaṇṇi of Samukhadatoṭṭi-Sannidhāna, the last not being represented among the metallic figures. The date of all the above inscriptions must be about 1829, the year in which the images were set up (see *Report* for 1908, para 80). The king's other gifts to the temple, as denoted by the inscriptions on them, were a silver *pīṭha* and *prabhāvaḷe*, two silver maces, two gilded doorways, a cot and a gilded *balipīṭha*. The date of the last is given as 1845.³⁵⁰ In the Lakshmīramāṇasvāmi temple two large silver vessels bear his inscriptions.³⁵¹ To the Varāhasvāmi temple he presented a silver *prabhāvaḷe* and a vessel, the former in 1810 on the day of the *nakshatra* under which he was born.³⁵² The images of Vēdāntāchārya and Maṇavālamāmuni in this temple bear inscriptions stating that they were presented by him to the Prasannakrishṇasvāmi temple. It is not clear when or why they were brought here.³⁵³ His gifts to the Chāmuṇḍēśvarī temple on the hill consisted of a gold jewel named Nakshatramālike, a silver *maṇṭapa* for the *utsava-vigraha*, a silver bell, and 7 silver plates and cups.³⁵⁴

347. Unpublished.

348. *EC* XIV, My. 62-76.

349. *Ibid.*, My. 77.

350. *Ibid.*, My. 78-82.

351. *Ibid.*, My. 98.

352. *Ibid.*, My. 92.

353. *Ibid.*, My. 93.

354. *Ibid.*, My. 131-133.

The gold jewel has a Sanskrit poem, consisting of 30 verses, engraved on it. The poem, which is in praise of the goddess Chāmuṇḍāmbā, was the composition of the king himself. The jewel was presented to the goddess in [c.] 1857. Here also we have statues of the king and of the first three of his queens mentioned above with labels on them giving their names.³⁵⁵ There is also an inscription, consisting of a Kannaḍa passage and a Sanskrit verse, on the stone on which the statues stand, telling us that the figures represented Krishṇarāja, king of Mahiśūrapura, and his queens Dēvāmbā, Chālvamāmba and Lingamāmbā, all worshippers of the feet of Mother Chāmuṇḍēśvarī.³⁵⁶ According to an inscription in the temple, EC III, My. 20, the date of the labels and his inscription is 1827. Two inscriptions on a brass-plated doorway and a silver plate in the Mahābalēśvara temple on the same hill state that they were presents from the same king.³⁵⁷

134. Other temples which received gifts from him as indicated in the inscriptions are the Chāmarājēśvara temple at Chāmarājanagar, the Śrīkaṇṭhēśvara temple at Naṅjangūḍ and the Lakshmīvaradarāja temple at Terakaṇāmbi *[Mysore Dt.]. The first temple was built by him in 1826 in memory of his father Chāmarāja Oḍeyar. An inscription on the *dhvaja-stambha* or flag-staff tells us that it was covered by him with gold plates in 1826.³⁵⁸ The brass-plated doorways of the two cells enshrining the Bālakempanaṅjēśvara and Bālakempadēvājēśvara *lingas* set up in the names respectively of Doḍḍa Puṭṭammaṇṇi and Puṭṭatāyammaṇṇi of Chandravilāsa-Sannidhāna were his gifts.³⁵⁹ The tower or *gōpura* was built by him in 1867. Here also we have statues and metallic figures of the king and his 4 queens (see previous para) as also of Naṅjarāja Bahadūr, with labels on the pedestals with the exception of the metallic figure of the last.³⁶⁰ There is likewise an inscription consisting of a Sanskrit verse on the base of the statues as in the Chāmuṇḍēśvarī temple on the Chāmuṇḍī hill. From an inscription in the temple, EC IV, Ch. 86, we learn that the period of these labels is 1828. The same must be the period of the labels, about 50 in number, over the doorways of the several cells enshrining *lingas*, figures of the 63 Śaiva devotees and of Śiva representing his 25 *līlās* or sports.³⁶¹ The names of the 63 devotees are given in EC III, Nj. 201 to 265. The 25 *līlāmūrtis* or sportive forms of Śiva are (1) Chandraśēkhara, (2) Umāmahēśvara, (3) Vrishabhārūḍha, (4) Tāṇḍavēśvara, (5) Girijākalyāṇa, (6) Bhikshāṭana, (7) Kāmasamhāra, (8) Mārkaṇḍēya-varaprasanna, (9) Tripura-

355. *Ibid.*, My. 130.

356. *Ibid.*

357. *Ibid.*, My. 142.

358. *Ibid.*, Ch. 249.

359. *Ibid.*, Nj. 270 (?)

360. *Ibid.*, Ch. 241.

361. *Ibid.*, Ch. 245 and 247.

samhāra, (10) Jalandharahara, (11) Brahmaśiraschēdana, (12) Virabhadra, (13) Śankaranārāyaṇa, (14) Ardhanārīśvara, (15) Kirātārjuna, (16) Kankāḷa, (17) Chaṇḍikēśvara-varaprasanna, (18) Vishakaṇṭha, (19) Chakradāna, (20) Vighnēśvara-varaprasanna, (21) Sōmaskanda, (22) Ēkapāda, (23) Sukhāsīna, (24) Dakṣiṇāmūrti and (25) Mahālingōdbhava. The labels, about 56 in number, below mortar figures representing varieties of Gaṇapati, etc., in the parapet on the top have also to be assigned to the same period. In the Śrikanṭhēśvara temple at Naṅjangūd, the larger vehicles, namely, the *Gajaratha*, *Turaga* (horse) and *Kailāsa*, were his gifts, the first two presented in 1847 and the third in 1852.³⁶² His other gifts to this temple were a silver *maṇṭapa* for the *utsava-vigraha* named Chandraśēkhara, silver coverings for the two bamboo ends of the temple palankeen and two brass-plated doorways, as in the temple at Chāmarājanagar, for the cells containing the Bālakempanaṅjēśvara and Bālakempadēvājēśvara *lingas* named after the Puṭṭammaṇṇis of Chandravilāsa-Sannidhāna.³⁶³ We are told that the *maṇṭapa* was given in fulfilment of a vow. As in the temple at Chāmarājanagar we have also here inscribed statues on an inscribed base of the king and his queens, as well as inscribed metallic figures of all except the fourth queen as in the Prasanna-kṛishṇasvāmi temple at Mysore.³⁶⁴ The date of the labels on these figures is 1848 as stated in EC III, Nj. 1. An inscription on the metallic image in the shrine of the goddess in the Lakshmīvaradarāja temple at Terakaṇāmbi, states that the image was a present to the temple from this king.³⁶⁵

135. We may now consider the inscriptions recording gifts by his *gurus*, queens, relatives and dependents. An inscription on the car of the Prasanna-kṛishṇasvāmi temple at Mysore, dated 1829, the year in which the god was set up by the king, tells us that the car was presented by the establisher of the path of the Vēdas, *paramahansa-parivrājakāchārya*, *sarvatantra-svatantra*, expounder of both the Vēdāntas (*i.e.*, in Sanskrit and Tamil), a devoted promoter of the Rāmānuja-siddhānta, a devout worshipper of the feet of Vēdāntāchārya, a patron of persons belonging to both the classes (the *Tenkalais* and the *Vaḍagalais*), disciple of Rāmānuja-Parakālasamyami, Brahmatantra-Ghaṇṭāvatāra-Parakālasvāmi to the god set up by his favourite disciple Kṛishṇarāja Oḍeyar of Mahīśūra-samsthāna.³⁶⁶ Another on the pedestal of the stone image of Vēdāntāchārya in the Narasimha temple at Śrīrangapaṭṭaṇa consisting of a Sanskrit verse in *Grantha* characters, gives us to understand that the image was set up by a Parakālayati, apparently identical with the one mentioned

362. *Ibid.*, Nj. 292, 293 and 294.

363. *Ibid.*, Nj. 277, 287 and 270.

364. *Ibid.*, Nj. 282.

365. *Ibid.*, Gu. 119.

366. *Ibid.*, My. 88.

above (see para 8).³⁶⁷ There is also another inscription in *Grantha* characters on the portion representing a palm-leaf manuscript held in the hand of the same image, which runs thus :-

kāraṇatvam abādhyatvam upāyatvam upēyatā
iti Śārīraka-sthāpyam iha chāpi vyavasthitam
Śriyā sārddham idam sarvam³⁶⁸

Here Vēdāntāchārya is supposed to be expounding some doctrines of the Viśiṣṭādvaita philosophy to his disciples from a palm-leaf manuscript of which the above fills one leaf. The first verse is a quotation from the 27th chapter of Vēdāntāchārya's *Rahasyatrayasāra* stating that the conclusions arrived at in the *Brahmasūtras* with regard to Brahman are applicable to Nārāyaṇa. The supplementary portion coming after the verse appears to be an addition made by the setter up of the image, seeing that it does not occur in this form in any of Vēdāntāchārya's works, though he has expressed the same opinion in other ways. It enunciates one of the points on which the *Tenkalai* and the *Vaḍagalai* schools differ from each other, namely, the nature of Lakshmī, the one holding that she is a mere soul while the other gives her a higher status and says that her consort creates the world and does other things *along with her*. A silver vessel in the shrine of the goddess in the Ranganātha temple at Śrīrangapaṭṭaṇa bears a Telugu inscription stating that it was a present from Rāmānuja-Parakālasvāmi, who was perhaps identical with his namesake mentioned above as the *guru* of Ghaṇṭāvatāra-Parakālasvāmi.³⁶⁹

His queen Lingājammaṇṇi of Krishṇavilāsa-Sannidhāna presented in 1848 a silver Nandi-vāhana to the Śrīkaṇṭhēśvara temple at Naṅjangūḍ and a silver Garuḍa-vāhana to the Prasannakrishṇasvāmi temple at Mysore.³⁷⁰ A kettle-drum in bell metal was also a gift from her to the former temple.³⁷¹ Her other gifts were a brass-plated doorway in the Chāmuṇḍēśvarī temple on the Chāmuṇḍī hill and another in the Mahābalēśvara temple on the same hill.³⁷² We learn from an inscription on her *brindāvana* or tomb in Chandravana, in Mysore, that she died in 1855.³⁷³ Muddukrishṇājammaṇṇi of Samukhadatōṭṭi-Sannidhāna presented a brass-plated doorway to the Śrīkaṇṭhēśvara temple at Naṅjangūḍ and another in 1853 to the cell containing the Prasanna-Naṅjarājēśvara *linga* set up in the earlier

367. *Ibid.*, Sr. 177.

368. *Ibid.*, Sr. 178.

369. *Ibid.*, Sr. 171.

370. *Ibid.*, Nj. 289; My. 83.

371. *Ibid.*, Nj. 283.

372. *Ibid.*, My. 129 and 141.

373. *Ibid.*, My. 118.

name of the king in the Chāmarājēśvara temple at Chāmarājanagar.³⁷⁴ A vessel in the Mahābalēśvara temple on the Chāmuṇḍī hill bears an inscription stating that it was presented to the temple of the goddess at Uttanhalī by Krishṇarāja Oḍeyar's lawful wife Muddulingamma.³⁷⁵ We thus learn that this vessel once belonged to another temple. Another vessel in the same temple was the gift of Puṭṭatāyammaṇṇi of Chandravilāsa-Sannidhāna.³⁷⁶ She also presented a brass-plated doorway to the cell containing the Maridēvēśvara *linga* set up in the name of Manōvilāsa-Sannidhāna in the Śrīkaṇṭhēśvara temple at Naṅjangūḍ.³⁷⁷ An inscription on the brass-plated doorway of the *garbhagriha* in the Tibbādēvī or Tripurasundarī temple at Mūgūr, T-Narsipur taluk, tells us that the doorway was the gift of the king's daughter Dēvājammaṇṇi.³⁷⁸

The brass-plated doorway of the shrine of the goddess in the Chāmarājēśvara temple at Chāmarājanagar has an inscription, dated 1828, which tells us that it was the gift of the king's servant Doḍḍaballāpur Venkaṭarāya, *Subēdār* of Chāmarājanagar.³⁷⁹ Another servant of his (name effaced) built in 1853 the Nandi-maṇṭapa in the same temple.³⁸⁰ An inscription on a silver horse-vehicle in the Śrīkaṇṭhēśvara temple at Naṅjangūḍ states that it was presented to the temple in 1830 by Bakshi Bhīmarāya of the *Savār-kachēri* of Mysore.³⁸¹ He also presented in 1834 a silver Nandi-vehicle to the same temple.³⁸² A silver elephant-vehicle in the same temple was the gift of the king's servant Namūne Bābūrāya.³⁸³ An inscription on the pedestal of the metallic figure of Tāṇḍavēśvara in the Kāḷamma temple at Śrīrangapaṭṭaṇa says that the figure was made and presented in 1852 by the king's servant *Sunārkhāne* Rangāchāri of the *Shashṭha-Brahmā* lineage, son of Lingāchāri of the king's treasury.³⁸⁴ Another at the Prahlāda-maṇṭapa to the west of the Guṇjānarasimha temple at T-Narsipur, dated 1855, tells us that the *maṇṭapa* was built by the king's servant Jaggū-Lālā.³⁸⁵ A third at Annadānappa's *maṭha*, a little above the foot of the Chāmuṇḍī hill, also dated 1855, informs us that the *maṭha* was the *yōga-maṇṭapa* of Vēdānta-Subbāśāstri, a prominent *paṇḍit*

374. *Ibid.*, Nj. 276 and Ch. 227.

375. *Ibid.*, My. 143.

376. *Ibid.*, My. 145.

377. *Ibid.*, Nj. 272.

378. *Ibid.*, TN. 257.

379. *Ibid.*, Ch. 214.

380. *Ibid.*, Ch. 250.

381. *Ibid.*, Nj. 286.

382. *Ibid.*, Nj. 285.

383. *Ibid.*, Nj. 284.

384. *Ibid.*, Sr. 185.

385. *Ibid.*, TN. 144.

of the king's court.³⁸⁶ A fourth on a palankeen in the Tibbādēvī temple at Mūgūr states that it was a gift from the king's servant Mūgūr Amritāsāni.³⁸⁷

136. Among other inscriptions of this king's time, though he is not named in them, two on the wall of the Agastyēśvara temple at Balmuri, Śrīrangapaṭṭaṇa taluk, *[Maṇḍya Dt.], record the construction of some *maṇḍapas* by Subbā-panḍita, *Pradhān* of Mysore.³⁸⁸ Two more at the Śrīnivāsa-kṣhētra, Śrīrangapaṭṭaṇa taluk, record the construction of a kitchen and a *maṭha* in 1842 and 1847 by Dēśikāmaṇi Tirumalāchārya's wife Kalyāṇamma and Rāmaiyengār's daughter Nāchchāramma respectively.³⁸⁹ The name of the *Svāmi* of the *maṭha* is given as Nrisimha-Śaṭhakōpa-svāmi. Some more inscriptions recording gifts of jewels, vessels, doorways, etc., to temples may also be noticed here. In the Prasannakrishṇasvāmi temple, the silver *pīṭha* of the goddess Perundēvī was the gift of Dēśē-Arasu;³⁹⁰ the *pīṭha* of the goddess Satyabhāmā, of Basavappāji of Arēpura;³⁹¹ and the *pīṭha* of Rāmānujāchārya, of Bakshi Basavapājaiya.³⁹² The Lakshmīramaṇasvāmi temple has a silver cup presented by Doḍḍa Naṇjamma's daughter Hosūr Venkaṭalakshamma and a gold jewel presented by Naṇjave of Bokkasatōṭṭi-Sannidhāna.³⁹³ The latter also presented a gold jewel to the Chāmuṇḍēśvarī temple on the hill and another to the goddess at Uttanhalī.³⁹⁴ But the latter jewel is now in the Chāmuṇḍēśvarī temple. There is also a silver cup in this temple with an inscription stating that it was a present from Lakshmave of the storehouse (*ugrāṇa*).³⁹⁵ A silver plate in the Ranganātha temple at Śrīrangapaṭṭaṇa was the gift in 1819 of Mahantji Jamēgīrji,³⁹⁶ the image of Tāṇḍavēśvara in the Gangādhareśvara temple was presented in 1841 by Naṇjuṇḍabhaṭṭa's son Śivarāma-Paṇḍita of the *Kāsyapa-gōtra*, *Āpastamba-sūtra* and *Yajus-śākhā*,³⁹⁷ and a brass-plated doorway in the Kāḷamma temple was a present in 1864 from Yajamāna Gōpālaiya's son Lakkaṇāchārya of the *Suparna-gōtra*, *Kātyāyana-sūtra*, *Praṇamā-śākhā* and *Isānyapravara*. The last was a goldsmith.³⁹⁸ An inscription on the car of the Mahālakshmī temple at Kannambāḍi, dated 1859, tells us that it was caused to be made by Āvēśadamma (see para 14) of Kaṇva-

386. *Ibid.*, My. 128.

387. *Ibid.*, TN. 257.

388. *Ibid.*, Sr. 200.

389. *Ibid.*, Sr. 202 and 203.

390. *Ibid.*, My. 84.

391. *Ibid.*, My. 85.

392. *Ibid.*, My. 86.

393. *Ibid.*, My. 100 and 101 respectively.

394. *Ibid.*, My. 134.

395. *Ibid.*, My. 136.

396. *Ibid.*, Sr. 168.

397. *Ibid.*, Sr. 175.

398. *Ibid.*, Sr. 182.

puri, daughter of Bōgēgavuḍa and Timmamma, grand-daughter of Marinañjēgavuḍa and great grand-daughter of Bōgagavuḍa, a Gangaḍikāra of the fourth caste.³⁹⁹ The car was made by Dharmalingāchāri. Āvēśadamma was so named because it was supposed that Mahālakshmi and Mahākālī became manifest in her. The three brass-plated doorways of this temple were the gifts of Āvēśadamma's mother Timmamma, of the residents of Chōḷamāranahallī and of the *dēśa-mahānāḍu* of Chikadēvarāyapēṭe.⁴⁰⁰ In the Chāmarājēśvara temple at Chāmarājanagar there is a large number of cells containing *lingas* set up in the names of the members of the royal family. Each cell has a brass-plated doorway with an inscription on it giving the name not only of the donor but also of the *linga* and of the person in whose name it was set up. A few cells with brass-plated doorways have images instead of *lingas*. The details found in the inscriptions are given below in a tabular form for convenience :—

No.	<i>Linga</i>	Named after whom	Donor of the brass-plated doorway
1.	Chaluvāmbēśvara	<div style="display: flex; align-items: center;"> <div style="margin-right: 10px;"> Queens of the king's father Chāmarāja Oḍeyar </div> <div style="font-size: 3em; margin-right: 10px;">}</div> <div> Chaluvājammanṇi Dēvirammannṇi Hurakki Dēvājammanṇi Nañjammanṇi Lakshmammanṇi Dēvājammanṇi </div> </div>	Chāmappāji * <i>[EC XIV, Ch. 206].</i>
2.	Dēvirāmbēśvara		Treasury <i>Gurikāra</i> Nañjappa. * <i>[Ibid., Ch. 207].</i>
3.	Dēvāmbēśvara		— do — * <i>[Ibid., Ch. 211].</i>
4.	Nañjamāmbēśvara		Karavaṭṭi Bakshi Hullallī-Puṭṭaṇṇa. * <i>[Ibid., Ch. 208].</i>
5.	Lakshmāmbēśvara		Kunnappu's younger brother Subbaṇṇa. * <i>[Ibid., Ch. 209].</i>
6.	Dēvājāmbēśvara	Sītāvilāsa-Sannidhāna	Hampe Arasu. * <i>[Ibid., Ch. 210].</i>
7.	Dēvēśvara		Turuvēkere Basavarāja Arasu. * <i>[Ibid., Ch. 223].</i>
8.	Chaluvēśvara	Ramāvilāsa-Sannidhāna	Chikka Krishṇe Arasu. * <i>[Ibid., Ch. 224].</i>
9.	Dēvājēśvara	The king's first queen	Narase Arasu. * <i>[Ibid., Ch. 225].</i>
10.	Mahādēvēśvara	Lakshmīvilāsa-Sannidhāna	Dēśe Arasu. * <i>[Ibid., Ch. 226].</i>
11.	Muddulingēśvara	Madanavilāsatōṭṭi-Sannidhāna	Hosahallī Mallikārjunappa. * <i>[Ibid., Ch. 220].</i>
12.	Mallēśvara	Chandraśālātōṭṭi-Sannidhāna	Stable <i>Gurikāra</i> Subbaṇṇa. * <i>[Ibid., Ch. 221].</i>
13.	Lakshmiśvara	Hosa-Sannidhāna	Ambāvilāsa <i>Gurikāra</i> Marimādaiya. * <i>[Ibid., Ch. 222].</i>
14.	Muddukrishṇēśvara	Samukhatōṭṭi-Sannidhāna	Treasury <i>Gurikāra</i> Bhadrappa. * <i>[Ibid., Ch. 235].</i>
15.	Bhadrēśvara	Kamāntōṭṭi-Sannidhāna	Aḷiya (son-in-law) Krishṇe Arasu. * <i>[Ibid., Ch. 233].</i>
16.	Maridēvēśvara	Manōvilāsa-Sannidhāna	Turuvēkere Nañjappa. * <i>[Ibid., Ch. 234].</i>

399. *Ibid.*, Kr. 91.

400. *Ibid.*, Kr. 92 to 94.

No.	<i>Linga</i>	Named after whom	Donor of the brass-plated doorway
17.	Mahālingeśvara	Krishṇavilāsa-Sannidhāna	<i>Alīya</i> Lingarāje Arasu. *[<i>Ibid.</i> , Ch. 231].
18.	Basaveśvara	Chandravilāsa-Sannidhāna	Bakshi Dēvaṇṇa of Rāmasamudra. *[<i>Ibid.</i> , Ch. 228].
19.	Gaurīpatīśvara	Bokkasatōṭṭi-Sannidhāna	Kāntappa of Kottāgāla. *[<i>Ibid.</i> , Ch. 230].
20.	Siddheśvara	Bokkasatōṭṭi Second-Sannidhāna	Siddappa of Naṅjangūḍ. *[<i>Ibid.</i> , Ch. 229].
21.	Bālachāmarājēśvara	Madanavilāsatōṭṭi Puṭṭusvāmi	<i>Alīya</i> Dēvarāje Arasu. *[<i>Ibid.</i> , Ch. 218].
22.	Bālanaṅjarājēśvara	<i>Chikka-Buddi</i> (the Prince)	Samukhatōṭṭi <i>Gurikāra</i> Marimallappa. *[<i>Ibid.</i> , Ch. 232].
23.	Puṭṭarangēśvara	<i>Chikka-Buddi's</i> mother	Ambāvilāsa <i>Gurikāra</i> Mallappa. *[<i>Ibid.</i> , Ch. 219]. ⁴⁰¹

The doorways of the Nārayaṇa, Dakṣiṇāmūrti, Chaṇḍikēśvara, Sahasralingēśvara and Subrahmaṇyēśvara shrines were the gifts respectively of Karavaṭṭi *Gurikāra* Angaḍi Mallaiya, Chamān *Gurikāra* Kapaṇaiya, Arjabēgi Basavalingaiya, *Mōdikhāne* Bakshi Virabhadraiya and Hosūr Nāgama.⁴⁰² We are told that Subrahmaṇyēśvara was set up in the name of Hosūr Subbammaiya *[Subbamma]. In the Śrīkaṇṭhēśvara temple at Naṅjangūḍ, the silver *pīṭha* of the *utsava-vigarha* was presented by the palace *purōhit* Naṅjuṇḍabhaṭṭa, and the *prabhāvale* of Tāṇḍavēśvara by *Āgamika* Chandraśēkhara.⁴⁰³ We have also two *lingas* here set up in the names of (17) and (18) of the above table, the doorways of the cells being the gifts of Dēvapārthivarāja Bahadūr and Naṅjappa of Rāmasamudra.⁴⁰⁴

MISCELLANEOUS INSCRIPTIONS

137. A few inscriptions, which cannot be assigned to any specific dynasty of kings may be noticed here. An inscription on a rock on the bank of the Kāvērī near Nagūṇhaḷli, Śrīrangapaṭṭaṇa taluk, which may belong to the close of the 12th century, tells us that those who bathe in the Mōkshatīrtha where Abdhishēṇa-muni is practising austerities under a *kuravaka* tree will obtain happiness here and hereafter.⁴⁰⁵ Another on the inner veranda of the east entrance of the *mukha-maṇṭapa* in the Amritēśvara temple at Amritāpura, Tarikere taluk, *[Chikmagalūr Dt.],

401. *Ibid.*, Ch. 206-17; Ch. 218-226; Ch. 228-235.

402. *Ibid.*, Ch. 217 and 236 to 239.

403. *Ibid.*, Nj. 278 and 279.

404. *Ibid.*, Nj. 273 and 271.

405. *Ibid.*, Sr. 197.

says that the mark over which it is engraved represents the length of the pole used for measuring tanks. The period of this record is about 1200.⁴⁰⁶ Another on a stone brought from some other place and built into the wall of the new Vaikuṇṭha-nārāyaṇa temple at Talkād, *[Mysore Dt.], which appears to belong to the 14th century, is a Jaina epitaph, the *guru* whose death it commemorates being Lōkāchārya, disciple of the *mahāmaṇḍalāchārya* Kamaḷadēva of the Drāviḷa-sangha and Nandi-gaṇa.⁴⁰⁷ An epigraph at Hosahalli, EC IV, Sr. 106, now revised, records that by order of *Virapratāpa* Mahābalarāya, Dēvarasa granted certain taxes for the maintenance of a perpetual lamp in the temple of Chelapiḷerāya at Mēlkōṭe.⁴⁰⁸ It is not clear who this Mahābalarāya was. A copperplate inscription received from Śītārāma Bairāgi of Chingarhalli, Dēvanhalli taluk *[Bangalore Dt.], which appears to be dated in 1413, registers the grant of certain sums of money to Avadhūta Nilakaṇṭha-yōgiśvara of Kāśi.⁴⁰⁹ The acts of piety and charity done by this man are thus detailed :— Having travelled over several countries he collected a sum of 5,000 *varahas* with which he (1) got a *nāgābharaṇa* made for the god Viśvanātha of Kāśi, (2) built the *mukha-maṇḍapa* of his temple, (3) distributed milk for children, (4) provided for the worship of Duṇḍi Vighnēśvara and Kshētra-Kālabhairava, and (5) gave meals to ascetics. Several high personages are said to have assembled in the front hall of the Viśvanātha temple at Kāśi and made this grant to him. The record begins with an enumeration of the 56 countries to whose inhabitants it is addressed and says that giving help to the above mentioned *yōgi* is equal in merit to making pilgrimages to holy places and bathing in holy rivers. A list is also given of the holy places and rivers. Two more copperplate inscriptions, received from the Vyāsarāya-maṭha of Sōsale, both dated in 1712, record grants of certain sums of money by the residents of Vaḍagharamāmbūḍi-sīma and Vembārunāḍu to the *maṭha* of (with titles as in para 119) Raghunāthatīrtha-śrīpāda, son of Lakshmīpatitīrtha-śrīpāda and disciple of Lakshminārāyaṇatīrtha-śrīpāda. These two inscriptions are in Telugu.⁴¹⁰ A few epithphs found on the *brindāvanas* or tombs of sepoys and their female relatives at French Rocks may also be noticed here. They are either in Tamil or Telugu, though one or two are in both the languages. One of them, dated 1853, records the death of Vasantarāyalu-Nāyaka, who belonged to Abbunāyūḍu-paṭāḷam and who was a native of Pyāpalle and a disciple of Paravastulavāru;⁴¹¹ another dated 1857, of Jamēdār Pasupulēṭi Venkaṭa-rāma-nāyūḍu of the 20th Regiment, who was a disciple of the establisher of the

406. Unpublished (?)

407. EC XIV, TN. 207.

408. *Ibid.*, Sr. 106-R.

409. Unpublished (?)

410. EC XIV, TN. 168 and 169.

411. *Ibid.*, Sr. 219.

path of the Vēdas, Chakravarti Nallāraiyaṅgār;⁴¹² a third, dated 1839, of Nandyāla Krishṇamma-nāyudu, who was the *bajār-kotvāl* of Muddunāyaka's *paṭāḷam* of the 2nd Regiment; and a fourth, dated 1857, of Nārāyaṇasvāmi of the 20th Regiment.⁴¹³ Another, of 1848, records the death of Kuppammāl, daughter Vālamuttu's son Nāgappa, who was the *pūjārī* of the Dharmarāja temple and belonged to the 1st *paṭāḷam*.⁴¹⁴ We are also told that Nāgappa was a native of Toṇḍamaṇḍalam, of the *Vishṇu-gōtra*, and a Vanniyan by caste. An inscription on a stone built into the ceiling of the Mārī temple at Śivansamudram, dated 1821, tells us that a tract of land specified with boundaries, which was a source of trouble to the people as it harboured wild beasts, was granted to the *darkhāstdār* Rāmasvāmi Modaliyār of Śivansamudram. The record is in both Kannaḍa and Tamil.⁴¹⁵ The English inscription relating to the Kāvērī bridge at the same place states that it was "dedicated to the Rt. H. E. Honourable Stephen Rumbold Lushington, Governor of Fort Saint George, by Triplicany Rāmasvāmi Modaliyār, Jahgirdār of Śivansamudram Sathagal and Belikwaudy and Shrotriumdar of Moolloor and Oghanah, as a public testimony of his personal gratitude and as a lasting monument of the benefits conferred on the public and commerce of the country."⁴¹⁶ It was begun in February 1830 and finished in August 1832 "by and under the care of T. Rāmasvāmi Modaliyār."

2. EXCAVATIONS

138. An account of the excavations conducted at the Kīrtinārāyaṇa temple at Talkāḍ was given in para 22 above. The temple was mostly buried in sand, but after excavation the plan of the exterior was clearly revealed. There are no sculptures on the outer walls; but a railed parapet runs round the front *maṇḍapa*, divided by single columns into panels containing flowers in relief. At the sides of the entrances there were once two tower-like niches or pavilions as in the temples at Haḷebīḍ, Bēlūr, Bāsarāl, etc. But now only their bases are left. The excavations exposed 12 inscriptions in all, 8 in Tamil and 4 in Kannaḍa, one of the former being a very important record relating to the consecration of the god Kīrtinārāyaṇa by Vishṇuvardhana (see para 83.).

3. NUMISMATICS

139. During the year under report 830 coins were examined. Of these, 282 were gold coins, 3 silver and the rest copper. They were received in two

412. *Ibid.*, Sr. 212.

413. *Ibid.*, Sr. 214 and 217.

414. *Ibid.*, Sr. 211.

415. *Ibid.*, Ml. 149.

416. *Ibid.*, Ml. 110.

batches from the Deputy Commissioner, Shimoga District. The first batch, which consisted of 282 gold coins, was found at the village Hire Gōṇigere, Sāsavehalli hōbali, Honnāli taluk *[Shimoga Dt.]. Of these coins, 186 were *varahas*, 95 half-*varahas* and one a *Virarāya paṇam*. The *varahas* and half-*varahas* relate to the Vijayanagar kings, while the *paṇam* is a coin of the West Coast of India. Of the *varahas*, 7 represent Krishṇadēvarāya (1509-1529), 58 Achyutarāya (1530-1542) and 121 Sadāśivarāya (1543-1567). Krishṇadēvarāya's *varahas* show on the obverse the figure of a seated deity with the Vaishṇava attributes *śankha* (conch) and *chakra* (discus) at the sides (Plate V, 49 and 50). There is a difference of opinion among numismatists with regard to the deity represented by the figure, some taking it for the bull-headed Durgā, others for Lakshmī and others again for the Boar Incarnation of Viṣṇu, the last apparently accounting for the name (*varaha*) of the coin. The reverse bears the legend – *Śrī Pratāpa Krishṇarāya* – in three horizontal lines in Nāgari characters. The *varahas* of Achyutarāya (Figs. 51 and 52) bear on the obverse the figure of an insessorial *Gaṇḍabhērūṇḍa*, holding an elephant in each beak and each claw, while their reverse shows the legend – *Śrī Pratāpāchyutarāya* – in three horizontal lines in Nāgari characters. The Mysore *Gaṇḍabhērūṇḍa* may thus be traced back to the time of Achyutarāya. On the obverse of Sadāśivarāya's *varahas* (Figs. 53 and 54) appear seated figures of Śiva and Pārvatī, though in some specimens, the attributes being distinctly Vaishṇava, the figures have to be taken for Lakshmī and Nārāyaṇa, while the reverse has the legend – *Śrī Sadāśivarāyarū* – in three lines in Nāgari characters as in the others. The absence of the epithet *Pratāpa* in the legend may naturally lead one to doubt the correctness of the above attribution and to suppose that they may be coins of the Ikkēri chief Sadāśiva, which have also the same obverse; but the fact that the Ikkēri chiefs styled themselves Naiks and not Rāyas is enough to set at rest any doubt on the point. Of the half-*varahas*, 46 belong to Krishṇadēvarāya, 46 to Achyutarāya and 3 to Sadāśivarāya. The half-*varahas* of the first king (Figs. 55 and 56) are exactly like his *varahas* both on the obverse and reverse. On some specimens of the second king's half-*varahas* the *Gaṇḍabhērūṇḍa* is insessorial (Figs. 57 and 58) as on his *varahas*, while on others it walks to the left (Figs. 59 and 60). The figures on the obverse of the third king's half-*varahas* (Fig. 61) have to be taken to represent Lakshmī and Nārāyaṇa as the attributes are Vaishṇava. The legend on the reverse – *Śrī Pratāpa Sadāśivarāya* – slightly differs from that of his *varahas* by the addition of the word *Pratāpa*. The *Virarāya paṇam* of this batch is the same as the ones (21-24) figured on Plate VI of my last year's *Report*.

140. The second batch received from the Deputy Commissioner, Shimoga, consisted of 548 coins, of which 3 were silver and the rest copper. They were found "in an earthen pot by one Rāmayya while he was getting levelled a vacant site said to belong to him in Survey No. 10 *gōmāl* of Brahamana Tureve village, Lakshmīpura

hōbli, Nagar taluk.” It appears there were 9 silver coins in the find; but only 3 were secured as the rest had been sold by the finder to some one whose whereabouts could not be ascertained. Of the 3 silver coins, 2 are rupees (Plate V, 47 and 48) issued by the East India Company, bearing the name of the Mughal Emperor Shāh Ālam, and the remaining one (Fig. 46) a Rāja rupee of Mysore, which followed the type of the East India Company rupee. All of them bear on the obverse a couplet, of which only a few words are legible. When complete, it would read thus :—

sikka zad bar haft kishvar sāya fazal Allah
hāmī dīn Muhammad Shāh Ālam Bādshāh

meaning ‘The defender of the religion of Muhammad, reflection of divine excellence the Emperor Shāh Ālam has struck this coin to be current throughout the seven climes’. The *Hijra* date 1221 (*i.e.*, A.D., 1806) is also given on the obverse of two of the coins. From the reverses we learn that the East India Company rupees were minted at Ārcoṭ in the *jalūs* or regnal years 43 and 26 and that the Rāja rupee was minted at Mysore in the regnal year 45.

141. Of the copper coins of this batch, 1 is a blank round piece of the size of a quarter *anna* with a hole in the middle. Of the rest, 155 belong to Mysore and 389 to the East India Company. Of the Mysore coins, 5 were issued by Hyder, 70 by Tippu and 80 by Krishṇarāja Oḍeyar III.

Hyder.—On the obverse of Hyder’s coins, which are all 4-*pie* pieces, (Plate V, 17 and 18), an elephant stands to the right on a plain field. The reverses of two of the coins give the dates A.H., 1195 and 1196 corresponding to A.D., 1780 and 1781, and mention Paṭan (*i.e.*, Śrīrangapaṭṭaṇa) as the mint-place. Of the remaining 3 coins, which bear no date, 1 was minted at Bellāry and 2 at Śrīrangapaṭṭaṇa.

Tippu.—Tippu’s coins consist of 4-*pie*, 2-*pie* and 1-*pie* pieces. During the first four years of his reign (A.D., 1782-85) he dated his coins according to the *Hijra* system; but after that period he introduced a new era dating from the birth of Muhammad called *Maulūdi* and dated his coins according to it. There is a difference of 14 years between the two eras, A.H., 1201 (A.D., 1786) corresponding to A.M. 1215. Another innovation introduced by him in the same year was the writing of the numerals from right to left instead of from left to right as usual. As a rule his coins have a double-lined circle with a ring of dots between on both the obverse and reverse. Coins struck in A.M., 1224 (A.D., 1795) have on the obverse the letter *alif* above the elephant, while those struck in the succeeding three years have the succeeding letters of the

alphabets, *bē*, *tē* and *sē* respectively. Further, from A.M., 1222, 4-*pie* pieces begin to be called *Ẓahrah* or *Ẓahrā* which means Venus, 2-*pie* pieces *Bahrām* i.e., Mars and 1-*pie* pieces *akhtari* i.e., a Star. The coins may conveniently be dealt with chronologically.

A.H., 1198 (A.D., 1783):—There is one coin of this year (Plate V, 19). The obverse has an elephant standing to right; the reverse gives the date, and the mint-place Kalikūṭ (Calicut).

A.H., 1199 (A.D., 1784):—The coin of this year (Fig. 20) is the same as the above except for the difference in date.

A.H., 1200 (A.D., 1785):—There is one coin of this year (Fig. 21). From this year the dates appear on the obverse above the elephant. The reverse has an ornamental field and mentions Paṭan *[Śrīrangapaṭṭaṇa] as the place of mintage.

A.M., 1215 (A.D., 1786):—There are 5 coins of this year. On two struck at Kalikūṭ (Calicut) the elephant stands to right (Fig. 22); while on two struck at Paṭan and one struck at Faiz Hisār or Gooty (Fig. 23) it stands to left. The last has a ring of dotted flowers. On 3 coins of this year the numerals run from left to right as usual, but on the remaining two (see Fig. 23) from right to left.

A.M., 1216 (A.D., 1787):—Of the 2 coins of this year, which were struck at Faiz Hisār (Gooty), one (Fig. 24) has the elephant standing to left. It has also a ring of dotted flowers.

A.M., 1217 (A.D., 1788):—There are 3 coins of this year, two struck at Farkhi or New Calicut (Fig. 25) and one at Khūrshadsūvād or Dhārwar. The elephant stands to left on all of them.

A.M., 1218 (A.D., 1789):—Of the 7 coins of this year, 6 are 4-*pie* pieces and one a 1-*pie* piece. Of the former, 4 were struck at Nagar, 1 at Farkhi (New Calicut) and 1 at Khūrshadsūvād or Dhārwar (Fig. 26). The elephant stands to left on all except on one struck at Nagar *[Hosa-Nagar in the Shimoga Dt.]. The 1-*pie* piece (Fig. 27) was minted at Paṭan. It has also the elephant standing to left.

A.M., 1219 (A.D., 1790):—There are two coins of this year, 1 struck at Bangalore and the other at Farakhbāb Hisār or Chitradurga (Fig. 28). The latter has a ring of dashes. The elephant stands to left on both.

A.M., 1220 (A.D., 1791):—Both the coins of this year were struck at Nagar (Fig. 29).

A.M., 1221 (A.D., 1792):—The coin of this year (Fig. 30) is a 2-*pie* piece minted at Paṭan.

A.M., 1222 (A.D., 1793):—Of the 4 coins of this year, 2 have the elephant standing to right (Figs. 31 and 32). These were struck at Paṭan. One of them

(Fig. 31) has the word *Maulūdi* under the date above the elephant and the name of the coin, *Zahrah* (Venus), on the reverse. The other two coins, which were struck at Nagar (Fig. 33), bear the date a little to the right above the elephant and name the coin on the reverse.

A.M., 1223 (A.D., 1794):—The coin of this year (Fig. 34), which was struck at Paṭan, is similar to Fig. 31 on both the obverse and reverse.

A.M., 1224 (A.D., 1795):—Of the 6 coins of this year, four are 4-*pie* pieces and two 2-*pie* pieces. The former (Fig. 35) have the elephant standing to left with the letter *alif* above it, the date being given in the margin to the right. All of them were minted at Nagar. They give the name of the coin on the reverse. The 2-*pie* pieces (Fig. 36) have the elephant standing to right with the letter *alif* above it, but the date is given on the reverse along with the name of the coin, *Bahrām* (Mars). Both of them were struck at Paṭan.

A.M., 1225 (A.D., 1796):—There are 8 coins of this year : five 4-*pie* pieces, two 2-*pie* pieces and one 1-*pie* piece. The *pie* pieces have the elephant standing to right with the letter *bē* above it (Fig. 37). The reverses name the coin, give the *Maulūdi* date and mention Nagar as the mint-place. The 2-*pie* and 1-*pie* pieces have a similar obverse (Figs. 38 and 39), but were minted at Paṭan. The reverse gives the date and the name of the coin, the 2-*pie* piece being named *Bahrām* (Mars) and the 1-*pie* piece *akhtar* (a Star).

A.M., 1226 (A.D., 1797):—Of the 17 coins of this year, 13 are 4-*pie* pieces (Fig. 40) and 4, 2-*pie* pieces (Fig. 41). All of them have the elephant standing to right with the letter *tē* above it, the place of mintage being Nagar in all cases. The *Maulūdi* dates and the names of the coins are given on the reverse.

A.M., 1227 (A.D., 1798):—All the 4 coins of this year were minted at Nagar. They have on the obverse the elephant standing to right with the letter *sē* above it (Fig. 42), while the reverse gives the *Maulūdi* date and the name of the coin.

There are five more coins of Tippu which bear no date. On three of them the elephant stands to right and on the others to left. One of the former (Fig. 43) was minted at Farakhbāb Hisār or Chitradurga and another (Fig. 44) at Kalikūt (Calicut). The latter appears to have been issued in the 5th year of Tippu's reign. Of the remaining coins, 2 were struck at Nagar and 1 at Faiz Hisār or Gooty.

Krishnarāja Oḍeyar III :—The coins of this king, which are 80 in number, are all 4-*pie* pieces or 'XX Cash'. They bear on the obverse a caparisoned elephant standing to left with the syllable *Śri* between the sun and moon above it, the whole enclosed in a ring of dots (Fig. 45), while the reverse, also enclosed in a ring of dots, has a legend which runs thus :—

mayili kā-
-su yipatu
XX Cash

142. The coins of the East India Company, 389 in number, which range in date from 1791 to 1827, may be divided into four classes :—

A. Those which have on the obverse a shield surmounted by a device resembling the figure 4 and divided transversely into four compartments, each containing one of the letters of the East India Company's monogram, V.E.I.C., with the date below and on the reverse a pair of scales with the Arabic word *adal*, 'justice', below. Of the coins of this class, 1 is a 6-*pie* piece (Plate V, Fig. 1) dated 1794; 36 are 4-*pie* pieces (Fig. 2) dated 1791; 56 are 3-*pie* pieces (Fig. 3) dated 1791 and 1794; and 33 are 1-*pie* pieces (Fig. 5) with the same dates.

B. Those which have on the obverse the coat of arms of the East India Company with the motto, *Auspicio Regis & Senatus Angliae*, in a cross line underneath, the date in the exergue and the words, *East India Company*, around the margin, the reverse being the same as that of *A* with the addition, however, of the *Hijra* date in Arabic numerals. Of these coins, 8 are 6-*pie* pieces (Fig. 8) dated 1804 and A.H., 1219; 25 are 3-*pie* pieces (Fig. 7) with the same dates; and 9 are 1½-*pie* pieces (Fig. 6) similarly dated.

A two *pie* piece (Fig. 4) which differs in type and make from the above two classes and exhibits a curious combination of the shield and coat of arms, as also of the monogram and motto, is worthy of note. It may be described thus :—

Obverse: A shield in the middle on a countersunk surface; and around the raised margin the words — *United East India Company* — and the date 1794.

Reverse: The coat of arms of the East India Company in the middle on a countersunk surface with the words, *United East India Co.*, in a cross line underneath and the figure 96 below; and around the raised margin the motto — *Auspicio Regis et Senatus Angliae* — and the words, *To one Rupee*. The figure 96 taken along with 'To one Rupee' gives the value of the coin as 2-*pies*.

C. Thick coins resembling *A* both on the obverse and reverse. Of these, 1 is a 16-*pie* piece (Fig. 16) dated ? 1801; 15 are 8-*pie* pieces (Fig. 15) dated 1804 and 1809; 159, 32 of which are completely worn, are 4-*pie* pieces ranging in date from 1802 to 1827 (Fig. 14); and 2 are 2-*pie* pieces (Fig. 13) with illegible dates.

D. Coins of the 'Cash' series, which have the same obverse as that of *B*, the reverse giving the value of the coin in Persian and English. Of these, 15 are 4-*pie* or XX Cash pieces (Fig. 9) dated 1808, the reverse containing the Persian words *kās bist chahār falūs ast*, meaning 'twenty cash equal 4 *falūs* or *pies*,' and the English expression 'XX Cash' in the exergue; 25 are 2-*pie* or Cash pieces (Fig. 10) dated 1803

and 1808, the reverse bearing the words *daha kās dō falūs ast*, which means 'ten cash equal 2 *falūs* or *pies*,' and the expression 'X Cash' in the exergue; and 1 a 1-*pie* or V Cash piece (Fig. 12) dated 1803, with the words *pāñch kās ēk falūs ast*, meaning '5 cash equal 1 *falūs*,' and 'V Cash' in the exergue.

There are also two undated 2-*pie* or 'X Cash' pieces (Fig. 11) with their value given in Telugu and Tamil on the obverse and in Persian on the reverse.

Obverse :

yidi padi

kāsulu

idu pattu

kāśu

Reverse :

.....

daha kās

ast

X Cash

143. Besides the coins mentioned above, a gold coin, said to have been picked up at Ānekoṇḍa, was examined while I was on tour at Dāvāṅgere *[Chitradurga Dt.] (para 43). It was a very small coin, thinner and smaller than a *Kaṇṭiroy-haṇa*, with a caparisoned elephant on one side and a bird or leaf on the other. The coin probably belongs to the Pāṇḍyas of Uchchangidurga, the latter being at a distance of only 6 miles from Dāvāṅgere.

4. MANUSCRIPTS

144. Of the manuscript works examined during the year under report, the *Traivarnikāchāra* is a Jaina law-book in Sanskrit by Nēmichandra, who was a resident of Trikadambapura or Terakaṇāmbi in Guṇḍlupēṭ taluk *[Mysore Dt.]. He probably flourished in the 15th century. The *Bhujabali-charite* is a Kannaḍa poem written in the *Sāṅgatyā* metre by a Jaina poet Pañchabāṇa, son of *Sthānika* Chennappa of Śravaṇa Beḷgoḷa. It gives an account of Bhujabali or Gommaṭa, son of Vrishabha, the first *Tīrthankara*, and appears to have been composed in A.D., 1612. The *Bharatēśa-vaibhava* is another Jaina work written in A.D., 1660 by Ratnākara-siddha, giving an account of king Bharata, another son of Vrishabha, the first *Tīrthankara*. This poem is also in the *Sāṅgatyā* metre.⁴¹⁷

Bangalore,
23rd August 1912.

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

417. For *Traivarnikāchāra*, see *Jinaratnakōśa* Vol. I. (ed. by H. D. Velankar, Poona, 1944), p. 165. The *Bhujabali-charite* (ed. by H. Deveerappa) has been published in two parts by the ORI, MU, (Mysore, 1963). The *Bharatēśa-vaibhava* (ed. by U. Maṅgēśarao) has been published from Puttūr (1923, 1924, 1925 and 1961) and (by S. G. Brahmappa et. al.) from Bangalore (1967). For the Mss. of *Bharatēśa-vaibhava* (also called *Bharatēśvara-charite*) see *DCKM*, III, (Mysore, 1963), pp. 104-116; *KRI* Mss. Nos. 624, 2143, 2451, 2140-42. For the Mss. of *Bhujabali-charite*, see *DCKM*, III, pp. 206-209.

MODERN VILLAGES, AND THEIR LOCATION IN
HÖBLI, TALUK AND DISTRICT, AS IN 1976.

Village	Höbli	Taluk	District
Abbūr	Madihalli	Bēlūr	Hāssan
Aḍugūr	Madihalli	Bēlūr	Hāssan
Akkūru	Talakāḍu	T-Narsipur	Mysore
Ālgōḍu	T-Narsipur	T-Narsipur	Mysore
Amritāpura	Amritāpura	Tarikere	Chikmagaḷūr
Ānckoṇḍa	Dāvaṅgere	Dāvaṅgere	Chitradurga
Arakere	Arakere	Śrīrangapaṭṭaṇa	Maṇḍya
Arekoṭhāra (s.a., Chāmarājanagar)	Chāmarājanagara	Chāmarājanagara	Mysore
Aṭṭahalli	Bannūr	T-Narsipur	Mysore
Beḷagoḷa	Beḷagoḷa	Śrīrangapaṭṭaṇa	Maṇḍya
Baḷmuri	Beḷagoḷa	Śrīrangapaṭṭaṇa	Maṇḍya
Bangalore	Bangalore-North	Bangalore-North	Bangalore
Bannūr	Bannūr	T-Narsipur	Mysore
Basrāl	Basrāl	Maṇḍya	Maṇḍya
Beḷakavāḍi	Boppegauḍanapura	Maḷavalli	Maṇḍya
Beḷavaṭṭa	Mysore	Mysore	Mysore
Beḷgāmi	Tāḷagunda	Shikārpur	Shimoga
Bēlūr	Bēlūr	Bēlūr	Hāssan
Benakanhalli	Sōsale	T-Narsipur	Mysore
Beṭṭahalli	Talakāḍu	T-Narsipur	Mysore
Bhāgamaṇḍala	Bhāgamaṇḍala-nāḍ	Sōmwārpēṭ	Coorg
Bommūr Agrahāra	Śrīrangapaṭṭaṇa (?)	Śrīrangapaṭṭaṇa	Maṇḍya
Boppagauḍanapura	Boppagauḍanapura	Maḷavalli	Maṇḍya
Brāhmaṇa Turuve	Nagar	Hosa-Nagar	Shimoga
Chāmarājanagar	Chāmarājanagar	Chāmarājanagar	Mysore
Chāmuṇḍi Hill	Mysore	Mysore	Mysore
Chandravana	Pāṇḍavapura	Pāṇḍavapura	Maṇḍya
Chatachattahalli	Haḷebid	Bēlūr	Hāssan
Chingarahalli	Chingarahalli	Dēvanahalli	Bangalore
Chitradurga	Chitradurga	Chitradurga	Chitradurga
Chittānhalli	Santhēbāchahalli	Krishṇarājapēṭe	Maṇḍya
Cōle's Garden	Mysore	Mysore	Mysore
Dāvaṅgere	Dāvaṅgere	Dāvaṅgere	Chitradurga
Dēvanhalli	Dēvanhalli	Dēvanhalli	Bangalore
Dhārwar	Dhārwar-Circle	Dhārwar	Dhārwar
Emmaḍūr	Kiragāval	Maḷavalli	Maṇḍya
French Rocks (s.a., Pāṇḍavapura)	Pāṇḍavapura	Pāṇḍavapura	Maṇḍya
Gadag	Gadag-Circle	Gadag	Dhārwar
Gargēsvārī	T-Narsipur	T-Narsipur	Mysore
Gavisōmanhalli	Haḷekōṭe	Hoḷe-Narsipur	Hāssan
Gummareḍḍipura	Royalpāḍ ?	Śrīnivāsapura	Kōlār
Guṇḍlupēṭ	Guṇḍlupēṭ	Guṇḍlupēṭ	Mysore

Village	Höbli	Taluk	District
Haḷebīḍ	Haḷebīḍ	Bēlūr	Hāssan
Haḷebīḍ	Mēlkōṭe	Pāṇḍavapura	Maṇḍya
Haḷeyūr	Tarikere	Tarikere	Chikmagalūr
Haradanahaḷḷi	Chāmarājanagar	Chāmarājanagar	Mysore
Haravi	Chinakurali	Pāṇḍavapura	Maṇḍya
Harihar	Harihar	Harihar	Chitradurga
Hāranhaḷḷi	Arsikere	Arsikere	Hāssan
Hāssan	Hāssan	Hāssan	Hāssan
Hemmige	Talakāḍu	T-Narsipur	Mysore
Hire-Gōṇigere	Sāsivēhaḷḷi	Honnāḷi	Shimoga
Hiriyūr	Mūgūr	T-Narsipur	Mysore
Hoḷe-Narsipur	Hoḷe-Narsipur	Hoḷe-Narsipur	Hāssan
Honganhaḷḷi	Kiragāval	Maḷavaḷḷi	Maṇḍya
Hongalvāḍi	Chandakavāḍi	Chāmarājanagar ?	Mysore
Honnāḷi	Honnāḷi	Honnāḷi	Shimoga
Hosapura	Mūgūr	T-Narsipur	Mysore
Jāvagal	Jāvagal	Arsikere	Hāssan
Jinanāthapura	Śravaṇa Belgola	Chennarāyapaṭṇa	Hāssan
Kaḍaba	Kaḍaba	Gubbi	Tumkūr
Kaḍūr	Kaḍūr	Kaḍūr	Chikmagalūr
Kaḷale	Naṇjangūḍ	Naṇjangūḍ	Mysore
Kaliyūr	Talakāḍu	T-Narsipur	Mysore
Kannahaḷḷi	Maḷavaḷḷi ?	Maḷavaḷḷi	Maṇḍya
Kannegauḍankoppal	Mysore	Mysore	Mysore
Kennāl	Pāṇḍavapura	Pāṇḍavapura	Maṇḍya
Kētanhaḷḷi	Śrīrangapaṭṇa	Śrīrangapaṭṇa	Maṇḍya
Kinnāgara	Talakāḍu	T-Narsipur	Mysore
Koppāḷa	Talakāḍu	T-Narsipur	Mysore
Kōramangala	Dudda	Hāssan	Hāssan
Koṭṭūr	Taylūr	Mulbāgal	Kōlār
Koṭṭūr	Rōṇūr	Śrīnivāsapur	Kōlār
Krishṇarājapēṭe	Krishṇarājapēṭe	Krishṇarājapēṭe	Maṇḍya
Kukkarahaḷḷi	Mysore	Mysore	Mysore
Kunnīrkaṭṭe	Nāgamangala	Nāgamangala	Maṇḍya
Kuppaṭūr	Ānavatti	Sorab	Shimoga
Mādāpura	Talakāḍu	T-Narsipur	Mysore
Maddūr	Maddūr	Maddūr	Maṇḍya
Māgaḍi	Māgaḍi	Māgaḍi	Bangalore
Mahājanhaḷḷi	Harihar	Harihar	Chitradurga
Maḷavaḷḷi	Maḷavaḷḷi	Maḷavaḷḷi	Maṇḍya
Manajevāḍi	Mysore	Mysore	Mysore
Maṇḍya	Maṇḍya	Maṇḍya	Maṇḍya
Maraḍipura	Talakāḍu	T-Narsipur	Mysore
Mārehaḷḷi	Maḷavaḷḷi	Maḷavaḷḷi	Maṇḍya
Māvinhaḷḷi	Talakāḍu	T-Narsipur	Mysore
Mēḷāpura	Śrīrangapaṭṇa	Śrīrangapaṭṇa	Maṇḍya
Mēlkōṭe	Mēlkōṭe	Śrīrangapaṭṇa	Maṇḍya

Village	Höbli	Taluk	District
Mudukudore			
(s.a., Beṭṭahalli)	Talakāḍu	T-Narsipur	Mysore
Mūgūr	Mūgūr	T-Narsipur	Mysore
Mulbāgal	Mulbāgal	Mulbāgal	Kōlār
Muttanahalli	Bappegaḍanapura	Maḷavalli	Maṇḍya
Mysore	Mysore	Mysore	Mysore
Nāgamangala	Nāgamangala	Nāgamangala	Maṇḍya
Nagar	Nagar	Hosa-Nagar	Shimoga
Nanditāvare	Maḷebennūr	Harihar	Chitradurga
Nañjangūḍ	Nañjangūḍ	Nañjangūḍ	Mysore
Nilsōge	Mūgūr	T-Narsipur	Mysore
Pālūr	Bhāgamaṇḍala-nāḍ	Sōmwārpēṭ	Coorg
Paśchimavāhini	Śrīrangapaṭṭaṇa	Śrīrangapaṭṭaṇa	Maṇḍya
Paṭana			
(s.a., Śrīrangapaṭṭaṇa)	Śrīrangapaṭṭaṇa	Śrīrangapaṭṭaṇa	Maṇḍya
Pura	Krishṇarājapēṭe	Krishṇarājapēṭe	Maṇḍya
Rāgibommanahalli	Kiragāval	Maḷavalli	Maṇḍya
Rāmpura	Kurubarashetṭihalli	Śrīrangapaṭṭaṇa	Maṇḍya
Sargūr	Bappegaḍanapura	Maḷavalli	Maṇḍya
Sāsavihalli	Sāsavihalli	Honnāli	Shimoga
Savaṇūr	Savaṇūr-Circle	Siggaou	Dhārwar
Shimoga *[Śivamogga]	Shimoga	Shimoga	Shimoga
Sōmanāthapur	Sōsale	T-Narsipur	Mysore
Sōsale	Sōsale	T-Narsipur	Mysore
Śravaṇa Belgōla	Śravaṇa Belgōla	Chennarāyapaṭṇa	Hāssan
Śrīnivāsakshētra	Śrīrangapaṭṭaṇa	Śrīrangapaṭṭaṇa	Maṇḍya
Śrīnivāsapura	Śrīnivāsapura	Śrīnivāsapura	Kōlār
Śrīrangapaṭṭaṇa	Śrīrangapaṭṭaṇa	Śrīrangapaṭṭaṇa	Maṇḍya
Sunkatoṇḍanūr	Mēlkōṭe	Pāṇḍavapura	Maṇḍya
Taḍimālingi	Talakāḍu	T-Narsipur	Mysore
Talakāḍu or Talkāḍ	Talakāḍu	T-Narsipur	Mysore
Taṇasikoppal	Mysore	Mysore	Mysore
Tarikere	Tarikere	Tarikere	Chikmagaḷūr
Terakaṇāmbi	Terakaṇāmbi	Guṇḍlupēṭ	Mysore
Tirumakūḍalu	T-Narsipur	T-Narsipur	Mysore
T-Narsipur	T-Narsipur	T-Narsipur	Mysore
Toṇṇūr	Pāṇḍavapura	Pāṇḍavapura	Maṇḍya
Uchchangidurga	Arsikere	Harapanahalli	Bellāry
Ummattūr	Santēmārahalli	Chāmarājanagar	Mysore
Uttanahalli	Chāmarājanagar	Chāmarājanagar	Mysore
Vijayāpura	Talakāḍu	T-Narsipur	Mysore
Yalahanka	Yalahanka	Bangalore-North	Bangalore

GLOSSARY OF TERMS USED IN THE REPORT

<i>abhaya</i>	:	gesture of protection.
<i>abhishēka</i>	:	anointment.
<i>āchārya</i>	:	teacher.
<i>adal</i>	:	justice.
<i>adhama</i>	:	the last; base.
<i>adhama-vīsige</i>	:	a small unit, coin etc.
<i>āgamika</i>	:	one well versed in <i>Āgamas</i> .
<i>agni-konḍa</i>	:	fire-pit.
<i>agrahāra</i>	:	settlement of Brahmans.
<i>akhtar s.a., akhari</i>	:	a Star.
<i>aḷipu</i>	:	a kind of tax.
<i>aḷiya</i>	:	brother-in-law; son-in-law.
<i>amara-nāyak</i>	:	a retainer enjoying land, for rendering military service to his master.
<i>ambārakhāne</i>	:	granary.
<i>āṇikaṭ</i>	:	dam.
<i>ankaṇa</i>	:	compartment.
<i>anna</i>	:	coin.
<i>anyāya</i>	:	a kind of tax.
<i>aḥpara-suta</i>	:	unrivalled son; another son.
<i>archak</i>	:	priest.
<i>aravattumūvar</i>	:	The Sixty Three Śaiva saints <i>i.e.</i> , Ihappageyāṇḍa, Iḷeyāṇḍa Guḍimāra, Sēdirāja, Meremiṇḍadēva, Amara-nīti, Iribhakta, Ēṇādinātha, Kaṇṇappa, Kanguliya Kali-yāṇḍaru, Mānakañjara, Arivāḷtāṇḍa, Ānāyanāra, Ola-ghāṇḍamūrti, Namaśśivāya-Murugharu, Rudrapaśupati, Tirunālpōvaru, Tirukurupitoṇḍa, Chaṇḍēśa, Vāgīśa, Kulachērya (Kuḷachanga), Perumaḷileya Kurumbaru, Kārikālamme, Ahapūti Aḍigaḷu, Tirunilanakkaru, Naminandiyadigaḷ, Tirujñānasambandhar, Kalikāma, Tirumūlaru, Taṇḍēśa, Achyuta, Sōmāsimāra, Sānkhyatōṇḍa, Chirupuliyāṇḍa, Chirutoṇḍa, Chērama, Gaṇa-nātha Vēlkūṭa, Pagalchōḷa, Narasingamoneyaru, Ati-bhakta, Kalikamba, Kaliyanāyanāra, Kalichettiyāṇḍaru, Ayyaḍi (Ayyāṇḍa), Kaṇambulla Nambi, Kaḍa-vūrakāri, Soundara Pāṇḍyarāja, Vāhilya (Ohilārya),

		Moneyāṇḍa, Kaḷachengaru, Eḍagaḷeyaru, Chiruttōṇeyāṇḍa, Pagaltōṇeyāṇḍa, Kolpuliyaṇḍa Perumāḷe, Tirunilakaṇṭhapāṇa, Jaḍeyanāyanār, Yasyajñānadēviyaru and Nambiyaṇṇa.
<i>ashṭhadikpālakas</i>	:	The guardianans of the eight cardinal directions, <i>viz.</i> , Indra, the lord of the east; Agni, the lord of the south-east; Yama, the lord of the south; Nirutti, the lord of the south-west; Varuṇa, the lord of the west; Vāyu, the lord of the north-west; Kubēra, the lord of the north and Īśāna, the lord of the north-east.
<i>asṭāhnika</i>	:	a series of rituals to be observed during eight parts of the day.
<i>āśrama</i>	:	hermitage.
(10) <i>avatāras</i> (of Viṣṇu)	:	Matsya (fish), Kūrma (tortoise), Varāha (boar), Nara-simha (human-lion), Vāmana (dwarf), Paraśurāma (or Bhārgavarāma), Rāghavarāma (or Dasaratharāma), Balarāma (or Kriṣṇa), Buddha and Kalkī.
<i>s.a., Daśāvatāra</i>	:	
<i>āyakaṭṭu</i>	:	vital or vulnerable spot or place.
<i>bajār-kotvāl</i>	:	superintendent of market.
<i>baḷapa</i>	:	a piece of pot-stone.
<i>balipīṭha</i>	:	an alter for offerings.
<i>basadi</i>	:	a Jaina temple; <i>s.a., basti</i> .
<i>basti</i>	:	<i>s.a., basadi</i> .
<i>bēchirākh</i>	:	a deserted place/village.
<i>bhaṭṭas</i>	:	priests; brahmins.
<i>bhujaṅga</i>	:	gallant.
<i>Bilva tree</i>	:	the <i>bēl</i> tree; <i>Aegle marmelos</i> .
<i>brahmadāya</i>	:	income to Brahmins : share of Brahmins.
<i>brahmapuri</i>	:	<i>s.a., agraḥāra</i> .
<i>brindāvana</i>	:	tomb of Mādhva <i>guru</i> , of royal family.
<i>chakra</i>	:	disc.
<i>chaturvimśati Viṣṇu</i>	:	24 forms of Viṣṇu, <i>viz.</i> , Kēśava, Nārāyaṇa, Mādhava, Gōvinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hrishikēśa, Padmanābha, Dāmōdara, Sankar-shaṇa, Vāsudēva, Pradyumna, Aniruddha, Purushōttama, Adhōkshaja, Nrisimha, Achyuta, Janārdana, Upēndra, Hari and Śrī Kriṣṇa.
<i>chaurī</i>	:	whisk.
<i>chchatra</i>	:	choultry; alm-house.
<i>daṇḍanāyaka</i>	:	general; commander-in-chief.

<i>darkhāstdār</i>	:	an application for rent or farm.
<i>dēśa-mahānāḍu</i>	:	administrative unit; an assembly of leaders.
<i>dēvadāya</i>	:	rent-free holding, of a temple.
<i>dhvaja-stambha</i>	:	flag-staff.
<i>dōhala-vrikṣa</i>	:	<i>s.a.</i> , <i>dōhaḍa</i> -tree; a tree that blossoms at the touch or sight of a maiden.
<i>Dussāsana-vadhe</i>	:	slaying of Demon Daśśyāsana.
<i>dvārapālaka</i>	:	door-guardian.
<i>falūs</i>	:	<i>s.a.</i> , <i>pie</i> .
<i>Fauzdār</i>	:	army officer.
<i>gachchāṇam</i>	:	<i>s.a.</i> , <i>gadyāṇa</i> , gold coin.
<i>gaddige</i>	:	tomb.
<i>gadyāṇa</i>	:	<i>s.a.</i> , <i>gachchāṇam</i> .
<i>gajaratha</i>	:	vehicle; chariot.
<i>gajjāṇam</i>	:	<i>s.a.</i> , <i>gadyāṇa</i> or <i>gachchāṇam</i> .
<i>gāmuṇḍa</i>	:	village headmen.
<i>garbhagriha</i>	:	sanctum.
<i>garuḍa-gamba</i>	:	pillar on which <i>garuḍa</i> image or flag is kept.
<i>gavuḍa</i>	:	<i>s.a.</i> , <i>gāmuṇḍa</i> .
<i>gavuḍugaḷ</i>	:	<i>gāmuṇḍas</i> .
<i>gāvūṇḍugaḷ</i>	:	<i>s.a.</i> , above.
<i>ghāḷ</i>	:	bathing place.
<i>gōmāḷ</i>	:	a public pasture-ground.
<i>gōmukha</i>	:	a portion of the <i>pīṭha</i> , especially of a <i>linga</i> .
<i>gōpas</i>	:	cowherds.
<i>gōpīs</i>	:	cowherdresses; devotees of Lord Krishna.
<i>gōpura</i>	:	superstructure above the gateway; tower.
<i>Grantha</i>	:	a script.
<i>guñja</i>	:	<i>Abrus precatorius</i> ; seed of that tree; a small weight.
<i>gurikār</i>	:	an expert marksman.
<i>guru</i>	:	teacher.
<i>haḍapa</i>	:	betel-career.
<i>hāga</i>	:	coin.
<i>hamsa</i>	:	goose.
<i>haṇa</i>	:	<i>s.a.</i> , <i>paṇa</i> ; a coin.
<i>heggade</i>	:	an official; <i>s.a.</i> , <i>gavuḍa</i> .
<i>hiriya</i>	:	senior; elder.
<i>Hisār</i>	:	an administrative division like <i>hōbḷi</i> , <i>taluk</i> etc.
<i>hōbḷi</i>	:	a small administrative unit; a subdivision of taluk.
<i>hodake</i>	:	a kind of tax.

<i>honne</i>	:	<i>Terminalia tomentosa</i> .
<i>jagati</i>	:	railed parapet.
<i>jalūs</i>	:	regnal year.
<i>janana-manṭapa</i>	:	<i>manṭap</i> , built in commemoration of birth.
<i>jangama</i>	:	wandering person; Viraśaiva priest.
<i>jaṅguḷi-manneyas</i>	:	? assembled chiefs.
<i>jātre</i>	:	fair.
<i>kaḍita</i>	:	a book of folded cloth covered with charcoal paste; a document.
<i>Kailāsa</i>	:	abode of Śiva.
<i>kaḷaṅḷu</i>	:	gold coin.
<i>kalās (64)</i>	:	sixty-four arts; the word <i>kalā</i> being derived from <i>kal</i> , meaning 'to know', 'to go'. The 'sixty-four' is the original, and subsequently a traditional, number; but the texts are not always in agreement about the number as well as the arts. The <i>Kāmasūtra</i> , <i>Śrīmad Bhāgavata</i> , <i>Sukranītisāra</i> , for example, mention sixty-four arts, whereas almost all Jaina classics mention seventy-two arts. Yaśōdhara, in his commentary on the <i>Kāmasūtra</i> , says that there were 512 <i>kalās</i> . Other important variants are : <i>Samavāyasūtra</i> (82, of which 72 are asserted to be the main ones); <i>Nāyadhammakahā</i> (87); <i>Lalitavistāra</i> (86); <i>Kādambarī</i> (48); <i>Kalpāntarvācyāni</i> (72); <i>Sūtrāṅkārā</i> (47), etc.

The conventional arts not only consist of dance, music, painting, acting, sculpting, decoration, sports, entertainment of several kinds, but also warfare, cooking, horticulture, various forms of craftsmanship, medicine, metal testing, mining, domestication of animals, irrigation, weaving, agriculture, but also cleaning utensils and shaving. The art of enticing, thieving, wooing were, of course, not excluded. (See, A. Venkatasubbaiah: *The Kalās*, Madras, 1911.)

<i>kalaśa</i>	:	finial; pot.
<i>Kali age</i>	:	a cyclic era.
<i>kalyāṇa-manṭapa</i>	:	pillared hall wherein the wedding of the deity is celebrated.
<i>kamarabanda</i>	:	waist-band.
<i>kandāchāra</i>	:	police; militia.
<i>khaṇḍuka</i>	:	<i>s.a.</i> , <i>khaṇḍuga</i> ; a measure.

<i>kaṇṭīroy-haṇa</i>	:	coin.
<i>kara-kamala-sambhava; s.a.,</i>		
<i>kara-kamala-saṅjāta</i>	:	spiritual son.
<i>khāri</i>	:	a unit of measurement.
<i>koḍage s.a., koḍagi</i>	:	grant; gift.
<i>koḷaga</i>	:	a measure of capacity : 4 <i>baḷḷas</i> .
<i>krōṣā</i>	:	a measure of distance : 1 <i>kos</i> = $\frac{1}{4}$ <i>yōjana</i> .
<i>kuḍangai</i>	:	a kind of grant.
<i>kuḍuṇa</i>	:	a unit of measurement.
<i>kuḷi</i>	:	a measurement.
<i>Kurān</i>	:	holy Book of Muslims.
<i>kuravaka</i>	:	the red cedar.
<i>lilās, (25) of Śiva</i>	:	25 forms of Śiva; <i>lilā</i> means celestial sport. Śiva performed 25 such <i>lilās</i> in different forms <i>viz.</i> , as seated or standing, riding upon vehicles or dancing in terrific or pacific form. The 25 <i>lilā mūrtis</i> are: Chandra-śekharamūrti, Umāsaḥita, Vṛshabhārūḍha, Nṛtta, Kalyāṇasundara, Bhikshāṭana, Kāmadahana, Kālāntaka, Tripurāntaka, Jalandharavadha, Gajāri, Virabhadra, Śankara-Nārāyaṇa, Ardhanārīśvara, Kirāta, Kankāḷa, Chaṇḍeśānugrahamūrti, Viśhāpaharaṇa, Chakradāna, Vighnēśvarānugrahamūrti, Sōmāskandha, Ēkapāda, Sukhāsanamūrti, Dakṣiṇāmūrti and Lingōdbhavamūrti.
<i>linga</i>	:	symbolic form of Śiva.
<i>māḍai</i>	:	a gold coin.
<i>maḍe</i>	:	rice boiled with jaggery.
<i>madhyama</i>	:	the middle; average.
<i>mahādvāra</i>	:	principal or main entrance.
<i>mahājanas</i>	:	members of the village assembly.
<i>mahāmaṇḍalēśvara</i>	:	office; lord of a great division; conventional title of kings and feudatories.
<i>mahā-pasāyita</i>	:	an officer.
<i>mahā-pradhāna</i>	:	chief-minister.
<i>makara</i>	:	mythical animal, resembling a crocodile.
<i>māṇḍalika</i>	:	feudatory.
<i>maṇṭapa</i>	:	pillared porch; hall.
<i>maṭha</i>	:	monastery.
<i>mōdikhāne</i>	:	the commissariat department of an army.
<i>mosaḷe</i>	:	crocodile.

<i>muhūrta</i>	:	auspicious time; an occasion.
<i>mukha-manṭapa</i>	:	front porch or hall.
<i>mūrtis</i> , (24) of Viṣṇu	:	<i>s.a.</i> , <i>chaturvīṃśati</i> Viṣṇu.
<i>nābhi</i>	:	navel.
<i>nāḍu</i>	:	an administrative unit; group of villages.
<i>nāgābharaṇa</i>	:	an ornament.
<i>nakshtra</i>	:	a lunar mansion.
<i>nālīs</i>	:	a measure.
<i>nañjai</i>	:	wet land.
<i>navaranga</i>	:	central hall; hall of nine-compartments.
<i>nāyak</i>	:	an officer; a feudal chief; a leader.
<i>nirūpa</i>	:	a written order; command.
<i>nishkas</i>	:	coins.
<i>oḷabāgil</i>	:	inner-gate.
<i>padmāsana</i>	:	a sitting posture; lotus-throne.
<i>padma-pīṭha</i>	:	lotus throne.
<i>paṇam</i>	:	a coin.
<i>pañchalīngas</i>	:	five <i>lingas</i> .
<i>pārūpatyagāra</i>	:	an officer in charge of a temple; a subordinate collector and magistrate.
<i>pāśupatāstra</i>	:	an arrow granted to Arjuna by Śiva.
<i>patāḷam</i>	:	a battalion; a regiment; an army.
<i>pātike</i>	:	share.
<i>paṭṭaṇasuvāmi</i>	:	headmen of the town; <i>s.a.</i> , <i>paṭṭaṇasvāmi</i> .
<i>paṭṭēgārs</i>	:	a community of people; weavers.
<i>pergaḍi</i>	:	<i>s.a.</i> , <i>heggade</i> .
<i>periya</i>	:	elder; senior.
<i>phalas</i>	:	<i>s.a.</i> , <i>pala</i> ; height.
<i>pie</i>	:	coin.
<i>piṇḍa</i>	:	a cake or ball of meal offered as a part of a ritual.
<i>pīṭha</i>	:	pedestal; throne; seat.
<i>pon</i>	:	gold coin.
<i>prabhāvaḷe</i>	:	halo.
<i>prabhu</i>	:	chief; lord; husband.
<i>pradhāna</i>	:	chief minister or administrator, primary or main.
<i>praje-gavuṇḍugaḷ</i>	:	term used for an assembly of leaders; leaders of villages etc.
<i>prākāra</i>	:	court-yard.
<i>pramatha-gaṇa</i>	:	Śiva's hosts.
<i>prasāda</i>	:	holy food.

<i>pūjā</i>	:	worship.
<i>pūjāri</i>	:	priest.
<i>puñjai</i>	:	dry land.
<i>purōhit</i>	:	priest.
<i>rāyabhāri</i>	:	emissary; ambassador; mediator.
<i>rāyasada</i>	:	? of the Secretariat.
<i>Rudra-viṇā</i>	:	a musical instrument.
<i>rūkalu</i>	:	? cash.
<i>rūvāri</i>	:	sculptor; <i>rūpa-kāri</i> ; maker of images.
<i>saikata-linga</i>	:	<i>linga</i> formed of sand.
<i>sallēkhana</i>	:	a Jaina rite; death by slow starvation.
<i>śālmali</i>	:	silk-cotton tree.
<i>samādhi</i>	:	? consent; burial place; <i>s.a.</i> , <i>sallēkhana</i> among Jains.
<i>samayas</i>	:	conventions; orders; castes.
<i>sanad</i>	:	letter dealing with grants.
<i>sandhivigrahi</i>	:	minister in charge of war and peace.
<i>sāngatya</i>	:	a kind of metre; a verse of four lines with a distinct metric form.
<i>śankha</i>	:	conch.
<i>santhe</i>	:	weekly market; fair.
<i>sanyāsi</i> or <i>sannyāsi</i>	:	ascetic.
<i>Saptamātrikāh</i>	:	the Seven Mothers, <i>viz.</i> , Brāhmī, Vaishṇavī, Māhēśvarī, Kaumārī, Indrāṇī, Vārāhī and Chāmuṇḍā. Sometimes Narasimhī is added resulting in the <i>aṣṭamātrikās</i> . The <i>mātrikās</i> are generally flanked by Virabhadra and Gaṇēśa in the sculpture.
<i>Saptarṣhi</i>	:	the Seven Sages <i>viz.</i> , Marīchi, Atri, Āngīrasa, Pulastya, Pulaha, Kratu and Vasishṭha.
<i>sarga</i>	:	chapter; division of a book.
<i>sarvādhikāri</i>	:	a minister; an officer; superintendent of general affairs.
<i>sarvamānya</i>	:	free tenure; exempt from all imposts.
<i>śāsana</i>	:	order; inscription.
<i>savār-kachēri</i>	:	office of troopers or native cavalry.
<i>sēnabōva</i>	:	a clerk; an accountant; record-keeper.
<i>sēvegāra</i>	:	commander of a body of soldiers.
<i>shaḍangas</i>	:	six Vēdāngas <i>viz.</i> , Śikshāṇa, Vyākaraṇa, Chchandas, Nirukta, Jyōtishya and Kalpa.
<i>shānbhōg</i>	:	<i>s.a.</i> , <i>sēnabōva</i> .
<i>śilā-śāsana</i>	:	stone inscription.
<i>skandha</i>	:	chapter.

<i>Sōma</i> juice	:	an intoxicant.
<i>śrīgaṇa-sarvādhyaksha</i>	:	superintendent.
<i>śrīkaraṇada-heggaḍe</i>	:	officer incharge of the department of records; head of scribes.
<i>Sthalapurāṇa</i>	:	local tradition.
<i>sthānapati</i>	:	religious officer; head of a religious establishment.
<i>sthānika</i>	:	superintendent of a temple; an officer in charge of a town.
<i>subēdār</i>	:	officer in charge of a <i>suba</i> or province.
<i>sukhanāsi</i>	:	<i>s.a.</i> , <i>sukanāsi</i> ; vestibule.
<i>sūḷe</i>	:	dancing girl; prostitute.
<i>sūḷe-manṭapa</i>	:	hall for dancing and singing.
<i>sunārkhāne</i>	:	goldsmith's workshop.
<i>suratrāṇa</i>	:	<i>s.a.</i> , sultān.
<i>svāmi</i>	:	teacher.
<i>svargada-bāgilu</i>	:	heavenly entrance.
<i>svaṛṇa-tulādāna</i>	:	name of a gift; gift of gold.
<i>tadbhava</i>	:	a word corrupted from Sanskrit root-word.
<i>tammaḍi</i>	:	servant; an attendant on an idol.
<i>tasdik</i>	:	certificate.
<i>Tenkalai</i>	:	a Śrīvaishṇava sub-sect; southern school led by Pillai Lōkāchārya.
<i>tīrtha</i>	:	holy water; holy centre.
<i>tōraṇa</i>	:	arch; gateway.
<i>tōshikhāne</i>	:	treasury.
<i>tulāpurusha</i>	:	a gift; weighing a king against gold or other precious metals and distributing the same to temples, brahmins etc.
<i>tuḷasi, s.a., tulasi</i>	:	basil plant.
<i>turaga</i>	:	horse.
<i>ugrāṇa</i>	:	store-house.
<i>umbali</i>	:	fief; grant.
<i>utsava-vigraha</i>	:	processional image.
<i>uttama</i>	:	the first; the exalted.
<i>Vaḍagalai</i>	:	a Śrīvaishṇava sub-sect; northern school led by Vēdānta Dēsika.
<i>Vaikuṇṭha-lōka</i>	:	abode of Viṣṇu.
<i>vallabha</i>	:	favourite; lord.
<i>vaṇṭrigārs</i>	:	votaries.
<i>varada-mudrā</i>	:	boon-conferring posture.

<i>varāha</i>	:	boar incarnation of Viṣṇu; one of the <i>daśāvatāras</i> .
<i>varaha</i>	:	coin.
<i>vēli</i>	:	a land measure.
<i>vīṇā</i>	:	stringed musical instrument.
<i>vīragal</i>	:	hero-stone.
<i>vīra-peṇḍeya</i>	:	hero's badge, bound to leg.
<i>Vizier</i>	:	prime minister.
<i>vṛtti</i>	:	share; share in a village granted to a Brahman as a free gift.
<i>yāgaśāle</i>	:	hall of sacrifice where sacred fire was maintained.
<i>yajamāna</i>	:	head of the family.
<i>yajña-vidyā</i>	:	the science of sacrifices.
<i>yōga-manṭapa</i>	:	hall of meditation.
<i>yōgi</i>	:	ascetic.
<i>zahra</i>	:	<i>s.a.</i> , <i>zahrāh</i> ; Venus.

IDENTIFICATION OF VILLAGES AND ADMINISTRATIVE DIVISIONS

<i>Amritūr-sthaḷa</i> , (Mysore)*	:	It comprised of the modern Kuṇigal taluk in the Tumkūr Dt.
<i>Arikuthāra-sthaḷa</i> , (Mysore)	:	Comprised of the territory around Chāmarājanagar area of the Mysore Dt.
<i>Aygūr-sime</i> , (Bēlūr)	:	<i>s.a.</i> , <i>Aigūru-sime</i> . It included <i>Maḷali-sime</i> and <i>Kibbaṭṭa-nāḍ</i> and a part of the Bēlūr kingdom. It probably extended over parts of Mañjrābād and Bēlūr taluks in the Hāssan Dt.
<i>Baḷagoḷa-sthaḷa</i>	:	Probably extended over the present Baḷgoḷa in Śrīrangapaṭṭaṇa taluk of the Maṇḍya Dt.
<i>Bēlūr kingdom</i> , (Bēlūr)	:	Comprised of the territory around Bēlūr in Bēlūr taluk of the Hāssan Dt.
<i>Bengalūru-sime</i> , (Vijayanagar)	:	Included the territory around the present Bangalore taluk in the Bangalore Dt.
<i>Chakragoṭṭam</i> , (Chōḷa)	:	Identified with Chakrakōṭya of the Bastār grant. It may be identified with the present Chitrakūṭa in Madhya Pradēsh.
<i>Chandragutti kingdom</i> , (Vijayanagar)	:	Included Siddāpur in the Kārswār Dt., and Shikārpur and Sāgar taluks in the Shimoga Dt.
<i>Channapaṭṭaṇa-sime</i> , (Vijayanagar)	:	Comprised parts of the Bangalore and Chennapaṭṭaṇa taluks of the Bangalore Dt., and a part of the Maṇḍya Dt.
<i>Elahakka-nāḍu</i> , (Vijayanagar)	:	Included the modern taluks of Nela-māṅgala, Bangalore North and Dēvan-halli in the Bangalore Dt., and Heggaḍa-dēvankōṭe taluk in the Mysore Dt. Its headquarter was Yelahanka in Bangalore North taluk.
<i>Eṇṇe-nāḍu</i> , (Hoysaḷa)	:	Comprised of the present Chāmarājanagar area in Chāmarājanagar taluk of the Mysore Dt.
<i>Ganga-6,000</i> , (Ganga)	:	<i>s.a.</i> , <i>Gangavāḍi</i> .

* The names within brackets are of the dynasties.

- Gangaigonda-Śōḷa-valanādu*, (Chōḷa) : It was a part of *Muḍigonda-Śōḷa-maṇḍalam* (see, *Gangapāḍi*).
- Gangapāḍi*, (Chōḷa) : s.a., *Gangavāḍi* and *Gangavāḍi*-96,000. It roughly covered the southern Karnāṭaka area, excluding probably the north and north-east of the present Karnāṭaka (which was included in *Banavāsi*-12,000) and the districts immediately south of the Tungabhadra (which was included in the *Noḷambavāḍi*-32,000).
- Hadi-nādu*, (Mysore) : s.a., *Hadinādu-sīme* and *Hadinādu-venṭhe*. Probably covered a part of Chāmarājanagar and T-Narsipur taluks in the Mysore Dt. It was a part of the *Arikuṭhāra-sthala*.
- Harihar taluk*, (Mysore) : Identified with the present Harihar taluk in the Chitradurga Dt.
- Hettuḷiga-nādu* : A part of *Bēlūr-sīme*.
- Hiriya-nādu*, (Hoysala) : s.a., *Periya-nādu*. This division appears to have comprised portions of the present Guṇḍlupēt, T-Narsipur, Bangārpēt, Kōlār and Mālūr taluks etc., in the Mysore and Kōlār Dts.
- Hoḷalagunda-hōbaḷi*, (Mysore) : It was a part of the *Amritūr-sthala*.
- Hoysala-sīme*, (Vijayanagar) : s.a., *Hoysala-nādu*. Roughly the heart-land of the Hoysala kingdom, i.e., the Hāssan, Chikmagalur and parts of the Tumkūr, Mysore and Chitradurga Dts.
- Iḍai-nādu*, (Chōḷa) : s.a., *Periya-nādu*.
- Iḍaiturai-nādu*, (Chōḷa) : s.a., *Eḍatore*-2,000. It comprised of the present Raichūr Dt., and a portion of the south-eastern part of the Bijāpur Dt.
- Iḷam* : Modern Ceylon.
- Iḷa-maṇḍalam*, (Chōḷa) : Modern Ceylon.
- Iḷāmuri-dēśam*, (Chōḷa) : Is it s.a., *Niḷāmuri-dēśam* ?
- Iḷangāśōbam*, (Chōḷa) : It was situated to the south of the Strait of Kēdah in Malaysia.
- Iraṭṭapāḍi Seven-and-a-half-lakh country*, (Chōḷa) : s.a., *Raṭṭapāḍi Seven-and-a-half-lakh country*, roughly identified with the *Kuntala* coun-

- try *i.e.*, area between the Tungabhadra and Krishnā ?
- Jāvagallu-sime*, (Vijayanagar) : Roughly the territory around the present Jāvagal in Arsikere taluk of the Hāssan Dt.
- Kalingam*, (Chōḷa) : *s.a.*, Kalinga in Orissa.
- Kanakagiri country*, (Vijayanagar) : a part of the Raichūr Dt.
- Kāndalūr-Śālai*, (Chōḷa) : A sea port in Kēraḷa, on the Malabār coast.
- Kāsmīra country*, (Pāṇḍya) : Modern Kāshmīr.
- Kerauḍi-sthaḷa*, (Bēlūr) : It was a part of the *Aygūr-sime* of Bēlūr kingdom.
- Kibbatṭa-nāḍu*, (Bēlūr) : It was a sub-division of *Aygūr-sime*. It is mentioned in the inscriptions of the Mañjirābād taluk of the Hāssan Dt.
- Kiḍāram*, (Chōḷa) : Modern Kēdah in the Malaya Peninsula.
- Kiḷalenāḍu*, (Ganga) : Included the present Chennapaṭṇa taluk and its neighbourhood in the Bangalore Dt. It was also known as *Keḷalu-nāḍ*.
- Kollam*, (Chōḷa) : It corresponded to the present Quilon in the Quilon Dt., Kēraḷa.
- Koḷḷippākkai*, (Chōḷa) : Often identified with Kulpāk, about 45 miles north-east of Hyderābād (A.P.).
- Kongu*, (Hoysaḷa) : It comprised of the present Sālem and Coimbatore Dts., of Tamiḷ Nāḍu.
- Kōsala-nāḍu* : It comprised parts of Central India.
- Kuvaḷāla*, (Ganga) : Modern Kōlār in the Kōlār Dt.
- Koyarrur*, (Hoysaḷa) : Modern Coimbatore in the Coimbatore Dt., of Tamiḷ Nāḍu.
- Kudagu*, (Hoysaḷa) : Probably *s.a.*, *Kudugu-nāḍu*; a sub-division of *Padināḷku-nāḍu*.
- Kuḍumalai-nāḍu*, (Chōḷa) : Also called *malai-nāḍu*; identified by some with Coorg and by some others with Malabār.
- Kumāra-nāḍu*, (Hoysaḷa) : *s.a.*, *Toṛe-nāḍu*, *Taṛe-nāḍu*, *Tore-nāṭṭ* and *Komarana-nāḍu*. It was included in the *Padināḷku-nāḍu*. The latter had its capital at Terekaṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.

- Kuntaḷa*, (Hoysaḷa) : Roughly the area between the rivers Tungabhadra and Krishnā.
- Mādamalingam*, (Chōḷa) : *s.a.*, *Mādalingam*; often identified with Temiling (Tāmbralinga).
- Madurai-maṇḍalam*, (Chōḷa) : Seems to be the territory comprising the District of Madurai and the adjoining territories in Tamiḷ Nāḍu.
- Malaiyūr*, (Chōḷa) : It was a small kingdom at the southern end of the Malaya Peninsula.
- Maḷavalli-sthaḷa*, (Vijayanagar) : Comprised of the territory around the present Maḷavalli in Maḷavalli taluk of the Maṇḍya Dt.
- Mā-Nakkavāram*, (Chōḷa) : It is identified with Nicobārs.
- Mannaikkādakkam*, (Chōḷa) : *s.a.*, *Mānyakhēṭa*, modern Mālkhēḍ in the Gulbarga Dt.
- Maṭ-Pappalam*, (Chōḷa) : It is identified with an area in the Isthmus of Kra (Thailand-Burma).
- Māṣuṇi-dēśam*, (Chōḷa) : Seems to be the territory contiguous to the Vengi area to the north-west of it.
- Māyirudingam*, (Chōḷa) : It is identified with the area around Jaiya, Malaysia.
- Mēvilipangam*, (Chōḷa) : Not yet identified satisfactorily. It is often identified with a location in Perak (Malaya Peninsula).
- Muḍigoṇḍa-Śōḷa-maṇḍalam*, (Chōḷa) : *s.a.*, *Gangapāḍi*.
- Mūgūr-sthaḷa*, (Vijayanagar) : Probably included parts of T-Narsipur and Naṅjangūḍ taluks of the Mysore Dt.
- Nangili*, (Hoysaḷa) : Territory around the modern town of Nangali, to the west of Kōlār in the Kōlār Dt.
- Nuḷambapāḍi*, (Chōḷa) : *s.a.*, *Noḷambavāḍi* and *Noḷambavāḍi-32,000*. It included portions of the present Tumkūr and Chitradurga Dts., in Karnāṭaka and the Anantapur Dt., in Āndhra Pradesh. The capital of this division was Heṅjēru *i.e.*, modern Hēmavati in Maḍa-kaśira taluk of the Anantapur Dt.
- Oṭṭa-vishayam*, (Chōḷa) : Modern Orissa.
- Padināḍu*, (Hoysaḷa) : *s.a.*, *Hadināḍu* and *Padināṭṭ*.

- Padinālku-nāḍu*, (Hoysaḷa) : Among the *Padinālku-nāḍu* were *Nugu-nāḍu*, *Kumāra-nāḍu*, *Immaḍi-nāḍu*, *Kuḍugu-nāḍu* etc. The capital of these fourteen *nāḍs* was Terekaṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.
- Palasigai*, (Hoysaḷa) : Comprised parts of Goa, western parts of the Belgaum and northern part of the Kārswār Dts.
- Pāṇḍi-maṇḍala* : Territory over which the Pāṇḍyas ruled.
Pannai, (Chōḷa) : It is Pannai on the east-coast of Sumātra (Indonesia).
- Pānungal*, (Hoysaḷa) : *s.a.*, mod. Hāngal in Hāngal taluk of the Dhārswār Dt.
- Paṭṭaṇa-hōbaḷi-sīme*, (Mysore) : Extensive portions around Śrīrangapaṭṭaṇa in the Maṇḍya Dt., also called *Śrīranga-paṭṭaṇa-sīme*.
- Periya-nāḍu*, (Chōḷa) : *s.a.*, *Hiriyā-nāḍu*.
Pudal-nāḍu, (Ganga) : It was also known as *Pudal-nāṭṭ*, *Puda-nāḍu* and *Pudalnāḍa-rāshṭra*. It was a part of Nigariḷi-Śōḷa-maṇḍalam (Noḷambavāḍi). It included the present Kōlār, Muḷbāgal and Śrīnivāspur taluks of the Kōlār Dt.
- Pulikiṛai*, (Hoysaḷa) : *s.a.*, *Puligere i.e.*, modern Lakshmeśvar in Kundagōḷ taluk of the Dhārswār Dt.
- Rājendra-Śōḷa-vaḷanāḍu*, (Hoysaḷa) : It was a part of *Gangavāḍi*.
Raṭṭahaḷḷi-sṭhaḷa, (Vijayanagar) : It was a sub-division of the *Chandragutti-rājya*. It included the territory around the present Raṭṭihaḷḷi in the Shimoga Dt.
- Śāntigrāma-sṭhaḷa*, (Vijayanagar) : Comprised of the territory around Śāntigrāma in the Hāssan Dt.
- Śōḷa-maṇḍalam*, (Rāmnāḍ) : It included Tiruchirāpalli, Tañjavūr and southern part of the South Arcot Dts., of Tamiḷ Nāḍu.
- Soṇḍekopp-hōbaḷi*, (Vijayanagar) : It included the area around Soṇḍeyakoppa in the Bangalore Dt. It was a part of *Bengalūru-sīme*.
- Tagara-nāḍu*, (Vijayanagar) : Also called *Tagaranāḍu-sṭhaḷa*. It was included in the *Bēlūru-sīme*.
- Takkōlam*, (Chōḷa) : Sometimes identified with (1) Takuapa Dt., south of the Isthmus of Kra, and

- Taḷaikkāḍu*, (Hoysaḷa) : sometimes with (2) a locality in the Isthmus of Kra itself (Thailand-Burma). s.a., Talakāḍu in T-Narsipur taluk of the Mysore Dt.
- Talakāḍu kingdom*, (Vijayanagar) : Comprised of the area around the present Talakāḍu in T-Narsipur taluk of the Mysore Dt.
- Tāre-nāḍu*, (Hoysaḷa) : s.a., *Kumāra-nāḍu*.
- Terakaṇāmbi-sthaḷa* : Included the area around the present Terakaṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.
- Teraṇya-sthaḷa*, (Vijayanagar) : It was a sub-division of the *Śāntigrāma-sthaḷa*. Its headquarter was Tereṇa in Maddūr taluk of the Maṇḍya Dt.
- Toṇḍamaṇḍalam* : It was also known as *Toṇḍaināḍu*, *Tuṇḍira*, *Tuṇḍiraka-vishaya* and *Tuṇḍakarāshṭra*. It included the Chinglepēṭ Dt., and parts of the Chittōre, North Arcoṭ and South Arcoṭ Dts., in Tamiḷ Nāḍu.
- Toṇe-nāḍu*, (Hoysaḷa) : s.a., *Kumāra-nāḍu*.
- Uchchangi*, (Hoysaḷa) : Present Uchchangi in the Bellāry Dt.
- Uttara-Lāḍam*, (Chōḷa) : s.a., *Lāṭa* in Gujarāt.
- Vaḍakarai-nāḍu*, (Hoysaḷa) : It comprised of the area on the north bank of the river Kāvērī in T-Narsipur taluk of the Mysore Dt.
- Valaiippāndūru*, (Chōḷa) : It's identification is uncertain. Sometimes it is identified with Pāṇḍuranga in Champa (South Vietnam).
- Vanavāsi*, (Chōḷa) : s.a., Banavāsi in Sirsi taluk of the Kārswār Dt. It was the centre of *Banavāsi*-12,000 division.
- Vaṅgāḷa-dēśam*, (Chōḷa) : Modern Bengāl.
- Veḷvala* : s.a., *Beḷvoḷa* and *Beḷvoḷa*-300. It included the present Gadag, Navalagund, Naragund taluks of the Dhārswār Dt., and parts of Hubli and Kundagōḷ taluks of the Dhārswār Dt., parts of Rāmadurga taluk in the Belgaum Dt., and Bādāmi taluk of the Bijāpur Dt., and a part of Yalburga taluk of the Raichūr Dt. This division

Vēnāḍu, (Chōḷa)

Vengai-nāḍu, (Chōḷa)

Vijaiyam, (Chōḷa)

Vijayapura-sīme

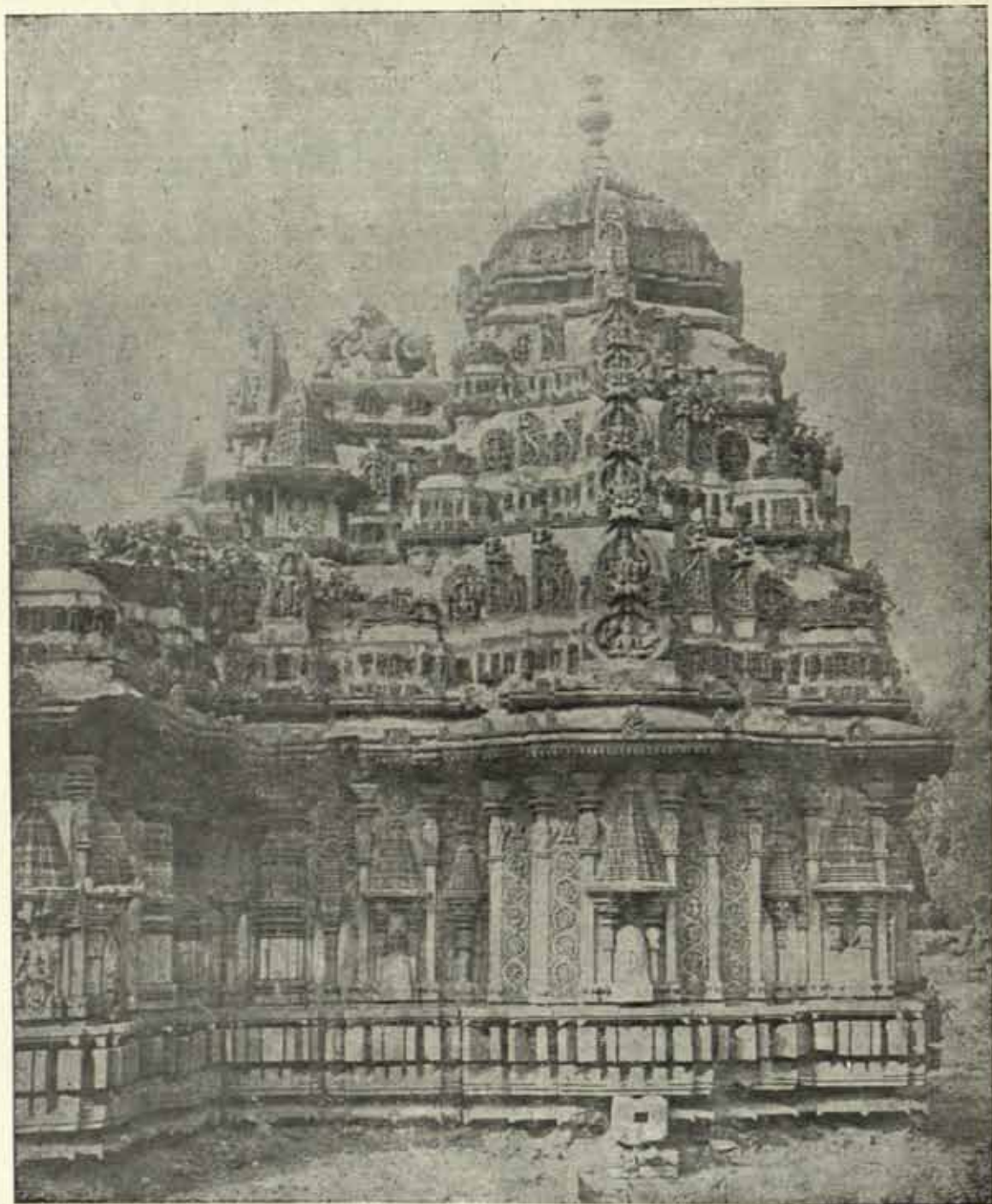
included sub-divisions like *Beṇṇedaḍi*-70, *Chiñchila*-50, *Muḷugunda*-12, *Beḷvaṇike*-12, *Nareyangal*-12, *Navalagunda*-40, *Kukkanūr*-30 and *Kolanūr*-30.

: South Travancore.

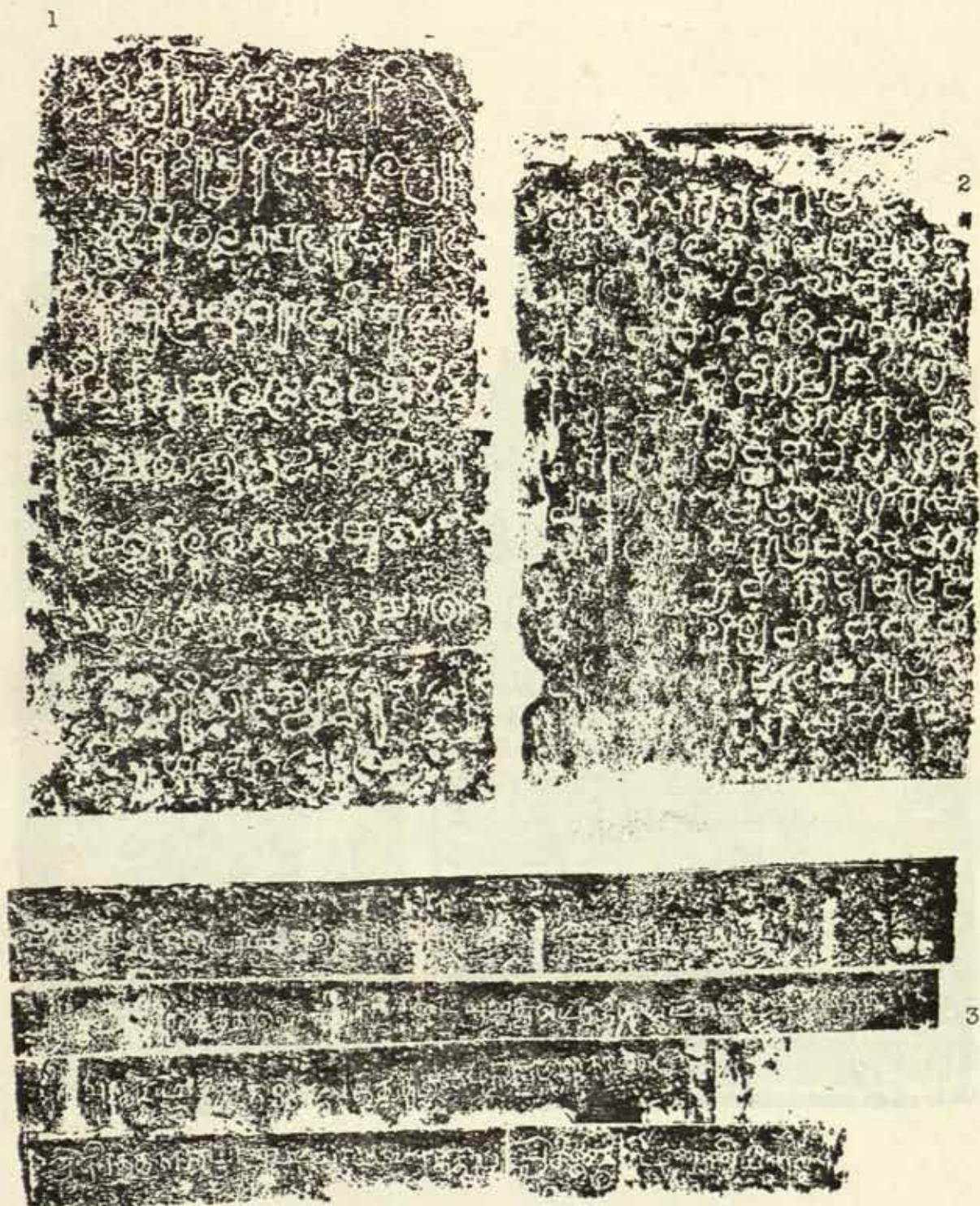
: *s.a.*, *Vengi-vishaya* and *Vengi-nāḍu*. It roughly comprised of the east-coast of Āndhra Pradesh.

: *s.a.*, the empire of Śrī Vijaya in Sumātra (Indonesia).

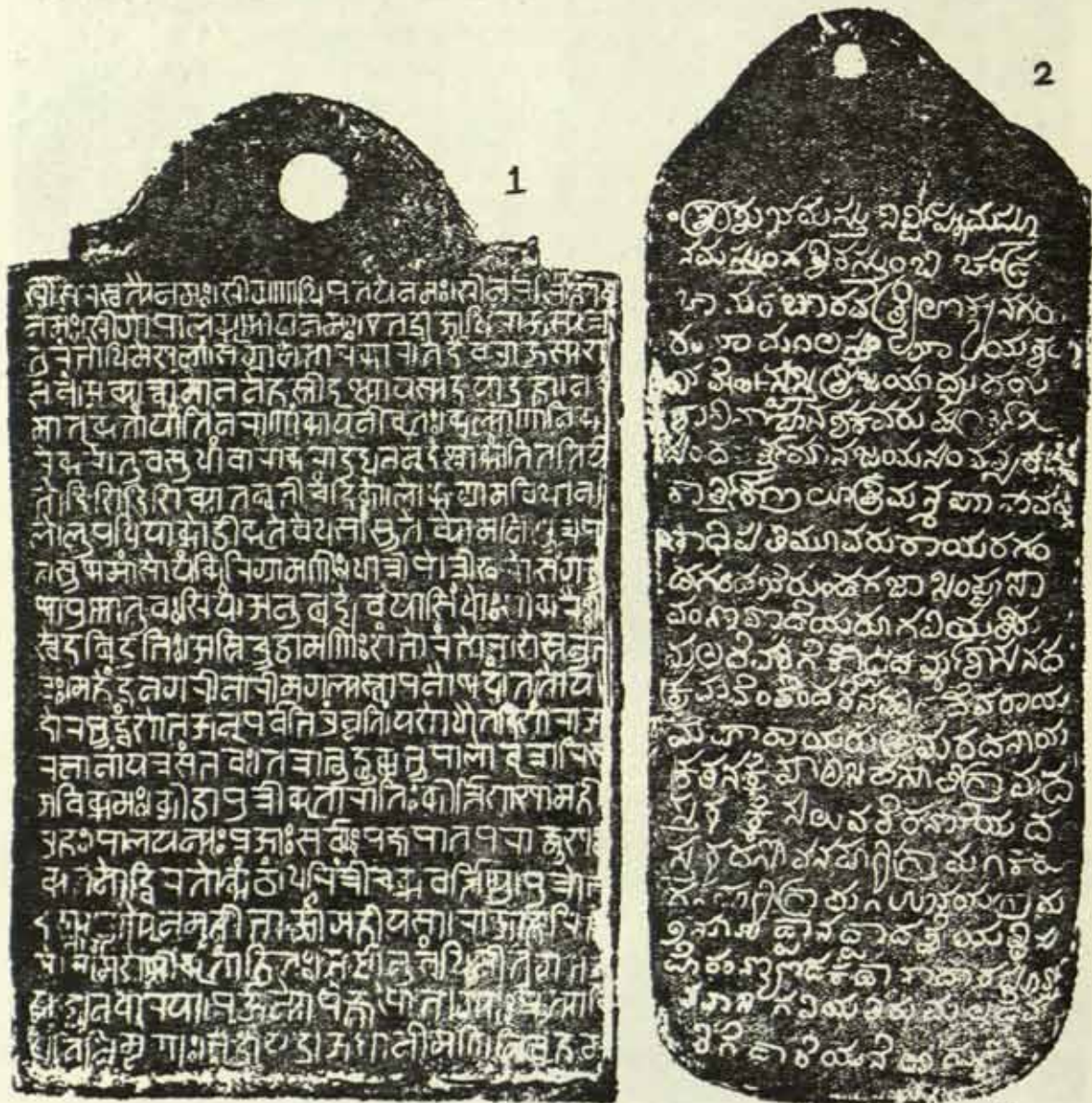
: Probably included the area around Vijayapura in T-Narsipur taluk of the Mysore Dt.



Pl. I : Tower of Amritēśvara temple at Amritāpura (Tarikere Tk., Tumkūr Dt.).



Pl. III : 1) Stone Inscription of Śivamāra at Vijayāpura near Talkād (T-Narsipur Tk., Mysore Dt.)
 2) Stone Inscription of Nītimārga II at Talkād.
 3) Tamil Inscription of Viṣṇuvardhana on the basement of the Kīrtinārāyaṇa temple at Talkād.



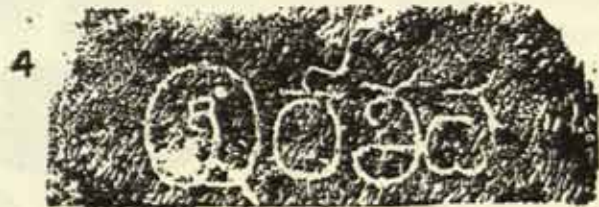
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Pl. IV : 1) Harihar Plates of Dēvarāya II, A.D., 1426.
2) Gavisōmanhalli (Hoje-Narsipur Tk., Mysore Dt.) Plates, A.D., 1474.

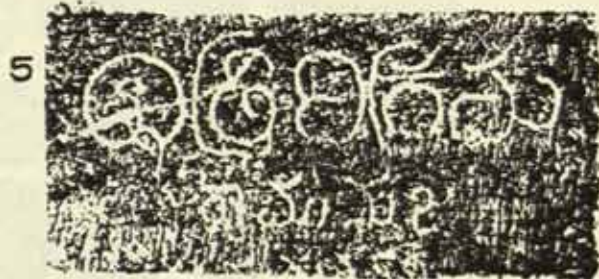
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5



6

Pl. IV : 3) Stone Inscription near Gañji-Makān, Doḍḍa-Kirangūr (Śrīrangapaṭṭaṇa Tk., Maṇḍya Dt.).

4-5) Labels over doorways in the Gōpālakrishṇa temple at Kannambāḍi.

6) Signature of Krishṇarāja Oḍeyar III.



(Photo: Courtesy of Archaeological
Survey of Mysore)

Pl. V : Coins of Vijayanagar, Mysore and the East India Company.

INDEX

Guide to Abbreviations: *B.*, = Book; *Ch.*, = Chālukya; *Co.*, = Country; *Di.*, = Division; *Dt.*, = District; *Dy.*, = Dynasty; *EC.*, = *Epigraphia Carnatica*; *G.*, = God, Goddess; *Hoy.*, = Hoysala; *Ins.*, = Inscription; *Insti.*, = Institution; *K.*, = King; *Ki.*, = Kingdom; *Lit.W.*, = Literary Work; *Mys.*, = Wodeyars (Odeyars) of Mysore; *Off.*, = Officer, Office; *P.*, = Persons (men / women), Poets, Priests; *Peo.*, = People; *Pl.*, = Place; *Rasht.*, = Rāshtrakūṭa; *Ri.*, = River; *s.a.*, = same as; *St.*, = Saint; *Ta.*, = Tank; *Te.*, = Temple; *Ti.*, = Title; *Tk.*, = Taluk; *Vi.*, = Village; *Vij.*, = Vijayanagar.

Note: Abbreviated explanations are not given to those terms whose meanings are obvious, which are vague, and which carry double meaning *i.e.*, *tīrtha*, *saṃudra* etc.; (2) the entry is always as in the text, but in the explanation, the literary works, titles etc., are italicised as in standard works, irrespective of their original form; (3) when the same term occurs in singular and plural forms, (*Viz.*, *agrahāra* and *agrahāras*) sometimes it is given under one head as *agrahāra[s]*; this is also the case with the compound or single terms where hyphens may or may not occur in the text (*Kaṇḍasakkara* [-] *Kasavaṇṇa*); (4) almost all terms in italics are separately listed, but these references are repeated in the general list; (5) the dynastic name within brackets is intended to indicate the broad context in which the term or name appears, and does not necessarily indicate *direct relations* with the ruling family; (6) of the abbreviations, *Off.*, is comprehensive enough to include every office, from a *gaṇḍa* to that of feudatory, *B.*, is used only for printed works, *P.*, for all those whose official status, if any, is not clear; and the differences between *Pl.*, (Place) and *Vi.*, (Village) is one of impulsive feeling rather than of their actual sizes.

Abbunāyudu-paṭālam, 115.

Abbūr, *Vi.*, 91.*

Abdhishēnamuni, *St.*, 114.

Abhinava Bālakrishṇānandasvāmi, *guru* of

Bālakrishṇānandasvāmi of Talkāḍ, 23.

abhishēka, 32.

āchārya[s], 6, 79 and 107.

Achyuta, (*Hoy.*), image at Kannambāḍi, 83.

Achyuta-mahārāya, (*Vij.*), *K.*, 92.

Achyuta Rāya, (*Vij.*), *K.*, 92.

— coins of, 50.

— *varahas* of (coins), 117.

adal, *s.a.*, justice, 121.

adhama-vīsiḡe, 70.

Adhōkshaja, (*Hoy.*), image at Kannambāḍi, 83.

Ādiguṇji-Narasimha, *G.*, 93.

Ādimallaseṭṭi, the Immaḍi Chaladanka, (*Hoy.*), donor at Harihara, 80.

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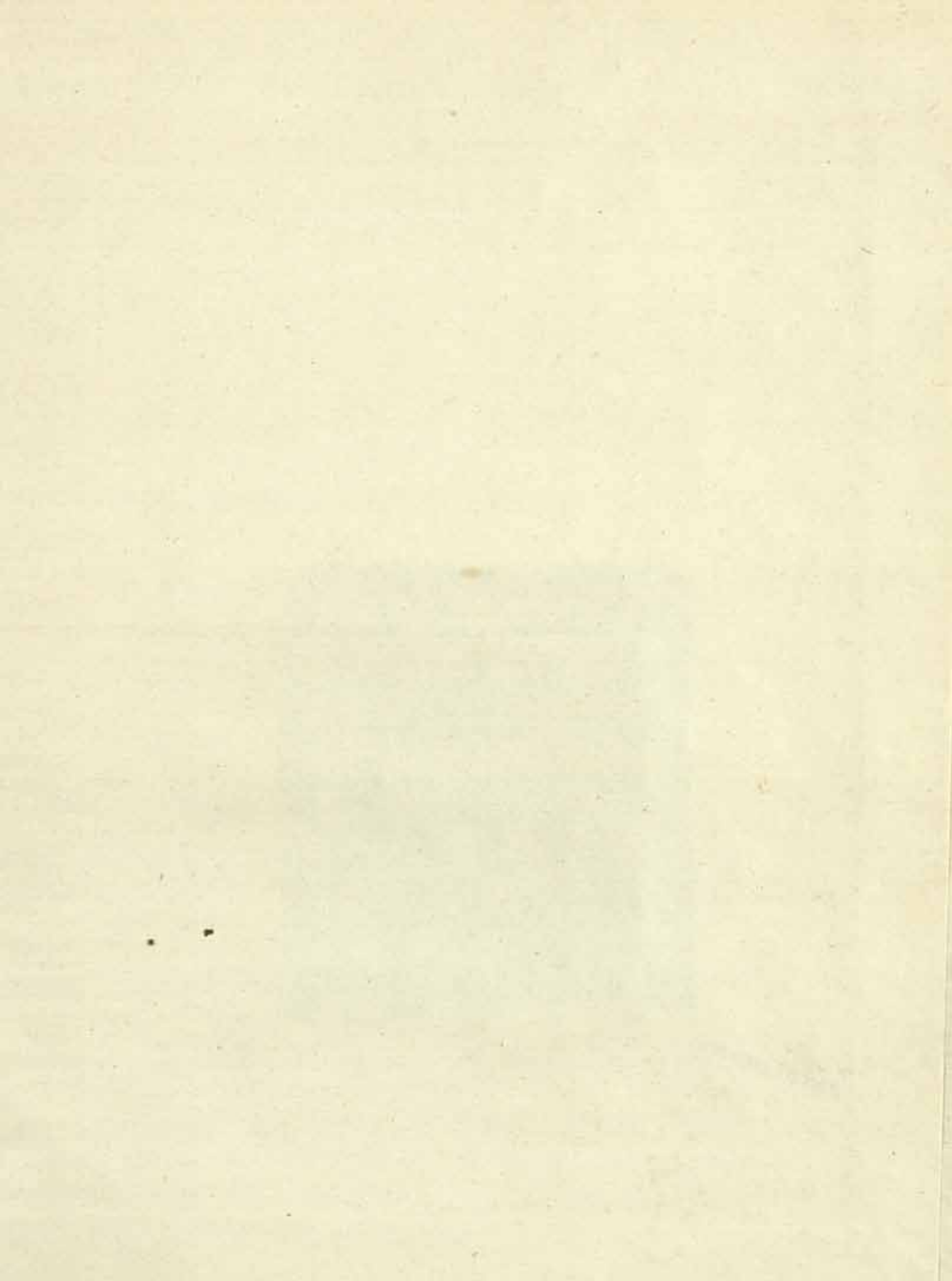
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