R. Narasimhachar

Archaeological Survey of Mysore

Annual Report: 1912

Vol. IV

A Study

by

S. Settar

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ABBREVIATIONS: JOURNALS, REPORTS, BOOKS, INSTITUTIONS ETC.

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

ERRATA

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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, r, r, rl, l, l 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,' 'taluq,' '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 Seringapatam, for example, are respectively written here as Chitradurga and Śrīrangapaṭṭāṇa (or Śrīrangapaṭṭāṇa). On the other hand, we have not attempted to change Hospet into Hosapēṭe, Bangalore into Bengalūru, Dharwar into Dhārwāda, 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: Channapāṭṭaṇa, Champaṭṭaṇa or Channapaṭṭaṇa; Krishnāṛāṇpēṭ, Krishnāṛāṇpēṭ, Krishnāṛāṇpēṭe; Maḷaḷi, Maḷaḷi 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 dāṇḍanaṭyaka, 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, Karnāṭaka 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, dāṇḍaṇyaka etc., are italicised where they appear as independent terms, but not when they are part of names, e.g., Ankle-Maṭha, Amitaya-danḍaṇyaka, 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 Hassan District; that the Hassan 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 (Sravana Belgo|a 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 Kannada Studies of Mysore University, have been issued; and of these the editions by Rice and Narasimhachar are out of print, while only the Kannada 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 Scowell'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 Göhrū 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

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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. 20-33.
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 Karnaṇṭaka 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*, and *Indian Antiquary* series and some volumes published by the Kannada Research Institute, Dharwar, and the Archaeological Survey of 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.

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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 Hässan, 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: "Māisūrū Pradeśāda Prakāśita Śāsanagāla Samākhṣa mattu Aprakāśita Śāsanagāla Sūchi", *Karnāṭaka Bhārati*, 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 Kannada 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, Kannāḍa) 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 ḍhōbāji is as unintelligible to the North Karnāṭaka people as ḍīrka is to the people of South Karnāṭaka. Terms like bēchirāhk 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 subclassification 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". 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 Pandit 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

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also (para 58) completed illustrating seven plates of Śravaṇa Belgola, Chaṭṭachāṭṭa-haḷḷi, Hālebiḍ, Hāranahalli, Kōramangala and Jāvagal temples as well as the drawings of the Gaṇḍabherūnda 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-Manḍya (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), Kannambadi (paras 12-15), Malvalli (para 17), Śivan-samudram, (para 18), in the present Manḍya Dt.; Bannur (para 16), Talkāḍ (paras 19-27) and its neighbourhood (para 28), T-Narsipur (para 29) and its neighbourhood (para 30), Mūgūr (para 32), Chāmarājanagar (para 33), Haradanahalli (para 34), Terakanambi (para 35), Gaṇḍīlapet (para 36), Nānjangūḍ (para 37), Mysore (para 38) and its neighbourhood (para 39), in the present Mysore Dt.; Harihar (paras 40-41), Nandīṭāvare (para 42), Ānekoṇḍa (para 43) in the present Chitradurga Dt.; Tarīkere (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), Kannambadi (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 Kannambadi (Manḍya 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 Kanvēṣvara temple at Kannambādi 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 Gopālasvāmi temple at the same place. In “the interests of archaeology”, he hopes that at least “the 9 ankaṇas of the navaranga together with the cells of the two gods and the sukhanaśi” 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 pipal 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 Kannambādi (a) that the prākāra of the Kanvēṣvara 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 ghat behind the Maharāja’s Chattram (para 8); (b) that, at Talkāḍ, the bathing ghat 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 Terakanambī (para 35) as well as of Maddūr (para 36) had been respectively shifted to Mysore and Guṇḍulpēṭ; (f) that, after Tippu had demolished the Varāhasvāmi temple at Śrīrangapatṭana, the main image of this temple had been transferred in 1909 to Mysore (para 38); (g) that the Pālegār’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-kshetra, is said to have been given to a spot on the northern bank of the Kāvēri near Śrīrangapāṭṭanā 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 Kalasavādi (Maṇḍya Dū.), (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 Śrīnivasakshētra (Maṇḍya Dū.) and worshipped the god Narasimha of the place. (d) The god Rāma, in a temple at Doḍā-Kiraganūr (Maṇḍya Dū.), is mentioned to have been set up by the sage Śuka, (Ibid.), and it is pointed out that Ānandāvar, a contemporary disciple of Rāmānujāchārya, had lived in the garden facing this temple. (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 Kāvēri is shown as the site where this sage had established his āśrama. (f) According to the sthalapurāṇa of Bannūr, the original image of the goddess Hēmādramma was worshipped by Vidyārāṇya (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 Śivanasarudram, we learn that the god Jagannāhāna 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 Śivanasarudram has been called Prētanabēṭṭa (para 18) on account of the legend that Rāma offered pinda 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 panchalingas, how Talkāḍ got its second name, Gajārānyakṣētra, (para 26), and how Hyder Ali, witnessing the miracle performed by Chidānandāsvāmi, founder of the Ānandedvāra temple, made a land grant for the maintenance of this temple (para 19). (j) According to a tradition connected with the linga of Agastyeśvara 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 Rāṣṭrakūṭa King, Kanamra (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 Śrīvaishṇavas at Terakaṇṭāmbi informs (para 35) that the images of Saṅkārīopa or Nammāḷvar of Āḻvār tirunagari in the Timmelly Dt. of Tamil-nādu was kept at Terakaṇṭāmbi 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 Banḍarasamama at Talkāḍ (para 25), and of Tāṇḍavēśvari at Mūḍhakadore (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, bālige 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 vīragals and these commemorative tablets is worth noting. The name of the goddess Āvēśadamma, erected by a virgin named Naṅjamma of the Śūdra caste, is said to have been derived from Mahākāli, 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 Krishnaraṅga 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 made (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 Mudukadore, 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 Andhra Prāadesh. Another custom (para 42) recorded in this Report relates to a practice of the betel-leaf cultivators of Nandītāvare (Chitra-

Institutions, Mathas etc: The Maṅṭesvāmī matha at Boppagaṇḍānapura (para 19), the Hattikeri Lingāyat matha (para 20), as well as the Koppāla matha (para 24) at Talkād, the Vyāsarāya matha at Sōsale (para 31), the Lingāyat matha of Gōsāle-

Channabasava (para 34) at Haradanahalli, the Annādānappa matha 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 Koppāḷa maṭha (para 24) is a smārtha institution of the Bhāgavataśampradāya, founded by the disciples of Śankarāchārya, probably in the 9th or 10th century. The Gōsāla-Channabasava’s maṭha (para 34) is an institution of considerable importance, because Tōṇḍada 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 Dāvāngere and Tarikere) and the Pāḷgār’s palacc (at Tarikere) 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 purānic 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, Āḷvārs and Śrīvaishṇava Āchāryas (para 7); images of the fifteen of the sixty-three Śaiva-saints (Anuvattumūru purātanaru), Vēdāntāchārya and king Kaṇṭhirava Narasarāja Oḍeyar (para 8); portraits of a merchant, his two wives, and his parents who were patrons of the Lakṣminārāyaṇa temple at Śrīrangapaṭṭaṇa (para 9), Pradhān Subbāpaṇḍita and his wife, patrons of the Agastyaśvara temple (para 11) at Balmuri, Naṇjamma, patron of the Āvēsadamma 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 Śaṭṭakōpa or Nammāḻvār and a theologian, Lōkāchārya, in the Kirtinārāyaṇa temple (para 21) at Talkad; images of Āḷvārs, Rāmānuja, Śaṭṭakōpa in the Gōpālakṛṣṇa temple (para 34) at Haradanahalli; 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 Boppagadaṇanapura (para 19), and the Śaiva purāṇas depicted in the Chitra-maṇḍapa of the Mallikārjun temple at Tāḍimālingi (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,
Chikkadevarāya Odeyar (para 34), has been already noted. Because of his antipathy to this sect and his devotion to Śrīvaishnivism, he destroyed the maṭha and utilised its material for the construction of the Gopālakrishṇa temple. The depredation caused during the Muslim rule, in particular during the reign of Hyder and Tippu, is also recorded here. The people at Kannambāḍī believe that the prākāra of the Kaṇvēsvara temple (para 15) at Kannambāḍī was demolished and its stones used by Tippu for the construction of the embankment; the temple of Varāhasvāmi set up by Chikkadevarāja Odeyar (para 38), and the Narasimha temple (para 8) at Śrīrangapāṭṭana 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 Anjanēya at Śrīrangapāṭṭana, (para 9) was hidden in the Gaurikadā, a portion of the Kāverī, 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 Śrīrangapāṭṭana (para 7), is noteworthy. Hyder was so moved by the miraculous powers of Chidānandāsvāmi (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 Śrīrangapāṭṭana, 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 Amritaēśvara 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 Sthalapurānas. 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 Vaishnava 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 Śrīrangapāṭṭaṇa (only in para 10 has it been summarised) and its neighbourhood. Since the accent of the reporting is not merely on the monuments, but on the recording of Sthalapurānas, 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 Chikmagalūr (former Kaḍūr) Dt., (18), the Hassan Dt., (5), the Kōḷār 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 Kannāḍa. 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; Hoysaḷa-61; Pāṇḍyas-2; Vijayanagar-50; Ummattūr chiefs-2; Bēḷūr chiefs-2; Solūr chiefs-1; Karugahalli chiefs-1; Kōḷūr 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 lītic records, there are also copper-plates, nīrāps 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. Among the discoveries of the year, the Gummareḍḍipura plates of Durvīṇa and some old epigraphs copied at Tālkāḍ, Hemmige, Vijayāpura and Ālgūḍu in the Mysore Dt., are noteworthy for the new light they throw on Ganga history (para 63). Records found at T-Narsīpur and Śrīrangapāṭṭaṇa 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 Kannada 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 Gummareṇḍipura (Kōḷār Dāt.,) copper-plates of Durvinita 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 shaḍangas, as performers of the six duties, and as incessant drinkers of soma (avichhinna-soma-pithāḥbhāyām). 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 Sabdāvatāra (assigned earlier to Pūjyappāda), Paśāchi-Vaḍḍakathā (Brihākatathā) and a commentary on the Kīrāṭārjunīya to Durvinita himself (para 67). From the same evidence, it became possible to point out that the Brihākatathā had been rendered into Sanskrit centuries before the times of Sōmadēva and Kshēmēndra. In Nripatunga’s Kavirājamārga,⁶ a Kannada work of the 9th century, a Durvinita is mentioned as a great Kannada 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 Durvinita 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—Śripurusha (para 70), Śivamāra (para 71), Eṛeyappa (para 72), Nītimārga I (para 73) and II (para 74)—contain the usual information relating to grants made to tanks, temples etc. Of these, a record at Talkāṭ 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 paṭṭana-vasantarā and the Twenty-five of Talkāṭ for the repair of the tank, for which they were granted bittelvāṭa. Like the Twenty-five of this record, the Twelve of Kīruvenmagara (para 72) of another record of Talkāṭ, the Ninety-nine of the Emmadūr record (para 73), are interesting to note. Excepting Pudalnāḍu-rāṣṭra, which was probably a part of the Ganga-dī-6000, very few administrative units of the Ganga period are found here, but references to Pemoge (Hemmige) as the residence of the queen (arasiya bāsetti) (para 70), to offices such as paṭṭana-vasantarā, pergele (para 74), to measuring units like khandugas (para 72), and to rites like the sallēkhanā (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.
they appear. The popularity of erecting memorials for Jaina women who died by the rite of samyāsa, is revealed by the Mūgūr and Mysore records (para 75).

2. The majority of the Chōla inscriptions copied at 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. These records cover the events that took place in the reign of Rājarāja (para 77), Rājendra-Chōla I (paras 78-79), Rājādhīrāja (para 80), and Kulōttunga Chōla I (para 81), ranging from about 1004 A.D. to 1102 A.D. The naval battle at Kāndalūr-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 Rājādhīrāja (para 80), the popularisation of the Tamil term Viṇnagar for Vishnurgriha (para 77), the use of tiruv-amudu, a Tamil term for offerings of rice, in a Kannaḍa inscription of Mārehalli (para 79); the extensive use of currency like kalaṇjus, pons (paras 77-78) and the land measure, vēli, (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-Viṇnagaratt-āḻvar at Mārehalli (para 79); reference to the Śrīvaishṇavas as trustees of gifts (paras 77-78) about a century before the time of Rāmānuja chārīya 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 Mārehalli (para 79), the Vaidyēśvara temple at Taḷkāḍ (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 gāunḍaṅgal 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 Janaṇāṭhapura 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-Viṇnagar (Narasimha, at Mārehalli) temple, which was a title of Rājarāja, Narasimhachār 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

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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-Narsīpur and Malvāḷi regions of the present Mysore and Maṇḍya Dts.

3. The Hoysalā inscriptions reported here are related to the reign of Vishṇuvardhana (para 83-85), Narasimha I (para 86), Ballāla II (paras 87-88), Narasimha II (para 89), Sōmēśvara (para 90), Narasimha III (para 91-92) and Ballāla III (para 93), covering the events of about 225 years (1117-1341 A.D.). A record of the time of Vishṇuvardhana, found at Talkāḍ, states (para 83) that the god Kirtinārāyaṇa was consecrated by Vishṇuvardhana; 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 viceroy, Adiyāmān. 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. Vishṇuvardhana also gave grants for the maintenance of the Kaṇvēśvara temple at Kannambāḍi, in 1118 (para 84) and for the god Śīnāpparumāl of Jātigrāma (Narasimha at Mārēhāḷi), in 1148 A.D. (para 85). Although the Śrīvaishnava tradition affirms that Rāmānuja built a temple at Mēḷkōṭe with the patronage given by Vishṇuvardhana, no Hoysalā record prior to early 14th century has been found at Mēḷkōṭe. 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 Vishṇuvardhana, as Vishṇuvaridhana’s makhā-pradhāna, Sūrigeya Nāgīdēvaṇa, made a grant to it (para 84).

A couple of records assigned to the reign of Narasimha I register grants at Talkāḍ, Taḍimālēngi etc., (para 86), and are of unusual significance; but those of Ballāla II are not only large in number but also interesting in historical details. Ballāla gave grants at Talkāḍ on the occasion of his coronation (para 87), and at Tārīkērc when an agrahāra and a temple were founded (Ibid.); while his officers and subjects made several grants at Akkūr, Beṭṭahāḷi, Sargūr, Hāleyūr, Talkāḍ (para 87), Śrīrangapāṭṭana, Śivasamudram (para 88) and other places. Two agrahāras, one at Taṭiyakērc and another at Śrīrangapāṭṭana (paras 87-88), and some temples—one for Prasannakēsava at Tārīkērc and three Śiva temples (or a triple temple) at Śivasamudram—were established during the reign of Ballāla II. The present Tārīkērc in the Tumkūr Dt., seems to have come into existence in 1180 (para 87). The date of the Rāganāthā temple at Śrīrangapāṭṭana 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 *Sarasvatīgaṇadāśi* (para 86), was probably the chief architect of the Īśvara temple at Ānekoṇḍa (Chitradurga Dt.). The identification of this artist with Sarasvatīdāsa of Ḥaḷebīḍ 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 *Sarasvatīgaṇadāśa*. Similarly, Narasimhachar’s suggestion that there were two Mallitammas in the Hoysaḷa period (para 88) has received little support from the sources found so far. A number of labels, mentioning the names of artists who built the Amritēśvara temple (para 88) at Amṛitāpura, are also reported. Among them are Malitama (also called Malli), Malaya, Padumāṇa, Subujagi, Baluga, Padumaya and Muḷana, 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* Pōḷaluva-daṇḍāya; another, at Talkāḍ, refers to a poet named Sarasvaṭī-kaṇṭhābharaṇadēva (para 89); two others register grants to temples at Bannūr and Ḥaḷeyūr (*Ibid.*). Land grants were made during the reign of Sōmēśvara at Talkāḍ, Kannalḷi and Harihar (para 90). In a Kannada record of this period, we find Tamil terms like *naṉjai*, *puṉjai* and *nāḻpāl-ellai* (*Ibid.*). The most interesting record of the time of Narasimha III is the one found at Ḥaḷebīḍ. It refers to a law-suit and the legal procedure for settling a land dispute (para 91). Another, at Talkāḍ, refers to the *paṅcha-mathas* and indirectly suggests the elevated status of the two *samayas* 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 Kannalḷi and Mōgūr (Mod. Mūgūr). According to the Kannalḷi record, a certain *gauḍa* 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 *alīpu* 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 *gaṇḍugal* 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

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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 Ballāla III, relating to the purchase and the re-granting of temple land (para 93), has been brought to light at Mēlkōte. But the most interesting records of this period are the labels which mention the names of Vishnu’s ten incarnations and twenty-four forms (Ibid.).

Some interesting viragals of the Hoysala period are reported: two, of the time of Ballāla II (para 88), found at Chiṭṭanhallī (Maṇḍya Dt.) and Dāvaṅgere (Chiṭradurga Dt.), three, of the time of Sōmeśvara (para 90) at Kaliyūr, and one of the time of Ballāla III (para 93) at Chiṭṭanhallī, reveal the different circumstances in which the heroes died. The two viragals of the time of Sōmeśvara 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 Allāja’s viragal; another, Māroja’s. Among administrative terms and divisions, the use of Tamil equivalents for towns and higher administrative units – Īlamarudur for Yalanderu, Talaiikkolai or Talaiikkādu for Talkad, Muḍigondo-Sōlanandalam, Kumāranādu alias Torenādu, can be noted. A considerable number of nādu – Periya-nādu, alias Iḍai-nādu (para 85), Vaḍakarai-nādu, Rājēndra-Sōla-valanādu (para 88), Padinādu, Kumāranādu, alias Torenādu (para 91), Hiriya-nādu, Aḷageya-nādu, Hongalavāḍī-nādu (para 92), Eṇu-e-nādu (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 Saivite and Vaishnavaite—and to agrahāra centres. The occurrence of terms like kuḷi, a measuring unit of land (para 85); gaṭchāṇam or gadyāṇa, or gajjāṇam, a type of coin (paras 87 and 90); nālī, a measuring unit of corn (para 87); taxes such as aliṇu, anyāṇa (para 90), hodeke (para 93), besides the usual other terms, may also be noted here.

4. Two inscriptions of Pāṇḍyās (para 94), belonging to the reign of Vijaya-Pāṇḍya of the 12th century, register grants to the Harihārēsvāra temple at Harihar. While making a gift to this temple, the king turned to Hermādi-dāṇḍāyaka, 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 Hermādi, which the latter gave for the services of Harihārēsvāra. Another inscription of mahā-pradhāna śrīgaṇa-sarvādhyaksha, Āditya-dāṇḍanāyaka, mentions gifts of vessels and jewels to the same god (Ibid.). This dāṇḍāyaka 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, Đevarāya I and II, Mallikārjuna, Virūpāksha, Krishnādēva Rāya, Achyuta Rāya, Sadāśiva Rāya, Śrīranga Rāya, Venkaṭatapati 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 mathas, 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 Rāmeśvara temple at Guṇḍlupēt (para 97) during the time of Chikka Kampana Odeyar; the Vitabhadra of Pura, the Agastyēśvara at Balmuri, the Ankanātha temple at Vijayāpura (para 98), the Hariharātēva at Harihar (para 99), the Kaṇavēśvara at Kannambāḍi (para 100), during the reign of Harihara II; the Mallikārjuna temple at Beṭṭahalli (para 101), the Narasimha temple at Mārehallī, (para 102), during the reign of Virupaṇa Odeyar and Bukka II respectively; the Divyalingēśvara temple at Haradanhallī, the Koppā-mātha at Talkād (para 103), during the reign of Dēvarāya I; a saint at Chandramaulí temple at Mākanūr, the Śrikanṭhēśvara temple at Naṅjangūḍ (para 104), during the time of Dēvarāya II; the Arkanātha temple at Māḷvallī, the Narasimha temple at Mārehallī (para 105) during the time of Mallikārjuna; the Janārdana temple at Tāḍīmālīngi, the Gavi-Tirumalādēva temple in Teraṇeya-sthāla, the Lingāyat māṭha at Haradanhallī (para 106), during the time of Virūpāksha; the Vyāśarāya-mātha at Sōsale, the Guṇjānārasimha and Agastyēśvara temples at T-Narsīpur, for an institution at Maraḍipura, to the Jangams at Talkād, the Pārśvanātha basti at Chāmarājanagar, the Gōpālakrishṇasvāmi temple at Haradanhallī (paras 107-108), during the time of Krishnādēva Rāya; the Īsvara temple at Mārehallī, the Dēśēśvara at Mūgūr (para 109), during the time of Achyuta Rāya; the Agastyēśvara at Tirumakūḍal, the Tiruvengalānātha at Melāpura, the Vijayanārāyaṇa temple at Guṇḍlupēt, the Narasimha at Mārehallī (para 110), during the time of Sadāśiva Rāya; the Rāma temple at Śrīrangapatīṇa (para 111), during the reign of Śrīranga Rāya I; the Janārdana temple at Balagola, the Lingāyat māṭha at Śivansamudram (para 112), during the time of Venkaṭatapati Rāya I; the Vyāśarāya-māṭha 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 Virupaṇa Odeyar (para 101), Dēvarāya II (para 104), Krishnādēva 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 Divyalingėsvara temple at Haradanahalli (para 103), the bali-piṭha of the Śrīkaṇṭhāśvara temple at Naṅjangūḍ (para 104), the lamp-pillar of the Narasimha temple at Mārehaḷḷī (para 105), the navaranga doorway of the Guṇjānarakṣaṁ temple at T-Narsipura (para 107), the dvārapalakas of the Narasimha temple at Mārehaḷḷī (para 110) etc., were added to the existing temples. It may, however, be noted, that the Arkanātha temple at Malvaḷḷī 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 mathas 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 Vyāghraṭaṭāka or Dharmamūri-Hariharapura in its agrahāra nomenclature, was divided into 120 vrittis and distributed to Brahmans (para 99), and Jakkarājanahalli, renamed Krishnarāyapura, was granted to Vyāśṭirtha (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 Talkāḍ (para 103), a maṭha at Abbūr (para 107), Yatīrāja-maṭha at Mēlkoṭe (para 110), and a couple of Vīrāśaiva-maṭhas also received grants. Of the last, the Haradanahalli-maṭha, which received a grant during the time of king Virūpākṣha (para 106), was founded by Gōśala-Channasavaya, guru of Tōṇḍada Siddhalinga. A Vīrāśaiva work, Channasavaya-pūrāṇa, states that this great Vīrāśaiva teacher lived in the reign of Virūpākṣha. Another maṭha of Vīrāśaivas was established by a Nāyak when Venkataṭpati 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 Vīrāśaivas, 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 Tāḍimālīngi states that, when the cattle of all the praṭa-gaudugal of Halli-Hiriyūṛ were carried off to Mūṛgūṛ by a person called Sangaṅna, a sum of 80 gaudyaṅas was borrowed from Maileya Māragavuḍa of Kalavūṛ by the gaudugal 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 Māragauḍa’s son. This happened in 1400 A.D. This extraordinary incident may have taken place either because the citizens of Halḷiyūr owed something to Sāganaṇa 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 sēreyanā tuṛwanā bidīkaṇḍa” (he liberated himself and the cattle), reveals that Sāganaṇa 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 Sunkatōṇḍanūr, which registers a remission of taxes on barbers by King Rāmarājamaḥā-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 Bālgola 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 Naṁjungūḍ, Chelapiḷerāya (of Mēlkōṭe), Ranganātha (of Śrīrangapaṭṭaṇa), Agastyēśvara (of Tirumakūḍalu) and Janārdana (of Bālgola); and of having killed within the temple, their own parents, cows and Brahmans. They shall be successively born as children of dancing girls of Naṁjungūḍ, Mēlkōṭe and Tirumakūḍalu”.

References to Kāḷāmukha and Jaina establishments are very few in the inscriptions reported here. The Harihar copper-plates of Harihara II reveal the hold of the Kāḷāmukhas on Harihara (Chitradurga Dt.). Kriyāśaktidēva is mentioned in this record (para 99) as the rājarājaguḍa 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 Hoysālas, which seems to have become known as Hāleyaḥiḍu by the year 1584 (para 111), was revived as an agrahāra centre for the Brahmans of various gōtras, sūtras, sākhas 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 Harihareśvara temple, a land-grant made to a sculptor for his work (para 105) at Māreḥallī, 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 Śrīvaishnava as well as the Vaidika sects at Balagoḷa (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 sthāla
(Malavali-sthāla (para 103), Raṭṭahallı-sthāla (para 104), Teraṇceya-sthāla, Sāti-
grāma-sthāla (para 106), Mūgūr-sthāla (para 108), etc.), sime, (Channapaṭṭaṇa-sime
(para 108), Vijayapura-sime (para 110), Śrīrangapaṭṭaṇa-sime (para 111), Hadinādu
sime (para 112), Bengalūr-sime, (para 113), Jāvagallu-sime (para 114) etc.) and,
in somewhat less popular usage, such as ventheya (Hadināelu-ventheya, (para 106),
and rājya, (Terunkoṭe-rājya, (para 107), are other interesting details of these records.
It would be interesting to know whether the terms sthala and sima, 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 Rāmaṇāya
brought to light here, we learn that Vyāsarāyasamudra was located in Sondēkoppa-
hōbaḷi of Bengaluru-sime, (para 113).

6. The inscriptions issued by minor chieftains are of varied interest. Some
are sanads written in Kannada and Marāthi (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 Ummattur,
Bēḷur, Sōḷur, Karugahalli, Kōḷur, Madura, Rāmnāḍ and Śivagiri and the Mahrāṭhas
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 Kōḷur chief, which speaks “of a paṭike for every
ten rūkuḷu 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 Kaṇṭhirava
Narasarāja Oḍeyar (para 125), Doḍḍa Dēvarāja Oḍeyar (para 126), Chikka
Dēvarāja Oḍeyar (paras 127-128), and Krishnārāja Oḍeyars I (para 129), II
(para 130) as well as III (paras 132-136). The records of Krishnārāja 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 svarna tulādāna and made a land grant to an astrologer in 1665, and another grant at Talkād in 1667 (para 126). Chikka Dēvarāja Oḍeyar established agrahāras - Pūrva sataka of Dēvanagara agrahāra for the three sects—Advaitis, Dvaitis and Viśiṣṭādvaitis, and Dvīya-sataka, exclusively for Śrī-Vaishnava-vas. He also built a large temple for the god Paravasudēva on the west bank of the Kauṇḍini (para 127) and donated some metal images at Mysore and Śrīrangapaṭṭaṇa (para 128). Krishṇarāja Oḍeyar I issued a nīrūp ordering an officer to execute a samavānya grant to a learned Brahman (para 129). Krishṇarāja Oḍeyar III prepared a fresh tāṣ dik of the Hariharēsvara temple at Harihar; renewed the rights on the straw of his field to a resident in Talkād (para 132); gave a large number of metal images of gods and goddesses, Āḷvārs 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 pīthas, prabhāvaḷes, maṇḍaps, utsava-vigrahās, bells, plates, cups, gold jewels, brass-plated doorways for the temples at Mysore (para 133), Chāmarājanagara, Nanjangūḍ and Terakaṇāmbi (para 134); built the Chāmarējēsvara 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.). There is no doubt that the Śrīvishnūvas in particular, and the Śaiva and Vaishnava 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 Kannāḍa 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 Kāśi; the Telugu-Tamil epitaphs engraved on the tombs of sepoys at French Rocks (mod. Pāṇḍavapuram); 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 Kirtinārāyaṇa 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 virarāya paṇam — were found at Hire Gōṅigere 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 Turevedhalī in the Shimoga Dt. Two of the silver coins are rupees issued by the East India Company, another is a Rāja-Rupes 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: (Belār, Śrirangapatţana, Paṭan), Calicut, Gooty (Faiz Hisār), New Calicut (Farkhi), Dārwār (Khūrshadsūvād), Hosa-Nagar (Nagar), Chitradurga (Farakhdād 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-Diez’ or ‘X-Cash’ with legends in Telugu, Tamil and Persian, and another gold coin, probably of the Pāṇḍyas of Uchchandi, are discussed here.

4. Manuscripts and Publications: Three Jaina manuscripts (para 144) were brought to light this year. Nēmichandra’s Traivarṇikāśāra, a law book in Sanskrit, was composed in the 15th century at Terakāṇāmbī (Mysore Dt.). Paṇḍhavaṇa’s Bhujabalī-chariture, a Kannaṇa work in the sāngatyā metre, was composed by Paṇḍhavaṇa at Śravaṇa Belgoḷa in early 17th century. Another Kannaṇa sāngatyā work, titled Bharatēśa-vaibhava was composed in 1660 by Ratanākara-siddha. The copyists attached to the Department (para 60) transcribed Bhujabalī-chariture, Ulṭaraparāṇa (in part) and Jainendra-Vyākaranam (in part) during this year. The printing (para 54-55) of the Kannaṇa text of the revised edition of the Śravaṇa Belgoḷa volume (Epigraphia Carnatica II), and 64 pages of the Kāṇṭaka-Śabdānusāsanam
were completed. The transliterated section in Roman script of the Śravaṇa Belgola 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.


ORDER THEREON. — Recorded.

2. The number of new records discovered and copied during the year under review was 535 in Kannada, Tamil, Telugu, Nāgari and Mahrāṭṭi, the majority of them being in Kannada. An important Tamil inscription of 1117 A.D. was discovered during the excavations carried on at the Kērinārāyanā 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 Kannada poem in the Sāṅgātya 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,

To - The Officer in Charge of Archaeological Researches in Mysore.
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. Ānandāḷvār 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 Chitrādurga and Kaḍūr *[mod. Chikmagaḷūr] Districts were also inspected in connection with the architectural portfolio in June 1912. I left Bangalore for Śrīrangapāṭṭāna 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 Setṭikere Station and a good figure of Bhairava, about 1½ feet high, at the Śrīrangapāṭṭāna Station. The temples at Śrīrangapāṭṭāna Śrīrangapāṭṭāna *[Maṇḍya Dt.], were inspected.¹ The Ranganāthā temple, which is one of the largest in the State, is in the Drāviḍian style of architecture with a lofty tower or gūpura in front.

¹. For the monuments at Śrīrangapāṭṭāna, 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 Kāveri, 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 Kāverī. Unlike in some other temples, there is neither a lotus springing from the navel of the god nor are there figures of his consorts, Śrīdēvi and Bhūdēvi, at the feet. There is, however, a seated figure of the goddess Kāverī 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 (Śrīvaishnava saints), āchāryas, etc., the figures, both lithic and metallic, representing the discus of Vishnu, known as Chakrattālvār, being noteworthy for their fine workmanship. Two pillars in front of the inner entrance are known as Chaturviniśati pillars, because on them are sculptured the chaturviniśati or 24 mūrtis or forms of Vishnu 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 Gangādharaśvara and Narasimha temples are also large structures in the Dravidian style. In the navaranga of the former there is a figure of Gaṇapati to the right of the inner entrance and figures of Subrahmanya, Saptamātrikāh, Nārāyana and Chāmuṇḍēśvarī to the left. Subrahmanya is represented by two figures, one of them, seated on a peacock, with 12 hands and 6 faces, one of the latter being shown on the back; and the other a small one, standing with four hands on the coils of a serpent sheltered by its 10 hoods. We have figures at Halebid similar to the latter, but the serpent there is shown as standing at the back 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

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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 Halebid and other places. The same is also the case with the figure of Sūrya set up in the compound of the Maharāja’s Chatram in Śrīrangapāṭṭaṇa itself. Figures of Chandra are not very common. In the Hoysalaśvara temple at Halebid 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 Gangādharaśvara temple is a very handsome figure of Dakshināmūrti. 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 Naṅjaraṇāja. The adjacent cell is a metallic image of Tāṇḍavēśvara with a label on the pedestal stating that it was presented by Kaḷale Naṅjaraṇāja. The adjacent cell is a metallic image of Tāṇḍavēśvara with a label on the pedestal stating that it was presented by Kaḷale Naṅjaraṇāja. 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 Saiva devotees with their names inscribed on the base.

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 Aruvattumūvar, all the 63 being found in the temples at Naṅjanaṇaṇ and Chamaṇaṇagar. 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 Daksha 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 Chatram. In a shrine to the left in this temple stands a magnificent figure of Kaṇṭhiraṇa Narasarājanāja Oḍey, 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-pendey 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. 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 Vēdāntāchārīya and the other on the portion re-

5. The inscription on the pedestal of Tāṇḍavēśvara mentions Śivarāma Paṇḍita as its donor and not Kaḷale Naṅjaraṇāja, EC XIV, Sr. 173. Sr. 174 mentions Kaḷale Naṅjaraṇāja as the donor of the Dakshināmūrti 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. It is said that on Tippu dismantling this temple the images of the god Narasimha and of Kaṇṭhirava Narasarāja Oḍeyar were removed to the Ranganātha temple and were again set up in their former places by Krishnarāja Oḍeyar III in A.D., 1828.

9. The Ādiśvara, Rāma, Kāḷamman, Ankāḷamman, Lakṣminārāyaṇa, Jyōtirmayēśvara, Mūḍabāgīl (i.e., East Gate) Āṇjanēya, Nagarēśvara, Janārdana and Mārī temples were also inspected. The first, which is a Jaina ṇaśī, has a seated figure of Ādinātha, the first Tirthankara, flanked by his usual Yaksha and Yakṣī, viz., Gōmukha and Chakrēśvarī. In the sukhanāsi, or vestibule, are placed on stone benches figures of the 24 Tirthankaras, 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 Dharanēndra Yaksha to the right with four hands, sheltered by the five hoods of a serpent; and a seated figure, about 3½ feet high, of Padmāvatī 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. In the Rāma temple, which appears to be maintained by the barbers, two inscriptions were found. The Kāḷamman and Ankāḷamman 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 Kāli, while the cell to the right has a fine figure of Lakṣminārāyaṇa, about four feet high flanked by his consorts. The last cell also contains a figure of Chandra and, curiously enough, figures of Rāmānuja-chārya, Saṭṭhakōpa or Nammāḷvār and Vishvaksēna, the last three being usually found only in Vishnu temples. In the navaranga there are figures of Gaṇapati, Subrahmanya, Bhairava, Vīrabhadra and Beṇe Krishṇa, i.e., Child Krishna with balls of butter in both the hands. In the prākāra are shrines dedicated to Sūrya, Subrahmanya and Śankarārāyaṇa, the first and the third with Vaishnava dvārapālakas at the sides. Subrahmanya, as represented here, has a bare head and only two hands, holding a staff in one of them. Such a figure of Subrahmanya is known as Daṇḍāyudhapāṇi (i.e., armed with a staff). The Ankāḷamman temple has a figure of Bhairava in the cell opposite that main entrance, while the left and right cells enshrine figures of Kāli and Gaṇapati respectively. A few inscriptions were discovered on the images, vessels and door frames of the Kāḷamman temple. The Lakṣminārāyaṇa temple, which is a modern structure,
has three cells in a line, enshrining figures of Śrīnivāsa, Lakshmīnārāyaṇa and Sītārāma 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 Jyotirmayēśvara 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” Āṉjanēya, which is also said to have been built by Daḷavāy Doḍḍaiya. The image of Āṉjanēya, which was preserved from Muḥammādan 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 Māri temple.\(^\text{12}\)

10. The mosques in the town and the Daryādaulat Bungalow were also visited. Two new inscriptions were copied near the Sangini mosque.\(^\text{13}\) The big mosque is a fine structure with two lofty minarets. It has 5 Persian inscriptions, one giving A.D., 1787 as the date of its construction and the others containing extracts from the Kurān and the 99 names of Allah.\(^\text{14}\) 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.\(^\text{15}\) 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 Bailie. 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 Cuddapah, Medakēri Naik, Krishnaraṇa Oḍeyar III and the Rāṇi of Chittore.

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

\(^{12}\text{Ibid., Sr. 187.}\)

\(^{13}\text{Ibid., Sr. 188.}\)

\(^{14}\text{EC III, Sr. 18 to 21.}\)

\(^{15}\text{ASMAR 1935, pl. XX, 1 and 2.}\)
of Vishṇu were found. This may be the Chāmarājēsvara temple said to have been built by Krishṇarāja Oḍeyar III near the brindāvara or tomb of his father Chāmarāja Oḍeyar. A new Tamil inscription was copied near Karikalkoppalmanṭi to the east of Bommūr Agraḥāra. Tradition has it that there were once not less than one hundred bastis or Jaina temples at Kalasavādi, 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 Balagolā the ruined Janārdana temple was inspected and a new inscription discovered in front of it. To the south-west of the temple is a small shrine of some 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 Gaṇeṣa; and in front of it stands a lofty stone-pillar, known as Garuḍagamba, 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 Kailāsēsvara temple which is no longer in existence. On the walls of the Agastyeśvara temple at Balmuri, 3 new epigraphs were discovered. On two pillars in front of the shrine of the goddess are sculptured a male and a female figure with folded hands which appear to represent either Pradhān Subbāpanḍita, who built the front maṭṭapa, 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. According to the Sthalaṭīvāna this place was the hermitage of the sage Uddālaka who worshipped the god Narasimha here. A portion of the Kāvērī here is known as Chakratūrtha. The god Narasimha, called Kalyaṇa-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 Śrīvaishnava 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 Kendalkoppal and one Persian inscription in Gaṇji Makān to the west of Dōḍḍa-Kirangūr. 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 Ānandāḷvār or Anantāchārya, a contemporary and disciple of Rāmānujāchārya, is said to have had his residence. Two new records were copied at Kēnāḷ, a complete copy of EC III, Sr. 149 was made at Mēḷāpura and a new epigraph discovered at Nagūnhāḷi. The large ruined temple at Haravu was examined. Originally dedicated to Rāma, it has now a figure of Lakṣmīnārāyaṇa recently set up. A new inscription was found on a fine sluice, about 16 feet high, to the east of Haravu, and another at Rāmpura.

12. The place next visited was Kannambāḍi. On the way the villages Araiṇgapuru and Kaṭṭēpura were inspected and a new inscription discovered at the former. Kannambāḍi is according to the Sthalaprāṇa Kannambāḍi Temples Kaṇṇavpurī, because the sage Kaṇva had his hermitage here and set up or worshipped a linga since known as Kaṇvaśvara 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 Kaśi; Kaṇvaśvara, Gōpālakṛṣṇa and the Kāvērī being taken to represent respectively Visvēśvara, Bīndumādhava and the Ganges. The Kaṇvaśvara, Gōpālakṛṣṇa and Lakṣmīnārāyana 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 Mahīśaṣura-mardini as usual. In another niche to the right is a fine figure of Umāmahēśvara flanked by Gaṇēśa and Subrahmanya, the mongoose being shown as the vehicle of Umā. The temple is called Kaṇvaśvara 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 Rāṣṭrakūṭa king Krishna, there is ground for supposing that this may be the Kannēśvara temple mentioned in the Kaḍāba plates (EC XII, Gb. 61), of A.D., 812, as having been built by the Rāṣṭrakūṭa king Kannara or Krishna I. If this supposition is correct, the period of the temple is carried back to the close of the 8th century. It has 4 old records, EC XIV, 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.\textsuperscript{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.\textsuperscript{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 Kanveśvara 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 Drāvīḍian 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 yōgaiāle 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 Sōmanāṭhapūr *[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 Vishṇu besides others such as Brahmā, Sarasvati, Harihara, Hayagrīva, Jalaśayana etc., the names of the deities being engraved in characters of the Hoysala 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 adyātum, a sukhanāsi or vestibule, a navaranga or middle hall and a mukha-maṇṭapa or front hall. In the last, which consists of 13 ankaṇas and 2 empty cells, each ankaṇa 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 ankaṇas 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 Vishṇu. 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 Sōmanāṭhapūr *[Mysore Dt.]. This temple is said to

\textsuperscript{30} Ibid., Sr. 31–R, 33 and 34.

\textsuperscript{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 Gopālakrishṇa 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 navarangā together with the cells of the two gods and the sukhanāsī 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 balipitha. Under the original labels in the shrines of the prakāra few modern ones giving the names of the images subsequently set up were also found. The name of the king in EC IV, Kr. 28 was found to be Ballāla 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 Lakshmīdevī temple is a modern structure, built in A.D., 1818. It has 3 cells standing in a line, with Mahālakṣmī in the middle and Sarasvatī and Mahākāli in the right and left cells. All the figures are seated with 4 hands and are about 4½ feet high with prabhāvale or glory. Mahākāli 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 Mahākāli of Ujjain, and it is stated that the Mahākāli of Kannambāḷi was made on the model of the one at Ujjain. Mahālakṣmī 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 navarangā. An inscription in the temple states that she was a virgin of the fourth (or Śūdra) caste, named Naṅjamma; that the goddess Mahākāli 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. It is said that on her fame reaching the capital, Krishnarāja 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.

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,
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 [*Kāvēri*] 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 āṇikat or embankment, about 70 feet high built across the Cauvery [*Kāvēri*] at considerable expense by Tipppu Sultān in A.D., 1797. People say that the prākāra of the Kaṇvēśvara temple was demolished by Tipppu in order that he might easily procure stones for the embankment. This inscription stone should be preserved.

16. From Kannambādi 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 Attahalli, 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 Honaganhalli, Malvalli 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 Vidyāranya 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.
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 Holeya quarters to accept the offerings of rice prepared by them with great ceremonial purity. The goddess is, however, purified on the following day by the Brahmans. This privilege of the Holeyas is said to have been procured thus: — The goddess had taken her abode at a place about 3 miles from 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 cocanuts 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 Malvalli. The Amritesvara, Arkēśvara, Gangādharaśvara, Śārangapāṇi, Birēdēva and Mārī temples were examined. On the west base of the first temple 2 fragmentary records, 1 in 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 Śārangapāṇi 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-vigrama of the Narasimha temple at Mārchaḷi, a village about a mile from Malvalli. A Christian epitaph, dated 1869, was found near Kunnūrkaṭte. I hear that the inscriptions in the Malvalli 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, Ml. 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.

42. ASMAR 1938, p. 39.
43. Not published in the supplement except EC XIV, Ml. 84-R, and Ml. 123. The latter refers to the Christian epitaph.
The places surveyed in the neighbourhood of Malvalli were Mārehalli, Kannahalli, Emmadūr and Rāgibommahalli. The Narasimha temple at Mārehalli appears to be a structure of the close of the 10th century. In an old Kannada inscription, dated A.D., 1014, the temple is called Rājārāya-viṇṇagaram. As Rājārāya was a title of the Chōla 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 Kannada, were discovered in this temple. One of them is of some interest as being engraved on a festoon consisting of brass plates so fashioned as to resemble mango leaves. A new epigraph was also copied at Kannahalli. The inscription at Emmadūr, which is incorrectly printed as EC III, Ml. 68, was correctly copied, the king mentioned in the record being Nītimārga Permānaṇḍi.

18. I then proceeded to Śivansamudram and inspected the Ranganātha, Sōmeśvara, Virabhadra and Mārī temples. The first is a large structure in the Drāvidian style but without a gōpura. The god, known as Śivansamudram Jaganmōhana Ranganātha, is very much smaller in size than the one at Śrirangapaṭṭaṇa. The figure of the goddess Kāvēri is found here also (see para 7). The god is said to have been worshipped by Takshaka, the chief of serpents, whose image is kept in the last niche to the right in the 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 Aṅjanēya, 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 Śrirangapaṭṭaṇa and Śrirangam, which are respectively known as Ādi-Ranga and Antya-Ranga, all the 3 places on the banks of the Cauvery being presided over by the deity Ranganātha. Śrirangapaṭṭaṇa is also called Paschima-Ranga as being in the west in relation to the other two places. The Sōmeśvara 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 Sōmeśvara 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 Subrahmanya to the right and left. The latter stands under

44. ASMAR 1938, pp. 39–41.
45. EC XIV, Ml. 124–141.
46. Ibid., Ml. 142.
47. Ibid., Ml. 68–R.
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 Daṅḍā-
yudhapāni of the Kāḷammapa temple at Śrīrangapāṭṭana (see para 9). There are also figures of Śūrya and Chandra at the inner sides of the entrance. The central ceiling panel has a large figure of a fish, 4½ feet × 2 feet, sculptured on it. In the shrine of the goddess Minākṣī is a fine four handed figure, about 4½ 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 prakāra 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 Dakshināmūrti. 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, ML. 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 Ranganāthha 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 Jahir 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 *[Kāvēri] here in A.D., 1832, was copied.51 Two inscriptions were found in the Māri 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 Prēṭanabeṭṭa, 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 Beḻakavāḍi and Boppagauḍanapura. Three new records were copied at Beḻakavāḍi, two near the Māri temple and one near the Holagēri or quarters of the Holeyas.53 The maṭha of Maṇṭesvāma at Boppagauḍanapura was visited. It has a hall supported by lofty ornamental wooden pillars, with paintings on the walls representing scenes from the Rāmāyaṇa and Śaiva purāṇas. 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, ML. 112-R.
51. Ibid., ML. 110-R.
52. Ibid., ML. 149 and 150.
53. Ibid., ML. 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 Muttenhalli. In fact there are several villages in this taluk and elsewhere containing gaddiges of Manṭesvāmis which are objects of worship. At Talkād *[Mysore Dr.]* the Vaidyēśvara, Pāṭalēśvara and Maralēśvara temples, containing three of the well-known pāṅchalingas, the remaining two being Arkēśvara at Vijayāpura and Mallikārjuna at Muḍukudore or Beṭṭaḥallī, were examined.54

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 Sōmeśvara temple at Kurūḍumale (last year’s Report, para 48), at the sides of the dvārapālakas of the same entrance. In the prākāra there are figures of Dakshiṇāmūrti 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 Subrahmanya lying in the prākāra. The navaranga, which consists of 12 ankaṇas, has ordinary ceiling panels except the central one which is carved with figures representing Śiva-tilās. 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 yōgāśāle 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 Paṅcha-linga shrine to the east. Two Kannada 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 Sthālapurāṇa attributes a very great antiquity to it. The Pāṭalēśvara and Maralēśvara temples appear to have been recently excavated

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54. *ASMAR* 1932, pp. 1–16.
55. *EC XIV*, TN. 198.
They say that many temples here are buried in sand. It was only a few years ago that the two temples, Anandēsvara and Gaurīśankara, were unearthed. Four fragmentary records were found on the outer walls of the Pātāleśvara temple. One of these is an old inscription in Kannada of the Ganga period, the others being in Tamil. The Anandēsvara temple is said to have been built by one Chidānandavaṃsi, a contemporary of Hyder. A story is related of the Svāmī that he once crossed the Cauvery *[Kāverī] 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 Kannāḷa at the Gaurīśankara temple. 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 Talkad, the Vaikuṇṭhaṇārāyaṇa, 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. 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 Aṅjanēya temple. An inscription was found on a slab built into the wall of this shrine, which appears to have belonged to some Jaina temple. Two old inscriptions were discovered near the Gaṇēśa temple, one of them, dated A.D. 933, being the oldest now available at Talkad, if we leave out the earlier record of the place, namely, EC III, TN. 1, which is now in the Jubilee Institute, Mysore. At Dāskere Oḍḍu near the same temple were copied 4 Tamil fragments, 2 of them being portions of Rājādhīrāja's inscriptions. EC III, TN. 19, which is said to be in the Virabhadra temple, was not found. The two figures in front of this temple, standing one behind the other at an interval of a few feet with folded hands and armed with bows and arrows, are said to represent the hunters Taḷa and Kāḍa after whom, according to the Sthala purāṇa, the place was named Talkad. The maṇḍapa in front of this temple is supposed to be built over the spot where the body of the wife of Tīrumalārāya,

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 Śrīrangapattana, 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 matha, known as the Hattikeri matha, near this temple. An inscription was also found near the Āñjaneyya 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 Chōla 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 Kṛtinārāyaṇa 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 Kṛtinārāyaṇa, 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 Śrīvaishṇavas. We have a similar figure in the Lakshminārāyaṇa temple at Toḷḷūr 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 Hoysalēśvara temple at Haḷēbīḍ, 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 svargadabāgilu, or heavenly entrance, as in the Keśava temple at Bēḷūr. The navaranga, which appears to have been originally left open as at Bēḷūr (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 Viṣṇu and the other being empty. Standing figures of Viṣṇu and the other being empty. Standing figures of Viṣṇu and Lōkāchārya in the navaranga. The former was a saint, also known as Namālvār, who composed the Tamil work called Tiruvēymoli. 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.\textsuperscript{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 \textit{EC III}, TN. 3.\textsuperscript{65} There is nothing in this record to support the theory of the derivation of the word \textit{Karṇāṇa} from the Sanskrit words \textit{karna} and \textit{āta}. It merely tells us that Sarasvatī-kaṇṭhābharaṇādēva 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 Kannāḍa 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 Chālkūyaṃ *[Hoysala] temples. The \textit{mahādvāra} in the east which, I hear, had no \textit{gōpura}, is now buried in sand. The \textit{utsava-vigraha} of Kirtinārayāṇa has been removed from the temple and kept in a house at some distance for greater safety. The stone containing the inscription \textit{EC III}, TN. 5 stands to the right of this house.\textsuperscript{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. 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 Kannāḍa inscription on the steps was exposed.\textsuperscript{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 Kirti-
nārāyaṇa by Vishṇuvardhana. 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 Kannada, were brought to light. Of these, the one relating to the consecration of the god by Vishṇuvardhana 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 Chola viceroy, took possession of Talkād

68. Ibid., TN. 190.
69. These appear to be, Ibid., TN. 186-193.
and set up the god Kirtinārāyaṇa 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, Melkote, Tōnnūr and Gadag, though according to one account Gūṇḍalupēṭ 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 *[Hoysala] 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 sides 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. 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 maṇḍava and at a place known as Majanaḍakaṭte. 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 sannyāśī of the name of Bālakrishṇanandasvāmī. A village named Koppāla, a few miles from Talkāḍ, belongs to this maṭha; and from this circumstance the maṭha is sometimes called Koppāla-maṭha. The Swāmi Koppāla maṭha is said to be descended in spiritual succession from Padmapādāchārya, the immediate disciple of Śankarāchārya, the three Swāmis that came after Padmapādāchārya being Vishnuśvāmī, Kshirasvāmī and Krishṇanandasvāmī. In apostolic succession to the last, after a long interval, came Abhinava Bālakrishṇanandasvāmī, whose disciple was Bālakrishṇanandasvāmī. The disciple of the latter is the present Swāmi. The god worshipped in the maṭha is Gōpālakrishṇa. The agent of the maṭha showed me a manuscript containing the Sīhalapuruṣā 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 Chandraśēkharā Oḍeyar in Śaka 819 and 916 respectively. The former inscription is printed as EC III, TN. 47. There is an ānikaṭ or dam, across the Cauvery *[Kāvēri] near Talkāḍ which is known as Mādhavamantri-kaṭe, 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-miśritāśtha-ṣatakē hy Ānanda-samvatsarē I
Vaiśākhē sita-saptami-Bhrīgu-dinē lagnē cha simhōdayē II
setum Mādhava-mantri-rāt Karivanē badhnāt Kavērātmajām I
pratyutthām udadhim Daśāya-ripuvad dēva-dvijānām kṛtē II

(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, Chandraśēkharā 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 māḍe (i.e., rice boiled with jaggory) in the temple compound and the adjacent fields for the goddess. On seeing the carts they offer the māḍe 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 tamaṭi 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 Purānic account of Talkād as found in the manuscript of the Koppāla-maṭha (para 24). Sage Somaḍatta and his disciples were directed by the god Viśvēsvara of Kāśi Sihalpurāṇa 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 Viśvēsvara, accompanied by Māṇikarṇikā, came over to Siddhāranya-kshētra and abode at the foot of a sālmali or silk-cotton tree. Māṇikarṇikā became Gōkarna-tīrtha. Somaḍatta 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 Gōkarna-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 Pramāṭha-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 uttaravāhini (flowing north ward) Kāveṛi and was worshipped by the sun; as Vāsukiśvara or Pāṭāleśvara on the bank of the pūrva-vāhini (flowing east ward) Kāveṛi and was worshipped by Vāsuki, the king of serpents; as Saikaṭēśvara or Maralēśvara on the bank of the daksinavāhini (flowing south ward) Kāveṛi and was worshipped by Brahmā; and as Mallikārjuna on Somaḡiri or Muḍukadore-beṭṭa on the bank of the paśchimavāhini (flowing west ward) Kāveṛi 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 Pātalēśas tu dakshīṇē I
paschimē Sīkatānātha uttarē Mallikārjunah II
Vaidyanāthas tu bhagavān madhyē Kailāsa-nāyakah I

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

Kārtikasyāsitē pakshē tv amāyām indu-vāsarē I
darśanam mōkshadām viprāh kiṭastē cha divākarē II

The Gōkarna-tūrtha 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 Tammadā Channabasavaiya’s house; 1 in the kodagi field of Ānjanēya, and 1 in the bathing ghāt of the Mādhavarāya canal. This canal is drawn off from the Caubāra [Kāvēri] 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.

28. The villages surveyed around Talkāḍ were Taḍimālingi, Kaliyūr, Māvin-haḷi, Hemmige, Mudukadore or Beṭṭahalli, Vijayāpura, Akkūr, Jālahalli, Mardi-pura, Kāvēripura, Hōngalvāḍi, Sargūr and Sōnahaḷi. 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. Taḍimālingi is called Jananāthapura in the inscriptions. The Janārdana and Mallikārjunah temples at the place were examined. 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. 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.
1 in Kannada and 5 in Tamil, were copied at the Janardana temple\textsuperscript{76} and four Tamil ones at the Mallikarjuna temple.\textsuperscript{77} One more record was found in a field to the west of the village.\textsuperscript{78} At Kaliyur 4 new inscriptions were discovered and \textit{EC} III, TN. 42 completely copied.\textsuperscript{79} The stone containing the important inscription \textit{EC} III, TN. 44, which gives an account of a battle in A.D., 1006 between the Hoysalas and the Chola general Aprameya, 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 Sripurusha.\textsuperscript{80} \textit{EC} III, TN. 50 and 51 were not found. Mudukadore gave us 15 new records, 7 in Tamil and the rest in Kannada.\textsuperscript{81} Of these 12 were found at the Mallikarjuna temple on the hill, 1 in Doodanap's field to the east of the village, 1 in the grove near Kanhirkatte and 1 near the tank bund. The hill is not very high, but the temple on it with its gopura presents a pretty appearance when viewed from below. The linga here, known as Mallikarjuna, is one of the paichalingas of Talkad (para 26). In the prakara is a mantapa, said to have been built some 70 years ago, which is known as Chitra-mantapa on account of the paintings on its walls, which represent scenes from the Saiva-puranas. There are also Kannada passages explaining the scenes as well as labels giving the names of individual figures. A jatre on a grand scale is held here every year in the month of Magha, at which many thousands of pilgrims from various parts of the country collect together. It lasts for 15 days, during which period an agamika from Mysore discharges the duties of the officiating priest, though at other times a tamnadi of the Lingayat sect worships the linga. The image representing the consort of Tanjaveshvara is brought from the Vaidyeshvara temple at Talkad and kept here during the jatre. 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 Sriparvata in the Kurnool District *[Andhra Pradesh]. Excellent bulls are brought from various places to compete in the race. The village contains a large number of mantapas built by charitable people for the accommodation of pilgrims during the jatre. The Arkeshvara temple at Vijayapura was inspected. The linga of this temple is also one of the paichalingas of Talkad. In front of the temple is a small shrine containing a figure of Surya with lotuses in the two hands, flanked by two female figures armed with bows and arrows. The stone forming the roof of the Surya shrine has \textit{EC} III, TN. 28 on the under-surface and \textit{EC} III, TN. 29 on the

\textsuperscript{76} Ibid., TN. 218 to 222.
\textsuperscript{77} Ibid., TN. 224-226.
\textsuperscript{78} Ibid., TN. 223.
\textsuperscript{79} Ibid., TN. 227-230 and 42-R.
\textsuperscript{80} Ibid., TN. 234-35.
\textsuperscript{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. Three new epigraphs were copied at the temple, one of them being an inscription of the Ganga king Śivamāra, engraved on a slab built upside down into the west wall of the garbhagriha. The left side of the slab is a little damaged, so that one or two letters there are illegible. There is a ruined fort to the south. A huge mud wall there is pointed out as having once formed part of a store-house. To the south of this wall was discovered another Ganga inscription of the time of Ereyappa. 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 Kirunagara, which is apparently identical with Kinnāgara, a bēchirākh or ruined village to the west. The name Peḷnagara, in contrast to Kirunagara, also occurs in them. This may perhaps refer to Talkā during itself, situated only about 2 miles to the west. EC III, TN. 57 and 58 do not belong to Vijayāpura, but to T-Narsīpur. Venkaṭanarasimhāchāryya, the Patēl of Vijayāpura, who is a lineal descendant of Kōṭikanyādānam Venkaṭavaradāchārya, the recipient of the copper grant EC III, TN. 23 of Saka 1585, gave me nine original Nirūps for examination. He also produced the above copper grant. Seven of the Nirūps were issued by the Mysore kings and two by the Bēlūr chieftains. 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. The stone containing the latter was almost completely buried in the earth and the work of excavation occupied nearly two hours. The Guṇjānarasimha and Mūlāsthānēśvara temples were inspected. The former is a pretty large structure in the Drāvidian 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. 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

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82. Ibid., TN. 29-R.
83. Ibid., TN. 252.
84. Ibid., TN. 253.
85. Ibid., TN. 58-R.
86. Ibid., TN. 254–256.
87. Ibid., TN. 268 and 269 respectively.
88. ASMAR 1938, pp. 31–33.
89. EC XIV, TN. 143.
figure near the mahādvāra is said to represent another Mūgūr chief who built the gopura. 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 Vishṇu 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 Hiranyakaśipu, 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 Śulagittiwallabha, 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 Lakṣmīna 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-precatorius), which is supposed to indicate the superiority of T-Narsīpur to Kāśi 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-maṇḍapa 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 Mūlāsthāṇeśvara 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 Yakṣi was found lying in front of the Taluk Office.

30. The places visited near T-Narsīpur were Tirumakūḍalū, Gargēśvari, Sōsale, Bēnakānhaḷḷi, Ālgōḍu and Nilsōge. The temples at the first village were inspected. The Agastyeśvara temple is a large structure. In front of it is a lofty lōraṇa 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. 143-47.
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 nābhī 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 Agastyā, 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, Agastyā 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 Subrahmanya. There are also figures of Śūrya and Gaṇeśa. 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, and a noose and an elephant-gead, 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 Daksha with 4 hands and of Dakshināmūrti, seated in the posture of meditation with matted hair under a baniyan tree, on a pedestal containing sculptures of the septa-rishi or seven sages, the attributes in the 4 hands being a rosary, a book, a serpent and a rudra-viga. The goddess of this temple, known as Pūrṇamangala-Kāmākṣī, 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 Manūnmai, of the temple of the goddess. A few fragments were also found on the east walls of the kitchen and the prākāra. In the Vīrabhadra temple is kept a fine figure of Mahīśāsuramardini, said to have been recently unearthed. A new inscription was also copied at the Hanumantēśvara temple. There are two more lingas besides Agastyēśvara in the Agastyēśvara temple, viz., Sōmeśvara and Mārkandeyēśvara; these three, together with Hanumantēśvara and Gārgyēśvara of Gargēśvari, form the pañcalingas of Tirumakūḍal. 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 Vyāsaraṇya, a Mādhva guru of the 16th century, who founded a maṭha at Sōsale, about 2 miles to the east, known as Vyāsaraṇya-maṭha after his name. He set up in all, according to tradition, 737 such images in various places. A few fragmentary inscriptions were found on the steps of the bathing ghāṭ to the west. 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 Bhikshēsvara and Ānandēsvara 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 Sachchidānandavāmi that built the Ānandēsvara temple at Talkaḍ (para 19). The Gārgyēsvara temple at Gargēsvari and the Janārdana, Honnādēvi and Virabhadra temples at Sōsale were inspected, but no inscriptions were found. Two inscriptions were copied at Benakanhalli, 1 in Tamil and 1 in Kannada, and 1 more at Nilsōge. In the Siddhēsvara temple at Ālōḍu two slabs containing old records of the Ganga period, one of them of Śripurusha, were found built into the ceiling. There was also another inscribed stone built into the wall. In the Chennigarāya temple an old inscription was found on the basement. The image of Chennigarāya or Kēśava is well carved, the prabhāvaḷe or glory being sculptured with figures of the 10 anaiāras of Vishṇu. Another old record was copied at the Basava temple. Similar records, but fragmentary, were also discovered in the houses of Puṭṭarāje Urs and another individual. Two more were found near the tank, 1 on the sluice and 1 on a pillar. 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. Ālōḍu 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 Svāmī of the Vyāsaraṇya-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 *matha*, the 
Śvāmī* kindly agreed to do so. I also asked the Amīldār to assure the Śvāmī* 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 Kannada 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 Kōlūr 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 10½" by 5½", 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 1½", 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
*Mūgūr Temples*
entrance stands in a niche on the wall a figure with folded
hands, which is said to represent the builder of the temple.
The Paṇchalinga 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 inscrip-
sions on brass-plated door-ways, vehicles and bells was found in the Tibbādēvi
or Tripurasundari 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
mortal figures of various forms of Pārvatī, Lakṣmī and Sarasvati, as also figures
of the ashtadikpālakas or regents of the directions, the 10 avatāras of Vishnū, the
Saptamātikāḥ, 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 mantapā built in the Saracenic style in brick and
mortar. It has 4 pillars joined together at each corner surmounted by ornamental
arches and parapets and stands on a high base. The house of Dēvarāja Urs to
the left of the temple is a quaint old structure. Two records, 1 in Tamil and 1 in

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

33. The temples at Chāmarājanagar were inspected. The Chāmarājēśvara temple is a large structure in the Drāviḍian style built in 1826 by Krishnārāja 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 Krishnārāja Oḍeyar III’s father, the left one a figure of Pārvatī named Kempanāṇamāmbā after his mother and the right one a figure of Chāmunḍēśvarī, 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 prakāra 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 lilās, 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. Some of the lilā-mūrtis of Śiva are well executed. In a shrine to the right are found statues as well as metallic figures of Krishnārāja 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. The top parapet round the temple contains mortar figures representing varieties of Gaṅgā etc., with labels below. 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-maṇḍapa and a few others on the dhvajastambha or flag-staff, doors, bells, etc.

In the Virabhadra temple stands a big figure of Virabhadra with sword, shield, bow and arrow for its attributes. There is also a figure of Bhadrakālī, his consort, standing at the side with the same attributes. Such figures were also seen in the Gangaḍharēśvara temple at Śrīrangapattana (para 8). There is a seated figure of Pārśvanātha in the Pārśvanātha temple, with his Yaksha Dharaṇēndra seated in a separate niche and his Yakshi 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.
Another in Tamil was found on the basement of the Lakshmi-Kanta temple, and one more on an oil-mill near the chatra. The structure known as janana-mantapa, built to commemorate the birth in A.D., 1774 of Chamaraja Odeyar, father of Krishnaraja Odeyar III, at Arike, the former name of Chamrajana, has a pretty appearance with paintings on the walls and a flower garden in front. The pond known as Doode Arasinakola, which supplies drinking water to the town, was built by Kannathirava Narasara Odeyar (1638–1659) and named after his father-in-law Doode Urs of Arike.

34. The temples at Haradanahalli, a village about three miles from Chamarajana, were visited. The village has a ruined fort and appears to have been once a place of some importance. The Divyalingeswara temple is an old structure with a big gopura and a stout lofty lamp pillar in front. The ceiling of the mahadwara has in the middle an oblong trough-like concave panel, which I have not seen in other temples. In the naavaranga there is a fine figure of Virabhadra in a shrine to the right. Near the devarapakas is a large ceiling panel containing figures of ashtadikpakas with Tanjavaresvara in the centre. At the right inner side of the entrance is a figure of Surya. In the prakara there is a shrine of Sarasvati. To the right of the shrine of Kamakshi, the goddess of the temple, is a figure of Subrahmanya with only one face, seated on a peacock. The front ceilings of the linga shrines in the west have paintings, at least one hundred years old, representing scenes from Sai-puranas. One of the mantapas in the prakara is said to have been dismantled and the materials removed to Chamarajana for building the Janana-mantapa (see previous para). The temple was apparently a very rich one, judging from the list of gold and silver vessels, jewels, precious stones, gold cloths, etc., which, as recorded in a kadita, (i.e., a book of folded cloth covered with charcoal paste), produced by the shambog, were carried away to the toshikane or treasury at Srirangapattana in A.D., 1787 by order of Tippe. 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 Tippe. The kadita 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 Kamakshi shrine, two on the pedestals of images and one on a trough. It was at this village that the Lingayat guru Gosal-Channabasava had his matha, where Tothada Siddalinga, 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 Virastraiva

114. Ibid., Ch. 254 and 255 respectively.
116. EC XIV, Ch. 256-265.
faith. It is said that Chikkadēvarāja Oḍeyar dismantled the matha and built the Gopālakrishṇa temple with the materials. Some of the pillars in the latter have Śaiva figures on them. An inscription was also found on one of them recording a grant to the Lingāyats. The figure of Gopālakrishṇa is well executed. In the navaranga there are figures of Varadarāja, Śrīnivāsa, Śaṭhakōpa, Rāmānujaḥchārya and Vishvakāśa, as also two standing figures of Lakshmi in two separate cells. In a shrine in the prakāra are lying in confusion several figures of the Ālvārs or Śrīvaishṇava saints. A new epigraph was also found in Ramanāṇa’s backyard.

35. From Chāmarājanāgar I went to Guṇḍlupēṭ, inspecting Terakāṇāmbi on the way. The temples at Terakāṇāmbi, several of which are in ruins, were examined. The Lakshmīvaradarāja temple is a large building with some well-executed pillars. The interior is pitch-dark; a slab or two in the roof may be removed with advantage and light let in by means of a raised skylight. The metallic images of the ruined temples and in some cases the stone images also are kept in this temple for safety. The present metallic image of the shrine of the goddess here bears an inscription stating that it was a present from Krishṇarāja Oḍeyar III, who is said to have removed the original image to the Prasannakrishṇasvāmi temple built by him at Mysore. The temple has metallic images of Child Krishṇa and Child Balarāma, and of Yaṣōdā suckling Krishṇa. In the Hanḍe Gopālāsvāmi 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 homne tree as at Kannambāḍi (para 13). The Rāmahadra 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, Lakshmana, Bharata, Śatrughna, Sītā and Vibhishana. It is said that the metallic image with consorts of the Bāṇḍikēri Śrīnivāsa temple was also removed to the Prasannakrishṇasvāmi temple at Mysore and the metallic image with consorts of the Lakshmikānta temple at Kūtānūr Mallyya-pura sent instead. An inscription, of 1489, in the Rāmabhadra temple records a grant of land to a temple of Ālvār. There is a tradition among the Śrīvaishṇavas that

117. Ibid., Ch. 267.
118. This appears to be EC XIV, Ch. 266.
120. EC XIV, Gu. 119.
121. EC IV, Gu. 9.
the image of Śaṭhakōpa or Nammāḻyār of Āḻvāṟṟirunagari in Tinnevelly District *[Tamil nādu] was kept at Terakaṉāmbi for some time. I am not sure if the reference is to this Āḻvār. The village has a ruined fort. Three new inscriptions were copied here - one on the north outer wall of the LakshmiVARardarāja temple, one near the Hanumanta temple and one near Rangaseṭṭi's field to the south.122

36. The temples at Guṇḍalupēṭ were inspected.123 The Vijayanāṟṟayaṇa 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 Vishṇuvardhana. The images of the Paravāsudēva temple, now in ruins, are also kept here. Paravāsudēva is seated on the coils of Adisēsha with his consorts standing at the sides. The goddess of the Paravāsudēva temple, which is a seated figure, is named Kamalavalli. The temple also contains figures of Ananta, Garuḍa, Vishvaksēṇa, Hanumān and a number of Āḻvārs. 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 Hastināvatī. It was then removed to Śivasamudram 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 Allāḷanāṭha 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 Prasannakrishṇasvāmī 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 mahādvāra 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 Kannada characters. Three new epigraphs were found here – 2 on the south basement and 1 to the right of the east entrance.\textsuperscript{125} Guṇḍūḷapēt has a ruined fort. It is called Vijayāpura in the inscription.

37. The last place visited during this tour was Naṉjangūḍ.\textsuperscript{125} 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 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 Krishnārya Oḍeyar III. There are also in a shrine, as there, statues as well as metallic figures of Krishnārya 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.\textsuperscript{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 tilās 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 Subrahmanya, the Dāṇḍāyudhapāṇi 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.\textsuperscript{128} The smaller vehicles are mostly made of silver and gold, some of them being artistically executed. The larger ones, such as the gajāratha, kālīsā and turaga (horse), are fine pieces of workmanship. These have wheels and can be easily moved, the gajāratha being drawn by an elephant. The larger vehicles are all gifts from Krishnārya Oḍeyar III. The top parapet round the temple has mortar figures, as at Mūgūr and Chāmarājanagar, representing varieties of Ganaṇapati, etc., with labels below giving their names.\textsuperscript{129} The total of such labels is about 35. An inscription of the 15th century was discovered on the rali-pīṭha.\textsuperscript{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

\begin{itemize}
\item \textsuperscript{125} Ibid., Gu. 106-109.
\item \textsuperscript{126} ASMAR 1918, pp. 22-23; 1940, pp. 23-37.
\item \textsuperscript{127} EC XIV, Nj. 282.
\item \textsuperscript{128} Ibid., Nj. 270-281, 283-288 etc.
\item \textsuperscript{129} Ibid., Nj. 291
\item \textsuperscript{130} Ibid., Nj. 290.
\end{itemize}
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 Prasannakrishnaswami temple, which was founded by Krishnaraja Odeyar III in 1829, a dozen modern inscriptions were found on brass-plated door-ways, vehicles, silver vessels, etc.\footnote{They appear to be EC XIV, My. 79, 80 etc.} Labels were also found on the pedestals of metallic figures of gods, saints and sages, about 39 in all, the king's name being also given.\footnote{Ibid., My. 63-71, 75 etc.} 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.\footnote{Ibid., My. 77.} The Varahaswami temple gave us 6 records, 3 on the pedestals of images and 3 on prabhavales, etc.\footnote{Ibid., My. 89-94.} One of them mentions Chikkadevaraja Odeyar (1672–1704) as the donor. The labels on two of the above images show that they belong to the Prasannakrishnaswami temple. Varahaswami had been set up at Srirangapatna by Chikkadevaraja Odeyar, but as the temple was demolished by Tippu, the image was brought to Mysore and set up again in 1809. The Varahaswami 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 Lakshmiraamaaswami temple.\footnote{Ibid., My. 98-101.} 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 Kotc Venkataramana, Tirayaneshvara and Prasannanagnideshvara temples.\footnote{Ibid., My. 106-107, 108 etc.} In the garden below Doddakere, called Madhuvana, which contains the brindavanas or tombs of the deceased members of the Royal Family, about 15 epitaphs were noted, but only one of them is dated.\footnote{Ibid., My. 118-125.} An inscription was also discovered on the ornamental stone-cot kept in the Oriental Library.\footnote{This appears to be My. 117.} The cot, which measures 7\(\frac{1}{2}\) 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 Panḍit Lakshmanachār and Lakshminarāyaṇa Jois of Mysore.\footnote{EC XIV, My. 115 and 116.} One of them is a long grant, consisting of 10 plates, issued by Chikkadevaraja Odeyar in 1674; while the other, consisting of 3 plates, records a grant
by Doḍḍadēvarāja Oḍeyar in 1665. I have to acknowledge here the assistance rendered by Messrs. Kētnaḥalṭī Narasimhāchār and Kaḷale Rangasvāmī Iyengār in procuring the plates for examination.

39. The places that were visited near Mysore were the Chāmunḍī Hill, Kukkarhalḷī, Taṇasikoppal, Haḷe Bōgāḍī, Cole’s Garden and Beḷavaṭṭa. At some distance above the foot of the Chāmunḍī Hill is a matha to the left, known as Annadānappa’s matha, with a spring at the back. A new inscription was copied here. 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 Doḍḍadēvarāja Oḍeyar. The building of the steps, 1,000 in number, is likewise attributed to him. The Chāmunḍēsvārī temple on the top is a pretty large building with a fine gopura. About 13 inscriptions were found on the temple vessels and jewels.

One of the gold jewels, called Nakshatramālike, a present from Krishnārāja 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 Uttanahalḷī. We have also here in a shrine statues of Krishnārāja 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 prakāra of the Mahabaleśvara temple two old epigraphs of the Ganga period were discovered near a bilva tree. Five inscriptions were also found on the temple vessels and brass-plated doorways. Further discoveries were a Tamil record near the mahādevāra and a Kannaḍa one on a rock to the south-west. 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 Kukkarhalḷī. 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. Manavāḍī, the village granted by Narasingayya in this inscription, is now a bīchirākh village situated between Taṇasikoppal and Kannēgauḍankoppal. The Iśvara temple at Haḷe Bōgāḍī 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 Śūrya, 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 Krishṇadēvarāyā of Vijayanagar, noticed in para 66 of my Report for 1908, and the inscriptions at Bēlavaṭṭa, EC III, My. 5 and 6, were examined and impressions taken. The former records a grant in 1499 for the god Lakshmīramana of Mysore (Maisūrparādhiśāya 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 Dāvangere *[Chitradurga Dt.] and Tārikere *[Chikkmagalur Dt.] taluks to inspect the Hariharēsvaram temple at Harihar147 and the Amritēsvaram temple at Amritāpura.148

**Harihar Temple** The former is a large temple in the Chālukyan *[Hoysala] style of architecture, built in 1224 by Pōlāyva, a general of the Hoysala king Narasimha II.149 It has a garbhagrīha or adytum, a sukhanāsī or vestibule, a navarānga or middle hall and a mukha-manṭapa or front hall. The image of Harihara, which is about 4 feet high, stands without any prabhāvaḷa or glory, the left half representing Vishṇu with the Vaishnava 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 Vishṇu 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 Lakṣmī and Rishyāśringa. 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 Hariharēsvara; 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 sukhanāsī 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 navarānga 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 navarānga 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 ashtadīkrālakas. The

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146. See ASMAR 1 908, 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 navarānga front wall. This is peculiar. The ceilings are similar to those of the navarānga. 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 Vishṇu between double pilasters with turrets above. Over the caves 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 Saracen door-way said to have been made by the Mahāmaddans 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 navarānga. 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 Kāṭabheśvara temples at Belgāmi and Kuppaṭūr *[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 adyātum we have instead
of the original Lakṣmī a marble figure of Mahīṣāsuramardini, about 1½ feet high, with eight hands, said to have been set up by Subēdār Lakṣmaṇa Harī during the time of the Pēshwas. Around the maṇṭapa outside runs a jagati 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-maṇṭapa, 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 Lakṣmī shrine and one below EC XI, Dg. 40. 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 Parīkṣā. Three sets of copper plates were procured from Sāhuār Chinnappa Tērkar of Harihar for examination. 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 Harihar 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 shāṅbog of Harihar, Śrīnivāsa Sitārāma 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 shāṅbog also gave me for examination 5 Marāṭhi sanads, 3 issued during the time of Pēshwa Bālāji Rao and 2 by Krishnārāja Odeyar III, as also a brief quasi-historical account of Harihar compiled from old records in 1868. 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. 38 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 Nandi 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 Tungabhadrā and the Haridrā.

150. Unpublished.
152. Unpublished.
42. The Īśvara temple at Nanditāvare, *[Chitrādurgā Dt.], about 8 miles from Harihar, was inspected.¹⁵³ It is a small neat structure in the Chālukyan *-[Hoysaḷa] 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 Vishnu on the right and left. In a niche to the left of this door-way is a good figure of Mahishāsuramardini. 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 Subrahmanyā, Umāmahēśvara and Nāgadampati to the left. In a cell to the left stands a fine figure of Vishnu, about 4½ feet high, flanked by 2 pairs of female figures, one pair bearing chauris and the other, pitchers. Beyond the female figures there is also on the right a figure of Guruḍa 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 ashtādikpālakas. 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, Vīrabhadra, Hanumān and the robed Dākṣiṇāmūrti 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 eie-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 row 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 Dāvangere. The Īśvara temple at Ānekonda, a village about 2 miles from Dāvangere *[Chitradurga Dt.], was visited.1 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 sukhanāsī and a navaranga. The garbhagriha door-way is well executed and has a figure of Gajalakshmi in the middle of the lintel. The sukhanāsī 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 Vishnu and Subrahmanya and on the right by Brahmā and Ganaṇapati with mākaras 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 Mahishāsurasamardini. 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 ashtadikpālakas in the particular directions, while the central one has a figure of Śiva as Gajāśurasamardana flanked by Brahmā and Vishnu. 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 Maraṇjama. At Dāvangere a new epigraph was copied at the entrance to the Ānjānēya temple.156 Ānekonda appears to have been a place of some importance at one time. Till

156. Unpublished.
recently small gold coins used to be picked up there after heavy rains. One of these was shown to me at Dāvangere 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 Uchchangi, which is only 6 miles from Dāvangere.

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 Pālegār’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 Pālegār’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. Hāleyūr, a village about 2 miles from Tarikere, was inspected and 2 new inscriptions discovered in the ruins of 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 Hāleyūr we learn that Tarikere, otherwise called Amarāvatīpura, was an agrahāra brought into existence by Lakumarasa-ḍanāṇanāyaka, a general of Ballāla II (1173–1220), before 1180, the year in which the image of Kēśava was set up at Hāleyūr.

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 mukhamantapa, and stands in the middle of an extensive courtyard enclosed by a stone wall, about 7 feet high, with mahādvāras in the east and west. The garbhagriha door-way has a figure of Gajalakshmī 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 Rati on the jambs, the lintel having a figure of Tāṇḍavēśvara in the middle flanked by Brahmā and Vishṇu 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-maṇḍapa 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, Padumaṇa, Baluga and Malaya. Altogether fifteen such labels were copied.\footnote{See note 228.} 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 \footnote{EC VI, Tk. 45.} here and there. The rail here takes the place of the Purānic frieze in other temples. On the north or left side of the hall begin on the rail sculptures illustrating the story of the Bhāgavata-purāṇa, chiefly of its 10th skandha which treats of the boyish sports of Krishṇa, the last incident illustrated being Kamsavadha or the killing of Kamsa. One of the sculptures represents Vasudēva, father of Krishṇa, 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. To the right of the north entrance begins the story of the Mahābhārata, ending with the acquisition by Arjuna of the pāñcupatāstra 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,
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 Śantināvara temple at Jīnānāthapura near Śravāṇa Bēlgola *[Hāsān 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 _simhalalalātas_ or lion’s heads. This too is peculiar. In front of the tower we have the Hoysalā crest, adjoining which there is a very fine figure of Gajāsuramardana, carved out of black stone, with a _prabhāvāle_ 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 in the temples at Harihar and Anekonda. Opposite the north entrance of the front hall is a structure in ruins, known as _sūle_ (the dancing girls) _manṭopa_, which appears to have been a _mahādāvāra_ 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 Saravati, 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 1⅛', 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.\textsuperscript{161}

46. This temple is by no means inferior in workmanship to the temple at Halebid. Though not possessing a row of large figures and a large number of friezes as the temple there, it has some fine architectural features which are not there. The delicacy of touch and originality of design displayed here are admirable. The temple ought to be conserved and prevented from lapsing into further ruin. It is a pity that pipal 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 śūla-āṇapa 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. Panḍit Venkaṇṇāchār was sent out to Mēlkōte 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 Śrīrangapāṭṭana taluk, two in Krishnaraṇjapēṭe taluk and one in Nāgamangala taluk and copied nearly twenty seven new inscriptions. One of the printed inscriptions of Mēlkōte, EC III, Sr. 93, of which an estampage is now available, takes us back to the time of Vīshnuvardhana, with whose assistance Rāmānujāchārya is said to have built the Nārāyanasvāmī temple. Ten of the inscriptions brought by Panḍit 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.\textsuperscript{162}

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

\textsuperscript{161} This appears to be ASMAR 1932, No. 48.
\textsuperscript{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 Aqugur near Halebid. 163

49. Other records examined during the year under report were three sets of copper plates. One of them, received from Anayyasetti of Gummaredipura, Srinivaspur taluk *[Kolur Dt.], is an important Ganga record, issued in the 40th year of Durvinita’s reign. 164 I am indebted to Mr. G. Venkoba Rao of the Madras Archaeological Department for giving me information of the existence of this grant. The second set was received from the Amildar of Holenarsipur, who discovered it in the possession of Pujari Rangaiya of Gavisomanhalli, Holenarsipur taluk *[Hassan Dt.]. The third was found by me in the possession of a beggar, named Sitarama Bairagi, who belongs to Chingarhalli, Davenhalli 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 Kolar District *[mod. Chikmagalur], 5 to the Hassan District, and one each to the Kolar and Bangalore Districts. According to the characters in which they are written, 91 are in Tamil, 14 in Telugu, 11 in Nagari, 5 in Marathi, 1 each in Persian and English, 166 and the rest in Kannada. In almost every village visited the printed inscriptions were also checked by a comparison with the originals. Complete and accurate copies have thus been procured of a large number of them, especially in the Mysore District.

51. My thanks are due to Mr. Rajakaryaprasakta Rao Bahadur D. Shama Rao, Superintendent, Mysore Revenue Survey, for sending me transcripts and translations in Kannada of the Marathi sanads received from Srinivasa Sitarama Kulakaran, shambhog of Harigar, (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 me for decipherment stempages of two inscriptions found at Bhagamanadal and Palur *[EC I, Cg. 21 (9), and Cg. 20 (8)]. 166a 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 Mechpundhi Kunniyarasen was ruling the naidu, Bodharupa Bhagavaranrasu of the assembly of Purushottama gave a copper plate grant, apparently to the temple of Mahadeva.

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 sīla-sāsana was set up for the god Mahādēva by Boddhārūpa 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 Purushottama. The inscriptions are not dated, but may belong to about the 12th century. The characters of the records are a mixture of Grantha, Malayālam, Tamil and rarely Vāṭṭeluttu. The language, though mostly Tamil, has some Tulu and Malayālam words, besides a few which are used in a technical sense on the West Coast. Nearly a half of both the records consists of peculiar imprecations not met with in other inscriptions. The Pāḷur inscription says that the grant is placed under the protection of the Śrīvaishṇavas, the Valaṇijyar (merchants) and the “armed several thousands”, of the 18 countries, and of the Brahmins of the 18 nāḍus.

OFFICE WORK

53. Besides the gold coin examined at Dāvangere (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-panam of the West Coast.

54. The printing of the Kannada texts of the revised edition of the Śravana Belgoḷa volume was completed. 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 Karnāṭaka Śabdānusāsanam has made some progress during the year, 64 pages having been printed. A portion of the revised copy of the Śabdānusāsanam, 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. 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 Hālebid 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 Belgoḷa, Chaṭachaṭṭahalli, Hālebid, Hāranhalli, Kōramangala and Jāvagal. He went to Hālebid 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 Gandhārāṇḍa 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) Bhajabali-charitre, 169a (2) Uttarapurāṇa169b (in part) and (3) Jainendra-vyākaraṇam (in part).169c


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

169c. Ibid, p. 146.
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<td>— do — Scene of a battle between Arjuna and Karna</td>
<td>— do —</td>
<td>— do —</td>
</tr>
<tr>
<td>87</td>
<td>— do —</td>
<td>Hoysalesvara temple, scene of a battle between Arjuna and Bhishma</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>88</td>
<td>— do —</td>
<td>— do — Figures wearing ornaments</td>
<td>— do —</td>
<td>— do —</td>
</tr>
<tr>
<td>89</td>
<td>— do —</td>
<td>— do — Scene of a battle between Drôna and Bhishma</td>
<td>— do —</td>
<td>— do —</td>
</tr>
<tr>
<td>90</td>
<td>— do —</td>
<td>— do — Vaiśampâyana tank</td>
<td>— do —</td>
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<tr>
<td>91</td>
<td>— do —</td>
<td>— do — <em>Dussâsana-radhe</em></td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>92</td>
<td>— do —</td>
<td>— do — Bhagadatta’s elephant killed by Arjuna and Krishna</td>
<td>— do —</td>
<td>— do —</td>
</tr>
<tr>
<td>93</td>
<td>— do —</td>
<td>— do — Scene of a battle between Bhishma and Yékânga</td>
<td>— do —</td>
<td>— do —</td>
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<td>94</td>
<td>— do —</td>
<td>— do — Scene of a battle between Karna and Arjuna; a soldier using a telescope</td>
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<td>— do —</td>
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<td>— do —</td>
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<td>98</td>
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<td>— do — <em>mosale and hamsa</em></td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>100</td>
<td>— do —</td>
<td>— do — <em>mosale with figures</em></td>
<td>— do —</td>
<td>— do —</td>
</tr>
<tr>
<td>101</td>
<td>$10 \times 8$</td>
<td>— do — south niche with base</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>102</td>
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<td>Copper plates from Hoje-Narsipur</td>
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<td>— do —</td>
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<tr>
<td>103</td>
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<td>Hariharâsvara temple, north view</td>
<td>Harihar</td>
<td>Chitradurga</td>
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<td>— do — north <em>manṭapa</em></td>
<td>— do —</td>
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<tr>
<td>105</td>
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<td>— do — south porch</td>
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<td>106</td>
<td>$10 \times 8$</td>
<td>— do — Lamp pillar</td>
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<tr>
<td>107</td>
<td>— do —</td>
<td>— do — south-west corner with parapet</td>
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<tr>
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<td>— do — south-east corner with inscriptions</td>
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<tr>
<td>112</td>
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<td>— do — south niche with base</td>
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<tr>
<td>114</td>
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<td>— do — plank for betel-leaves with ornaments</td>
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<td>Îśvara temple, north side <em>manṭapa</em> with base</td>
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<td>Description</td>
<td>Village</td>
<td>District</td>
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<tr>
<td>118</td>
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<td>Amritapur</td>
<td>KaĊūr</td>
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<td>— do — north-side wall with parapet</td>
<td>— do —</td>
<td>*[Chikmagalûr]</td>
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<td>— do —</td>
<td>— do — north-east base with towers</td>
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<tr>
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<td>— do — Figure in front of tower</td>
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<td>— do —</td>
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<td>— do — south side base with towers</td>
<td>— do —</td>
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<td>125</td>
<td>— do —</td>
<td>— do — south side base with towers</td>
<td>— do —</td>
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<tr>
<td>126</td>
<td>— do —</td>
<td>— do — south side panel with ornaments</td>
<td>— do —</td>
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<td>— do — Figure of Bhairava in the compound</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>128</td>
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<td>Amriĉsvara temple, door-way of a ruined temple in the compound</td>
<td>— do —</td>
<td>— do —</td>
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<td>129</td>
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<td>— do — Outer view of north compound wall with parapet</td>
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<td>— do — Copper coins from Shimoga</td>
<td>Shimoga</td>
<td>— do —</td>
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<td>— do — — do —</td>
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<td>— do — — do —</td>
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<td>133</td>
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<td>— do — — do —</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>134</td>
<td>6½ x 4½</td>
<td>Gold coins</td>
<td>— do —</td>
<td>— do —</td>
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<td>135</td>
<td>— do —</td>
<td>— do — — do —</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>136</td>
<td>12 x 10</td>
<td>Copper plates from GummaredĊipura</td>
<td>— do —</td>
<td>Kōlār</td>
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<td>— do — — do —</td>
<td>— do —</td>
<td>— do —</td>
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<tr>
<td>138</td>
<td>— do —</td>
<td>Copper plates and seal from GummaredĊipura</td>
<td>— do —</td>
<td>— do —</td>
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<th>Description</th>
<th>Village</th>
<th>District</th>
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<td>Pillar in Sōmēśvara temple</td>
<td>Hāranhaḷḷi</td>
<td>Hāssan</td>
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<tr>
<td>2.</td>
<td>Elevation of Chāmuṇḍāraḷḷa Basti</td>
<td>Śravaṇa Belgola</td>
<td>— do —</td>
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<td>3.</td>
<td>— do — of Būḍbāḷḷa temple</td>
<td>Kōramangala</td>
<td>— do —</td>
</tr>
<tr>
<td>4.</td>
<td>Ground plan of Śiva temple</td>
<td>Chaṭṭaḷḷhaḷḷi</td>
<td>— do —</td>
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<tr>
<td>5.</td>
<td>— do — of Vishṇu temple</td>
<td>Jāvagal</td>
<td>— do —</td>
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<tr>
<td>6.</td>
<td>Hoysalēśvara temple, ornamental base</td>
<td>Hāḷḷaḷḷi</td>
<td>— do —</td>
</tr>
<tr>
<td>7.</td>
<td>Bastihaḷḷi ceiling</td>
<td>— do —</td>
<td>— do —</td>
</tr>
</tbody>
</table>
EPIGRAPHY

PLATE II.

Gummareḍḍipura Plates of Durvimita,
A.D., 550.

(I b).
1. Svasti jitaṃ bhagavatā gata-ghana-gaganābhēna
   Padmanābhēna śrīmā-Jāñnavēya-kulāmala-vyōmā-
2. vabhāsana-bhāskarasya sva-khāḍgaika-prahāra-khaṇḍita-
   mahā-silāstambha-labdhā-bala-parākrama-ya-
3. sasa dāruṇārī-gaṇa-vidāraṇa-rajopaalabdhā-vraṇa-
   vibhūṣhāna-vibhūṣhitasya Kāṇvāyana-
4. sa-gōtrasya śrīmat-Konganivarmma-dharmma-mahādhīrājasya
   putrasya pitur anvāgata-gūṇa-yuktasya vidyā-
5. vinaya-vihiṭa-vrittasya samyak-prajāpālana-matrādhigata-
   rājya-prayōjanasya nānā-sāstrārttha-

(II a).
6. sad-bhāvadhiṣhama-prahīta-mati-viśēshasya vidvat-kavi-
   kāñchana-nikashōpala-bhūtasya viśēshatōpy anavaśē-
7. shasya nīti-sāstra-vaktri-prayōktrī-kuśalasya su-vibhakta-
   bhakta-bhṛtya-panasya Dattakasūtravīrtēḥ praṇētu
8. śrī-Mādhava-mahādhīrājasya putrasya pitri-paivāmahā-
   guṇa-yuktasya anēka-chaturddanta-yuddhā-
9. vāpta-chatur-udaddhi-salilasyādita-yaśasa samada-dvira-
   turagārōhanā-tiśayōtpanna-tējasa
10. dhanur-abhiyōga-sampādita-sampad-viśēshasya śrīmaṅg-
    Harivarmma-mahādhīrājasya putrasya guru-gō-

(II b).
11. Brāhmaṇa-pūjjakasya Nārāyana-charaṇānudhyātasya
    śrīmaṅg-Vishṇugōpa-mahādhīrājasya putrasya
12. Triyambaka-charaṇāmbhōruha-rajaḥ-pavitrākśottamāṅgasya
    vyāyā-mōdvṛtta-pīṇa-kṛṣhīna-bhuja-dvayasya
13. svā-bhuja-bala-parākrama-krīrā-svākkrita-rājasya ksht-
    kshāmōṣṭhā-piṣṭāsana-pritikara-nisita-dhārāśē
t14. Kaliyuga-bala-pāṅkāvasamina-dharmma-vrīṣhōddharaṇa-
    nītya-sannad-dhāsya śrīman-Mādhava-mahādhīrājasya putrasya-
15. vichchinnāavamēḍhavabhrītabhishikta-śrīmat-Kadamba-
    kula-gagana-gabhastimālina śrī-Krishnāvarmma-mahādhīrājasya
(III a). 16. priya-bhāginēyasya javanī-dēvatānka-parīyanka ēvādhigata-rājyābhi-shēkasya vijrimbhamāṇa-sakti-
trayasya parasparānavamarddēnāpabhujyamāna-trīvargga-sārasya a-sambhramāvanamita-samasta-sāmanta-
maṇḍalasya nirantarā-prēma-bahumānānurakta-prakriti-varggasya vidyā-viniyātisaya-paripū-
tāntarātmanah Kāṛtyayugina-rāja-charitāvalambina anēka-samara-vijayō-pāṛjita-vipula-yaśāḥ-
kshīrōdaikārṇṇāvīkrita-bhuvana-trayasya niravagraha-pradāna-saury-yasya avishahya-parākramā-

(III b). 21. krānta-prati-rāja-mastakārppitāpratihata-sāsanasaya viddatsu prathama-ganyasya śrīmat-Koṅgani-mahādhiri-
jasya Avinīta-nāṁmaḥ putrēṇa Punnāta-rāja-Skandavarmma-
priyaputrikā-janmanā svaguru-guṇāṇugāmin pi-
trāpara-suta-samāvarjjetayāpi Lakshmyā svayam
abhīpratāḷīgitā-vi-pula-vaksha-sthalēṇa vijrimbhamā-
na-sakti-trayōpanamita-samasta-sāmanta-maṇḍalēṇa
Andariya Áliāṭūra Poruḍēra Pēmnagarēdaya-
nēka-samara-mukha-mahāhūtā-prapāta-sūra-purusha-
paśūpahāra-vig-hasa-vihaśikrita-Kritāntagmi-mukhēṇa

(IV a). 26. Śabdāvatāra-kārṇa Dēvabhāratī-nibaddha-Vaḍḍakathēṇa
Kirāṭārjunīyē paṇcha-daśa-sargga-tikākārēṇa
27. Durvvinīta-nāmadhēyēṇa samasta-Pāṇṇāda-Punnāḍādhipatinē
Vaiva-svatēṇa Manunē varṇāśramābhira-
28. kshinē daksheṇā diṣām abhīgoptum paryyāptavata
prātijanīṇēṇa supra-jāṣam sammatēṇa sutaraṃ
29. Jaēshtē-tanayēṇa anupama-bala-parākrama-dyuti-vinaya-
vidyādharā-prabhāva-guṇa-gaṇa-nilayēṇē-
vinīta-sthīra-prajālaya-prabhṛity-anēka-guṇa-nāmāṅkopaśōbhītena-
-sa-kala-kakum-maṇḍala-vyāpta-yaṣāsē

Koṛṭṭūra-vāstavya-Bhairavājasā-gōtrābhīyāṃ prāvachaa-
na-kalpābhīyāṃ yajñā-vidīya-pāragabhīyāṃ śāḍanga-vidīṃ
vṛttim āsthi-tābhīyāṃ avichchhinna-sōma-pithābhīyaṃ sha-
32. tākarmma-nirata-sampad-upapannābhīyāṃ Bhavarudra-sarmma-
Drōṇa-sarmma-Skanda-sarmma-Bhava-saṁmāṇi-sarmma-
brāhmaṇābhīyaṃ-mātmanas-chatvārimśad-vijaya-


34. saṃvatsarē Māgha-māsa-Krishṇa-paksha-dvādaśyāṁ Budha-vārē svā-na-kshatrīkāyaṁ varsha-varddhana-mahā-maha-sa-
35. mavāyē dvātrimāt-pariḥāra-samanvitam udaka-pūrvvan
dattaḥ yaśchātma-kulē sākulaḥ Pudalnāḍa-ṛāṣṭrē

37. api chātra Manu-gītāḥ ślokāḥ sva-dattāṁ para-dattāṁ
vā yō harēta vasu-ndharaṁ shashṭiṁ varsha-sahasrāni ghōrē
tamas viartatē l bhūmi-dānāṁ paran-dānaṁ na bhūtan na
bhavishyati tasyaiya haraṇat pāpaṁ na bhūtaṁ na bhavishyati
39. adbhir ddattaṁ tribhīr bhuktaṁ sadbhīś cha paripālitam
ētāni na nivar-ttāntē pūrva-raja-kritāni cha bahubhir vvasudhā
dattā bahubhīś chābhīpālitam tasya tasya yadā bhūmis tasya
tasya tadā phalam brahmaśvaṁ tu vishaṁ

(V b). 41. ghōraṁ na vishaṁ visham uchyaṭe visham ēkākinaṁ hanti
brahmaśvaṁ putra-pautrikaṁ Kūnāchāryaṁ na-
42. yeṇa Koṅgāṇi-Perndattakārēṇa likhitām tasmād ēka-kāṇḍuka-
vapēt-kshētran dattām

— *[EC XVII, Sp. 120].

PLATE III.

Stone Inscription of Śivamāra at Vijayāpura, near Talkāḍ.
1. Svasti śī Koṅgupi-Muttarasara Śīva-
2. māra prithuvi-rājyaṁ kiye Maṇale-arasa
3. Kūmbarṭi Kijale-nāḍ āle Kujattūr Oḍa-
4. di Kīrupēnagara āle Kīrupē-
5. nnirvvarakkam pumulam ella pattondi vi.
6. idan alippon pañcha-mahā-pātaka...
7. ntan okkal kula-nāsam aruvon ida...
8. yav ālde gaupdaṇam āmūlure
9. ... Piriyān Gaṇḍan varedōn ava
10. ...kal-kuḍādongam aduve

— *[EC XIV, TN. 252].

Stone Inscription of Nitimārga II at Talkāḍ.
1. Svasti śī Śaka-nripa-kālāṭi.
2. saṃvatsaraṅgal eṇtu-nūra-ayvatta-ē-
3. lane pravarttise Vijayam emba saṃ-
Tamil Inscription of Vishnuvardhana on the base of the Kirtinarayana temple at Talkad.

Vishnuvardhana-Poyasala-Davar Hemalambi-samvatsarattu Margali-masattu purva-pakshattu Vellikkilamaiyum trayodashiyum pera Vi sackattu nala Adiyimanai nirmmullittu Talaiikkadu kondu shri-Kirtinarayana-ppapurumalai-ttirupritishthai-panni-y-inna

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

PLATE IV.

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

(I b).  1. shri-Sarasvatyi namaḥ 1 shri-Ganadhhipatayē namaḥ 1 shri-Narasimhaya
2. namaḥ 1 shri-Gopalkrishnaya namaḥ 1 etad rajadhirasya tra-
3. tur ambhodi-mekhalan 1 sangrama Tarakarater Deva-Rajasaya sa-
4. sanaṃ avyā tvām ānanē hasti drishtiyā yasya dayā-duha 1 nadi-
5. mātrikatāṃ yānti naraṇāṃ kāya-nivrataḥ 1 kalyāṇāi karē
6. karōtu vasudhāṃ vārākaraḍ uddharan damśhīra-kānti-tatir ya-
7. tō diśi diśi vyātanvati chandrikāṃ 1 lōka-grāma-vidhāna-
8. lōlupā-dhiyā krōdikrita Vēchasa sūte vyomani sūtra-pā-
9. ta-sushamāṃ sōyaṃ Kiri-grāmaṇīḥ 1 dhātri pōtriśvarotsaṅga-bhū-
10. shā pushṇātu vah śriyaṃ 1 anubaddhēva yā sindhōh sikaraḥ
11. svēda-bindubhiḥ | asti chuḍāmanin शंभोर ambhōrāśes tanūbha-
12. vaḥ | Mahendra-nagari-nāri-magalya-sthāpanaushadhaṁ | tatō Ya-
13. dōr abhūd vaṁśō bhajan parvabhir unnatiṁ yaśō-dhauta-diśāṁ rāja-
14. ratnānāṁ yatra samkhavaḥ tatrābhūd Bukka-bhūpālō Vṛitrāri-sa-
15. ma-vikramaḥ krīḍā-purifikārāţīḥ kirti-sākhā-mahi.
16. ruhaḥ pālayan yaḥ praļāḥ sarvāḥ paksha-āją-paraṇ mukhaḥ
17. vyatānōd viratātkāntām dharitrīṁ chakravarthishu putrōbhū-
18. d asya punyena mahīḥājaṁ mahīyasā rāja Hariha-
19. rō nāma nāmaśeśhikritāhitaḥ | arthānubandhini Tuṅgabhadrā
20. yad-dāna-dhārayā | parjanyōpažna-saubhāgyāh pratyādi.
21. ti nimmagāḥ | bhadrā yad-rājadhānī maṇi nivaha-ma

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

1. śrī subham astu nirvivghnam astū
2. namas tuṅga-sīras-stumbi-chandra-
3. chāmara-chāravē trailokya-nagarā-
4. rambha-mūla-stambhāya Śam-
5. bhavē Ṛ svasti śrī jayādbhudaya-
6. Śālivāhana-Śaka-varuśa 1395
7. sanda varttamāṇa-jaya-saṅvatsarada
8. Kāṛtīka 12 lū śrīman-mahā-sāvan-
9. tādhipati mūvaru-rāyara-gaṇ-
10. da gandha-bhēruṇḍa gaja-simhva Sō-
11. vaṇṇa-Voḍeyaru Gaviya Tiru-
12. mala-dēvarige koṭṭa dharmma-śasanada
13. kramaventendare namage Dēva-Rāya-
14. mahārāyaaru amarada nāya-
15. ka-tanakke pālisida Sāti-grāmada
16. stalakke saluva Teraneyada
17. stalada Sōvanahal-ɡremā | Karu
18. ganahal-ɡremā | ubhaya grāma-
19. nū Udvāna-dvādaśyall sa-
20. heranṇyōdaka-dānā-dāra-pūrvva-
21. tavāgi Gaviya Tirumala-dēva-
22. rige dāreyan eradu ko-

*[EC XV, HN. 122. There are, in all, 42 lines; the first 22 are given here].
Stone Inscription at Gañji-makān, Doḍḍa-Kirangūr, Śrīrangapaṭṭana taluk.

Bismīllāh ir rahīmān ir rahīm
dar t ālluqai ārūs saltanat
ek qīte zamīn dar tūl
panj sad dīrā dar arz
panj sad dīrā barāye qubūr
ahīl Īlām az huzūr
Bāḍshāi zamān Tīpū
Sūltān khalladālāhu mulkohū
va saltanatahū mukarrar farmūda
tauliyeṭ ān ba ṣhafaqqatt
Shāhe darvēsh istikhrār
yāfta panjum māhe Rabbi-
us-Sānī san 1207 Hijri
mutābikhe shashume māhe Zākari
sāle Sahar san 1220 Muḥammad.

— *[EC XIV, Sr. 195].

Labels over doorways in the Göpālakrishṇasvāmi temple
at Kannambādi.

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, Chōlas, Hoysalas, Pāṇḍyas, Vijayanagar and Mysore. There are also a few inscriptions which relate to the Nāyaks of Madura, the Śētupatis of Rāmnāḍ, the Mahrāṭtas, and to the Ummattūr, Yalāhanka, Bēḷūr, 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 Durvinīṭa and the old epigraphs copied at Talkāḍ, Hemmige, Vijayaṇūra 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 Chikkadēvārājā Oṭeyar 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 Durviniṭa.\footnote{EC XVII, Sp. 120; also see ASMAR 1921, p. 27.}

**Durviniṭa.**

65. The plates of Durviniṭa (see Plate II) mentioned above are 5 in number, each measuring $8\frac{1}{2}$" 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 $1\frac{3}{4}$" by $1\frac{1}{2}$". 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-Kannada characters. They were in the possession of Aṇḍayya-seṭṭi, a resident of Gummareḍḍipura, Śrīnivāsapur taluk *Kōḷār 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 Kōḷār 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 \textit{EC IX}, DB. 68 as regards the genealogy and the details about the various kings. But, with regard to Durviniṭa, the present inscription gives more details than are to be found in \textit{EC IX}, DB. 68, \textit{EC XII}, Tm. 23 and others. It says of him that he was the son of Jyēśṭhāḥ; that he was adorned with, among others, the title \textit{avinitasthira-prajāloya}; 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 Durviniṭa, 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 \textit{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 \textit{[imposts]}, the village named Kodusūrūvu in the Pudalnāḍa-ṛāṣṭra\footnote{A part of Gangavāḍi; see Identification of Villages and Administrative Divisions, pp. 129 ff.} to the Brāhma-
ñas, Bhava-sarma and Agni-sarma of the Bhāradvāja-gōtra, residents of Koṛaṭūra, who were well versed in the science of sacrifices (yajña-vidyā), devoted to the study of the shadangas, incessant drinkers of the Sōna juice (avichchhinna-sōna-pithābhyaṁ) 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 Kongani Perndaṭṭakāra of the lineage of Kūnāchārya and that land that could be sown with one khanduka of seeds was granted to him. The names Bhavarudra-sarma, Drōṇa-sarma and Skanda-sarma 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-kalpābhyaṁ, is not clear. Of the places mentioned in the record, Pudalnādu 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 Mulbāgal taluks *[Kōlar Dr.] is identical with Koṛaṭūr.

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-bhārati-niśaddha-Brihat-valah – in EC XII, Tm. 23, it has been supposed that Durvinita had Pujyapaḍa, the Jain author of Śabdāvatāra, for his teacher. But the corresponding portion of the present record which runs – Śabdāvatāra-kāraṇa Dēvabhāratī-nībaddha-Vaḍḍakathēna Kīrāṭājuniyē paṇḍada–sarga-ṭikā-kāraṇa Durvinita-nāmadhēyēna, makes it quite plain that Durvinita himself was the author of a Śabdāvatāra, as also of a Sanskrit version of the Paiṣāchi Vaḍḍakathā or Brihatkathā and a commentary on the 15th sarga of the Kīrāṭājuniya, so that there is no ground at all for connecting Pujyapaḍa with Durvinita.171 We can now confidently correct the expression in EC XII, Tm. 23 thus:- Śabdāvatārakaśā Dēvabhāratī-nībaddha-Brihatkathah. That Durvinita was the author of the third work had long been known, but his authorship of the other two works is learnt for the first time from this record.171a It is interesting to know that the Brihatkathā had been rendered into Sanskrit centuries before Sōmadēva and Kshēmāṇḍra wrote their versions. In case this king is identical with the Durvinita mentioned in the Kavirājamārga as a great Kannaḍa prose writer, his many-sided scholarship is really worthy of admiration.

(b). The expression – pitṛapara-suta-samāvarjitaśāpyi Lakṣmy-āwayamabhiprathyā-lingita-vipula-vakirāñvalēna – which also occurs in EC IX, Bn. 141, EC XII, Mi. 110 and EC IX, DB. 68, can only mean “Though the father, Avināta, had intended

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, Gm. 50 which tells us that Nirvinīta's younger son was placed on the Kongaṇi throne by Kāḍuvaṭṭi (i.e., the Pallava king) and Vāḷlavaraṇa (i.e., Ballaha or the Rāṣṭrakūṭa king). Nirvinīta here stands for Avinītā 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 Govinda 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-Skandavarman-priya-puṭrikā-janmanā, and adds that her name was Jyeṣṭhā. 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 paṇḍatrimśad-vijaya-samvatsarā of that record with chattārimśad-vijaya-samvatsarā 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 Avinītā 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 Ganges 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 Chāluḍa king Jayasimha, grandfather of Pulakāśi 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 unexceptional 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.

Śṛipurusha.

70. Two inscriptions copied at Ālgōdu and Hemmige, both in T-Narsipur 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 Śṛipurusha-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 Kannāda School at Hemmige, tells us that while Konguni-mārāja was ruling the earth and Permanadiga was governing Pemoge, the residence of the queen (araśiya baseti), Dēva... made some grant.173 This Konguni-mārāja is apparently Śṛipurusha, who had the title Prithvi-Kongaṇi, and Permanaḍi his son Śivamāra. It is also likely that the names represent Śivamāra I and Śṛipurusha, who were the first to assume the titles Prithvi-Kongaṇi and Permanaḍi respectively. Pemoge is the village Hemmige itself. A fragmentary Sanskrit inscription on a stone brought from some other place and built into the north outer wall of the Pāṭalēśvara temple at Talkāḍ which mentions Permanaḍi and a Noḷamba king, may also belong to the reign of Śṛipurusha.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 Konguni Muttarasa’s (son) Śivamāra was ruling the earth and while Maṇale-arasa and Oḍedi of Kuḷattūr were governing respectively Kūmbaḍi( ?), Kilalenāḍu and Kīrupalēṇagara, some grant was made to the Twelve of Kīrupalēṇa[gara]. The engraver was Piriyān Gaṇḍān.

Ereyappa.

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 Ereyappor was ruling the earth and Šaucha-Maṇaleyar and Nanni-Maṇalūr 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 Kuruvelnagara with the consent (samādhi) of Raṇapārara and Maṇaleyarasar. A further grant of 25 kanṭugas of paddy was also made. The lands of the Brahmins were to be exempt from taxes. After mentioning another grant by Arasaṇa, the first portion of the record ends with the statement that he who levies taxes shall be childless and the seeds sown in his fields shall not sprout. Then follows a supplementary grant recording the gift of a sluice and some lands to Noyyavālarayyamman. The epigraph is not dated; but the mention of Maṇaleyarasara and the Twelve of Kuruvelnagara 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 ḍa is used in the record. If this be so, the Eṛeyappa of this inscription cannot be identical with Eṛeyappa, 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 Raṇapākarāsa, who probably lived at about A.D., 800, is mentioned. He is no doubt identical with the Raṇapāra of this record, there being an excusable mistake on my part for ṛ, the two letters being very similar in old Kannada records.

Nītimārga I.

73. An inscription at Emmaḍūr, EC III, Ml. 68, which has now been correctly copied, is a record of this king.177 It tells us that while Nītimārga-Kongunivarman-dharma-mahārājādhirāja, lord of the excellent city of Kovalāla, lord of Nandagiri, śrimat-Permanadigala, 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 Gānapati temple at Talkāḍ.178 The letters are worn on the right side at the bottom of the stone. It records that while Nītimārga-Permanadigala was ruling the earth, in the Śaka year 857, the year Vijaya, (i.e., A.D., 933), in the month of Āśwayuja, the maha-nagara of Talekāḍu, Paṭṭana-vasantara Maṇchayya and the Twenty-five, having paid money for the repair of the tank, received bittwāja. The Nītimārga of this epigraph is Eṛeyappa, 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 pergede Chāmuṇḍayya built the sluice, and

177. Ibid., Ml. 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 Satyavikya-Permanadiyal to Ereyappa, mentions a Gōvinda-raṣa 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 Satyavikya-Permanadi IV. But it is not likely that Gōvinda's grandson would be mentioned as his pergele.

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 ǆōḍu, T-Narsipur taluk, is an inscription, dated in A.D., 992, which records a grant by Mēcha-gāvuna. 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 Chingidganga-Mālakka. Another at Mūgūr, EC III, TN. 88, now correctly copied, is a Jain epithaph. It records that Ami(ta)bbe-kantiyal, senior disciple of Toyvabbe-kantiyar of Śivalayya's basadi at Mūgūr, 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 Jain epithaphs, record the death of some women and the setting up of the memorial stones. The place is named Mabbela-tīrtha. In EC III, My. 16, of 1127, it is called Marbala-tīrtha. The present name Mahābala is very likely an adaptation of the old name Mabbela or Marbala. The epitaphs bear testimony to the antiquity of the place.

THE CHŌLAS

76. A number of records of the Chōla dynasty was copied at Talkāḍ, Taḍi-mālingi and Bommu Agrahāra near Śirangapaṭṭana. 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 Kannada. One of them has the Tamil introduction written in Kannada 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 Tādimālingi near Tālkāḍ. All of them are engraved on the basement of the Janārdana temple, which they call Iravikulamāṇikka-Viṇṇagar, Viṇṇagar being the Tamil form of Viṣṇugriha or a temple of Viṣṇu. They include EC III, TN. 35 which has now been corrected and completed.\textsuperscript{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 Kāṇḍalūr-Śālai and his conquests of Vengainādu, Gangapādi, Nuḷambapādi, Tāḍigaivali, Kuḍamalai-nāḍu, Kollam, Kalingam, Iḷamandalam and the Iraṭṭapādi Seven-and-a-half-lakh country are mentioned,\textsuperscript{184a} EC III, TN. 35 proceeds to say that in the ?20th year of the reign of śrī-Kāḍ-Irājarājakēśari-vanmar alias śrī-Rājarāja-Dēvar, Vaśava-gāmunḍan and other citizens of Māyilangai in Iḍai-nāḍu on the southern bank of the Kāvēṟi of ...pāḍi having received 100 kāḷaṇḍus of gold from the temple treasury out of the pon that had been paid from the treasury of Periya-Kundavai-Āḷvār to provide for the daily services in the temple of the god Iravikulamāṇikka-Viṇṇagarāḷvār of the place, sold certain lands of their village to the temple. Periya-Kundavai-Āḷvār was the elder sister of Rājarāja. She is called Periya (senior) to distinguish her from Rājarāja’s daughter who had also the same name. Raṇikulamāṇikya was probably one of the titles of Rājarāja. After another epigraph records a similar sale of 1½ vēḷi of land to the same temple by Irugamaiyan and other citizens of Māḍēva-chchatuppēḍimangalam, who had also received 100 kāḷaṇḍus of gold from the temple treasury.\textsuperscript{185} This sale-deed was written by the village accountant Dēvan Karāḷan and was placed under the protection of the Śrīvaśīpavas. The mention of Śrīvaśīpavas in this old record, engraved long before the birth of Rāmānuḷjāchārya, is of some interest, in view of the remarks made by some scholars that the Śrīvaśīpavas came into existence only after his time. The third inscription tells us that the citizens of Janaṉaṭhapura in Iḍai-nāḍu granted one vēḷi of land to the same temple to provide for the daily services.\textsuperscript{186} This was written by the village accountant Veladēvaiyān.

Rājendra-Chōla I.

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

\textsuperscript{184}. Ibid., TN. 35–R.
\textsuperscript{184a}. See, Identification of Villages and Administrative Divisions, pp. 129 ff.
\textsuperscript{185}. EC XIV, TN. 220.
\textsuperscript{186}. Ibid., TN. 221.
written in Kannada 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, Iduiturai-nadu, Vanavasi, Kollippard, Manavakkadaikkam and Ilamandalam. 187a It records that in the 6th year of the reign of Kopp-Pargasari-vannam alius Sri-Rajendra-Pemmaqi the gavundugal of Kiuvannagara made a grant of land. EC III, TN. 34 at Taqimalingi, dated in the 10th year (1021), adds a few more conquests, namely, many islands in the sea and the Iraatpadhi 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 Iravikulamaniikka Vinnagaravalar of Mayilangai alius Jyanathapura in Idai-nadu on the southern bank (of the Kaveri) of Gangapadi alius Mudigonda-Sola-mandalam, Kuravan Ulagalandam alius Iradjendari-Sola-Jaya-Murnadalyan, the general of the king's great city, deposited 10 kalajus 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 Srivaishnavas. EC III, TN. 38, also at Taqimalingi, which is dated in the 31st year (1042), gives these further conquests 189: Chakragoittam, Madurai-mandalam, Namanakkonai, Paunjappailli, Masuni-desam, Otha-vishayam, Kosalai-nadu, Tanjatambiti, Dakkanalada, Vangala-desam, Uttara-Ladam, Gangai, Vijnayam, Pannai, Malaiyur, Mayirudinam, Ilagashobam, Map-Pappalam, Mevilipangam, Vaalappanduru, Takkolam, Madamalingam, Ilamuri-desam, Ma-Nakkavaram and Kidaram. 189a The inscription records that the citizens of Jyanathapura in Idai-nadu of Gangai- gonda-Sola-valanadu in Mudigonda-Sola-mandalam made a grant of land for the god Suttamallisvaram-udaiya-Mahadevar of their village. Of the new inscriptions, a fragment copied at Turukittipala at Talkad, which mentions one of the later conquests, namely, Ilamuri-desam, appears to record a grant of land by Madavan and others. 190 The remaining record, found on the north and west bases of the Janaardana temple at Taqimalingi, 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 Kopp-Paraksharinpanmar alius Sri-vira-Rajendira-Sola-Dev, who took (the east-country), Gangai and Kadaram, Uttama-Sola.... raiyan deposited

187. Ibid., TN. 29-R.
188. EC XIV, TN. 34-R.
189. Ibid., TN. 38-R.
190. EC XIV, TN. 212.
191. Ibid., TN. 219.
with the citizens of Jananāthapura 3 Muḍigonḍa-Śoḷan māda in favour of the god Iravikulamāṇikka-Viṇṇagarāḻvār 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 Śrīvaishnavas protect this charity.

79. To the same reign may belong 3 Kannāḍa inscriptions, dated A.D., 1014, which are engraved on the basement of the Narasimha temple at Mārehalḷi near Malvalli. One of them on the south base records that in the Śaka year 936, the year Ānanda, Puliyamayya’s son Basavayya of Ballūr made a grant of 10 kolagas of wet land to provide for the burning of a perpetual lamp before the god of Rājāsraya-Viṇṇagar.192 Another on the north base records a grant of 8 kolagas of wet land by Dāvayya’s Kiṇiya-Nārāyaṇa to provide for offerings of rice for the same god. It is worthy of note that the Tamil word tiru-emudu 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 Rājāsraya-Viṇṇagarattāḻvār falls on the 5th lunar day of the bright fortnight in the month of Phāḷguna of the year Pramādīca, occurring in the last twenty of the cycle of 60 years and corresponding with the Śaka year 935. Further details given are Rōhinī-nakhatra and Kumbha-lagna. As Rājāsraya 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-visige, 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 visige, a tadbbha 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.

Rājadhirāja.

80. Three fragmentary inscriptions of this king were found on stones built into Dāsikere Odātu to the east of Talkād 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.
historical introduction with gaps in the middle and one of them mentions a Vaśava-śeṭṭi of Rājarājapura or Tālkāṭa. Rājadhirāja’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 Mānābaranān, one among the three kings of the South (the Pāṇḍya); the chasing away to Mullaiyūr of Šundara-Pāṇḍiyaś; the killing of the king of Vēnāḍu; the destruction of the army of Ahavamalla which was led by Gaṇḍappayya and other generals; and the performance of the horse-sacrifice.\footnote{Vēnāḍu roughly corresponds to South Travancore.} The date of these records may be about 1050.

\textit{Kulōttunga-Chōla I.}

81. A Tamil inscription of this king was copied at Bommūr Agrahāra near Śrīrangapāṭṭana.\footnote{EC XIV, Sr. 196.} It is dated in the 33rd year of his reign (A.D., 1102) and records that Pōman Irāman \textit{alias} Virudārayabhayankara-mārayan repaired the breach of a tank at Śrīya Kalaśattapāḍi \textit{alias} Vānavanmādēvi-chaturpēdīmangalam in Iḍaiṭurai-nāḍu,\footnote{Iḍaiṭurai-nāḍu included the present Raichūr Dt., and a part of Bījapūr Dt.} which was governed by Kulōttunga-Śōla’s \textit{māṇḍali}ka Vangī… 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 \textit{mahādvāra} of the Vaidyēśvara temple at Tālkāṭ mention this king’s name and appear to record a grant of land by the merchants of some place.\footnote{EC XIV, TN. 198.} Two more fragments at Turukittipāḷa to the east of Tālkāṭ, which record a grant of land for the god Rājarājēśvaramudaiyār, may belong to the same reign.\footnote{Ibid., TN. 211 and 212.} The same may be the case with two inscriptions on two pillars in the Janārdana temple at Taḍimālili, which tell us that the pillars were gifts from Alagaiyan-Viragāmūṇḍa’s son Aditta-gāmuṇḍan and Injil Nāvarkāmūṇḍa’s son Vira-gāmuṇḍan, both residents of Mōgūr \textit{alias} Madurāntakāsōḷanallūr in Iḍai-nāḍu \textit{alias} Periya-nāḍu.\footnote{Ibid., TN. 218.} We learn from the last two epigraphs that Mōgūr was known as Madurāntakāsōḷanallūr in the Chōla period.

\section*{THE HOYSĀLAS}

82. Of the inscriptions copied during the year, a very large number belongs to the Hoysāla kings. These begin in the reign of Vishnūvardhana and end in the reign of Ballāḷa III, covering a period of nearly 225 years from 1117 to 1341. Some
of them supply interesting information with regard to certain localities in the State. A few printed inscriptions, now corrected and completed, will also be noticed under this section.

Vishnuvardhana.

83. There are several records of this king. One of them (Plate III), found on the newly excavated basement of the Kārtinārāyaṇa temple at Talkāḍ, is of great historical importance as it refers to the consecration of the temple by Vishnuvardhana after rooting out Adiyamān, the Chōla viceroy, and taking possession of Talkāḍ. It is a long Tamil inscription in 2 lines running over the south, east and north bases; and just below it there is another inscription of Ballāla II, dated in 1173, the year of his coronation. Both the records appear to have been put on stone in that year, since the first inscription, though it gives 1117 as the date of setting up the god, brings down the genealogy up to Ballāla II. After obeisance to Kēśava, the record gives in Sanskrit verses the usual account of the rise of the Hoysaḷas. Then Vinayāditya is mentioned. To him and his senior queen Kilaiyabbe was born Iraiyanā, whose son was Vishnu-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-maṇḍalēśvāra, Tribhuvanamalla, capturer of Taḷaikkāḍu, Kongu, Nangili, Koyārrūr, Uchchangi, Vanavāsi and Pānungal with Perṭurai as the boundary, Bhujabala-Vira-Ganga-pratāpa – Hoysaḷa Narasimha-Dēvar and Echchala-Dēviyar alias Paṭṭa-maḥādēviyar was born Śrī-Vira-Vallāla-Dēvan. After this preface the titles of Vishnuvardhana are given thus – entitled to the band of five chief instruments, mahāmaṇḍalēśvāra, lord of the excellent city of Dvārāvatī, ornament of the Yādava race, a Nārāyaṇa among maṇḍalikas, hunter of maṇḍalikas, crest-jewel of maṇḍalikas, king of the hill chiefs, champion over the Malaippas, and obtainer of boons from Vāsantikādēvi 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 Chōla and the Chāluksya dominions. The verse runs thus:

śīthilīkurvan Kāṇchīṁ ākarshan Kuntalāṁ ilā-maḥilāṁ
anubhavasi tvam Vishṇō nishkaṇṭakaṁ ēva kathaya katham

The epigraph then records that the mahāmaṇḍalēśvāra, Tribhuvanamalla, capturer of Taḷaikkāḍu, Kongu, Nangili, Koyārrūr, Uchchangi, Vanavāsi, Pānungal, Pulikūrai, Velvala, Palaśigai and Velukkirāma with Perṭurai as the boundary, Bhujabala-Vira-Ganga-pratāpa Vishnuvardhana-Poysaḷa-Dēvar – on the 13th lunar day of the bright fortnight in the month of Mārgaḷī of the year Hēmaḷambī, on a Friday, under the asterism Viśākha—having rooted out Adiyamān and taken possession

200. Ibid., TN. 191.
200a. Perṭurai is the modern Krishṇa river.
of Talaikkādu, set up the god Kārtikeya and granted, with pouring of water, 4 villages besides the city of Talkād and a tank with the areca gardens below it, to provide for the services in the temple. We thus learn that Vishūnvardhana set up Kārtikeya at Talkād in A.D., 1117, the same year in which he set up Vijayanārāyaṇa at Bēlūr. 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 Talkād also.

84. An inscription at the Kaṇṭēsvara temple at Kannambadi, *[EC IV, Kr. 31], which has now been correctly copied, says that on hearing from his mahā-pradhāna, dāṇḍanāyaka, Lingapayya and others that a grant had been made to the temple by Kannaradēva, Vishūnvardhana confirmed the grant in A.D., 1118 to last as long as the sun and moon. The temple is called Kannēsvara in another inscription at the place. I venture to think that the Kannaradēva of this epigraph is the Rāṣṭrakūṭa king Krishna I, and that the Kannēsvara temple mentioned in the Kadāba plates *[EC XII, Gb. 61], as having been built by Krishna I, is no other than the temple at Kannambadi. If so, we need no longer assume that the temple built by Krishna I has entirely disappeared or that its original name was forgotten and exchanged for another *[EI IV, 337]. A close examination of another inscription in the navaranga of the Nārāyaṇasvāmi temple at Mēlkōte, *[EC III, Sr. 93], disclosed the important fact that the temple went back to the time of Vishnudharmadhana. The record tells us that the mahā-pradhāna, hēggade, Surigeyya Nāgideravana made a grant for the god. From an inscription at Toṇḍi, (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 Vishnudharmadhana. Though tradition has it that Rāmānuja built the temple at Mēlkōte with the help of Vishnudharmadhana, no inscription of that king's time had hitherto been found there, the oldest inscription hitherto known being one of Māṭappa-daṇḍāyaka, a general of Ballāla III, dated A.D., 1312 (see my Report for 1907, para 24). The present inscription may therefore be taken to confirm in a way the tradition about the connection of Vishnudharmadhana and Rāmānuja with Mēlkōte.

85. Of the other inscriptions of this king, a viragal at Sunkātonḍanūr, Śrīranga-paṭṭana taluk, records that during the rule of the mahāmaṇḍalēśvara Hoysaladēva, Māragavuḍa killed many and fell in the battle of Hiriya...; and that a kodige was granted to his wife Sōmavve. A Tamil epigraph on the inner wall of the

201. EC V, B1. 58.
202. EC XIV, Kr. 31–R.
204. EC XIV, Sr. 315.
Kīrtinārāyaṇa temple at Talkāḍ, dated 1141, says that while (with usual titles) Bhujabala-Vira-Ganga-Poysāḷadēvār was pleased to rule the earth, Tiruvarangat-talaikkōli Petti Vāranḍarumperumāḷ alias Kīrtinārāyaṇa-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 kuṭis of land were purchased from Maṇḍalaśuvāmi of the city and presented to the temple for a flower garden by Vandalurumperumāḷ Talaikkōli, who was apparently identical with the one mentioned above.206 A Tamil inscription on the basement of the Narasimha temple at Māreḥalḷi, Malvalḷi taluk, which is dated in the cyclic year Viṅkava, i.e., A.D., 1148, records the grant by Viṣṇuvardhana of the village Gaṇjanūr in Vaḍakaraināḍu for the god Śingapperumāḷ of Jáṭigrāma.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 Yudhīśṭhira of the Kaiś age, illuminator of the Hoysala race, worshipper of the lotus feet of Vāsantikādēvi, a moon to the ocean of the Hoysala lineage, ? Stambaka-praśībhaṭa, a terror to enemies and a patron of the Brahmins; and among his conquests—Kuḍaga, Kōlāhala, Purṛgar and Vāṇībhadra. The inscription ends thus—I, Viṣṇuḍēva, 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 Jáṭigrāma was the old name of Māreḥalḷi.

To the same reign may also belong another Tamil inscription on the wall of the Mallikārjuna temple at Tāḍimālīngi near Talkāḍ, which appears to be dated in 1117 and records that Ncidvāyuḍāyīn Gaṇavati, the paṭṭanāśuvāmi of Māyilangai, deposited with the Śiva-Brāhmaṇas of the temple of Śuttamallīśvaram-uḍayār at Māyilangai alias Jānanāṭhā pura in Periyaṇāḍu 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 Lakṣmīnārāyaṇa temple at Aḍuğūr near Hāḷeḥbiḍ which records a grant for the god by Ereyamarasa and Echaladēvi.209

205. Ibid., TN. 178.
206. Ibid., TN. 194.
207. Ibid., MI. 126.
208. Ibid., TN. 225.
209. EC XV, Bl. 375.
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 Kirtinaraya temple at Talkaḍ, dated in 1160, says that during the rule of Bhujabala-Vira-Ganga-Poysala-Kelalairaya, sandhisivagri Somanagra's brother (name gone), having purchased (some lands) from the gavinugal of Kirunagara, granted the same for feeding Brahmins. The titles applied to Kelalairaya are—disperser of hostile chiefs, champion over jangulimannyesas (? assembled chiefs), a Sūdraka on the battle-field, an incarnation of Vira (i.e., Virabhadrā), lord of Kāveri, 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 Tadimalingi near Talkaḍ, which appears to be dated 1144, mentions the deposit of a certain sum of money with the worshipper of the temple, the interest on which was to be utilised for the maintenance of a perpetual lamp. Another epigraph on the wall of the Īswara temple at Ānekonā near Dāvangere *[Chitrādurga Dt.] (para 43) mentions one of the sculptors who built the temple together with his title. The sculptor was Bābōja's son Bavōja and his title Sarasvatigaṇadasi. 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 Hālebiḍ last year's Report, para 100.).

Balla I.

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 Kirtinaraya temple at Talkaḍ, engraved below the inscription recording the consecration of the god by Vishnuvardhana (see para 83). It tells us that the mahāmaṇḍalīsvara, Tribhuvanamalla, capturer of Tālaikkadu, Kongo, Nangili, Koyarur, Uchchangi, Vanavāsi and Panangal with Perurai as the boundary, Bhujabala-Vira-Ganga, unassisted hero, Śanivarviddhi, Giridurgamalla, a Rāma in firmness of character, pratapa-Poysalavira-Vallaladēvan, 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 Iḷamarudur in Padinaḍu for the god Kirtinarayaṇa. Iḷamarudur appears to be identical with the modern Yalandur. An inscription at Akkūr near Talkaḍ

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 Chōlapāndyēśvara of Akkiyūr in 1179 during the rule of Ballāla II.214 A Tamil one in Doḍaṇaṇa’s field at Beṭṭahallī near Talkāḍ, dated 1179, states that in the same reign, when Māchaya-nāyaka was the governor, pergaḍi Vaichchapa and Irāmaya made a grant for the god Mallikārjuna on the hill.215 Another in front of the Mahālingēśvara temple at Sargūr, Malvali taluk, *[Mandaṇa Dr.], tells us that when with usual titles Ballāḷadēva was ruling the earth from his residence at Dōrasamudra, by order of the mahā-pradhāna, sarvādhi-kārī, mahā-paśaṣīta, bāhattara-niyogadhipati, hiriyā (senior) daṇḍanāyaka, Lakumayya Hebādakayaya 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 Čenmiga-rāya temple at Haḷeyūr, Tarikere taluk, *[Tumkur Dr.], is of some interest as it gives the origin of the town Tarikere.217 It informs us that in the agrahāra of Amara-vatipura, alias Taṛiyakere, brought into existence by the mahā-pradhāna Lakmaraṇa daṇḍanāyaka, heggade Vijayādityadēva, the prabhū of Taṛiyakere, and his wife heggadī Dēkvve built a temple and set up the god Prasannakēśava in A.D., 1180; and that on their application to the mahājanas of Taṛiyakere 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 Ballāla II, being a permanent money grant of 7 gadyānas. The descent of Vijayāditya is given thus:- Mādhava-rāya; his son, Viśvāmitra; his son, Kālidāsa-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 Lakmara of this record is the same as the one mentioned above. There are also six more Tamil inscriptions of this reign in the Kirtinārāyaṇa 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 Bharatāyān, Tirunārāyaṇatādan and others.218 Another, of about the same date, mentions a deposit of 4 gachchāyams with the condition that the interest on the sum should be utilised for supplying garlands for the god Kirtinārāyaṇa of Talaikkāḍu alias Rājarājapura.219 A further grant to provide for special offerings of rice for the same god by the wife of some Pergadīyār 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; and the last, dated 1203, says that Śitaiyāṇḍāl’s daughter Nāchchihīyālvār, a dancing girl of the temple, presented a big metal lamp-stand and paid into the temple treasury 3 gachchāyams for the permanent maintenance of the lamp.

88. Among other inscriptions, a Tamil one on the basement of the garbhagriha of the Rāganātha 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. After an introductory Sanskrit stanza in praise of the god Rāganātha, 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 Dvārāvati, 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, niśanka-pratāpa-chakravarti Śrī-Viṣṇuvardhana-Pośaja Śrī-Vira-Vallāla-Dēvar was pleased to rule the earth, Varandarum-perumāl of the Kāyapa-gōtra, son of Tiruvarangam-uḍaiyān and Kalpagamkōṇḍāl and grandson of Nārāyaṇan of Toṇmaikāḍu Śrīvu-..mangalam, having purchased Chaturmukhanārāyana-chchaturvedimangalam, which was a brahmāpura belonging to the bhattas of Tiruvarangananārāyana-chchaturvedimangalam, and divided it into 65 vritis, granted 33 of them to 88 persons as Alagipperumāl-puram. Another on a pillar near the tank at Beṭṭahalḷi near Talkāḍ, of about the same date, tells us that the citizens of Talaiikkāḍu alias Rājarājapuram in Vaḍakarai-nādu of Rājendra-Śōla-valanādu in Mudigondā-Śōla-maṇḍalam, having received full payment in gold from Kaṭṭandai Paṭanāsvāmī, 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. Then follow names of witnesses. A third on the outer wall of the Pāṭalēśvara temple at Talkāḍ, dated 1206, appears to record a grant of land by Māyidēvan to Kūtapan, son of Gangādaradēvar and grandson of Rāvaiḷa-mudeliyār, the sthānapati of the temple of Rājarājīśvaram-uḍaiyār at Talaiikkāḍu alias Rājarājapuram. 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 Rallāḷa II,
Kārikuḍikkūtta built the Ulagamūṇḍīśvara, Tillaiyāḻvīśvara and Tillaikūttta-
viḍānga temples at Miḍgōnda-Śolapuram alias Dēśī-Uyyakkenḍa-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 Chiṭṭanhaḷi,
Krishṇarājapēte taluk *[Maṇḍya Dt.] mentions a mahāpradhāna, sara dhikai,
śrīkaranadha-hegade the name being defaced.227 The reference is no doubt to
Ereyanna, a general of Ballāla 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
Chiṭṭanhaḷi. The labels giving the names of sculptors in the ceilings of the mukha-
maṇṭapa of the Amritēśvara temple at Amritāpura, Tarikere taluk, *[Chīknagāḷūr
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-daṇḍāṇāyaka, a general of Ballāla II. They are
15 in number, the sculptors named being: (1) Malitama, (2) Mali, (3) Malaya,
(4) Padumaṇṭa, (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 Nuggihaḷi, *[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 Nāgarī characters below a figure in the top
parapet over the south entrance. Two more records – a Tamil one near Kāṇḍirkaṭṭe
at Beṭṭahalli near Talkāḍ, recording the grant of a village to a guru named Vāgīśvara
dēvar by Kālikuḍikkūtta230 and a viragal at the entrance to the Āṇjanēya temple
at Dāvāneger, 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 Mali, and in six places the name of Mallitarīma occurs. Of the
other, the names of rīvārī Balugen, Padumaya, Bujaga occur once each, and Māṣaya occurs
twice. The names of Mali occur on one of the ceilings of every five rows (from east to west)
of the twenty-five ankṣāṇs of the wall. In the central ankṣa Maliitarīma’s name is mentioned
twice and that of rīvārī Baluga once. In the western-most porch, Mallitarīma’s name occurs
four times, Māṣaya’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 Mallitarīmas, see Settar’s “Peregrination of Medieval Artists – A
Study of the Nature and Range of the Activity of the Hoysaḷa Artists”, JIH, Golden Jubilee
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.  

Narasimha II.

89. There are two inscriptions of this reign, one copied at the Hariharēśvara temple, Harihar, and the other at the Kūrinīrāyaṇa temple, Talkād. The former is a small record telling us that the Hariharēśvara temple was caused to be built by the mahā-pradhāna Pōlāluva-dānnāyaka. 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 Talkād, EC III, TN. 3, has now been correctly copied. It consists of two fine Sanskrit verses with an introductory note stating that they were the composition of a poet named Sarasvati-kaṇṭhābharaṇadēva. It will thus be seen that there is nothing here to support the theory of the derivation of the word Kāṇāḍa from the Sanskrit words kāma and aṭa. Of the two verses, the first is in praise of Bālāṭa 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 Bālāṭa was born, in the breasts of kings. The meaning is that during Bālāṭa’s time hostile kings were always afraid of the tiger, which was the Hōysaḷa 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 Kannāḍa inscription being engraved on it. A Tamil inscription on the wall of the Hanumanteśvara temple at Bānūr, dated 1228, which records a grant for the god Hanumēśvaram-udāiyar, and a Kannāḍa one at Hālejyūr near Tārikere, 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.

Sōmēśvara.

90. Of the records of this king, a Tamil one on the newly excavated base of the Kūrinīrāyaṇa temple at Talkād, dated 1239, tells us that Maṇamiliḻ Gōvinda-nāyakkar deposited 7 gajjēnamś with the gāmūṇḍas of Śīruviṇṭagar for the maintenance of a perpetual lamp in the Kūrinīrāyaṇa temple. Another near the Basavēśvara temple at Kannāḷī, Maḷvāḷī taluk, which is dated [c.] 1251, records that Bidiyara Mallagauḍa and others of Emmaḍīr, having assembled; made some grant to the

233. EC XIV, TN. 3–R.
234. Ibid., TN. 272.
235. ASMAR 1932, No. 47.
236. EC XIV, TN. 186.
bangle-seller Mallisetti alias Hasyappa for having converted their village into a town. The villagers had to pay 32 gadyana in the year Añanda, i.e., 1254 and afterwards only the taxes alipu and anyaya. The grant was written by senabova Gopaya. 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 Kannada epigraph. To the same reign may belong 3 viragals at Kaliyur near Talkad, all of which appear to be dated in 1241. Among records of this class, these are rather peculiar in their brevity and lack of details. One of them merely states that it is Allōja's viragal; another tells us that it is the viragal of Mārōja, who was a terror to death itself (marana-bhayankara), while the third informs us that the second lunar day of the dark fortnight in Āśwayuja of the year Plava was the day on which Ballāla fell fighting in the battle of Mālangi-Māvinahali. An inscription on the doorway of the south navaranga entrance of the Hariharēśvara temple at Harihara, which appears to be dated in 1244 and records a grant by Immaḍi Chaladanka Adimallasetti for the supply of garlands of flowers and tulasi for the god Harihara, may also be of the same reign.

Narasimha III.

91. There are several inscriptions of this king. One of them on a stone at the east end of the tank at Hālebiḍ is of some interest as referring to a law-suit and its decision by the king. It states that Dēvaṇa sold a house site to Bhaṇḍari Ādiyaṇa in 1251; and that subsequently his sons Nāgaṇa and Sōvaṇa, 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 Mārehalli near Mālvalḷi, which appears to be dated 1259, records a grant of land by Narasimhadēva to the gold-smith Kālāji for having done some gold work. Another on the newly excavated base of the Kṛtinārāyaṇa temple at Talkad, dated 1270, says that Tillaipappan, grandson of Mukkuḍai (triple umbrella) Uḍaiya-gāmūndan of Ilamarudūr in Padināḍu, a village endowed to the Kṛtinārāyaṇa temple, made some grant.

237. Ibid., Ml. 142.
238. Ibid., TN. 229.
239. Ibid., TN. 227.
240. Ibid., TN. 228.
242. EC XV, Bl. 320.
243. EC XIV, Ml. 128.
243a. Padināḍu was comprised of the present territory of T-Narasipur, Chāmarājanagar, Yejandūr, and Nañjangūḍ taluks in the Mysore Dr.
for the god. Ballāla 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 Narasimhadēva the sthanapatis of the 5 mahās at TALKĀḍ granted, with pouring of water, the village Mahāmēruviḍānganpalli to provide for the expenses of a festival in the temple of Rājarājīśvaram-udaiyār at Taḷaikkāḍu alias Rājarājapuram, and also the village Maṇālipalli for conducting the procession of the same god in a palankēn. The epigraph concludes with the statement that he who violates the charity shall be looked upon as a traitor to the king and to the two samayus or conventions. Another at Mūgūr, EC III, TN. 78, which has also been correctly copied tells us that, while Dēsinātha was ruling Kumārana-nāḍu alias Torēnāḍu and Sankaṇña Vijayānā of Mūgūr in Hiriyanāḍu was the governor, the prabhūs of Mūgūr and all the gaṇadugal 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. 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-Narsīpur taluk, records a money grant by Śang[k]aṇṇan, apparently the Sankaṇṇa of the above record, to the temple. Another at the same place dated 1279, tells us that when (with usual titles) a lion to the elephants his enemies, uprooter of the Magara kingdom, establisher of the Chōla kingdom, raiser up of the Pāṇḍya-kula, the niśanka-pratāpa-chakravarti Hoysala-bhujabala Vīra-Narasimhadēva was ruling the earth, and when Bommāṇṇa-daṇṇāyaka and Rēchaya-daṇṇāyaka, younger brothers of the adamantine cage to the refugees, the unshaken warrior, saundhivirahi Harihara-Sōvānna-daṇṇāyaka, were governing Kumārana-nāḍu alias Tāre-nāḍu, Bommachā-gaṇuṇḍa's son Dāli-gaṇuṇḍa of Mūgūr, who was the mahā-prabhū of Hiriya-nāḍu and ruler of Aḷageya-nāḍu, and all the praje-gaṇuṇḍugal made a grant of certain taxes for the god Aḷagaperumāl of the Vīshnuviṃśa of Mūgūr. Another at Kāveripura, 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 sarvamāṇya village, the king

244. EC XIV, TN. 190.
245. Ibid., TN. 26-R.
245a. Hiriyanāḍu comprised portions of the present T-Narsūpur, Bangārpeṭ, Kōlār and Mālūr taluks in the Mysore and Kōlār Dis.
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-ganda*, 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-heggade presented a metal lamp-stand to the Hanumantēśvara temple at Bannūr and deposited with Gōṇiyajiya Paradēśiyappa’s son Ukkaḷaṃavāṃōdubhava, the sthānika of the temple, 3 gadyāṇas with the condition that the interest on the sum, at the rate of a hāga per ṁon, should be utilised for maintaining the lamp. The weight of the lamp presented is given as 100 phalas. A few inscriptions at the Hariharēśvara temple, Harihar, which appear to bear the dates 1261, 1265 and 1272 and record money grants by Bōmīḍēva, Tipparasa’s daughter Udādēvi and Viṭṭhaṇaṇa of Kuppageḍḍe for the supply of garlands of flowers and *tulas* for the god Harihara, may belong to the same reign.

**Ballāla III.**

93. Of the inscriptions of this king, a viragal at Chīṭṭaṇhāḷḷī, Krishṇarājapēṭe taluk, dated 1303, states that in a battle between Sōmeya-daṇṇāyaka of Bemātūraκalu and Lenkampela of Hoḷalakere, Sāyaṇaṇa, the bearer of the betel-bag (khaḍapa) of Sōmeya-daṇṇāyaka, fought on behalf of his master and fell; and that his elder brother Bhīmaṇaṇa set up this stone. Bemātūraκalu is the old name of Chitradurga. It is of some interest to note that Sāyaṇaṇa, a resident of Chīṭṭaṇhāḷḷī, 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 Haradanahāḷḷī, Chāmarājanagar taluk, dated in 1314, tell us that the pillars were the gifts of certain individuals to the Anilēśvara temple at Maggeya in Eṇne-nāḍu, the birth place of the *mahā-pradhāna* Mādhava-daṇṇāyaka. We thus learn that the linga called Divyalingēśvara was formerly known as Anilēśvara, that Haradanahāḷḷī had once the name Maggeya and that it was here that Mādhava-daṇṇāyaka was born. The latter was a general under Ballāla III and governed the Padinālku-nāḍu with the seat of his government at Terakaṇāmbi, Guṇḍlupēṭ taluk, *[Mysore Dt.]*. He was the son of Perumāle-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-

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252. *EC XIV*, Kr. 84.
giri, also Vaikuṇṭhavardhana-kshētra and Jñāna-manṭapa, in favour of Mādhava-
daṇḍāyaka. For the Fifty-two of Yadavagiri and the other names of the place, see paras 26 and 28 of my Report for 1907. An inscription at Kannambāḍi, EC IV, Kr. 28, which has now been completed, says that when Ballalaḍēva was ruling the earth from his residence at Anāmāle, ...da-nāyaka restored (the temple) and made a grant of some taxes to it. Two among the taxes are named Sidayadēva’s ḍodake and Kāmeyadaṇḍāyaka’s ḍodake. Anāmāle is Tiruvaṇṇāmalai in South Arcot District * [Tamil Nadu], where Ballala III had his residence for some time. A Tamil one on the base of the Lakṣmikāntasvāmi temple at Chāmarājanagar, dated 1341, records the construction of a manṭapa named Nāṇur-
ruvan-manṭapam at Sīruvengūr alias Pugalvatti-chaturvēdimangalam by Vālaiyam-
mugiyār Īduttakai Alāgīyān of Irai-vānaraśū during the rule of Vira-Vallā-
dēva. To the same reign may be assigned an epigraph on a pillar in the Narasimha temple at Mārehalḷi near Malvalli, which tells us that a grant was made to the temple by the mahā-sāmanādhipati Hedeya-nāyaka’s son Chikeyanāyaka. It appears to be dated 1336. The labels over the doorways of the shrines in the prākāra of the Gōpālakrishnasvāmi 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. 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 Vishnu and his 24 mūrtis, namely, (1) Kēsava, (2) Nārāyaṇa, (3) Mādhava, (4) Gōvinda, (5) Vishnu, (6) Madhusūdana, (7) Trivikrama, (8) Vāmana, (9) Śrīdhara, (10) Hrishikēśa, (11) Padmanābha, (12) Dāmōdara, (13) Sankarśana, (14) Vāsudeva, (15) Pradyumna, (16) Aniruddha, (17) Purushottama, (18) Adākshaja, (19) Narasimha, (20) Ačyuta, (21) Janārdana, (22) Upendra, (23) Hari and (24) Krishna. The other deities represented in the shrines are Sarasvatī, Nara-Nārāyaṇa, Yōga-
mūrti, Vārada, 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 Puṭṭanōja.

THE PĀNDYAS

94. There are only two records of this dynasty, both copied at Harihar. 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.
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-Hermādi-daṇḍanātha, the great minister of Vijaya-Pāṇḍyadēva. He had the title Raṅgarangā-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 Hermādi-daṇḍanātha thus—"You are as a son to me; you also make a grant for the god," and gave him the village Harihara-samudra, otherwise called Gauḍataṭikā; whereupon Hermādi-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 Brahmins or out of fear for the sin resulting from the violation of the gifts to gods and Brahmins. The śāsana was composed by the poet Dēvārya, son of Śrīdhara-mātya who was an ornament of the Kaśmira country; and it was written with balapa (a piece of pot-stone) by rāyabhāni Śankarādēva. The other inscription records that the mahā-pradhāna, śrīgoṇa-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 Hermādi-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, Dēvarāyā 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-Narsipur taluk, dated [c.] 1354, records that during the rule of Vīra-Bukkaṇṇa Oḍeyar, Rāmōja died in a fight with thieves and that Huṇasāja’s son Madōja set up the stone.\textsuperscript{261}

\textsuperscript{261} EC XIV, TN. 268.
Chikka Kampanṇa Oḍeyar.

97. A fragmentary record on the base of the Rāmēśvara temple to the east of Guṇḍlapēṭ, *[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, Krishnarājapēṭe taluk, *[Maṇḍya Dt.], dated in 1402, says that when the mahārājādhirāja, rājasparamēśvara, virapratēpa Harihara-mahārāya was ruling the earth, Lakkhaṇṇa made a grant of certain taxes in the two villages Pura and Māramanahalī 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, Śrīrāgapatna taluk, states that by his order Baḷagola Anṇa’s son Alaguvanṇa built the front manṭapa of the temple as Lakkhaṇṇa Oḍeyar’s charity. 265 The other at Vijayāpura near Talkāḍ, EC III, TN. 56, which has been revised, records the grant of certain taxes in Koppahāḷu, a hamlet of Kiṟmāgara, for maintaining a perpetual lamp in the Ankanātha temple, by Naṉjinātha, 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 Chitrabhāmu and Īvava mentioned in them to represent A.D., 1403 and A.D., 1397. EC IV, Ch. 120, now revised, records a grant for the god Aplēśvara 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 Dhāṭu 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 Chinnappā 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.
the foundation of an old house site near the fort wall at Harihar. One of them consists of 3 plates, each measuring 10½" by 7¾", but the third plate has no writing on it. The other consists of 5 plates, each measuring 8½" by 5½". Both are engraved in Nāgari characters. They had neither ring nor seal when they came to me. After obeisance to Śiva and invocation of the Boar Incarnation of Vishnu, Gaṅeśa, 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-mahāpati. When his strong arm bore the burden of the earth, there was a dispute between Visuṇu 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, suratrāna of the Hindu kings, punisher of the wicked, worshipper of the feet of the rājarājajaguru-pitēmaha Kriyāśaktidēva who was the worshipper of the feet of Śvayambhu Triyambakadēva, performer of the 16 gifts, śri-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 Bhāskarakshētra at Iampā, on the southern bank of the Tungabhadra, granted, with pouring of water, the village Bāgavādi, naming it Pratāpavijaya-Hariharapura, with all the usual rights, to Viṭhalāchārya of the Gautama-gōтра and Rik-šākhā, son of Anandārāma-yōgindra. Then follow details of the boundaries of the village in the Kannada language and the usual imprecatory verses. The record concludes with obeisance to Kumāranandarāma Narasimhaguru and bears the signature of the king—Śri-Virūpāksha—in Kannada characters. The other inscription of 5 plates, which is dated in 1399, is mostly identical with the above in the introductory portion, genealogy and titles applied to Harihara, the recipient of the grant being also the same individual. Unlike in the other grant, it is stated here that Vishnu became incarnate as Sangama in the race of the Moon. The inscription records that on the 12th lunar day of the bright fortnight of Kāḷīka in the Śaka year reckoned by the moon, the eyes, the fires and the moon (i.e., 1321), which was the cyclic year Pramāṭhi, in the presence of the god Virūpāksha etc., the king granted, with pouring of water, the village Elavige, also called Vyāghrataṭaka, naming it Dharmamūrti-Hariharapura, with all the usual rights, to Viṭhalāchārya; and that the latter, forming the village into 120 vrītis, retained 25 for himself and bestowed the rest on Brahmins of various gōtras and sūtras. Then follow, as in the other grant, details of boundaries in the Kannada language, imprecatory verses and the king’s signature. The apportionment of the 25 vrītis retained by Viṭhalāchārya is given thus:—For himself 8 vrītis, for his younger brother 8, for his son Dēvaṇāchārya 5 and for his
other son Ānandārāmāchārya 4. Besides the 8 vrittis mentioned above, rice-land, measuring 2 khāris, was also given to Viṭālāchārya for his share as yajamāna. We are also told that Viṭālāchārya and another mahājanas, being pleased with the tank and village built by Tripurārībhaṭṭa's son Ngadēvabhaṭṭa, granted him, for (maintaining) a palankeen, rice-land measuring 1 khari and 5 kuṭūpas. Kriyāśaktiūṛa, 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-tātparyā-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 Kauṇēśvara temple at Kannambāḍi, which appears to be dated in [c.] 1399, says that Sā...ruti Sankara-nāyaka, having purchased some land from Rāmaguḍa, made it over to the Kauṇēśvara temple.270 Another on a sluice to the east of Haravu, Śrīranga-paṭṭana taluk, tells us that it was built by Śtārāma of Chemnarāmasāgara as a charity of Piriyaṇṇa Oḍeyar.271 Another in a field to the west of Taṭimālingi near Talkād records that when Sangaṇṇa was carrying off to Mūgūr the cattle of all the praṇa-gavyūgaḷ of Hali-hīriyūr, the cattle were rescued by the payment of 80 gadyāñas lent by Malleya Māragavuḍa of Kalavūr, and that, as the money had not been returned to him, the mahājana of Śrīranga-pura alias Māyilam granted to his son Chauḍamma 4,000 kambas of land in lieu of it and gave him a sāsana.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 Beṭṭadalli 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 Nāraḥaridēva 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 mahādaśśara of the Narasimha temple at Mārehāḍi near Mālvaḷi, dated 1406, says that when the mahāmaṇḍalaśvara, vira-

270. EC XIV, Kr. 88.
271. Ibid., Sr. 207.
272. Ibid., TN. 223.
273. Ibid., TN. 245.
prātāpa, Harihara-mahārāya’s son prātāpa Bukka-mahārāya was ruling the earth, Heggappa of the Āṭrēya-gōtra, the mahā-pradhāna of the palace, and Mallarasa made some grant for the god Lakshminarasimha of Jātigrāma, also known as Chōḷēndra-chaturvēdīmangula.274 They may have built the mahāvāra itself. The temple was known as Rājaśraya-Viṇṇagara during the Chōḷa 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 Divyalingēšvara temple at Haradanhalli, Chāmarājanagar taluk *[Mysore Dr.]. From it we learn that during the rule of Vīra-Dēvarāya Oḍeyar, a gavuḍa 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 Āṭrēya-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 ofĀnegondi and records a grant to the maṭha by the Talkāḍ chief Chandrasēkhara-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 rājēdhiraṇa, raja-sīrōmanī, Chandrasēkhara-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 Guḷaghaṭā, included in Nelamākanahali of Majavali-ṭhaḷa belonging to Taḷakāḍu, which had been granted, as an umbaḷī to his father Sōmarāja-bhūpāla by Vijaya-vidyā-Dēvarāya ofĀnegondi, to the maṭha of Bālakrishṇāndasvāmi of the Bhāgaṇava–sampradāya at Taḷakāḍu, otherwise named Dakshiṇa-Kāśi and Gajāraṇya-kṣhētra. 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 Sarasvati,
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 Dēvarāya. 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 Bhoja. To him and Naraṇadēvi was born Dēvarāya. Then the inscription records that the mahārājādhirāja, rāja-paramēśvara, suratrāṇa of the Hindu kings, favourite (vālābbha) of the three kings, Dēvarāya, on the 12th day of the dark fortnight of Mārgaśirsha 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 Chandramaulī, granted, as an adjunct to the gift of a palanquin on the day of the nakṣatra under which he was born, the village Mākanur in Raḍāhaliṇī-sṭhala of the Chandragutta kingdom, naming it Pratāpadēvarāyapura, with all the usual rights, to Viṭṭālāchārya of the Gautama-gōtra and Rik-sākhā, pre-eminent among those versed in the 14 vidyās, son of Dēvarājārya and grandson of Anandārāma-Viṭṭālāchārya, 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—Śī-Virūpāksha—in Kannāḍa 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-pīṭha of the Śrikanṭhēśvara temple at Naṅjanganūḍ, * [Mysore Dt.], which appears to be dated [c.] 1432, says that the bali-pīṭha 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 Mālvalī, EC III, Ml. 64, now correctly copied, records that Appayya and other mahājanaṇas dismantled the garbhagriha, sukhanāśi, tower and maṇḍapa of the ruined Arkanātha temple and renovated it in 1465 during the rule of vīra-pratāpa Dēvarāya-mahārāya, i.e., Mallikārjuna. 280 An inscription at the mahādvāra of the Narasimha temple at Māreshallī near Mālvalī, 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.  

Virūpākṣha.

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, rāja-paramēśvara, lord of the four oceans, Virūpākṣha-mahārāya was ruling the earth, the mahāmaṇḍalēśvara Sōmaṇṇa Odēyār’s mother Śāyamma, to whom had been granted for pin-money Śrīrangapura alias Mālangi, otherwise called Dakshiṇa-Vāraṇāsi, in Hadinādu-veṇṭheya on the southern bank of the Kāverī, gave 15 varahas out of her income to provide for some festivals, offerings etc., for the god Janārdana of the place. We are told that Sōmaṇṇa Odēyār, also called Vira-Sōmaṇṇa-nāyaka, was the governor of Hoysalanaṇḍu. The record is dated also in the Kaliyuga era. A copperplate inscription, dated 1474, recording a grant by the above Sōmaṇṇa Odēyār, was received from the Amīldār of Hole-Narsipur taluk, who discovered it in the possession of Pūjāri Rangaiya of Gavisōmanahalī of the same taluk. It consists of two plates of a peculiar shape (see Plate IV), each measuring $6\frac{3}{4}$ by $2\frac{1}{4}$, and records that the mahā-sāvantādhīpati, champion over the three kings, ganaṭhēṇuṇḍa-gajasimha, Sōmaṇṇa Odēyār granted for the god Gāvī-Tirumaladēva the two villages Sōvanahalī and Karuganahalī in Teraṇeya-sthala belonging to Sātigrāma-sthala, which had been bestowed on him by Dēvarāya-mahārāya for his office of amara-nāyak. An epigraph in Narāyaṇa Rao’s backyard at Hardanahali, Chāmarājanagar taluk, which is mostly defaced, records a grant of land to the Haradanahali-maṭha. This is evidently the Lingāyat maṭha of Gōsāla-Channabasava, who was the guru of Tōṇṭada Siddhalinga, a great Vīraśāiva teacher and another who, according to the Channabasava-puruṇa, flourished during the reign of Virūpākṣha.

Krishnadeva 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 $10\frac{3}{4}$ by $6\frac{1}{4}$, while of the other, only the last plate, measuring $11\frac{1}{4}$ 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 Krishnapādēva Rāya. The record of 3 plates tells us that on the 12th lunar day of the bright
fortnight of Phalguna in the Śaka year 1442, which was the year Vikrama, on a Monday, under the asterism Pushya, in the presence of the god Venkaṭēśvara, the king granted Jakkarājanahallī, surnamed Krishnāryapura, situated in Terunkoṭe-rājya, to the paramahamsa-parivirajakāchārya, Vaiśṇavasiddhānta-pratishṭhāpaka, padavākyapramāṇa-parāvāpaśrīraṇa, Vyāsa-tīrtha, disciple of Brahmanya-tīrtha. The other inscription records the grant, on the same day and to the same individual, of the village Kannērumaḍu with the hamlets attached to it, situated in the Kanakagiri-country. The composer of the records was Sabhāpati and the engraver, Viraṇāchārya, son of Mallaṇa. There is a tradition that Vyāsa-tīrtha sat on the throne of Vijayanagar for one mūhūrtaka during the rule of Kṛṣṇadeva Rāya (see last year’s Report, para 47). His guru Brahmanya-tīrtha had his maṭha at Abbūr, Channapatna 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.

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-paramesvara, vīra-pratāpa, śrī-vīna, Kṛṣṇārya-mahārāya was ruling the earth, Sāluva Gōvindarāju of the Kauḍinīya-gōtra, Āpastamba-sūtra and Yajurvedśākha, son of Rājirāja, granted the village of Hosapura in Mūgūr-śṭala belonging to . . . . rājya, which had been bestowed upon him for his office of Nāyak by Kṛṣṇārya-mahārāya, for the god Agastyeśvara of Tīrumakūḍalu, which was the Dakṣiṇa-Viśvaṅga, the Kailāsa situated in the middle of the six banks (kūla) within the five krośas at the confluence of the Kapilā and the Kāvēri and the presence of Rudrapāda. The six banks referred to are the four banks of the above two rivers together with the two banks of a pond named Sphaṭikasarāvara which is said to be in the bed of the Kāvēri, the union of the three giving the name Tīrū-mu-kkūḍal to the place. Another inscription at Maraḍiipura, EC III, TN. 76, which has now been revised, records the grant by the same man, here called Sāluva Gōvindarāja Odeyar, of Maraḍiya-pura to the establisher of the path of the Vēdas, Mahājīya-guru in A.D., 1528. 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 Attarārāghava of Murārī.

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
adhivāṣa yadi svakair yaśobhiś
chiram ēnāṁ upabhunijate nāreṇdrāh

I do not remember having seen this quotation in any other inscription. An epigraph in Dāsegauḍa’s field at Talkāḍ records a sale of land in the year Svabhānu by Śivanasaṇḍeya’s Vīrāya Oḍeya to the Jangama Mallayya’s son Chennamallaiya in the presence of Dēvapaseṭṭi, agent of Keiçosōmaṇa-nāyaka. From EC IX, Cp. 156, of 1513, we learn that the latter was the son of Timmaṇṇoṣṭeya of Dēvarāyapaṭṭaṇa, and that Krishṇadēva Rāya had bestowed on him Channapāṭaṇa-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 Channa-basavaṇṇa, which was written in 1584, Keiçosōmaṇa-nāyaka is mentioned (Sandhi 63, verse 55) as one of the chiefs who patronised Lingāyats. 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 Arikuthāra; as also another on a pillar of the Gopālakrishnasvāmi temple at Haradanhalḷi, 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 Naṅjarājaiya.

Achyuta Rāya.

109. There are two records relating to this reign. One of them near the entrance of the Īsvara temple at Mārehallī near Malvallī, 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 Kapillā by some one to provide for lamps for the god Mūlasthānadēva of Mārihalḷi in Hoysala-sīme. The other at Mūgūṛ, 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 Sankaṇa, made a grant of certain taxes for the god Deśēvāra.

Sadāśiva Rāya.

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

292. Ibid., TN. 217.
294. EC XIV, Ch. 253.
295. Ibid., Ch. 267.
296. Ibid., Ml. 141.
297. Ibid., TN. 80-R.
kūḍālu, T-Narsipur taluk, dated 1556, states that during the rule of vīra-pratāpa, Sadāśiva Rāya, Timmarāja’s son Rāyasada Venkaṭādri of the Harita-gōra, Āpastamba-sūra and Tājū-sākha, agent of the sōma-vamśadīśvara, mahā-maṅḍalāśvara, Komāra Koṇḍarājedēva-mahā-ārasu, made, on the occasion of a solar eclipse, for the spiritual merit of his father Timmarāja, a grant for the god Agastyaśvara of Tirumakūḍālu, which was the southern Prayāge, the southern Vāraṇāsi, the Kailāsa etc. (see para 108), and for the god Ādīguṇji-Narasimha of the Dakshīṇa-Prayāge at the confluence of the Kāvēri 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 Koṇḍarājayeđēva-mahā-ārasu in 1564 (see my Report for 1907, para 46). Another inscription at Sūṅkāṭoṇḍnūr, Śrīrangaṇaṭṭaṇa taluk, *[Maṇḍya Dt.] of A.D., 1550, tells us that during the rule of the same king Rāmarājaye-mahā-ārasu remitted the tax on barbers in Śrīrangaṇaṭṭaṇa-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 Mēḷāpura, 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) Naṇḍaya-Timmappa for the god Tiruvengalanaṭha.302 Incidentally the epigraph states that on finding that Vēḍānta-Rāmānujaṭiyar was still in the enjoyment of certain devadāya and brahmadāya lands, which he had enjoyed before receiving an umbalī, Naṇḍaya-Timmappa held an enquiry and excluded those lands from the grant made by him. Similarly he excluded the lands formerly granted as kodage to the prabhau, gauḍhas and sēnabōvas, and granted for the god only those lands and taxes that were his exclusive property. Vēḍānta-Rāmānuja-ṭiyar, mentioned in this epigraph, was a svāmī of the Yatirāja-maṭha at Mēlkōṭe. An inscription at Mēlkōṭe records certain privileges granted to him in 1544 by Nārayadēva-mahā-ārasu (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 Gundałużaṭ, *[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. SII IX, pt. I, 608, 611, 612, 613, 614 etc.
302. EC XIV, Sr. 149–R.
303. Ibid., Gu. 103.
pārupatyagāras. Another at Mārehalli, EC III, Ml. 66, which has now been completed, records a grant in 1552 for the god Narasimha by Varada... ōṣaya's *[varada-Saṇṇaya] agent Sankarapayya, in order that merit might accrue to Anṇaya. 304 A third at the same place, which appears to be dated in 1551, tells us that the dvārapālakas of the Narasimha temple were caused to be made and set up by Malubhārati's son Bhārati of Banūr. 305

Śrīranga Rāya I.

111. There are two inscriptions of this reign. One of them in the Rāma temple at Śrīrangaapatana, *[Maṇḍya Dt.], dated 1576, says that when vīra-pratāpa Śrīranga Rāya-dēva-mahārāya was ruling the earth, the mahāmaṇḍalēśvara Rāmarāju-Rāmarājayadēva-mahā-araṇu granted a śāsana to the barbers of Śrīrangaapatana-sīme *[that no tax would be levied from them]. 306 The last portion of the record is defaced. The other epigraph at Hālebid, *[Hāssan Dt.], EC V, Bl. 47, now correctly copied, tells us that during the rule of Śrīranga Rāya, the mahāmaṇḍalēśvara Rāmarāja-Tirumalarājaiya's agent Dalavāi Venkaṭappa-nāyaka, in the year Tāraṇa corresponding to the Šaka 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, Hāleypidi, naming it Timmasamudra, to Brahmans of various gōtras, sūtras, sākhās and names. 307

Venkaṭapatī Rāya I.

112. An inscription in front of the Janārdanasvāmi temple at Balagola, Śrīrangaapatana taluk, *[Maṇḍya Dt.] dated in 1598, states that when vīra-pratāpa Venkaṭapatidēva-mahārāya was ruling the earth, Beṭṭada Chāmarasa Oḍeyar of the Āīrēya-gōtra and Āśvalāyana-sūtra, son of Chāmarasa Oḍeyar of Mysore, made a grant of land for a Rāmānujakūja and a Chatra in the precincts of the Janārdanasvāmi temple at Balagula, where twenty Śrīvaishṇavas and thirty Vaidikas were to be fed every day. Among the lands granted are mentioned some which he had received as a kōḍagī from Tirumalarājaya, son of the mahāmaṇḍalēśvara Venkaṭapatī-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 Naḷjūṇḍēśvara (of Naḷjan-gūḍ), Chelapièrēya (of Melkōṭe), Ranganātha (of Śrīrangaapatana), Agastyēśvara (of Tirumakūḍalā) and Janārdana (of Balagola); and of having killed within the
temple their own parents, cows and Brahmans. They shall be successively born as the children of the dancing girls of Naţiţangudi, Mēlkote and Tirumakudalai. The grant was written by Apramayya, the shānbōg of Baḷagula-sthāla. 308 The donor of this grant is evidently Beṭṭada Chāma Raja, younger brother of Raja Odeyar and son of Bōla Chāma Raja. Tirumalarajāya who granted the kodagi to Beṭṭada Chāmarasa Odeyar 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, Malvalli, now fully copied, records that during the rule of Venkaṭapati Rāya, Rāmarāya Nāyaka's son Tirumalarajāya Nāyaka of Hadinādu built a Lingāyat matha in the Virēśvara temple at Śivansamudram belonging to Hadinādu-sīne 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 Tirumalarajāya, son of Rāmarāya, mentioned above. An inscription near the Sanga-mosque at Śīrangapattanam which begins with obeisance to Rāmānuja and appears to record some grant by Tirumalarajāya 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

Rāmarāya.

113. The only record of this king which is a copperplate inscription was received from the Vyāsaraya-matha 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 mahārāja-dhirāja, rāja-paramēśvara, viśa-pratīpa-vīra-Rāmarāya-Dēva was ruling the earth from his residence at Penugoṇḍe, the prabhu of Elahakka-nādu, Immadī Kempayagauḍa of the chaturtha-gōtra, son of Kempayagauḍa and grandson of Kempaṇḍachayagauḍa, granted, on the occasion of a lunar eclipse, in the presence of the god Sōmeśvara of Halasūr, for the merit of his father Kempayagauḍa, the village Vyāsaraya-asamudra in Sonḍēkoppa-hōbalī of Bengalūru-sīne 311a which was under his rule to the matha of Rāmachandra Odeyar, son of Śripati Odeyar and spiritual son (kara-kamala-saṅjāta) of Lakshmikānta Odeyar, in order to provide for offerings and lamps for the god Gōpālakrishṇa of the matha and for the exposition of śūstras and purūṇas. We are told that the village was newly built together with a tank by Rāyasada Śīshagiri according to the order of the donor. The signature of the donor – Kempay – is given at the end of the grant. The suffix Odeyar attached to the names of the Śeṇmīs is rather peculiar. 311b

308. Ibid., Sr. 198.
309. Ibid., Ml. 111–R.
310. Ibid., Sr. 188.
311. Ibid., TN. 165.
311a. Bengalūru-sīne included the territory around the present Bangalore in the Bengaluru Dt.
311b. Among the Virasaivas, however, this was not altogether unusual. See, M. M. Kalburgi, Śāsana-salī śivaśaraṇaru, (Dhārwar, 1970), and in particular Chauḍādānapura, pp. 110 ff.
Śrīranga Rāya II.

114. Two copperplate inscriptions of this king were received from the Vyāsārāya-māthā of Sōsale. They consist of one plate each and are dated 1662 and 1663 respectively. The plate of 1662 measures 10½" by 7½", while the other measures 11" by 7½".312 After invocation of Śiva and the Boar Incarnation of Vishṇu, 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-sākhā, son of Gōpālarājaya and grandson of Āriviṭi Rāmarāju Rangaparāja of the lunar race, was ruling the earth in Vēlāpuri, he granted, in the presence of the god Channakēśava, on the bank of Vishṇusamudra, the village Yalavanka with its hamlets in Jāvagallu-sīme belonging to Bēlūr as also the village Kelagina-Setṭihalli in Tagara-nāḍu to the māṭha of the paramahamsa-parivrājakaḥaryya, sakalāsāstra-parivrājakaḥaryya, Vaishṇava-siddhānta-praśīṣthāpanāḥchāryya, worshipper of the lotus feet of the god Rāmachandra, lord of the spiritual kingdom of Vyāsārāya, Lakshmīnāthatirtha-śripāda, son of Rāmachandratirtha-śripāda and spiritual son of Lakshmīvallabhatirtha-śripāda, for the service of the god Gōpālakriṣṇa of the māṭha. 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 māṭha, for the pleasure of the god Venkaṭēśa, of the village Hosavūru in Hettuliganāḍu belonging to Bēlūr together with certain taxes.313

UMMATTŪR

115. An epigraph at the Māri 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 Tirumakūḍal, EC III, TN.68, now revised, which appears to be dated in 1486, tells us that Dēvarāya Oḍeyar’s son Chandramaṇli Oḍeyar granted some land in Chandahalli belonging to Hemmuge for the god Agastyanātha of Tirumakūḍal, which was the presence of Rudrapāda in the middle of the six banks within the five krōṣas 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 Chandramaṇli Oḍeyar.

312. EC XIV, TN. 163.
313. Ibid., TN. 164.
314. Ibid., TN. 250.
315. Ibid., TN. 68-R.
BÉLÚR

116. Two of the sanads, *[written on paper] received from Venkaṭanarasimha-chārya, Paṭēl of Vijayāpura near Talkāč, *[Mysore Dt.], (see para 28), which are dated 1773 and 1774, were issued by the Bélúr chief Krishṇappa Nāyaka.316 The earlier one tells us that Bélúr 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 Hēmāvati, certain lands situated in Keraudi-sthāla included in Aygūru-sīme belonging to the Bélúr kingdom, which had been favoured by the rājādhirāja, rāja-paramēśvara, praudha-pratāpa vīra-narapati, Krishṇa-Rāyaraiya to his vridha-praptāmaha, Yarre-Krishṇappa Nāyakaraiya, to Rangā-chārya of the Āṭrēya-gōtra, Āpastamba-sūtra and Tajuś-sākhā, son of Lakshmīnāraṇaiyāngār, grandson of Kēśavāchārya and great grandson of Rangāchārya. The titles applied to Yarre-Krishṇappa Nāyakaraiya are sindhu-Gōvinda, himakara-gaṇḍa, dhavaḷāṅka-Bhima, biridu-sapāṅga-harana and Manināgapuravarādhiśvara. 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 Kibbaṭa-nāḍu in Aigūru-sīme belonging to the Bélúr kingdom to Śrīnivāsaivānya of the Āṭrēya-gōtra, Āpastamba-sūtra and Tajuś-sākhā, son of Lakshmīnāraṇaiyāngār and grandson of Śrīnivāsaivānya. Both the sanads bear a seal at the top which contains the word Śrī Channarāya in Nāgari characters. Channarāya is another name of the god Kēśava at Bélúr.

SŌLŪR

117. An epigraph near the west wall of the Lakshmi shrine in the Hariharēśvara temple at Harihar, *[Chitrardurga 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 Hariha 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 Bōgār, Akkiya Honniseṭṭi’s son Chikka Malliseṭṭi renovated it. The titles applied to Channabasavappa Nāyaka of Sōlūr are — a devout worshipper of Śiva, a proficient in the 64 kalās, the modern Bōja, kumāra-Kandarpa, turaga-Rēvanta, a royal swan among the lotuses the hearts of women.

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

118. An inscription on the wall of the Gangādharaśvara temple at Śrīrānga-
pattana, which appears to be dated 1600, records a grant of lands, for his own
merit, by Kāraganahali Vire Oḍeyar’s son ......jeya-rāja, to provide for the
expenses of taking out in procession the god Gangādharaśvara to a maṇṭapa built
by him at the Mrigā-tīrtha.³¹⁸ This Vire Oḍeyar is perhaps identical with the
Kāragahallī chief Vīrārājaiya, who is said to have been a contemporary of Rāja
Oḍeyar of Mysore (1578-1617).

KŌLŪR

119. A copperplate inscription received from the Vyāsarāya-maṭha of Sōsale,
dated in 1712, records a grant to the maṭha by Kanakarāja of Kōlūr.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 rūkals of the amount which he was
paying to Nagari, was made to provide for lamps, etc., for the god Gōpalakrishna,
the conferer of boons on Vyāsamuni, in the maṭha of the paramahamsa-parivājakā-
chārya, Vaishnavasiddhānta-pratisīhāpanāchārya, worshipper of the feet of the god
Rāmachandra, padavākya-pranāya-pārāvāra-pārīṇa, sarvatatra-satatira, lord of the
intellectual throne (vidyā-simhāsana) of Vyāsarāya, Raṅgunātha-tirtha-śrīpāda, son
of Lakshmipati-tirtha-śrīpāda and disciple or spiritual son (kara-kamala-sambhava)
of Lakshmīnārāyanatirtha-śrīpāda. The signature of the donor—Kanakarāyar—is
in Tamil characters.

THE MAHRĀṬṬAS

120. Three of the Marāṭhi sanads received from Śrīnivāsa Sītārāma Kulakarni,
śānḥbhog of Harihar (see para 41), relate to the Mahrāṭṭas. All of them were issued
by Rāmachandra Bāvāji, a subordinate of the Pāshwa Bālāji-paṇḍita, to an ancestor
of the śānḥbhog. 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 –

Śri
Bālāji-paṇḍita
pradhāna? kanitārā-
ra Rāmachandra Bāva-
ji prabhu niram-
tara

³¹⁸ EC XIV, Sr. 172.
³¹⁹ Ibid., TN. 167.
The Śri of the first line is flanked by the sun and the crescent. One of the sanads grants to the Kulakarni 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 mīrās to him. The donee is stated to be of the Viśvāmitra-gōtra and Āśvalāyana-sūtra. He was the Kulakarni of Mahājanhalī, Harihār Hissār.

MADURA

121. A copperplate inscription received from the Vyāsarāya-matḥa of Sōsale, which is dated in 1708, records the grant of certain dues to the matḥa of (with titles as in para 119) Raghunāthatīrtha-śrīpāda, son of, etc., (as in the same para), by the lord of the Pāṇḍya throne, Vijayaranga Chokkanātha Nāyaka of the Kāyapa-gōtra, son of Rangakrishna Muddavirappa Nāyaka and grandson of Viśvanātha Nāyaka, Chokkanātha Nāyaka. Whatever dues were being paid in the Madura kingdom to the temple at Chokkanāthapura were to be paid to the matḥa also. The inscription consists of one plate, measuring 11" by 73⁄4", and is in the Telugu language. It was written by Rāyasam Bālaya. The signature of the donor—Śri-Vijayaranga Chokkanāthaya—is given at the end.

RĀMNĀD

122. Two more copperplate inscriptions received from the Vyāsarāya-matḥa, 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 Rāmnād to the matḥa of (with titles as in para 119) Vyāsarāya. Both the grants consist of only one plate, measuring 11" by 63⁄8" and 11" by 74⁄8", and dated 1707 and 1712 respectively. In the earlier inscription the Śvāmi is called merely Vyāsarāya and the grant was made on behalf of the matḥa to its agent at Rānenēsvaram, Tirupati Venkaṭāchārya. In the other, the grant was made in the presence of the goddess Rājarējēvari to (with usual titles as before) Lakshminidhiūrtha-śrīpāda, disciple of Raghunāthatīrtha-śrīpāda who was the disciple of Lakshminārāyaṇatīrtha-śrīpāda. 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-gaṅgaṇ, champion over traitors to masters, a Rēvanta in controlling horses, a Hariśchandra in speaking the truth, patron of Brahmins, 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 rājādhīrāja who has seen elephant-hunt in every country, a Nakula in training horses, a Vijaya in wielding bows, a Bhima in strength, a Dharmarāja in patience, a Rāma in compassion, lord of Śembi-nāḍu, creator of Raghunātha-samudra by damming the Vaigai, a Karna 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 Śōla-maṇḍala, the rājādhīrāja who has seen elephant-hunt in Īlam (Ceylon), Kongu and Yālpāṇam, champion over wicked kings, Urigola (Orangal) – suratānan, paṅchavāna-rāya-rāhattan, co-founder of the Vanniyar, possessor of a red umbrella, a moon to the solar race, sēri-muttu-Vanniyan, lord of the Sētu lineage. The king is said to have his residence in Kāttūr alias Kullottunga-Śōlanallūr in Tugavūr-kūṟram. He, as well as his father – Raghunātha Sētupati Kattadēvar – has the epithet hiranyakarha-yājī added to his name. His signature – Śankaraṇ tuṇai – occurs in the middle of the plate. The record of 1712 concludes with the statement that the grant was written by Rāyasim Śokkapillai’s son Dāmrāyān and that Nālangarāyān 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, Varaguṅarāma Pāṇḍiya Śimmatambiyār gave some lands near Śrīvilliputtūr for the god Gopālakrishna in the maṭha of (with titles as in para 119) Vidyaṅnātha-tūrtha-śripāda, disciple of Jagannātha-tūrtha-śripāda.²²³ The signature of the donor – Śankaraṇ tuṇai – comes at the end of the record. This plate measures 11½" by 8". Śivagiri is a Zamindāri in the Tinnevelly District of the Madras Presidency *[Tamil-nāḍu].

MYŚORE

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 Đēvarāya Oḍeyar is a very long inscription consisting of 10 plates. Nine are Nīrāye granted by various kings to private individuals. The majority of the inscriptions under this head belong to Krishnarāja 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 Narasimhna temple at Śrīranga-paṭṭaṇa *[Maṇḍya Dī.] (para 8) gives his name. The temple was built by him.

Doḍḍa Dēvarāja Oḍeyar.

126. There are three records of this reign. One of them, a copperplate inscription, dated in 1665, was received from Lakṣmīnārāyaṇa Jois of Mysore. 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 Kannada. 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 Rangarād-rājadhāni (Śrīranga-paṭṭaṇa) 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 Krōdhī, 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 svarṇa-tulādāna gift, was granted the village Lakkūr to the astrologer Lakhappa. Then begins the Kannada portion of the inscription giving further details about the donor, donee and the donation. It says that Dēvarāja Oḍeyar of the Āṭrēya-gōtra, Āśvalāyana-sūtra and Rik-sākha, a king of the lunar race, son of Dēvarāja Oḍeyar and grandson of Chāmarasa Oḍeyar, granted Lakkūr in Terakaṇāmbi-sthāla to Lakhappa-jiyōtisha of the Jāmadagnyavatsa-gōtra, Āśvalāyana-sūtra and Rik-sākha, son of Banadaṇa-jiyōtisha and grandson of Lakhappa-jiyōtisha. Then follow details of boundaries. The signature of the king - Śrī Dēvarāju - is in Kannada characters. Another inscription at Beḷakavādi, Maḷvallī taluk, dated 1669, records a grant of land to a resident of Talkāḍ by the mahārāja, rajādhīrāja, lord of the throne at Śrīranga-paṭṭaṇa, Dēvarāja Oḍeyar of Mysore. A mutilated metallic image called Varadarāja in the Vijayanārāyaṇa temple at Guṇḍlupēṭ has the label Doḍḍa Dēvarāja Varada on its pedestal. It is said that the image originally belonged to the Paravāsudēva temple built by Chikka Dēvarāja Oḍeyar at Guṇḍlupēṭ in memory of his father Doḍḍa Dēvarāja Oḍeyar. An epigraph in the Ādiśvara temple at Śrīranga-paṭṭaṇa, which is dated in 1666

324. Ibid., Sr. 176.
325. Ibid., My. 116.
326. Ibid., Mi. 147.
327. Ibid., Gu. 105.
and records a money grant to the temple treasury by Chārukīrti-panḍitāchārya’s disciple Pāyana to provide for the ceremony of asūṭāhmika, may be assigned to the same reign.  

Chikka Dēvarājā Oḍeyar.

127. Of the inscriptions of this king, a set of copperplates received from Gundal Panḍit Lakshmanaḥār of Mysore is of great importance. It consists of 9 plates, each measuring about 9½” by 8½”, and is engraved in Kannada characters. There is also a supplementary plate of a smaller size, measuring 6” by 5½”. The ring, which was cut when the plates came to me, is about 4½” in diameter. The seal, about 2” in diameter, bears in relief the figure of a boar standing to the left. The language is mostly Sanskrit, the concluding portion giving the boundaries, etc., being in Kannada. The inscription, which is dated 1674, is in some parts similar to 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 Vishnu, it proceeds to give the pedigree of the donor thus:- Purānic genealogy from the Moon to Yadu, some of whose descendants came and settled in Mahīśāra-pura. From them sprang Beṭṭa Chāma-Rāṭ, who acquired the title antembara-ganda. He had three sons—Timmarājā, Kṛishṇa-Bhūpāti and Chāmanripa. The last, who defeated Rāmarāja’s general Reṇaṭi-Venkaṭa, had four sons, namely, (1) Rājanripa, who horse-whipped the proud Kārugahaḷḷī chief on the field of battle, conquered Tirumalarājā and took possession of Śrīrangapatṭana; (2) Beṭṭula Chāmarājā, who slashed his enemies in the battlefield with wounds of the shape of the sacrificial thread; (3) Dēvarājā, and (4) Channarāja. Dēvarāja had likewise four sons—Dūḍa Dēvarājā, Chikka Dēvarājā, Dēvarājā and Mariya Dēvarājā. The third made an agrahāra at the Manikarnikā-kshetra to the north-east of Śrīrangapatṭana. Dūḍa Dēvarāja’s consort was Amritāmbā, their sons Chikka Dēvēndra and Kaṇṭhitravā-mahiḷāi. Then follow several verses in praise of Chikka Dēvarājā. Vishnu, when incarnate as Rāma, killed Khara, Dūṣhaṇa and other demons; now incarnate as Chikka Dēvarājā, he kills the same demons now born as Dādōji, Jaitāji, etc. Chikka Dēvarājā vanquished Śambhu, Kutupā-Sāha, Basava of Ikkerī, Ėkōji, Dādōji, Jaitāji and Jassavant. His consort was Dēvāmāmībā, daughter of the Bālēndunagara (Yalandūr) 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 (Vaiρa-muḍī) at Mēlkōṭe in the month of Phalguna and inaugurated the Gajendra festival there. Desirous of making an agrahāra, he fixed upon Māḍala-nāḍu—

328. Ibid., Sr. 181.
329. Ibid., My. 115.
situated to the south of the Kapila, to the north of Nilachala (the Nilgiris), to the north-east of Kanyakuri (Gopalswami-bejta) and to the west of Trikadambanagari (Terakanambi) – as the suitable place for it; and, in order that his father Dođa Devarāja might attain Vaikanthā-lōka, built a large temple for the god Paravāsudeva on the west bank of the Kauṇḍini and an agrahāra to the west of it, naming it, Devanagara after his father, for the residence of the learned men of the three sects – Advaitis, Dvaitis and Viśishṭadvaitis – 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-sataka, 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 Dwitiya-sataka, solely intended for the Śrīvaishnavas, of whom he was always a favourite. By his order the copper grant of this agrahāra was composed by the scholar Rāṇāyānam Tirumalārya. Then follow details of the grant. In the Šaka year reckoned by the arrows, the gems, the senses and the earth (i.e., 1595) which was the year Ananda, the rāja-dhirāja, rājā-paramēśvara, prauḍha-pratāpa, apratima-vīra-narapati, lōkaika-vīra, birudantembaraganda, a thunder-bolt to the mountains the Mahārāṭhas, a forest-fire to the forest the Turushkas, a gale to the cloud Basava of Kelladi, Karnāṭaka-chakravarti, Śrīvaishnavamata-pratishthāpaka, virarāgandha, gaṇḍarāgandha, Chikka Dēvarāja Oḍeyar of the Ātrāya-gōтра, Āśvalāyana-sūtra and Rik-sākhā, son of Dođa Dēvarāja Oḍeyar and grandson of Dēvarāja Oḍeyar of Mysore, made the agrahāra, named Dwitiya-sataka, 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 Ranganāthha, granted 16 villages of the annual income of 828 nishkas in Hadi-nāḍu of Arikuṭhāra-stha[la]. The villages were divided into 80 vrittis, which were bestowed on 80 Brahmans of various gōtras, sūtras and sākhās (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 vrittī to the number and names the donee to whom it was granted. This is the longest inscription dealt with during the year. The composition, both in Sanskrit and Kannaḍa, is good. Many of its verses, are quoted in later Mysore grants. We learn from this, as from several other inscriptions, that Beṭṭa Chāmarāja was the younger brother of Raja 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 Raja Oḍeyar.

128. Among other inscriptions of this king, one on the doorway of the Gaurisankara 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., Talkāḍ\(^{330}\) (see para 26). Thus we learn that the linga in this temple is Mallēśa, though people call it Gauriśankara. From an inscription on the padma-piṭha of the utsava-vigraha or metallic image of the Varāhavāmi temple at Mysore we learn that the piṭha was a present from apratima Chikka Dēvarāja Odēyar.\(^{331}\) Other inscriptions of this king, such as EC IV, Ch. 92, tell us that the ancient image of Varāhavāmi at Śrīmushṇa, which had been removed during a Yavana invasion, was brought by him and set up at Śrirangapāṭṭaṇa.

**Krishnarāja Odēyar I.**

129. One of the Nirūps received from Venkaṭanarasarimhāchārya, Paṭēl of Vijayāpura near Talkāḍ, which is dated 1719, was issued during this reign.\(^{332}\) It is addressed to Apramēya Hebbāruva, pūrputṭāgāra of the Dēvasthāna-sīme, telling him that Tūbinakere in Amritūru-sthāla, which had been transferred to the Dēvasthāna-chāvaḍī, was ordered to be given back, as a sarvanāya, to Kāṇchi Tātāchārya’s son Venkaṭavaradāchārya; and that accordingly he should see that the order was duly carried out.

**Krishnarāja Odēyar 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 Rānuve of Kuṅgilu and the sēvagārs and venṭrigārs (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 Rāmānujakūya in the Nārāyaṇasvāmi temple at Mēlkōṭe. The charity was to be managed by the estābhiser of the path of the Vēdas, expounder of both the Vēdāntas (i.e., in Sanskrit and Tamil), Tirumale Immaḍī Lakshmikumāra Kōṭikanyādānam Tirumala-Tātāchārya’s grandson Venkaṭanarasarimhāchāryaraiya.\(^{333}\) The grant was written by Rāyasada Viṭṭalaiya of the Kuṅgil kandāchāra. Three of the Nirūps, dated 1760, relate to the sale of certain villages to a private individual.\(^{334}\) One of them, addressed to Venkaṭanarasarimhāchārya, tells him that 5 villages (named), of the revenue value of 108 varahas in Hoḷālagundahōbaḷi of Amritūru-sthāla belonging to Paṭṭana-hōbaḷi vichānadaḥvaḍī, have been sold to him for 1080 varahas; another issued by Khaṇḍe 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 Naṅjarājaiya, superintendent of the Paṭṭana-
hōbalī-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 Krishnaiya of the āyakatī 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 sarumānya, to Narasimhāchār’s grandson Venkaṭantarāsimhāchār; and directs him to carry out the orders. Six inscriptions of Kaḷale Naṉjarāja, 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 Naṉjarājaiya of the Bhāredvāja-gōtra, Āśvalāya-sūtra and Rik-śākhā, son of Kaḷule Virarājaiya and grandson of the Mysore Dālavāyi Doḍḍaiya. The images containing the inscriptions are (1) the utsava-vigraha, called Manōṁmaṇī, in the shrine of the goddess in the Agastyēśvara temple at Tirumakūḍalur; (2-3) the metallic images of Tāṇḍavēśvara and his consort in the Vaidyēśvarī temple at Talkāḍ; (4-5) the metallic images of Tāṇḍavēśvara and Manōṁmaṇi in the Divyalingēśvara temple at Haradanahalli, Chāmarājanagar taluk; and (6) the metallic image of Dakshiṇāmūrtī in the Gangādhārēśvara temple at Śrīrangapaṭṭaṇa.

**Tippi Sultān.**

131. A Persian inscription (Plate IV) at Gaṇji-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, Tippi Sultān, to Shah Darvēsh. The epigraph is dated in both the Hiṭri and Maulūdī eras. A Kannāḍa inscription in a field to the west, stating that the land was granted for the kaharastān of Musandūr, refers apparently to the same grant. It is worthy of note that seven silver cups and a silver camphor-burner in the Ranganātha temple at Śrīrangapaṭṭaṇa bear inscriptions stating that those articles were the gifts of Tippi Sultāna Pachchha. Three of the cups and the camphor-burner also bear additional inscriptions in other parts telling us that they were presented by Kaḷule Kāntaiya. 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 Tippi, 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._ 193.
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
Krishnārāja Oḷeyar III.343

Krishnārāja Oḷeyar 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 silā-sāsana to the
effect that they would pay certain sums of money for the god Hanuman of Naramana-
katī. A sanad in Marāṭhi and Kannaḍa received from shāṁbhōg Śrīnivāsa Sitārāma
Kulakarni of Harihar, dated 1814, contains details of the revised tasāk of the
Hariharēśvara temple at Harihar *[Chitradurga Dr.] 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 shāṁbhōg, which is dated 1830,
was issued by Dewān Venkaṭarāje Arasu to Mallappa, Amīḍar of Harihar taluk.346 It
appears that owing to the absence of the shāṁbhōg of Harihar the collection of
taxes came to a stand-still. The Amīḍar is directed to bring him back to Harihar
and see that his duties are discharged efficiently. A letter was also enclosed for
the Fauzdar drawing his attention to this state of things. The seal of the Nirūp
contains these four lines in Nāgari characters:–

Śrī
Śrī-Krishṇa di-
vāna kachē-
ri Hujūr

Another Nirūp received from Venkaṭanarasimhāchārya, Paṭēl of Vijayāpura
near Talkad, dated 1823, is addressed to the olabāgil (inner gate), gurīkār Channaiya

343. Ibid., Sr. 165.
344. Ibid., Sr. 180. It is of A.D., 1781.
of the Ambārakhāne Department telling him that it was reported by Velamūrti Kōtikanyādānām Raghunāṭāchār of Taṅkād 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 Raghunāṭāchār as before.347 He was also told not to recognise the Nirūp when produced by any one else but to send it on to Huṇūr. 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 Krishnārāja Oḍeyar III’s gifts to temples. To begin with, the temples in Mysore. The Prasannakrishṇasvāmī 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) Nammāḷvār, (2) Madhurakavi, (3) Sarōyōgi, (4) Bhūtayōgi, (5) Mahādāhvaya, (6) Bhaktāṅghiri-rēṇu, (7) Kulaśēkhara, (8) Bhattachārīha, (9) Munivāhana, and (10) Parakāla; and among the Āchāryas, (1) Nāṭhamuni, (2) Yāmunāchārīya, (3) Kaṅchēpūrṇa, (4) Bhāṣyakārīra or Rāmānujačārīya, (5) Kūrēsā, and (6) Lōkāchārīya. 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) Chaluvājammanṇī of Ramāvilāsa, (2) Dēvājammanṇī of Lakshmīvilāsa, (3) Lingājammanṇī of Krishṇavilāsa and (4) Muddukrishṇajammanṇī of Sāmukhada-totṭi-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 pitāha and prabhāvāle, two silver maces, two gilded doorways, a cot and a gilded halipīha. The date of the last is given as 1845.350 In the Lakshmīramanaśvāmī temple two large silver vessels bear his inscriptions.351 To the Varāhasvāmī temple he presented a silver prabhāvāle and a vessel, the former in 1810 on the day of the naksatra under which he was born.352 The images of Vēdāntāchārya and Maṅavāḷamāmuni in this temple bear inscriptions stating that they were presented by him to the Prasannakrishṇasvāmī 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 Nakshatramālikē, a silver maṇṭapā for the utsava-vigraha, a silver bell, and 7 silver plates and cups.354

348. EC XIV, My. 62–75.
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.] 1837. Here also we have statues of the king and of the first three of his queens mentioned above with labels on them giving their names. There is also an inscription, consisting of a Kannada passage and a Sanskrit verse, on the stone on which the statues stand, telling us that the figures represented Krishṇarāja, king of Mahiṣūrapura, and his queens Dēvāmbā, Chalvāmba and Lingāmbā, all worshippers of the feet of Mother Chāmuṇḍēśvari. 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 Mahābālēśvara temple on the same hill state that they were presents from the same king.

134. Other temples which received gifts from him as indicated in the inscriptions are the Chāmarājēśvara temple at Chāmarājanagar, the Śrīkanṭhēśvara temple at Nāijanjūḍ 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. The brass-plated doorways of the two cells enshrining the Bālakempanājēśvara and Bālakempadēvājēśvara lingas set up in the names respectively of Doḍḍa Puttammanñī and Puṭṭatāyammanñī of Chandravelāsa-Sannidhāna were his gifts. 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 Naṉjarāja Bahadūr, with labels on the pedestals with the exception of the metallic figure of the last. There is likewise an inscription consisting of a Sanskrit verse on the base of the statues as in the Chāmuṇḍēśvari temple on the Chāmuṇḍi 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 lilās or sports. The names of the 63 devotees are given in EC III, Nj. 201 to 265. The 25 lilāmūrtis or sportive forms of Śiva are (1) Chandraśēkhara, (2) Umāmahēśvara, (3) Vrishabhāruḍha, (4) Tāṇḍavēśvara, (5) Girijākalyāṇa, (6) Bhikṣhājana, (7) Kāmasamhāra, (8) Mārkaṇḍēya-varaprassana, (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) Śankaraṇārayana, (14) Ardhanārisvara, (15) Kirātārjuna, (16) Kankāla, (17) Chaṇḍikēśvara-varaprassana, (18) Vishakaṇṭha, (19) Chakradāna, (20) Vighunēśvara-varaprassana, (21) Sūmaskanda, (22) Ėkapāda, (23) Sukhāsina, (24) Dakshināmūrti and (25) Mahālingodhava. 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 Naṅjangūḍ, the larger vehicles, namely, the Gaṇaratha, Tūraga (horse) and Kailāsa, were his gifts, the first two presented in 1847 and the third in 1852. His other gifts to this temple were a silver maṇḍapa for the utsava-vigraha named Chandraśēkhara, silver coverings for the two bamboo ends of the temple palankee and two brass-plated doorways, as in the temple at Chāmarājanagar, for the cells containing the Bālakempaṇaṇēśvara and Bālakempadēvajēśvara lingas named after the Puṭṭammanṇās of Chandravilāsa-Sannidhāna. We are told that the maṇḍapa was given in fulfillment 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 Prasannakāśīnasvāmi temple at Mysore. 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 Lakṣmīvaradarāja temple at Terakanāmbi, states that the image was a present to the temple from this king.

135. We may now consider the inscriptions recording gifts by his gurus, queens, relatives and dependents. An inscription on the car of the Prasannakrishṇasvāmi 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, paramahamsa-parivrājākācharya, savatantra-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-Parakālasamyam, Brahmataṇtra-Ghaṇṭāvatāra-Parakālasvāmi to the god set up by his favourite disciple Krishnarāja Oḍeyar of Mahiśūra-samsthāna. Another on the pedestal of the stone image of Vēdāntāchārya in the Narasimha temple at Śrīrangapaṭṭana consisting of a Sanskrit verse in Grantha characters, gives us to understand that the image was set up by a Parakālayatī, 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). 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
itti Śārīraka-sthāpyam iha chāpi vyavasthitam
Śriyā sārdham idam sarvam

Here Vēdāntāchārya is supposed to be expounding some doctrines of the Viśisṭādvaīta 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 settler 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 Lakṣmi, 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 Śrīrangapāṭana 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.

His queen Lingājammanṭi of Krishṇavilāsa-Sannidhāna presented in 1848 a silver Nandi-vāhana to the Śrīkaṇṭhēśvara temple at Naṅjungūḍ and a silver Garuḍa-vāhana to the Prasannakrishṇasvāmi temple at Mysore. A kettle-drum in bell metal was also a gift from her to the former temple. Her other gifts were a brass-plated doorway in the Chāmuṇḍēśvari temple on the Chāmuṇḍi hill and another in the Mahābālēśvara temple on the same hill. We learn from an inscription on her brindāvāna or tomb in Chandravana, in Mysore, that she died in 1855. Muddukrishṇajammanṭi of Samukhadatoṭi-Sannidhāna presented a brass-plated doorway to the Śrīkaṇṭhēśvara temple at Naṅjungūḍ 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 Mahābāleshvara temple on the Chāmuniḍ hill bears an inscription stating that it was presented to the temple of the goddess at Uttanhalli by Krishṇarāja Oḍeyeś'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 Puṭṭatāyammaṇḍi of Chandrivilasa-Sannidhāna.376 She also presented a brass-plated doorway to the cell containing the Maridēvēśvara līnga set up in the name of Manōvilasa-Sannidhāna in the Śrikanṭhēśvara temple at Naṅjangūḍ.377 An inscription on the brass-plated doorway of the garbhagriha in the Tībbādēvi or Tripurasundari temple at Mūgūr, T-Narsipur taluk, tells us that the doorway was the gift of the king's daughter Dēvājammaṇḍi.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 Dūḍaballāpur Venkaṭarāya, Subēḍār of Chāmarājanagar.379 Another servant of his (name effaced) built in 1853 the Nandi-maṇḍapa in the same temple.380 An inscription on a silver horse-vehicle in the Śrikanṭhēśvara temple at Naṅjangūḍ states that it was presented to the temple in 1830 by Bakshi Bhimārāya 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 Tanḍavēśvara in the Kāḷamāma temple at Śrīrangapaṭṭaṇa says that the figure was made and presented in 1852 by the king's servant Sunārkhāne Rangāchāri of the Shashītha-Brahmā lineage, son of Lingāchāri of the king's treasury.384 Another at the Prahlāda-maṇḍapa to the west of the Guṇjānārasimha temple at T-Narsipur, dated 1855, tells us that the maṇḍapa was built by the king's servant Jaggu-Lālā.385 A third at Annadānappa's maṭha, a little above the foot of the Chāmuniḍ hill, also dated 1855, informs us that the maṭha was the yōga-maṇḍapa of Vēdānta-Subbāsāstri, 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.\footnote{Ibid., My. 128.} A fourth on a palankee in the Tibbādevī temple at Mūgūr states that it was a gift from the king’s servant Mūgūr Amritāsānī.\footnote{Ibid., TN. 257.}

136. Among other inscriptions of this king’s time, though he is not named in them, two on the wall of the Agastyaśvara temple at Balmuri, Śrīrangapattana taluk, *[Maṇḍya Dīr.], record the construction of some maṇḍapās by Subbā-paṇḍita, Pradhān of Mysore.\footnote{Ibid., Sr. 200.} Two more at the Śrīnivāsa-śāstra, Śrīrangapattana taluk, record the construction of a kitchen and a maṭha in 1842 and 1847 by Deśikāmaṇi Tirumalāchārya’s wife Kalyāṇammā and Rāmāiyengār’s daughter Nāchchāramma respectively.\footnote{Ibid., Sr. 202 and 203.} The name of the Svāmī of the maṭha is given as Nrisimha-Śaṭhakōpa-śvāmī. Some more inscriptions recording gifts of jewels, vessels, doorways, etc., to temples may also be noticed here. In the Prasannakrishṇasvāmī temple, the silver piṭha of the goddess Perundēvi was the gift of Deśē-Arasu,\footnote{Ibid., My. 84.} the piṭha of the goddess Satyabhāmā, of Basavappājī of Arēpura;\footnote{Ibid., My. 85.} and the piṭha of Rāmānūjāchārya, of Bakshi Basavapājaiya.\footnote{Ibid., My. 86.} The Lakshmīraṇasvāmī temple has a silver cup presented by Doḍḍa Naṇjamma’s daughter Hoṣūr Venkāṭalakshamma and a gold jewel presented by Naṇjavē Bokkasatoṭī-Sannidhāna.\footnote{Ibid., My. 100 and 101 respectively.} The latter also presented a gold jewel to the Chāmuṇḍēsvārī temple on the hill and another to the goddess at Uttarhaḷḷi.\footnote{Ibid., My. 136.} But the latter jewel is now in the Chāmuṇḍēsvārī temple. There is also a silver cup in this temple with an inscription stating that it was a present from Lakshmive of the storehouse (ugrāṇa).\footnote{Ibid., Sr. 168.} A silver plate in the Rangaṇātha temple at Śrīrangapatana was the gift in 1819 of Mahantī Jāmēgirī;\footnote{Ibid., Sr. 175.} the image of Tāṇḍavēśvara in the Gangādhareśvara temple was presented in 1841 by Naṇjaṇḍēbhaṭṭa’s son Śivarāma-Paṇḍita of the Kāsyapa-gōtra, Āpastamba-sūtra and Yajur-sākhā;\footnote{Ibid., Sr 182.} and a brass-plated doorway in the Kāḷaṃma temple was a present in 1864 from Yajamāna Gōpālaiya’s son Lakkāṇḍēchārya of the Suparna-gōtra, Kātyāyanasūtra, Praṇamā-sākhā and Isānyopavara. The last was a goldsmith.\footnote{Ibid., Sr. 168.} An inscription on the car of the Mahalakṣmī temple at Kannambādi, dated 1859, tells us that it was caused to be made by Āvēśadamma (see para 14) of Čaṇva-
purī, daughter of Bögēgavuḍa and Timmamma, grand-daughter of Marinājēgavuḍa and great grand-daughter of Bōgagavuḍa, a Gangaḍikāra of the fourth caste. The car was made by Dharmalingāchārī. Āvēśādamma was so named because it was supposed that Mahālakshmi and Mahākāli became manifest in her. The three brass-plated doorways of this temple were the gifts of Āvēśādamma’s mother Timmamma, of the residents of Chōlāmāranahalli and of the dēśa-mahānādu of Chikadēvārāyapēṭe. 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:

<table>
<thead>
<tr>
<th>No.</th>
<th>Linga</th>
<th>Named after whom</th>
<th>Donor of the brass-plated doorway</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Chaluvāmbēśvara</td>
<td>Chaluvājammanī</td>
<td>Chāmappāji *EC XIV, Ch. 206.</td>
</tr>
<tr>
<td>2.</td>
<td>Ďēvirāmbēśvara</td>
<td>Dēvirāmmamani</td>
<td>Treasury Gurikāra Naţiappā. *Ibid., Ch. 207.</td>
</tr>
<tr>
<td>3.</td>
<td>Ďēvāmēśvara</td>
<td>Hurakki Ďēvājammanī</td>
<td>do — *Ibid., Ch. 211.</td>
</tr>
<tr>
<td>5.</td>
<td>Lakshmāmēśvara</td>
<td>Lakshmammamani</td>
<td>Kumnappu’s younger brother</td>
</tr>
<tr>
<td></td>
<td>Chāmarāja</td>
<td>Odeyar</td>
<td>Subbaṇṇa. *Ibid., Ch. 209.</td>
</tr>
<tr>
<td>7.</td>
<td>Ďēvēśvara</td>
<td>Sitāvilāsa-Sannidhāna</td>
<td>Turuvēkere Basavarāje Arasu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 223.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 224.</td>
</tr>
<tr>
<td>9.</td>
<td>Ďēvājēśvara</td>
<td>The king’s first queen</td>
<td>Narase Arasu. *Ibid., Ch. 225.</td>
</tr>
<tr>
<td>11.</td>
<td>Muddulingēśvara</td>
<td>Madanavilāsa-tī-Sannidhāna</td>
<td>Hosahali Mallikārjunappa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 229.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 221.</td>
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<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 235.</td>
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<td></td>
<td></td>
<td></td>
<td>*Ibid., Ch. 233.</td>
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<td></td>
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<td>*Ibid., Ch. 234.</td>
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</tbody>
</table>

399. Ibid., Kr. 91.  
400. Ibid., Kr. 92 to 94.
<table>
<thead>
<tr>
<th>No.</th>
<th>Linga</th>
<th>Named after whom</th>
<th>Donor of the brass-plated doorway</th>
</tr>
</thead>
<tbody>
<tr>
<td>17</td>
<td>Mahālingēśvara</td>
<td>Krishṇavilāsa-Sannidhāna</td>
<td>Aliya Lingarāje Arasu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 231].</td>
</tr>
<tr>
<td>18</td>
<td>Basavēśvara</td>
<td>Chandravilāsa-Sannidhāna</td>
<td>Bakshi Dēvaṇa of Rāmasamudra.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 228].</td>
</tr>
<tr>
<td>19</td>
<td>Gauripatiśvara</td>
<td>Bokkasatoṭṭi-Sannidhāna</td>
<td>Kāntappa of Kottāgāla.</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 230].</td>
</tr>
<tr>
<td>20</td>
<td>Siddhēśvara</td>
<td>Bokkasatoṭṭi Second-Sannidhāna</td>
<td>Siddappa of Naṅjangūḍ.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 229].</td>
</tr>
<tr>
<td>21</td>
<td>Bālachāmarājēśvara</td>
<td>Madanavilāśatoṭṭi Puṭṭusvāmi</td>
<td>Aliya Dēvarāje Arasu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 218].</td>
</tr>
<tr>
<td>22</td>
<td>Bālanaṅjarājēśvara</td>
<td>Chikka-Buddi (the Prince)</td>
<td>Samukhatoṭṭi Gurikara Marimallappa.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 232].</td>
</tr>
<tr>
<td>23</td>
<td>Puṭṭaranangēśvara</td>
<td>Chikka-Buddi's mother</td>
<td>Ambāvillāsa Gurikāra Mallappā.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>*[Ibid., Ch. 219].</td>
</tr>
</tbody>
</table>

The doorways of the Nārayaṇa, Dakshiṇāmūrti, Chaṇḍikēśvara, Sahasralingēśvara and Subrahmanyaśvara shrines were the gifts respectively of Karavaṭṭī Gurikāra Angadī Mallaiya, Chamān Gurikāra Kapaṇaiya, Arjabēgi Basavalingaiya, Mōdikhāne Bakshi Virabhadraiya and Hōsūr Nāgama.402 We are told that Subrahmanyaśvara was set up in the name of Hōsūr Subbammaiya *[Subbamma]. In the Śrikanṭheśvara temple at Naṅjangūḍ, the silver pīṭha of the utsava-vigāraha was presented by the palace purōhī Naṅjundabhaṭṭa, and the prabhāvaṇe of Tāṇḍavaśēvara by Āgamika Chandrabēkha.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 Dēvapārthivāraṇa 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 Nagūnhāḷḷi, Ģirangapaṭṭaṇa taluk, which may belong to the close of the 12th century, tells us that those who bathe in the Mōkshatīrtha where Abdhisēṇamuni 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- manṭapa in the Amritēśvara temple at Amritāpura, Tarikere taluk, *[Chikmagalūr Dt.],

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401. *Ibid., Ch. 206-17; Ch. 218-225; Ch. 223-235.
402. *Ibid., Ch. 217 and 236 to 239.
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. Anon on a stone brought from some other place and built into the wall of the new Vaikuṇṭha-nārāyaṇa temple at Takkād, *[Mysore Dt.], which appears to belong to the 14th century, is a Jaina epitaph, the gurū whose death it commemorates being Lōkāchārya, disciple of the mahāmāndalīcchārya Kamaḷadēva of the Drāvīḍa-sangha and Nandi-gaṇa. An epigraph at Hōsahāḷli, *EC IV, Sr. 106, now revised, records that by order of Vīrāpratāpā Mahābālārāya, Dēvarasa granted certain taxes for the maintenance of a perpetual lamp in the temple of Chelāpiḷḷārāya at Mēlkōṭe. It is not clear who this Mahābālārāya was. A copperplate inscription received from Śīṭārāma Bāirāgi of Chingarāḷḷi, Dēvanāḷi taluk *[Bangalore Dt.], which appears to be dated in 1413, registers the grant of certain sums of money to Avadhūta Nilakaṇṭha-yōgīśvara of Kāśi. The acts of piety and charity done by this man are thus detailed:—Having travelled over several countries he collected a sum of 5,000 varahas with which he (1) got a nāgābharaṇa made for the god Viśvanātha of Kāśi, (2) built the mukha-mañḍapa of his temple, (3) distributed milk for children, (4) provided for the worship of Duṇḍi Vighnēśvara and Kṣhētra-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-māṭha of Sōsale, both dated in 1712, record grants of certain sums of money by the residents of Vaḍagharamāmbūḍi-sīma and Vembāru-nāḍu to the māṭha of (with titles as in para 119) Raghunāṭhatirtha-śripāḍa, son of Lakhshmipatiṭhirtha-śripāḍa and disciple of Lakhmīnārāyaṇatirtha-śripāḍa. These two inscriptions are in Telugu. A few epithets found on the brīndāvanas 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 Abbuṇāyudu-paṭāḷam and who was a native of Pyāpalle and a disciple of Paravastulavāru; another dated 1857, of Jamēdār Pasupulēti Venkaṭarāma-nāyudu 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 (?).  
411. Ibid., Sr. 219.
path of the Vēdas, Chakravarti Nallārāiyangār; a third, dated 1839, of Nandyāla Krishṇamma-nāyūḍu, who was the bajār-kōtvāl of Muddunāyaka’s pataḷam of the 2nd Regiment; and a fourth, dated 1857, of Nārāyaṇasvāmi of the 20th Regiment. Another, of 1848, records the death of Kuppenmāl, daughter Vālamuttu’s son Nāgappa, who was the pūjāri of the Dharmarāja temple and belonged to the 1st pataḷam. We are also told that Nāgappa was a native of Tōṇḍamaṇḍalam, 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 darkhāstdär Rāmasvāmi Modaliyar of Śivansamudram. The record is in both Kannada and Tamil. 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 Modaliyar, Jahgirdār of Śivansamudram Sathagal and Belikwady and Shrotiumdar 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.” It was begun in February 1830 and finished in August 1832 “by and under the care of T. Rāma-svāmi Modaliyār.”

2. EXCAVATIONS

138. An account of the excavations conducted at the Kirtinarayaṇa temple at Tarkāḍ 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 maṇṭapa, 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 Haḷebidū, Bēḷur, Basarāl, etc. But now only their bases are left. The excavations exposed 12 inscriptions in all, 8 in Tamil and 4 in Kannada, one of the former being a very important record relating to the consecration of the god Kirtinarayaṇa 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 Gōnigere, Sāsavahalli hōbalī, Honnāli taluk *[Shimoga Dt.]. Of these coins, 186 were varahas, 95 half-varahas and one a Virarāya panam. The varahas and half-varahas relate to the Vijayanagar kings, while the panam 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 Laksīmī 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 Gaṇḍabhērunda, holding an elephant in each beak and each claw, while their reverse shows the legend – Śrī Pratāpachyutarāya – in three horizontal lines in Nāgari characters. The Mysore Gaṇḍabhērunda 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 distinctively Vaishṇava, the figures have to be taken for Laksīmī and Nārāyaṇa, while the reverse has the legend – Śrī Sadāśivarāyaru – 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 Gaṇḍabhērunda 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 Laksīmī 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 panam 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 Brahmvana 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:

sīkka zad bar haft kishvar sāya fāzal Allah
hāmī din 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 Ārco; in the jahān 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 Krishnārāja 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 Patan (i.e., Śrīrangapaṭṭaṇa) as the mint-place. Of the remaining 3 coins, which bear no date, 1 was minted at Beḷḷāry 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 Maultādi 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, be, te and se respectively. Further, from A.M., 1222, 4-pie pieces begin to be called Zahrāh or Zahrā which means Venus, 2-pie pieces Bahram 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 *[Śrīrangapaṭṭana] 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 Dhārwār. 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 Dhārwār (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 Farakkbāb 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 reverse gives 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 te 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 Farakhabāb 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.

Krishnārāja Odeyar III:—The coins of this king, which are 80 in number, are all 4-pie pieces or ‘XX Cash’. They bear on the obverse a caparisoned elephant standing to left with the syllable 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:
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 *adul*, ‘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 *kāś bist chahār falās ast*, meaning ‘twenty cash equal 4 falās 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 dā falūs ast, which means ‘ten cash equal 2 falūs or pīś,’ and the expression ‘X Cash’ in the exergue; and 1 a 1-pie or V Cash piece (Fig. 12) dated 1803, with the words pāṇich 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.

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143. Besides the coins mentioned above, a gold coin, said to have been picked up at Anekoṇḍa, was examined while I was on tour at Dāvangere [Chitradurga Dt.] (para 43). It was a very small coin, thinner and smaller than a Kāntirōy-hana, 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 Dāvangere.

4. MANUSCRIPTS

144. Of the manuscript works examined during the year under report, the Traivariṇikāchāra is a Jaina law-book in Sanskrit by Nēmichandra, who was a resident of Trikadhambapura or Terakaṇāmib in Guṇḍlupēṭ taluk [Mysore Dt.]. He probably flourished in the 15th century. The Bhujabali-charite is a Kannada poem written in the Sāṅgatyā metre by a Jaina poet Paṇchabāṇa, son of Sīhānika Chennappa of Śravaṇa Belgola. It gives an account of Bhujabali or Gommata, son of Vrishabha, the first Tīrthānaka, and appears to have been composed in A.D., 1612. The Bharatēśa-vaiśhava is another Jaina work written in A.D., 1660 by Ratnākara-siddha, giving an account of king Bharata, another son of Vrishabha, the first Tīrthānaka. This poem is also in the Sāṅgatyā metre.417

Bangalore, 23rd August 1912.  
R. NARASIMHACHAR,  
Office in charge of Archaeological Researches in Mysore.

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<td>Bangalore</td>
<td>Ванgae</td>
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GLOSSARY OF TERMS USED IN THE REPORT

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
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<tr>
<td>abhaya</td>
<td>gesture of protection.</td>
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<tr>
<td>abhishēka</td>
<td>anointment.</td>
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<tr>
<td>āchārya</td>
<td>teacher.</td>
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<tr>
<td>adal</td>
<td>justice.</td>
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<tr>
<td>adhama</td>
<td>the last; base.</td>
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<tr>
<td>adhama-viśige</td>
<td>a small unit, coin etc.</td>
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<tr>
<td>āgamika</td>
<td>one well versed in Āgamas.</td>
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<tr>
<td>agni-koṇḍa</td>
<td>fire-pit.</td>
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<tr>
<td>agrahāra</td>
<td>settlement of Brahmans.</td>
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<tr>
<td>akhtar s.a., akhari</td>
<td>a Star.</td>
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<tr>
<td>aḷipu</td>
<td>a kind of tax.</td>
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<tr>
<td>aḷiya</td>
<td>brother-in-law; son-in-law.</td>
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<tr>
<td>amara-nāyuk</td>
<td>a retainer enjoying land, for rendering military service to his master.</td>
</tr>
<tr>
<td>ambirakhamāne</td>
<td>granary.</td>
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<tr>
<td>āṇikaṭ</td>
<td>dam.</td>
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<tr>
<td>ankana</td>
<td>compartment.</td>
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<tr>
<td>anna</td>
<td>coin.</td>
</tr>
<tr>
<td>anyāya</td>
<td>a kind of tax.</td>
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<td>apara-suta</td>
<td>unrivalled son; another son.</td>
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<td>archak</td>
<td>priest.</td>
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<tr>
<td>aravattumūvar</td>
<td>The Sixty Three Śaiva saints i.e., Ihappageyāṇḍa, Īleṣṭhā KRIX,MEREMINjADVET, AMARañiti, Iribhakta, Īṃādināṭha, Kaṇṇappa, KANGULiYACALYANDARU, MĀNAKAṆJAṆA, ARIVĀṬTANJ, ĀNAYANāRA, OLAghāṇḍAMURTI, NAMAŚIVAYA-MURUGHARU, RUDRAPASUPATI, TIRUNāḻPÓVARU, TIRUKURUPÎTOṆDA, CHANDrEśA, VĀGISĀ, KULACEṆEṆAYA (KULACHANGA), PERUṀALIYAYA KURUMBARU, KAṚKĀLANIME, AHAṆUTI ADIGALU, TIRUNILANAKKARU, NAMINANDIYADIGAL, TIRUṆĀṆASAMBANDHAR, KAĻIKĀMA, TIRUMULATORU, TAṆḌEŚA, ACETAYUṬA, ŚOṀĀṢIMĀRA, SĀNKHYOṬḌA, CHIRUPULIYĀṇḍA, CHIRUTOṬḌA, CHĒRĀMA, GAṆṆĀṬHA VEĻKÛṬA, PAGALCOĻA, NARASINGAMONEYARU, AṬIBHAKTA, KAĻIKAMBA, KALIYANĀṆAṆA, KALICHETTIYĀṆḌARU, AYYĀḌI (AYYĀṆḍA), KAṆAMBULLA NAMBI, KAḌAVūRĀṁKĀṆ, SOUNDARA PĀṆḌYARĀṆJA, VĀHILAYA (OHILĀṆYA),</td>
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Moneyaṇḍa, Kalachengaru, Edagaḷeyaru, Chiruttoṇeyyaṇḍa, Pagaltoneyyaṇḍa, Kolpuliyyaṇḍa Perumāle, Tirunilakaṇṭhapāṇa, Jaṭeyanāyanar, Yasyajñānadēviyaru and Nambiyaṇṇa.

asṭhadikpāḷakas: The guardians of the eight cardinal directions, viz., 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; Kubera, the lord of the north and Isāna, the lord of the north-east.

asṭāhnika: a series of rituals to be observed during eight parts of the day.

āśrama: hermitage.

(10) avatāras (of Vishṇu): Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasimha (human-lion), Vāmana (dwarf), Parasurāma (or Bhārgavarāma), Rāghavarāma (or Dasaratharāma), Balarāma (or Krishṇa), Buddha and Kalkī.

āyakaṭṭu: vital or vulnerable spot or place.

bojar-kotval: superintendent of market.

balapa: a piece of pot-stone.

balipīṭha: an altar for offerings.

basadi: a Jaina temple; s.a., basti.

basti: s.a., basadi.

bēchirākh: a deserted place/village.

bhatas: priests; brahmins.

bhujāṅga: gallant.

Bīla tree: the bēl tree; Aegle marmelos.

brahmadāya: income to Brahmans: share of Brahmans.

brahmapuri: s.a., agrahāra.

brindāvana: tomb of Mādhva guru, of royal family.

chakra: disc.


chauri: whisk.

chchhatra: choultry; alm-house.

danaṇḍanāyaka: general; commander-in-chief.
<table>
<thead>
<tr>
<th>Term</th>
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<tr>
<td>darbhāstār</td>
<td>an application for rent or farm.</td>
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<tr>
<td>dēsa-mahānādu</td>
<td>administrative unit; an assembly of leaders.</td>
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<tr>
<td>dévadāya</td>
<td>rent-free holding, of a temple.</td>
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<tr>
<td>dhvaja-stambha</td>
<td>flag-staff.</td>
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<tr>
<td>dōhala-vrikṣa</td>
<td>s.a., dōhaḍa-tree; a tree that blossoms at the touch or sight of a maiden.</td>
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<tr>
<td>Dussāsana-vadhe</td>
<td>slaying of Demon Daśyāsana.</td>
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<tr>
<td>dōaraśālaka</td>
<td>door-guardian.</td>
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<tr>
<td>fālās</td>
<td>s.a., pie.</td>
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<tr>
<td>Fauzdar</td>
<td>army officer.</td>
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<tr>
<td>gachchāṇam</td>
<td>s.a., gadyāṇa, gold coin.</td>
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<tr>
<td>gaddige</td>
<td>tomb.</td>
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<tr>
<td>gadyāṇa</td>
<td>s.a., gachchāṇam.</td>
</tr>
<tr>
<td>gajjaraiha</td>
<td>vehicle; chariot.</td>
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<tr>
<td>gajjāṇam</td>
<td>s.a., gadyāṇa or gachchāṇam.</td>
</tr>
<tr>
<td>gāmunda</td>
<td>village headmen.</td>
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<tr>
<td>garbhagriha</td>
<td>sanctum.</td>
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<tr>
<td>garuḍa-gamba</td>
<td>pillar on which garuḍa image or flag is kept.</td>
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<tr>
<td>gavuḍa</td>
<td>s.a., gāmunda.</td>
</tr>
<tr>
<td>gavuḍa-gal</td>
<td>gāmunda.</td>
</tr>
<tr>
<td>gāmunda-gal</td>
<td>s.a., above.</td>
</tr>
<tr>
<td>ghāt</td>
<td>bathing place.</td>
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<tr>
<td>gōmāl</td>
<td>a public pasture-ground.</td>
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<tr>
<td>gōmukha</td>
<td>a portion of the pitha, especially of a linga.</td>
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<tr>
<td>gōpas</td>
<td>cowherds.</td>
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<tr>
<td>gōpis</td>
<td>cowherdesses; devotees of Lord Krishṇa.</td>
</tr>
<tr>
<td>gōpura</td>
<td>superstructure above the gateway; tower.</td>
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<tr>
<td>Grautha</td>
<td>a script.</td>
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<tr>
<td>guṇja</td>
<td>Abrus precatorius; seed of that tree; a small weight.</td>
</tr>
<tr>
<td>gurikār</td>
<td>an expert marksman.</td>
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<tr>
<td>guru</td>
<td>teacher.</td>
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<tr>
<td>hāḍopa</td>
<td>betel-career.</td>
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<tr>
<td>hūga</td>
<td>coin.</td>
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<td>hamsa</td>
<td>goose.</td>
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<tr>
<td>haṇa</td>
<td>s.a., paṇa; a coin.</td>
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<td>hēggaḍe</td>
<td>an official; s.a., gavuḍa.</td>
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<tr>
<td>hirīya</td>
<td>senior; elder.</td>
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<tr>
<td>Hisār</td>
<td>an administrative division like hōbli, taluk etc.</td>
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<tr>
<td>hōbli</td>
<td>a small administrative unit; a subdivision of taluk.</td>
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<tr>
<td>hodake</td>
<td>a kind of tax.</td>
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<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>honne</td>
<td><em>Terminalia tomentosa.</em></td>
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<td>jagati</td>
<td>railed parapet.</td>
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<td>jalūs</td>
<td>regnal year.</td>
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<td>janana-mañjapa</td>
<td><em>maṇṭap,</em> built in commemoration of birth.</td>
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<tr>
<td>jangama</td>
<td>wandering person; Vīraśaiva priest.</td>
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<tr>
<td>jaṅgujī-manneyas</td>
<td>? assembled chiefs.</td>
</tr>
<tr>
<td>jātre</td>
<td>fair.</td>
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<tr>
<td>kaḍīta</td>
<td>a book of folded cloth covered with charcoal paste; a document.</td>
</tr>
<tr>
<td>Kailāsa</td>
<td>abode of Śiva.</td>
</tr>
<tr>
<td>kaḷaṇju</td>
<td>gold coin.</td>
</tr>
<tr>
<td>kalās (64)</td>
<td>sixty-four arts; the word <em>kalā</em> being derived from <em>kal,</em> 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 <em>Kāmasūtra,</em> <em>Śrīmad Bhāgavata,</em> <em>Sukranitisāra,</em> for example, mention sixty-four arts, whereas almost all Jaina classics mention seventy-two arts. Yaśōdhara, in his commentary on the <em>Kāmasūtra,</em> says that there were 512 <em>kalās.</em> Other important variants are: <em>Samavāyasūtra</em> (82, of which 72 are asserted to be the main ones); <em>Nāyadhammakahā</em> (87); <em>Lalitavistāra</em> (86); <em>Kādambari</em> (48); <em>Kalpāntarvācyāni</em> (72); <em>Sūrālankāra</em> (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 craftmanship, 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: <em>The Kalās,</em> Madras, 1911.)</td>
</tr>
<tr>
<td>kalaśa</td>
<td>finial; pot.</td>
</tr>
<tr>
<td>Kali age</td>
<td>a cyclic era.</td>
</tr>
<tr>
<td>kalyāṇa-mañṭapa</td>
<td>pillared hall wherein the wedding of the deity is celebrated.</td>
</tr>
<tr>
<td>kamarabanda</td>
<td>waist-band.</td>
</tr>
<tr>
<td>kandāchāra</td>
<td>police; militia.</td>
</tr>
<tr>
<td>khaṇḍuka</td>
<td>s.a., khaṇḍugā; a measure.</td>
</tr>
</tbody>
</table>
kanṭiroy-haṇa: coin.
kara-kamala-sambhava; s.a., kara-kamala-sañjāta: spiritual son.
khāri: a unit of measurement.
koḍage s.a., koḍagi: grant; gift.
koḷaga: a measure of capacity: 4 bāllas.
krōśā: a measure of distance: 1 kos = ½ yōjana.
kuḍangai: a kind of grant.
kuḍupa: a unit of measurement.
kuḷi: a measurement.
Kurāṇ: holy Book of Muslims.
kuravaka: the red cedar.
liḷās, (25) of Śiva: 25 forms of Śiva; liḷā means celestial sport. Śiva performed 25 such liḷās in different forms viz., as seated or standing, riding upon vehicles or dancing in terrific or pacific form. The 25 liḷā mūrīs are: Chandrasekhamūrti, Umasahita, Visabhārūḍha, Nṛttā, Kalyānasundara, Bhikṣātana, Kāmadahana, Kālantaka, Tripurāntaka, Jalandharavadhā, Gajāri, Viśrhadra, Śankara-Nārāyaṇa, Ardhanaṅgvara, Kirāta, Kankāla, Cāndesānugrahamūrti, Viśāpaharaṇa, Chakradāna, Vighnēśvarāṅugrahamūrti, Sōmāskandha, Ekapāda, Sakhāsanamūrti, Dakshinmūrti and Lingodbhavamūrti.
linga: symbolic form of Śiva.
māḍai: a gold coin.
māde: rice boiled with jaggory.
mahāyama: the middle; average.
mahādvāra: principal or main entrance.
mahājanas: members of the village assembly.
mahāmaṇḍalāsvara: office; lord of a great division; conventional title of kings and feudatories.
mahā-pasāyita: an officer.
mahā-pradhāna: chief-minister.
makara: mythical animal, resembling a crocodile.
māṇḍalika: feudatory.
mantaṭa: pillared porch; hall.
māṭha: monastery.
mōḍikhāne: the commissariat department of an army.
mōsāle: crocodile.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>muhūṛta</td>
<td>auspicious time; an occasion.</td>
</tr>
<tr>
<td>mukha-montopa</td>
<td>front porch or hall.</td>
</tr>
<tr>
<td>mūrtis, (24) of Vishnu</td>
<td>s.a., chaturvimśati Vishnu.</td>
</tr>
<tr>
<td>nābhi</td>
<td>navel.</td>
</tr>
<tr>
<td>nādu</td>
<td>an administrative unit; group of villages.</td>
</tr>
<tr>
<td>nāgābharaṇa</td>
<td>an ornament.</td>
</tr>
<tr>
<td>nakshtra</td>
<td>a lunar mansion.</td>
</tr>
<tr>
<td>nāṣis</td>
<td>a measure.</td>
</tr>
<tr>
<td>naijai</td>
<td>wet land.</td>
</tr>
<tr>
<td>navaranga</td>
<td>central hall; hall of nine-compartment.</td>
</tr>
<tr>
<td>nāyak</td>
<td>an officer; a feudal chief; a leader.</td>
</tr>
<tr>
<td>nirūpa</td>
<td>a written order; command.</td>
</tr>
<tr>
<td>nishkas</td>
<td>coins.</td>
</tr>
<tr>
<td>olaḷāgil</td>
<td>inner-gate.</td>
</tr>
<tr>
<td>padmāsana</td>
<td>a sitting posture; lotus-throne.</td>
</tr>
<tr>
<td>padma-piṭha</td>
<td>lotus throne.</td>
</tr>
<tr>
<td>paṇam</td>
<td>a coin.</td>
</tr>
<tr>
<td>paṅchalingas</td>
<td>five lingas.</td>
</tr>
<tr>
<td>pārupatyagāra</td>
<td>an officer in charge of a temple; a subordinate collector and magistrate.</td>
</tr>
<tr>
<td>pāṣupatāstra</td>
<td>an arrow granted to Arjuna by Śiva.</td>
</tr>
<tr>
<td>paṭṭālam</td>
<td>a battalion; a regiment; an army.</td>
</tr>
<tr>
<td>pāṭike</td>
<td>share.</td>
</tr>
<tr>
<td>paṭṭaṇasuvāmi</td>
<td>headmen of the town; s.a., paṭṭaṇasuvāmi.</td>
</tr>
<tr>
<td>paṭṭiegārs</td>
<td>a community of people; weavers.</td>
</tr>
<tr>
<td>pergaḍi</td>
<td>s.a., heggaḍe.</td>
</tr>
<tr>
<td>periya</td>
<td>elder; senior.</td>
</tr>
<tr>
<td>phalas</td>
<td>s.a., pala; height.</td>
</tr>
<tr>
<td>pie</td>
<td>coin.</td>
</tr>
<tr>
<td>piṇḍa</td>
<td>a cake or ball of meal offered as a part of a ritual.</td>
</tr>
<tr>
<td>piṭha</td>
<td>pedestal; throne; seat.</td>
</tr>
<tr>
<td>pon</td>
<td>gold coin.</td>
</tr>
<tr>
<td>prabhāvaḷe</td>
<td>halo.</td>
</tr>
<tr>
<td>prabhu</td>
<td>chief; lord; husband.</td>
</tr>
<tr>
<td>pradһāna</td>
<td>chief minister or administrator, primary or main.</td>
</tr>
<tr>
<td>praje-gavuṇḍuɡaḷ</td>
<td>term used for an assembly of leaders; leaders of villages etc.</td>
</tr>
<tr>
<td>prākāra</td>
<td>court-yard.</td>
</tr>
<tr>
<td>pramatha-gaṇa</td>
<td>Śiva's hosts.</td>
</tr>
<tr>
<td>prasāda</td>
<td>holy food.</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>pūjā</td>
<td>worship.</td>
</tr>
<tr>
<td>pūjāri</td>
<td>priest.</td>
</tr>
<tr>
<td>puñjai</td>
<td>dry land.</td>
</tr>
<tr>
<td>purōhit</td>
<td>priest.</td>
</tr>
<tr>
<td>rāyabhāri</td>
<td>emissary; ambassador; mediator.</td>
</tr>
<tr>
<td>rāyasada</td>
<td>? of the Secretariat.</td>
</tr>
<tr>
<td>Rudra-viṇā</td>
<td>a musical instrument.</td>
</tr>
<tr>
<td>rūkalu</td>
<td>? cash.</td>
</tr>
<tr>
<td>rūvāri</td>
<td>sculptor; rūpa-kāri; maker of images.</td>
</tr>
<tr>
<td>saikata-linga</td>
<td>linga formed of sand.</td>
</tr>
<tr>
<td>sallēkhana</td>
<td>a Jaina rite; death by slow starvation.</td>
</tr>
<tr>
<td>sālūmalī</td>
<td>silk-cotton tree.</td>
</tr>
<tr>
<td>samādhi</td>
<td>? consent; burial place; s.a., sallēkhana among Jains.</td>
</tr>
<tr>
<td>samayas</td>
<td>conventions; orders; castes.</td>
</tr>
<tr>
<td>sanad</td>
<td>letter dealing with grants.</td>
</tr>
<tr>
<td>sandhīvigrāhi</td>
<td>minister in charge of war and peace.</td>
</tr>
<tr>
<td>sāṅgatyā</td>
<td>a kind of metre; a verse of four lines with a distinct metric form.</td>
</tr>
<tr>
<td>śāṅkha</td>
<td>conch.</td>
</tr>
<tr>
<td>sanhe</td>
<td>weekly market; fair.</td>
</tr>
<tr>
<td>sanyāsī or sanyāsi</td>
<td>ascetic.</td>
</tr>
<tr>
<td>Saptamātrikāh</td>
<td>the Seven Mothers, viz., Brāhmaṇī, Vaishnava, Mahēśvari, Kaumāri, Indrāni, Vārāhi and Chāmuṇḍā. Sometimes Narasimhī is added resulting in the ashtamātrikās. The mātrikās are generally flanked by Vīrabhadra and Gaṅēśa in the sculpture.</td>
</tr>
<tr>
<td>Saptarṣhī</td>
<td>the Seven Sages viz., Marīchi, Atri, Āṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha.</td>
</tr>
<tr>
<td>sarga</td>
<td>chapter; division of a book.</td>
</tr>
<tr>
<td>sarvādhikāri</td>
<td>a minister; an officer; superintendent of general affairs.</td>
</tr>
<tr>
<td>sarvamāna</td>
<td>free tenure; exempt from all imposts.</td>
</tr>
<tr>
<td>lāsana</td>
<td>order; inscription.</td>
</tr>
<tr>
<td>savār-kacēri</td>
<td>office of troopers or native cavalry.</td>
</tr>
<tr>
<td>sēnabēva</td>
<td>a clerk; an accountant; record-keeper.</td>
</tr>
<tr>
<td>sērēgāra</td>
<td>commander of a body of soldiers.</td>
</tr>
<tr>
<td>shadangas</td>
<td>six Vēdāṅgas viz., Śikṣāna, Vyākaraṇa, Chuhandas, Nirukta, Jyotishya and Kalpa.</td>
</tr>
<tr>
<td>shānbhōg</td>
<td>s.a., sēnabēva.</td>
</tr>
<tr>
<td>śita-śāsana</td>
<td>stone inscription.</td>
</tr>
<tr>
<td>skandha</td>
<td>chapter.</td>
</tr>
<tr>
<td>Sūma juice</td>
<td>an intoxicant.</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>śrīganasa-sarvādhyaksha</td>
<td>superintendent.</td>
</tr>
<tr>
<td>śrīkaraṇada-hegḍa</td>
<td>officer incharge of the department of records; head of scribes.</td>
</tr>
<tr>
<td>Sthalapurāna</td>
<td>local tradition.</td>
</tr>
<tr>
<td>śthānapati</td>
<td>religious officer; head of a religious establishment.</td>
</tr>
<tr>
<td>śthānika</td>
<td>superintendent of a temple; an officer in charge of a town.</td>
</tr>
<tr>
<td>subēdār</td>
<td>officer in charge of a suba or province.</td>
</tr>
<tr>
<td>sukhanaśi</td>
<td>s.a., sukanāśi; vestibule.</td>
</tr>
<tr>
<td>sūle</td>
<td>dancing girl; prostitute.</td>
</tr>
<tr>
<td>sūle-maṇḍapa</td>
<td>hall for dancing and singing.</td>
</tr>
<tr>
<td>sunārkhāne</td>
<td>goldsmith’s workshop.</td>
</tr>
<tr>
<td>suratṛṇa</td>
<td>s.a., sultān.</td>
</tr>
<tr>
<td>svāmi</td>
<td>teacher.</td>
</tr>
<tr>
<td>svarga-bāgilu</td>
<td>heavenly entrance.</td>
</tr>
<tr>
<td>svarna-tulādāna</td>
<td>name of a gift; gift of gold.</td>
</tr>
<tr>
<td>tadbhava</td>
<td>a word corrupted from Sanskrit root-word.</td>
</tr>
<tr>
<td>tammaḍi</td>
<td>servant; an attendant on an idol.</td>
</tr>
<tr>
<td>tadik</td>
<td>certificate.</td>
</tr>
<tr>
<td>Tenkalai</td>
<td>a Śrīvaishnava sub-sect; southern school led by Pillai Lōkāchārya.</td>
</tr>
<tr>
<td>tīrtha</td>
<td>holy water; holy centre.</td>
</tr>
<tr>
<td>tōraṇa</td>
<td>arch; gateway.</td>
</tr>
<tr>
<td>tōshikhāne</td>
<td>treasury.</td>
</tr>
<tr>
<td>tulāpurusha</td>
<td>a gift; weighing a king against gold or other precious metals and distributing the same to temples, brahmins etc.</td>
</tr>
<tr>
<td>tulasi, s.a., tulasi</td>
<td>basil plant.</td>
</tr>
<tr>
<td>turaga</td>
<td>horse.</td>
</tr>
<tr>
<td>ugrāṇa</td>
<td>store-house.</td>
</tr>
<tr>
<td>umbāli</td>
<td>fief; grant.</td>
</tr>
<tr>
<td>utsava-vigraha</td>
<td>processional image.</td>
</tr>
<tr>
<td>uttama</td>
<td>the first; the exalted.</td>
</tr>
<tr>
<td>Vaḍagalai</td>
<td>a Śrīvaishnava sub-sect; northern school led by Vēdānta Dēsika.</td>
</tr>
<tr>
<td>Vaikunṭha-lōka</td>
<td>abode of Viṣṇu.</td>
</tr>
<tr>
<td>vallabha</td>
<td>favourite; lord.</td>
</tr>
<tr>
<td>vaṇṭrigārs</td>
<td>votaries.</td>
</tr>
<tr>
<td>varada-mudrā</td>
<td>boon-conferring posture.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
</tr>
<tr>
<td>----------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>varāha</td>
<td>boar incarnation of Vishnu; one of the daśāvatāras.</td>
</tr>
<tr>
<td>varaha</td>
<td>coin.</td>
</tr>
<tr>
<td>vēli</td>
<td>a land measure.</td>
</tr>
<tr>
<td>vīnā</td>
<td>stringed musical instrument.</td>
</tr>
<tr>
<td>vīragal</td>
<td>hero-stone.</td>
</tr>
<tr>
<td>vīra-peṇḍeya</td>
<td>hero’s badge, bound to leg.</td>
</tr>
<tr>
<td>Vizier</td>
<td>prime minister.</td>
</tr>
<tr>
<td>vṛttī</td>
<td>share; share in a village granted to a Brahman as a free gift.</td>
</tr>
<tr>
<td>yāgaśāle</td>
<td>hall of sacrifice where sacred fire was maintained.</td>
</tr>
<tr>
<td>yajamāna</td>
<td>head of the family.</td>
</tr>
<tr>
<td>yajña-vidyā</td>
<td>the science of sacrifices.</td>
</tr>
<tr>
<td>yōga-manḍapa</td>
<td>hall of meditation.</td>
</tr>
<tr>
<td>yōgi</td>
<td>ascetic.</td>
</tr>
<tr>
<td>zahra</td>
<td>s.a., zahrah; Venus.</td>
</tr>
</tbody>
</table>
IDENTIFICATION OF VILLAGES AND ADMINISTRATIVE DIVISIONS

Amritūr-sthāla, (Mysore)*
: It comprised of the modern Kuṇigal taluk in the Tumkur Dt.

Arikūṭhāra-sthāla, (Mysore)
: Comprised of the territory around Chāmarājanagar area of the Mysore Dt.

Aygūr-sīme, (Bēlūr)
: s.a., Aigūru-sīme. It included Majali-sīme and Kibbaṭṭa-nāḍ and a part of the Bēlūr kingdom. It probably extended over parts of Maṇjrābād and Bēlūr taluks in the Hāssan Dt.

Balagula-sthāla
: Probably extended over the present Balgoḷa in Śrīrangapaṭṭaṇa taluk of the Maṇḍya Dt.

Bēlūr kingdom, (Bēlūr)
: Comprised of the territory around Bēlūr in Bēlūr taluk of the Hāssan Dt.

Bengālūru-sīme, (Vijayanagar)
: Included the territory around the present Bangalore taluk in the Bangalore Dt.

Chakragoṭṭam, (Chōla)
: Identified with Chakrakotya of the Bastār grant. It may be identified with the present Chitrakūṭa in Madhya Pradesh.

Chandragutti kingdom, (Vijayanagar)
: Included Siddāpur in the Kārwār Dt., and Shīkārpur and Sāgār taluks in the Shimoga Dt.

Chennapaṭṭaṇa-sīme, (Vijayanagar)
: Comprised parts of the Bangalore and Chennapaṭṭaṇa taluks of the Bangalore Dt., and a part of the Maṇḍya Dt.

Elahakka-nāḍu, (Vijayanagar)
: Included the modern taluks of Nelamangala, Bangalore North and Dēvanāḷī in the Bangalore Dt., and Heggada-dēvankōṭe taluk in the Mysore Dt. Its headquarter was Yelahanka in Bangalore North taluk.

Eṇṇe-nāḍu, (Hoysala)
: Comprised of the present Chāmarājanagar area in Chāmarājanagar taluk of the Mysore Dt.

Ganga-6,000, (Ganga)
: s.a., Gangavādi.

* The names within brackets are of the dynasties.
Gangaionda-Soila-valanadu, (Chola) : It was a part of Mudigonda-Soila-mandalam (see, Gangapadi).

Gangapadi, (Chola) : s.a., Gangavigi and Gangavadi-96,000. It roughly covered the southern Karnatakka area, excluding probably the north and north-east of the present Karnatakka (which was included in Banavasi-12,000) and the districts immediately south of the Tungabhadra (which was included in NoIambavadi-32,000).

Hadi-nadu, (Mysore) : s.a., Hadinadu-sime and Hadinadu-veinte. Probably covered a part of Chama-rjanagar and T-Narsipur taluks in the Mysore Dt. It was a part of the Arikuthara-sthaala.

Harihar taluk, (Mysore) : Identified with the present Harihar taluk in the Chitradurga Dt.

Hetuliga-nadu : A part of Belur-sime.

Hiriya-nadu, (Hoysala) : s.a., Periya-nadu. This division appears to have comprised portions of the present Gunthlupet, T-Narsipur, Bangarpet, Kolar and Malur taluks etc., in the Mysore and Kolar Dts.

HoIalagunda-hobaI, (Mysore) : It was a part of the Amritur-sthaala.

Hoysala-sime, (Vijayanagar) : s.a., Hoysala-nadu. Roughly the heart-land of the Hoysala kingdom, i.e., the Hassan, Chikmagalur and parts of the Tumkur, Mysore and Chitradurga Dts.

Idai-nadu, (Chola) : s.a., Periya-nadu.

Idaiurzai-nadu, (Chola) : s.a., Edatore-2,000. It comprised of the present Raichur Dt., and a portion of the south-eastern part of the Bijapur Dt.

Ilam : Modern Ceylon.

Ila-mandalam, (Chola) : Modern Ceylon.

Ilamuridam, (Chola) : Is it s.a., Nilamuri-dalam?

Ilangashobam, (Chola) : It was situated to the south of the Strait of Kedah in Malaysia.

IraTapadi Seven-and-a-half-lakh country, (Chola) : s.a., Irapadi Seven-and-a-half-lakh country, roughly identified with the Kuntala coun-
Jāvagallu-sime, (Vijayanagar) : Roughly the territory around the present Jāvagal in Arśikere taluk of the Hässan Dt.

Kalingam, (Chōla) : s.a., Kalinga in Orissa.

Kanakagiri country, (Vijayanagar) : a part of the Raichūr Dt.

Kāndalūr-Sālai, (Chōla) : A sea port in Kērala, on the Malabār coast.

Kāsmīra country, (Pāṇḍya) : Modern Kāshmīr.

Keraḍi-stхаļa, (Bēlūr) : It was a part of the Aygūr-sime of Bēlūr kingdom.

Kibbaṭṭa-nāṭu, (Bēlūr) : It was a sub-division of Aygūr-sime. It is mentioned in the inscriptions of the Maṇjirābād taluk of the Hässan Dt.

Kiḍāram, (Chōla) : Modern Kēdah in the Malay Peninsula.

Kīlalennāṭu, (Ganga) : Included the present Chennapaṭṭaṇa taluk and its neighbourhood in the Bangalore Dt. It was also known as Kēḷalu-nāṭ.

Kōllam, (Chōla) : It corresponded to the present Quilon in the Quilon Dt., Kēraḷa.

Kōlippākkai, (Chōla) : 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 Tamil Nāḍu.

Kōsala-nāṭu : It comprised parts of Central India.

Kuṭṭalā, (Ganga) : Modern Kōlār in the Kōlār Dt.

Koyāṟṟur, (Hoysaḷa) : Modern Coimbatore in the Coimbatore Dt., of Tamil Nāḍu.

Kudagu, (Hoysaḷa) : Probably s.a., Kudugu-nāṭu; a sub-division of Padinālkū-nāṭu.

Kuṭṭumalai-nāṭu, (Chōla) : Also called malai-nāṭu; identified by some with Coorg and by some others with Malabār.

Kunāra-nāṭu, (Hoysaḷa) : s.a., Tore-nāṭu, Tore-nāṭu, Tore-nāṭṭ and Komarana-nāṭu. It was included in the Padinālkū-nāṭu. The latter had its capital at Terekaṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.
Kunala, (Hoysala)

Mādamalingam, (Chōla)

Madurai-manḍalam, (Chōla)

Malaiyūr, (Chōla)

Māloaḷli-sthāla, (Vijayanagar)

Mā-Nakkavāram, (Chōla)

Mannaikkōdakkam, (Chōla)

Map-Pappalam, (Chōla)

Mānuṇi-dēsam, (Chōla)

Māyirudingam, (Chōla)

Mēvilihāngam, (Chōla)

Muḷigonda-Sūla-manḍalam, (Chōla)

Mūgūr-sṭhāla, (Vijayanagar)

Nangili, (Hoysala)

Nuḷambarpāḍi, (Chōla)

Oṭṭa-vishayam, (Chōla)

Padināḍu, (Hoysala)

Roughly the area between the rivers Tungabhadra and Krishnā.

s.a., Māḍalingam; often identified with Temiling (Tāmbralinga).

Seems to be the territory comprising the District of Madurai and the adjoining territories in Tamil Nādu.

It was a small kingdom at the southern end of the Malaya Peninsula.

Comprised of the territory around the present Malavallī in Malavaḷḷī taluk of the Maṇḍya Dt.

It is identified with Nicobārs.

s.a., Mānyakhēṭa, modern Mālkhed in the Gulbarga Dt.

It is identified with an area in the Isthmus of Kra (Thailand-Burma).

Seems to be the territory contiguous to the Vengi area to the north-west of it.

It is identified with the area around Jaiya, Malaysia.

Not yet identified satisfactorily. It is often identified with a location in Perak (Malaya Peninsula).

s.a., Gangapāḍi.

Probably included parts of T-Narsīpur and Naṅjangūḍ taluks of the Mysore Dt.

Territory around the modern town of Nangali, to the west of Kōḷār in the Kōḷār Dt.

s.a., Nuḷambavāḍi and Nuḷambavāḍi-32,000. It included portions of the present Tumkur and Chitradurga Dts., in Karnāṭaka and the Anantapur Dt., in Āndhra Pradēsh. The capital of this division was Heṅjēru i.e., modern Hēmāvatī in Maḍaṅkaśira taluk of the Anantapur Dt.

Modern Orissa.

s.a., Hadināḍu and Padināṭṭi.
Padinālku-nāḍu, (Hoysala) : Among the Padinālku-nāḍu were Nugu-nāḍu, Kumāra-nāḍu, Immadhi-nāḍu, Kuḍugu-nāḍu etc. The capital of these fourteen nāḍus was Terekāṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.

Pāḷasigai, (Hoysala) : Comprised parts of Goa, western parts of the Belgaum and northern part of the Kārwār Dts.

Pāṇḍi-maṇḍala : Territory over which the Pāṇḍyas ruled.

Pannai, (Chōla) : It is Panei on the east-coast of Sumātra (Indonesia).

Pāṅungal, (Hoysala) : s.a., mod. Hāṅgal in Hāṅgal taluk of the Dhārwar Dt.

Paṭṭaṇa-hōba-horse, (Mysore) : Extensive portions around Śrīrangapattana in the Maṇḍya Dt., also called Śrīraṅgapatna-sime.

Periya-nāḍu, (Chōla) : s.a., Hiriya-nāḍu.

Pudal-nāḍu, (Ganga) : It was also known as Pudal-nāṭ, Puda-nāḍu and Pudanātha-rāṣṭra. It was a part of Nigarili-Śōla-maṇḍalam (Noḷambavāḍi). It included the present Kōlār, Mulbāgal and Śrīnivāspur taluks of the Kōlār Dt.

Pulik裡ai, (Hoysala) : s.a., Puligere i.e., modern Lakshmēśvar in Kundagōḷ taluk of the Dhārwar Dt.

Rājendra-Śōla-valanāṭu, (Hoysala) : It was a part of Gangavāḍi.

Raṭṭaḥali-sthala, (Vijayanagar) : It was a sub-division of the Chandrahati-rājya. It included the territory around the present Raṭṭalśli in the Shimoga Dt.

Śaṁtigrāma-sthala, (Vijayanagar) : Comprised of the territory around Śaṁtigrāma in the Hāssan Dt.

Śōla-maṇḍalam, (Rāmnāḍ) : It included Tiruchirāpalli, Taṅjavūr and southern part of the South Arcoṭ Dts., of Tamiḻ Nāṭu.

Sonḍekkopp-kōba-li, (Vijayanagar) : It included the area around Sonḍeya-koppa in the Bangalore Dt. It was a part of Bengaḷuru-sime.

Tagara-nāḍu, (Vijayanagar) : Also called Tagaranāḍu-sthala. It was included in the Bēḷuru-sime.

Takkōlam, (Chōla) : Sometimes identified with (1) Takuapa Dt., south of the Isthamus of Kra, and
sometimes with (2) a locality in the Isthmus of Kra itself (Thailand-Burma).

**Talaikkādu, (Hoysala)**

s.a., Talakādu in T-Narsipur taluk of the Mysore Dt.

**Talakādu kingdom, (Vijayanagar)**

Comprised of the area around the present Talakādu in T-Narsipur taluk of the Mysore Dt.

**Tōre-nādu, (Hoysala)**

s.a., Kumāra-nādu.

**Terakaṇāmbi-sthala**

Included the area around the present Terakaṇāmbi in Guṇḍlupēṭ taluk of the Mysore Dt.

**Teranēva-sthala, (Vijayanagar)**

It was a sub-division of the Śāntigrāma-sthala. Its headquarter was Tereṇa in Maddūr taluk of the Maṇḍya Dt.

**Tondoṇamaṇḍalam**

It was also known as Tondoṇainādu, Tūndirā, Tūndiraka-vishaya and Tūndakarāśṭra. It included the Chinglepēṭ Dt., and parts of the Chittōre, North Arcoṭ and South Arcoṭ Dts., in Tamiḻ Nādu.

**Tōre-nādu, (Hoysala)**

s.a., Kumāra-nādu.

**Uchchangi, (Hoysala)**

Present Uchchangi in the Bellāry Dt.

**Uttara-Lāḍam, (Chōla)**

s.a., Lāṭa in Gujarāt.

**Vaḍakarai-nādu, (Hoysala)**

It comprised of the area on the north bank of the river Kāvēri in T-Narsipur taluk of the Mysore Dt.

**Vaḷaippāndāru, (Chōla)**

It's identification is uncertain. Sometimes it is identified with Pāṇḍuranga in Champa (South Vietnam).

**Vanavāsi, (Chōla)**

s.a., Banavāsi in Sirsi taluk of the Kārwār Dt. It was the centre of Banavāsi-12,000 division.

**Vangāḷa-dēiam, (Chōla)**

Modern Bengāl.

**Veḷvala**

s.a., Belvōla and Belvōla-300. It included the present Gadag, Navalagund, Naragund taluks of the Dhārwār Dt., and parts of Hubli and Kundanāl taluks of the Dhārwār 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, (Chōla)  : South Travancore.
Vengai-nāḍu, (Chōla) : s.a., Vengi-vishaya and Vengi-nāḍu. It roughly comprised of the east-coast of Andhra Pradēsh.
Vijaiyam, (Chōla) : s.a., the empire of Śrī Vijaya in Sumātra (Indonesia).
Vijaya-pura-sime : Probably included the area around Vijaya-pura in T-Narsipur taluk of the Mysore Dt.

included sub-divisions like Bennedaṭi-70, Chiṇḍila-50, Muḷugunda-12, Beḷvanike-12, Nāreyangal-12, Navalagunda-40, Kukkanur-30 and Kolanur-30.
Pl. I: Tower of Amritēśvara temple at Amritāpura (Tārikere Tk., Tumkur Dt.).
Pl. III: 1) Stone Inscription of Śivamāra at Vijayāpura near Talkād (T-Narsīpur Tk., Mysore Dt.). 2) Stone Inscription of Nitimārga II at Talkād. 3) Tamil Inscription of Viṣṇuvardhana on the basement of the Kirtinārāyaṇa temple at Talkād.
Pl. IV: 1) Harihar Plates of Dēvarāya II, A.D., 1426.
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4–5) Labels over doorways in the Gōpālakrīśṇa temple at Kannambāḍi.
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Pl. V: Coins of Vijayanagar, Mysore and the East India Company.
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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., = Office, Officer, Office; P., = Persons (men, women), Poets, Priests; Pev., = People; Pl., = Place; Rasht., = Raśṭrakūṭa; 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, samudra 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, (Vī.), agrahāra and agrahāra; 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 (Kăndasakkara [-] 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 gauḍa 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.

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