Jivarâja Jaina Granthamâlá, No. 6

GENERAL EDITORS:
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JAINISM IN SOUTH INDIA
AND
Some Jaina Epigraphs

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PUBLISHED BY
GULABCHAND HIRACHAND DOSHI
Jaina Samskrti Samrakshaka Sangha, Sholapur

1957

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Price Rupees Sixteen
जीवराज जैन ग्रंथमालाका परिचय

सोलापुर निवासी श्रद्धार्थी जीवराज गौतमचंद्रजी दोषी कई वर्षों संसारसे उदासीन होकर धर्मकार्यों में अपनी दृष्टि लगा रहा थे। सन् १९४० में उनकी यह प्रकट इच्छा हो उठी कि अपनी न्यायोपादित संस्कृति का उपयोग विशेष रूप से धर्म और समाज की उन्नति के कार्यों में।

तदनुसार उन्होंने माह देशका परिअरण कर जैन विद्यानों सामाजक और विद्वान सम्मिलितों इस बातका संग्रह की व जोगी के कार्यों संस्कृति का उपयोग किया जाय। स्कूट मतांमच्छ कर इनके पथ पर सन् १९४५ के श्री कार्मचारी जीवराजजीवे तीर्थक्रिया गजपता (नासिक) के शीतल सागरकुमार निकामों विद्वानों के माध्यम से समाज एकता की और उठावपूर्वक निर्माण के लिए उत्तर दिखाया संचार किया।

बिद्वानों ने फलकासु श्रद्धार्थीजी जैन क्षणात्मक तथा सीखियों के समलंबनों का संरक्षण, उद्धरण और प्रश्नों के हेतु से। 'जैन संस्कृति संस्कार संबंधी शास्त्र' की और उसके लिए मौलिक संस्कृत का संरक्षण, के संस्कृत अंगाव जैन ग्रंथमालाका छठवघु पुष्प है।

प्रकाशक
शुलाबंद हिरांद्र दोषी
जैन संस्कृति संस्कार संग्रह
सोलापुर
श्री वृ. जीवराज गौतमचंद्रजी, सोलापुर
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Historically speaking, the traces of the beginnings of Jainism in the South, roughly in the present-day areas of Telugu, Tamil and Kannada languages, take us back to a period of a few centuries before the Christian era. Today, in some of these areas, the followers of Jainism are an insignificant religious minority in contrast to the rich contributions which the Jaina monks and laymen have all along made to the cultural heritage of this part of our land. There are Jaina caves on secluded but inspiring spots; there are temples which are fine specimens of art, sculpture and architecture; there are statues which have thrilled and inspired the society by their artistic grandeur and religious composure; there are numerous inscriptions unfolding the history of the land and glorifying the saints who instilled humanitarian values into the society and those great men who lived for the benefit of others; and above all, the Jainas enriched the languages of the people with literary compositions replete with great moral lessons for the erring humanity. The Jaina monk is known as Nirgrantha or Śramaṇa in some of these parts: this latter appellation shows that he was a prominent representative of Śramaṇic culture, and these terms remind us of the early period of Jaina history.

Jaina monks had no fixed abode. Excepting during the rains, they constantly moved from place to place. Some of them moved so quickly and repeatedly that they came to be called Cārāṇas, and miraculous flights were attributed to them. They possessed nothing, and their needs were highly limited. They preached universal principles like Ahimsā and Aparigraha, and stressed on the inviolable moral law that every one must reap the fruits of his or her thoughts, words and acts whether good or bad. They were themselves an embodiment of these virtues. By their precept and example they inspired in the society good neighbourliness, social security and moral and spiritual elevation, with the result that they could win among their followers men and women from all the strata of society, royalty, nobility, mercantile community and agriculturists. As they preferred to preach in the languages of the people their appeal was direct, and the main plank of their religious preaching was moral self-reliance.

The Jaina heritage in the South is so rich, and the material for its study so plenty, that many scholars have been attracted to this subject during this century. Only a few notable publications can be mentioned here: Studies in South Indian Jainism by Ayyangar and Rao, Madras 1922; (originally Jainism in South India but published later as) Jainism and Karnāṭaka Culture by S. R. Sharma, Dharwar 1940; Medieval Jainism by B. A. Saletore, Bombay 1938. These works are specialised attempts and obviously required the authors to concentrate on one or the other aspect of the study. The results in every
case were more and more fruitful and urged the need for further studies: it is 
the cooperative labours of a number of specialists working along systematic 
ilines that would give us tolerably fair outlines of Jainism in the South.

Shri P. B. Desai, author of this book, has an innate aptitude for 
research; he is a close student of Kannada language and literature and history of 
Karnataka; he is also familiar with the history and languages of other parts of 
South India; since long, discovery and study of inscriptions have been a hobby 
with him; and being attached to the Office of the Government Epigraphist for 
India, he has a first hand touch with the problems and progress of epigraphic 
studies. Obviously, a work from an author like him on South Indian Jainism 
and epigraphs has a special importance.

The present work of Shri Desai falls into two divisions. In the first, 
the learned author has ably portrayed the part played by Jainism in the Andhra 
Dea, Tamil Nadu and Karnataka. Though there are few Jainas in the 
Andhra Dea today, ancient relics, inscriptions and traditions do indicate that 
many a ruling prince and eminent official of the state came under the influence 
of Jainism and fervently followed the path of the Jaina law. In the Tamil 
Nadu, the caverns, rocky beds, epigraphs and other monuments have clear 
Jaina associations of hoary antiquity. Centres like Kanchi, Madura, Ponnur, 
Sittannavasal, Chittamur bear great testimony to the past glories of Jainism; 
and the Jaina contributions to Tamil literature are significant in form, superb 
in style and sublime in message. The idea of Sangam or Academy in Tamil 
literature is of Jaina inspiration; and Prof. S. Vaiyapuri Pillai has rightly 
observed in his History of Tamil Language and Literature (Madras 1956, 
p. 60): “So far as the Tamil region is concerned, we may say that the Jains 
were the real apostles of culture and learning.” Association of Jaina monks with 
the Yaksi cult is a subject of great interest for students of religion. There is 
sufficient evidence to show that the Jainas suffered a good deal at the hands 
of intolerant opponents of Jainism; and today, the condition of Jainas and 
Jainism in that part is a pathetic contrast to their past glory. Coming to 
the Karnataka, the Jaina cultural centres are exhaustively studied shedding 
special light on their relics, as well as teachers, royalties and donors associated 
with them: a good deal of fresh evidence is presented in this context.

In the second division are published the texts of 53 inscriptions, short 
and long, giving their contents and subjecting the same to critical investiga-
tion. Among the centres of Jainism from the former Hyderabad area, 
revealed by these sources, Kopral is the most notable one; and at one time it 
was as important as Sravana Belagol later on became possibly after the carving 
of the monolithic statue of Bahubali there. South India, in the author’s opinion, 
was very much indebted to the Jaina teachers for its social uplift through
literacy and literature, and the Jaina monk came to be regarded as a unique symbol of knowledge. But later on, in different areas, Jaina centres and Jains fell a victim to the persecution at the hands of the followers of other faiths for which sufficient evidence is presented in this volume.

The presentation of these epigraphs in Devanāgarī accompanied by a Hindi summary, in the Appendix, it is hoped, will make the volume useful to a wider circle of readers.

The authorities of the Jīvarāja Jaina Granthamālā offer their sincere thanks to Shri P. B. Desai, M. A., who has generously placed this labour of love of his at their disposal for publication in this Series.

Thanks are due to Shri V. P. Kothari, B. A., LL. B., Pleader, Gulbarga, for making arrangements to take many of the photographs included in this work. It was very kind of Dr. G. C. Chaudhari, M. A., Ph. D., Nava Nalandi Mahāvihāra, Nalanda, to have prepared the Hindi summaries of the inscriptions. It was due to the willing cooperation of the Manager, N. S. Press, Bombay, that such a neat appearance could be given to this volume.

The General Editors record their thanks to Br. Jīvarajaji, the enlightened founder and patron of the Mālā, as well as to the members of the Trust Committee and Prabandhasamiti for their sincere zeal for research and for their generosity in undertaking such a costly publication, with illustrations, which has very limited sale. It pains them that Br. Jīvarajabhāi, who was showing such a keen interest in this work, did not live to see this published: he passed away quietly and peacefully on Wednesday 16-1-1957 at Sholapur after having relinquished all that he had for the Sangha. They trust that the present volume is a worthy contribution to South Indian studies, and it would open in future many a new line of study in the fields of Jaina history, culture and literature.

H. L. Jain & A. N. Upadhye
General Editors

Sholapur: 2-6-1957
PREFACE

This volume is the outcome of intensive research carried on by the author for a number of years in the history of Jainism in South India. The results are put forth after a fairly comprehensive survey of the original sources mainly comprising the epigraphical material, in the three principal linguistic regions of South India, viz., the Āndhra Districts of the former Madras State, Tamil country and Karnāṭaka. Minor and mechanically elaborate details have been excluded from the treatment. Hundreds of inscriptions in the three languages as well as Sanskrit have been critically examined, and a consistent account of the religious and cultural activities of the followers of the faith is presented in its historical setting. Herein is an attempt, the first of its kind, to delineate a comparative and coordinated portrait of Jainism as it obtained in the early and mediaeval periods of its history in the South. The broad outlines of the study and its outstanding contributions may be indicated here in brief.

Jainism appears to have journeyed from the North to the Āndhra region prior to the advent of Buddhism about the 6th century B.C. It came into conflict with Buddhism and met with reverses. Still, it struggled for its existence with remarkable perseverance and survived in this area until as late as the 16th century. It exercised its influence, though limited, among important sections of the society. Many members of the ruling families and officials of the state received light and inspiration from it. The sketch of Jainism in Āndhra is reconstructed on the mutually corroborative evidence of literature, tradition and epigraphs.

The early contact of Jainism with the Tamil country dates from the 4th century B.C., as gathered from the Buddhist chronicles of Ceylon. The extensive growth of Jainism in this region has to be attributed to the two-fold missionary activities of the twin streams of Jaina teachers, one flowing from Āndhra towards Ceylon and another proceeding from the Mysore region according to the wishes of Bhadrabāhu,¹ and both joining hands for the propagation of the faith. It can now be announced with a measure of certainty that some at least of the so-called Panchapāṇḍava Beds found on the hills and in the caverns, in association with Brāhmī inscriptions of the third or second century B.C., are the earliest Jaina monuments of the Tamil Nāḍ.

Patronised by the rulers and members of the royal families and warmly supported by the populace, Jainism grew from strength to strength during the

¹ The tradition about the advent of Jainism in Karnāṭaka during the time of Maurya Chandragupta about the beginning of the third century B.C. is questioned by some scholars who place the event about half a century later (230 B.C.) in the reign of Samprati, the grandson of Asoka. Compare Kannada Sahitya Parishat Patrike, Vol. XXVI, p. 141. But this view does not materially affect the broad outlines of the history of Jainism in South India.
next few centuries. It developed a large number of strongholds all over the Tamil Districts, which flourished for a considerably long period. The region of Kanchi; tracts nearabout Panchapandavamalai, Tirumalai and Vailimalai hills; the areas in the vicinity of Ponnur, Chittamur, Pudukkoṭṭai and Madura; Kalugumalai in the Tinnevelly District; and Tiruchchānattumalai in the Travancore territory: these were some of the thriving centres of Jaina religion and culture. It is surprising to note that inscriptions of the Tamil country contain no reference to the Drāviḍa Saṅgha which is said to have been founded at Madura by Vajranandi.

Jainism suffered a temporary set-back in the Tamil land about the 7th century. Notwithstanding the formidable opposition from Śaivism which gained ascendancy at this period, it maintained its position, almost status quo, until the 12th century. Amongst the Jaina preceptors of exemplary zeal who lifted the sinking faith from the depth of distress, the name of Ajjanandi stands out supreme. The leaders of the Jaina Church in the Tamil country adapted themselves to the environments and succeeded in popularising their faith through attractive devices. By raising the status of subsidiary deities like the Yaksha and Yakshini and enlarging the sphere of ceremonial details, they held the masses within their fold. The deep imprint left by Jainism on the Tamil culture is instanced by the survival of the interesting expression palli in the Tamil speech, which originated in Jaina associations and invariably stood for a Jaina religious establishment. Jainism penetrated so thoroughly into the social order of the Tamilians that in spite of the adverse tide of orthodox creeds that swept the land during the later period, many Jaina deities survived. They retained their positions and continued to be worshipped under different guises.

In the course of these discussions corroboration has been sought through iconographic evidence whose value has been fully assessed. A noteworthy feature of this treatment is that a good many sculptures whose recognition was not attempted by earlier writers, have been properly indentified.

Among the cultural activities largely influenced by Jainism in the Tamil country, literature plays a conspicuous rôle. The study of the faith in this area is concluded with a survey of the Jaina works in the Tamil literature with special reference to the Silappadikāram which was richly nurtured in Jaina environment.

The contacts of Kāntaka with Jainism were far more intimate and pervasive. From Bidar in the north down to Mysore in the south, the whole area is replete with Jaina antiquities. Kāntaka was the favourite resort of Jainism for nearly one thousand years: Jainism enjoyed the privilege of

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1 The belief prevalent among the scholars that Jainism lost its hold throughout the Tamil country with the upsurge of Śaivism in the 7th century is not justified by historical facts; contrast K. K. Handiqui Vaishnavite and Indian Culture, pp. 497–98.
becoming both the religion of the ruling class as well as the popular faith of the subjects. The account of Jainism in this region is based on the epigraphic material reinforced by literary and archaeological sources.

The monks of the Śvetāmbara order are seen in the front ranks of preachers in the early stage of the history of Jainism in Karnāṭaka. But with the ascendancy of the Digambara preceptors they receded into the background. The Śvetāmbara teachers, however, lingered on in the south, both in Karnāṭaka and Āndhra Dēśa, as late as the 16th century.

Another order of Jaina monks was that of the Yāpaniyanas whose activities were generally confined to the northern tracts of Karnāṭaka. A large number of inscriptions containing information about the Yāpaniya Saṅgha and its several branches has been studied in detail, and it is hoped that scholars interested in this subject will find the account of the teachers and the institutions of this school, as presented here, almost exhaustive.

An amount of uncertainty prevailed in regard to the original home of the great teacher Konaḍakundāchārya (circa first century a. d.) who may be styled the most dominant personality in South India. Conclusive proof is now adduced to show that he hailed from Konaṅḍaḷa in the Gooty Taluk of the Anantapur District now in the Āndhra State. This village formerly belonged to Karnāṭaka and its earlier name was Konaḍakunde. This conclusion is arrived at after a critical examination of all the relevant material on the subject including the local antiquities and inscriptions.

The date of Padmaprabha Maladharī, author of the commentary Tātparyāvṛtti on the Niyamasāra of Konaḍakundāchārya, was a matter of speculation among the scholars, and it was surmised on circumstantial evidence that he lived in the 12th century. With the help of an epigraph from Pataśīvaram in the Maḍakaśīrā Taluk of the Anantapur District, further facts about this preceptor are brought to light and it is shown that his demise took place on February 24, 1185 A. D.

Nayasōna (circa 1110 A. D.), author of the Dharmāṃrīta, belonged to an eminent family of preceptors, residing at Mulgund in the Gadag Taluk of the Dharwar District. Epigraphical and literary sources have been pressed into service for reconstructing the history of his monastic line which originated from Dharmasōna Traivīdya about the first half of the 9th century. The early home of these teachers was Chandrikāvāṭa or modern Chāndakāvāṭe in the Sindgi Taluk of the Bijapur District. Worthy of note in this connection is the fact that Ajitasōna, the guru of Chāvundarāyā was, a monk of this order.

Two Nishidhi memorials from Sōnda or Svādi in the Sirsi Taluk of the North Kanara District speak of the demise of the teachers Akalāṅka and Bhattākalaṅka in 1607 and 1655 A. D. respectively. The identity of the latter with his
even in a small measure, the author will consider his labours rewarded. It is hoped that the present attempt would open various new avenues of study and research in this vast subject.

Words are inadequate to express the debt of gratitude the author owes to Dr. A. N. Upadhye, the General Editor of this publication. But for his kind encouragement to undertake and complete the study, this book would never have seen the light of day. In spite of his onerous preoccupations he volunteered to go through the Press copy and corrected the proofs more than once. With unswerving zeal and perseverance he pushed the work through under various difficulties. The author is equally beholden to the trustees of the Jitaraja Jaina Granthamala for their interest in publishing this volume of abstruse studies. Thanks are due to Shri S. H. Ritti M. A., of the Epigraphic Branch, for preparing the Index.

Ootacamund  
15th August 1957  
P. B. Desai
Dedication

At the holy feet
Of Lord Jina,
The Victor of Victors,
Who, a sublime
Symbol of Asceticism
And Self-surrender,
Inspired pure devotion
And lofty ideals
In the heart
Of the author
In early life.
Oft the Barker
in the band
Of the chorus
in German style.
CHAPTER I
GENERAL REMARKS

Sources: Jainism was a powerful influence that moulded the religious and cultural life of South India during the early and mediæval epochs of its history. But unfortunately the sources that constitute the basis for reconstructing the history of the faith are widely scattered and many of them remain unexplored. No systematic attempt has been made so far to appropriate even the available material for a correlated and comprehensive study of the subject. This material can be divided under the following categories: 1) Local traditions and literature; 2) Antiquities such as the remains of old structures, sculptures, etc.; and 3) Inscriptions. These three categories of sources are mutually corroborative and form important links in the historical survey of the creed. It will be my humble endeavour in the following pages to take a glimpse of these sources and sketch a picture of the faith in brief outlines. For the convenience of treatment I would divide the subject into three broad linguistic regions of South India, viz., the Āndhra Dōsa, Tamil Nād and Karnāṭaka.

Four Traditions: Before commencing our study of the particular regions it would be useful to bestow our attention for a while in a general way on the origins of Jainism in South India. Even though there is nothing to discredit the traditions and legends recorded in later epigraphical literature or literary works, it must be admitted, no clear and contemporary evidence is forthcoming in respect of the advent of Jainism in South India. More than one wave of missionary activities, it appears, rolled down in different directions and at different periods, from the north, and spread over the whole area of South India even to the remotest corners:

1) The earliest of these movements might have taken place at the time of the emperor Chandragupta or even before, as may be surmised from the famous Bhadrabāhu-Chandragupta tradition.

2) The next important activity may be located in the Āndhra Dōsa. This may be gleaned from the story of king Dhanada narrated in the Kannāḍa work Dharmāmṛita.

3) The third landmark in the series may be attributed to Samprati, the grandson of Aśoka, under whose leadership Jainism seems to have gained impetus in the South.
married Kamalaśrī, daughter of Saṃghaśrī who was a follower of the Buddhist doctrine. Kamalaśrī, however, was won over to the faith of her husband. But Saṃghaśrī could not be persuaded so easily to disown his former faith in spite of the persistent efforts on the part of his royal son-in-law. Subsequently, Dhanada succeeded in his mission and brought his father-in-law into the Jaina fold by establishing the superiority of the creed through a vision of the Chārana-rishis who had attained perfection by following the path of Jina. But the conviction of Saṃghaśrī did not last long. He was again reconverted to the creed of Lord Buddha by the preachings of his teacher Buddhāśrī. One day Dhanada questioned Saṃghaśrī in the court as to what made him abandon the Jaina doctrine notwithstanding his conviction in regard to its superiority, brought home by the actual sight of the Chārana-rishis soaring in the air. To this Saṃghaśrī retorted brazen-facedly that he had never seen them in his life. Enraged at this gross outrage of truth, the deities presiding over the city blinded Saṃghaśrī by knocking out his eyes. Their dire curse visited even the descendents of Saṃghaśrī, who were born blind for seven generations. On account of this calamity befalling the land, the country came to be known as the Andhaka Vishaya or 'the country of the blind'.

The occasion for the story is to illustrate the importance of the vow of truthfulness, which is reckoned among the twelve minor vows whose observance is enjoined upon the lay followers of Jaina Law. Proceeding further the narrative gives a genealogical account of the original founders of the family. The Jaina king Yaśodhara of the Ikshvaku lineage was ruling the kingdom of Aṅga in the age of the Tirthakara Vāsupūjya. He repaired to the Veṇgi Mandala and attracted by its natural beauty settled there. He founded the city Pratipālapura and made it his capital. He had three sons, Anantavirya, Śrīdhara and Priyabala. But inspired by the ascetic ideals of the Jaina creed, none of them was prepared to govern the kingdom after their father. Priyabala, however, agreed to rule; but he died a premature death. Thereupon the minister of the state approached Śrīdhara who was performing penance on the mountain Rishinivāsa. The prince was somehow prevailed upon to suspend his austerities and rule the kingdom till the continuation of his line was ensured.

Incidentally some interesting suggestions are thrown out in course of the narrative. Śrīparvata or Śrīśaila which was originally known as Rishinivāsa¹ is said to have acquired the name on account of its association

¹ According to the testimony of a large number of inscriptions and other sources the Jaina ascetics were generally mentioned as Rishis. So the expression Rishinivāsa would mean 'the resort of the Jaina monks'. Thus in the opinion of the author of the story, Śrīśaila was already an abode of Jaina ascetics. Śrīdhara only lent his name to it by his eminence.
with Śrīdhara. When Śrīdhara was engaged in austerities under an Arjuna tree on the mountain, the Khecharas or the heavenly angels paid homage to him with an offering of Mallikā flowers; hence the place came to be called Mallikārjuna. In like manner Amarāvati was the place where the Amaras or the gods worshipped him. Śrīdhara attained Siddhi or perfection under a Vata or banyan tree in another place; and for this reason it was styled Siddhavatā. The descendents of Śrīdhara were nicknamed Mundiya-vamsa or ‘the progeny of the shaven monk’; because he reverted to the life of a householder from that of a recluse.

**Critical Review of the Story:** Dharmāmrita, the receptacle of this story, is a Kannada poetic work composed in the champā style. Its author Nayasaṇa hailed from Mulgunda in the Dharwar District of the Bombay State. He was a distinguished scholar and a reputed teacher of the Jaina faith. He wrote this book in A.D. 1112.

The story apparently reads like a legend. But a close examination will reveal the fact that in spite of its being a later fabrication, it contains a reflection of some early events in the history of Jainism in the Andhra country. We may also note in this context that a good many sources that provide a basis for the studies in South Indian Jainism are but later compilations of earlier traditions having their bearing on facts and that they have been accepted by scholars for historical reconstruction. The famous tradition of Bhadrabāhu and Chandragupta is an illustration. I shall now make an attempt to glean such historical points from the story as might be useful for our purpose.

The geographical layout of the story fits in with the position of the Andhra country in the early period. The term Veṇgi Maṇḍala was loosely applied to the larger territory of the Andhra Deśa before its connotation was narrowed down to a specific portion of the land lying between the rivers, Gōḍavari and Krishnā. This assumption is further supported by an episode in the narrative introducing the name Andhaka Vishaya evidently signifying the Andhra country. Probing deeper, the appellation Mundiya-vamsa attributed to the lineage of Śrīdhara conveys a historical concept. Testimony of more than one epigraph is at our disposal to show that a part of the present-day Nellore District was known as Mundā Rāṣṭra or Mundā Nādu in the early centuries of the Christian Era. Śriparvata and Mallikārjuna represent the well-known Śrīśaila mountain in the Kurnool District. Siddhavatā still retains its appellation in the Cuddapah District. Amarāvati is identical with modern Amarāvati in the Guntur District. Pratipālapura

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may be identified with modern Bhattiprolu in the same district. The narrative speaks of the rule of the princes of the Ikshvakus lineage in the Andhra country. Historicity of this statement has been vouched by a large number of early inscriptions discovered at Jaggayyapeta, Nagärjunikonda and other places.

Its Historicity: Turning to Dhanada, the central figure in the narrative, he appears to be a historical personage. A king named Kuberaka figures in the Brāhmī Prakrit inscriptions from Bhattiprolu ascribed to the third century B.C. Dhanada being a synonym of Kubera we can trace some kinship between the two. Memory of one Dhanada, again, has been preserved in two traditions hailing from the region of the Krishnā river, which is the scene of the narrative. The Ganapēsvaram inscription of the time of Kākatiya Gaṇapati, dated A.D. 1231, states that the island at the mouth of the river Krishnā was created, i.e., populated by Dhanada in ancient times. Further, Dhanadapura was the old name of modern Chanda-volu, a village in the vicinity of Bhattiprolu. This Dhanadapura is said to have been founded by a king named Dhanada. These analogies could not have been accidental, and the rule of a king named Dhanada in this area in ancient past may be assumed as a historical fact.

The above brief review of the narrative has convinced us that it is not a fictitious legend. We have also seen that the tale contains a few historical or semi-historical truths. If we succeed in interpreting these facts correctly in correlation with the established events in history, the narrative will shed welcome light on the the dark spots in the life of Jainism in Andhra Dēsa. But the main difficulty in our way would seem to be the fixing of the chronological datum for the incidents related in the narrative, because the ground is rather insecure in the absence of clinching evidence and there exists room for holding divergent views.

One might argue that the allusion to the age of such an early Tirthakara as Vāsupūjya, the twelfth of the series, and the Aṅga country,

1 To this and a few more suggestions in the study I am indebted to the article, Jainism in Andhra, published by M. Somasekhara Sarma in the Triveni, Madras, Vol. VIII, No. 2 (September-October, 1935).
2 Ep. Ind., Vol. XX, p. 2; Annual Report on South Indian Epigraphy, 1926, pp. 92-93; 1934, p. 29, etc.
4 It may be noted that Kuberaka of the Bhattiprolu records is placed in the Buddhist environment, though it is not known if he was a Buddhist himself.
6 For more suggestions regarding the historicity of the story, see B. V. Krishnarao: A History of the Early Dynasties of the Andhradeśa, pp. 122-27.
bears chronological significance as a pointer to the very early period of the principal events of the narrative. The main interest of the story centres round the city of Pratipālapura which has been identified with modern Bhaṭṭiprolu in the Guntur District. Amarāvati is also in the same region. Now a very large number of Buddhist antiquities such as the Stūpas, Chaityas, Vihāras and inscriptions has been discovered at Bhaṭṭiprolu, Amarāvati, Nāgarjunikonda, Jaggayyapeta and several other places in the districts of Krishnā and Guntur, especially along the banks of the river Krishnā and its tributaries.¹ This incontrovertible evidence of archaeology and epigraphy has proved that this region was a great stronghold of Buddhism which flourished here from the third century B. C. to the sixth century A. D. Among the Buddhist stūpas explored in this area, the one at Bhaṭṭiprolu has been considered to be very ancient and assigned to the third century B. C.² The Buddhist remains at Amarāvati also are sufficiently old and some of its sculptures evince archaic modes.³ The conclusion therefore seems to be irresistible that if Jainism ever thrived in this region, it should have been so prior to the predominence of Buddhism. Thus we might broadly ascribe the main events of our story to the fourth and the third century B. C.⁴

Buddhism which had already taken root in the fertile soil of the Āndhra Dēṣa before the accession of Aśoka⁵, rapidly grew from strength to strength under the mighty patronage of the emperor during his regime and afterwards. This must have dealt a severe blow to Jainism which was also trying to carve out a place for itself at the same period and in the same region. It is possible to read such a state of affairs even in the story under discussion. If the character of Saṅghaśri is not confined to the sphere of particular individuals, he should represent the community of Buddhist

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³ Ibid., pp. 18-19.
⁴ Śrīśaila on the bank of the Krīshnā in the Kurnool District has been claimed as a Jaina resort in the story. This probably furnishes one more indication for this early chronological limit. The Mauryan king Chandragupta whose later affiliation with the Jain creed is well known has been connected with this place by a tradition which avers the existence of a town named Chandraguptapatnam in the vicinity across the river. (An. Rep. on S. I. Epigraphy, 1915, p. 91; Madras Archaeological Report, 1917-18, p. 22.) If Śrīparvata of the Buddhist monk Nāgarjuna, who lived by the first or second century A. D., could be identified with Śrīśaila, then it might be said that Buddhism stepped into this region later, after the decline of its rival creed. For different views on the identity of Śrīparvata, see K. Gopalachari: Early History of the Āndhra Country, p. 125, n. 8.
⁵ Buddhist Remains in Āndhra, p. 3.
followers. There were conversions and reconversions. With all the efforts on the part of the advocates of the Jaina creed, larger and larger number of people, it appears, was being attracted into the Buddhist fold. Consequently, Jainism was losing its hold on the society. In this manner Jainism was passing through critical times and we can hear an echo of discomfiture in the apparently triumphant picture of the faith depicted in the narrative, through the anecdote of Andhaka Vishaya and perhaps that of Mundita Varsha.

Harishena’s Version: Another version of Nayasaṇa’s narrative is met with in an earlier Jaina work, viz., Brihat-Kathakośa of Āchārya Harishena. It is a collection of narratives and the 46th story in the series entitled Asatyabhāṣaṇa-kathānakam deals with an account of the Jaina king Dhanada and his Buddhist father-in-law Samghaśtri. No doubt, there exists close resemblance between the versions of Nayasaṇa and Harishena. But there are also certain points of difference which deserve to be noticed here.

According to Harishena, Dhanada’s ancestor Yaśodhara was ruling from his capital at Vallura situated on the southern bank of the river Tungabhadra to the west of Śripavata. This account also contains the description of the Mundita or Murda Varsha, and, in addition, we are told incidentally that Neminatha Jina was born in this lineage. Dhanada’s capital is styled Venuṣṭampura situated in the Karma Raśiṭra. The name Pratipalapura does not occur in the version of Harishena. But there does not exist much difficulty in assuming their identity, because Venuṣṭampura is a descriptive term, and not a place name proper. The first word Venu in the compound denotes the river Krishṇa, being an abbreviation of Krishnaveni i.e., the river Krishṇa. Thus the whole expression means ‘the city near the bank of the Krishṇa’. This description eminently suits the situation of Bhaṭṭiprolu which lies at some distance from the river. At the same time it confirms our earlier identification of Pratipalapura with Bhaṭṭiprolu. Karma Raśiṭra was the ancient name of a small area in the modern Guntur District.

I am inclined to believe that Nayasaṇa based his version of the narrative on a tradition different from Harishena’s and that the Brihat-Kathakośa did not form his main source. As large collections of narrative religious tales are extant in Jaina literature and since Harishena who completed his work in A.D. 931–32, has drawn upon earlier Prakrit commentaries on the works like the Bhagavatī Aradhana, a close

1 Published in the Singhī Jaina Granthamāla, 1943.
investigation may yet reveal further versions of the story of still earlier periods. The above noted differences in Harishena's version of the narrative, however, do not disturb our conclusions reached before with the help of Nayasena's version in the Dharmamrita.

In this manner Jainism met with reverses in a major encounter with Buddhism at the commencement of its career in the Andhra Desa. But all was not lost. It persisted in its struggle with exemplary zeal and scored commendable successes on other fronts. An early attempt to retrieve the lost ground seems to have been made at the time of Samprati, the grandson of Asoka, at the end of the 3rd century B.C. Samprati sent Jaina missionaries to propagate the faith in the non-Aryan countries. These non-Aryan countries, sometimes specified as Andhra and Dramila, would mean the Telugu country and other parts of South India. Unfortunately details regarding the activities of these missionaries have not been furnished by the Jaina chronicles and therefore we have to content ourselves with vague statements and indefinite traditions.

Satavahanas Patronage: After this we proceed to the times of the Andhras, the period of the third century B.C. and later. These kings are generally known as Satavahanas; but some writers have preferred to call them Andhras. There rests much unsettled controversy regarding the origin of Satavahanas. According to one view the western Dekkan was the home of Satavahanas. The other view claims them as the natives of the Andhra Desa. But the undisputed fact remains that the Andhra territory was under the rule of Satavahanas for some time. Without committing ourselves to any particular opinion, we can look upon the Satavahanas as an eminent dynasty of early rulers of South India and notice their relationship with the present theme according to our convenience. A number of Jaina legends and traditions speaks of Satavahanas as the patrons of Jaina faith. But as most of these traditions seem to possess no direct bearing on the geographical unit under notice at present, we will postpone their consideration for a later stage.

Simhanandi Tradition: Next we pass on to another tradition which,

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2 For instance, Vincent Smith: Early History of India, p. 206.
3 Both these views have been summarised and discussed in the Early History of the Andhra Country, pp. 5-24.
4 A large number of ancient sites excavated in the Telugu area of the Hyderabad State, for instance, Konaḍpur, Panigiri, Gajulabanda, etc., has been assigned to the Satavahana period; see Hyderabad Information, 1943 July; 1944 May and September; etc.
though more intimately related with Karnāṭaka, deserves to be car
examined in our study of Jainism in Āṇḍhra Dēśā. This is the well-known
story of the origin of Western Gangas of Mysore. It may briefly be stated
thus. Two princes of the Ikshvāku family, Daḍiga and Mādhava, migrated
from the north to South India. They came to the town of Pērūr
in the modern Cuddapah District. There they met a Jaina teacher
of considerable reputation named Simhanandi. Simhanandi trained the
princes in the science of ruling. At the behest of the teacher, Mādhava
cut asunder a stone pillar which ‘barred the road to the entry of the goddess
of sovereignty’. Thereupon Simhanandi invested the princes with royal
authority and made them rulers of a kingdom.

The fullest version of the story is met with in a stone inscription
from the Mysore State, dated in the first quarter of the twelfth century
A. D.\textsuperscript{1} The nucleus of the story or a few bare allusions to its main incidents
occur in the epigraphical records ranging from the fifth century onwards.\textsuperscript{2}
But the historicity of the tradition has not been questioned, and it is generally
assumed that the events refer to a period of the second century A. D.\textsuperscript{3}

Pērūr which acquired the name Ganga Pērūr on account of its
connection with the founders of the Ganga Dynasty, appears to have
been a fairly important centre of Jainism, according to the description
contained in the epigraph. It possessed a Chaityālaya or Jaina temple
wherein gathered the congregation of Jaina followers under the leader-
ship of Simhanandi. The stone pillar which is said to have been
demolished by the Ganga prince need not be taken literally.\textsuperscript{4} Figuratively
interpreted, it might represent the obstacles standing in the way of
founding a new kingdom. The epigraph further tells that the teacher
was an inhabitant of the southern region. This legend of Simhanandi furni-
shes another landmark in the history of the Jaina faith in Āṇḍhra Dēśā.
It implies that Jainism was fairly established in the southern part of the
country by the second century A. D. According to the tradition of Bhad-
rabāhu and Chandragupta, Jainism had been introduced into the Mysore
region earlier in the third century B. C. If the faith had continued to hold
on in the Mysore area, it should have facilitated the efforts of Simhanandi in

\begin{enumerate}
\item \textsuperscript{1} Ep. Carn., Vol. VII, Sh. 4.
\item \textsuperscript{2} B. A. Saleatore: Mediaeval Jainism, pp. 10-11.
\item \textsuperscript{3} Ibid., p. 7.
\item \textsuperscript{4} The very fact that the stone pillar is described as capable of being split asunder with
a sword makes it improbable that it could have been actually a pillar of stone. Even
granting that it indicated an object like Aśoka’s edict announcing the doctrine of
Buddhism as the late Mr. Rice has speculated, its mere destruction could not
expel the Buddhist faith from the land.
\end{enumerate}
carving out a kingdom for his disciples. 1 Otherwise, this event of the foundation of the Ganga kingdom would prove to be another important chapter in the account of Jainism in Karnataka, which was introduced from the region of the Andhra country through the zealous advocates of the faith.

**Kaifiyats and Local Records:** Stepping further, we come to another class of sources which outweigh the other categories by their number and volume. But their historical value is not commensurate with their bulk on account of the less authentic nature of the material. These are the local Kaifiyats or the village chronicles compiled at a later date. Their information is generally based on second hand traditions, unverified reports and other miscellaneous stuff. But they have their own place in the scheme of historical studies. So we can take them for what they are worth and utilise their testimony as circumstantial evidence calculated to supplement the results arrived at from other sources and to furnish further details on the subject. Many such traditions and Kaifiyats have been made available to us by scholars like the late Colonel MacKenzie and Robert Sewell of the last century, who took great interest in Indian antiquarian research and have left valuable treasures of their collections. From among these sources a few typical accounts have been selected and given below in order to illustrate the prevalence of Jaina traditions in almost all parts of the Andhra country.

1) According to the Telugu version of the Mārkandeya Purāṇa, the four Kshatriya clans of the Andhra country were the descendants of a king of Nanda family. This king is said to have ruled over the Kalinga country and to have been Jaina by persuasion.

2) The region of the Vizagapatam Dt. was influenced by Jainism in the early period of its history.

3) Jalluru, a locality in the Godavari Dt. was a prosperous Jaina city according to the information contained in the local Kaifiyat. A large number of wells in the Nagaram and Amalapuram taluks of this district goes by the name of 'Jaina Wells'.

4) The Kaifiyat of Santa Rāvūr, a village in the Guntur Dt., offers the following bit of information. Formerly, Jaina kings were prominent and they ruled the country for a long time. Thereafter came Mukkanti who was born by the grace of Śiva. He destroyed the Buddhists, Jainas and Chārvakas.

5) The following account is extracted from the Kaifiyat of Rētūr, a village in the same district. In the vicinity of Rētūr existed a village

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1 Otherwise, there seems to be no reason why Simhanandi residing in the Cuddapah District should go to Mysore to secure a kingdom for his disciples.
named Kondrajupadu during the regime of the Jaina rulers and it possessed a Jaina temple. Subsequently when Mukkanthi was ruling, a dispute took place between the Jainas and Brähmanas who had immigrated from Kasi. In this contest the Jainas were vanquished and the Jaina temple of Kondrajupadu was destroyed.

6) The Kaiyiat from Anantavaram in the same district states that the king Mukkanthi destroyed the Jainas, Baudhas and Chârvâkas. He reigned until Saka 220 and had the towns of Dharanikota and Warangal as his capitals.

7) The Kaiyiat from Kolluru in the same district refers to the rule of Mukkanthi from his capital Dharanikota. It further relates that at that time Jainas were living in a village named Nagarajapadu near Kolluru. The same source offers the following additional remarks: After the commencement of the Sâlivâhana Era the Jaina emperor Kirtivarman ruled the country. His successors, Vikramárka, Jayasimha, Malla Dêva, Vishnuvardhana of Vengi and other Jaina kings ruled the kingdom subsequently. The Kaiyats of Yâbuti and other villages in the same district similarly speak of the rule of Mukkanthi Mahârâja and his destruction of the Jainas, Baudhas and Chârvâkas.

8) A tradition prevailing at Dharanikota ascribes the construction of the local fort to a king named Mukkanthesvara in the time of the Jainas. Dharanikota is situated in the Krishnâ Dt, and lies close to the famous Buddhist site of Amaravati. Hence the tradition is invested with special significance. Mukkanthesvara of this account is identical with Mukkanthi of the other legends. Mukkanthi is the Telugu rendering of the Sanskrit expression Trilochana or 'Three-eyed'. The Andhra regions are rich in traditions that speak of the rule of Mukkanthi Râja or Mukkanthi Mahârâja. He is believed to be the mythical ancestor of the Pallava family, endowed with supernatural power. The name Pallava is sometimes substituted by the expression Kâduveṭṭi. Thus the terms, Mukkanthi Pallava, Mukkanthi Kâduveṭṭi, Trilochana Pallava, Mukkanthi Mahârâja, Mukkanthi, etc., figuring in these accounts, all refer to one and the same personage. Mukkanthi is ascribed approximately to the period of the second and third century A.D. We have to note with interest the rôle attributed to him in these accounts as the destroyer of Jainism and other heterodox faiths.

9) Malkapuram, a village in the Krishnâ District is known as Jainulapadu or 'ruined settlement of the Jainas' among the villagers.

10) According to a tradition from Tenali in the Guntur District, Jaina Râjas ruled over that area. Such vague references to the rule of Jaina kings are found in the accounts of other places also.
11) The Warangal Kāfiyāt speaks of a great Jaina divine named Vṛishabhanātha Tīrtha (?) who was contemporaneous with Rājarāja Nārendra of the Eastern Chālukya family. The installation of the goddess Pāmākṣi on the Anmakonda hill near Warangal, mentioned in the same Kāfiyāt, seems to reflect the earlier association of the Jaina deity Pāmāvati with the place.

12) From the Kāfiyāts of Dommara Nandīla and Jammalamaḍugu in the Cuddapah Dt. we can cull out the following useful piece of information. The early settlers of the area, it seems, were the Jaina priests inspired by missionary zeal. They cleared off the forest and laid the foundations of new settlements. These settlements were, in the first instance, small hamlets and villages known as Pallis. Many of the villages appear to have been founded in this manner by the adventurous adherents of Jaina faith, if we believe the accounts of local records. Some of these settlements grew, in course of time, into big townships; and they were particularly known as Bastis.¹

**Their Contribution:** The following two broad facts could be deduced from the foregoing survey. Firstly, Jainism was one of the foremost religious creeds that thrived for some time in the major parts of the Andhra country. Secondly, it suffered a set-back during the early centuries of the Christian Era on account of powerful opposition of Buddhism on the one hand and the growing strength of the orthodox Brahmanical cults on the other. Subsequently, the followers of the faith appear to have been subjected to ruthless persecution which must have hastened its downfall. From the accounts of these intolerant religious activities described prominently in a large number of local records we are in a position to infer that the religious persecution of the Jainas was pursued on a large scale in the later period of the Andhra history. Confirmatory evidence to the effect is available from Telugu literature also.

**Kōmatis and Their Origin:** The Kōmatis have been an important community of businessmen in the Telugu country. They claim themselves to be the descendents of Kubēra or Dhanada who is said to have professed the Jaina creed. The origin of the term Kōmati has landed scholars on all kinds of speculations. But the following suggestion has been admitted as more reasonable. The early immigrants of this community hailed from Karnāṭaka. They were Jaina by persuasion and worshipped the deity Gommatanātha. On account of their devotion to Gommaṭa they earned the

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¹The above information from the Kāfiyāts and local records is gleaned from the accounts furnished in the Lists of Antiquarian Remains in the Madras Presidency by Sewell, Volume I; Studies in South Indian Jainism by Rao & Ayyangar; and Trilochana Pallava and Karikāla Chāja by N. Venkataramanayya.
appellation Gōmaṭi or Kōmaṭi. Their early settlement appears to have been in the northern region and subsequently they spread all over the Telugu country. At a later period Penugonda in the West Godavari District became an important centre of the community. This suggestion regarding the Jain origin of the Kōmaṭi community is interesting; and we may note it tentatively as one more probable evidence of Jain influence in the Andhra country. Further researches, however, are necessary to accept this view as a fact.

**Jaina Period in Telugu Literature:** Now we shall take up the question as to how far the Telugu literature is influenced by Jainism. We have been persuaded to investigate into this problem for the following considerations. Jainism flourished in South India at a very early period of its history, and two of the main literatures of the peninsula, viz., the Kannada literature and the Tamil literature, have borne the imprint of Jainism in a remarkable manner. This is illustrated by a large number of extant works in Kannada and Tamil reflecting the religious conventions of the faith. On this analogy it is but natural to expect that Jainism, which proceeded to the Andhra Desa even earlier than the other regions of South India, should have left its impression on Telugu literature also. But the facts appear to be quite contrary to our expectations. Hence we have to go deeper into the matter and examine the subject in all its bearings.

The extant Telugu literature contains barely three or four works attributed to Jaina authors of later period. The earliest literary product in Telugu so far available is the Mahābhārata of Nannaya Bhaṭṭa. It was written about the middle of the 11th century A.D. under the patronage of the Eastern Chalukya king Rājarāja II. The highly evolved classical style of its composition presupposes the fact that it was preceded by a variety of literary activities and that the Telugu literature was being developed for some centuries previously. If such earlier literary works did exist in that language, what happened to them? It may be possible to furnish a suitable answer to this query if we study the religious conditions of the country carefully. A great upheaval in favour of the orthodox Hindu faith had come over the country by the time of Rājarāja II. Jainsim had fallen into disrepute by this time. Not only was it being cornered by the advocates of Brahmanical faith, but was also being persecuted and systematically crushed.

In these days of calamity, as it has happened under similar conditions, all the sacred objects of the ill-favoured faith including the religious works might have been desecrated or destroyed. We may note the singular

circumstance in this context, namely, that Nannaya Bhaṭṭa, contrary to
the conventions of his age, makes no reference to his predecessors in his work.
This silence may be attributed to the fact that they were Jaina by persuasion.
But, in a way, we can trace the influence of Jainism even on Nannaya Bhaṭṭa
himself. It is his style. The refined champū style of composition exhibited
by Nannaya Bhaṭṭa in his work owed its origin to the Jaina poets of the
Kannada country who had almost specialised in it; and it is admitted on all
hands that Nannaya Bhaṭṭa was indebted to and influenced by literary
luminaries from Karnāṭaka. We may further note in this connection
another significant event which has a bearing on the literary history
of the two adjoining regions of Karnāṭaka and Āndhra Dēśa. It is this.
Some of the great literary figures of the Kannada literature, such as Pampa
and Nāgavarma, who flourished about a century prior to Nannaya Bhaṭṭa,
either hailed from the Telugu country or were closely connected with it. It
is on account of such considerations that scholars are inclined to believe in
the existence of a Jaina Period in Telugu literature,¹ similar to one
in Kannada literature. We can further postulate the existence of this
Jaina period approximately during the ninth and the tenth centuries A. D.
We derive this suggestion from the study of the Telugu inscriptions which
evince appreciable signs of literaray development at this time.

2. Antiquities and Relics

Now we pass on to the next stage in our investigation and proceed
to explore the Jaina antiquities and ancient relics of the Āndhra Dēśa.
While examining these sources we have to bear in mind the following two
points. First, the information regarding many of these objects is based
on the reports received by the late Robert Sewell from local officials and
other informants who were not specially trained in the subject. Consequent-
yly their reports are neither complete nor always trustworthy.
Secondly, we can detect some confusion in these descriptions, arising from
the lack of discrimination between the Buddhist and Jaina sculptures.
As Buddhism also had prevailed in the land, ordinary people of the
orthodox school were not in a position to distinguish between the Buddhist
images and the images of Jinas and commonly mistook the latter for the
former. Under these circumstances it is not unlikely that many of the
sculptures dubbed as Buddhist in these reports were really Jaina.

1) Ganjam District, though at present included in the state of
Orissa, constitutes the northern frontier of Āndhra Dēśa. At Malati
near Goomsuri hills of this region several images which were probably
Jaina were found. On the Sangameśvara hill at Sailāḍa in this district have

¹ Ep. Ind., Vol. XV, p. 156.
been discovered rock-cut figures of Jaina Tirthakaras in a cavern and an image of Lord Mahāvīra, outside.

2) Two small deserted Jaina temples have been found at Jayati. At MāMidīvaḍa have been noticed two old temples said to have been built by the Jainas. MāChavaram contains two images in a tank to the west of the village. They are recognised as Jaina by the village folk. A Jaina image was found near an old temple at Peddamarru. Another Jaina image was lying half-buried and uncared for in the middle of the village Tātipāka. The village Nandapuram in the Pottangi Taluk has preserved a small ancient temple containing nude images of the Jaina creed. All these villages are in the Vizagapatam District.

3) A Jaina image in kāyotsarga posture, six feet high and half-buried, was found at Dharmavaram in the Vizagapatam District. It is called Sanyāsi Ayya and worshipped by women desirous of progeny. If they are blessed with an offspring, the child is named Sanyāsi, if male; and Sanyāsi Amma, if female. Jaina images in sitting posture are found at Piṭṭapuram in the Gōdāvari District. These are adored by the villagers as Sanyāsi Dēvulu or ‘recluse gods’. Jaina relics such as the images of Tirthakaras, old temples, etc., are found at Arijavaṭtam, Neduluru, Ātrēyapuram, Kazuluru, Jalluru, Drākṣhārama and other villages in the Gōdāvari District. Drākṣhārama, it may be noted, is a renowned Śaivite centre.

4) The following villages in the Krishnā District are known to possess the Jaina antiquities specified below. On the top of the hill adjoining Mogalrājapuram there exists a sculpture which might be probably Jaina. To the west of the village Guḍivaḍa lies a fine Jaina statue in an excellent state of preservation. Jaina remains have been located at Pondugula on the bank of river Krishnā and in the Hyderabad area across the river. Tadikonda contains an old deserted temple said to have been built in the days of the Jainas or the Bauddhas. The sculptures deposited in this temple are possibly Jaina. A colossal image said to have been Buddhistic was found neglected and despised in the enclosure of the Rāmalingēśvara temple at Tenali. Could it be Jaina? Three beautifully carved figures of the Jaina Tirthakaras have been discovered in the courtyard of the present Śiva temple at Chebrulu.¹

5) A stone statue of a Tirthakara has been noticed on a hill to the west of the town of Ātmakūru in the Nellore District. Villages like Yāchavaram, Nāyakallu, etc., in the Kurnool District are reported to contain Jaina relics.

6) Dānavulapāḍu in the Čuddapāṭh District was a great centre of the Jaina faith. Excavations carried on at this village by the Archaeological Department of the Government of India in 1903 have unearthed a large number of remarkable antiquities of the Jaina creed.1 Finely carved pedestals and pillars bearing the figures of Tirthakaras and their Śāsanadēvatās and Nishidhi memorials have been discovered in this place. Some of these objects bear early inscriptions of about the 8th and 9th centuries A. D. But on the evidence of two other categories of finds the antiquity of the place can be pushed back to still earlier times. Herein was excavated a chamber of bricks in which was enshrined an image of Pārśvanātha Tirthakara. These bricks were of considerably big size and resembled those found in the ruined Buddhist stūpas in the Krīṣhṇa District. A few Āndhra coins were also picked up in course of digging. These two last named finds would indicate that this place might have been a Jaina centre at least from the third century A. D.

We may note here an interesting fact regarding the name Dānavulapāḍu attached to the village. Dānavula-pāḍu means 'the ruined settlement of demons'. It is a term of reproach evidently coined and applied to the place of Jaina associations by the followers of the orthodox faith at a later period when Jainism fell into discredit. This expression may be contrasted with the name Dēvagudī meaning 'the temple of gods', borne by another village in the neighbourhood.2

3. Inscriptions

HĀTHIGUMPHĀ INSRIPTION: Now we enter into the secure realm of inscriptions which furnish eminently authentic and supremely reliable testimony in our investigation. The first and foremost landmark of epigraphical discovery in regard to the advent of Jainism in the Āndhra Deśa is to be traced in the famous Hāthigumphā inscription of king Khāravelā3 who was a powerful champion of the Jaina doctrine. The epigraph which has been assigned to the second century B. C. speaks of the activities carried on by this Kalinga ruler for the promotion of Jaina faith. One of the king's achievements recounted in the epigraph was the setting up of the image of Kalinga Jīna which had been snatched away by king Nanda; and another was the erection of a shrine near the Relic Depository of the Arhat

1 Annual Report, Archaeological Survey of India, 1905-06, pp. 120–127.
2 The above is a brief review of the Jaina antiquities and ancient relics. It is not exhaustive. Much of the account is based on the information contained in the Lists of Antiquarian Remains in the Madras Presidency, Vol. I; and Studies in South Indian Jainism.
3 Ep. Ind., Vol. XX, pp. 71 ff.
on the Hill. Incidentally we are told that the Wheel of Conquest of the Jain Doctrine had been duly set in motion on the Kumārī Hill. The expression revealing this information contains no explicit reference to the author of the activity. But it is easy to find out from the context that it must be none else than Mahāvīra, the last prophet of the Jaina Law, who is aptly described herein as having revolved the victorious wheel of the creed. This conclusion is further supported by the analogy of Lord Buddha who is familiarly portrayed as having set the wheel of Dhamma into action.

The Kumārī Hill alluded to above is identical with the Udayagiri mountain wherein are engraved the inscription of Khāravēla and a few others to be noticed presently. This bit of epigraphical evidence backed by literary tradition noticed previously makes it clear that the foundations of the Jaina Law were laid in as early a period as the sixth century B. C. on the southern frontiers of the Kalinga country which comprised the northern boundary of the Andhra Dēsa.

UDAYAGIRI-KHANDAGIRI EPIGRAPHS: Nothing is known regarding the state of Jainism in the Andhra country from the sixth to the second century B. C. But evidence is available to surmise that it should have received impetus during the regime of Khāravēla who was a zealous patron of the faith. Encouraged by his pious support Jaina missionaries appear to have marched to different parts of the Andhra country and preached the gospel of Lord Jina among its residents. For we are told in the Hāthigumpha inscription that Khāravēla convened a conference of learned Jainas on the Kumārī Hill and consolidated the Āṅgas or sacred texts of the doctrine. This should have evidently infused new spirit among its advocates. Besides the Hāthigumpha inscription of Khāravēla, the Udayagiri and Khandagiri caves have treasured a large number of Jainas records ranging from the second century B. C. to the tenth century A. D. Particularly interesting among these documents are the epigraphs that speak of the benefactions made in favour of the Jainas ascetics by the chief queen of Khāravēla and the dignitaries of the kingdom. These inscriptions thus constitute a pillar of light, as it were, radiating the lustre of the Jaina Law through the region of Kalinga into the land of Andhra from the early epoch to the mediaeval age of its history.

A Big Gap: After this we are confronted with a big gap of several centuries on account of the dearth of epigraphical sources that have not come

1 Ep. Ind., Vol. XX, p. 80; svavata-vijaya-chaka-Kumāripavate, l. 14,
2 Ibid., Vol. XLI, p. 166,
3 Ep., Ind. Vol. XX, pp. 159-67.
forth so far. This wide blank in the account of Jainism can be explained by a study of the political and religious history of the Āndra Deśa. Part of the country was under the influence of the Sātavāhanas who ruled from the 3rd century B.C. to the 3rd century A.D. and who were, on the whole, staunch supporters of the Buddhist religion. The same creed enjoyed patronage at the hands of the Ikshvākus who succeeded the Sātavāhanas. The Śālankāyanaś, the Vishnukundins and the Pallavas, governing different areas from the 3rd to the 7th century A.D., not only followed the Brahmanical faith, but also zealously led the movement for its revival. Thus for nearly 7 or 8 long centuries Jainism could not look forth for help from the rulers or the state officials. Besides, Buddhism and other doctrines also seem to have held the field during this age. From an allusion to the exemption of taxes in the Viśvātthi grant of Pallava Simhayavarma,\(^1\) it may be gathered that the Ājīvikas\(^2\) had settled in a substantial number in the region of the Nellore District in the 5th century A.D. But though vanquished and suppressed, Jainism was not wiped out from the land; and its teachers seem to have been carrying on their work silently and unflinchingly as seen from the subsequent history. With the conquest and establishment of their rule in the Āndra Deśa by the Chālukyas of Karnātaka who were generous patrons of the faith, Jainism came to the fore for some time in the Telugu country.

**Eastern Chālukya Records:** Jainism received patronage at the hands of the members of the Eastern Chālukya house from the beginning. Kubja Vishnuvardhana, junior brother of Pulakesī II of the Western Chālukya family, founded this dynasty in the Āndra country during the first quarter of the 7th century A.D. Ayyāna Mahādevī, the queen of Kubja Vishnuvardhana, made the gift of the village Musinikunda, situated in the Tonka Nātavāḍi Vishaya for the benefit of a Jaina temple named Naḍumbi Vasati at Bijavāḍa (modern Bezwada). The gift was entrusted into the hands of the Jaina teacher Kālibhadračārya. The temple which was probably built by the donor herself, belonged to the Kavurūri gaṇa and Saṁgha anvaya. The grant was renewed subsequently at the time of Vishnuvardhana III, a later ruler of the family.\(^3\)

Encouraged by the material assistance of the princes of the Eastern Chālukya family, the doctrine of Lord Jīna appears to have gathered much strength and influence in the kingdom. Vijayāditya VI alias Amma II, a later ruler of the house, was a great promoter of the

1 Ep. Ind., Vol. XXIV, pp. 296 ff.
2 The Ājīvikas were an independent sect and the view that they were a class of Jaina mendicants is not correct. See Medieval Jainism, pp. 218-23.
faith. His reign extended from A.D. 945 to 970. Three copper-plate records of his reign that speak of the munificent benefactions made by him for the benefit of Jaina temples and priests have come to light. According to the contents of the Maliyapūndi charter1 issued by this king, a Jaina temple was erected in the south of the village Dharmapuri by Kaṭakarāja Durgarāja. Durgarāja was an important official of the state and the designation Kaṭakarāja connotes that he was 'a superintendent of the royal camp'. The temple was named Kaṭakābharāna Jinālaya evidently after this official. At the request of Durgarāja the king made a gift of the village Maliyapūndi for the benefit of the temple. The Jinālaya was in charge of the teacher Śrī-Māndiradēva who was a disciple of Divākara and grand-disciple of Jinanandī and belonged to the Yāpaniya sāmgha, Kōṭi-Maḍuva or Maḍuva gana and Nandi gachchha. The village Dharmapuri has been identified with modern Dharmavaramu in the Nellore District.

Another charter known as the Kaluchumbarrū grant2 records the donation of the village Kaluchumbarrū for the purpose of providing for the repairs to the charitable dining hall of a Jaina temple called Sarvalokāśraya Jinaabhavana. The temple was under the management of Arhanandī who belonged to the Valahahī gana and Aḍḍakali gachchha. The gift was made with the approval of the king by a lady named Chāmekāmbā who belonged to the Paṭṭavardhika lineage, was a devout follower of the Jaina creed and a pupil of Arhanandī. The grant village Kaluchumbarrū was situated in the district of Attilināṇḍu. Attili which was evidently the headquarters of the district still exists in its old name and is situated in the West Godāvari District. It is interesting to note that the temple appears to have derived its name after one of the predecessors of Amma II, either Chālukya Bhima II or Amma I, who bore the title Sarvalokāśraya3 and during whose régime the temple possibly came into existence.

The Masulipatam plates4 of the same king present a deeply coloured picture of the Jaina faith. The epigraph introduces us to a distinguished family of feudatory chiefs who were devout followers of the Jaina Law and to an eminent line of Jaina teachers who commanded respect in the society. Naravāhana I, a scion of the Trinayana Kula and Grēvya gōtra, was an officer under the Eastern Chālukya kings. His son Mēlaparāja and the latter's wife Māṇḍāmbā were zealous adherents of the Jaina creed. To them were born Bhima and Naravāhana II, who ardently followed the path.

3 D.C. Ganguly: The Eastern Chalukyas, pp. 71 and 79.
of Jaina Dharma. Favoured by Chālukya Bhīma II, they secured the insignia of feudal chieftainship. They had a preceptor named Jayasēna who was proficient in Jaina philosophy and had the surname Nathasēna. He was a disciple of Chandrasēna. Jayasēna was honoured by several orders of Jaina ascetics and lay worshippers, to wit, Śrāvakas, Kshapaṇakas, Kshullakas and Ajjakas. At the instance of this reputed teacher, Bhīma and Naravāhana II erected two Jaina temples at Vijayavātikā (i.e., modern Bezwada); and for the benefit of these temples king Amma II granted the village Pedda Gāḍidiparru having converted it into a dēvabhōga. The gift village is represented by the present day Pedda Gāḍelavarru, a village in the Tenali taluk (Guntur Dt).

An inscription engraved on the wall of the Durgapaṇḍha cave at Rāmatīrtha¹ in the Vizagapatam District is highly interesting in that it furnishes valuable information both about the place itself and a later king of the Eastern Chālukya lineage. The epigraph belongs to the reign of Vimaladitya (A.D. 1011-22) and states that his religious teacher Trikālayogī Siddhāntadēva of the Dēsi gana paid homage to Rāmakonḍa with great devotion. This shows, in the first instance, that the king had become a convert to the Jaina faith and had adopted the Jaina teacher as his spiritual guide. Secondly, the record testifies to the eminence of Rāmatīrtha as a sacred resort of the Jaina religion. Rāmatīrtha has been evidently referred to in the inscription as Rāmakonḍa. It is further gathered from the records of pilgrims of earlier date written in red paint on the ceiling of the Pāṇḍavaṇḍha cave and from an inscription on the pedestal of a broken Jaina image at Rāmatīrtha, that the place was an influential centre of the faith from early times and a holy abode of pilgrimage for its followers.² Rāmatīrtha was an eminent stronghold of Buddhism during the early centuries of Christian Era and a large number of Buddhist remains have been discovered here.³ It is interesting to observe how Jainism captured this place during the declining days of the Buddhist creed and converted it into a stronghold of its own.

Dānavulapaṇḍu Inscriptions: Let us at this stage revert to Dānavulapaṇḍu once again and review it through the perspective of epigraphy. About a dozen inscriptions engraved on sculptured pillars, pedestals of images and tablets of stone have been noticed here.⁴ These range in date from the 8th

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century A. D. onwards. One of them assignable to the 10th century refers to the Rāṣṭrakūta king Nityavarsha who may be identified with Indra III or Khoṭtiga. Another epigraph eulogises and records the death, by the vow of sanyasana, of the great commander of the forces, Śrīvijaya, who was an eminent warrior, a profound scholar and an ardent follower of Jaina Law. The records contain allusions to a divine named Kanakakirtideva and another teacher. Some of the epigraphs are intended to celebrate the Nishidhi memorials of certain lay disciples of the mercantile community hailing from Penugonda. From these it becomes clear that this place, i. e., Dānavulapādu, was considered sacred; and faithful followers of the Jaina Law proceeded here from distant places to terminate their lives according to religious injunctions.

Anmakoṇḍa Pillar Inscription: Jainism appears to have derived some help during the early regime of the Kākatiya rulers of Warangal. On a hillock near Anmakoṇḍa, not far away from Warangal, stands the temple of Padmākshi. A pillar set up in front of this temple bears the figures of squatting Jinas on its four sides and a Jaina inscription which mentions the following facts. The epigraph is dated A. D. 1117, during the reign of the Western Chalukya king Vikramāditya VI. Mahāmaṇḍalaśvara Kākati Prōla, son of Bētarasa, was the feudatory governor of the king. Pergade Bēta, son of Danḍādhinātha Vaijā, succeeded to the hereditary office of the minister under the Kākati chief Prōla. Mailama was the wife of this minister Bēta. An ardent follower of the Jaina Law, she built a Jaina temple named Kadalalāya Basadi on the top of the Anmakoṇḍa hill and made an endowment of land for its maintenance. The pillar also was set up by the same lady on that occasion. Mahāmaṇḍalaśvara Mēlarasa, another dignitary of the kingdom, also gave land for the benefit of the Jaina temple. It may be easily seen that the Kadalalāya Basadi of the epigraph has been replaced by the Padmākshi temple of the present day.

Tādapatri Record: An inscription from Tādapatri in the Anantapur District discloses the existence, in that locality, of a well-established Jaina temple, an influential line of Jaina teachers and the patronage received by them from the feudatory rulers of the area, who claimed their descent in the lunar race. The epigraph is dated A. D. 1198 and records an endowment of land made by the feudatory chief Udayāditya to the divine Mēghachandra who was the superintending priest of the Chandranātha-Pārvānātha Basadi and belonged to the Mūla samgha, Dēśi gana, Konḍakunda

2 Ibid., Vol. IX, pp. 256 ff.
SVAYA, Pustaka gachchha and Ingaleśvara Ālī. Māghachandra’s guru was Bhanukīrti whose guru was Bāhubali.

Chebrolu Charter: An epigraph from Chebrolu in the Kṛishṇa District speaks of the temple of Ananta Jina in the locality and seems to record the continuance of a gift of land formerly made for its maintenance by a chief named Jaya. Evidently, the temple must have been in existence by the beginning of the 13th century A.D., as the inscription mentions the date A.D. 1213-4. From this fact it would be reasonable to surmise that Jainism still claimed some following and was held in estimation to an extent in that area.

Kunthu Tirthakara: An interesting inscription has been noticed on the pedestal of an image deposited in the open air Archaeological Museum at Hampi. It records the construction of a Chaityālāya in the city of Kandanavrolu and the consecration therein of the image of Kunthu Tirthakara by Immaḍi Bukka Mantriśvara, son of Baichaya Dandanaṭha. This dignitary was the disciple of Dharmabhūshaṇa Bhaṭṭārakachārya of the Mula Samgha, Balāṭkāra gaṇa and Sarasvati gachchha. The epigraph is dated A.D. 1395 and may be assigned to the reign of the Vijayanagara king, Harihara II. The image must have originally belonged to Kurnool, as the ancient name of the town was Kandanavrolu. But unfortunately the image is lost and only the pedestal has survived. The loss is felt all the more, because the images of the Tirthakara Kunthunātha are very rare and not generally available for study and examination. This affords one more instance of the lingering state of Jainism in the Andhra region.

Śrīśailam Epigraph: Now we reach the end of our epigraphical journey and notice with sorrow the tragic doom that extinguished the last remnants of the Jaina faith in the Andhra region. While recounting the pious achievements of a Viraśaiva chief named Liṅga, son of Śānta, an inscription from Śrīśaila, dated A.D. 1512, tells us that he took pride in cutting off the heads of Śvetāmbara Jainas. No further details are forthcoming regarding the activities of this Liṅga against his opponents of the Jaina creed. Though this piece of information is meagre, it is full of significance when read in the context of the entire history of Jainism in the Andhra country. Firstly, it proves that Jainism had lingered on in the Andhra country, particularly in the region of Śrīśaila, in spite of overwhelming odds, till the period of the 16th century. Secondly, it testifies to the prevalence of the Śvetāmbara sect in that land and strengthens our earlier surmise that some

2 Ibid., 1915, Appendix C, No. 16.
of the missionary activities conducted by the pioneers of the Jaina Law in South India were sponsored by the members of the Śvētāmbara sect. Thirdly, it shows that ruthless persecution by the followers of hostile creeds was prominent among the causes that led to the extinction of the Jaina faith in the Āndhra Dēśa.¹

CONCLUSION: We may conclude the above brief review of Jainism in the Āndhra Dēśa with the following useful observations.

1) The three categories of sources examined by us, viz., traditions and literature, antiquities and inscriptions are mutually corroborative. The gaps in the story left out in one class of material are sometimes supplied and filled in by others.

2) To a superficial observer the Āndhra Dēśa is virtually devoid of all traces of Jainism; for, no followers of the creed worth the name exist in the area. No sacred places like Śravaṇa Beḷagolā in Karnāṭaka or Jina Kāṇchī in the Tamil Nāḍ have survived in the Āndhra country. Unlike the Kannada and Tamil literatures, the Telugu literature has preserved no literary works of outstanding merit written by Jaina authors. But the above enquiry has convinced us that the facts were quite different.

3) A close and correlated study of the various sources has brought home the following glowing features of the history of Jainism in the Āndhra Dēśa: i. Jainism migrated to the land of the Āndhras prior to Buddhism in as early a period as the 6th century B. C. ii. It had to encounter formidable opposition from the Buddhist creed. Though met with reverses, it continued its struggle with remarkable perseverance and survived with credit for a long time. iii. Jainism was prevalent in large areas and wielded considerable influence over important sections of the society. Many a ruling prince and eminent official of the state came under its direct influence and fervently followed the path of the Jaina Law.

4) Particularly interesting and highly significant are those sources that hail from the Krishnā and Guntur Districts, because this area was the stronghold of the rival creed of Buddhism. A comparison of the sources from this area with others will show that they are neither meagre nor insignificant. Nay, they are even preponderating so to say. This position furnishes eloquent testimony to the high spirit and indomitable courage that characterised the missionary activities of the torch-bearers of the Jaina Law who worked under adverse circumstances and succeeded in establishing the supremacy of their faith.

¹ This piece of epigraphical evidence vindicates the statements of Jaina persecution occurring in the literature and local records noticed previously.
CHAPTER III

JAINISM IN TAMIL NAD

1. Antiquity

As contrasted with its vicissitudes in the Āndhra Deśa, Jainism presents itself in a preeminently advantageous position in the Tamil Nāḍ. The sources that come to our help in the task of reconstructing its history are exceedingly rich and abundant. We shall make a selective study of them with a view to understand the story in its main details.

Advent of Jainism: The geographical situation of the Tamil Nāḍ would indicate that Jainism was introduced here either through the Āndhra Deśa or the Karnāṭaka country. The latter view appears to have generally found favour with the scholars as it derives its support from the well established tradition of Bhadrabāhu's migration to Karnāṭaka. But the evidence discussed at length in the previous chapter would persuade us to consider the possibility of the former view also in an agreeable light. Therefore we shall discuss here, in the first instance, the antiquity of Jainism in the Tamil territory on its own merit, irrespective of its affiliations with other parts of South India, and then take up the question of its relationship with the adjoining areas.

Evidence of Mahāvamsa: The tenth chapter of the Mahāvamsa, a Buddhist chronicle of the fifth century A.D., deals with the consecration of the prince Pāṇḍukābhaya. While describing the new constructions in the capital town of Anurādhapura, we are told that the king built a house for the Niganṭha Jotiya to the east of the cemetery. Niganṭha Giri and many ascetics of various heretical sects were residing in that area. Proceeding further the narrative informs us that the ruler also constructed a chapel for Niganṭha Kumbhaṇḍa and that it was named after him. A dwelling for the Ājivakas was also erected by the monarch.¹

The expression Niganṭha occurring in the above account is a Prākrit form of the Sanskrit term Nirgrantha which means a follower of the Jaina faith. The reign of king Pāṇḍukābhaya² has been placed in the 4th century B.C. (from B.C. 377 to 307) and so the above events concerning the construction of a dwelling and a temple for the Nirgranthas in the capital should be referred to the early period of the Ceylon history.

¹ Geiger's Mahāvamsa, p. 75. A reference to the place of residence of Niganṭha Giri is contained in Dipavamsa (H. Oldenberg: 19, 14) also another Buddhist chronicle of the 4th century A.D.
² Mahāvamsa, Introduction, page xxxvi.
IMPORTANT LANDMARK: This piece of information constitutes an important landmark in the history of Jainism in South India. The evidence is trustworthy since it comes from a source which is fairly ancient and none the least pro-Jaina. Further the accuracy with which the circumstantial details are narrated should leave no doubt in regard to its authenticity. This shows that Jainism had established itself in the northern part of Ceylon and claimed a respectable status in the kingdom. It also points to the possibility that the Tamil land might have come into contact with the creed of Lord Jina by the period of the 4th century B.C. or even earlier. For on account of their proximity closer relationship subsisted between Ceylon and the Tamil country; and the Jaina missionaries like the protagonists of the Buddhist faith might have naturally preached their doctrine in the latter region, prior to their immigration into the island by the land route through peninsular India.

It may be gathered from the above account in the Mahāvamsa and from other sources that Buddhism was not the dominant religious faith of Ceylon in the 4th century B.C. Jainism and other ‘heretical’ creeds appear to have held the field. Buddhism gained prominence in the island later by the end of the third century B.C. during the reign of the Ceylonese ruler Devānampiya Tissa who was a zealous advocate of the faith. It would thus seem that the doctrine of Lord Jina which was senior to that of Lord Buddha consistently maintained its priority and also superiority, for some time, not only in the land of its origin, but also in the distant provinces of South India and Ceylon, thanks to the well-organised proselytising activities of its advocates.

TESTIMONY OF TRADITIONS: We may notice in this context an interesting tradition hailing from Karnāṭaka which, though recorded in a late literary composition, seems to reflect the antiquity of Jainism in the Tamil country. Devachandra, a Jaina author of the last century, who was a native of Kanakagiri or Māleyāru in the Mysore territory, has made a faithful collection of miscellaneous legends and traditional accounts of rulers and Jaina teachers in his compendium named Rājaivalikathe. After furnishing the details regarding the migration of Bhadrabāhu and Chandragupta to the Mysore region, the work tells us that Bhadrabāhu, at the time of his death, nominated his disciple Viśakhāchārya as the leader of the assemblage.

1 From the account of Vijaya given in the Mahāvamsa (chapter vii) we know that the Pandyan kingdom in the southern region of the Tamil country had come into intimate relationship with Ceylon. The Dipavamsa contains allusions to Damila (18, 47; 20, 17; etc.) which show that the cultural ties between the two regions were maintained in the later period also.

2 Mahāvamsa, chapter xi.

of monks and instructed him to proceed still further to the Chōla and Pândya countries. Accordingly Viśākhāchārya repaired to those regions and propagated the tenets of the Jaina Law among their inhabitants who were already familiar with the doctrine.1 Bhadrabāhu is known to have deceased by the beginning of the third century B. C. (B. C. 297). So the earlier contact of Jainism with the Chōla and Pândya countries, i.e., the Tamil Nād, as specified in this account, may be postulated approximately by the period of the 4th century B. C.

Testimony of another literary source is available to show that the above statement of Dēvachandra is not unfounded. Ratnānandi, a writer of the 15th century A. D., gives an account of Bhadrabāhu's exodus to Karnāṭaka on similar lines in his Sanskrit work entitled Bhadrabāhucharita and states that Viśākhāchārya, the disciple of Bhadrabāhu, led the Jaina saṁgha at the instance of his guru to the Chōla country.2

Rocky Beds and Epigraphs: After this we pass on to a different category of sources whose evidence should be considered direct and decisive. In consequence of the researches conducted by the enthusiastic scholars of the Epigraphist's office, Madras,3 a large number of caverns containing beds carved out in the rock has been discovered in the hills and mountainous regions in the Pudukkoṭṭai area and Madura and Tinnevelly Districts of the Madras State. The two last-named areas are particularly rich in these antiquities and the Madura District is known to possess considerably numerous monuments of this kind. These caverns are generally situated on mountain slopes at almost inaccessible heights, in out-of-the-way places and in the interior of dense forests inhabited by wild beasts. The beds sometimes designated as Pañfchāpānḍava beds are made into shape by chiselling the stone and usually possess the elevation of a pillow. The caverns as a rule are provided with the conveniences of natural water supply. From this description it may be seen that these rocky hermitages on the hills must have been, at one time, occupied by ascetics, monks and reclusees who wanted to spend their lives in secluded retirement far from the habitations crowded by worldly people.

The very position and nature of these stony couches which are characteristically simple and austere would point to their great antiquity. But on account of their association, in majority of instances, with inscriptions written in ancient script, it has been possible to determine the age of these

known as the Paisachi Prakrit. One of the areas where Paisachi Prakrit
is said to have been in vogue was the Pandyya country, and this description
agrees with the provenance of these inscriptions. Dr. C. Narayana Rao, the
protagonist of this theory, has substantiated his arguments by interpreting
these records in keeping with his theory.¹

Jaina Origin: We may pass over the disputed question of the
language and the contents of the epigraphs and concentrate our attention on
those relics, which are closely related with these records, to wit, the natural
caverns with their unique rows of rock-cut beds. There is adequate
justification to maintain that these monuments, at any rate, the majority of
them, could not have been primarily and exclusively Buddhist in their
origin. The grounds for such a contention are as follows:

First, although it is possible to postulate the infiltration of
Buddhism in the Tamil country and in Ceylon prior to the epoch of the third
century B.C., it gained neither strength nor prominence in these regions.
The Buddhist doctrine gathered momentum only during the later period of
the century on account of the mighty support and patronage it received at
the hands of the Mauryan emperor Asoka on the one side and of the Ceylon
ruler Devanampriya Tissa on the other.² On the contrary, as we have
observed while dealing with the history of Jainism in the Andhra Desa,
Jaina teachers were the early enthusiastic leaders of missionary movements
in South India.³ This observation is confirmed by the prevalence of
Jainism in Ceylon during the early age of the 4th century B.C. noticed
above. We have also discussed with the help of some literary traditions the
possibility that the Tamil Nad could not have been excluded from the sphere
of missionary activities of these early teachers of the Jaina Law in those
days.

Secondly, we have to note the Jaina associations and environments
of many of these caverns and monuments. Here are a few by way of
illustration: 1) At Tirupparankunram, not far away from one of the caverns
noticed above, have been found two square depressions cut into the rock at an
inaccessible height. These squares contain standing naked figures with

² Mahavamsa, chapter xi.
³ The more enduring and wider imprint left on the life and literature in Tamil
land by Jainism stands in favour of their proselytizing activities. Scholars who
viewed this problem from the Buddhist point of view had also to concede the
early association of these monuments with the Jaina monks. Absence of other
Buddhist reliefs in these caverns as in Ceylon and the prevalence of Jaina relics
in them, on the contrary, are some of the serious questions of the problem which
have not been answered properly by the Buddhist protagonists. Vide An. Rep.
on S. I. Epigraphy, 1907, p. 47; 1909, p. 70,
serpent hood. These evidently represent the Jaina Tirthakaras. 2) In the cavern at Alagarmalai containing Pañchapāndava beds a rock-cut image of the Jina has been discovered close to the writing in Brāhmī script. 3) The cavern at Muttupatṭi noted above possesses sculptures of the Jaina deities carved out on the overhanging boulder sheltering the beds. 4) Of the three caverns noticed above at Kilalavu one contains a row of rock-cut sculptures in relief. These may be clearly identified as the Jaina Tirthakaras in standing and sitting postures. 5) In the natural cavern at Setṭipodavā near Kilakkuḍi are to be seen rock-cut sculptures of various Tirthakaras attended by Śasanadēvatās. 6) Existence of a series of rock-cut sculptures in relief representing the Jinas has been traced in a natural cave on Poygimalai hill near Kuppālanattam. This cave is known by the name Śavaṇār Koil or ‘the temple of the Jaina recluses’. 7) Kalugumalai noted for its beds and Brāhmī inscriptions is particularly rich in rock-cut sculptures of Jaina persuasion, which present a highly charming spectacle. On the rocks of these hills have been carved out panels of Jaina deities; and particularly interesting among them are some that portray the Yakshis in prominent positions. 8) Sittanavāsal and Nārttāmalai contain caverns with beds and Brāhmī writing. These hills which are absolutely devoid of Buddhist vestiges abound in Jaina relics of an early age, such as rock-cut sculptures, fresco paintings and inscriptions.

Thirdly, we have to observe that these Jaina associations of those early monuments could not have been accidental. No doubt, it is possible to argue that some of the Jaina sculptures were carved out, at a later date, on the rocks of caverns containing earlier relics, viz., the beds and the Brāhmī inscriptions. But we are equally justified in assuming that some of the caverns at least continued uninterrupted as Jaina resorts from the age of the beds and the Brāhmī inscriptions onwards. Further, the appellation ‘Pañchapāndava beds’ given to some of these monuments by the ordinary people need not be construed as necessarily conveying their Buddhist associations as Mr. Ayyar has presumed. For there are instances of hills which are styled Pañchapāndava hills, but which own in large numbers Jaina sculptures and inscriptions only and no Buddhist vestiges. The hill known as Pañchapāndavamalai near Arcot, another of the same name near Kilalavu and the Aivarmalai hill in the Madura District, which is only a

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1 Photographs in the collection of the Government Epigraphist’s Office.
3 Proceedings etc., Third Oriental Conference, pp. 278–79.
Tamil paraphrase of the former expression (Aivar = Five), may be cited as a few instances to illustrate this view.¹

And lastly, there seems to subsist an early common substratum of Jaina religious movement both in Ceylon and in the Tamil area in the extreme south of the Indian Peninsula, which are not distantly situated from each other. As in Ceylon, so in the Tamil land, particularly in its southern parts, Jainism might have impressed itself on the social and religious life of the people by the period of the 4th century B.C. Significant in this context is the close affinity existing between the script of the earliest Brāhmī records of the Tamil land and the alphabet of the cave inscriptions of Ceylon as noticed earlier.²

**Jaina Immigration in Tamil Nāḍ:** Now we shall revert to the question of immigration of Jainism in Tamil Nāḍ and state our views in the light of the facts detailed above. After their entry into the Andhra Deśa the advocates of the Jaina Law appear to have marched due south into the Tamil country. This is attested by the existence of ancient relics such as Jaina rock-cut sculptures and inscriptions preserved in the hills of the North Arcot District which comprises one of the northern parts of the Tamil territory adjacent to the Telugu region. These preachers proceeded further to the southern parts of the country and crossing the sea entered into the island of Ceylon. This might have taken place approximately during the period of the 5th and 4th centuries B.C. Another stream of Jaina teachers appears to have flowed into the Tamil country from the Karnāṭaka region during the 3rd century B.C. These were the monks belonging to the congregation of Bhadrabāhu, who carried out the last wishes of their master under the leadership of Visākhācārya. The influx of this new band of preachers might have accelerated the pace of the proselytising movement in the Tamil country, particularly in its southern parts. It is on this ground that we can explain the abundance of Jaina monuments and inscriptions in the hills and elsewhere in the Madura and Tinnevelly Districts as contrasted with their limited quantity in the northern areas.

2. Strongholds of Jainism

**Jaina Centres:** Now we shall make an attempt to trace the origin and rise of some of the eminent centres of the Jaina religion that flourished in the Tamil country with the aid of the evidence furnished by antiquities, inscriptions and literature. In doing so we shall be generally guided by the considerations of their geographical distribution and chronological

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2 Proceedings etc., p. 282.
sequence in each case. One feature that becomes conspicuous to us while dealing with this subject is that most of these centres originated and developed on or by the side of the hills and mountains which are noted for their picturesque view and endowed with nature's bounty. We can, therefore, indulging in a metaphor, describe these hills as the citadels of the Jaina faith. In this wise it seems that the wheel of conquest of the Jaina Law set in motion by Lord Mahāvīra on the summit of the Kumārī Hill in the Kalinga country, rolled down on its southern expedition capturing one hill after another and converting them into its strongholds till it reached the extremity of the land.

Kānchi Region: Kānchi or Kānchi region which roughly represents the modern Chingleput District appears to have developed as a favourite resort of Jainism from early times. This area was the home of the Pallava power which was nurtured from the 4th to the 8th century A.D. Mayilāppūr which is now a part of the modern city of Madras claimed a substantial number of adherents of the Jaina faith among its residents.1 Tiruvalluvar, author of the famous Tamil poem Kural, who lived in the first century A.D. is said to have been Jaina by persuasion and a resident of this place.2 A tradition from Mahābalipuram avers that the early members of the Kurumbar community of the area were the followers of the Buddhist and Jaina faiths.3

Kānchi Proper: Coming to Kānchi proper, the capital city of the Pallavas, it had the unique privilege of being an eminent resort of the Jaina creed for a considerably long age of several centuries. Not only did the doctrine receive active help and encouragement at the hands of the Pallava rulers in the beginning, but some of the early members of the house became its direct adherents. The famous instance is that of Mahēndravarman I who ruled during the first quarter of the seventh century A.D. and was a staunch adherent of the Jaina faith in the early part of his life.4 Equally noteworthy is the instance of the Śaiva saint Appar who is closely associated with the Pallava king as the renowned teacher who brought about the spiritual transformation of the latter from his earlier leanings with the Jaina creed. Initiated into the Jaina fold, Appar spent the younger years of his life in a Jaina monastery as monk Dharmasēna.5 We may note in this context the tradition regarding the origin of the two temples dedicated to the Jaina deities at Tirupparuttikkunram near Kānchi. These are the shrines of Vardhamāna and Vrishabhanātha Tirthakaras, which are believed to have

2 Ibid.
been founded by a Pallava king at the instance of the teachers Vāmana and Mallishēna. It is not unlikely that this Pallava king was Mahēndravarman I.

It is of interest to note that the earlier attachment of Mahēndravarman I to the Jaina doctrine is alluded to, though in an indirect way, in an inscription of his own. The epigraph is engraved on a pillar in a rock-cut cave of the king near Trichonopoly. Describing the erection of the Śivalinga in the cave, the record characteristically states that the knowledge of the king in respect of god Śiva was formerly posed in the opposite direction on account of his having followed the path of the hostile creed. The passage in question runs thus:

\[
\text{गुणमरणमिनि राजनि अनेन दित्त्रेन दित्त्रिनि ज्ञातम्} \\
\text{प्रवता विराय लोऽि के विपक्षैृः पराफृतम्} \]

**Jina Kānci**: Tirupparuttikkunram, popularly known as Jina Kānci, is situated at a distance of about two miles from the modern town of Conjeevaram. This place has preserved a Jaina shrine to this day. The presiding deity of this shrine is Lord Vardhamāna who is also styled Trailōkya- nāthasvāmi. It is the biggest temple, adorned with artistic splendour, in the Conjeevaram taluk and owns a large number of well-preserved icons of the Jaina pantheon. About 17 inscriptions have been noticed by the epigraphists of the Madras Office at this place, and these furnish much useful information about the history of the temple. The epigraphs range from the 12th to 16th century A. D.:

One of the inscriptions dated about A. D. 1116 in the reign of the Chōla king Kulōttuṅga Chōla I, speaks of the purchase of land made by the Rishi-samudāya or the assembly of Jaina monks of the place for the purpose of digging a channel. Another epigraph, dated a few years later in the reign of Vikrama Chōla, refers to two transactions, on two different occasions, pertaining to the sale of lands, free of taxes, for the benefit of the Jaina temple. The Rishi-samudāya figures in this inscription also. In this record Tirupparuttikkunram is referred to as 'pāllichchandam', which shows that the whole village was a gift property of the Jaina temple. A third record, dated A. D. 1199, introduces a teacher

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2 S. I. I., Vol. I., p. 29. The verse cited above contains the figure of speech known as double entendre. King Guṇabhara was Mahendravarman I, Guṇabhara being one of his titles.
4 Ibid., No 382 of 1929.
5 Ibid., No 381 of 1929.
named Kurukkal Chandrakirti, who, along with others, is said to have secured a tax-free gift of land for the same temple.\(^1\) A fourth inscription in Grantha characters acquaints us with the construction of the gopura of the temple by the sage Pushpasesha Vamanaryya who bore the surname Paravadinalla and was the disciple of Mallishena Vamanasuri.\(^2\) Of the remaining inscriptions, four belong to the age of the Vijayanagara rulers, two of Bukka II and two of Krishnadavaraya. The former, dated A.D. 1382 and 1388 respectively, testify to the fervent devotion entertained by Irugappa, the minister of Bukka II, who made munificent benefactions for the maintenance of the great religious establishment and for new constructions in the temple.\(^3\) In the earlier of these grants the deity is addressed as Trailokyavallabha, the god (Nayanar) of Tirupparuttikunru.

**Jaina Ascendency:** On account of the paucity of sources it is not possible to present a clear picture of the state of Jainism in the region of Kanchi prior to the 7th century A.D. Buddhism seems to have approached this area earlier and developed it as one of its powerful centres. This might have been one or two centuries before and a few centuries after the commencement of the Christian Era. By the time of the 7th century A.D. Buddhism appears to have lost much of its prestige and hold in the society and to have been passing through a critical period. This was probably due to the spread of the other doctrines, one of them being that of Lord Jina. We are led to draw this inference from the caricature of the Buddhist creed, rudely depicted in a contemporary Sanskrit play entitled Mattavilasaprahasanam. This work is ascribed to the authorship of the Pallava ruler Mahendravarman I. Particularly noteworthy in this context is the manner in which the Buddhist mendicant is held to ridicule in this burlesque. It is also of singificance to observe that the play contains no reference to Jainism though the followers of the other schools have been drawn into it.\(^4\)

Jainism was already in a prosperous state by the time of the 6th and 7th centuries A.D. This is attested not only by the account of Mahendravarman I, Appar and Sambandhar, narrated in the hostile literary compositions in Tamil, such as the Tevaram and the Periyapurana,\(^5\) but also by the statement of the Chinese traveller Hiuen Tsiang who visited Kanchi about 640 A.D. Hiuen Tsiang tells us that the Jainas were very numerous in the city of Kanchi and that Buddhism and Brahmanism were about on a par.\(^6\)

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2. Ibid., No. 98 of 1923.
investigation into the Buddhist antiquities, the Sthalapurāṇas of various temples of the place, the local traditions and other sources, all lead us to arrive at the same result, to wit, Kānchī was a great centre of the Buddhist creed for a considerably long age of centuries and that subsequently it yielded place to the faith of Jīna.\(^1\) With the decline of Buddhism approximately by the age of the fifth century A.D., Jainism gained ascendancy rapidly. It expanded and consolidated its position in and around the region of Kānchī. This is observed from a survey of a good number of places in the area of the Conjeeveram taluk, which have afforded several smouldering relics of the Jaina creed.\(^2\) We may now take a glimpse of these antiquities near Kānchī.

**Vicinity of Kānchī:** Ānandamangalam has revealed the existence of a group of Jaina sculptures carved on the rock of a hillock lying near the village. On another rock near this group is a solitary Jaina figure with attendants. The central figure in the group is believed to represent Anantanātha Tirthakara; consequently, it is conjectured that the village has derived its name from the Jaina deity. But it will be shown presently that both these assumptions are incorrect. No followers of the Jaina faith are residing in the village at present; but members of the Jaina community living in the neighbouring villages come to this place once in a year to offer worship to the above-mentioned Jaina deities on the boulder.\(^3\) An inscription dated A.D. 945, in the reign of the Chōla king Madiraikonda Parakāsarivarman, is engraved on the boulder by the side of the Jaina sculptures. It records a gift of gold made by the divine Vardhamānapperiyaḍigal, a disciple of Vinaiyabhāṣa Kuravaṭigal for providing food to a devotee at Jinagiripalli.\(^4\) This Jinagiripalli appears to have been the monastery situated at Jinagiri, possibly a name of the Jaina settlement near the hillock at Ānandamangalam.

**Ānandamangalam Sculptures:** Now before proceeding to other places in the vicinity of Kānchī, we may pause for a moment to take a closer view of the rock-cut figures near Ānandamangalam mentioned above; for these sculptures seem to belong to an early age and their study is calculated to help us to understand some peculiar aspects of the religious and iconographic traditions of Jainism in Tamil land.

The group contains a central figure which occupies a place of prominence.\(^5\) This is evidently a Tirthakara seated on a throne in the *palyaṅkāsana*

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2. Ibid., p. 129.
3. Ibid., p. 3.
4. Ibid., Appendix B, No. 430. Periyaḍigal is an honorific suffix signifying high veneration. Kuravaṭigal also is an honorific epithet indicating great reverence, derived from Sanskrit gurū.
posture and surmounted by the familiar canopy of triple umbrella. In the upper
space near the deity are seen four small figures, two on each side. These
probably represent the Śāsanadevatas and Gaṇadharas. It is not known if
the throne bore the usual cognizance of the Jina. If it bore one, it is
obliterated. To the proper right of the main deity lies a prominent female
figure, decorated with head-dress, ornaments on the neck and hands, and garment
on the lower part of the body. She is standing on a seated lion, having her
right leg bent at the knee, the right hand turned towards the waist and holding
some object, and the left hand placed on the head of a child whose feet are
planted on the hindmost part of the animal. Two dwarfs are standing near
her to the proper right. Behind the bended right arm of this female figure
is a tree. In the upper space to the right of the tree is a flywhisk. A similar
object is depicted also to the left of the Tirthakara.

To the left of the main deity, which is the Tirthakara, are two
figures which claim some prominence. They are standing with their hands
hanging down in the kāyōtsarga posture, and their feet resting on a full-blown
lotus. The figure immediately to the left bears the canopy of the triple umbrella.
The other figure also appears to have borne a similar decoration; but it is obli-
tered on account of damage. Signs of damage may be detected in other spots
of the group also.

**Their Identification:** What deity is the central figure of the
above description? The belief in regard to its identity with Anantanātha
Tirthakara has no justification. The characteristic traits enumerated
above do not square with the known iconographical features of Anantanātha
Jina. The deciding factor in the present enquiry is, I think, the female
figure. She must apparently be the Yakshiṇī of the Tirthakara. Almost
all the Yakshiṇīs in the Digambara School of Iconography are endowed
with four hands, and it is only in two cases that two hands are permitted.
They are Ambikā, the Yakshiṇī of Neminātha and Siddhāyikā, the Yakshiṇī
of Mahāvira. Ambikā is described as riding on a lion and carrying in her
two hands a bunch of mangoes and a child.¹ This description eminently
suits the female figure of our group. Hence the Tirthakara here must
be Neminātha. The tree in the sculptures must be his Kevala tree which is
said to be Mahāvēnu (great bamboo) or Vētasa (cane).²

There still remain to be identified the two figures standing on a
lotus to the left. They might be Parasvanātha and Mahāvira, the 23rd
and 24th Tirthakaras of the series, Neminātha being the 22nd. Otherwise;
they could be identified as Padmaprabha and Naminātha who bear the red

¹ B. C. Bhattacharya: Jaina Iconography, p. 142.
² Ibid., p. 80.
and the blue lotus as their cognizance or specific symbols.¹ Or, in a general way they would stand for any two Jinas of the pantheon. When a Tirthakara attains Kēvala Jñāna or Perfect Knowledge, he commands all miraculous powers by virtue of which a golden lotus is said to move always under his feet.² This supernatural phenomenon appears to have been depicted in the sculptures under notice. This panel of sculptures might be ascribed approximately to the age of the 9th and 10th century A.D.

**Important Observations:** As a result of the critical review of the Ānandamangalam sculptures, we are furnished with the following important results. The Yakshiṇī enjoys a fairly prominent position by the side of the Jina, which is not commonly assigned to her. This is conspicuous in three ways. First, she is marked out for an independent status in spite of her usual place of an attendant subordinate deity. Secondly, we may note her place to the right of the Jina, whereas her legitimate place is to the left. Thirdly, we may observe the special attention paid to her, as seen from the big size and elaborate decorations of the figure. The prominence that was being given to the Yakshiṇī of the Jaina pantheon at this period and in these parts, is illustrated by the other rock-cut sculpture not far away from the above group. The figures are not quite clear, but we can make out for what they appear to be.³ The main figure might be Mahāvīra and the two-handed female figure standing to the proper right, his Yakshiṇī Siddhāyikā. Her right hand is placed on the waist and she is holding in her upraised left hand an object which may be a fruit. The point worth noting in this case also is the position occupied by this deity on the right side of the Jina. We shall have more occasions hereafter to comment on the predominance of the images of Yakshiṇī in our survey.

**Relics at Ārpākkam, etc.:** Jaina relics have been discovered in the villages of Ārpākkam, Māgaral, Āryaperumbākkam, Vishār and Siruvākkam in the Conjeeveram taluk.⁴ Ārpākkam has preserved a temple dedicated to Ādi Bhaṭṭalakar or Arugar which is Tamil version of the term Arhat. Another temple dedicated to the same deity was found in dilapidated condition at Māgaral. Jaina images have been noticed in mutilated condition at Āryaperumbākkam and Vishār. An inscription in ill-preserved state was copied at Siruvākkam. The epigraph is engraved in early characters and records the gift of land to a Jaina temple or monastery named

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¹ Jaina Iconography pp. 59 and 79.
² Abhidhānachintāmani I verse 61.
³ Another photograph in the collection of the Government Epigraphist's office.
Śrikanṭapperumballi at Sirupākam. The epithet ‘perumballi’ in the
name indicates that it must have been a fairly big and important religious
institution.

Pañchapaṇḍavamalai: From the region of Kānci we proceed first
towards the west and thence towards the south and enter into the tract of
Pañchapaṇḍavamalai and Tirunālai, which represents roughly the modern
district of North Arcot. The word ‘malai’ in these names means ‘a hill.’

The hill popularly known as Pañchapaṇḍavamalai, which means
‘the hill of the five Pāṇḍavas’, is situated at a distance of about four miles
to the south-west from the town of Arcot. Tiruppāmalai is another name
of the hill. This hill contains two caves, one natural and another
artificial. The natural cavern is on the southern side of the rock. Inside
the cavern are a few sculptures carved out in the rock. These will be
examined in detail presently. An inscription is engraved on the front face
of the rock overhanging the natural cave. Farther to the left and higher
up on the same side of the rock is carved the figure of a seated Jina, and
below this a tiger whose traces are rather obliterated. Proceeding to
the western side of the rock we notice another inscription. The artificial
cave consists of seven cells with six pairs of pillars. An image of the
Jina is cut into the rock above these cells. This cave bears no inscriptions.

The Inscription: The first inscription at Pañchapaṇḍavamalai
mentioned above is engraved in very archaic Tamil alphabet of the 7th and
8th century A.D. It is dated in the 50th year of Nandippottarasar and
states that a person named Nāraṇan who was a resident of Pugalalaimangalam,
caused to be incised the image of Ponniyakkiyār along with the preceptor
Nāganandi. Nandippottarasar may be identified with the Pallava king
Nandivarman who ruled from A.D. 717 to 779. It is evident from the
context that Nāraṇan, the author of the sculptures, was an ardent follower
of the Jaina creed, and that Nāganandi was a divine of reputation. The
expression Ponniyakkiyār may be split up into pon and iyakkiyār which is
honourific plural of iyakki. Pon means ‘gold’ and iyakki is the Tamil form
of the word Yakshi which denotes a female attendant deity of Jina.

The Sculptures: Now we shall examine the sculptures inside the
cave. The prominent figure is that of a female who is sitting on a raised
platform. She has two hands. Her right hand is resting on the seat

3 Ibid., p. 137.
4 Ibid., plate facing page 136.
and she is holding some object in her left hand which is raised. The object looks like a fruit. A male figure of smaller size is standing to her proper right on the platform. On the lower side of the platform are shown three miniature figures which might be of some devotees. Ponniyakkiyar or the Golden Yakshi in the inscription evidently refers to the prominent female figure and the male figure by her side might be the preceptor Naganandi.

**Golden Yakshi:** Who is this Ponniyakkiyar or Golden Yakshi? I think she is Siddhyikā, the characteristic attendant deity of Mahāvīra. As seen previously she is also sometimes portrayed with two hands. The more familiar attributes of her two hands are the Varadamudrā (blessing pose) and the book. But another symbol which is attributed to her is the cytrus fruit.¹ This is assumed to indicate, in particular, her Yakshi nature. In the Pratishṭhāsamgraha she is described as invested with golden lustre.² These canonical details of Siddhyikā agree in many respects with the image of the above description in the cave. Preceptor Naganandi appears to have been a worshipper of the Yakshi and one who popularised the deity.

One striking fact that deserves to be noted in regard to these sculptures in the cave is that the image of the Jina figures nowhere in the picture. This is strange and significant. The Yakshi or Yakshiṇī, after all, is a secondary deity and she is generally portrayed in subservient relationship with her master, the Jina. But here things are different. This unusual position may be attributed to the prominence that was being given to the worship of Yakshi in preference to that of Jina on account of her easier appeal and accessibility to the popular mind. This, I think, is the earliest remarkable instance, so far known, of the prevalence of the Yakshi cult in South India, afforded by the joint evidence of epigraphy and iconography.

**God of Holy Hill:** The second inscription on the rock at Pañchapandavamalai is about two centuries later.³ It is dated in the 8th year of the Chōla king Rājarāja who ascended the throne in A.D. 984–85. The epigraph introduces a feudatory chief of the Chōla king, Lāṭarāja Vira Chōla by name, who was a zealous adherent of the Jaina creed and is described as a worshipper of the holy feet of the god of Tiruppanmalai. This chief, the record states, assigned to the god of Tiruppanmalai certain income

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¹ *Jaina Iconography*, p. 146.
² विद्वानिन् तथा देवी विपुजान काककार्मा | *Ibid.*, f. n. 2.
derived from the village Kūraganāḍi (modern Kūrambaḍi near the hill) at the request of his queen. The nature of the god is disclosed by the expression, ‘paḷlicchhandam’, characterising the gift, which occurs more than once in the inscription. Paḷlicchhandam usually means a gift to a ‘paḷḷi’ which is a Jaina religious institution, a monastery or a temple, and is frequently met with in the inscriptions of the Tamil country.¹

Who could be this god of Tiruppāṇmalai? Tiruppāṇmalai consists of three words, tiru, pāḷ and malai. Tiru is derived from Sanskrit sṛt meaning ‘holy’; and pāḷ is milk. The whole expression may thus be rendered as ‘the holy milk hill.’ The inscription evidently refers to the Paṇchchāpāṇḍava hill by this name and this assumption is justified by the still surviving another name of the hill, Tiruppāṇmalai, noticed above. Since no other Jaina shrine or image proper is traceable on the hill, the god of this hill evidently must be the figure of the seated Jina carved on the rock, described above. The presence of the tiger’s effigy near the Jina lends confirmation to this view; for the donor chief was of the Chōḷa extraction, whose emblem was the tiger. In this manner the whole hill is invested with Jaina associations from very remote times and it must have been looked upon as a sacred resort by the members of the Jaina community residing in the neighbourhood.

Vilāppakkam: Besides the images and the inscriptions examined above there is additional evidence to prove that the region of Paṇchchāpāṇḍavamalai was once a busy centre of Jainism. An image of a Tīrthakara has been traced in the village of Vilāppakkam which is about a mile towards the south-east of Paṇchchāpāṇḍavamalai. But more illuminating than the image is the inscription found near the Nāganāṭhesvara temple in the village.² The epigraph is dated A. D. 945 during the reign of the Chōḷa king Parāntaka I and speaks of the sinking of a well at Vilāppakkam by Paṭṭini Kuratti Aḍigal. The well and a house were afterwards constituted into a nunnery and placed under the supervision of the Twenty-Four of the village. Paṭṭini Kuratti Aḍigal,³ as the name signifies, appears to have been an eminent lady teacher. Literally rendered, the expression means ‘Her Holiness Fasting Lady Preceptor’. According to the same source she was a disciple of Arishtanāmi Bhaṭārar of the big Jaina settlement of

¹ Ep. Ind., Vol. IX, p. 231; Vol. XXIV, p. 154, etc.
³ This name is interesting. That it is a popular epithet and not a name of initiation is clear from the expression Paṭṭini which means ‘fasting’. Kuratti is the Tamil feminine form of Sanskrit guru. The honorific plural, ‘Aḍigal’, signifying some such sense as ‘Her Holy Feet’, ‘Her Worship’, etc., points to the eminent spiritual status of the teacher.
Tiruppanmalai. The Jaina residents of the place had organised themselves and constituted a representative council of 'twenty four' members to look after their interests. This is gathered from the statement in the inscription concerning the Twenty-Four. This specific number again bears particular significance in the context; for it is reminiscent of the twenty-four Tirthakaras of the Jaina pantheon.

**Vallimalai Hill:** A few miles towards the north of Pañchalpandavamalai is another hill by the side of the village Vallimalai. It has a natural cavern on its eastern slope, which has preserved two groups of Jaina images incised on the rock. The sculptures are impressive; they represent the Tirthaṅkaras, and other Jaina deities and also eminent Jaina teachers. Four inscriptions are engraved underneath one of these groups. Two of them are written in Grantha characters and the other two in Kannada. Their language however is all Kannada.

One inscription belongs to the Western Ganga prince Rājamalla. It states that Rājamalla took possession of this, the best of mountains and founded the cave temple there. Another engraved near a sculpture informs that the image, probably of his teacher, was made by the divine Ajjanandi Bhaṭāra. The third record again refers to the figure nearby and tells that it was the image of monk Devasena, a pupil of Bhavanandi Bhaṭāra, who was the preceptor of a chief of the Bāna family. The fourth epigraph points to another sculpture on the rock as the representation of the teacher Góvardhana Bhaṭāra and tells that it was made by the monk Ajjanandi Bhaṭāra, a pupil of Bālachandra Bhaṭāra. These records may be roughly assigned to the period of the 9th and 10th centuries A.D.

**Tirumalai (near Pōḻur):** Now we journey towards the south and approach another renowned hill replete with Jaina antiquities. It is the hill known as Tirumalai near the village of the same name about 10 miles from Pōḻur. The village is still inhabited by Jainas, and some of the Jaina families have preserved in their possession copies of Jaina religious and literary works written on palm leaf. Among these mention may be made of the following few: 1) Trailōkya Cauḍāmani: Prakrit text with commentary in Tamil; 2) Tattvārthasūtram: Sanskrit text with commentary in Tamil; 3) Jivandharachampū by Harichandra: Sanskrit text and commentary; 4) Guṇabhadrā's Mahapurāṇa; 5) Yatyācchāradharma: Sanskrit text with commentary; 6) Kunthunāthasvāmpurāṇam in Tamil; 7) Śripurāṇam in Tamil.

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2. Ibid., pp. 140-142.
REVIEW OF EPIGRAPHS: About a dozen inscriptions in Tamil and Grantha alphabet and Tamil language bearing on the history of Jainism have been discovered at Tirumalai. They are engraved at different spots on the rock by the side of the painted cave, near the rock-cut Jaina figures on the top of the hill and at the base. The earliest among them refers to the reign of the early Chola king Parāntaka I and is assignable to about A.D. 910. It registers a gift of gold made by two residents of Kaduttalai for feeding one devotee in the Jaina temple on the sacred hill at Vaigāvūr.1

Another epigraph which comes half a century later refers itself to the 19th regnal year of the Rāṣṭrakūṭa king Kṛṣṇa III of the Maḷkhaḍ dynasty. This date comes to c. 957 A.D. It records the gift of a lamp made to the Yaksha on the Tirumalai hill at Vaigāvūr by a servant of Gaṅgamādevī, the queen of the Rāṣṭrakūṭa monarch.2 The presence of this servant of the Rāṣṭrakūṭa family from Maḷkhaḍ in the midst of the Tamil country requires explanation, and this is offered by the historical events of the period. Kṛṣṇa III led an expedition against the ruler of the Tamil country and dealt a crushing blow to the Chola power in the famous battle of Takkōlam in the North Arcot Dt. This was about the year A.D. 949. The Kāraṇṭaka victor remained in the Tamil land subsequently for some years consolidating his successes.3 It was during this period that the servant of the royal household of the Rāṣṭrakūṭa emperor appears to have offered the service to the deity of the ‘holy hill’, attracted by its fame.

MONK GUNAVIRA: The inscription on a rock at the foot of the hill refers to the 21st year of the great Chola king Rājarāja I, whose equivalent would be about 1005 A.D. It tells us that the great monk Gunaviramāmuni constructed a sluice near Vaigai-malai and named the same after the teacher Gaṇiśekhara Maru-porčhurīyan who appears to have been his spiritual preceptor.4

TWO CHOLA RECORDS: Two inscriptions belonging to the reign of the Chola ruler Rājendra I, and mentioning his 12th and 13th years which correspond approximately to A. D. 1023 and 1024 respectively are found at different spots on the rock of the Tirumalai hill. The first of these states that a lady named Ṣayamaninangai made suitable provision for burning a perpetual lamp before the god Ārambhanandi of the holy mountain, Tirumalai, at the Jaina endowment village of Vaigāvūr. The

record also informs us incidentally that a similar provision for burning a perpetual lamp had been made formerly by Śinnavai, queen of the Pallava king. It is of interest to note that the Jaina deity is addressed in this inscription by the peculiar name Ārambhānandi. Details regarding the Pallava queen are not known.

The second epigraph speaks of the provision made for burning a perpetual lamp and for offerings to the god of Śrī Kundavai Jinālaya on the holy mountain at Vaigavūr. Vaigavūr, we are told, was a ‘pallīchhandham’, i.e., a Jaina religious endowment. The donor in this instance also was a lady named Chāmundappai (= Chāmundābbai). She was the wife of a merchant named Nannappayya, a resident of Malliyūr.

The name of the Jaina temple introduced in this record is interesting. For we know that Kundavai was a princess of the Chōla extraction. She was the elder sister of the famous Chōla monarch Rājarāja I, and it is suggested that the temple owed its foundation to this great lady. This surmise is supported by the more explicit evidence of epigraphs. Kundavai was catholic in her religious outlook and looked upon the different gods, Vishnu, Śiva or Jina, with common devotion. In addition to the temples of other deities she is also credited with the erection of two more Jaina temples, one at modern Dādāpuram in the South Arcot Dt. and another at Tirumalavādi in the Trichinopoly Dt.

Yakshi Worshipped: We have noticed above an instance of a gift made to the Yaksha at Tirumalai in an early epigraph. Two more inscriptions deserve particular attention in the context of the prevalence of the Yakshi cult in the Tamil country, which has been alluded to more than once before. One engraved in a small shrine below the painted cave at Tirumalai furnishes the following details. Arishtanēmi Āchārya, hailing from Kādaikkoṭṭūr, had the image of a Yakshi made and installed it here. Arishtanēmi was a pupil of Paravādimalla who belonged to Tirumalai. The shrine containing this epigraph evidently bore the Yakshi image. The other record engraved on the outer wall of the doorway leading to the painted cave is still more interesting. It tells us that the images of a Yaksha and Yakshi had been set up originally on the holy mountain of Arhat by Elini, a prince of the Chēra family from Kērala. The images, in course of time, became subject to decay. Seeing this, a later descendant

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2 Does this stand for Rishabhanātha, the first Tīrthaṅkara?
5 S. I. I., Vol I, No. 73.
of Elini, by name Viḍūgādaliṣagya-Perumāl, son of Rājarāja, had the two images restored and placed under worship in the usual fashion. The Chēra chief, in addition, presented a gong to the shrine and constructed a channel. The Tirumalai hill is referred to as ‘Tuṇḍirāhvaya-maṇḍalāraha-sugiri’ in the Sanskrit portion of the epigraph, which means ‘the eminent hill of Arhat in the region of Tuṇḍira, i.e., Chōla country’; and in the Tamil portion it is mentioned as ‘EnGUṆavirai-Tirumalai’ which connotes ‘the sacred hill of the god possessing eight attributes, i.e., the Jina’. It is clear from these details that both Elini and Viḍūgādaliṣagya-Perumāl were ardent followers of the Jaina religion. The epigraphs are not dated but may be broadly ascribed to the age of the 11th century A.D.

Vihāra Nāyanār: The last epigraph to be reviewed is engraved on the wall of a Maṇḍapa at the base of the hill. It refers to the rule of the chief Rājanārāyaṇa Šambhuvarāja and may be assigned approximately to the middle of the 14th century A.D. It informs that Nallattāl, daughter of Manṉai Ponndai of Ponnūr, caused the blessed Vihāra Nāyanār, Ponneyil-nātha, to be raised to the holy mountain of Vaigai. Ponneyil-nātha means the ‘Lord of the golden fortress’, i.e., Arhat. Vihāra Nāyanār seems to be the Utsava-Vigraha or the duplicate image of the main deity, that is taken out in procession on ceremonious occasions.

It may be gathered from the above review of epigraphs that the ancient name of the village at the bottom of the hill was Vaigai or Vaigāvūr and that the hill was called Vaigai-malai or Vaigai-Tirumalai. In course of time the term Vaigai fell into disuse and the hill was styled simply Tirumalai or ‘the Sacred Hill’. The sanctity of the hill was evidently derived from the presence of the Jaina deities. Subsequently the village also assumed the name Tirumalai, its old name Vaigai having been forgotten. Thus Tirumalai, in this case, constitutes essentially a Jaina appellation nurtured in Jaina associations for centuries.

Lastly, we may note one more interesting Jaina relic that has survived to this day at this sacred place. It is the remnant of paintings preserved on the wall and ceiling of the cave. The centre of attraction is a wheel whose nave is occupied by the figure of the Jina flanked by attendants. The intervening space between the spokes of the wheel contains groups of devotees in adoring postures. The wheel evidently symbolizes the Dharma Chakra or the victorious Jaina Law set in motion by Lord Jina. The conception and execution of the piece are highly impressive. These paintings probably date from the 11th century A.D. Traces of

earlier paintings covered up by the existing works have also been observed here.\(^1\)

**Hermitage of Vedāl:** Now we may notice two places in the Wandi-
wash taluk of the North Arcot Dt. which were characteristic resorts of
the Jaina creed. Here also we have to negotiate, as before, with hills and
caverns and boulders and rocks. Not far away from the village of Vedāl are
hills whose boulders have disclosed the existence of four Jaina inscriptions.\(^2\)
Two of these epigraphs are engraved in archaic characters of the 8th and
9th centuries A.D. and belong to the times of the Pallava king Nandivarman
II and the Chōla monarch Aditya I. The natural caverns on the hills
which have been extended by Maṇḍapas of later construction, appear to
have been used as a monastery and a hermitage by Jaina monks and nuns
in the mediaeval centuries. In the inscription of the time of the Pallava
ruler\(^3\) this hill resort has been referred to as Vidāl and Vidārppali which
means ‘the Jaina monastery at Vidāl’.

**Lady Preceptor:** The other epigraph\(^4\) assigned to the reign of
the Chōla ruler Aditya I in the second half of the 9th century A.D. furnishes
some interesting details in regard to the Jaina church and the ascetic
teachers who were held in esteem by the residents of the locality in general
and the followers of the Jaina Law in particular. Here was residing in
the cave near the boulder bearing the inscription, a renowned lady teacher
named Kanakavira Kurattiyār. She was the pupil and follower of the
teacher Guṇākirtī Bhātāra of Vidāl. A dispute arose between the lady
teacher and her five hundred lady pupils on one side and the four hundred
nuns of a different group on the other. In this situation the inhabitants of
the locality who were lay disciples of the school to which Kanakavira
Kurattiyār\(^5\) belonged, came forward with an assurance that they would
protect the lady preceptor and her pupils and provide for their maintenance.
In this manner came to prominence the hermitage at Vedāl presided over by
the distinguished nun, with the support of the Jaina adherents. We may
incidentally note that Mādēvi Ārāṇdimangalam was another name of Vidāl.

**Relics at Ponnūr:** Relics of the Jaina faith have been preserved
to the present day at Ponnūr which must have been an influential centre
of the creed at one time. The place possesses a fairly big shrine of

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3. Ibid., No. 82.
5. This name of the lady preceptor is interesting. Her initiated name Kanakavira does
not indicate a feminine form. Kurattiyār is the honorific plural feminine form of
Sanskrit guru.
Ādinātha Tirthakara constructed on a low mound called Kanakagiri. The temple is under worship and owns a few decent metallic images of Tirthakaras and other deities. Notable among these is an icon of the deity Jvālāmālinī. The image has eight hands and its head is surrounded by an aureole of flames. The following are the details of attributes of her hands: the right series: disc, safety (abhaya), mace and spear (śūla); the left series: conch, shield, skull (kapāla) and book. This idol resembles in many respects the image of Mahākāli of the Hindu pantheon. About three miles to the north-west of Ponnūr is a hill named Nilagiri. On the top of this hill is carved the image of Hēlāchārya, which is also under worship.

The Mahāmaṇḍapa of the Ādinātha temple contains two inscriptions which provide some historical glimpse of the temple and its ritualistic traditions. The earlier of the two is dated in the 7th year of the Pāṇḍya ruler Tribhuvanachakravarti Vikramapāṇḍya, which may be equated with A. D. 1289. This record speaks of the arrangements made for the worship and repairs in the temple of Ādinātha, out of the income derived from the taxes payable by the inhabitants of the Jaina colony attached to the temple by the popular representatives of the tract known as Vīdāl-pārru. The second epigraph lays down a rule for the Jaina residents of the place to follow. It is dated in Śaka 1655 or A. D. 1733. The record states that the Jainas of Svarṇapura-Kanakagiri should take the images of Pārśvanātha and the goddess Jvālāmālinī Amman from the temple of Ādiśvara every Sunday to the Nilagiri Hill at the time of the weekly worship of Hēlāchārya.

Jvālāmālinī: Highly illuminating is the prevalence, at this place, of the traditions concerning the deity Jvālāmālinī and the teacher Hēlāchārya. Hēlāchārya, which name divested of phonetic hiatus would be Ėlāchārya, according to a literary tradition, is intimately associated with the deity Jvālāmālinī. He was an eminent monk of the Dravid gaṇa and hailed from Hēmāgrāma in the Dakshaṇa Dēśa or southern country. In order to release a lady disciple of his from the clutches of a Brahma-rakhshasa or evil spirit which had possessed her, he propitiated the Vahni Dēvata or the goddess of fire on the top of the Nilagiri Hill. This is the story of the origin of the cult of Jvālāmālinī, and Hēlāchārya is regarded as its originator. We can easily acquiesce in the identity of Hēmāgrāma of Hēlāchārya with Ponnūr (pon = gold), which has treasured, as seen above, relics and traditions associated with his name.

2 Ibid., Appendix B, No. 415.
3 Ibid., No. 416.
4 Ibid., p. 88.
Jvalamalini is the Yakshi of Chandraprabha, the 8th Tirthakara, according to the Digambara tradition. She rides on a buffalo and has eight hands carrying disc, arrow, noose, shield, trident, sword, bow, etc. According to another version she is seated on a bull and flames issue from her crest. Out of her eight hands two bear the snakes and others carry different weapons. We may also note in this connection that the Jaina pantheon has another deity named Mahajvala or Jvalamalini who is reckoned as a Vidya Devi. This goddess rides on a buffalo and carries in her eight hands a bow, shield, sword, disc, etc. The icon of Jvalamalini at Ponnur noted above, generally agrees with the description of other versions of the image though there are certain points of difference.

Helacharya: There is nothing to doubt the historicity of Helacharya, although not many historical details are known about him. What bits of information we gather of him are from a treatise called Jvalamalini Kalpa or Jvalanimita. This was composed by Indranandi Yoginda in Saka 861 or A.D. 939, probably at Malkhed under the patronage of the Rashtarakuta king Krishna III. In this work Indranandi gives an account of Helacharya who was the originator of the Jvalamalini cult and furnishes details of the doctrine as propounded by its founder. Indranandi also seems to have composed the Jvalamalini Sutra. From the way in which Indranandi refers to Helacharya, it may be inferred that the latter preceded the former by a pretty long period, say about a century or two. Thus we may place Helacharya somewhere in the 8th or 9th century A.D., if not earlier. This Helacharya is most probably identical with Elacharya, an eminent teacher, who, according to another source, was at the head of the Dravida gana and lived in the South, in Malayaa and in Hemagrama.

Patalipura: Patalipura in the South Arcot D.t. was another centre of Jaina preceptors. The Digambara Jaina work named Lokavibhaga which was rendered into Sanskrit by Simhasuri contains a reference to the effect that it was written (possibly in Prakrit) by Muni Sarvanandi in Saka 380 or A.D. 458 at a place called Patalika in the Pana Rashtra. This Patalika has been identified with Patalipura, Padrippuliyur or Tiruppapuliyur, a suburb of

1 Jaina Iconography, p. 128.
2 Ind. Ant. Vol. XXXII, p. 462. The Chandraprabha Basti at Sravana Belagola possesses the image of Jvalamalini. She bears only two hands. On the pedestal is the figure of a lion with riders seated one behind the other. This variant is noteworthy. Ep. Carn., Vo. II, Intro. p. 5.
3 Jaina Iconography, p. 173.
4 Pravachanasara, Introduction, p. 4; Jainism and Karnaataka Culture, p. 34.
5 Pravachanasara, Introduction, p. 12.
Cuddalore in the South Arcot Dt. It is believed that there existed the Dravidā Saṁgha in this place about the 1st century B. C. According to Periya Purāṇam this place was the seat of a large, Jaina monastery in the 7th century A. D.¹ The fact that this region was a stronghold of the faith is vouched by the antiquities discovered at Villupuram, Tirumarungondai, Singavaram and other places. We shall notice some of them here.

CHŌLAVĀNDIPURAM: Chōlavāndipuram was another centre of the Jaina faith in the Tirukkovil taluk of the South Arcot Dt. On a hillock called Anḍimalai near this village is a number of interesting Jaina sculptures. One of the rocks contains five or six groups of couches known as Pañchapaṇḍavamalai, cut into it. The rock overhanging this has the figure of Mahāvira carved in relief on its brow. This clearly indicates that these beds were used by Jaina monks. A few yards from this spot are two huge boulders butting against each other. In the intervening crevice is installed the image of Padmāvatī carved on a loose slab of stone. She is locally known as Kāliyanman. From the archaic mode of the figure the icon may be roughly ascribed to the 10th century A. D. We may note here the independent and central position occupied by this deity. On the two faces of the boulders on either side of the image are incised on the rock the figures of Gommaṭa and Pārśvanātha. Near the former is engraven a brief inscription in Tamil characters of about the 10th century A. D., which records the erection of the Tēvāram by Vēlī Kongaraiyar Puttaṇḍigal who was most probably a Jaina monk of some distinction as his name indicates.² On another boulder of the same hill has been noticed one more epigraph to be placed by the middle of the 10th century A. D. It is dated in the 2nd year of the Chōla prince, Gaṇḍarāditya Mammuḍi Chōla and registers the grant of village Pānappāḍi by the subordinate chief Siddhavaṇḍavan for the worship of the Jaina deity Piṟṇikkaḍavuḷ consecrated on the hill and for the maintenance of the ascetics engaged in austerities.³ Piṟṇikkaḍavuḷ means 'the god of the Asoka tree' and this may be indentified with the Jina in general without

² An. Rep. on S. I. Epigraphy, 1936–37, pp. 60–61. i. Puttaṇḍigal consists of two expressions: Putta = Buddha and 'ṇḍigal,' denotes the respectability of the person. The other components of the name suggest that he was a chief of some status. The appellation Buddha for the Jaina devotee may be noted with interest. ii. Tēvāram may be compared with the expression 'dehāra' occurring in a similar context in an inscription from the Bellary region. (S. I. I., Vol. IX, pt. I, No. 115.) It may be derived from Sanskrit 'dēvaṛṭha' and interpreted in the sense of any 'sacred construction'.
³ Ibid., p. 68.
We may here note one important fact regarding the natural caverns found in this area. Besides Sittannavasal, natural caverns have been traced in the hills of Tenimalai, Narthamalai and Aluruttimalai. No vestiges of Buddhist contact have been discovered in any of these, and there is no reason to believe that they were ever occupied by Buddhist monks whose activities in the other parts of the Tamil country during the early ages have been known from various sources. On the contrary, there are clear indications to conclude that these natural caverns were occupied by the Jaina monks from the earliest times until a late period of history. This observation is in consonance with our view in regard to the early immigration of Jainism in South India and the association of the Jaina ascetics with the most ancient monuments in the form of rock-cut beds and Brahmā inscriptions, discussed above, and offers clear and concrete instances to the point.

The Cave Temple: Next important spot of interest in the Sittannavasal range is the Arivar-kōvil or 'the temple of Arhat'. This is a cave temple excavated in the rock. The belief prevails that the Pallava king Mahēndravarman I was its author. Mahēndravarman I was the originator of cave temples in the Tamil Nāḍ; and many temples of the kind dedicated to Śiva, Vishnu and other Brahmānical gods, excavated by him, have been discovered in other parts of the country. But this is the only cave temple which is consecrated to the Jaina deities. So this temple appears to have been executed by him when he was a follower of the Jaina doctrine.

A few characteristic contents of this temple may be noted here. On the ceiling of the inner shrine is depicted a conspicuous wheel which resembles the Buddhist Dharmachakra, but which may be better described as the Vijaya Chakra of Jina as suggested by the inscription of Khāravēla. Even the idea of Dhamachakra is not foreign to Jainism. A figure bearing the canopy of a single umbrella is carved in the niche of the outer hall of the temple. This figure is referred to as the Great Āchārya in an inscription on a pillar near it. Facing this is the sculpture of Pārvanātha on the opposite wall. The inner shrine contains three images of Tirthakaras with their triple umbrella and other paraphernalia.

Frescoes: One unique aspect of the cave temple is its paintings. Originally the temple must have been picturesquely painted all over; but only a few of the paintings have now survived. They may be seen on the ceilings, beams and upper parts of the pillars. The whole theme of the painting is remarkably Jaina in its conception and the scenes depicted present a pleasing variety of Jaina religious art. In the centre of the ceiling

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of the inner shrine is the charming portrait of the Jaina heavens attended with the Samavasarana Mandapa and other details. Handsome are the pictures of two dancers on the pillars.¹

The Sittannavasal paintings constitutes an important link in the art traditions of Indian continent and Ceylon and deserve to be studied in corelationship with the chronological series of Ajanta frescoes and the Bāgh caves frescoes of the Southern and Northern India and the Sigiriya frescoes of Ceylon, all ascribed to the period ranging between the 4th and the 7th centuries A. D. Sittannavasal art may stand a good comparison with the art of Ajanta and Sigirya. The frescoes of Sittannavasal furnish the earliest specimen of painting in South India; and from the Jaina point of view they are the solitary instance of the early Jaina art on fresco.

Relics of Nārttāmalai: Nārttāmalai is the name owned by a group of low hills, about nine in number. A local legend, probably of late origin, connects the name with the sage Nārada. These hills are saturated with Jaina relics which show that they must have been the resorts of Jaina ascetics from the earliest times to a late epoch of mediaeval centuries.² Many an eminent monk practised austerities on these hills and founded cloisters and monasteries in the natural caverns for the propagation of the holy doctrine. In course of time this place developed into an important stronghold of Jainism.

The hill known as Ājuruvitimalai of the group possesses a natural cavern containing traces of rocky beds similar to those at Sittannavasal. Rock-cut Jaina sculptures depicting the Tirthakaras are also found here. A damaged inscription of the reign of a Pāṇḍya king, by name Māravarman Sundara Pāṇḍya (11th century), mentions the names of two Jaina teachers, Dharmadēva Āchārya and his preceptor Kanakachandra Paṇḍita.³ Dharmadēva, we are told, belonged to the monastery of Tiruppaḷlimalai, i. e., 'the hill of the sacred monastery'; and it is evident that the name was given to the hill Ājuruvitimalai on account of the Jaina religious institution existing there.

Bommamalai and Meḷmalai: The existence of another monastery in the same period on the adjoining hill which is now known as Bommamalai or 'the hill of images', is disclosed by another inscription.⁴ This record registers the gift of a village providing for offerings to the Jaina deities and for

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² Ibid., p. 1068.
⁴ Ibid., No. 658.
maintaining monks dwelling in the monasteries of Tiruppalimalai and Ten-
tiruppalimalai. The gift was addressed to the trustees of both the monasteries.
The trustees were authorised to demarcate their lands with Śrī Mukkudaikal.
The Mukkudaikal signifies a stone bearing the figure of the triple umbrella
carved on it. Such stones are characteristically Jain in their origin and
purpose as the triple umbrella stands for the specific emblem of the Jina.
Ten-tiruppalimalai which means 'the southern hill of the sacred monastery'
evidently derived its name from another Jaina monastery situated on
Bommamalai. Another hill of the Nārttāmalai group is called Melamalai
or 'the western hill.' This contains caves and caverns which must have been
inhabited at one time by Jaina monks. This fact is also attested by another
name of the hill, viz., Šāmanarmalai or 'the hill of the Jaina recluses',
handed down to the present day. On these hills, again, there exists a rock-cut
cave temple which is known as the Šāmanar Kudagu or 'the hill shrine of the
Jaina monks'. Originally it must have been a Jaina possession and there is
evidence to show that it was converted into a Vishnu temple at the beginning
of the 18th century A.D.²

Tenimalai Inscriptions: Tenimalai is another hill in the Pudukkoṭṭai
area noted for its Jaina antiquities. It owns a natural cavern with a drip-line
indicating its habitation in an early age. The cavern is called Āṇḍārmaḍam
or 'the monastery of the pontiffs'. On a boulder in front of the cavern is
engraved an inscription in archaic Tamil characters and ancient Tamil
language of about the 8th century A.D. The epigraph graphically narrates
that a Jaina ascetic named Malayadhvaja was performing penance on the
Tēnūr Hill (i.e., Tenimalai) and that a local chief of the Irukkuvel family
came there to pay his respects to him. Impressed by his eminence, the chief
gave an endowment of land as 'pallīchchhandam', making it tax-free, for the
maintenance of the sage.³ Another boulder by the side of the cavern
bears the carved figure of a Tīrthaṅkara who may be identified with Māhāvīra.

¹ We may further note in this connection that stones bearing the figure of a pitcher,
evidently meant to denote the symbol of a Jaina ascetic, were also planted to indicate
the boundaries of lands assigned to Jaina religious institutions. These were called
Kuṇḍigaikkal, Kuṇḍigali meaning 'asetic's pitcher'. The existence of such boundary
stones has been traced in the Tamil country from early inscriptions explored in that
demarcating the lands endowed to Jaina institutions with such characteristic stones,
seems to have been prevalent in other parts also. This is illustrated by the expression
'Mukkośeya Kal' occurring in a similar context in an inscription at Kopbal and
'Padmāvatiya Kal' mentioned in an epigraph from Mulgund (Jaina Epigraphs
(author's collection), No. 23 and Ep. Ind., Vol. XVI, p. 56).

Underneath this image is engraved an inscription of a like nature belonging approximately to the same age. The epigraph states that the holy image was carved by one Valla Udana Śeruvotṭi. Mutilated idols of Yakshis have been found in this place and also elsewhere in this area.

**Chettiypatti Excavations:** Chettiypatti is another interesting spot in the same region which has yielded a large number of ancient Jaina vestiges. In a large mound called Šamanarkundu or 'the mound of Jaina monks', near this place, excavations have been conducted since 1936. These have revealed the existence of two big structural temples surrounded by compound walls, containing some smaller shrines inside, the plinths of which have stepped approaches similar to those found in the shrines of Ceylon of this period. The style of the temples is that of the early Chōla period of about the 9th and the 10th centuries A.D. A large number of images representing the Tirthakaras and other deities of the Jaina pantheon has also been unearthed. Of the inscriptions found here one belongs to the time of the Chōla king Rājarāja I. Another of about the 10th century A.D. mentions a Jaina teacher named Matisāgara who was the preceptor of Dayāpāla and Vādirāja.

**Region of Madura:** The next object of our enquiry is the region of Madura which comprises roughly the present day Madura Dt. This area, apart from other vestiges, is characteristically rich in three kinds of antiquities: i) natural caverns and hills bearing rock-cut beds and Brāhmi inscriptions; ii) figures of Jaina deities and preceptors carved on the rock; and, iii) early epigraphs in Vaṭṭeluttu alphabet and Tamil language by their side. Judging from these valuable relics along with other useful sources, we might well describe this tract as the cradle of the Jaina religion.

**Vicinity of Madura:** In spite of the absence of conspicuous relics which evidently have been submerged or destroyed under the sweeping tide of the Brahmanical faith the city of Madura itself appears to have been a flourishing centre of the Jaina faith under the fostering patronage of the early Pāṇḍya kings who had this ancient place as their favoured capital. If we take into account the epigraphical and archaeological evidence we have been able to marshal in this chapter on the early advent of Jainism in the Tamil land, there seems to be little reason to disbelieve the view that the socio-religious activities sponsored by the advocates of Jaina Law in the Tamil land culminated in the foundation of the Mūla Samgha by Kundakundāchārya in as early an age as the first century B.C.

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3. Compare for instance the paintings on the wall of the Minakshi temple at Madura which depict the scenes of persecution of the Jaina; Studies in S. I. Jainism, p. 79.
or its subsequent revival under the name Draviḍa Saṁgha by Vajranandi at Madura in the 5th century A. D.\(^1\) According to the statement of the Tēvāram hymns and the Sthala Purāṇa of Madura\(^2\), the city of Madura and the neighbouring hills of Ānaimalai, Nāgamalai and Paśumalai, etc., were the strongholds of Jainism, being the resorts of Jaina teachers and monks. This statement is amply borne out by the following investigation.

**Tiruparankunram:** At some distance from the city of Madura is the hill called Tiruparankunram which has been noted for its Pañchapāṇḍava beds and Brāhmi inscriptions. On a sloping boulder near the Sarasvatī Tirtha, two square depressions have been incised at inaccessible heights.\(^3\) One of them contains the standing figure of a Jina flanked by two serpents and attendant deities on either side. In the other square is engraved another image of like nature with the five-hooded serpent and umbrella above and attendant deities. These should be Jinas, Pārśvanātha and Supārśvanātha.

\(\checkmark\) **Ānaimalai Hill:** This hill is about six miles towards the east of Madura. Notwithstanding the ascendency of the advocates of the Brahmanical faith who have subsequently converted this hill into a sacred resort of their deities, this place has still preserved antiquities of the Jaina creed, which are sufficiently conspicuous and attractive.\(^4\) A series of sculptures representing the Jinas and their Śāsanadēvatās is carved on the rock overhanging a natural cave. The sculptures are impressive. The last of the series to the proper left is the image of a Yakshini seated on a pedestal attended by Gaṇadharas. Her right foot is hanging down and the left foot is folded. In the palm of the right hand which is raised, she holds a fruit and the left hand is resting on her lap. The prominence given to this deity is easily seen from her elevated position along with Jinas of the series. This is one more instance illustrating the raised status of a Yakshi. I am inclined to identify this figure as Siddhāyikā, the Yakshini of Mahāvīra.

By the side of these sculptures is engraved a number of inscriptions in Vaṭṭelutta alphabet and Tamil language, one of which mentions the name of a teacher named Ajjanandi.\(^5\) On the analogy of sculptures bearing inscriptions in other places, which clearly attribute the authorship of such sculptures to Ajjanandi, it may be surmised that Ajjanandi was responsible for some of the rock-cut sculptures at Ānaimalai. This cavern is still recognised by the people as Sāmanar Kövil or 'the temple of the Jaina monks'. It is thus evident that Ānaimalai was a favourite resort of the Jaina teachers and devotees in the early ages.

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2. Studies in S. I. Jainism, p. 68; Madura District Gazetteer (1903), pp. 254-55, etc.
Alagarmalai: The range of hills known as Alagarmalai is about 12 miles towards the north-west of Madura. It has a huge cavern containing Pañcachapāṇḍava beds and Brāhmi inscriptions on the pillow side of a bed. On the same rock of the cavern and at about the same height of the writing in Brāhmi is carved the figure of a Jaina ascetic in the siddhasana posture. By the side of the sculpture is an epigraph in Vaṭṭeluttu alphabet and Tamil language which speaks of the image as the work of Ajjanandi. The figure probably represents the preceptor of Ajjanandi. Ajjanandi was a renowned teacher, and we shall make some observations regarding his personality at a later stage. The cavern at Alagarmalai appears to have been converted into a Jaina monastery by virtue of its occupation by Ajjanandi and the ascetics of his monastic order. It is also very likely that the Jaina monks of a still earlier age were associated with the stony beds in the cavern.

Uttamapālaiyam: At Uttamapālaiyam in the Periyakulam taluk the images of Jinas are carved on the boulder known as Karuppannaśāmi rock. Below and above these figures are engraved inscriptions in Vaṭṭeluttu alphabet and Tamil language. One of the epigraphs mentions the teacher Ariṭṭanēmi-periyār who was the pupil of Ashtōpavāsiṣṭa. Another refers to Ajjanandi as the author of the sculptures.

Muitupāṭṭi: Near this small village in the Nillakkottai taluk is a huge overhanging boulder that has sheltered the Pañcachapāṇḍava beds cut into the rock. On the pillow side of three of these beds is an inscription in Brāhmi alphabet. Close to these beds is carved the sculpture of a Jina seated on a pedestal flanked by rampant lions and attendant deities on both sides. The image evidently represents Mahāvīra.

Another detached boulder in this natural cavern bears the figures of two Jinas carved on the rock. They are decorated with the aureola and attended by the guardian angels. Two inscriptions are engraved below the images in the Vaṭṭeluttu script and Tamil language. One of them states that the sculpture was caused to be cut by Kanakavīra Periyadigal, a pupil of Gunaśēnadēva who was a disciple of Kurāṇḍi Atta-upavāsi Bhaṭṭara of Venbu Nādu. The second image according to the other epigraph was the work of Māghanandi, a disciple of Kurāṇḍi.

2 Ibid., 1906, Appendix C, Nos. 725 and 729. The suffix 'periyār' signifies seniority and revered position of Ariṭṭanēmi. The name Ashtōpavāsiṣṭa must have been popularly derived from the fasting performance of the teacher.
3 Ibid., 1910, p. 67.
Aṣṭa-npavāsi. The hill possessing these antiquities is known as Siddharmalai or 'the hill of the (Jaina) sages'.

Kongar Puliyangulam: This insignificant village in the Tirumangalam taluk has preserved some rock-cut beds on the top of the hill nearby. At inaccessible height on the sloping side of the hill is carved a fine figure of a Jaina sage sitting in the siddhasana posture. The image is protected from the rain water by cutting an ornamental groove above it in the form of the aureola. Below the image is engraved an inscription in Vaṭṭelutru, which reads 'Sri Ajjanandi'.

Sethipodavu: Near Kilakkuḍi, a village in the Madura taluk stretches a hill range called Ummanāmalai. In this range is situated a cavern charmingly secluded. The cavern and the surrounding spots contain notable vestiges of the Jaina creed which create an impression that the place must have been an eminent resort of Jaina monks and their followers. The cavern is popularly known as Sethipodavu or 'the hollow of the eminent merchant'. It has an arched entrance and in the roof of this entrance are incised five groups of sculptures inside the niches. These sculptures will be noticed in detail presently. Three inscriptions are engraved below the central group in Vaṭṭelutru characters and Tamil language.

The first of these epigraphs informs that the image on the pedestal of which it is engraved, was caused to be carved by the teacher Guṇasena-periyadigal. He was a pupil of Varttamāna (i.e., Vardhamāna) Pāṇḍitar who was a disciple of Guṇasena-deva presiding over the monastery called Kurandi Tirukkattambali in Venbu Nādu. The second epigraph, again, alludes to the teacher Guṇasena-deva as the head of the above-named monastery and states that the image bearing the record on its pedestal, was caused to be cut by a pupil of his. The third epigraph also refers to the preceptor Guṇasena-deva as the president of the monastery.

Yakshiṇi as Warrior: Of the five groups of sculptures referred to above the first and the last are highly interesting. The first from the proper right depicts a female warrior sitting on a lion. She holds a drawn bow in the right hand and arrow in the left, the other two hands also bearing weapons. The lion has grappled an elephant ridden by a male warrior with sword and shield in his hands. The female warrior must evidently be a

2 Ibid., p. 66.
3 Ibid., p. 67.
5 Ibid., 1910, p. 67.
Yakshiṇi whom I am inclined to identify with Siddhāyikā, the guardian angel of Mahāvīra, on account of her characteristic association with the lion. The sculpture probably portrays a familiar episode connected with her exploits. The next three groups are the Jinas in seated postures with their attendants. The last sculpture is again a female deity with two hands. She is sitting on a raised pedestal with one leg hanging down and the other folded and placed on the seat. In the palm of the raised right hand she holds a fruit and her left hand is resting on the lap. Some attendants are seen by her side. This also must be a Yakshiṇi and she occupies a prominent position on par with the other deities in the group. We have noted a similar figure at Anaimalai and I think that this Yakshiṇi also is Siddhāyikā. It would thus seem that the artist has sculptured two aspects of the deity in the same panel, one warlike and the other peaceful.

Another Relic: To the left of the entrance into the Śettipodavu cave there is another sculptural representation. A big image of the Jina who is to be identified as Mahāvīra, with his usual accompaniments of lions, etc., in beautiful decorations, is carved on the rock. On the lower belt of the pedestal is engraved an inscription in Vaṭṭeluttu script and Tamil language. The epigraph purports to state that the teacher Abinandan Bhatāra of the monastery of Kurandi Tirukkaṭṭāmballī had the sculptures incised. Three more preceptors who were predecessors of this teacher are mentioned in the record. Taking these names into consideration the succession of teachers will stand as follows: Kanakanandi Bhatāra, Abinandan Bhatāra I, Abhimandala Bhatāra, and Abinandan Bhatāra II.

Pechchi Pallam: Climbing further up from Śettipodavu we reach the top of the hill wherein there is a spot known as Pechchi Pallam. It means 'the speaking hollow.' Here are imposing sculptures of the Jinas all facing the east. Three of them are in the sitting posture and five others are standing. The latter bear the canopies of serpents with five hoods spreading over their heads and are accompanied by attendant deities. These must be the representations of the Tirthakara Pārśvanātha. Six inscriptions in Vaṭṭeluttu characters and Tamil language are found engraved below these sculptures. One epigraph mentions Gunamatiyār, the mother of Ajjanandi. Preceptor Gunaseṇadeva who was in charge of the hermitage of Kurandi Tirukkaṭṭāmballī figures in three records.

1 Jain Iconography, p. 146.
3 Ibid., Appendix C, No. 63.
4 Ibid., Nos. 64-69.
Poygaimalai: Near Kuppālanattam in the Tirumangalam taluk is the hill called Poygaimalai. It possesses a natural cavern, and on one of its walls is carved a series of Jaina figures which represent several Tīrthakaṃs. The images are arranged in three groups one below another. The first row consists of four Jinas in sitting posture. The second row comprises three standing Jinas. Below this is the figure of a single standing Jina. The cavern is popularly known as ‘Śamanar Kōvil’ or ‘the temple of the Jaina monks’. The images are worshipped by the common folk who smear them with butter. The rock facing these sculptures contains an obliterated inscription in Vattelutu characters, which probably purports to mention the names of monks who had these images carved.

Kilalavu: A hill called Pañchapāṇḍavamalai is situated about a mile from the village Kilalavu in the Mēlūr taluk. On this hill is a spot recognised by the people as ‘the school of children’. A boulder near this spot has preserved the figures of six Jinas with their familiar accompaniments. Some images are in the sitting posture while others are standing. The latter are shaded by five-hooded serpents surmounting their heads. These might be the representations of Pārśvanātha. On another side of the same boulder are incised three figures of the Jinas seated on ornamental pedestals. The inscription on the pedestal of the second image states that Sangaran Śrivallavan had it carved and made provision for lamp and daily offerings to the deity.

Reverting to earlier times this hill contains a very large number of stony beds, picturesquely arranged and carefully sheltered, indicating a big settlement of ascetics who had chosen this tract for their domicile.

Karungalakkudi: The hill near this village in the above taluk is known as Pañchapāṇḍavarkutūṭu. It possesses a cavern containing beds and a Brāhmī inscription. On a rock adjoining this cave is carved the figure of a Jina on a sculptured pedestal. Underneath this sculpture is an inscription in Vattelutu alphabet, which states that the image was caused to be made by the revered Ajjanandi.

Aivarimalai: A large number of inscriptions in Vattelutu script has been discovered above the natural cave at Aivarimalai in the Pālnī taluk.

2 Ibid., 1910, pp. 68-69.
3 Ibid., 1912, p. 50.
4 Ibid., 1906, Appendix B, Nos. 692, 694, 697, 700, 701 and 705. Here also Patṭini, in the name Patṭinikurattiyār means ‘fasting’.
They refer to the teachers, Ajjanandi, Indrasena, Mallisönapperyär and Pārsva Paḍāra (i.e., Bhatara). One of them mentions Puvvanandikkuratti, the lady disciple of the lady preceptor Paṭṭinikurattiyär of Perumbattiyur. Another epigraph dated Saka 792 or A.D. 870, in the reign of the Pandy king Varaguna, states that Sāntiviraguravar, the pupil of Gunaśvarakuravaradigal, renewed the images of Pārsva Paḍāra and of Yakshis at Tiruvāyirai. Pārsva Paḍāra is equivalent of Pārsvanātha Tirthakara (Paḍāra = Bhatara) and Tiruvāyirai was probably the ancient name of Aivarmalai.

Prominence of Yakshi: We may once more note in the above inscription of Aivarmalai the specific reference to the renewal of the images of Yakshis, which must have been evidently under worship as independent deities from earlier times. A careful examination of some of the sculptures in the Madura region described above shows that the Yakshinis have been given a preferential treatment by transferring them to the right hand side of the Jinas. This, as I have pointed out previously, furnishes further evidence in favour of prominence given to the subservient deity of the Jaina pantheon with a view to raise her to a higher status in the devotional plane of popular religion. The elevated position of the Yakshinis in the sculptured panels at Anaimalai and Sethipodiavu has already been described in detail.

Rock-cut Images Worshipped: In the above survey of Jaina antiquities we have noted the existence of a large number of sculptures carved on the rocks of hills and natural caverns. Now we have to see the purpose served by these images. The inscription engraved below the sculpture of a Jina at Kilaļavu noticed above, expressly states that the person who was responsible for the creation of the image on the rock, also made provision for its daily worship and offerings. From this specific instance we may reasonably conclude that most of these rock-cut images were being duly worshipped not only by the monks and teachers residing in seclusion in the hills and caverns, but also by the laity of means who made adequate arrangements for maintaining the routine of rituals for them.

A Renowned Monastery: A perusal of the inscriptions discovered in the region of Madura shows that there flourished in this area a renowned monastery known as Kuraṇdi Tirukktambali and more than one generation of reputed teachers who were its constituents. Ashtopavasi and his pupil Arishtanemi, figuring in the record from Uttamapallyan, seem to have belonged to this monastery. This Ashtopavasi may be identified with his namesake who figures with two successive generations of pupils in the record from Muttupatti. Maghanandi was another disciple of this Ashtopavasi. Three generations of teachers, Gunasaṇa I, Vardhamana and Gunasaṇa II, who belonged to this monastery are known from the inscriptions
at Śeṭṭipōḍāvu. Of these Guṇācēna I was highly renowned and he is spoken of as the president of the monastery. It might be this same Guṇācēna who figures again as the head of the institution in three inscriptions from Pēchchī Pallam. The four generations of teachers headed by Kanakanandand, who figure in another inscription from Śeṭṭipōḍāvu, were also connected with this monastery and might have belonged probably to a slightly later age.

Separating the word ‘palli’ meaning ‘monastery’ from the expression, Kurandī Tirukkattamballi by which the institution was designated, Kurandī Tirukkāḍu would be the name of the place where the monastery was situated. Literally rendered Kurandī Tirukkāḍu may mean ‘the holy forest of the thorny shrub,’ or else, ‘the holy forest near Kurandī,’ Kurandī being a place-name in the latter case. Kurandī Tirukkāḍu, we are further told, was situated in the Venbu Nāḍu. One thing is clear from the expression that the monastery was located in a forest which was looked upon holy, possibly on account of its association with the sacred institution. I am inclined to believe that the monastery was located in one of the natural caverns in the Madura area, probably at Śeṭṭipōḍāvu, though the possibility of its location elsewhere is not ruled out.1 This monastery appears to have flourished during the period of the 8th to 10th centuries A. D. Frequent allusions to this locality are found in the inscriptions of Kalugumalai.

Ajjanandi, the Revivalist: Another important fact that strikes one in the study of the antiquities of the Madura region is the great personality of Ajjanandi and his contribution to the promotion of the Jaina religion in the Tamil Nāḍ. Ajjanandi is the Prakrit form of the name Āryanandi. Ajjanandi figures as the person who was responsible for the carving of the sculptures on the rocks of hills at Vallimalai in the North Arcot District and at Anaimalai, Aivarimalai, Alagarmalai, Karungālakkuḍī and Uttamapālaiyam in the Madura District. Going further south he also figures as the author of the sculpture on the Iraṭṭipottai rock in the natural cavern at Eruvādi in the Timmely District.2

It is highly interesting to observe that Ajjanandi figures in the same capacity in one more epigraph at a distant place in the corner of the land. On a hill called Tiruchchāṅattu Malai near Chitarăl in the Travancore State area are a series of rock-cut figures in relief. These represent the

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1 Mr K. V. Subrahmanya Ayyar identifies Kurandī with a place bearing the name in the Travancore area. But this area is not rich in Jaina antiquities and I am not sure if this identification would be justified. See Proceedings etc., Third Oriental Conference, p. 278.

Jaina divinities and below one of these is an inscription in archaic Vattelutti script stating that the image was caused to be carved by Ajjanandi. Taking a review of these sculptures associated with Ajjanandi, we may note that the majority of them constitutes the Jinas, one might be the portrait of his guru and another a Yakshini.

We might also gather from the above account that Madura region formed the main sphere of Ajjanandi’s activities. Two more facts lend further confirmation to this view. One is the mention of Ajjanandi’s mother Gunamatiyār in an inscription from Pechchi Paḷḷam. The other is the image of Ajjanandi himself carved on the hill near Kongar Puliyanagulam with an inscription recording his name below. This must have been incised by a pupil of Ajjanandi, may be after his demise, to commemorate his name.

Inscriptions pertaining to Ajjanandi give no information regarding his preceptor or preceptors and the monastery he was connected with. This seems to imply the supreme reputation and preeminent position enjoyed by him among the followers of the Jaina religion. There is no adequate evidence to ascertain the date of Ajjanandi with precision. But on consideration of palaeography of the epigraphs related to him, he might be assigned approximately to the age of the 8th and 9th century A.D.

All these facts are profoundly significant and they help us to judge the place of Ajjanandi in the history of Jainism in the Tamil country. During the later part of the 7th century and after, a very grave situation arose in the Tamil country against the followers of the Jaina doctrine. The tide of revival in favour of the Śaivite and Vaishnavite faiths began to shake the very foundations of Jainism. Saint Appar in the Kānchi area and Sambandhar in the Madura region, launched their crusades against the supporters of the Jaina religion. Consequently, Jainism lost much of its prestige and influence in the society. It was in this critical situation that Ajjanandi appears to have stepped on the scene. He must have been a remarkable personality endowed not only with profound learning and dialectical skill, but also with practical insight and organising capacity. Inspired by the noble ideals of his faith and sustained by indomitable energy, he, it seems, travelled from one end of the country to the other, preaching the holy gospel, erecting the

1 Travancore Archaeological Series, Vol. II, p. 126; here the name has been read as Achchhanandi.
2 Such a state of affairs seems to have been reflected in the traditions which attempt to explain in their own way the Jaina associations of the hills like Anaimalai, Nagamalai and Pasumalai, near Madura. These will be examined in detail at a later stage.
images and shrines in honour of the deities and popularising once again the principles and practices of Jainism.

**Kalugumalai:** Proceeding further south we approach another extremely interesting hill which was a highly picturesque stronghold of the Jaina faith. This is Kalugumalai (which means 'a hill of vultures') near the village of the same name situated in the Koilpatti taluk of the Tinnevelly Dt. The steep hill of Kalugumalai has treasured natural caverns with beds and inscriptions in Brāhmi alphabet, which show that it was a resort of ascetics and recluses in as ancient a period as the 3rd century B.C.\(^1\) Coming to the later times it has proved a centre of attraction for the devotee and the artist of both the Brahmanical and the Jaina faiths, who have immortalised their religious fervour by creating out of the hard rock images and temples of superb workmanship in honour of their deities. The idols and shrines of the Brahmanical persuasion are known by the general name Vēṭṭuvān Kövil. The Jaina sculptures lie at a higher altitude and are carved in relief on the smooth surfaces of the overhanging rock.

**The Rock-cut Sculptures:** These sculptures which number over a hundred in all may be analysed into three groups. 1) The series of figures of small and almost uniform size are arranged in long rows one above the other. These depict the Jinas in general in the sitting postures on what appear like lotus thrones with the triple umbrellas overhead. They possess neither the distinctive emblems nor the attendants. 2) Another group of figures is of Jinas of slightly bigger size carved in separate niches either as a single piece or in groups of two. These also own no other characteristic features excepting the three-fold parasole and the lotus seat. 3) Under the third category would come such individual figures as are furnished with the characteristic details of the deities represented by them and as are depicted in the exuberance of artistic environments. Among these are the portraits of Mahāvīra and a few other Tirthakaras, the Yakṣinīs, Bāhubali, etc. These deserve to be studied minutely. But here I confine myself to a brief examination of only two figures of this class, since they afford further illustrations in regard to the prominence given to the Yakṣī in the popular phase of the Jaina religion in the Tamil country.

**Two Yakṣinīs:** At a spot to the left of the three rows of miniature Jinas is a fairly big niche containing the following figures. The stately image of a female deity is standing in the middle adorned with crown and ear ornaments. She has two hands. Her right hand is placed lightly on the head of a female child which should not be mistaken for an attendant. In her left

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\(^1\) An. Rep. on S. I. Epigraphy, 1907, p. 47.
hand is a bunch of fruits which might be taken to be mangoes. To her left is a lion standing close behind, with its huge raised head at the farther end facing the front and with the up-turned tail. Two male children are standing on her left side and before the lion. To the right of the deity is the standing figure, which is damaged, probably of a dancer in ecstatic pose. The deity of the above description must be Ambikā, the Yakshi of Nēminātha Tirthakara. This identification rests on three main features that mark her out, viz., the lion which is her vehicle, the bunch of mangoes and the presence of children, which are her attributes.¹ To the left of this niche or shrine is the shrine of Mahāvira; and it is significant to observe that the former is more spacious and impressive than the latter.

To the right of the three rows of Jinas referred to above is a large niche dedicated to Mahāvira. On the right side of this is another niche of smaller dimension containing the images of two Jinas sitting side by side. Below this is another niche of about the same size consecrated to a Yakshi. She is sitting on a lotus seat with her folded right foot resting on it; the left foot is hanging down. Her head is encircled by the halo of serpent hood. She possesses four hands. In her raised upper right hand she is holding a snake; and an object which may be a fruit can be detected in the palm of her lower right hand which, being folded, is touching the shoulder. She seems to bear something like a goad in her upper left hand which is lifted. Her lower left hand with a noose is seen placed below on the lap. Two female attendants carrying fly-whisks are standing on her two sides. This must be Padmāvati, the famous Yakshi of Parśvanātha Tirthakara.²

The rock-cut sculptures on the Kalugumalai Hill present a glowing picture of the religious ardour and artistic excellence attained by the adherents of Jainism in the Tamil land. The richness of imagery, the wealth of details and refinement of execution exhibited in them are really admirable. This imperishable gallery of art created by the superior intellect of man on the strength of Nature’s bounty, will ever stand as a unique monument of Jaina culture in South India.

**Contents of Epigraphs**: Another important item inseparably associated with these sculptures is the quantity of epigraphs³ which are engraved invariably underneath almost all of them. These are, in general, of the nature of

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¹ Jaina Iconography, p. 143.
² The above description of the Kalugumalai sculptures is based on the study of the photographs in the office of the Government Epigraphist for India.
³ An. Rep. on S. I. Epigraphy, 1894; Appendix B, Nos. 20-117. These have been published in full in S. I. I., Vol. V, Nos. 309-406. The last two of these are isolated records.
labels furnishing the names of the person or persons who caused the particular images to be carved on the rock. In two instances the image representing the deity is addressed as Araimalai Alvar or the ‘lord of the rocky hill’. They generally end with the expression ‘tiru muni’ which means this ‘sacred image’, evidently referring to the particular sculpture above the epigraph. The images in some cases were the gifts of more than one person joined together.

A perusal of these epigraphs shows that there was no regular scheme or plan drawn and executed by one master mind at a particular point of time. These sculptures appear to have come into being independently and individually as several single pieces, being the votive offerings made by different persons on different occasions. Still it is a matter for wonder and delight to notice that they are marred neither by the lack of unity of plan nor by the absence of uniformity of form. It must however be noted that no two sculptures in the series are separated by a wide disparity of age.

It is gathered from these inscriptions that the ancient name of the place was Tirunechchura and the hill is referred to as Tirumalai or Holy Hill. We may note the occurrence of the word ‘tiru’ meaning ‘sacred’ in both the expressions. The tract was called after this place as the Nechchura Nadu. Among the donors of these images figure renowned teachers, both male and female, lay followers, men and women, of the faith, and members of the Veliya and mercantile communities. These persons hailed from different places and regions some of which must have been far away. One of these places was Kuranji Tirtha in the Venbu Nadu, and this name is already familiar to us. This place figures in seven inscriptions, which confirms the view that it was a renowned holy centre of the Jaina faith. We may note a few more places here; Chirupolal in Idaiikala Nadu, Perumparrur in Kottur Nadu, Nalkurkkudi in Venbu Nadu, Tirukkottar, Milalur, Tiruchcharanam (in the Travancore area), etc.

Teachers and Lady Teachers: Some of the teachers mentioned in the epigraphs appear to have been fairly important personalities. This is gathered from the manner in which they are introduced. By way of illustration the following names may be noted: 1) Srinandi, senior disciple of Sri Vardhamana of Sri Malaikkula (No. 314); 2) Kanakavira, disciple of Baladeva Kuravadiga of Tirumarungondai (No. 317); 3) Kanakandani Periyar, disciple of Sri Kuranji Tirtha Bhatara (No. 345); 4) Purunchandra, pupil of Kuranji Kanakanand Bhatara (No. 359); 5) Dayalala Periyar, disciple of Mauni Bhatara of Kadalikattur Tirumalai (No. 388).

1 The bracketed figures in the above as well as the following lists refer to the number of inscriptions at Kalugumalai published in S. I. I., Vol. V. The epithets ‘Periyar’ and ‘Kuravadiga’ (= guru) are terms indicating great reverence. It is interesting to note that the preceptor in No. 3 of the above list is referred to merely as the ‘Teacher of Kuranji Tirtha’ without mentioning his name.
But more interesting and conspicuous are the lady teachers who
figure prominently and in a large number in these epigraphs. Like other
donors of the images these also hail from different places and they are generally
mentioned with reference to the places to which they belonged. In several
instances the preceptors and the disciples of the lady teachers are specified; and
from this we can make the following observations: i) The lady teachers as a
rule had ladies for their teachers as well as for pupils. ii) But instances
are not rare to show that men also had their share in both the rôles. iii) In
one instance the parentage of the lady teacher is mentioned. iv) The lady
teachers are invariably named as Kuratti which is Tamil feminine form of
Sanskrit guru. I may illustrate these statements by citing the following
instances. The references are to the numbers of inscriptions from South
Indian Inscriptions, Vol. V. 1) Tiruchchāraṇattu Kurattigal: She figures in
two epigraphs Nos. 324 and 326. Tiruchchāraṇam is the name of a hill in the
Travancore area. I shall presently deal with this place in detail. 2) Pichchhai
Kuratti of Chirupolal (No. 319): Pichchhai, we may note with interest, is a
nick-name conveying the sense of begging. Compare Sanskrit bhikṣā.
3) Āṅgakkurattigal: Her lady disciple was named Sirivilaiyakkurattiyār
(Nos. 322–28). Sanga is equivalent of Sanskrit Saṃgha. This teacher was,
possibly, the leader of a Jain Saṃgha. 4) Mammai Kuratti: She had a lady
disciple named Āraṭṭānēmi Kuratti (No. 371). The male name of the latter
is noteworthy. Mammai sounds like a nick-name. 5) Tiruparutti Kuratti:
She was a pupil of the teacher Paṭṭini Bhāṭāra (No. 372). Tiruparutti may
be an abbreviation of Tirupparuttikkunram. 6) Nālkūr Kuratti: She was
the pupil of Nālkūr Amalanēmi Bhāṭāra and had a lady disciple named Nāṭṭikappatārar (Nos. 355–56). Nālkūr is a place name. Nāṭṭikappatārar is an
interesting epithet and may bear some connection with the art of dancing; its
Sanskrit equivalent would be Nāṭyaka Bhāṭāra. 7) Miḷaḷur Kuratti: She
was a disciple of Pērūr Kuratti and daughter of Mingakumān of Pīḍānkudi of
Karaikkāna Nāḍu (No. 394). 8) Tirumalai Kuratti: She had a male disciple
in Enādi Kuttanan (No. 370).

Other Items of Interest: Some of the records refer to the provision
made by the devotees for the ablution and offerings of the deities and also for
burning lamps before them (Nos. 327 and 361). We may reasonably surmise
from this that most of the images were under worship. Two isolated epiga-
graphs are dated in the reign of the Pāṇḍya king Māran Śadaiyān. They refer
to the god of Tirumalai and speak of the arrangement made by the teacher
Guṇasāgara Bhāṭāra for feeding ten and five ascetics (Vairāgyar) respectively,
including one Reader Bhāṭāra or the preceptor who expounded the sacred
texts (Nos. 405 and 406). All these records are engraved in Vaṭṭēḻuttu script
with the exception of two whose alphabet is Tamil and Grantha. None of these mentions any precise date. But it is possible to assign them approximately to the period of the 10th and 11th centuries A.D. on considerations of palaeography. Consequently the age of the sculptures also falls broadly within the same limits of time.

The Hill of Chāraṇās: Now we come to the close of our journey and reach the last sacred resorts in the south-west corner of the peninsula. We have already come across this place, a lady teacher wherefrom figures in the votive records at K'aḻugalai. It is a small craggy hill near Chitarāl in the Vilavangoḍ taluk of the Southern Division of the Travancore State. The hill is known as Tiruchchāraṇattumalai. This name evidently is a corruption of the fuller name Tiruchchāraṇattumalai which is met with in the epigraphical records of the early period.

Tiruchchāraṇattumalai or the 'holy hill of the Chāraṇās' derives the name evidently on account of its association with the Chāraṇās who, according to the Jaina theological conception, were a class of sages who had attained mastery over nature. The belief appears to have prevailed in ancient times that the above hill was the abode of the Chāraṇās. Or according to another sense of the word Chāraṇa which connotes a Jaina ascetic, this hill might have been selected as a suitable place for the performance of austerities by a large number of Jaina monks.

On the top of the hill is a natural cave which has been subsequently transformed into a temple by suitable constructions. This shrine popularly known as the temple of Bhagavati is in the possession of Brahmanical followers who conduct worship therein according to Hindu practices under the belief that it is dedicated to a female Hindu deity. But a scrutiny of the images under worship in the central shrine has led to the astounding discovery that they represent the male Jaina divinities such as Mahāvīra and Pārśvanātha. From this we arrive at the natural conclusion that the temple must have been originally a Jaina place of worship and that it was at a later stage taken possession of by the Hindus. 1

Jaina Figures on the Rock: This judgement is fully confirmed by the decisive testimony of the series of Jaina figures with inscriptions incised on the side of the overhanging rock which forms a natural cavern. These sculptures consist of two rows, one above the other. The upper row contains about a dozen miniature figures of Jinas in sitting posture with the trispel umbrella overhead. Below them is a group made up of about half a dozen figures of bigger size representing different deities, interspersed by small rows

of miniature Jinas.¹ We may devote more attention to these conspicuous figures of bigger size.

Yakshiñi Ambikā: The last image seated on the proper right may be Nēminātha. The next standing image to the left is Pārśvanātha. To the left of Pārśvanātha is a standing female figure with two hands and without attributes. She might be either Padmāvatī or Siddhāyikā. A bit away to the left is Mahāvīra in sitting posture with his usual attributes. To the left of this and the last of the series is a stately female figure standing. She has two hands: the right is in the varada pose and the left is hanging free by her side. A lion with massive head facing the front is seen on her right side. Below the head of the lion is a female attendant standing. Two children of smaller size are standing by her side on the left. I am inclined to think that this deity must be Ambikā, the Yakshiñi of Nēminātha.² The prominence given to this Yakshiñi in these sculptures alongside of or even in preference to the masters, the Jinas, is in keeping with the Jaina religious conventions that had evolved in the Tamil land, as we have noticed before in a number of instances.

Five Records: Now we shall review the contents of the epigraphs. These are engraved near the above sculptures in the Vaṭṭeluttu alphabet and Tamil language. One inscription of the reign of the Pāṇḍya king Vikramādiyā Varaguṇa records a gift of golden ornaments to the Bhaṭāriyār of Tiruchchāraṇattumalai, made by the lady teacher Guṇandāngi Kurattigal, disciple of Aṛaṭṭanēmi Bhaṭārā of Pērayakkuḍi. Another is a record of Ajjanandi noticed above. The third refers to the carving of the sculpture caused by Varaguṇan, disciple of Paṭṭinī Bhaṭārar of the Tiruchchāraṇam Hill. The fourth speaks of a similar performance by the teacher Uttanandi Aḍigal hailing from the Kāṭṭāmballḷi monastery at Tirunēduṃbuṟṟai. The fifth relates to another sculpture prepared by the teacher Viranandi Aḍigal who belonged to the Mēlaipallḷi monastery at Tiṇuṟṟunongoḍai.³ From the palaeography of the inscriptions and the rather crude and archaic mode of the sculptures, these antiquities of Tiruchchāraṇattumalai may be broadly assigned to the 9th and 10th centuries A.D.

Bhaṭāri-Bhagavatī: One of the inscriptions noticed above registers a gift to the Bhāṭāriyār. Bhāṭāriyār is the honorific plural of Bhāṭāri which means a goddess or a female deity. We are justified in assuming that this deity is identical with the Yakshiñi Ambikā of the above description. This

2 The late Mr. Gopinatharao has tried to identify this sculpture as Padmāvatī, which is incorrect; ibid. Vol. II, p. 127.
3 Ibid., pp. 125-6.
predominance of the worship of Yakshinī or Bhaṭāri represented by the rock-cut image might have continued for some generations more and latterly idols of Mahāvīra and other deities might have been installed in the natural cave. But still the reputation of the place as the abode of the goddess was preserved. In course of time when Jainism declined and the ownership of the temple changed hands, the Hindus gave their own name to the goddess, calling her Bhagavatī. Not only had the ancient rock-cut sculptures of the Yakshinī and other deities been long forgotten, but the Hindus, the last owners of the temple, did not even take care to replace the Jaina idols of a later period consecrated in the cave shrine. And so the worship continues of the male Jaina gods in the name of the Hindu goddess Bhagavatī. This explains the strange anomaly of this religious place.

The Sacred Hill of the Chāraṇas appears to have been one of the reputed strongholds of Jainism from ancient times. Jaina ascetics of renown resided here performing penance. It was visited by the adherents of the Jaina doctrine from distant parts. This is indicated by the information contained in the epigraphs about the authors of the sculptures, who hailed from such places as are now included in the districts of South Acret and Tanjore.

Nāgarkōyil: We may notice one more curious place in the same area, which has a similar tale to tell. Nāgarkōyil is a prosperous town in the southernmost corner of the Travancore region. The Nāgarājasvāmi temple here is now in the possession of Hindus and the Brahmanical priests called Pōttis are in charge of its worship. There are however, half a dozen images of the Jaina deities, Mahāvīra, Pārśvanātha and Padmāvatī. These have been carved on the pillars of the maṇḍapās in the central shrine of the temple. It may be assumed from this that the temple was originally dedicated to the Jaina gods. This fact is confirmed by an epigraph also. The inscription is of A. D. 1521, registering gifts of lands made by the Travancore king Bhūtalavīra Udayamārtanda Varman, in favour of two priests of the temple, named Kamalavāhana Pāṇḍita and Gunavīra Pāṇḍita, who must evidently be Jaina. The lands are referred to as ‘pallichchandam’ which, as noted before, denotes Jaina ownership. The sculptures of Pārśvanātha mentioned above, are impiously surmounted by five hooded serpents. It is not unlikely that these canopied serpents in course of time developed into the main deities as Nāgarājasvāmi, leaving behind their Jaina associations. Traces of a large colony of Jaina residents at one time have also been observed near the temple.

1 It is reported that along with the images of the Jaina deities a plaster image of Dāvi had been placed in the shrine till recently; Trava. Arch. Series, Vol. I, p. 194.
CONCLUDING REMARKS: In this short survey, many places in the Trichinopoly and other districts and the areas of Pudukkoṭṭai and Travancore, containing inscriptions and other antiquarian remains, which once flourished as fairly important centres of Jainism, have had to be excluded. I have however taken due care to bring even into this limited compass almost all the outstanding facts connected with the growth of Jainism in the Tamil land, laying proper stress on its characteristic features.

3. Some Special Features

In this section we shall concentrate our attention on some peculiar features of Jainism in the Tamil land. Many of these have already been noticed in passing or hinted at in our previous study. But as these topics deserve closer scrutiny and fuller treatment, we shall deal with them here in their proper perspective.

The Hill Feature: Though it is not an uncommon aspect of the Jaina faith alone that many of its holy centres originated and developed on and around the hills, it has to be admitted that Jaina associations with the hills and hill settlements in the Tamil land and South India are rather earlier and more numerous than those of other creeds and in other parts. The Jaina teachers of the early age with their picturesque imagination selected the natural caverns in the mountains and the tops and the slopes of the high and low hills, as suitable places for their austerities and religious activities. This must have made a very wholesome impression on the minds of the populace who preferred to follow the spiritual lead of these selfless sages.

In the early stage of the faith shrines and monasteries were mostly confined to the hills. Sculptures representing different deities of the Jaina pantheon were incised in small cavities or niches on the rocks of hills, and these served the purpose of shrines and temples. Such images were worshipped with due ceremony, and suitable provision was made for the maintenance of the customary round of rituals in honour of these deities. Among the numerous instances available to illustrate these observations we may cite the sculptures on the rock near Ānandamaṅgalam, the seated figure of the Jina and the Golden Yakshi at Pañchapaṇḍavaḷai, the cavetemple founded at Vallimalai by the Western Ganga prince Rājamalla, the shrines dedicated to the Yaksha and Yakshi on the Tirumalai hill, Ānaimalai and other hill spots in the Madura region, the unique sculptures of Kaḻugumalai and the ancient images carved on the rock of the hill Tiruchchāraṇam. Structural temples of elaborate workmanship like the one at Tirupparuttikkunram were a later development. We may also note in this context the Malainātha and Pārvānātha temples at Chittāmūr, which afford a vivid instance of a hill shrine and a structural temple existing side by side.
THE YAKSHI CULT: Another highly interesting and remarkably characteristic feature of the Jaina creed in the Tamil land is the prevalence of Yakshi worship from the early times and on almost universal scale. Yakshi or Yakšinī, strictly speaking, occupies a subordinate and secondary position in the Jaina pantheon; and whatever sense of veneration is entertained in respect of her is due mainly on account of her association with the Jina whose guardian angel she is conceived to be. So, according to the theological or iconographical standards, she cannot claim a place of independence or the privilege of individual adoration in the hierarchy of Jaina divinities. But there is a volume of iconographical and epigraphical evidence to show that here, in the Tamil country, the Yakšinī was allotted an independent status and raised to a superior position which was almost equal to that of the Jina. This is not all; in some instances the worship of Yakšinī appears to have superseded and overshadowed even that of Jina himself.

This is not an unparallelled circumstance in the history of the Jaina creed, so to say. No doubt, the Yakšinī attained a place of importance in the popular plane of Jaina religion at a subsequent age of its history in other parts of the country also. But elsewhere the position appears to have been confined to only a few, one or two deities in particular. The reference is to Pādvāvati, the Yakšinī of Pārśvanātha, who was elevated to the altar of the main deity and worshipped with ceremony in Karnātaka. An early instance that would illustrate the point is the goddess Pādvāvati of Patṭi Pombuchchhapura in the Mysore area.¹

But the Yakši cult in the Tamil land has an independent history of its own. The following interesting facts deserve to be noted in connection with the rise and growth of this cult.

1) The origin of the Yakši cult in the Tamil land may be traced to as early a period as the second century A.D. from an allusion to it in the Silappadikāram. This will be discussed in the following Section. The epigraphical reference, however, to this cult, as seen previously, dates from the 8th century A.D. It is possible to surmise the reasons that would

¹ The Jaina terminology is more familiar with the expression Yakšinī and not Yakshi, though the same idea is conveyed by both. In the Tamil country Yakšinī is invariably spoken of as Yakshi. This partiality for the particular nomenclature is noteworthy.

² Pādvāvati was the tutelary deity of the Śāntara chiefs. It was through her grace that Jinadatta established the Śāntara family at Pombuchchhapura. This was about the 9th century A.D.; but the epigraphs furnishing this information are of the 11th century A.D. and later; Mysore and Coorg from Inscriptions, p. 138; Ep. Carn., Vol. VIII, Nagar 35, etc.
have necessitated the popularisation of this cult on the part of the champions of the Jaina doctrine. Jainism had to compete with the Śaivite and Vaishnavite creeds in the Tamil country from the beginning as may be gathered from the Śilappadikāram and other works of the Sangam Age. In these latter creeds prominence is given to the worship of the deities like Pārvati and Lakshmi, who are the consorts or the female counterparts of Śiva and Vishnū respectively. The handicap that the advocates of Jaina religion must have experienced in the competition of popularising their gods in this situation appears to be that the Jinas or the Tirthakaras had no female counterparts as in the Hindu pantheon. So with a view to capture the devotional mind of the common people, they seem to have stressed the Yakshi worship in their religion by raising her to a higher rank. It may be inferred from the popularity and influence enjoyed for a considerably long time by Jainism in the Tamil land that this device worked well and fetched commendable success to its sponsors.

2) Probing further into the subject we can find out the procedure adopted in assigning the exalted position to the deity from a study of the iconographical details of the sculptural representations of the Jaina gods. Prominence of the Yakshi was indicated, in the first instance, by depicting her on the right side of Jina. Secondly, figures of the Yakshi which were depicted with gorgeous decorations and appeared as imposing as the Jinas, were set up by the side of the latter. Thirdly, the propitious as well as the awe-inspiring aspects of the Yakshi were exhibited by placing her in the accompaniment of graceful attributes such as fruit, children, etc., on the one hand and dreadful attributes like the weapons of war, lion, etc., on the other. In some cases she was consecrated in separate niches and shrines. These observations are borne out by the specific instances of a good many sculptures of Yakshīs noticed at Anandamangalam, Chōlavandipuram, Anaimalai, Śetṭipodavu, Kalugumalai and other places and described in the foregoing Section. The inscriptions at Pañchapāṇḍavamalai, Tirumalai, Aivarimalai, Kalugumalai and Tiruchchānattummalai contain references to the Yakshīs, and sometimes to the Yakshas also, as independent deities and to the provision made for their worship and offerings.

3) From the sculptural representations of the Yakshīs I have been able to examine, I might say that Ambikā, the Yakshini of Nēminātha, had won greater reverence from the Tamilians in the early age. She was depicted in different aspects with all her splendour, prominence being given to her inseparable attributes, the lion and the children. Next comes Siddhāyikā, the Yakshini of Mahāvīra. Though she received great devotion elsewhere, Padmāvatī does not appear to have been as popular as Ambikā in the
Tamil land, in the earlier period. We may note in this context how Ambikā of the Sacred Hill of the Chāraṇas has been able to retain her hold on the mind of the masses to the present day, though in an altered garb and under alien auspices.

The Cult of Jvālāmālinī: The cult of Jvālāmālinī generally speaking comes under the category of the Yakṣī cult. But on account of its association with the Tantric worship this deserves separate treatment. Possibly the promulgator of this cult, as we have observed before, was Hēlāchārya of Ponnūr. In consonance with the belief prevailing in those times in the efficacy of incantations and spells and following the practices of the religious leaders of the other schools in the country, the Jaina preceptors and monks appear to have indulged in claiming proficiency in this craft also from the times of Hēlāchārya onwards, as far as we know in this part. Mastery over the spells or Mantra Vidyā came to be considered as a creditable qualification of a Jaina teacher, many of whom took pride in styling themselves Mantravādins.

I may illustrate these remarks by citing a few instances taken at random from the inscriptions of Śrāvāna Belgola.¹ No. 66 contains a description of the teacher Śrīdhara Dāva who was well-versed in the Mantric lore. The same epigraph speaks of another teacher named Padmanandi who was expert in the science of spells (Mantravādīśvara). No. 67 refers to the teacher Kalyānākirti who was unrivalled in the art of exorcising the evil spirits like Śākini. Such instances can be multiplied.

Ceremonial Development: Popularity of a religion is based on its ceremonial aspect which has a direct appeal to the common man. This fact was realised by the protagonists of the Jaina religion, who reared their religious rites and practices in ceremonious surroundings. They emphasised names like Ādiśvara and Trailōkyaśatiśāmi, which could better attract the attention of even the followers of other faiths. Jaina deities were often referred to by the popular Tamil expressions, Nāyanār and Āḻvar, meaning ‘the lord, master, god’, etc. The practice of taking the Jaina deities in procession appears to have been fairly common, as may be gathered from an epigraph at Tirumalai. From the holes bored by the sides of the sculptures at Kalugamalai and other places it may be inferred that these were intended for decorative purposes on ceremonious occasions. Provision was made to light the lamp and offer worship to even such sculptures as were carved on the hills in out-of-the-way places.

Teachers and Preceptors: The credit of spreading the message of Lord Jina to the nook and corner of the Tamil country goes unmistakably
to the zealous bands of monks and ascetics who by their immaculate religious practices and incessant preaching of the holy doctrine attracted the minds of both masses and classes. A large number of teachers figures in the inscriptions of the Tamil country, and the number of such as not have found a place in these sources must be many times more. References are available in the epigraphs, which show that many of these teachers were associated, either as founders, or ecclesiastical heads, or superintending priests, with various renowned religious organisations known as Pañjis which were either hermitages or monasteries or temples or even educational institutions; and their number must have been considerably large. Pedigrees of teachers for a few generations are also enumerated in some epigraphs. From such notices it becomes clear that these teachers possibly hailed from different pontifical thrones and belonged to various monastic orders that flourished in the land. The chiefs of the ascetic orders appear to have enjoyed certain privileges as may be gathered from the references in the inscriptions to the specific endowments (mūṟṟūṭṭu) enjoyed by the Gaṇis or leaders of monks.¹

The Jaina church had organised itself into several monastic orders almost all over India; and these orders had crystallised themselves into what are known as the Saṅghas and their sub-divisions, the Gaṇas and the Gaṭchhas. While introducing a particular teacher it was the common practice to mention the Saṅgha, Gaṇa and Gaṭchha to which he belonged. This practice was widely prevalent in Karnāṭaka, as well as in Anḍhra Deśa. But it is surprisingly strange to observe that no such details of the monastic order of a teacher are ever mentioned in the inscriptions of the Tamil land. Not to speak of the elaborate details like the Gaṇa and the Gaṭchha the existence of which in the Tamil country is not commonly known, even the allusions to the Mūla Saṅgha or the Dravīḍa Saṅgha which are alleged to have been founded and revived in this region by Koṇḍakunda and Vajranandi respectively, are conspicuous by their absence. This absence looks all the more glaring as the Tamil country is supposed to have been the home of the Dravīḍa Saṅgha. If at all any details of a teacher are furnished in the Tamil epigraphs, they are only in regard to his preceptors for two or three generations and the place he hailed from or the monastery he was related with. In contrast to this, we may note how the teachers belonging to the Dravīḍa Saṅgha are mentioned along with the elaborate details of the gaṇa, gachchha, etc., in the inscriptions of the Mysore territory.¹ This position is inexplicable.

¹ S. I. I., Vol. II, No. 4 and Vol. III, No. 205, etc.
² The Dravīḍa section of the monastic order is mentioned in over two dozens of epigraphs; for instance, Ep. Carn., Vol. V, Hassan 119; Vol. VI, Mudgere 11, Kaḷḷūr 69; Vol. VIII, Tirṭhahalί 192, etc. We may also note the regional association of
FEMALE MONASTIC ORDERS: Another noteworthy factor in regard to the Jaina church in the Tamil country is the prosperous institution of lady teachers and their wide circle of female disciples. The lady teachers are generally referred to as Kurattiyar or Kuratti Adigal, both of which are honorific forms derived from Sanskrit guru. They are found to take leading part in the social and religious activities along with the brother teachers of the monastic order. They commanded a large following of the lay disciples of their class and held high positions as the heads of hermitages and monasteries. The well-known instance to the point is that of Kanakavira Kurattiyar of Vedal, with whom we are already acquainted. Some of the interesting points regarding these lady teachers who, in some cases, were initiated by the male preceptors and also sometimes entertained men as their pupils have already been dealt with.

If we go to the origin of the Jaina ascetic order we find that Mahâvira made no distinction between men and women. He was in his own life time followed and accompanied by male as well as female recluses. It is recorded that his following included 14000 monks and 36000 nuns. But notwithstanding the absence of a technical bar or conventional stigma, the annals of the Jaina church have preserved few examples of ladies having been in the forefront of religious leadership and played the rôle of teachers and preceptors. We may, here and there, meet with stray instances of nuns like Yâkini who is said to have converted the famous author Haribhadra to Jainism and made him her pupil. But an exclusive organisation of nuns alone does not appear to be quite popular in the history of the Jaina church. However the practice of renouncing the world and taking to the life of a nun has no doubt survived to this day among the followers of Jainism.

Turning to South India many ladies who were lay followers of the faith and some who had renounced the world figure in the inscriptions of

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1 B.C. Law: Mahâvira, His Life and Teachings, p. 66.
2 Sinclair Stevenson: Heart of Jainism, p. 66.
3 Ibid., p. 80.
4 Ibid., pp. 232-33 and 169. We are informed that there exist two monasteries attached to the Parsvanatha temple of the Śvetâmaras at Nausari, one for the male and the other for the female ascetics see; Ep. Ind., Vol. XXI, p. 136.
Karnātaka and a few in those of Andhra Deśa. This is as it should be; for women are well-known as devout supporters of the faith in all religions. But it is only when we study the epigraphs of the Tamil country that we come across, for the first time, a large number of ladies who were not merely the lay followers of the faith or even solitary recluses and nuns, but also played the rôle of teachers and preceptors guiding the religious activities of the creed. From the successions of such teachers indicated in these records and the allusions to their large following, we have to assume that there were regular monastic orders of lady preceptors and that some of them even occupied the status of pontiffs. These Kurattiyārs of the Tamil land have to be distinguished from the Śrāvikās or lay disciples who are found in all parts and from the Kantis and Ajjis (Sanskrit Āryā), signifying nuns and female recluses who are mentioned in the inscriptions of Karnātaka, or from the Sādhus who are more familiar in North India.

The Kurattiyārs of the Tamil country constitute a surprisingly unique class by themselves. According to the conception of the Digambara school women are not entitled to attain Moksha in this life. The Yāpaniyas, a well-known sect of Jainism in the South and having some common doctrines both with Digambaras and Śvetāmbara, are characteristically distinguished for their view which advocates liberation or mukti for women in this life; strī nīdānā tad-bhāvā mokṣāḥ. The factors that contributed to the growth of the institution of lady teachers in the Tamil land on such a large scale are not fully known. This subject requires further study and research.

ROYAL PATRONAGE: It was a privilege of the Jaina faith to claim the patronage and support from royal princes and princesses of many a distinguished ruling family of the Tamil country. Adverting to the Pallavas the famous instance is that of Mahendravarman I who was an adherent of the doctrine. Reference to a lady of the Pallava house who was a devotee of the Lord Jina is found in an inscription at Tirumalai and this has been noticed

1 Heart of Jainism, p. 232.
2 Ibid. Compare Pravachanasāra, Translation, p. 28. Also see, Jainism and Karnātaka Culture, pp. 138–39.
3 Journ. of Bomb. Uni. Arts and Law, Vol. I, p. 227. Thurston has noted the existence, in the South Arcot District, of a sisterhood of nuns called Āryāgānis, who are sometimes maidens and some women who have left their husbands but in either case take a vow of chastity; Castes and Tribes of Southern India, Vol. II, p. 433. These must evidently belong to the Digambara Sect and probably represent a meagre survival of the ancient institution of nuns in South India. Āryāgānis are Āryāganās or Āryās which was the term used to denote the sisters of the ascetic order. Its tabdhava form Ajjī is often met with in Kannada inscriptions. Compare Ajjīya of Prākrit literature.
previously. The earliest allusion to Palllichchandam which is an endowment to a Jaina institution is to be traced in a record of the Pallava king Vijaya Kampavaran.

The allegiance to the doctrine of Lord Jina, of the early rulers of the Pandyya house at Madura, till the time of Sundara Pandyya, has already been referred to. Maran Sadaiyan, an early king of the Pandyya family, figures in two inscriptions at Kalugumalai. Varagunan, a disciple of Patini Bhatara of the Sacred Hill of the Charaenas, who was responsible for the carving of a Jaina image at the place, was probably a member of the Pandyya royal family.

Numerous instances are at our disposal to testify to the solicitude evinced by the rulers of the imperial Chola dynasty in safeguarding and promoting the interests of the Jaina community and the Jaina religious institutions. We come across references, in the Chola regime, to the villages which were inhabited by the followers of the Jaina creed and were entirely under their management like the agraharas which were owned by the Brhamanas. No distinction was made between such Jaina villages and others settled by the followers of Brahmanical faiths. The rights and the privileges of these Jaina settlements were duly protected by the royal orders. It is interesting to note that the Jaina villages and endowments find a specific mention in such royal proclamations. We have already seen how Kundavai, the elder sister of Rajaraja I, actively contributed to the glory of the Jaina religion by erecting more than one Jaina temple in different parts of the kingdom.

There is evidence to show that some members of a family of feudatory chiefs of the Chola extraction were zealous adherents of the Jaina faith. These were Lataraja Vira Chola and his queen Lata Mahadevi, figuring in an inscription of Panchapandavamalai, as the donors who made a gift in favour of the god of Tiruppaimalai.

An inscription at Tirumalai shows that a collateral family of Chera chiefs hailing from Kerala was under the influence of Jaina Law at least for some generations. This is gathered from the performance of Vidugadalagiya Perumal who restored the images of the Yaksha and Yakshi, originally set up on the holy hill by one of his ancestors named Elini. Jainism received due patronage from state officials also.

PALLICHCHANDAM: Scholars who have studied the inscriptions of the Tamil country are familiar with the expression Palllichchandam

2 S. I. L, Vol II, No. 4; Vol. III, Nos. 9, 205, etc.
which is often met with in them. Even in the course of our cursory survey of the epigraphs we have come across this phrase previously and have commented upon it on more than one occasion. We may examine it here once more in its fuller implications. Leaving out of consideration for the moment its Buddhist associations which are neither numerous nor so frequent, the word Palli signifies a Jaina temple or monastery or academy;¹ and 'chandam' must be a simplified form of 'chontam,' which is derived from Sanskrit 'svatantram' meaning 'one’s own.'² So Palllichchandam means 'whatever is owned exclusively' by the Jaina religious institution of the above description, a land, village, etc.

The earliest reference to Palllichchandam, as remarked above, occurs in an inscription of about the 9th century A.D. in the reign of the Pallava king Vijaya Kampavarma. In the records of the Chōla regime and also of the later Pāṇḍya rulers, roughly covering the period of the 9th to the 13th centuries A.D., Palllichchandam grants figure frequently in a considerable number in almost all parts of Tamil country. As in the case of land endowments made for the benefit of the Hindu gods known as Dēvadānas, and those in favour of the Brāhmaṇas called Brahmādēyas, certain privileges were attached to the Palllichchandam property also, and these privileges were meticulously guarded in all transactions connected with them by the administrative authorities of the state. For instance, when a village was sold to a Brahanical temple or to a private person, care was taken to see that, if there were any Palllichchandam lands belonging to the village, they were excluded from the transaction and allowed to enjoy their former privileges as before.³

Besides these general Palllichchandam grants of Jaina ownership, there were in existence other specific endowments which appear to have been the exclusive property belonging to the community of the heads of the

¹ In Tamil Pallikkāṭam means 'a school.' This expression may have originated from the Jaina institution of Palli. The institution of school was intimately associated with a monastery or temple in ancient times; and Jaina teachers were renowned for their learning and educational activities. We have a similar word for school in Kannada also, viz., maṭha which originally means 'a monastery.'

² The late H. Krishna Shastri has tried to derive 'Chandam' from Sanskrit 'sat which is doubtful; see S. I. I., Vol. II, p. 52, f. n. 2.

³ Manual of Pudukkottai State, Vol. II, pt. i., p. 688. From the Udayendiram plates of Prithvirāpi II it is known that the Digambara Jaina were in the enjoyment of an ancient palllichchandam endowment of land and that it was specifically excluded from the gift of the village Kadaikkottār made in the 15th regnal year of the Chōla king Parāntaka I (A.D. 907-947); S. I. I., Vol. II, No. 76.
Jaina ascetic orders (Gaṇis). They were known as Gaṇimurruṭṭu or Kaṇimurruṭṭu and are met with in the records of the Chōla rulers.¹

**Popularity:** Existence of Jaina antiquities on a large scale in all parts of the land from one end to the other; the survival of good many Jaina works of high classical standard in the Tamil literature; and the sense of veneration cherished almost universally for the Jaina deities and preceptors by the different ranks of the society, from the members of the ruling class to the persons of ordinary run: these facts speak immensely for the popularity of the Jaina faith in the Tamil country at one time. This popularity rested not so much on the patronage it received at the hands of the royal families and high officials of the state as on the voluntary devotion of the common citizens who welcomed its teachings and followed them in practice.

Indications are furnished by the epigraphs to surmise that as social workers and spiritual teachers, the Jaina monks and nuns came into close contact with the masses who treated them with reverence and a feeling of attachment. This may be gleaned from the manner in which Jaina teachers and preceptors are generally mentioned even in such public documents as the inscriptions on stone and rock. The reference to the teachers in these records is found, not usually, by their formal denominations of the ascetic order, but by the familiar terms of address, which sometimes even amount to nick-names. Though one may not see much of peculiarity in the names like Guṇavira Māmunivar, Ariṭṭanēmi Periyār and Kaṇakavira Periyādīgal, still the suffixes, Māmunivar (the eminent sage), Periyār and Periyādīgal (the great) obviously denote the combination of intimacy with respect. The appellations like Mauni Bhatāra, Paṭṭini Bhatāra, Paṭṭini Kuratti Adīgal and Paṭṭini Kurattiyār constitute not the names proper, but familiar epithets by which the teachers were known among the people, on account of their characteristic traits such as the observance of the vow of silence, fasting, etc. Lastly the expressions like Pichchhai Kuratti are merely nick-names, specific reference being made to their mode of living by begging the food (pichchhai = begging).

In this context we may further note the prevalence of names like Śamāṇar Malai, Śamāṇar Kōvil, Śamāṇar Kuḍagū (Śamāṇa = Jaina monk), etc., associated with the places possessing Jaina antiquities. It is interesting to observe that the names still continue, though the places have been deserted centuries ago and no votaries of the creed worth the name have survived in the vicinity.

With the ascendancy of other creeds, the influence of Jainism declined in this area and its followers either migrated to other parts or passed into different folds. This happened, it seems, without much rancour, particularly in the lower layers of the society. The common people, in spite of their allegiance to the new gods and goddesses, did not entertain sense of abhorrence as such towards the Jaina deities. Nay, sometimes they even offered worship to the Jaina images wittingly or unwittingly.

As illustrations to these remarks, I may cite here a few instances of homage being paid to the Jaina idols until present day by the ordinary folk. Three of these have been already alluded to. One is the so-called Bhagavati temple at Tiruchchānattumalai in the Travancore region, where respect continues to be lavished on the images of Mahāvīra, etc. in the name of the goddess Bhagavati. Another is that of the rock-cut sculptures in the natural cave on the hill of Poygaimalai near Kuppālnamm in the Madura District. The third one is the image of Padmāvatī locally known as Kāḷiaman at Chōḷavāṇḍipuram. I may mention here one more instance which is of interest. This is the Trimūrti Kōil or ‘the temple of the Trinity’ at the foot of the Anaimalai Hills in the Coimbatore Dt. The Trinity consists of the figure of the Jaina Tirthakara with the attendant Yaksha pair, carved on a boulder. An inscription near the image refers to it as Amaṇḍavaravāmā and the surrounding region is called Amaṇāsamudram.¹ Here Amaṇḍavaravāmā evidently means the Jaina image, because Śamāna becomes corrupted into Amaṇa. But the belief prevails that this deity represents the Trinity of the Hindu pantheon; and it is worshipped with great devotion by the Hindu inhabitants of the neighbouring parts.

Reverses and Recovery: As it was the doom of the faith in other parts of India, Jainism had to encounter formidable opposition in its career in the Tamil country also. This was in the period of the 7th and 8th centuries A.D. to start with; and its opponents were the champions of the Śaivite and Vaishnavite faiths of the Brahmanical religion. Almost simultaneously, under the leadership of Appar and Sambandhar, the advocates of the Śaivite school launched ruthless attacks against the adherents of the Jaina Law and earned signal success in the Pallava and Pāṇḍya kingdoms. The Pallava king Mahēndravarman I and the Pāṇḍya ruler Māravarman or Sundara Pāṇḍya became converts to the Brahmanical faith.²

This must have dealt a severe blow to the cause of the Jaina religion. Jaina Law was challenged; Jaina philosophy was questioned; Jaina religious

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² Studies in S. I. Jainism, pp. 64 and 66.
practices were discredited everywhere. Polemics were raised; disputations were held between the supporters of rival creeds regarding their superiority; proofs were demanded; and sometimes even ordeals and miracles were resorted to. The elated victors backed by the authority of the state indulged in violent activities. The vanquished were pursued and persecuted.

The accounts of the persecution of the Jainas given in the Periyapurāṇam and other literary works of the Brahmanical school present a highly coloured and exaggerated picture of the times. Still it must be a fact that the Jainas met with iniquities and maltreatment at the hands of their intolerant opponents. The scenes of these persecutions are found sculptured on the walls of the temple at Tiruvattūr in the North Arcot District. Similar scenes are depicted in the form of paintings on the wall of the maṇṭapam of the Golden Lily Tank of the famous Mīnākṣī temple at Madura.

The Sthalapurāṇa of Madura contains some interesting legends which describe the hostile relations that subsisted between the followers of the Jaina creed and the devotees of Śiva. As these stories might, in all probability, be referred to this period of Jaina history in the Tamil land and since they seem to reflect the disturbed religious conditions of the age, we may briefly notice them here. Ānaimalai is a hill near Madura which has evidently derived the name 'elephant hill' on account of its configuration resembling an elephant. But, as the story goes, the advocates of the Jaina doctrine of Conjeeveram who wanted to convert the Śaivite devotees of Madura to their faith, resorted to magical practices and raised the huge elephant. When the beast was directed to proceed against Madura, its king invoked the aid of Śiva in this calamity. The god appeared on the scene and killed the elephant with his mighty arrow. And lo, there it lies petrified to this day!

Two more legends similarly describe the creation of the demons in the forms of a huge serpent and a cow, as a result of the black magic practised by the Jaina miscreants, and their conversion into the two hills called Nāgamalai and Paśumalai respectively, situated close to Madura, by the grace of Lord Śiva. As we have noticed previously, the Ānaimalai hill owns a large number of Jaina antiquities. Nāgamalai or 'the serpent hill' and Paśumalai or 'the cow hill' obviously bear the names on account of their natural resemblance with the respective animals, and this fact has been worked up into mysterious legends by the protagonists of the Hindu faith.

2 Studies in S. I. Jainism, p. 79.
These reverses sustained by the champions of the Jaina Law did not crush their faith completely. The upheaval of the rival schools and the desertion of a substantial number of its followers had, no doubt, the decisive effect of weakening the strength and reducing the prestige of the Jaina religion in the Tamil country. But thanks to the resourcefulness of its leaders and the undaunting fervour of its adherents Jainism soon recovered from the catastrophe and gained considerable strength, though not to the former extent.

The Cholas who rose to sovereignty soon after this period, followed the liberal policy of tolerance and fair treatment towards all religious creeds, particularly in the earlier regimes, in spite of their avowed leanings for Saivism. The local chiefs and subordinate officials of the state followed their example and some of them even actively supported the Jaina creed. Further, the moorings the Jaina creed had in the minds of the people, were not entirely shaken. In this manner Jainism not only continued to live but even prospered till the period of the 12th century A.D., in some parts at least.

During this age, i.e., from 8th to the 12th century A.D., the Jaina teachers were held in respect, the old Jaina temples and monasteries flourished as usual, and even new ones were erected. It was during this age that Palli-chhandam lands and properties were bestowed in considerable numbers and they were scrupulously protected. These statements are substantiated by the evidence of inscriptions and other antiquities found on a large scale in the regions like the Pudukkoṭṭai State, which help us to read the story in its chronological continuity. The same facts may be gleaned from the contents of the epigraphs at Tirupparuttikkunram, Tirumalai, Chittāmūr and other places also, reviewed earlier in course of this brief survey.

4. Life and Literature

INTRODUCTORY: For over fifteen long centuries Jainism remained in intimate contact with the Tamil land and made a deep impression on the life and culture of its people. This fact is borne out by the Tamil literature also which has preserved a large number of works dealing with the teachings and the practices of the faith, written by Jaina authors. Much has been said regarding the contribution of Jaina writers to the literature in Tamil. So I shall try to take a passing view of some of the glowing features of the Jaina influence on the Tamil literature. But I shall, at the same time, discuss in more details the position of the Jaina faith as it is known from an early work available in the Tamil literature; for this constitutes a rare and precious source for reconstructing the ancient history of Jainism in the Tamil Nād.

The history of the Tamil literature commences with an account of the Sangam or the Literary Academy that flourished at Madura. It is believed that there existed three Academies which attained prominence one after the other. The age of these Academies is still an unsettled problem of the Tamil literature; but the most reasonable view appears to be to place them within the first few centuries of the Christian Era. Like the poets and composers of other schools Jaina authors also participated in the literary activities of the Tamil land from the beginning. It has been suggested further that the very conception and the name of the Academy owe their origin to the ascetic leaders of the Jaina religious movement in the Tamil country, who with their characteristic insight formed themselves into well-constituted monastic institutions known as the Saṁgha, gana, etc.

Influence of Jaina thought and philosophy has been traced in the Tolkāppiyam, the earliest extant work on Tamil grammar and other earlier compositions, such as Kūral, Silappadikāram, Nālaḍiyār, etc. It is also claimed that the authors of these works were Jaina by persuasion. The arguments in favour of this claim do not appear to be unjustified. Of the five major epic poems in the Tamil literature, three, namely, the Silappadikāram, Valaiyāpati and Chintāmaṇi, are attributed to the authorship of Jaina writers. Among them Chintāmaṇi is considered to be the greatest Mahākāvyam in Tamil. It was composed about the 10th century A.D. A tradition avers that impressed by its literary excellence, the Chōla king Kulottunga II inspired the great Śaivite poet Īkkilār to compose the famous Periyapurāṇam which deals with the lives of Śaivite saints. All the five minor epic poems in the Tamil literature are composed by Jaina poets. The credit of enriching the Tamil literature by composing various works on didactics, grammar, prosody and lexicography and commentaries, goes to the Jaina authors.

Many of the Jaina compositions in the Tamil literature have been appreciated by foreign scholars on account of their chaste style and impressive manner of treatment. The Jainas thus played a distinguished rôle in the development of the Tamil literature and it is a glorious achievement to be proud of for a follower of any faith. A large number of Jaina works appears to have been destroyed during the tide of Hindu revival and consequently the Jaina books in the Tamil literature are fewer than those in the Kannada literature. But the literary activities of the Jainas in the Tamil country appear to have

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3 Ibid., pp. 10–12.
5 Ibid., p. 505.
been coeval with their religious movements and distributed over a period of more than one thousand years. In spite of the large number of Jaina writers the Tamil literature claims no such specific classification as the Jaina Period, as contrasted with the Kannada literature wherein a large number of classical Jaina works have been mostly concentrated within the brief span of a few centuries, from the 10th to the 12th century A.D.

The Śilappadikāram: With these brief observations on the Jaina aspects of the Tamil literature, I shall proceed to make an elaborate survey of an eminent classical poem of the Sangam epoch, viz., the Śilappadikāram. The reasons for selecting this particular work for a critical examination in the context of these studies are as follows. Firstly, it is one of the early literary creations in Tamil, the author of which is believed to have been an adherent of the Jaina faith and wherein is reflected many a phase of contemporary social and religious life of the Jaina community in the Tamil country. Secondly, since the age assigned to this epic is considerably early and as we are confronted with paucity of sources for this period, a closer perusal of this work is calculated to be fruitful either for filling in gaps in the earlier part of our story of Jainism in the Tamil land or for supplementing the results obtained previously with the assistance of epigraphical and archaeological materials. Thirdly, though this work has been studied by a number of scholars and its importance for the Jaina studies has been noted more than once before, a systematic investigation of the Jaina data embedded therein in a proper perspective is still a desideratum.

As a background for our review we shall first sketch a brief outline of the main story of the poem. Kōvalan, the son of a merchant of the prosperous city of Puhār, was married to Kannaki, the daughter of another merchant of the same place. After a period of happy married life Kōvalan got into the snares of a courtesan girl and lost his fortune. Accompanied by his wife he left Puhār and proceeded to Madura to earn his livelihood. On their way they made friendship with a Jaina nun named Kavunti1 who escorted them to their destination. Journeying along the bank of the Kāvērī they passed Uraiūr and reached the outskirts of the city of Madura, where they were given shelter by a cowherdess named Mādari. Kōvalan wanted to sell one of the anklets of Kannaki in the market of Madura. He was, however, betrayed by a goldsmith who having himself stolen a similar anklet of the queen, represented Kōvalan as the culprit. Consequently Kōvalan was beheaded. When Kannaki learnt this news, her grief knew no bounds. She rushed to the palace

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1 Kavunti means 'a female Jaina ascetic'. But here it is used as if it were a personal name. We have a similar word Kanti in Kannada. Both these are possibly derived from the Sanskrit word Kanthā, a patched garment.
and proved to the king the innocence of her husband by exhibiting the other anklet. Shocked by his own atrocious injustice, the king of Madura died. The dire curse of Kāṇṇaki visited Madura which was consumed to flames.

Its Historical Data: Having conceded the historicity of the political set up of the story, scholars have tried to extract material therefrom for reconstructing the early history of the Tamil Nāḍ. The scene of the events in the story is laid in the Chōla kingdom, one of the principal cities of which was Puhār, identified with Kāverippaṭṭīnām, U. aiyūr being another. In the latter part of the narrative the action is shifted to Madura, the capital of the Pāṇḍya kingdom. Finally, we pass on to the Chēra kingdom which has no direct bearing with the story proper. It was Iḷango, the younger brother of the Chēra king Śeṅguṭṭuvaṉ, who heard the pathetic tale of Kāṇṇaki and moulded it in the form of the present epic. Thus the narrative brings under its purview the three main divisions of the Tamil country and touches almost all the important aspects of its social and political life.

A Glimpse of Jainism: A perusal of the epic furnishes the following glimpse of the state of Jainism in the Tamil country. Jainism was established on a firm footing; and there flourished in almost all important places Jaina temples, monasteries and other religious institutions. Wending our way first to the Chōla capital Puhār itself, the 5th canto informs us that by the side of the temples and organisations of Brahmanical and other faiths there existed Jaina temples and institutions inside the city. Outside the city were Śrīkoṭhil and other sacred establishments. Again in the 9th canto we meet with an allusion to the temple of Nirgranthas. The 10th canto opens with the parting account of Kōvalan and Kāṇṇaki from the city of Puhār. After paying due respects to a temple of Vishṇu and the Buddhist Vihāras on the way, they reached a holy place of worship. As the description of this place is interesting I shall cite it in detail.

"They then worshipped, and went round the highly shining Śilātāla which was the abode of Arhat, jointly built by the Jaina householders for the benefit of the Chāraṇas who would assemble on festive days, such as the day of the first freshes (in the Kāveri) and of the car-festival, under the entrancingly cool shade of the golden flowered Aśokā tree, standing on a high platform where the great community of five (Paramēshṭhins) converged.

1 Silappadikāram, translated by V. R. Ramachandra Dikshitār, Oxford University Press, 1939, p. 118. All my references hereafter will be to this book. But wherever I thought it necessary, I have referred to the original work and made suitable alterations and additions in my citations.
2 Ibid., p. 152.
3 Ibid., p. 157.
There gathered the men of penance who had abjured meat-eating, and taken the vow of speaking the truth alone, and purified themselves of all sins, understanding the true path by restraining their senses."

This Śilātala appears to have been a celebrated religious institution, representing both a temple and a monastery, erected by the eminent adherents of the Jaina faith. It was the resort of the Chāranas, the itinerant monks, who went round the country elucidating the truths of the holy doctrine to the believers. The Śilātala is referred to on two more occasions, once again in the 10th canto when the travellers arrived at Arangam or Šrīrangam and again in the 15th canto after they reached the outskirts of Madura.¹

Leaving Puhār and walking some distance outside the city, Kōvalan and Kannaki came to the hermitage of the venerable Jaina nun Kavunti, situated in a flowery grove on the bank of the Kāvēri. The hermitage is referred to as Kavunti Palli. We are already familiar with the expression Palli which occurs in an earlier context in this poem also. This hermitage is said to have been a part of Śrīkōil² which is mentioned previously. From this it appears that Śrīkōil was a big Jaina temple with attached monasteries for the monks and nuns.

Uraiyyur, another headquarters of the Chōla rulers, was also a resort of Jainism. After reaching this place Kavunti offered her prayers in a Jaina temple which is thus described:³ "Underneath the thick shade of the Asōka tree with its hanging flowers, the female ascetic worshipped the first God Arivan, more radiant than the rising sun, under the three umbrellas arranged like three moons placed one above the other, and graciously spoke the good and wise words uttered by the Chāranas to all the sages of the Kandan Palli in the extensive grove adjoining Arangam".

As a stronghold of Jainism, Madura was perhaps more renowned and highly sanctified by the presence of great teachers and numerous religious institutions many of which were situated outside the crowded localities of the city. Actuated by the sense of pity and kindness for the tender lady Kannaki and also feeling "very anxious to visit flawless Madura in the good Tamil country of the south, to worship Arivan there by listening to the Dharma

¹ Silappadikāram, pp. 163 and 216. In the latter place it has been translated as 'the shining slab of stone.' This does not convey its real significance.
² Ibid., p. 158.
³ Ibid., p. 171. We meet with the epithet Arivan in the extract under reference, which stands for Arhat and conveys the sense of 'the Supreme Knower,' the Sanskrit term being Sarvajñā. This expression occurs sometimes in the work. We may also note the occurrence of another expression to specify the Buddha. It is Aravon which means 'the Supremely Righteous One.'
preached by the sinless saints, who have, by their purity, got rid of all their Adharma’, the pious nun Kavunti accompanied the couple to their destination. There were Jaina establishments outside the gates of Madura, inhabited by ascetics engaged in austerities. In these quarters was a temple dedicated to the flower-eyed Iyakki or Yakshi. Mādari, the cowherdess, met the refugees from Puhār in this place, when she returned after making her daily offering to this deity.  

Precepts and Practices: The narrative contains references to the well-known teachings of the Jaina faith, such as non-injury, truthfulness, control over the senses, philanthropy, austerities, etc., preached by its advocates and practised by its followers. But there are certain peculiar aspects of the Jaina precepts and practices which bear special significance in the context of our studies; so we shall notice them here, rather critically.

According to the Jaina philosophy there is no supreme godhead presiding over the destiny of this universe. On the contrary, it postulates the existence of a multiplicity of perfect souls who, having been liberated from the bonds of Karma, have attained omniscience, transcendental bliss and other supersensuous attributes. But here in the Tamil land, as also elsewhere, Jainism was placed in the midst of religious schools and philosophies which claimed their origin in the all-absorbing Vedic scriptures and whose advocates believed in single sovereign godheads such as Śiva, Vishnu, Śakti, etc. Even in the Silappadikāram itself we meet with numerous references to these various Hindu divinities and their cults which had taken deep roots in the minds of the people. Consequently, in this atmosphere of competition, though it was healthy to start with, the champions of the Jaina religion and philosophy had to make suitable adjustments, without violating the fundamentals, in the minor details of their philosophical concepts and religious terminology, with a view to capture the popular understanding and maintain the impression among its adherents that their faith was in no way inferior to other religious faiths. I shall illustrate these remarks with a very illuminating passage from the Silappadikāram.

When the three travellers reached Arangam or Srirangam, there appeared the Chāraṇas “who were well-known for their great skill in expounding the rules of Dharma, given to the world by the pre-eminent Perumakan of transcendental powers.” The Chāraṇas declared that the laws of destiny were inexorable and expounded to the suppliant Kavunti the nature of the supreme divinity in the following words.

1 Silappadikāram, p. 158.
2 Ibid., p. 214.
3 Ibid., p. 163. Perumakan means the Great Personality referring to the Arhat.
"The All-Knowing, the incarnation of Dharma, He who has transcended all limits of understanding, the All-Merciful, Victor among victors, the Accomplisher, the Adorable One, the Origin of Dharma, the Overlord, Absolute Righteousness, the Essence, the Holy One, the Ancient One, the All-Wise, the Vanquisher of Wrath, the Master, the Śiva-gati (Sublime Resort), Supreme Leader, the Exalted One, the Possessor of all Virtues, the Transcendental Light, the Great Truth, the All-God, the Supernatural Sage (Chāraṇaṇ), the Root Cause of all, the Master of mysterious powers (Śiddan), the Paramount One, the infinitely Radiant Illumination, the Dweller in everything, the Guru, the Embodiment of Nature, our Great God, the Abode of never diminishing Eminence, the Emperor of Virtues, the Śaṁkaran (Bestower of Supreme Bliss), the Īśan (Paramount Ruler), the Svayambhu (Self-born), the Chaturmukha (Four-faced), the Bestower of Āṅgas, the Arhat, the Ascetic of Grace, the One God, the Master of Eight Attributes, the indivisible Eternal Substance, the Dweller in the Heaven, the Foremost of the Vedas (Vēda mudalvan), and the Shining Light that dispels ignorance! None can escape the prison of this body unless he obtains the illumination of the revealed Vēda proclaimed by Him who has the various above-mentioned names."

No strict advocate of the Jaina doctrine and philosophy would pass this description of the Jina or Arhat unchallenged. Particularly interesting among the epithets in the above extract are the expressions Īśan, Śaṁkaran, Śiva-gati, Svayambhu, Chaturmukha and the reference to the revealed Vēda. No doubt, all these phrases are capable of interpretation to suit the Jaina conception of the Arhat; and it is evident that they are not used here in their normal sense, but in a specialised sense, possibly to arrest the credibility of the followers of the other faiths.

An examination of the relationship that subsisted between the followers of various doctrines and the worshippers of different deities as reflected in the Śilappadikāram, shows that it was an age of perfect religious tolerance, wherein few occasions arose involving conflict of creeds and recrimination of faiths. But even then, incidents leading to peaceful discussions in regard to the superiority of the respective creeds, when followers of different schools came together, do not seem to have been rare. How the followers of the Jaina faith fared in such debates and how they tried to score the point against their opponents on such occasions, is happily illustrated in the Śilappadikāram itself. While at Uraiyyur the travellers met a Brāhmaṇa who, under the pretext of informing the proper route to Madura, delivered a sermon on the excellence of God Vishnu consecrated on a hill adjoining a miraculous cave near Madura.

Having heard the arguments of the Brāhmaṇa, Kavunti gave the following significant reply.  

1 Śilappadikāram, pp. 177–78.
engaged in doing good! We have no desire to go to the cave; the literature
given by Indra who lives longer than the Dévas, can be found in our holy
scriptures.\(^1\) If you wish to know of deeds done in the past, do you not
look for them in the present birth? Is there anything that cannot be gained
by those who lead a life of truthfulness and non-injury? Go your way
seeking the feet of God sacred to you. We go the way suited to us."

Here ‘the literature given by Indra’ possibly refers to the Aindra
Vyakarana as taken by some scholars.

RÔLE OF THE CHARANAS: Noteworthy is the rôle assigned to the
Charanas in the Jaina theological conception and popular religion. The
belief prevailed that they had attained superhuman powers by virtue of their
having practised the truths of the Jaina doctrine and so their example was
often and conveniently pressed into service to prove the efficacy of the Jaina
faith. While studying Jainism in the Andhra Deśa we have seen how the
Charanas figure in the story of Dhanada. The associations of the Charanas
in the traditions and literature of the Tamil country are rich and interesting.
The Silappadikaram contains several allusions to the Charanas some of which
have been already noticed in the passages cited previously.

The Charanas were itinerant monks endowed with spiritual powers
who preached and transmitted the precepts of Lord Jina to the faithful
and the virtuous. The Aśoka tree which is the symbol of the Jina, was
favourite with them; and it was believed that they gathered occasionally
beneath its cool shade to carry out their holy mission. They ran to the
rescue of the afflicted souls at the right time and consoled them with their
wise words. They were never afflicted, being heroes who had conquered
attachment and anger. They had knowledge of the past, present and future
and were also aware of the inexorable laws of destiny.\(^2\) We may at this
juncture recall the tradition associating the Charanas with the hill Tiruch-
chañattumalai in the Travancore region noticed before. One more hill which
bears the mark of its connection with the Charanas is the Charanadri of Elora.
We shall deal with this while studying Jainism in Karnatăkaka.

THE CULT OF YAKSHI: It is highly interesting to note that we have
a reference to the cult of Yakshi in the Silappadikaram. This has been
mentioned previously while describing the Jaina establishments outside the
city of Madura. We have to observe, in particular in this connection, that
the divinity is mentioned as the ‘Flower-eyed Iyakki’ and that an independent
shrine was allotted to her. We are already familiar with the expression

\(^1\) Compare S. Krishnaswami Aiyangar: Manimekhalai in Its Historical Setting, Book
XXVII, p. 195.

\(^2\) Silappadikaram, pp. 163–64.
Iyakki and her epithet 'Flower-eyed' only conveys a poetic metaphor. In the absence of any indication we are not in a position to identify this Yakshi or Yakshiṇi. If the age of the Śilappadikāram is as early as the second century A.D., then herein we have the earliest evidence of the Yakshi cult in South India, which, at any rate, appears to be earlier than the evidence of epigraphy and iconography discussed before.

The Author of the Epic: Iḷango Aṭigal, the author of the Śilappadikāram, was the younger brother of the Cheṭa king Śenguttuvan. Proceeding on this datum which is supported by other historical considerations, the date of the epic has been referred to the second century A.D. Iḷango had renounced the world and become a recluse when he wrote this work. Different views have been expressed in regard to the religious leanings of Iḷango, who is believed to have been a Jaina by some and a follower of the Brahmanical religion by others. Iḷango was a literary artist par excellence, and he was primarily interested in presenting a living picture of the contemporary life and society in his eminent poem. His sympathies were wide and he has described in minute details various religious cults prevailing in the land.

But in spite of his catholic outlook, Iḷango's partiality for the doctrine of Lord Jina is transparent throughout his work. He has taken more than one opportunity to inculcate the paramount principle of Ahimsā and the transcendental glory of its supreme exponent, the Jina. Kavunti, one of the principal characters of the epic, was a Jaina ascetic and a fervent follower of the Jaina principles. She cherished intensive devotion and supreme faith in the teachings of Lord Jina, which is expressed in glowing terms in the following passage:

"My ears will not open themselves to hear anything other than the words of wisdom revealed by Him who vanquished the Three (Desire, Anger and Delusion). My tongue will not say anything other than the 1008 names of the Victor of Kāma. My eyes will not see, though they seem to see, anything other than the pair of feet of Him who has taken upon himself virtue out of His grace. My two hands will not join together to reverence any one other than the All-knowing Arhat who expounds the Dharma. My crown will not suffer any flower to be placed on it except the flower-like feet of Him who walked upon flowers. My mind will not permit me to learn by heart anything other than the sacred words uttered by the God of Interminable bliss."

1. Śilappadikāram, pp. 9, 10 and 16.
2. Ibid., pp. 68–69.
3. Ibid., p. 165.
Kavunthi was the guardian angel as it were, who escorted the hero and the heroine to their destination. We may not be wrong, if we are inclined to think that the hero and the heroine of the epic are also portrayed as the followers of the Jaina faith. In one place the allusion is precise, stating that Kōvalan observed the vows of the Śrāvakas. There are other items of Jaina attachment such as the elaborate description of ascetic practices, belief in the activities of the Chārānas, which should prove the religious leanings of the author in favour of Jainism. There is nothing unhistorical in the position that a prince of the ancient ruling family in the western part of the Tamil land should have been influenced by the doctrine of Jainism; for there are reasons to believe that Jainism had penetrated to the farthest points of South India in the very early period of its history.

5. Further Facts

In this section I propose to record further evidence in support of our findings made out earlier in respect of the state of Jainism as it obtained in the two regions of the Āndhra Dēsa and Tamil Nād. This has been necessitated in view of some valuable additional material that is forthcoming as a result of the zealous activities of the members of the Epigraphist’s Office during recent years.

Eminent Sage Vṛishabha: There lived, in the 7th century A. D. at Penikelapādu in the Jammalamadugu taluk of the Cuddapah Dt. a great preceptor of the Jaina Law, who appears to have wielded considerable influence by his profound learning and ascetic practices. The inscription furnishing information about him is engraved in archaic Kannaḍa-Telugu alphabet and Sanskrit language on the rock overhanging a small natural cave on the hill near the above village. The epigraph is not dated, but may be ascribed to the 7th century A. D. on palaeographical considerations. In a verse composed in the Anusṭubh metre, the record states that on this mountain resided the supreme sage named Vṛishabha who was the mighty cloud to the crops in the form of the faithful followers of the Jaina Law and who stood unshakable like the mountain in the disputations with the advocates of the rival schools. The small natural cave must have evidently served as the

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1 Śilappadikārām, p. 52.
2 Ibid., p. 220.
3 I am grateful to the authorities of the Epigraphical Branch for the kind permission to utilise this unpublished material in the proof stage, which was accessible to me as a member of the Office of the Government Epigraphist for India.
4 An. Rep. on S. I. Epigraphy, 1939-40 to 42-43, Appendix B, No. 401 of 1940-41. The verse in question with slight adjustment may be read thus: चाणक्य सौवधिस्यति: परमदितात्चः:। वरिष्ठो इश्वरे नामा [होम्भ] सिद्धार्थे ॥
dwellling place for the teacher. It is highly interesting to note that the boulder has still, after a lapse of over twelve centuries, preserved its association with the monk in the name 'Sanyāsi Gūḍu' or the 'Monk's Boulder', whereby it is recognised by the village folk. The inscription itself might have been caused to be incised by a pupil of the monk.

**Hills and Natural Caverns:** We turn again to the Tamil country to secure in the first instance a glimpse of a few more hills and caverns which, on account of their unerring association with Jainism claim a place of importance in our studies.

1) In the hills near about Kannikāpuram and Nagari, two adjoining villages in the Chittoor Dt., have been found 4 caverns with beds carved out in the rock therein. These couches are locally known as Paṅchapāṇḍava beds. The existence of Jaina vestiges in the vicinity coupled with other indications has led the explorer to believe that these beds must have been primarily used by Jaina monks who dwelt in these caves at one time.¹

2) About a mile to the west of the village Śādarampaṭṭu in the North Arcot Dt. there is a hillock called Paṅchapāṇḍavar Tippa. It has treasured a series of beds under the canopy of an overhanging rock. On one of these beds is carved the triple umbrella,² the familiar emblem of a Tirthakara. This figure unmistakeably proves that the beds must have been used by the Jaina monks who spent their days in seclusion performing penance under the benign tutelage of the Jina. This piece of information furnishes conclusive proof in support of the Jaina origin of at least some of the Paṅchpāṇḍava beds which are so characteristically met with in a profusely large number of hilly caves in the Tamil country and eminently confirms the observations made by me earlier while discussing the antiquity of Jainism in this territory.

3) Tirunarunongrai in the Tirukko'yilur taluk of the South Arcot Dt. has retained to the present day its importance as a Jaina place of pilgrimage. It appears to have flourished as a great stronghold of the Jaina religion from the early times. This is seen from the large number of Jaina antiquities including inscriptions still preserved in the hillocks near the village. On one of the hillocks is a spacious natural cavern with two driplines at the top preventing the rain water from coming inside. A number of beds with pillow lofts is carved inside and outside of the cavern. From the inscriptions engraved on the rocks by the side of this cavern it is gathered that there flourished in the period of the 9th century A.D. on these hills two

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2 Ibid.
Palli or Jaina monastic institutions and a shrine dedicated to the god Chaturmukha. The latter appears to have been attached to the monastery called Kilaippalli. A little to the north of this cavern is a cavity formed by the meeting of two big boulders. This has served as a shrine for the figure of Parsvanatha cut in relief on the inner face of one the boulders. This deity was worshipped as Kanaka Jinagiri Appar in the period of the 13th century A.D. as known from an inscription. Kanaka Jinagiri Appar means the Father or Lord of the Golden Jaina Mountain and the hill itself appears to have been designated as Kanaka Jinagiri. Latterly, the name was changed to Appandar (=Lord, the Father) by which the deity is recognised to the present day. As at Chittamur, constructions of a later age and introduction of other deities like the Chandranatha and the Paliyilalvar have thrown the original shrine of Parsvanatha into the background.

4) A mile to the north of the valley of Singikulam, a village in the Nanguneri taluk of the Tinnevelly Dt., is a hill called Bhagavati Malai or the hill of the Goddess. The hill contains several hollows inside the rocky boulders and commands the convenience of water supply through its natural springs. Interesting Jaina vestiges have been discovered on this hill; and these viewed in the natural setting of its being a fitting resort for ascetics and recluses lead to the reasonable surmise that it might have flourished as a colony of Jaina monks at one time. This surmise is very happily confirmed by an epigraph engraved on a wall of the Bhagavati temple on the hill, wherein the hill is referred to as Jinagiri Mamalai. The name Jinagiri Mamalai which means the Great Mountain of the Jina, is full of significance pointing to the fact that it must have been a sacred spot dedicated to the Jaina gods and inhabited by pious monks who held the torch of Jaina religion aloft during the early age of its history.

Tachchambadi, a Jaina Centre: As noticed previously, the area of the Poulur taluk in the North Arcot Dt. was a stronghold of Jainism. We may take note of one more notable place in this tract which has still preserved to an extent the ancient inspiration of the Jaina religion. This is Tachchambadi about 15 miles from Poulur. It contains a well-built temple dedicated to Vardhamana Tirthaankara. The temple might be assigned to the 15th century A.D. considering its architectural features. One interesting fact that deserves our attention in connection with this shrine is that it possesses a large number of beautiful metallic images. These represent the main deities Vrishabhanatha, Suparsva, Santinatha, Nemina, Parsvanatha and Mahavira.

1 An. Rep. on S. I. Epigraphy, 1939-43, pp. 1-2 and 272-73. It is interesting to note that Paliyilalvar literally means 'the god without temple'.
2 Ibid., p. 4. and Appendix B, No. 269 of 1940-41.
of the Jaina pantheon. Then there is the composite group of 14 images, starting with Vrishabha and stopping with Ananta; and another of the 24 Jinas known as Chauvisā Tirthankara. Besides, there are other icons depicting the later development of minor deities, such as the Navadevā, Mahāmuni, Īvālamālinī, Dharmadevi and Padmavati.¹ We are already sufficiently familiar with the Yakṣinī, Īvālamālinī and Padmavati; and Dharmadevi, it may be suggested, was probably another Yakṣinī.

**Two Icons Identified:** Ōdalavāḍi in the Pōḷūr taluk owns a shrine dedicated to the Arhat. The central image herein, made of granite, is depicted as seated in the meditative pose with the palms joined over the lap. An inscription in the shrine referring itself to the reign of the Pāṇḍya king Kulaśēkhara I (circa 13th century A.D.) registers an endowment of land to the deity by a private person.² In this record the deity is referred to by the epithet ‘Aniyād-alagiyār’ which means ‘He who is beautiful without adornment’. Now Bāhubali, the younger son of the first Tirthakara is considered as endowed with natural beauty par excellence and the image of Gommatesvara at Śrāvana Belagola, which represents the former, is described as supremely beautiful.³ From this we are persuaded to think that the presiding deity in the temple at Ōdalavāḍi is in all probability, Bāhubali or Gommaṭanātha.

At Śembaṭṭūr in the Pudukkoṭṭai state was found an image of a seated Yakṣi in a grove near the Śiva temple. It bears two hands, the right holding a lotus while the left rests on the thigh. The right leg is let down and touches the back of a lion; and the left leg is folded and placed parallel to the seat.⁴ This icon stands for Siddhāyikā, the Yakṣinī of Mahāvīra. We have discussed at length the prevalence of the Yakṣi cult in the Tamil country and this instance further adds to the mass of evidence testifying to the worship of the Yakṣinī as an important deity almost of independent status.

**Tamil Lexicographer Mandalapurusha:** Among the Jaina celebrities that contributed to the wealth of Tamil literature deserves to be mentioned one more name. It is the Tamil lexicographer Maṇḍalapurusha whose Nīghanṭu-chūḍāmāni is reckoned the biggest lexicon in the language. This author is believed to have lived in the age of the 15–16th century A.D. He was a disciple of the preceptor Gānabhadra. Both the lexicographer and his aforesaid teacher seem to have been important personalities

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² Ibid., p. 249.
and wielded considerable influence among the people. This is realised from a study of a good number of epigraphs which speak of their activities. From two inscriptions in the Appāndar temple at Tirunarungonrai noted above, it is gathered that the monk Gunaḥhadra was a native of Koṇḍaimalai, i.e., Tirunarungonrai and that he was famous in the southern land as a great scholar both in Tamil and Sanskrit and the head of a monastery of the above place. He is also described as the founder of the Vīrasaṅgha, which seems to mean that he reorganised the Jaina church establishing it on a sound footing. Mandaḷapurusha figures as the Tānattār, i.e., local trustee of a Brahmanical temple in a record from Pāḍavēdu in the Pōḷūr taluk of the North Arcot Dt. Lastly, we may note with interest the association of the name Mandaḷapurusha with the village Mandaḷapurushanpāṭṭu which was an endowment to a Brahmanical temple situated at Tiruvūr in the Chingleput Dt. ¹

CHAPTER IV

JAINISM IN KARNĀṬAKA

1. Preliminary Review

Now we go to the third region of South India, viz., Karnāṭaka. I may here note at the outset that I have not included in my survey that area of Mahārāṣṭra, which, technically speaking, though it forms part of South India proper or Dakshinapatha, is generally excluded from the latter denomination of territory. Still I shall take a passing review of a few interesting places which at present lie in Mahārāṣṭra, but which, in earlier periods were subjected, directly or indirectly, to the influence of Karnāṭaka.

Although a consolidated chronological history of the Jaina faith in Karnāṭaka is still a desideratum, much has been written in the form of monographs and various articles in the journals on different aspects of the subject. Many facts regarding the advent of Jainism in Karnāṭaka, its widespread growth, the patronage it received from the ruling dynasties, its popularity, its contribution to the development of Kannada literature, etc., are already well known to the students of South Indian Jainism. So I do not want to traverse the ground previously covered by others and repeat what is sufficiently familiar. But still there are certain features which, though noticed in a way previously, have not been seen through their proper perspective. I shall briefly allude to some of these with a view to stress

their significance. But there exist other topics which deserve fuller treatment, particularly in view of the epigraphical discoveries that have made progress during the past two decades and over.

For the convenience of treatment, I shall take up the divisions of Karnataka as they obtain at present politically and geographically; for example, Hyderabad Karnataka or the area included in the Hyderabad State; then the Bombay Karnataka area comprising the four Kannada districts in the Bombay State, viz., Bijapur, Belgaum, Dharwar and North Kanara; next the Karnataka portion in the Madras State; etc. I shall exclude in my review the entire area of the Mysore State; for, almost all the epigraphical material therein has been published long ago and frequently drawn upon by scholars and also because, there is available for this region one entire precious volume of inscriptions from Sravana Belgola, edited twice with introduction and translations of the epigraphs.

Early References: Before proceeding to trace the picture of Jainism in different parts of Karnataka, I shall review some early references which, though noticed previously, require further attention. These relate to the existence of the followers of the Śvetāmbara School in Karnataka. The general notion seems to prevail that South India was the sole abode of the Digambara Sect from the beginning and that it afforded little quarter to the followers of the Śvetāmbara Order, or to their precepts and practices. But as we shall see in this chapter, substantial evidence, both direct and indirect, is available to dispel this notion once for all from our minds.

According to the statement of Harishadra, the region of Malkhéj was inhabited by the followers of the Śvetāmbara doctrine when Pādālip-tāchārya, an eminent divine of North India, visited the place. This was about the first century A.D.1 We need not discredit this testimony on the ground that it comes from a literary source of a later period. This piece of information is sufficiently supported by the authority of an early epigraph. A copper-plate charter of the Kadamba ruler Mṛgēśāvarmā, dated in his fourth regnal year, registers the grant of an entire village for the benefit of the Jaina gods and the Jaina recluses.2 Among the latter, distinction is made between the great congregation of monks of white robes, who were engaged in the works as enjoined by the excellent religion propounded by the Arhat and the great congregation of the Nirgrantha ascetics. We may thus see that here are

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2 Ind. Ant., Vol. VII, p. 37. It is interesting to note that the Jaina gods are referred to in this inscription as Bhagavat, Arhat and Mahājīnēndra.
mentioned the ascetics of both the orders, Śvētāmbara and Digambara. We may also note from the manner in which the former are described that the monks of the Śvētāmbara doctrine not only had a decent following but that they were held in great esteem in the country. This position obtained in the 5th century A.D. at Vaijayanti or Banavāsi which was the capital of the early Kadamba kings and an important cultural centre in the southern part of Kārṇāṭaka.

These facts lend welcome support to the two main observations made by us in respect of the advent of Jainism in South India in the First Chapter. They are: 1) More than one campaign of missionary conquest was organised by the champions of the Jaina Law. 2) The advocates of the Śvētāmbara order played a prominent rôle in these campaigns. But unfortunately, we are not in a position to offer a clearer and well-defined picture of the activities of the two schools and have to indulge in surmises. Soon after the Śvētāmbara and Digambara split in the Jaina church and in the wake of migration of Bhadrabāhu, the leaders of the Śvētāmbara order also appear to have moved into the south holding strategic positions in Kārṇāṭaka and Āndhra Dēśa. That the Śvētāmbaras had penetrated far into the interior of South India is attested by the above-mentioned record of Mrigēśavarmā and the Śrīśaṅgala inscription which we have noted previously. The advocates of the Śvētāmbara order who were in the forefront of the race of proselytization for a few centuries in the beginning, seem to have subsequently lagged behind and almost vanished from the scene. The presence of the monks of the Śvētāmbara order in Kārṇāṭaka appears to have been the outcome of missionary activities sponsored by Sampratī who is intimately associated in the traditions of south-western India.

Although the preceptors of the Śvētāmbara School do not figure prominently in the history of the Jaina church of South India, the teachers of the Yāpaniya Sect which had much common both with Digambaras and Śvētāmbaras played a distinguished rôle in propagating the Jaina Law in South India and influencing its monastic traditions. This influence was exercised from the land of Kārṇāṭaka; for the main sphere of the Yāpaniya activities was Kārṇāṭaka and excepting one or two stray instances of their existence in the Telugu country, the Yāpaniyas are not met with in other parts of South India. By the time of as early an age as the 5th–6th century A.D., the Yāpaniyas had established themselves firmly in the northern and southern parts of Kārṇāṭaka. This is disclosed by the epigraphs of the early Kadamba kings some of whom were staunch supporters of the Jaina faith. As stated in the copper plate charter of Mrigēśavarmā, issued in his eighth regnal year, the monks of the Yāpaniya order were residing at Palāśikā or modern
Halsi in the Belgaum District.\(^1\) In the ordinance promulgated by Ravivarmā from the same renowned city of Pāḷāṣīkā for the glorification of the Jinēndra, it has been expressly specified that the Yāpaniya ascetics should be fed properly during the four months of the rainy season.\(^2\) Dēvavarmā, another prince of the Kadamba family, made a gift of land at Siddhakēḍāra to the congregation of Yāpaniya monks.\(^3\) The importance thus gained by the Yāpaniyas was sustained through several centuries, and they built up prosperous monastic organisations all over the country. We shall revert to this subject once again at the end of this chapter.

2. Hyderabad Karnāṭaka

Among the early antiquities of the Jaina faith in the Hyderabad area deserve to be mentioned those characteristic monuments excavated in the rocks of hills known as cave temples. Not all of these are important; and so it will suffice our purpose if we notice only two of them which are not only representative but historically significant.

Elora Caves: The Jaina caves at Elora are situated in the northern spur of the hill called Chāranāḍī. They consist of some six large excavations containing many artistic creations. From the inscriptions noticed in some of these caves and other considerations, the age of these cave temples has been determined as ranging approximately from the 8th to the 13th centuries A. D. On the top of the spur possessing the excavation is a huge image of Pārśvanātha Tirthakara, the cushion of whose seat bears an interesting inscription. The record is dated 1234–35 A. D. and speaks of the creation of the image on the hill by a person named Chakrēśvara whose family hailed from Vardhamānapura. In this epigraph the hill has been referred to as being frequented by the Chāranas.\(^4\)

The Hill of Chāranas: This association of the hill with the Chāranas is significant. Interpreting the expression Chāranas either as superhuman beings or as Jaina ascetics possessing miraculous abilities the hill appears to have been considered religiously sacred from early times. The belief that it was the abode of the Chāranas is preserved to the present day in its name Chāranāḍī which means 'the hill of the Chāranas.' This reminds us of another hill bearing similar name, viz., Tiruchchānattumalai which we have described while reviewing the Jaina antiquities of the Tamil country. The resemblance between these two hills removed hundreds of miles away, one situated at

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3. Ibid., Vol. VII, p. 34.
the northern extremity and the other in the southernmost corner of the land, is striking—not only in respect of their names and traditional associations, but also on account of the attractive excavations in one case and the characteristic sculptures in the other. The Chāraṇas figure in the Kannada Jaina literature also.

**Dhāraśīva Caves:** These caves are situated in a ravine near Dhāraśīva, also known as Osmanabad. Of the total number of caves which are seven, four have been identified as Jaina. Judging from their structural features and similarity with the Buddhist caves elsewhere, the Dhāraśīva caves have been approximately assigned to the middle of the 7th century A. D. by the archaeological experts. But taking the clue from a Jaina literary work, Professor Hiralal Jain has suggested a date as old as the fifth century B. C. for these Jaina caves. The arguments set forth in favour of this early age are briefly as follows:

According to the story narrated in an Apabhramśa work called Karakaṇḍachāriṇi by Kanakāmara Muni, Karakanda, the ruler of the Aṅga country, came to Tērāpura and excavated two caves on the adjoining hill. There already existed on the hill an old cave containing the images of Parsvaṇātha. This cave was the performance of two Vidyādhara princes who originally hailed from the Himalayanas and had adopted the Jaina faith after their founding of a kingdom at Tērāpura. This Tērāpura or modernTer is the ancient Tagarapura of the Śilāhāra family and the caves under reference in the story are to be identified with the Dhāraśīva caves. Now Karakanda was an eminent sage who is believed to have lived prior to the times of Lord Buddha and Mahāvīra and is claimed by the followers of both. The name of Karakanda still associated with these caves as their author, their ancient mode and the absence therein of Mahāvīra's image, are in favour of assigning a very early date to these excavations.

If it is proved beyond doubt that these caves belong to such an early age as the 5th century B. C., then, herein we shall be in possession of another piece of evidence which determines the early advent of Jainism in South India through the Dekkan Plateau prior to the migration of Bhadrabahu and lends welcome support to our findings of a like nature in other parts of the territory. But the following considerations seem to pull their weight against subscribing to this view.

Firstly, in the history of cave monuments in India the occupation of natural caves in the hills for the performance of religious austerities

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1 Arch. Surv. of West. India, Vol. III, p. 11.
3 Ibid., pp. 2-7.
presents a very early phase, prior to the beginning of the Christian Era; and the excavations and artificial constructions in the rock are ascribed to a much later age. The monuments of the latter category came into existence only from the 7th century A.D. onwards in many parts of South India and the creations of this kind found in Karnātaka or Maharāshtra do not seem to constitute an exception. Further, it has to be noted in particular that the Dhārāśiva caves come under this latter class. Secondly, as I have shown while editing the Akkalkot inscription of Silāhāra Indarasa, which discloses the oldest branch of the Silāhāra stock, the foundation of the Silāhāra principality at Tagarapura might be referred to the early centuries after the Christian Era and not to such an anterior date as the 5th century B.C. Thirdly, the practice of associating the names of great personages of legendary fame, such as Rāma, Pāṇḍavas, Buddha, etc., with later places and works was prevalent all over India and among the followers of different creeds. Lastly, Kanakamara Muni lived about the 11th century A.D. and it is just possible that he has only incorporated in his work the earlier traditions that were current in his time.

Sātavāhana Traditions: Jainism appears to have wielded considerable influence over the rulers and the territory of the Sātavāhana Dynasty during the early days of its career in South India. Pratishthānapura or modern Paithan, the celebrated centre of the Sātavāhana power, was a stronghold of Jainism. Some kings of the Sātavāhana house seem to have believed in the teachings of Lord Jina and contributed to the propagation of the faith by their patronage and support. These facts are gleaned from a number of traditions and legends incorporated in their literary compositions by Jain writers of later age. The first Sātavāhana king who is sometimes styled Hala, of literary fame, but who might be Simuks, the founder of the dynasty, became a convert to the Jain faith and built many Jain temples in the capital city of Pratishthānapura according to the Jain account. The fifty-two stalwart warriors who were in the court of this king also built Jain temples in the city after their respective names. We may also gather from the story of Kālakāchārya, who shifted the day of the observance of the Paryūṣhāna festival at the instance of a Sātavāhana king, that Jainism had taken firm root in the Sātavāhana capital and that

2 Ep. Ind., Vol. XXVII, part ii, No. 15.
3 Karakapda Cariu, Introduction, p. 37.
7 Ind. Ant., Vol. XI, pages 247 and 251.
it was honoured alike both by the members of the royal household and the common people.

On account of the chronological uncertainty of the data we are not in a position to assign precise dates to these events in the history of the Sātavāhana rulers. But as the rise of the Sātavāhana power is generally assigned to the end of the 3rd century B.C., we may place them broadly during the two centuries preceding the Christian Era.

Bōdhān: Bōdhān is the headquarters of a taluka of the name in the Nizamabad Dt. It contains a large number of ancient Jaina sculptures, inscriptions and other antiquities. The inscriptions are in Kannāda and belong to the regime of the Western Chālukyas of Kalyāna. An inscription of Trailōkyamalla or Sōmeśvara I, dated in A.D. 1056, informs us that Bōdhān was the capital of the Rāśṭrakūṭa emperor Indravallabha who may be identified with Nityavarsha Indra III (A.D. 913–22). The mosque known by the significant name Deval Masjid here must have been originally a Jaina temple. This fact is evident from its pillars bearing the figures of Tīrthakaras carved on them. A damaged epigraph of the reign of Vikrama ditya VI found at the Bellal Tank, registers the grant of certain lands and dues to the teacher Münchendéra Siddhāntādeva for the benefit of a Jaina temple.¹

But this is only a fringe of the later history of the place the beginnings of which penetrate into the hoary antiquity of several centuries before the Christian Era. To trace its early history some material is available in the Buddhist, Jaina and Brahmanical literature. In the inscriptions at Bōdhān noticed above, the place has been mentioned as Bōdana, which form of the name is also found in modern usage. The ancient name of the place was Pōdana; and the identity of Pōdana with Bōdana does not rest on conjecture. In the Kannāda Pampa Bhārata, it is stated that Yuddhamalla I, the early ancestor of the poet’s patron Arikēsari II, indulged in the bathing ceremony of five hundred elephants every day at Bōdana which, from the manner of the description in the passage, appears to have been the capital of Yuddhamalla I. The same incident is related in almost identical phrases in the Veṃulavāda pillar inscription and Parbhāṇi copper plate charter, which are composed in Sanskrit. In these two records the word Pōdana is substituted for Bōdana, establishing the identity of both.²

¹ Hyderabad Archaeological Series, No. 7.
² The history of this identification is interesting. In the article entitled ‘Arikēsari and Pampa’ (Prāchīna Karnāṭaka, April, 1933), the present writer established the identity by citing the parallel passages. M. Govind Pai arrived at the same conclusion independently in his article, ‘Pampa, his Country and Times’, published in the Kannāda journal Bhārati, September, 1933. In his Mediaeval Jainism (p. 186) Dr. B. A. Salestome proceeds with the identification, but does not go into the details.
Paudanya and Paudana were still earlier variants of the place name. According to the Mahābhārata, Paudanyapura was founded by Āśmaka. Āśmaka was also the name of a country, figuring in the Purāṇas. It lay between the rivers, Gōdāvari and Narmadā, having Pōdanapura as its capital. Āśmaka becomes Assaka in the Buddhist literature wherein Assakas are referred to as a people or a tribe. The Buddhist writers mention this place as Pōtana and Pōtali.¹ In the Daśakumāracarita, chap. 8, the king of the Āśmaka country is stated to have been a feudatory of the ruler of Vidarbha.

Pōdana appears to have been a stronghold of Jainism in very early times. It is celebrated in the Jaina literature as the capital of Bāhubali,² son of the first Tīrthakara, whose former name was Purudēva. It is also mentioned in the life of Pārśvanātha.³ By the time of the 10th century A.D. it had ceased to be a centre of the Jaina faith, and legends and miraculous tales had grown around it. This is illustrated from an account of the foundation of the statue of Gommaṭēśvara at Śravaṇa Bēlagola by Chāmuṇḍārāya as narrated in an inscription from that place. The emperor Bharata, elder son of Purudēva, caused to be made near Paudanapura, an image of Bāhubali, 525 bows high. After the lapse of time, a world-terrifying mass of immeasurable Kukkutasarpas sprang up near the image. Afterwards the region became invisible to the common people, though seen by many skilled in charms. There could be heard the sound of celestial drums; and there could even be seen the details of divine worship. On hearing of the supernatural powers of the Jina, a desire arose in the mind of Chāmuṇḍārāya to see him. But finding that the place was distant and inaccessible, he caused to be made the image of Gommaṭēśvara and installed it at Śravaṇa Bēlagola.⁴

**Jaina Research in Hyderabad:** Except for such stray notices and casual discoveries as are noticed above no systematic efforts have been made to tap the vast resources lying concealed in the unexplored area of Hyderabad Kārnāṭaka which is rich in inscriptions and other antiquities. The Archaeological Department of Hyderabad has published a monograph on the Kannāḍa Inscriptions of Kopbal which furnishes good material for

² Adipūraṇa, IX, 65—prose passage, XIV, 43—prose passage, etc.
³ Bāhare (Kannāḍa journal), 1933, September, p. 26, f. n. 19.
⁴ Ep. Carn., Vol. II, No. 234. Bōdhana had inherited similar legends in the Brahmanical literature also. This is testified by the Mahābhārata of the Kannāḍa poet Kumāra Vyāsa. In the Bakavada Parva the poet specifically refers to the place by its name Bodana and describes the events originally attributed to Ėkachakranagara as having taken shape in this region. The place is also spoken of as Viprapura and Bahudhāyanagari in the chapter.
⁵ Hyderabad Archaeological Series, No. 12.
reconstructing the history of the eminent Jaina stronghold. The results of the systematic epigraphical survey carried on some years ago on a modest scale for the first time by the present writer have been incorporated in the subsequent pages of this volume. This would give us an idea in regard to the wealth of the material lying here.

3. Bombay Karnātaka

Since the year 1925 the Karnātaka area included in the Bombay State, comprising the four districts specified above, is being surveyed systematically by the Epigraphical Branch of the Archaeological Department. In consequence of this epigraphical survey a large number of inscriptions has been discovered so far. Many of these inscriptions refer to the activities of the followers of the Jaina religion and offer much valuable material for reconstructing the history of the faith in the Karnātaka region. The main contents of a majority of these inscriptions have been published in the Annual Reports on South Indian Epigraphy. As the Reports subsequent to the year 1938 are under publication, the summaries of inscriptions collected during the past decade are not yet available for study to the scholarly public. Some of the inscriptions in the Bombay Karnātaka area have been published in full in the Epigraphia Indica, Indian Antiquary and other journals. After this brief statement of the present position of epigraphical research in this area, I shall proceed to review the important facts of Jaina religion and culture as reflected in these inscriptions, in their chronological setting, according to the geographical units.

Bijapur District

Aihole: An early survival of the Jaina faith in this tract is the famous inscription engraved on stone in the Mēguṭi temple at Aihole.1 Composed in highly classical style in Sanskrit, it eulogises the military exploits of the renowned Western Chalukya monarch Pulakesi II. Its author Rāvikṛti who claims himself to be placed along with Kālidasa and Bharavi for his poetic excellence, was an adherent of the Jaina doctrine, and probably an ascetic of the monastic order of the Yāpanīyas as suggested by Dr. Upadhya.2 With the generous support of the king, he founded a Jaina shrine and wrote the prāṣasti, a standing monument to the catholic outlook of the rulers and the respectable position enjoyed by the followers of the Jaina Law in the kingdom. Rāvikṛti's claims to the literary art could not have rested on this single piece alone and he must have tried his hand also on other works, which unfortunately remain unknown. The epigraph is dated A.D. 634.

This date, on account of synchronism furnished by the enumeration of

1 Ep. Ind., Vol. VI, pp. 1 ff.
the year according to the Kali Era as well as the Śaka Era, presents an important landmark in the history of Indian Chronology.

Marōl: Next important inscription to be noticed is from Marōl in the Hungund taluk.\(^1\) It belongs to the reign of the Western Chālukya king Jayasimha II or Jagadēkamalla I and bears the date A.D. 1024. The record registers a gift of land made to a Jaina temple at Maravoḷal by Ghaṭeyankāra, a chief of the Nolamba-Pallava family. The tract of Nolambavāḍi and Karividi Thirty was under the administration of this chief; and Mahādevi who was apparently his wife, was managing the affairs of the village Maravoḷal or modern Marōl. Mahādevi, we are told, was the daughter of Sattiga or Satyāsraya Irivabaradinya of the Western Chālukya house. The full name of the donor as known from the Alur inscription of Vikramāditya V was Iriva-Nolambādhiraṇa Ghaṭeyankāra.

The epigraph contains information about a line of pontiffs who were apparently connected with the Jaina temple. But on account of the partly damaged nature of the record, all the details of the genealogical account of the teachers cannot be made out clearly. Kamaḷadēva Bhāṭṭaraka, was the earliest teacher of the line. He was followed by Vīnukta Vratindra, Siddhānta Dēva, An̄nīya Bhāṭṭaraka, Prabhāchandra and Anantavīrya. Anantavīrya appears to have been very learned. He is described as well-versed in grammar, lexicography, mathematics, erotics, astronomy, science of omens, prosody, Smṛiti literature, music, poetics, poetry, drama, spiritual science, science of polity and Jaina philosophy. The two successive disciples of Anantavīrya probably were Guṇakirti Siddhānta Bhāṭṭaraka and Dēvakirti Paṇḍita. The monastic order to which these teachers belonged, is not specified in the record; but it may be surmised that they belonged either to the Vāpaniya Saṁgha or to the Sūrastha gaṇa and Chitrakūṭa anvaya of the Mula Saṁgha, as the existence of teachers of these two sections in general, is disclosed from other inscriptions in the area.

Arasibidi Arasibidi\(^2\) in the same taluk, the ancient name of which was Vikramāpura, was one of the secondary capitals of the Western Chālukya kings of Kalyana and an important seat of the Jaina religion. Akkadevi, a princess of the royal house and sister of Jayasimha II, was a patron of the Jaina faith, and she allowed her name to be associated with a Jaina temple in the place, called Gonada-Bedangi Jinālaya, evidently designated after one of her titles, which was Gonada-Bedangi. In the year A.D. 1047, when Sōmeśvara I was reigning and while Akkadevi was in the camp around the

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\(^2\) Arasibidi literally means 'the resort of the princess'. This name seems to be reminiscent of the associations of this place with the princess Akkadevi.
fort of Gokair which is modern Gokak in the BelgaumDt., she made a gift of lands for the benefit of the above-named Jainalaya and for the maintenance of the Rishis and Ajjis, i.e., the Jain monks and nuns, attached to the religious establishment. The gift was entrusted into the hands of the preceptor Nagasena Pandita of the Mula Samgha, Sena gana and Hogari gachchha. About 40 years later in the reign of Vikramaditya VI, a gift of income derived from the tolls, was made by Mamtara Barman, the Toll Superintendent of the Sinda chief Barmadevarasa, in favour of the same institution, specifically for giving free food to the monks. A record of the Kalachuri ruler Bijjala, dated in A.D. 1167, further registers income derived from the tax on thresholds in favour of the same temple.

Honwad: Honwad in the Bijapur taluk rose to eminence by the middle of the 11th century A.D., on account of the magnificent Chaityalaya called Tribhuvana-tilaka or 'the ornament of three worlds'. The temple was dedicated to the god Santinatha, and it also contained collateral shrines for the Tirthakaras, Parshvanatha and Suparshvanatha. As a result of the religious fervour evinced by Chankiraja, this Jaina temple was erected in the midst of the ancient town which was a Brahmanical agrahara named Ponnava. Chankiraja belonged to the Vanas family and was an officer in the service of Ketaladevi, the queen of Somesvara I, who was in charge of the administration of the town. At the request of Ketaladevi the king sanctioned in A.D. 1054 an endowment of lands and house-sites for the upkeep of the temple and for the maintenance of the attached Rishis and Ajjis, i.e., monks and nuns. Chankiraja was a devout follower of the Jaina doctrine and a lay disciple of the preceptor Mahasena who belonged to the Mula Samgha, Sena gana and Pogari gachchha which is the same as Hogari gachchha noticed above; and the two successive preceptors who preceded him in the line were Aryasena and Brahmasesha. Jinarvarmayya, another lay disciple of Mahasena, actively participated in the foundation of the Chaityalaya by contributing the image and erecting the shrine of Parshvanatha.

Nandavadige: An inscription from Nandavadige in the Hungund taluk, belonging to the reign of Somesvara I (A.D. 1046-68), introduces a distinguished feudatory chief whose religious fervour was remarkably catholic. He seems to have borne the surname Bhavana-gandhavara. The religious activities of this chief, which comprised the construction and renovation of temples, the erection of halls attached to temples and monasteries, etc., were

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3 Ibid., No. 40.
extended equally into the sphere of Brahmanical as well as Jaina faiths and brought within their compass almost the whole of the Chālukyan kingdom stretching from Kalyāna in the north to Banavasi in the south. The record enumerates the temples and other structures dedicated to the Brahmanical gods such as Traipurusha, etc., founded in various places by this dignitary; but as we are not concerned with them here, we shall only consider his Jaina monuments. This chief caused the construction of a row of tenements leading to the Permādi Basadi in the capital town of Anemigere and renovated the Tribhuwanatilaka Jinālaya and Mahāśrīmaṇta Basadi at Ponagunda (modern Hungund), Vira Jinālaya at Puragūr (modern Hulgūr) and another Jaina temple at Kundurage. The name of this great and adventurous philanthropist is unfortunately lost in the damaged part of the epigraph.

Chāndakavāṭe: In Part I of the Jaina Epigraphs I have discussed some peculiar modes of erecting the Nishidhis, one of which consisted in dedicating a pillar, generally forming part of a temple, to the memory of the deceased. An instance of this class of Nishidhi is afforded from this region also. At Chāndakavāte in the Sindagi taluk is a pillar lying near the well called Basavanatā Bhāvi. This pillar must have been originally installed as a Nishidhi memorial in honour of a preceptor. This is disclosed by the inscription on it, which speaks of the demise of Māghanandi Bhāṭṭāraka of the Sūrastha gaṇa and the setting up of the Nishidhi by a lady named Jākhīiyabbe, a resident of Sindige. It is known from other epigraphs that Sūrastha gaṇa was a branch of the Mūla Saṃgha. The date of the epigraph is A. D. 1068.

Hungund: Hungund, the ancient name of which was Ponnugunda, was a stronghold of Jainism from early times. This fact is already disclosed by the above-noted inscription from Nandavālīge, which alludes to the renovation of two Jaina temples in this place. An epigraph at Hungund itself, dated in A. D. 1074 in the reign of king Sōmēśvara II, informs that Ponnugunda was the chief town of a geographical unit of thirty villages and that it was styled Rājadhāni or ‘royal seat.’ The inscription registers a gift of land for the benefit of the Jaina temple named Arasara Basadi, situated in the centre of the town, made probably by Mahāmandalēśvara Lakshamarasa, the governor of the districts of Belvala Three Hundred and Puligere Three Hundred, at the request of his five ministerial officers, three of whom were followers of the Jaina faith. The preceptor who received the gift was Ārya Paṇḍita of the Mūla Saṃgha, Sūrastha gaṇa and Chitrakūṭa anvaya. The pedigrees of the teachers of this line as set forth in the record is as follows: Kanākanandi

Bhaṭṭāraka; his pupil: Uttarāṣaṅga Bhaṭṭāraka; his three pupils: Bhāskaranandi Paṇḍita, Śrīnandi Bhaṭṭāraka and Aruhaṇandi Bhaṭṭāraka; his pupil: Ārya Paṇḍita.

**Kandgal:** The preceptors of the Krāṇūr gaṇa of the Mula Saṃgha are not commonly met with in the records of northern Karnāṭaka. But here we have an instance of their existence in this area. An inscription found in the compound of the Hanumān temple at Kandgal in the Hungund taluk, records the gift of land and money for feeding the Jaina ascetics and for offering worship, etc., to the god Pārśvanātha installed by the lady Nāgasiriyauve, a lay disciple of Sakaḷachandra Bhaṭṭāraka, who belonged to the Krāṇūr gaṇa of the Mula Saṃgha. The circumstantial details of the event narrated in the epigraph are interesting. The gift is stated to have been made when the members of the great trading corporation of the Five Hundred Śvāmis of Ayyāvoṇe, together with the Prabhus, the Mummuridāṇḍas and the One Thousand Nāṇādēsī of Halasige Twelve Thousand and Banavāse Twelve Thousand, were assembled as a Mahānāḍu (i.e., a conference of representative bodies) at Kandagale, the 'maligeya mane' (i.e., place of convention) of the district of Kannāḍa Four thousand. The record is dated in the 21st year of the Dēvagiri Yādava monarch Singhaṇa, corresponding to A.D. 1220.

**Bābānagar:** A damaged inscription found in the ruined Śiva temple at Bābānagar, in the Bijapur taluk, discloses the existence of a Jaina temple at the place in the 12th century A.D. It registers a gift of land into the hands of the preceptor Manikya Bhaṭṭāraka of Mangalīvēḍa for the benefit of the temple in A.D. 1161 in the reign of the Kalachuri ruler Bijjala. The preceptor belonged to the Mula Saṃgha and Dēsī gaṇa. Mangalīvēḍa wherefrom he hailed is identical with modern Mangalāvēḍhe near Paṇḍharapur. This place had the privilege of being the home and the ancestral headquarters of the princes of the Kalachuri house throughout their regime. Mention is made in the epigraph, of the Kalachuri prince Mailugi who may be identified as a younger son of Bijjala. Kannadige, wherein the Jaina temple was situated, must be the ancient name of Bābānagar.

**Bijapur Museum:** An epigraph engraved on the pedestal of a Jaina image deposited in the local Archaeological Museum at Bijapur, states that

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2. This expression is of lexical interest. Mahānāḍu is current in modern Tamil and often used in the sense of 'conference or convention'. Modern Kannada is stranger to this word which was once in usage even in northern Karnāṭaka.
3. An. Rep. on S.I. Epigraphy. 1933-34, Appendix E, No. 120.
4. I have discussed in detail some of these points of Kalachuri history in a documented article under publication in the Epigraphia Indica. This prince ruled for a brief period of two years at the end of Ḳayamurari Sovīdēva's reign.
the image was installed by a chief named Krishnadōva who belonged to the Mūla Saṅgha and Nigama anvaya. The record is dated in Śaka 1232 or A. D. 1310. The reference to the Nigama anvaya, which appears to be a new name, is interesting.

**Gūndkārjīgī:** Gūndkārjīgī in the Muddebhīḷ taluk has preserved a part of a Jaina image, which though mutilated, furnishes interesting information. On the pedestal of the image are engraved the names of eight deities of the Jaina pantheon. Of these one is the Tirthakara Śantinātha and the rest refer to the Yaksha and Yakshinīs of various Tirthakaras. The names of the Tirthakaras to whom they belonged, are not specified in the epigraph; but it is easy to identify them. On account of the peculiar nature of the record I shall give the whole list, along with my identification of the respective deities in the original order: 1) Aparājitā, the Yakshi of Mallinātha; 2) Vrishabha Yaksha, of Rishabhanātha; 3) Pāṭala Yaksha, of Anantanātha; 4) Kubera Yaksha, of Mallinātha; 5) Mahāmānasī Yakshi, of Śantinātha; 6) Anantamati, the Yakshi of Anantanātha; 7) Chakrēśvari, the Yakshi of Rishabhanātha; 8) Śantinātha Svāmi.

It may be noted that the two Śasanadēvatās each, of Rishabha, Ananta and Mallinātha and the Yakshi alone of Śantinātha are represented here. We may also note the expression Yakshi used in the record. I am not in a position to explain the purpose and the real significance of these names which are inscribed on the base of a single idol. All these deities were probably incorporated in the sculpture which is unfortunately mutilated. The list, at any rate, is reminiscent of the popularity of the several deities that were under worship in this place or area.

**Hullūr:** An inscription on a stone standing in a field near Hullūr in the Muddebhīḷ taluk, records a gift of land to the Jaina temple of the Kandūr gaṇa at Puluvara (modern Hullūr), made by the lady Mṛgāvatīyabbe in the presence of the Twenty-four, the headman of the village and others. Kandūr gaṇa, as we shall see, belonged to the Yāpaniya Saṅgha. The Twenty-four appears to have been a body of 24 representatives of the Jaina community, their number perhaps imitating that of the 24 Jinas. We may recall our having met with a similar organisation in the Tamil country. This and the preceding epigraph from Gūndkārjīgī are not dated; but they might be roughly ascribed to the 13th century A. D.

**Belgaum Region**

The tract covering roughly the present day Belgaum District and the adjacent areas, was known in olden times by the name Kūṇḍi or

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2 Ibid., No. 29.
Kuhundo Manḍala. This region was under the rule of the princes of the Śilahāra and Raṭṭa families who were Jaina by persuasion and who contributed substantially to the prosperity of the Jaina faith. Since most of the facts concerning these rulers have been brought to light by earlier writers, I shall avoid their repetition.

Halsi: Halsi in the Khānāpur taluk distinguished itself as an early and thriving centre of Jainism, where several learned preceptors and religious institutions owned by different schools of the faith flourished under the stimulating aegis of Kākusthavarmā and other princes of the early Kadamba house. It was the second capital city of great importance and is referred to as Vijaya Palāśikā in the records of the Kādaumba rulers. Divested of its epithet, Palāśikā or its Kannada derivative Palasige, was the ancient name of the place. A large number of copper-plate documents issued by the Kadamba kings commences with an invocation to Jinēndra and registers various grants to the Jaina institutions and personalities. Some of them having a direct bearing on the history of Jainism in this particular tract may be noticed here.

A copper-plate charter dated in the eighth regnal year of the Kadamba king Mrigēśavarmā informs that he caused to be constructed, in memory of his revered father, a Jaina temple in the city of Palāśikā and made a gift of land to the god Arhat and to the monks of the Vāpaniya, Nirgranthā and Kūrechaka sects. Ravivarmā, the next ruler, was a more zealous supporter of the faith than his predecessors. He issued an ordinance at the mighty city of Palāśikā exhorting that the festival for the glorification of Jinēndra should be celebrated on specified days regularly every year, that the ascetics of the Vāpaniya sect should be fed during the four months of the rainy season and that the worship of Jinēndra should be performed perpetually by the pious countrymen and citizens. In the eleventh regnal year of the same king his brother Bhānuvarmā made a gift of land at Palāśikā for performing the ablution ceremony to the Jaina gods regularly on the days of full moon. Imbued with the sense of devotion to the Law of the Lord Jina, nurtured by his ancestors, Harivarmanā, the son of Ravivarmanā, made provision, in his fourth regnal year, for the perpetual anointing with clarified butter during the eight days’ festival every year, in the temple of Arhat constructed at Palāśikā by Mrigēśa, son of the general Sinha, and for feeding the Jaina monks.

These events might be placed in the period of the 5-6th century A.D. Jainism continued to prosper in this area for a few centuries more. But it is

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3 Ibid., p. 28.
rather curious to notice that modern Halsi is absolutely devoid of vestiges of the Jaina creed.\(^1\) It possesses a large number of temples and antiquities of the Brahmanical faith which date approximately from the period of the 11th century A.D. About half a dozen sets of copper-plate records disclosing the above-noted details among others regarding the state of Jainism under the early Kadambas were found buried some 90 years ago, in an earthen mound near a well called Chakratirtha outside Halsi.\(^2\) These appear to have been deposited here by their Jaina owners finding no use for them when Jainism lost its ground in the country.

**Gökāk Plates:** An early record from this region discovered recently, deserves fuller attention. It is the Gökāk Plates of Dējja Mahārāja.\(^3\) The inscription registers a gift of land in the Jajāra grāma, situated in the Kashmiri Vishaya, for the worship of the divine Arhat and for the maintenance of learned ascetics devoted to teaching. The gift was made into the hands of Āchārya Āryāṇandi who was learned, well-versed in Jaina philosophy and engaged in austerities. He belonged to the Jambukhandga gana. The grant was made for the augmentation of the merit of his ancestors as well as of himself by Indrananda Adhirāja, son of Vijayananda Madhyamāraja, of the Sēndraka family, who was a feudatory of the Rāshtrakūta king Dējja Mahārāja. These rulers were unknown hitherto and are introduced for the first time by this interesting epigraph. Dējja Mahārāja appears to have belonged to the early Rāshtrakūta family which is believed to have ruled in the Dekkan area prior to the rise of the Western Chālukyas, as indicated by the statements in later epigraphs.

One more point of great interest to the student of Indian Chronology is the enumeration of the date in the inscription, which refers to the 845 expired years of the Āguptāyika kings in the enhancingly holy age of the Twenty-Fourth Tirthakara Vardhamāna in this Avasarpini Cycle. The years of the Āguptāyika kings seem to refer to some calculation that was known to the Jaina tradition and was prevalent among the followers of the Jaina religion. This reckoning of the Āguptāyika kings or the Āguptāyika Era is a new name in Indian Chronology and its significance is yet to be determined.\(^4\)

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1 I have visited and explored the antiquities of the place personally. In the compound of the Narasimha temple I saw an idol of Maruti set-up on a lion pedestal. This pedestal probably belonged to a Jaina image.


3 *Ep. Ind.,* Vol. XXI, pp. 291 f.; glāna-vṛiddha' in l. 11 appears to be a mistake for 'jñāna-vṛiddha'.

4 I may here venture a suggestion for what it is worth. Āguptāyika Era, I think, has something to do with the Sātvāhanas whose early partiality for the Jaina creed has been celebrated in the Jaina legend and literature. But the foundation of the Sātvāhana power is still an unsettled problem of Indian History. According to the
From the provenance of the record at Gökāk and from the reference therein to Jambukhanda which may be identified with modern Jamkhandi, it may be surmised that the feudatory chief Indrananda was governing the tract represented by these two places in the Belgaum region and that the community of Jaina monks also flourished in the same area. It may be seen from the above details that the inscription testifies to the strong position of influence enjoyed by the Jaina religion in these parts by the end of the 6th or the beginning of the 7th century A.D., to which period the epigraph may be ascribed approximately on palaeographic considerations.

**Saundatti:** This ancient town the earlier name of which was Sugandhavarti, developed as a powerful centre of Jaina religion from the period of the 9th century A.D. It was the capital of the feudatory governors of the Rāṣṭrakūta or Raṭṭa family, who attained political prominence by the beginning of the 10th century A.D. An epigraph found in the Ankalēśvara or Ankēśvara temple at Saundatti furnishes many details in regard to the religious leanings of the early rulers of the Raṭṭa house and their activities that promoted the spread of Jaina doctrine in this region.

The Raṭṭa chiefs appear to have been adherents of Jaina Law from the beginning. Mēraḍa was the originator of the family. His son Mahāśāmanta Prithvirāma was a feudatory of the Rāṣṭrakūta emperor Krishna III. He has been assigned2 to 940 A.D. Prithvirāma was a religious student and lay disciple of the preceptor Indrakirti. Indrakirti was the disciple of Gunakirti whose preceptor was Mulla Bhaṭṭaraka. Prithvirāma constructed a Jaina shrine at Sugandhavarti and endowed a piece of land for its upkeep. Counting three generations backward we may place Mulla Bhaṭṭaraka by the middle of the 9th century A.D. These preceptors belonged to the Kāreya gaña of Mailāpa Tirtha.

We may pause here for a moment to consider the monastic moorings of the preceptors enumerated above. The monastic section Kāreya gaña occurs in the inscriptions of Kalbhāvi, Baḍī and Hannikēri, which we shall review presently. In the inscriptions of Kalbhāvi and Hannikēri Kāreya gaña is associated with Mailāpa anvaya. From this we can readily infer that Mailāpa

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anvaya derived the name from the holy place Mailāpa Tirtha. We have analogous instances in the Jaina monastic orders wherein an anvaya or lineage takes its name after some holy place; for example, Kondakundānvaya from the village Kondakunde; Hanasōge anvaya from Hanasōge; etc. Our epigraph, further, does not specify the Saṅgha of which Kāreya gana was a branch. But this point is clarified by the epigraphs at Badli and Hannikeri, which assert that Kāreya gana was a section of the Yāpaniya Saṅgha. This piece of information is valuable and it fits in with another piece of evidence. We shall presently see that preceptors who belonged to Kandūr gana which was another section of the Yāpaniya Saṅgha were also established at Saundatti. The history of both these sections can be pushed back to the 9th century A.D. From this we are led to surmise that next to Halsi, Saundatti was an early and important stronghold of the Yāpaniya organisation.

Another epigraph¹ in the same temple at Saundatti is dated A.D. 980. The introductory lines of this inscription refer to the Jaina temple owned by the royal house of the Raṭṭas (Raṭṭara paṭṭa-jinālaya). The record narrates further the details regarding the patronage enjoyed by the Jaina creed at the hands of the Raṭṭa family. Mahāsāmanta Śāntivarman was the grandson of Pṛthvirāma noticed above. He was a feudatory of Taila II of the Chālukyas of Kalyāṇa. Having erected a Jaina temple at Sugandhavarti, Śāntivarman made a generous donation of land for its maintenance. This temple appears to have earned the privilege of becoming the favourite shrine of the royal household as specified earlier. Śāntivarman’s mother Nijiyabbe also made a similar benefaction in favour of the same temple. The gift was received by the preceptor Bāhubali Bhattāraka.

Bāhubali Bhaṭṭāraka was a renowned scholar and an eminent teacher of the Jaina Law. He belonged to the Kandūr gana which, as revealed by other epigraphs to be reviewed presently, was a branch of the Yāpaniya Saṅgha. Five more preceptors who belonged to the same monastic section are described in the epigraph. They are Ravichandra Svāmi, Arhanandi, Subhachandra Siddhāntadēva, Maunikēva and Prabhāchandra. The record does not specify their mutual relation. However it is not unlikely that the latter were the successive preceptors of Bāhubali commencing with Prabhāchandra. If this surmise be correct, it will yield the middle of the 9th century as the approximate period of Ravichandra Svāmi. This inference seems to secure confirmation from another fragmentary inscription² discovered near the same temple at Saundatti. Its date falls within the regnal period of the Kalyāṇa Chālukya ruler Bhuvanaikamalla or Śomēśvara II, i.e., A.D. 1068 to 1076. In the latter

² Ibid., pp. 213 ff.
part of the record commences the genealogy of the teachers who belonged to the Kaṇḍūr gaṇa. The first two names only in the pedigree which are Ravichandra Svāmi and Arhaṇandi are preserved, the remaining names having been lost.

To continue our account we revert again to the first inscription noticed before. Jainism maintained its hold and continued to secure the same support from the successive princes of the Raṭṭa family. Mahāśāmanta Anka, grandson of Kārtavirya I, who belonged to some other branch of the family than that of Prithvīrāma, appears to have made a gift of land to a Jaina temple in A. D. 1048 in the reign of the Kalyāṇa Chālukya king Sōmeśvara I. We can even trace the association of his name as preserved to the present day in the appellation Ankalesvara of the Jaina shrine. Anka's nephew Kālasēna or Sēna I erected a Jaina temple at Sugandhavartī. Kālasēna's son Mahāmaṇḍalēśvara Kannakaira II was a lay disciple of Kanakaprabha Siddhāntadēva who was well-versed in the three lores (Traīvidya). To this preceptor he donated a piece of land. Mahāmaṇḍalēśvara Kārtavirya II was the junior brother of Kannakaira II. Kārtavirya II was a subordinate of the Kalyāṇa Chālukya monarchs, Sōmeśvara II and Vikramāditya VI, and his dates range from A. D. 1069. By the time of this ruler the gift of land made by Prithvīrāma appears to have lapsed or fallen into disuse. So Kārtavirya II revived the grant in favour of his preceptor. His chief queen Bhāgaladēvi also made suitable provision for the promotion of the Jaina faith. Sēna II, son of Kārtavirya II, appears to have granted a piece of land to the temple erected by his grandfather Sēna I.

Lastly, we may notice one more inscription from Saundatti which offers interesting details about a Jaina teacher. The epigraph is dated A. D. 1228 and refers itself to the reign of the Raṭṭa chief Mahāmaṇḍalēśvara Lakṣmīdēva II who was governing the kingdom from his capital Vēnugrāma or modern Belgum. The Jaina teacher was Munichandra who is styled the royal preceptor of the Raṭṭa house (Raṭṭarāja-guru). Munichandra's activities were not confined to the sphere of religion alone. Besides being a spiritual guide and political adviser of the royal household, he appears to have taken a leading part not only in the administrative affairs, but also in connection with the military campaigns of the kingdom (vāra-bāhā-balaḍiṁ virōḍhi-nāparam bēmkomḍan, etc.). He is stated to have expanded the boundaries of the Raṭṭa territory and established their authority on a firm

2 Some of the inscriptions of the Raṭṭa chiefs discovered at Saundatti appear to have been later compilations. This has given rise to some confusion in the genealogical
and other details in the account of the family.
footing. Both Lakshmidēva II and his father Kārtavirya IV were indebted to this divine for his sound advice and political wisdom. Munichandra was well-versed in sacred lore and proficient in military science. “Worthy of respect, most able among ministers, the establisher of the Raṭṭa kings, Munichandra surpassed all others in capacity for administration and in generosity.”

The epigraph incidentally reveals the following details about certain other Jaina teachers. Prabhāchandra Siddhāntidēva was the superintending priest of the Mānikyatirthada Basadi at Huli. His colleague was Śubhachandra Siddhāntidēva. Indrakirti and Śridharadēva were the disciples of Prabhāchandra. The temple Mānikyatirthada Basadi owned the endowment of the village Hiriyakummi.

KALBHĀVI: Kalbhāvi in the Sampgaon taluk contains an interesting Jaina record incised on a stone outside the temple of Rāmalinga. The epigraph is written in the characters of the 11th century A.D.; but it cites an impossible date which is Śaka 261. Notwithstanding the doubtful nature of the inscription, its main purport may be considered as fairly genuine and utilised in our present study on the assumption that it is a later copy of an earlier lost document. The inscription refers to the reign of the king Amoghavarsha and introduces his feudatory Mahāmāndalēśvara Saigotṭa-Ganga-Permāṇadī alias Śivamāra of the Western Ganga family, with his characteristically Jaina epithets. Śivamāra constructed a Jaina shrine at Kumudavāda which is modern Kalbhāvi, and endowed the whole village in its favour. The gift was entrusted into the hands of the preceptor Dēvakirti who belonged to the Mailāpa anvaya and Kāreya gaṇa which as seen earlier was a section of the Yāpaniya Samgha. Four generations of preceptors who preceded Dēvakirti are mentioned in the record. They are Subhakirti, Jinachandra, Nāgachandra and Guṇakirti. A later scion of the Ganga stock named Mahāmāndalēśvara Kaṅchharasa revived the endowment which appears to have lapsed in course of time. If the above pedigree of the Jaina preceptors is reliable, it sheds some light on the activities of Yāpaniya teachers in this area during the early age of the 8th century A.D.

KΟΝΝŪR: This village in the Gōkāk taluk was a prominent seat of Jainism. It was included in the territory of the Raṭṭas and its ancient name was Kondeṇūr. An epigraph found here affords further testimony in respect of the patronage extended by the Raṭṭa rulers to the Jaina preceptors and institutions. The first part of the inscription is dated A.D. 1087 in the reign of the Kalyāna Chālukya king Vikramāditya VI and refers to his sub-

1 Ind. Aut., Vol. XVIII.
ordinate Mandaleśvara Sēna II of the Raṭṭa family. We are next introduced to Mahāprabhu Nidhiga or Nidhiyama Gāmanda, the headman of the village. A devout follower of the Jain creed, he erected a Jain temple at Kōḍanurū and made a gift in its favour. The gift was received by Nidhiga's teacher Śridharaḍēva who belonged to the Balātkāra gana of the Mūla Saṃgha. This Śridharadēva was the second of the name in the line of preceptors whose account as enumerated in the epigraph is as follows. Gunachandra was an early teacher. His successive disciples were Pakshopavāsi (one who fasted for a fortnight) Nayanandi, Śridhara I and Chandrakirti. Chandrakirti seems to have had a co-preceptor named Śrūtakirti. The former's disciple was Śrīdhara II. The latter had three disciples, Nēmichandra, Vāsupūja Traividya and Malayāla. Vāsupūja had a disciple named Padmaprabha. The administration of this region appears to have been placed under the direct supervision of Jayakarna, a son of Vikramaditya VI, and the former is mentioned in the record in connection with the gift.

Kālhōli: This is another village in the Gōkāl taluk and its importance in our study lies on account of an inscription found here describing the activities of the Jainas in this part of the country. The epigraph is dated A.D. 1204 in the reign of the Raṭṭa ruler Kārtavirya IV who was governing the Kūndi province in conjunction with his younger brother Mallikārjuna from the capital Vēnugrāma or modern Belgaum. Chandaladēvi, mother of these princes, was an ardent follower of the Jaina doctrine. She hailed from a family of chiefs who administered the tract of Hagaraṭage in the modern Hyderabad State. These chiefs claimed their descent in the Yādava lineage and were staunch supporters of the Jaina faith. Chandaladēvi's parents, Rāja I and Mailaḷadēvi, her brother Śīmha's wife Bhāgaladēvi and their son Rāja II are praised for their devotion to the Jaina creed. At Kalpoḷe or Sīndana-Kalpoḷe, which is modern Kālhōli, situated in the tract of Kūrumbettā. Rāja II constructed a shrine in honour of Śāntinātha and entrusted the same into the hands of his preceptor Śubhachandra Bhaṭṭāraka. This teacher besides being called the high priest of the Śāntinātha temple is characterised as the regional pontiff (Mandalaḥārīya). With the approval of Mahāmandalesvara Kārtavirya IV some land was endowed to the temple which received various other gifts.

The epigraph contains a brief account of the spiritual lineage of the preceptors of Rāja II. Śubhachandra Bhaṭṭāraka was the disciple of Nēmichandra whose preceptor was Maladhāri. Śubhachandra again had a disciple named Lalitakirti. These teachers were renowned for their scholarship and asceticism and exercised considerable influence. They belonged to the Hana-

sōge section of the Mūla Saṃgha, Kundakunda anvaya, Dēsī gāṇa and Pūstaka gacchha.

Gōlihaḷḷi: This small village near Bidi in the Khānāpur taluk contains a Jaina inscription near a Śiva temple outside the village. The epigraph is damaged; still the following information can be gathered from its perusal. After mentioning the reign of the Kalyāṇa Chālukya king Bhūlōkamalla or Sōmeśvara III the record gives an account of the Kadamba rulers of Goa. Next we are told that Angadiya Mallīṣeṭṭi erected a Jaina temple at Kīrū Sampagāḍi, which appears to be the ancient name of Gōlihaḷḷi, with the support of certain sections of the trading community. Hereafter commences an elaborate account of a line of preceptors who belonged to the Mūla Saṃgha and Balātkāra gāṇa. But it is lost in parts. The first name in the pedigree is Vardhamāṇa which is followed by that of his disciple Vidyānanda. Next come Ashtōpavāsi, Pakshōpavāsi Gunachandra, [Kukkuṭāsana] and Śrīdhara, all of whom appear to have been the disciples of Vardhamāṇa. These are succeeded by Chandrakirti and Meghachandra. Three co-preceptors, Neminandha, Vāsupūjya Traividyā and Maleyāla Paṇḍita are then mentioned and Kunnudachandra after them. Three successive disciples of Kumudachandra were Vāsupūjya, Udayachandra and Tribhuvarandāva. It may be seen that some of the names in the above genealogy are identical with those in the Konnūr inscription noticed above. The inscription bears the probable date A. D. 1175-76 in the reign of the Goa Kadamba princes Vira Permāḍi-Vijayāditya and registers a gift of land to the Jaina temple.

Hūli: The Jaina appear to have carved out a respectable position for themselves in the midst of the flourishing agrahāra town of Hūli in the Saundatti taluk. It is further important to note that teachers belonging to two different sections of the Yāpaniya Saṃgha thrived here. An inscription now found in the Virabhadra temple at Hūli, of the reign of Sōmeśvara I and dated in A. D. 1043 speaks of the piety of Lachchiyabbe who was the wife of the governor of the Kūndī province and a generous benefactress. She constructed a Jaina temple at Pūli (i. e., Hūli) and made a gift of land for its maintenance, appointing Bāḷachandra Bhāṭṭārakadēva as the trustee in charge of the establishment. This preceptor belonged to the Yāpaniya Saṃgha and Punnāgāvṛikṣhamūla gāṇa. Another fragmentary epigraph of the reign of Vikramāditya VI refers to the Yāpaniya Saṃgha and Kaṇḍūr gāṇa which was a monastic section of the Yāpaniyas. Bāhubali was an early preceptor of this line. Three more teachers who were not, probably, far removed from the age of the record, are mentioned,
viz., Śubhachandra, Mannidēva and Māghanandī. The inscription is badly damaged and the slab bearing the record was found lying in the Pañchalīṅga temple.¹ Kanḍūru gana mentioned in the epigraph from Hullūr in the Bijāpur District noticed above, is evidently identical with this Kanḍūr gana of the Yāpaniya Śaṅgha.

BADLI: With the stimulating support of the rulers of the Raṭṭa house the Jaina preceptors appear to have expanded their activities and developed new centres of the faith in the territory. One such was Badli not far away from Huli in the same taluk. A mutilated inscription² built into a modern temple, mentions Ganga-Kandarpa Brahma Jinālaya and seems to register certain gifts made to the temple in the reign of a Hoysala king who may be identified with Vīra Ballāla II (A.D. 1173–1220). As Ganga-Kandarpa was one of the titles borne by the Ganga prince Mārasimha³ (A.D. 961–74), the Brahma Jinālaya with which this title was associated, was probably built by him at Badli.

A fragmentary epigraph⁴ lying in the Nārāyana temple of the same village refers to Mahāmaṇḍalēśvara Lakṣhma or Lakṣhmīdēva II of the Raṭṭa family and is dated in A.D. 1219. It gives the genealogical account of a line of teachers apparently belonging to the Yāpaniya Śaṅgha and Kāreya gana. An important member of the line was Mahāmaṇḍalāchārya Mādhava Bhāṭṭāraka in whose time the preceptors seem to have been elevated to the status of ecclesiastical heads of the region as indicated by the title Mahāmaṇḍalāchārya. The record seems to mention the following other teachers of the line: Vinayadēva, Jinaṅgadēva, Kanakaprabha and Śrīdhara Traṇividya. As both these records are fragmentary no more information can be gleaned about the Jaina activities in this place.

HANNIKERI: The Raṭṭa ruler Lakṣhmīdēva I figures, in an inscription from Hannikeri, near Sampaṅgaon, as the patron of the Yāpaniya monastic order. The epigraph is dated in A.D. 1209 and introduces an influential line of preceptors who belonged to the Yāpaniya Śaṅgha, Mālāpa anvaya and Kāreya gana. They were Kanakaprabha I, his pupil Traṇividya-chakrēśvara Śrīdharadēva and the latter’s disciple Kanakaprabha II. Kanakaprabha II was highly renowned and respected in the province of Kūndi. This teacher was recipient of a gift of land made to the temple of Pārśvanātha, built by Ammāgāvunda at Chinchunike with the approval of Lakṣhmīdēva I who was ruling from his capital at Venugrāma.⁵

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¹ Ep. Ind., Vol. XVIII, pp. 201 ff.
⁴ Karnatak Inscriptions, Vol. I, No. 32.
⁵ K. G. Kundangar: Inscriptions in Northern Karnātaka and Kolhapur State, No. 22.
Honnur: Interesting information is furnished by the inscription on the pedestal of an image in the Jaina temple at Honnur near Kagal in the Kolhapur region. It records a gift of land to the Jaina temple, constructed by Bammagavunda, made by Mahamandalesvara Ballaladeva and Gandharaditya for feeding the ascetics. This Bammagavunda, we are further told, was a lay disciple of Kanti, i.e., the Jaina nun, Ratrimati who belonged to the Punnagavrikshamula ganā of the Mula Sāṃgha. It becomes clear from this that, as in the Tamil country, there were in Karnatakajaina nuns who entertained men as their disciples. We are not sure if Ratrimati is the correct reading of the name; could it be Kāntimati? The information regarding the existence, in the Mula Sāṃgha, of the Punnagavrikshamula ganā which is generally associated with the Yapanīyas, is also noteworthy. Ballaladeva and Gandharaditya were the princes of the Silahara family of Karāḍ. With the assistance of this fact we can assign the inscription approximately to A.D. 1110, though it is not dated. On the pedestal bearing the inscription stands the stately image of the Jina surmounted by the seven-hooded serpent. He might be identified as the Tirthakara Pārśvanātha.

Terdal: Terdal in the Sāngli area had developed as a renowned centre of the Jaina religion in the age of the 11-12th centuries as a result of the patronage it received from the rulers of the Raṭṭa house on one side and the devotion bestowed by the members of the wealthy mercantile community on the other. This town with the adjoining tract was under the administration of the chief Maṇḍalika Gonka who was an ardent follower of the Jaina faith. Mallideva and Loka were the two immediate ancestors of Gonka and this family was an offshoot of the Silahara stock. The implicit faith of Gonka in the Jaina religion is illustrated by an anecdote narrated in the inscription in the Jaina temple at Terdal², which reveals that he was cured of snake-bite by pronouncing the names of the Five Saints.

At Teridala, which was the old name of Terdal, situated in the Kūṇḍi province, Gonka constructed a Jaina temple dedicated to Neminatha and made suitable endowment of land for the maintenance of its establishment and for the feeding of Rishis or the Jaina monks. The grant was made in the year corresponding to A.D. 1123-24 under the auspices of the Raṭṭa chief Kārtavīrya II, and the revered pontiff and preceptor Maṇghanandi Saiddhāntika who was specially invited for the occasion. Maṇghanandi was the superintending priest of the illustrious Rūpa-Nārāyaṇa Basadi of Kollapura or Kollagira and head of the provincial pontifical seat (Maṇḍalāchārya). He

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1 Ind. Ant., Vol. XII, p. 102.
2 Ibid., Vol. XIV, pp. 14 ff.
belonged to the Mula Sangha, Kunḍakundārvaya, Desiga gana and Postaka gacheha, being a disciple of Kulachandradeva. Maghanandī claimed a large number of disciples of that monastic order, among whom are mentioned Kanakānandī, Śrutakirtī Triayidyā, Chandrakirti Paṇḍita, Prabhāchandra Paṇḍita, and Vardhamāna. Maghanandī, again, was the preceptor of the chief, Sāmanta Nimbadēva who was responsible for the construction of the Rūpa-Nārāyaṇa Basadi.

Sixty years later (i.e., in A.D. 1182) a gift in the form of income derived from the impost on the mercantile commodities was made in favour of the same temple of Neminātha by the members of the great commercial organisation, Ayyāvāle Five Hundred, whose leanings towards the Jaina faith are attested by the expression signifying their devotion to the goddess Padmāvati occurring in their pūrāṇa.

After five years (A.D. 1187) the same temple of Maṇḍālika Gonka was recipient of another gift consisting of land and house-site made by Bhāyīdēva, son of the great general Tējūga Dāṇḍanāyaka who was the governor of the Kūṇḍa province.

KOLHAPUR: MAGHANANDI: The same high pontiff Maghanandī is mentioned in one of the two inscriptions from Kolhāpur itself. The inscription on stone found near the Pārśvanātha temple close to the Śukravāra gate refers itself to the reign of the Śilāhāra king Gaṇḍarāditya and introduces his reputed feudatory Mahāsāmanta Nimbadēva. Nimbadēva was a devout follower of the Jaina Law. He had perpetuated his religious fervour by erecting the temple of Rūpa-Nārāyaṇa at Kolhāpur, previously. He constructed one more temple dedicated to the god Pārśvanātha in the market site of Kavaḍegolla and in A.D. 1135 a grant of income derived from impost was made for the benefit of the temple by several members of the mercantile corporation of Ayyāvāle Five Hundred. The gift was entrusted to the care of the preceptor Śrutakirtī Triayidyā of the Rūpa-Nārāyaṇa Basadi, who, we know, was a pupil of Maghanandī. Rūpa-Nārāyaṇa was an epithet of Gaṇḍarāditya and the Jaina shrine bearing the name was evidently designated by Nimbadēva, after the title of his master. The present day Pārśvanātha temple near the Śukravāra gate must be survival of the ancient shrine built by Nimbadēva at Kavaḍegolla.

The second epigraph also was discovered in the same place near the Śukravāra gate. This record is dated in A.D. 1143 and registers a gift of land and house-site for the benefit of the temple of Pārśvanātha founded at Hāvira Hērgilage by Vāsudēva, a disciple of Maghanandī. Vījyāditya, son of the king Gaṇḍarāditya, of the Śilāhāra family of Kāraḍ was the donor.

1 Ep. Ind., XIX, pp. 30 ff.
2 Ibid., Vol. III, pp. 207 ff.
The Śilāhāra chief Vijayāditya figures seven years later (A.D. 1150) in a similar religious transaction recorded on a stone at Bāmani in the Kāgal area of the Kolhāpur region. He donated land and a house-site for the worship of the image of Pārśvanātha and for the execution of the repairs to the temple established by the local official Chōdhore Kāmagāvunda at Madlūr. The gift was handed over to the charge of Arhanandī Siddhāntadēva, a disciple of Māghanandī.

The name of Kolhāpur is referred to a good number of times in three different forms, viz., Kollāpura, Kollagira and Kshullakapura, in the inscriptions of Terdāl and Kolhāpur noticed above. We may indulge in a brief digression in regard to the origin of the name here. On the analogy of place names like Kollipaka (in Karnāṭaka), Kollipāra (in Āndhra), etc., Kollāpura appears to have been originally a Dravidian proper name. Its base ‘kolli’ or ‘kollai’ is an ancient indigenous expression, and this is found with its allied variations in Kannada, Tamil and Telugu languages. It connotes a forest tract, valley, dry land, etc. On account of its Jaina associations the name appears to have been Sanskritised into Kshullakapura, Kshullaka being an order of Jaina monks. The aspiration in the second syllable of the present name is a later accretion and has nothing to do with the Marāṭhi expression ‘kōlha’ meaning ‘a jackal’. The earliest reference to the place is to be traced perhaps in the pilgrim’s record at Kopbal, roughly ascribed to the 10th century A.D.

Māghanandī of the Rūpa–Nārāyana temple at Kolhāpur was an eminent personality in the history of Jaina church of this area, and he contributed immensely to the prosperity of the faith by his erudition and efficient administration of the ecclesiastical organisations under him and through the able band of his scholarly disciples, during his long regime of nearly three generations.

Kolhāpur was an eminent stronghold of Jainism from early times and it has maintained its reputation almost to the present day. It was reckoned among the four pontifical centres or spiritual thrones sacred to the Jaina community. This tradition is affirmed in a later inscription,

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2 Ibid., Vol. XXIV, p. 272.
3 See No. 39 of the Jaina Epigraphs of the author’s collection. As noted above Kollagira was one of the early names of Kolhāpur. In his Kavyamimamsa (Gaekwad’s Oriental Series, No. 1, p. 93) Rājaśēkhara (9th century A.D.) mentions Kollagiri as one of the regions situated in the Dakshinapatha. Could this Kollagiri represent the tract near about Kolhāpur? Contra, N. L. Dey’s Geographical Dictionary, wherein Kolagiri has been identified with Koḷagū or Coorg (p. 101).
5 Inscriptions in Northern Karnāṭaka and Kolhāpur State, No. 40.
from the Jaina temple at Vadgaon in the Kolhapur area. The record is dated in A.D. 1774 and refers to the preceptor Lakshmisena Bhatataraka as presiding over the Simhasanas of Dilli, Karavira (i.e., Kolhapura), Jina Kanchi and Pennugonda. This teacher belonged to Sena gana, Vrishabha anvaya and Pushkara gachchha. The epigraph incidently mentions Jvalinidevi.

Belgaum: How Jainism was flourishing in the Belgaum region during the early part of the 13th century A.D. under the benevolent patronage and with the substantial support of the princes of the Ratta family is illustrated by two inscriptions1 which were originally found at a Jaina temple in the Belgaum fort and are now deposited in the British Museum, London. Both the epigraphs are dated in A.D. 1204 and register grants to the Jaina temple dedicated to the god Saptinatha by the Ratta ruler Karta virya IV. The temple was constructed at Venugrama (modern Belgaum) by Bichana or Bichiraja, minister and chief scribe of the king, and named Ratta Jinaleya, evidently after the name of the illustrious ruling family of his masters. Karta virya IV and Bichana both being devout followers of the faith, it was easy to provide sumptuous endowments for the temple, which consisted firstly of a piece of land and secondly of one whole village called Umbaravan. The gift property was entrusted to the management of the preceptor Subhachandra Bhatataraka, disciple of Nemichandra, disciple of Maladhari deva. These teachers belonged to the Pustaka gachchha of the Mula Sangha and Kundakundanvaya and were attached to the Hanasoge line of the monastic order.

The same occasion afforded an opportunity to enlist their devotion for the cause of the Jaina religion by the local representatives of the commercial guild of Mummuridandas, who granted for the benefit of the above temple the income derived from the imposts on various commodities of trade. These representatives are described in the following interesting terms, viz., ‘guardians of the traditional creed of Vira Bananjus as prescribed in the code of the lay followers of the Jaina religion (gudda-sastra), proclaimed by the Jaina monks stationed in Maghapattipura and recipients of the gracious boon of the goddess Padmavati’. It becomes plain from this that these Mummuridandas were adherents of the Jaina Law.

We may note in this connection the following fact in regard to the parent body of the Vira Bananjus, to which the above guild was attached. Allegiance to the faith of Lord Jina appears to have been a part of the creed of the corporation of Vira Bananjus. This is gleaned from the following epithet, commonly occurring in their prasasti, to wit, ‘embellished by the banner of the guddas’ (gudda-dhavajaviramana).

The Jaina leanings of this body are clearly disclosed by the word 'guḍḍa' here, which is a peculiar Jaina expression signifying 'a lay follower or disciple of the Jaina faith'. The ordinary sense of the word connoting 'a mountain' does not fit in the context, though some scholars have tried to interpret it in this sense.¹

More confirmatory evidence is at our disposal to show that this corporation of Vīra Banaṇjus which is characteristically designated as the Five Hundred Svāmīs of Ayyāvale, originated and developed in decidedly Jaina environments with the active support of enterprising businessmen of Jaina persuasion. Revealing in this context is the oft-repeated phrase which figures prominently in their praśasti, viz., ‘Baladēva-Vāsudēva-Khandalī-Mūlabhadra-vamśodbhavarum’. The full significance of this expression which appears to be corrupt at certain points, is not known. I may, however, attempt its plausible interpretation. According to the Jaina mythology, the 24 Tirthamkaras, 12 Chakravartis, 9 Vāsudēvas, 9 Baladēvas and 9 Prativāsudēvas constitute what are known as 63 Śalākā Purushas. We can trace a clear reference to Baladēvas and Vāsudēvas in the above phrase. The word 'Khandali' is intriguing and I am once inclined to treat it as a corruption of 'kandali', 'kandala' meaning 'a banner'. The alternative suggestion would be to take it as Ākhandala or Ākhandali. Ākhandala is a name of Indra. Further, Bhadra figures among the Prativāsudevas; but it would be better to assume that Bhadra or Mūlabhadra was the name of some mythological hero of the Kshatriya or Vaiśya class. Thus the expression may mean either, 'born in the lineage of Mūlabhadra who bore the banner of the Baladēvas and Vāsudēvas' or 'born in the lineage of the Baladēvas, Vāsudēvas and Mūlabhadra who was a scion or devotee of Indra.'

Hukeri: Hukeri or some village nearby appears to have been a seat of the teachers belonging to the Yāpaniya school. This is gathered from an incomplete reference to the teacher Traikirti and his lay disciple (name lost) contained in a fragmentary inscription found on a stone lying in the compound of the Munsif's court at Hukeri.²

North Kanara District

Formerly as an amateur epigraphist and latterly as a member of the Epigraphical Branch of the Archaeological Department, I surveyed parts of this district comprising the areas of the Sirsi, Siddāpur and Kumta taluks and Bhatkal Pithā. The members of the office of the Director of

¹ Ind. Ant., Vol. XIV, p. 24; Ep. Ind., Vol. XIX, p. 39; etc.
Kannada Research, Dharwar, have surveyed the southern tract of this district, particularly the Bhatkal PATHA. As a result of these explorative activities a large number of Jaina antiquities consisting of monuments, inscriptions and sculptures has been discovered in this region. These are very useful for reconstructing the history of the Jaina faith in the western strip of KARNATAKA.

The history of the Jaina church in the western parts of the KARNATAKA presents some interesting features which stand in glaring contrast to that in the main land. Firstly, the rise and growth of the Jaina church in the former area generally coincides with the decline and almost total eclipse of the same in the latter region. Secondly, minor chiefs and petty families of rulers come to the forefront as the champions of the faith in this later epoch unlike the imperial monarchs and great feudalatory dynasties of the earlier centuries. It seems as though Jainism which was strongly opposed and chased by the followers of the Brahmanical faiths in the main land, took refuge in the mountain fortresses of the west coast. Here it gained vigour and thrived for centuries until the advent of modern epoch. This was probably due to the less accessible nature of the terrain and the unbiased minds of its people. Consequently, we find even to this day a good many living centres of Jainism surviving though in a fallen condition in this part of the country. The number of the Jaina centres exceeds those in any other region and they attract a large number of visitors and pilgrims from the Jaina community all over India.

During the period of 14th to the 17th century A.D. there flourished in this region four principalities, viz., Nagire, Sangitapura, BILIGI and SOND. The main facts regarding the first of these chiefdoms known as Nagiri RAJYA, have been the subject of detailed study by other scholars. So I shall deal with the other three here in brief. But before we proceed with the subject it is necessary to give the account of an important line of Jaina teachers who flourished in this area. The history of the Jaina faith in this tract is closely interwoven with the activities of these preceptors who wielded powerful influence over the political and religious life of the rulers and the people.

SANGITAPURA PRECEPTORS: It is interesting to observe that Jainism appears to have stepped into this territory from the south and the teachers who were mainly instrumental for the propagation of the faith, hailed from SRavana BELGOJA. These teachers who belonged to the MULA

Sāṃgha, Dēsi gāṇa and Pustaka gachha, claim their descent in the line of pontiffs founded at Śravaṇa Belgola by Chārukirti Pāṇḍita somewhere by the beginning the 12th century A.D. Śrutakirti, a preceptor of Chāru-
kirti’s line, came to Hāduvali or Sangitapura in the Bhatkal Pēṭhā and established a pontifical seat some time by the early part of the 15th century A.D. The succession of these preceptors was hence known as the Sangitapura line. An inscription in the Ratnatraya Basadi at Biligi gives the pedigree of these teachers as follows: Śrutakirti (I), Vijayakirti (I), Śrutakirti (II), Vijayakirti (II), his two pupils: Akalanka (I), and Chandraprabha; Akalanka (I) had three generations of pupils: Vijayakirti (III), Akalanka (II) and Bhatṭākalaṇka.

The earliest date available for Bhatṭākalaṇka, the last member, in another inscription from the same temple at Biligi, is Śaka 1510 (A.D. 1583). Starting on this basis and calculating at the rate of 25 years per generation we can approximately assign Śaka 1350 or about A.D. 1430 as the date of Śrutakirti I. The first of the Biligi records mentioned above informs that Chārukirti Pāṇḍita bore the titles, Śrimad-rāya-rāja-guru, Maṇḍalāchārya, Mahāvāda-vadīśvara, Rāyavadipitāmaha, Sakala-vidvajjana-chakravarti, Bāḷalārāya-Jīvarkshāpālaka, and Dēsi-gana-graganya; and these were inherited by the preceptors of the Sangitapura line also.

Origin of the Nagire kingdom and the foundation of the ruling family of Sangitapura were almost contemporaneous events which may be placed during the last part of the 14th century A.D. The rulers of Sangitapura were of Sāluva extraction and the two families were connected by blood relationship. On account of their leanings towards the Jaina creed they readily accepted the spiritual leadership of the preceptors of Sangitapura. Nāy, the very establishment of the pontifical seat at Sangitapura by Śrutakirti I must have been possible on account of the support

1 This Jaina temple, now in dilapidated condition, contains two inscriptions which are very valuable for reconstructing the history of the pontifiate of Sangitapura and for understanding the activities of the Jaina ancestors of the Biligi family. I copied these inscriptions in 1938 and the following study is based from their copies in my possession. Tentative texts of these epigraphs have been published in the Sarana Sāhitya 1940, October–November, by Kirtanakēsari B. Sivamūrti Sastri who had visited the place in 1926. Subsequently the Kannada Research Office, Dharwar, has also copied and noticed them in their Annual Report, 1939–40, Nos. 88–89, which contain some errors. The late R. Narasimhachar has referred to one of these inscriptions in his account of Bhatṭākalaṇka based on its copy found in the Madras Museum (Karnāṭaka Kavyācharite, Vol. II, p. 348). But it is now seen that that copy must have been defective in some parts.

extended by the early chief of the place. It was soon realised that the
guidance of these preceptors was not confined to religious matters alone
and that their advice and assistance were equally effective for steering
through the troubled sea of politics and other worldly affairs.

Biligi Inscriptions: The Biligi Ratnatraya Basadi inscription No. I furnishes interesting details regarding the religious and secular activities of some of the teachers of the Sangitapura line and it would be of help to notice them here. Vijayakirti I, it is stated, earned great renown by securing the throne of Sangitapura for Indra Bhūpāla. This Indra Bhūpāla appears to be identical with Indaratheva Odheya of Ḫāḍuvaläh who figures in an epigraph from Kaikīnī dated in Śaka 1394 or A.D. 1471. It is possible to read through the inscription and make out the circumstances that led to the estrangement of Indra Bhūpāla from his royal authority and why he had to be reinstated into his own kingdom by Vijayakirti I as suggested by the Biligi record. The Kaikīnī epigraph informs us, though vaguely, that there was a dispute between the two brothers, which took a serious turn. These two brothers were possibly Indra and one of his younger brothers, Mallirāja or Sāluvendra. This fratricidal conflict afforded an excellent opportunity to the neighbouring rival rulers of Nagire who were frequently at variance with the chiefs of Ḫāḍuvaläh. Mallirāya Odheya, one of the rulers of Nagire led an invasion against Ḫāḍuvaläh. This must have proved a grave threat to the very existence of the Ḫāḍuvaläh principality. In this critical situation Vijayakirti I appears to have mediated between thecontending parties and effected a compromise by virtue of which Indra was restored to his chieftain.

In regard to Śrutakirti II we are told that he established his disciple Sangirāya. In the absence of specific details and corroborative testimony of other sources it is difficult to interpret this statement properly in its historical setting. Sangirāya appears to have been one of the successors of Indra of the Ḫāḍuvaläh family though his name finds no mention in its genealogical accounts. Either his rule was short-lived or he may be identical with Sāluvendra, one of the junior brothers of Indra. The inscription engraved on the Mānastamba in the Hire Basti at Ḫāḍuvaläh introduces a teacher styled Paṇḍitarāya who is described as the Parama Guru or supreme preceptor of the Ḫāḍuvaläh ruler Sāluvendra. It is dated in Śaka 1407 or A.D.

This teacher might be Śrutakirti II as he appears to have lived approximately by this period.

Now we come to Vijayakirti II for whom we are in possession of another synchronism. As the Bilāgi epigraph avers, he caused to be constructed for his pupil king Dāvarāya a well-planned town named Baṭṭakalā near the western ocean. This town is modern Bhāṭkaḷ and the king Dāvarāya seems to be identical with the namesake younger brother of Sālavēndra. Sālavēndra had another younger brother named Gururāya and the latter's second son Chennarāja was an unflinching promoter of the Jaina doctrine. This Chennarāja is described as 'the swan in the lotus which are the feet of the sage Akālaṅka', in an inscription from Muḍabhaṭkaḷ, recording the death of the former under the vow Sallekhanā in A.D. 1490. It would be reasonable to identify this Akālaṅka with Akālaṅka I of the above genealogy.

Hāduvalli: Soon after this and before the middle of the 16th century A.D. the rulers of Hāduvalli lost their individuality and vanished from the political horizon as a ruling family. The reasons for this may be traced partly in the weak and inefficient administration of these chiefs and the growing strength of the rulers of Nagire who, by virtue of their close matrimonial alliances, often pushed themselves into the affairs of the former, and partly in the new political arrangement by which the whole area was placed under the authority of one provincial governor by the emperors of Vijayanagara. The rulers of Hāduvalli were staunch supporters of the Jaina faith and inspired by the wholesome precepts of the pontiffs of Sangitapura they established many religious institutions and endowed them liberally. The large number of Jaina antiquities explored at Hāduvalli, consisting of temples, images of bronze and stone representing various deities of the Jaina pantheon, and inscriptions, spread over an extensive area of ruins, testifies to the intensive fervour cherished by these chiefs for the doctrine of Lord Jina and the great encouragement it received at their hands. Kaikini and Bhāṭkaḷ were other strongholds of Jainism in this region, wherein also has been traced a good number of Jaina antiquities.

An inscription from Hāduvalli contains a graphic description of the demise of an eminent teacher of the Jaina Law under the vow of

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5 Karnāṭak Inscriptions, Vol. I, No. 49.
Sallékhanâ and it would be interesting to notice some of the details here. Sanga Bhûpa, born of the parents, Haiva Bhûpa of Nagire and Bhairala Râni, was ruling the chiefdom of Sangitapura or Hâduvâli. Haiva Nûpa and Manga Mahipati were his two sons. His preceptor Mânîkyaśeṇa, disciple of Jayâsena, was renowned for his religious austerities and ascetic practices. He was residing in the monastery attached to the temple of Chandraprabha. One day in the presence of the chief, his sons and the faithful adherents of the Jaina doctrine, Mânîkyaśeṇa communicated his determination to undertake the vow of Sallékhanâ and to carry it through with their help and cooperation. Accordingly in the bright fortnight of the month Jyēśṭha in the Śaka year 1852 and Saumya, the monk commenced his vow with due ceremony. He reduced the quantity of his food gradually and subsisted on liquid juices only for some days. Finally he gave up everything and after 33 days of absolute fasting passed away on Śrâvaṇa śu. 1, without physical languor and in perfect control of the senses. The obsequies of the teacher were celebrated by the chief in the manner befitting his greatness and the Nishidhi memorial was set up to perpetuate the event. The epigraph is dated in A.D. 1429 and it is engraved on a stone standing in the Hire Basti.

Biligii Chiefs: From Sangitapura we proceed to Biligi in the Siddâpur taluk. This was the headquarters of a family of chiefs whose early members were zealous adherents of the Jaina faith for about a dozen generations. Åṇḍâṇa was the founder of this principality and his early headquarters was at Aisûr situated near the mountain of Chandragutti.¹ This event may be placed approximately by the middle of the 14th century A.D. Without entering into the genealogical details of this family,² which evince some discrepancies in the accounts of different sources, the main succession of ruling chiefs may be made out as follows: Åṇḍâṇa, Pârsvabhûpa, Munḍâṇa, Kallappa, Narasimha I, Ghaṇṭâṇa I, Narasimha II, Virappa, Rangarâja, Ghaṇṭâṇa, or Ghaṇṭândra II.

The Biligi Ratnatraya Basadi inscription No. I describes the various temples erected by these chiefs and by the members of the royal household in honour of the Tirthakaras and the munificent benefactions granted

¹ A complete account of the Biligi family is given in the Biligiiya Arasugâla Vaṃśâvali, a Kannâda literary work of the last century. The Ratnatraya Basadi inscription No. I narrates genealogical history of the house in details from the Jaina point of view.

² I have discussed almost all the important facts of the history of this family in my article dealing with the 'Six Copper Plate Records of the Biligi Chiefs' under publication in the Epigraphia Indica. Here I am concerned only with the essential particulars of the early rulers who were Jaina by persuasion.
in their favour. During the regime of Narasimha I the family rose to eminence. Brave and ambitious, he appears to have actively participated in the campaigns of the Vijayanagara emperor Krishnadēvarāya (A.D. 1509-29) who bestowed honours upon him. Ghanṭāṇa I built the town of Biligi on the bank of the river Sōmanadi and made it the permanent capital of his family. Rangarāja was a successful ruler. He started constructing at Biligi a Jaina temple called Ratnatraya Basadi; but it was left unfinished probably on account of his premature demise. His son Ghanṭēndra II completed it and consecrated the images of Nemiśvara, Pārśvanātha and Vardhamāna therein with great ceremony. Ghanṭēndra II was the most renowned ruler of the family. He was a contemporary of the Vijayanagara king Venkatapāti (A.D. 1586-1614). A zealous adherent of the Jaina faith, he was well-read and entertained learned men at his court. He was related matrimonially with the Sōnda chief, Arasappa Nāyaka II.

Let us revert to the account of the preceptors of Sangitapura. These teachers seem to have come into closer relationship with the rulers of Biligi during the time of Narasimha II and his elder brother Timmarasa who became the disciples of Akalāṅka I and Chandraprabha. Henceforth the Biligi chiefs claimed these teachers as the hereditary preceptors of their royal family and lavished all attention and honours upon them.

Akalāṅka and Bhatṭa-Kalāṅka: Akalāṅka II and Bhatṭa-Kalāṅka of the Sangitapura line were the most celebrated teachers who commanded universal respect and influence, not only in the chieftains on the west coast, but even in other parts of the country. This was due to their profound learning and versatile scholarship. Well-versed in secular arts, a pleasing personality, of extraordinary ability and immaculate character, Akalāṅka II rose to eminence as the foremost among the circle of preceptors on account of his incessant practice of proclaiming and expounding the scriptures, tendered with affection. His disciple Bhatṭa-Kalāṅka had mastered several branches of learning, was endowed with many good qualities and excelled in the art of exposition. Proficient in the treatises of his own school of philosophy as well as in those of other doctrines and constantly engaged in study and teaching, he proved himself to be an impressive figure, a critical scholar and a judicious advocate in the royal courts and in the assembly of learned men. His familiarity with the polemical science of logic, his mastery on the science of grammar, poetry, poetics, prosody and drama, his insight into the Jaina scriptures as well as into the Vedic literature extending from the Samhitās down to the Smṛitis and the Purāṇas, his knowledge of the science of polity, astronomy, medicine, mathematics, music

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1 The Biligi Ratnatraya Basadi inscription No. 2 expressly refers to the reign of Venkatapāti who was ruling from his capital Penugonda.
and dancing and his skill in the lores of architecture, Mantra (holy incantation), Tantra (science of rituals) and spiritual concentration: these were the subject of praise by all people.\textsuperscript{1}

Akaḷaṅka II and Bhaṭṭākaḷaṅka figure prominently in the inscriptions of the Biligi chiefs wherein they are praised at length and described as the family preceptors and supreme teachers. Rangarāja calls himself the favourite disciple of Akaḷaṅka II. Ghaṇṭēndra II was equally attached to Akaḷaṅka II, but he came into direct and more intimate relationship with Bhaṭṭākaḷaṅka. From the colophon of the famous work on Kannada grammar, named Karnāṭaka Śabdānuśāsana, it is known that its author was the Jaina teacher Bhaṭṭākaḷaṅka, disciple of Akaḷaṅka and that these two teachers bearing all the specific titles mentioned before in connection with Chāruṅkīrī Pāṇḍita, belonged to the pontifical throne of Sangitapura. This analogy of details supported by the evidence of chronology has led to the irresistible conclusion that Bhaṭṭākaḷaṅka of the Biligi records was identical with his namesake grammarian.\textsuperscript{2} It is stated at the end of one of the two records at Biligi that both of them were the creations of Bhaṭṭākaḷaṅka. We can detect the personality of the learned author Bhaṭṭākaḷaṅka even in these epigraphical records from their literary style and scholarly treatment. These inscriptions are dated in Śaka 1515 or A. D. 1592. The above work on grammar is dated A. D. 1604.

It would be interesting to take note here, in passing, of two legends touching the great Koṇḍakundāchārya, as related in the Biligi Ratnatraya Basadi inscription No. 1. One of them is like this. Once a mischievous person who was not well-disposed towards the sage, concealed a pot of wine in the cell of Koṇḍakunda and complained against him before the king. The teacher was summoned to the court along with the pitcher. And lo! by the power of holy incantation he had turned it into a jar full of jasmine flowers. Hence he became famous as Koṇḍakunda (i. e., Jar of Jasmine). We can easily detect in this story an attempt to explain the Sanskritised appellation of the teacher, whose real name was Padmanandi, by a sympathetic tale. The second legend narrates that the preceptor, like a Chāraṇa, moved in the space four fingers above the earth, in order to illustrate, as it were, the truth that one who was the living incarnation of forbearance, was superior to this earth which is called Forbearance (kshamā). The miraculous feat of travelling in the air, as attributed to the divine, seems to have been a widely prevalent belief; and

\textsuperscript{1} This description of the two teachers is based on the contents of the two epigraphs in the Ratnatraya Basadi at Biligi.

\textsuperscript{2} In my article on Bhaṭṭākaḷaṅkadeva published in the Journal of the Kannada Literary Academy, Bangalore, Vol. XXX, Nos. 3–4, I have discussed this topic exhaustively in all its bearings. I have summarised here some of the main arguments set forth in the article.
it is voiced in a good many inscriptions from Sravāṇa Belgolā.¹ But the interpretation given by one of them² differs when it says that he did not touch the dust of earth, because he was untainted by the dust of worldly attachment. In all these records Kondakunda is invariably compared with the Chāranas.

Sōndā: From Biligi we turn to Svādi or Sōndā in the Sirsi taluk. The small principality of Sōndā³ came into being in the early part of the 16th century A.D. Arasappa Nāyaka II, son of Arasappa Nāyaka I, was its real founder who also contributed to its strength and prosperity in his long reign of 43 years, from A.D. 1555 to 1598. Swayed by the powerful influence of the prevailing doctrine of Lord Jīna, the early members of the house became the adherents of the Jaina faith,⁴ and the preceptors of Sangitapura seem to have had their share in this religious conversion. Arasappa Nāyaka II had two daughters one of whom was given in marriage to the Biligi chief Ghaṭṭendra II. This matrimonial alliance must have brought Arasappa Nāyaka II into closer contact with Akalanka II and Bhaṭṭakaḷaṅka, who were wielding supreme influence in the court and royal household of the Biligi rulers. Arasappa Nāyaka II readily accepted the spiritual leadership of these teachers and enlisted his allegiance to their religious preceptorship. This is attested by a copper plate record of Arasappa Nāyaka II dated in A.D. 1568 wherein he styles himself the favourite disciple of his Exalted Holiness the illustrious Akalankaḍēva.⁵

During my visit to Sōndā in the month of January 1940, I explored its antiquities and collected some interesting Jaina epigraphs found in the area. A Jaina mātha under the supervision of a Jaina Svāmi was found in existence at this place. The mātha owned a few copper plate records and a large number of manuscript works, which, for want of proper care and protection, were not preserved in a satisfactory state. Some of the documents and works, I was told, had been taken away for study and never returned. I was informed by the Svāmiji that the mātha was known as the Bhaṭṭakaḷaṅka Māṭha. According to another tradition hailing from reliable quarters, I learnt subsequently that it was also called Akalanka Māṭha. Besides this mātha, I also inspected a Jaina temple surviving in a deserted and dilapidated condition.

¹ Ep. Carn., Vol. II, Nos. 64, 66, 117, etc.
² Ibid., No. 254.
³ The following brief sketch of the history of the Sōndā chiefs is based on epigraphical sources and an extract account of the family.
⁴ An inscription at Gerasoppe records the death, by samādhi, of Śantalaḍēvi who was a granddaughter of Arasappodeya. This Arasappodeya was probably one of the two early chiefs of the name at Sōndā. Vide Mysore Arch. Report, 1938, p. 99.
⁵ Copper plate records from Svādi, No. 6; Jaya Karnaṭaka, 1925–26.
noticed herein an image of Adinātha along with his Yākṣha Gomukha and Yakṣinī Chakrakṣavari who bore twelve hands.

Two Nishidhi Records: Among the Jaina records collected at Sōnda two epigraphs engraved on the Nishidhi memorials standing in the funeral ground specially reserved for the followers of the Jaina faith, deserve particular attention. One of them records the demise of a teacher named Akālaṅka bearing all the titles of the Sangitapura preceptors, in Śaka 1530 or A. D. 1607. It is stated at the end of the epitaph that Bhaṭṭakālaṅka, an advocate of the Śādvāda philosophy caused the Nishidhi Maṇḍapa to be erected. The second epigraph registers the death of the preceptor Bhaṭṭakālaṅka possessing similar titles, in Śaka 1577 or A. D. 1655.

Taking into consideration the historical facts discussed above, these two teachers specified in the Sōnda records seem to be identical with Akālaṅka II and Bhaṭṭakālaṅka of the Sangitapura line. Illuminating in this context is the assertion of Dēvachandra who narrates in his Rājāvalīkathē that the grammarian Bhaṭṭakālaṅka studied all the sciences at Svādi or Sōnda, presumably under his teacher Akālaṅka. It may reasonably be assumed from this that the Sōnda ruler Arasappa Nāyaka II, who was a great admirer of Akālaṅka II, founded the Jaina maṭha in his capital and installed Akālaṅka II as its first pontiff. After the demise of his teacher, Bhaṭṭakālaṅka succeeded to the pontifical throne in A. D. 1607. On account of the great reputation of the two teachers, the names of both were associated with the maṭha. Calculating on the basis of the years of their death as indicated in the above epitaphs, we find that Akālaṅka II and Bhaṭṭakālaṅka died at the ripe ages of about 70 and 90 years respectively.

Jainism lost its hold in this region by the period of the 17th century A. D. The tide of Muslim invasion swept the country and shook the found-

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1 Kannada Sahitya Parishat Patrike, Vol. XXX, Nos. 3-4, p. 45.
2 While editing the copper plate records from Svādi in the journal, Jaya Karnāṭaka, 1925-26, Prof. Kundangar has noticed a tradition which attributes the foundation of the Akālaṅka Maṭha at Sōnda to as early an age as the 4th century A. D. But this is disproved by historical facts. I doubt the existence of any Jaina maṭha at the place prior to the age of Akālaṅka II, of the Sangitapura line. Existence of a large number of teachers bearing the name Akālaṅka in the Jaina monastic orders has given rise to such wide and speculative legends which are found in other places also. On account of the disrupted condition of the monastery no genealogical account of the Akālaṅka Maṭha at Sōnda is unfortunately available. Nishidhis of teachers who succeeded Bhaṭṭakālaṅka could be traced in the Jaina burial ground at Sōnda.
3 The Bhūdimārasuṇgala Vamsāvani refers to the expedition of a Muhammadan ruler in the reign of Ghaṭṭendra III, the grandson of Ghaṭṭendra II (verse 126).
ations of the old social order.⁴ Added to this were the inroads made by the leaders of the Vīraśaiva movement and other rival faiths. Eventually, the chiefs of the two principalities of Biligi and Sōndā discarded the Jaina creed of their ancestors and became the followers of the Vīraśaiva school.

Dharwar District

Ādur: Two early inscriptions engraved on a single slab of stone come from Ādur in the Hāṅgal taluk. The first of these registers a gift of land made to a Jaina temple by Dharma Gāvunda; and it mentions three preceptors, Vinayanandi of the Paralūra gana, his disciple Vāsudeva Guru and the latter's disciple Prabhāchandra. The second epigraph refers itself to the reign of the Western Chālukya king Kirtivarman II and records the grant of a piece of wet land, probably to the same temple, by the local officials with the permission of the feudatory governor Mādhavatti Arasa, Prabhāchandra Gūravar, belonging to the Chediya or Jaina temple of Paralūra received the gift.² This teacher is evidently identical with his namesake of the former epigraph. The records are not dated, but may be assigned approximately to the middle of the 8th century a.d. from their palaeographical set up and the allusion to the king in the latter inscription. Mādhavatti Arasa was probably a chief of the Sēndraka family. We may note here the early Jaina associations of the expression Gūravar occurring in the name of the above teacher. Gurāvar is the same as Guravar and it has its variant in Goravādīgal. These denote preceptorship. They are met with in connection with the Jaina teachers mentioned in the Śravanē Beḷgōla inscriptions, Nos. 5, 6, 7 and 8. The feminine form of the expression, Guravi, also occurs in No. 7. All these epigraphs are dated about a.d. 700. Subsequently the term Gorava acquired specific significance denoting a class of Śaivite teachers and priests.³

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¹ It is interesting to note how Jaina images are being honoured unwittingly by the followers of the other creeds to this day. In the village Kalkupi, a few miles from Sirsi, I found a fragment of the Jaina image of a Tirthakara with the triple umbrella being adored as Guru Mūrti by an orthodox family of Brāhmanas.

² Karnātak Inscriptions, No. 3. Paralūra mentioned in this record appears to be identical with 'greater Paralūra' mentioned in a copper plate charter dated in the third regnal year of the early Kadamba king Mrigēsavarmā; Ind. Ant., Vol. VII, p. 35.

³ This suffix of the name evidently derived from Sanskrit 'guru' and applied to Jaina teachers is interesting. Though any teacher can be called a 'guru' or 'goravar', a convention came into being by which a particular community of Śaiva teachers, priests or mendicants came to be designated as Goravas. Goravas figure in the Karnātaka inscriptions from the 9th century onwards and their Śaivite affiliations are sufficiently manifest. (Ep. Ind., Vol. VII, p. 201; Vol. X, p. 67; Vol. XV, p. 92; S. I. L., Vol. VII, No, 580, etc.) The expression Gorava is met with in its Telugu form Goraga in an early Telugu inscription of the 9th century a.d.; Ep. Ind., Vol. XV, p. 157.
Mulgund: Mulgund in the Gadag taluk was a renowned centre of Jainism from early times and this is gathered from a number of epigraphs discovered here, which date from the beginning of the 10th century A.D. In A.D. 902-3 during the reign of the Rāṣṭrakūṭa king Krishṇa II, when his official Vinayāmbudhi was governing the tract of Dhavalā Vishaya or Belvala, Chikārya, son of Chandrārya of the Vaiśya caste, caused to be constructed a lofty abode of the Jina, and Chikārya’s son Arasārya made an endowment of land for the maintenance of the establishment. The gift was entrusted into the hands of the preceptor Kanakasena Śuri, disciple of Viśaṇa, who in turn was the senior pupil (mukha) of Kumārasena belonging to the Sēna anvaya of Chandrikaśaṭa. Another piece of land was bestowed on the same temple on the same occasion by the four leaders of the local guild of 360 merchants.  

The above information furnished by the epigraph is important in that it introduces many interesting facts. The introductory verses in the Kannada literary work Chāvunḍarāyapurāṇa are devoted to the praise of a large number of renowned Jaina preceptors who were associated with the spiritual lineage of its author Chāvunḍarāya. Ajitasena was the immediate preceptor of Chāvunḍarāya. He was preceded by Āryasena or Āryanandi. This was preceded by Nāgasena, Viśaṇa and Chandrāsena, who seem to be colleagues and co-disciples of Kumārasena whose predecessor was Dharmasena (verses 14 to 20). Thus postulating direct succession, it would seem that Kumārasena was the fourth predecessor preceptor from Chāvunḍarāya who composed the work in A.D. 978. This would yield approximately the middle of the 9th century as the age of Kumārasena.

Chāvunḍarāyapurāṇa: From his description in the Chāvunḍarāyapurāṇa, Kumārasena appears to have been an eminent divine. He seems to have been connected with Mulgunda where, it is stated, he formed a resolution to observe the vow of Sanyasana with a view to attain liberation from worldly bondage. Accordingly, he repaired to the hill of Kopana (modern Kopball, Hyderabad State) and laid down his life (verse 15). In regard to his predecessor Dharmasena, we are told that he was foremost among the Tri-vidyas and that he earned renown from his abode at Chandrikaśaṭa (verse 14).

Now let us revert to the above inscription from Mulgund. In this epigraph Kumārasena is referred to in highly reverential terms as ‘Āchārya Kumārasena whose feet were worthy to be worshipped by men, kings and great ascetics’. Kumārasena, again, belonged to the Sēna lineage of Chandrikaśaṭa and had a pupil in Viśaṇa. Further, this Kumārasena lived two generations earlier than the date of the record; and this would show that his age was by

1 Ep. Ind., Vol. XIII, pp. 190 ff. In lines 7-8 of the text I would prefer to read, ‘Chandrikaśaṭa-Ś( Ṛ)ēn-anvay-anugāya’.
the middle of the 9th century A.D. Thus it looks fairly certain that Kumārasena of the Mulgund epigraph and his namesake of the Chāvundarāyapurāṇa are both identical. We may also note that according to the epigraph from Mulgund Vīrasena was the senior disciple of Kumārasena. Vīrasena appears to have had two disciples, viz., Kanakasena of the inscription and Āryasena or Āryanandi of the Chāvundarāyapurāṇa. Kanakasena may possibly have been the senior of the two. From the manner of description in the Chāvundarāyapurāṇa it may be gleaned that Chandrikāvāta was a place name. The same place is referred to as Chandrikāvāta in the Mulgund inscription and the Sēna lineage of Kumārasena is associated with it. This shows that these teachers belonged to the Sēna lineage and hailed from the place named Chandrikāvāta or Chandrikāvāta.

A Record on Mānastambha: Interesting is the revelation made by the inscription engraved on the dhvaja-stambha or flag-pillar standing in front of the temple of god Nārāyana in this place1 (i.e., Mulgund). The epigraph refers to this pillar as the Mānastambha and records its erection in A.D. 977-78. From this it is plain that the pillar belonged originally to a Jaina temple and that it was subsequently appropriated by the builders of the Nārāyana temple.

Mulgund and Lakshmēśvara Records: The epigraph incised on a slab of stone found in a Jaina temple at Mulgund, furnishes valuable information regarding a line of preceptors some of whom were great scholars having specialised particularly in the treatises on grammar. These were Nayasena and his guru Narendrasena. The inscription2 is dated in A.D. 1058 during the reign of the Western Chālukya king Sōmēśvara I and registers a grant of land in favour of the Jaina temple named Tirthada Basadi. The gift was made into the hands of Nayasena by Beldēva, an officer in charge of peace and war, Beldēva was a devout Jaina and a disciple of Nayasena. Nayasena is described as having been a consummate master in all grammatical lore. His preceptor Narendrasena was the disciple of Kanakasena and grand-disciple of Ajitasena. These teachers belonged to the Sēna anvaya or lineage of Chandrakavāta, of the Mūla Saṅgha.

In this context we may also examine the illuminating contents of an inscription form Lakshmēśvara3 in the adjoining region. It is dated in A.D.

2 Ep. Ind., Vol. XVI, pp. 53 ff. We may note with interest the expression 'Padmāvatiya kal occurring in this inscription (1. 33) while specifying the boundaries of the gift land. This must be the stone bearing the figure of Padmāvati planted with a view to denote the Jaina association of the gift land. With this may be compared the expression 'Mukkoleya kal' occurring in an inscription from Kopbal; No. 28 of the Jaina Epigraphs (author's collection).
1081 in the succeeding reign of Vikramāditya VI and takes the genealogy of these teachers one generation ahead. After mentioning Narėndrasēṇa (I) Traividya and his disciple Nayāsēṇa, who are described in identical terms as proficient in the science of grammar as in the earlier epigraph, this record introduces Nayāsēṇa’s disciple Narėndrasēṇa (II) who is styled Traividya-chakrēśvara. Hence on account of their contemporaneity which is supported by the analogy of details, Narėndrasēṇa (I) and his disciple Nayāsēṇa of the Mulgund and Lakshmēśvara records must be identical. One more Nayāsēṇa is known to the students of Kannāda literature.¹ He is the author of Dharmāmṛita and there are reasons to believe that he was also a grammarian. This Nayāsēṇa who is ascribed to A.D. 1112 (circa), was a resident of Mulgund and disciple of Traividya Narėndrasēṇa. In his work Nayāsēṇa praises his guru for his profound scholarship and describes how he earned the distinguishing title Traividya-chakrēśvara. These details lead us a step further and help us to equate Narėndra II of the Lakshmēśvara inscription with the namesake guru of the Kannāda author Nayāsēṇa. On the strength of this identity we may call Nayāsēṇa of Dharmāmṛita as Nayāsēṇa II of the Sēna lineage of Chandrakavāṭa commencing with Ajitasēṇa.

**Chandrikāvāṭa, Its Identification:** It may be seen from the above discussion that one and the same place is referred to in three different forms, Chandrikāvāṭa, Chandrikavāṭa and Chandrakavāṭa, and these variations must be attributed to the change in pronunciation due to the passage of time. This place may be identified with the present day village Chāndakavāṭe in the Sindgi taluk of the Bijapur District. This village, as noticed previously, possesses some Jaina antiquities and an inscription found here, dated A.D. 1068, speaks of the setting up of the Nishidhi memorial in the name of the preceptor Māghaṇandī Bhaṭṭāraka by his disciple nun Jākhiyābbe.² Māghaṇandī belonged to the Sūrastha gaṇa which, as we know, was another name acquired by the Sēna gaṇa of the Mula Samgha.³ Many sections of the Jaina monastic order derived their names from the places they hailed from; for instance, Kittur gaṇa, Navilur gaṇa, Hanasōge anvaya, etc. Accordingly it is but natural that the preceptors discussed above were associated with the Chandrikavāṭa or Chandrakavāṭa lineage of the Sēna gaṇa on account of their ancestor Dharmasēṇa who was connected with Chandrikavāṭa. We shall further see that Ajitasēṇa of the second epigraph from Mulgund must be the guru of Chāvundarāya.

**Ajitasēṇa, his Lineage:** I may at this stage pause to take a consolidated glimpse of the sources reviewed so far, viz., the Chāvundarāya-

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³ Ind. Ant., Vol. XXI, p. 73.
purāṇa, Mulgund inscriptions of Rāṣṭrakūṭa Krishna II and Western Chālukya Sōmēśvara I and the Lakshmīśvara inscription of Vikramāditya VI, in addition to others bearing on the subject and try to glean the main historical facts regarding this highly distinguished monastic order of Karnāṭaka, which flourished over three long centuries maintaining its great reputation for profound scholarship and wielding considerable influence among the rank and file of the society. The monks of this order belonged to the Sēna gaṇa or anvaya of the Mūla Saṅgha. We may trace the history of the preceptors of this line from Dharmaśēna onwards, some details about whom are known from the Chāvundarāyapurāṇa (verse 14). As stated above, he seems to have settled and founded a monastery at Chandrikāvāṭa or modern Chāndakavatā in the Bijāpur District. This was somewhere in the beginning of the 9th century A.D. It is on this, the most reasonable assumption, that we can account for the association of the expression Chandrikāvāṭa or Chandrakavatā with some later members of this line, as found in the inscriptions from Mulgund.¹

Kumārasēna who was, most probably, a direct disciple of Dharmaśēna, seems to have shifted his sphere of activities from Chandrikāvāṭa to Mulgund near Gadag in the Dharwar District, may be in the later part of his career. The successors of Kumārasēna appear to have selected Mulgund as their permanent headquarters. The Chāvundarāyapurāṇa introduces the teachers, Nāgasēna, Virasēna and Chandrasēna after Kumārasēna and it is very likely that these three were immediate disciples of the latter. Mulgund inscription of Kṛishna II expressly avers that Virasēna was the senior disciple of Kumārasēna and further that Virasēna’s disciple was Kanakasēna. There seems to rest some doubt in regard to the next generation of teachers and the Chāvundarāyapurāṇa is not explicit on the point. This source mentions Āryanandi or Āryasēna in the next two verses² (17-18); but it does not specify his relationship with the three colleague preceptors.

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¹ The editors of these records have evidently missed the point. Fleet suggests that Chandrikāvāṭa is the name of an enclosure. The Chāvundarāyapurāṇa uses the expression ‘Chandrikāvāṭa-vāsa’, conveying thereby that it was a place name. Place names ending in vāṭa, vāḍa or vāḍi are common in the areas of Karnāṭaka and Mahārāṣṭra and elsewhere also.
² According to the accepted reading of verse 18 given in the Kannāḷa Sāhitya Parishat edition of the Chāvundarāyapurāṇa (1928), a teacher named Nāyasēna followed Āryanandi and Ajītasēna was the pupil of Nāyasēna. The other reading indicated in the foot-note makes Āryasēna the preceptor of Ajītasēna. This must be the correct reading as required by the context and other sources and we can easily equate Āryanandi of verse 17 with Āryasēna of verse 18. Compare Jaina Literature and History (Hindi) pp. 295 and 296, n. 2.
mentioned previously. It is however likely that Āryasena was a direct disciple of Virasena. Āryasena was succeeded by his eminent disciple Ajitasena.

Ajitasena was the most renowned teacher of the lineage. He was the preceptor of the Western Ganga princes, Marasimha and Rachamalla and of the reputed general Chavundaraya. Nemichandra Siddhanta-chakravarti, another great teacher of the age, who was also a preceptor of Chavundaraya, pays glowing tribute to Ajitasena in his Gommaṭasāra as the one ‘who had attained perfection and was universally respected (bhuvana-guru)’. This Ajitasena lived approximately in the latter half of the 10th century a. d. Now, if we calculate the age of Ajitasena from the generations mentioned in the Mulgund inscription of Somesvara I, it approaches approximately the same period. So, not merely on account of this contemporaneity, but on the solid ground of the fact that both, Ajitasena of the Chavundarayapurana and his namesake of the Mulgund epigraph, were constituents of the Sena anvaya of Chandrikaṭa, as seen previously, we are eminently justified in assuming their identity. Ajitasena appears to have primarily held the pontifical throne at Mulgund, though he might have been brought into contact with other places by his spiritual activities.¹

Mallishena Suri was a reputed scholar and author of the Mahāpurāṇa, Nāgakumāra Kavya and other works on Tantric lore in Sanskrit. He lived by the middle of the 11th century a. d. and belonged to the monastic lineage of Ajitasena.² From the colophons of these works a few more details are known regarding these preceptors of the Mulgund monastery. In his biographical account in the Mahāpurāṇa, Mallishena Suri refers to Mulgund as a Tirtha or sacred resort and records the completion of the work in this town in Śaka 969 or a. d. 1047. The pedigree of Mallishena as known from his other works is as follows: Ajitasena, then his pupil Kanakasena. The latter had two disciples Jinasena and Narendrasena, and Mallishena was the pupil of the former. We may here note the identity of this Narendrasena with Narendrasena I of the Mulgund inscription. We may also incidentally observe that Mallishena Suri was well-versed in logic, grammar and poetics, besides other sciences and lores. Postulating a period of 30 years per generation the pedigree of these teachers with their approximate dates may be shown as follows:

2 Jaina Literature and History, pp. 413-419.
Asunḍi: An epigraph from Asunḍi in the Gadag taluk, furnishes some interesting information, as it speaks of the administration of the village Pasunḍi (modern Asunḍi) by the preceptor Chandraprabha Bhatāra, the high priest of the Dhōra Jīnālaya at Bankāpura. The village, evidently, was an endowment of the Jaina temple. The inscription is dated in A. D. 925 in the reign of the Rāshtrakūta king Nityavarsha, i.e., Indra III. We may incidentally note the peculiar name of the temple, viz., Dhōra. Dhōra looks like a derivative from the Sanskrit term Dhruva, and we know that an early prince of the Rāshtrakūta family was named Dhruva.

Naregāl: When the Eastern Ganga prince Būtugāla II was entrusted with the administration of some of the northern parts of the kingdom by his ally and brother-in-law, the Rāshtrakūta suzerain Krishna III, the former appears to have utilised the opportunity to advance the cause of the Jaina religion which was so dear to his heart. The Ganga governor’s wife Padma-bbarasi constructed a Jaina temple at Naregāl in the Rōn taluk; and in the year A. D. 950 the grant of a tank was made to the charity house attached to

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1 Bombay Karnāṭaka Inscriptions, Vol. I, part i, No. 34.
the temple by the subordinate chief Namayara Mārasimghaya. The gift
was received by the preceptor Guṇachandra Paṇḍita, a pupil of Vīranandi
Paṇḍita who was a disciple of Mahēndra Paṇḍita. These preceptors belonged
to the Koṇḍakunda anvaya and Dēsiga gana.\(^1\)

**Lakkundi; Attimabbe:** Lakkundi in the Gadag taluk, the ancient name
of which was Lokkiguṇḍi, flourished as an important Jaina stronghold. It had the
privilege of having been selected as one of the centres of her munificent religious
activities by Dānachintāmaṇi Attimabbe or Attiyabbe who is well-known
to the students of Karnāṭaka Jainism and Kannada literature. Attimabbe
was the wife of the general Nāgadēva, son of Dhallā of the Vāji family. When
her son Paḍevasā Taila, the commander of the forces, was governing the tract of Māsavāḍi, she constructed a Jaina temple at Lokkiguṇḍi and made a suitable
endowment for its maintenance. The gift was entrusted into the hands of her
preceptor Arhanandi Paṇḍita who belonged to the Sūrasta gana and Kaurūr
gachchha.\(^2\) The epigraph furnishing this and the following information is dated
in A. D. 1007 during the reign of the Western Chālukya king Ahavamalla or Irivabedāngika Satyāśraya and was found at Lakkundi.\(^3\) This inscription is of
great interest to the students of Jainism in Karnāṭaka. It is one of the few
epigraphical records, that furnishes an elaborate account of the great pious lady
of legendary fame, though many facts about her are fairly made known by Po-
ṇa in his Śāntinātha Purāṇa and Ranna in his Ajitatirthakarapurāṇatilaka.

Attimabbe had attained sainthood by the time of this record and mys-
terious powers and miraculous performances were being attributed to her.
This is illustrated by the seven miracles narrated about her in this epigraph.
We shall notice some of them here. 1) She took a vow once to see the Kukku-
tēsvāra Jina on the hill (at Śrāvana Belgola) without taking food. While
climbing the hill she was tired; but she felt relief soon by the showers
which, though untimely, were in time. 2) On another occasion fire
broke out and spread like wild fire in the city. Dānachintāmaṇi sprinkled
the holy water of the Jina and it was extinguished. 3) She took an irrevocable
decision at one time to fast unto death unless she secured the Jina of Kurūḷāpā-
ve on the Narmadā river. Her desire was fulfilled and the Jina became her
life long possession. 4) One more story is like this. At the instance of the
king she walked forth into the waters of the river Gōdāvari fearlessly with the
image of the Jina upon her head; and the river stopped flowing.\(^4\)

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2. Not far away from Lakkundi is a village named Kaulūr in the Kopāl District of the
Hyderabad State. In the inscriptions of this village the place is referred to as Kaurūr,
Kaurūr gachchha, probably, derived the name from this place.
4. This miracle is referred to in an inscription of A. D. 1118, from Śrāvana Belgola; Ep.
Carn., Vol. II, No. 75.
The Jaina temple built by Attimabbe at Lakkundi was the crowning glory of her pious achievements in temple construction; and we are told that she had erected till then 1500 Jaina shrines. We may particularly note in this connection the interesting fact that Lokkigundë was a great and prosperous Brahmanical agrahara administered by One Thousand Mahâjanas who are specifically referred to as the Dvijas and characteristically described in the epigraph as having been fond of the Vaishnava Hymn. Pleased with the creation of the magnificent temple in their town, the Mahâjanas of the place designated it as the Brahma Jinâlaya saying ‘this Jina is verily our Brahma’.

Jainism continued to receive due sympathy and support from the magnanimous residents of the agrahara town of Lokkigundë at least till the end of the 12th century A.D. This may be gathered from a rapid review of a few more epigraphs discovered at Lakkundi. i) The inscription on the pedestal of an image in the Neminâtha Basadi, bearing no date, states that the image was the gift of Śamkhadēva of the Mula Saṅgha and Dēva gaṇa. ii) The epigraph on a stone slab found in the vacant site opposite to the Nagareśvara temple registers the gift of a site for the charity house, made in favour of the god Tribhuvanatilaka Sântinâtha of the Vasudhaika-bândhava Jinâlaya, by the One Thousand Mahâjanas of Lokkigundë. iii) The inscription engraved on a pillar in the mandapa of the Sômeśvara temple, records a gift of gold made by the artisans of the temple of Bharatēśvara to the god in A.D. 1118. From this it becomes clear that the pillar must have originally belonged to the Bharatēśvara temple which is no more now. iv) The epigraph on the slab built into the roof of the Gaṅeśa shrine registers a gift of gold made by some merchants for the eightfold worship of the god in the Nômpiya Basadi. The record is dated in A.D. 1185 in the reign of the Western Châlukya king Tribhuvanamalla Sômeśvara IV. The slab bearing the inscription must have been formerly set up in the Jaina temple and subsequently used in the construction of the temple of Gaṅeśa after the former fell into disuse.

Hosur: The epigraph engraved on a slab built into the roof of the Śiva temple at Hosur in the Gadag taluk introduces a line of eminent teachers who belonged to the Yâpaniya Saṅgha. The name of the gaṇa is lost on account of the damaged condition of the record. Āycha Gâvunda was a devout Jaina and he constructed a Jaina temple in memory of his deceased wife Kaṅchikabbe at Posavûr which was his native place. To this temple

2 Ibid., No. 34.
3 Ibid., No. 33.
4 Ibid., No. 53.
he made a gift of areca-nut garden and house-sites lying the feet of the preceptor Nâgachandra Siddhânti in the year A.D. 1028–29, during the reign of the Western Châluksya king Jagadekamalla I, when Râvakabbarasi, wife of the governor Vâvanarasa was administering Posavûr. Nâgachandra Siddhânti was a preceptor of great reputation, being the pupil of Jayakirti. An earlier preceptor of the line who bore the epithet Traividyadeva, is also mentioned in the inscription.

Mugad; Yâpaniâya Preceptors: A record from Mugad in the Dharwar taluk reveals the existence of another important and well-established line of teachers of the Yâpaniâya sect in that area. The epigraph is dated in A.D. 1045 in the reign of Šomeśvara I and registers the gift of lands made by the local official Nârgâvunda Châvundâ Gâvunda in favour of the Samyaktvratnâkara Chaityalaya constructed by him at Mugunda, for maintaining the repairs and feeding the visitors of the four castes. The gift was received by the senior preceptor Gôvardhanadèva. This teacher belonged to the Kumudi gana of the Yâpaniâya Samgha. The inscription furnishes elaborate genealogical history of these teachers; but on account of the damaged condition of the epigraph in some parts, the successive relationship of some of the preceptors is not clear and the names of some of the intervening teachers appear to have been lost.

The earliest teacher mentioned is Śrîkirti. After two or three names which are lost, comes Prabhâsaśâṅka or Prabhâchandra. Ekavira, Mahâvira, Simhanandi (?) and Narândrakirti appear to have been the brother teachers of Prabhâchandra. The name of Prabhâchandra’s disciple seems to be Nâgachandra. The co-preceptor of the latter was Niravadyakirti, who seems to have had a large number of colleagues who were almost contemporary. They were Vasudèva Svâmi, Pârsâvadèva Svâmi, Subhachandra, Madhavachandra, Bâlachandra and Râmachandra. Râmachandra had two disciples in Munichandra and Râvikirti. After this we are introduced to the succession of Niravadyakirti. He was followed by Gôvardhanadèva. Next comes Anantavirya whose relationship with Gôvardhanadèva is not clear. Kumârakirti was the co-teacher of Anantavirya and Dâmanandi. was the former’s disciple. Dâmanandi again had a brother teacher in Traividya Gôvardhanadèva whose disciple was Dâmanandi Gañḍavimukta. At the time of the gift mentioned before Traividya Gôvardhanadèva was the senior priest and pontiff controlling the affairs of the monastic organisation with its congregation of monks and lay disciples.

The family of Nârgâvunda Châvundâ Gâvunda was a zealous adherent of the Jaina doctrine and this is attested by the following details. Mahâ-
sāmanta Mārtanda was the grandson of this Chāvunda. He subsequently repaired the temple constructed by his grandfather and erected a theatrical hall attached to it. This Mārtanda, we are told, was a worshipper of the goddess Padmāvatī. We may also note incidentally that Mugunda (modern Mugad) was situated in Mugunda Thirty which formed part of Mahārājavādi Nādu in the province of Palasige Twelve Thousand. This territory was under the administration of the Kadamba feudatory Chatāyyadēva.

Morab: Morab in the Navalgund taluk appears to have been an important seat of the preceptors of the Yāpaniya sect. This is disclosed by a Nishidhi memorial found in the place. The record on the memorial stone states that Nāgachandra Siddhāntadēva, the pupil of Jayakīrtidēva of the Yāpaniya Samgha, expired in Śaka 981 (A. D. 1059) by the rite of Saṃnyasana in the Ghatāntakiya Basadi. Nāgachandra is praised as a great scholar and he bore the significant title Mantrachuḍāmāni. The memorial was set up by Kanakasakti Siddhāntadēva, disciple of Nāgachandra.

Jāvūr: Interesting is the information furnished by an inscription from Jāvūr in the same taluk. We know from the record that the village Jāvūru had been endowed formerly to the temple of Jvālamālinī at Navilugunda, constructed by Jayakīrtidēva. The gift was subsequently renewed and made over to Sakalachandra Bhaṭṭāraka. The teachers, Jayakīrti and Sakalachandra, seem to have belonged to the Yāpaniya sect. It would appear from the information of this and the previous epigraph that the area of the Navalgund taluk was a stronghold of the Yāpaniya teachers who were advocates of the cult of Jvālamālinī and proficient in the occult lore.

Soratūr: Coming to the reign of Bhuvanaikamalla or Śomēśvara II we meet with an important official and feudatory governor who was a devout supporter of the Jaina faith. This was general Baladēvayya of the Ganga extraction, lord of the agrahāra town Soraṭavura, who bore the titles Mahāsāmantadhātipati, Mahāpradhāna, Hēri-sandhivigrāhi, etc. He was a younger brother of Beldēva who appears to be identical with the namesake of the Mulgund inscription of Śomēśvara I. Baladēvayya constructed a Jaina temple at Soraṭavura (modern Soraṭūr, Gadag taluk), which was named after him. To this temple he made a gift of land and it was entrusted into the hands of the nun Huḷiyabbājjīke who must have been the managing trustee of the establishment. This nun was the disciple (śishyinti) of Sirinandi Paṇḍita of the Śūrastha gaṇa and Chitrakūṭa anvaya.

2 Ibid. No. 228.
Srimandi Pandita was the disciple of Kanakañandi Saiddhãntika who had a colleague in Sakałachandra. Chandranandi was the preceptor of Sakałachandra whose pupil was Dāvañandi. As a rule, the male members of the monastic order are found to be in charge of the temples as the superintending priests; and so this instance of a nun holding that office is invested with peculiar interest. Baladēvavaya's guru was Nayaseña who appears to be identical with Nayaseña I of the Mulgund and Lakshmēśvara records discussed above. The epigraph furnishing this information hails from Soratūr in the Gadag taluk and is dated in A.D. 1071.

Guḍigere: Soon after this we meet with another member of the female section of the monastic order, who played a prominent rôle in a religious transaction, though her part is not as responsible as that of Huliyaabbājike of the above record. This was Ashtōpavāśi Kantiyar who figures in an inscription from Guḍigere in the Dharwar taluk, dated in A.D. 1076. She was a disciple of the eminent and highly influential preceptor Srimandi Pandita. At the instance of her teacher she made a gift of land for the benefit of the temple of Pārśvanātha at Dhvajataṭaka which is a Sanskritised name of Guḍigere. Ashtōpavāśi Kantiyar, it may be noted, is not a personal name, but an epithet connoting 'the nun of eight fasts.'

Doni: Doni in the Munḍaragi Peṭhā was a conspicuous abode of the Jaina doctrine during the period of the 11th to the 13th century A.D. This town whose ancient name was Drōṇāpura, was being administered by Lakshmī Mahādevi, the senior queen of Vikramāditya VI, in A.D. 1097. In that year a Jaina temple was constructed in this place by a merchant named Sōviseṭṭi who made a gift of land for its maintenance into the hands of the preceptor Chārulkirti Pandita, the disciple of Mumichandra Traividyā of the Yāpaniya Sāṅgha and Vrikshamūla gana. Besides the temple constructed by Sōviseṭṭi, a few more Jaina temples must have existed in this place formerly; but they have been wiped out of existence in course of time. This is revealed by the solitary idol of Pārśvanātha lying in a desolate condition in front of the Māruti temple and by the inscription engraved on its pedestal.

1 Bomb. Karn. Ins., Vol. I, part i, No. 111. The name of the nun Huliyaabbājike is interesting. Huliyaabbe was her proper name and the suffix Ajjike from Sanskrit Āryikā (Ārya) is a Jaina conventional term connoting a nun. It may be compared with its other equivalents, Ajji, Ajjī, Āryāṅganā, etc., we have already met with.
2 Ind. Ant., Vol. XVII, pp. 35 ff. The nun Ashtōpavāśi Kanti is referred to as the 'śishyini' of Šrimand in the record, which means 'a female disciple', being the Kannada feminine from of 'śishya.' Fleet who had edited this record has missed this correct sense (see p. 35).
4 Ibid., No. 81.
The epigraph refers to the Basadi of Marudēvi Avve and states that the image of Pārsvanātha was installed therein by the revenue official (Śrīkaranādhīṣa) Boppana in A.D. 1269, when Tipparāja was governing the entire Kāraṇṭā Maṇḍala. The name of the temple is interesting. Marudēvi, as we know, was the mother of the first Tirthakara Rishabhanātha; and so the temple might have been erected to celebrate her sacred memory. Or else, it derived the name from a local lady of some distinction who was directly or indirectly associated with its construction.

**Nirālgi:** An inscription from Nirālgi in the Hāvēri taluk registers a gift of land to the temple of Mallinātha Jineśvara constructed by him in his village Nērilage by the regional administrative official (Nāḷprabhu) Māllagāvūnda. The record is dated in A.D. 1147 in the reign of Pratāpachakravartī Jagadēkamalla II and mentions the Digambara Jaina teacher Hāriṇāṇīndīva of the Mūla Samgha, Sūrāstha gāna and Chitrakūṭa anvaya.¹

**Mungundī:** Mungundī in the Dharwar taluk rose to distinction as a conspicuous seat of the Jaina faith during the age of the 12th and 13th centuries A.D. It owned a famous Chaityālaya which was known as Nagara Jineśvara. This shrine seems to have been consecrated to the deity Pārsvanātha. The temple was under the management of the preceptors of the Vāpaniya sect. The Bhavyas or the lay followers of the faith residing in the village, inspired by religious fervour, made a series of grants for the benefit of the local temple. Preceptor Bāhubali Siddhāntīdeva who was the trustee of the temple, received these gifts. The inscription furnishing these details refers to the reign of Jayakēśi III who was a prince belonging to the feudatory family of the Kadambas of Goa. The epigraph bears more than one date the last of which may be approximately equated with A.D. 1215. The record mentions the names of two generations of preceptors of Bāhubali. One of them appears to be Ēkāvīrāchārya and the name of his pupil is unfortunately obliterated. The village Mungundī is referred to in the epigraph as Māṇigundī or Māṇigundage and also by the Sanskritised appellation Māṇikya-pura.²

**Garag:** Garag, another village in the same taluk, appears to have been a resort of the preceptors belonging to the Kumudi gāna of the Vāpaniya Samgha. This fact is disclosed by two inscriptions³ found in that village. One of the epigraphs is much damaged and the other records the death of a teacher named Śāntiviradēva by the vow of Samādhi. The precise dates

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3. Ibid., Nos. 441 and 442.
of these records cannot be ascertained, but they may be assigned approximately to the period of the 12–13th century A.D.

**Shīrūr**: An inscription has been found engraved on the pedestal of a Tirthakara image at Shīrūr in the Kundgöl taluk of the former Jamkhandī State. The epigraph which might be ascribed approximately to the period of the 12th century A.D., states that the image of Pārvamātha Bhaṭṭāraka was presented by Kalīsetṭṭi to the Kusuma Jinalaya of the Yāpaniya Samgha and Vṛkshamūla Samgha (evidently a mistake for gāna). We may note here with interest the specific attribution of the temple to the Yāpaniya sect.

**Kāḍakōl**: Kāḍakōl in the Hāvērī taluk appears to have been a fairly prominent Jaina locality many of whose residents and local officials were Jaina by persuasion. This may be seen from a number of stones and pillars bearing inscriptions, set up as Nishidhis to commemorate the deaths of the men and women devotees of the faith, found in the place. These epigraphs are dated in the 13th century A.D., and speak of the preceptor Śrinandi Bhaṭṭāraka of the Mūla Samgha and Sūrastha gāna, who appears to have been wielding ecclesiastical authority over the tract.

**Kāṇūr Gāna**: Two undated inscriptions, one from Kalkērī in the Mundargī Pēṭhā and another from Kāginelli in the Hīrekerūr taluk, furnish information regarding the religious institutions of two monastic sections of the Kāṇūr gāna. The former, engraved on the pedestal of a lost image, states that Hali Gāvunda, disciple of Bhānuṅkirti Siddhāntadēva of the Mūla Samgha, Kondakundānvaya, Kāṇūr gāna and Tintiri gachchha, constructed a temple for Akalāṅkāchandra Bhaṭṭāraka of Kalkērī, and installed the image of Pārvanātha therein. The latter, whose provenance is revealing, having been engraved on the belt of a sculptured pillar built into the wall of the tomb of Bhāndārikērī Svāmi (of the Brahmanical order) in front of the Ādikēśvara temple, registers gift of the pillar to the Basadi of the Kāṇūr gāna and Mēshapāśāna gachchha by the warrior chief Ādityavarmā. The epigraphs may roughly be ascribed to the period of the 13–14th century A.D.

**Sangūr**: An inscription from Sangūr in the Hāvērī taluk contains interesting information about a distinguished Jaina family that flourished here. When Harihara II was ruling at Vijayanagara and his provincial governor Madhava was in charge of the administration of Gōvā Nagari, the latter had a

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2. Ibid., 1933–34, Appendix E, Nos. 51 and 53; Ind. Ant., Vol. XII, pp. 100–102.
3. Ibid., 1927–28, Appendix E, No. 51.
4. Ibid., 1933–34, Appendix E, No. 28.
5. Ibid., 1932–33, Appendix D, No. 105.
general named Jaina Mallapa. This Mallapa received gift of the village Changapura (modern Sangur) from his superior, probably, for his faithful services. Mallapa died at Gutti in the cyclic year Nala corresponding to A.D. 1377. His son was Sangamadeva. He also died in course of time by drowning himself in the sea in A.D. 1395. Sangamadeva's son Nemanna made a gift of land to the temple of Parsvanatha of Sangur for conducting worship to the tombs of his ancestors who had died by the vow of voluntary death. The epigraph may be roughly ascribed to the 15th century A.D.

The Šilāhāras of Bāsavura: A petty family of the Šilāhāra stock was ruling in this area for more than four centuries and it deserves to be noticed that the members of this house consistently maintained their devotion to the Jaina doctrine. On account of their association with the administration of the area of Bāsavura, they may be conveniently called the Šilāhāras of Bāsavura. Their prāśasti avers that they were born in the lineage of Jimutavahana and belonged to the Khachara race; and from the other epithets therein it may be gathered that they bore the serpent emblem on their banner and were worshippers of the goddess Padmavatī.

The earliest known member of this house was Kaliyammarmarasa who was holding the office of Nālgamundu in the reign of the Rāṣṭrakūṭa emperor Amoghavarsha Nripatunga in the 9th century A.D. During the subsequent regimes of the Western Chālukyas of Kalyāṇa and the Yādavas of Dēvagiri the status of this family seems to have been raised; for the then members of this house are seen styling themselves as the Mahāsaṃantas and the Mahāmaṇḍalēśvaras. These chiefs held authority essentially over the tract of Bāsavura consisting of 140 villages, which appears to have been their native region. This fact is frequently mentioned in the epigraphs. Inscriptions referring to their activities hail from Kōḷūr, Dēvagēri and other places in the Hāveri taluk.

Guttas: Another family of petty chiefs living in this area, who gained some prominence in the history of Karnata in the 11–12th century A.D., lent their support to Jainism. These were the Guttas of Guttal. This is gathered from an inscription found at Guttal in the Hāveri taluk. The epigraph, dated in A.D. 1162, refers to the rule of the Mahāmaṇḍalēśvara Vikramādityarasa of the Gutta house and registers a gift of land made by him to the temple of Parsvanātha constructed by Kētiseṭṭi. The record

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1 Bāsavura which was the headquarters of these chiefs may be identified with the modern village Hire Bāsur in the Hāngal taluk. I have explored the place personally. It possesses traces of an old fort on the overhanging hill and other antiquities. The place is referred to as Vyāsapura in a local inscription of the 12th century A.D.

also mentions two teachers, Sūmēśvara Pāṇḍita and Maladhāridēva of the Pustaka gachchha.

**Age of Decadence:** The downfall of Jainism was partly due to the violent activities of the followers of the rival faiths and Karnāṭaka was not free from outbursts of religious persecution. Other calamities also were added to this. These observations are substantiated by a few epigraphs noticed in this area. An inscription from Anšigērī in the Navalgund taluk registers a gift of land to the god Trikūṭēśvara of Gadag. The record is dated in A. D. 1184 in the reign of Tribhuvanamalla Sūmēśvara IV, the last ruler of the Chālukya house, and states that the gift was entrusted to the care of Vīra Goggidēvarāsa. This trustee of the Śaivite temple appears to have been a local chief of some importance; and what is significant in the context is the display of the titles of this dignitary in the inscription, such as ‘a death to the Jainas’, ‘an eagle to the Jaina snake’. This shows that hostile propaganda against the followers of the Jaina doctrine had been organised and the movement of persecution was already afoot in the country by the latter part of the 12th century A. D. This is further confirmed by the evidence of the famous inscription at Ablūr in the Hirekerūr taluk, which graphically narrates the victories gained by that unflinching advocate of the Śaivite faith, Ekāntada Rāmayya, against the adherents of Jainism by violent methods reinforced by mysterious miracles. The Ablūr record is placed approximately by the end of the 12th century A. D.

Jaina religious institutions and works of art must have also become victims of the forces of vandalism let loose in the country in the wake of foreign invasions. Revealing in this context are the incidents recorded in two inscriptions at Mulgund. One found on a pillar in the Pārśvanātha temple refers to an encounter with the Mohammadans who burnt the temple of Pārśvanātha and states that the preceptor Sahasrakīrti, disciple of Lālākīrti Āchārya of the Đēsi gana, Hansāśige anvaya and Pustaka gachchha, died in the fight. Another on a pillar in the Chandranātha Basādi states that Bandāmbike, wife of Nāgabhūpa, reconsecrated the image of Arhat Ādinātha, which was polluted by the Mohammadans. The former epigraph bears no date and the latter is dated in A. D. 1675. It is not known whether the two records allude to one and the same raid by the Mohammadan aggressors or to two assaults on different occasions.

1 An. Rep. (op. cit.), No. 51.
2 Ibid., 1928-29, Appendix E, No. 207.
5 Ibid., No. 93.
4. Madras Karnāṭaka

**BELLARY DISTRICT**

**Adoni:** The area of the Adoni taluk appears to have come under the influence of Jainism at an early age and some of the Jain relics preserved here deserve to be noted. On the Bārakilla Hill at Adoni exists a rock-cut Jain temple which has treasured sculptures of the Tirthakaras seated in a row, carved in the rock. In the hill fort of Adoni has been discovered the figure of Pārvanātha with writing inscribed on the rocky side. On a rock at Hālaharavi, a village in the Adoni taluk, has been found an important inscription of the Rāṣṭrakūṭa regime.\(^1\) It states that when Chandiyabbe, the queen of Kannara, was administering the district of Sindavādi One Thousand, she constructed a Jaina temple at Nandavara and made suitable provision for its maintenance. Mention is made of a teacher named Padmanandi. The record is dated in Śaka 854 or roughly A.D. 932 in the reign of Nityavarsha who might be Indra III. There seems to be some discrepancy in regard to the date. Kannara referred to above might be Kṛishṇa III who appears to have been holding some subordinate position as a junior prince at the time.

**Kōgali:** Kōgali in the Haḍagalli taluk was an important centre of Jainism from early times. Though the earliest inscription disclosing the prevalence of the faith here, belongs to the 10th century A.D., its history goes back to a still earlier age. The inscription on a slab set up near the Basti\(^2\) or Jaina temple is dated in A.D. 992 in the reign of Āhavamalla or Taila II, the founder of the Western Chāluṣkya dynasty of Kalyāṇa. At that time the king was on his southern expedition and, having captured 150 royal elephants of the Chōla king, had encamped at Rodda in the modern Anantapur District. The epigraph describes in detail the settlement of the revenue by allotting the lands and fixing the taxation for the several tenants of Kōgali, as sanctioned by the king. In this connection mention is made of the pontiff Gaṇadharadēva Bhaṭṭāraka who was the supreme religious head of the locality (sthānādhipati). An extensive area comprising several thousand acres of land was alienated and it was prescribed that the income derived from the transactions connected with the titles of land, etc., within the municipal limits of the town, should be utilised for the benefit of the local Jaina temple.

The epigraph found on another slab in front of the same Basti,\(^3\) furnishes interesting information in regard to the origin of the temple and

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3. Ibid., No. 117.
takes the history of the place several centuries back. It is stated that the
place was caused to be constructed by Durvinita who may be identified with
the Western Ganga king of the name who ruled in the 5th century A.D. The
epigraph registers a gift of land to the temple by the preceptor Indrakirti for
impairing education. Indrakirti belonged to the Desi gana of the Mula Samgha
and seems to have been an eminent scholar being respected even in the royal
court. The inscription refers itself to the reign of Someswara I and bears the
date A.D. 1055.

This inscription comprises an important landmark in the history
of Kannaḍa literature and deserves to be studied for its literary merit,
particularly the portion relating to the prashasti of Indrakirti composed in
the elegant Ragaṇa metre. This prashasti constitutes an independent piece
by itself and appears to have been inserted in the record by an admirer of
the preceptor, who owned some skill in the art of poetic composition.
Harihara (circa A.D. 1200) was the first great poet in Kannaḍa who
appropriated the Ragaṇa metre successfully for his narrative compositions
on an extensive scale and these are appreciated for their lucidity and easy
flow. But here is an unknown poet, the author of the prashasti, who anticipated
Harihara being anterior to him by a century and a half. The Jaina
environment of the Ragaṇa composition which is usually attributed to the
Vīraśaiva authors, also, deserves attention. Lastly, the name of the
metre, as specifically mentioned in the epigraph, is Tōmaran Ragaṇa, whereas
the same is more familiarly known as Lalita Ragaṇa to the students of
Kannaḍa literature.

After a gap of over two centuries we again obtain a glimpse of the
state of Jainism in this place (i.e., Kōgali) from inscriptions engraved on
the pillars of the same Basti (Jaina temple) noticed previously. Both
these records bear identical dates and refer themselves to the reign of the
Hoysala king Rāmanātha. The epigraphs catalogue a series of grants
made in the form of money for the daily ablation of the god Chenna
Parsvanātha. The donors consist of several devotees including ladies, hailing
from different regions and belonging to various classes of the society, such
as local officials and chiefs, civil and military functionaries and prominent
merchants. We may note with interest the following places associated with
the names of the donors; Kolliyāki (Hyderabad State), Hanīya, Koṭṭur (Bellary
Dt.), Hoḷagunde Sindavige (Sindagi, Biyapur Dt.), Uchchangī (Mysore
State), Lokundī (Lakkundī, Dharwar Dt.), Sōge (modern Sōgi, Bellary Dt.).
The most significant fact to be noted is the reference to this place in

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1 I have discussed in detail this topic along with others in my article entitled 'Epigraphy
and Literature', published in the Kannaḍa Sahitya Parishat Patrike, 1946, June.
these inscriptions as a Tirtha (Kōgaḷiya Tirtha) or 'holy centre', pointing to its religious importance. The inscriptions\(^1\) are dated in A. D. 1276.

At the top of one of these epigraphs is an incomplete piece of writing made up of one verse in the Anuṣṭubh metre in Sanskrit and unfinished part of another. It commences with the description of Kanakanandi Muni of the Sāmanta Jinalaya of Kollāpura and introduces his disciple Prabhāchandra. It is not possible to explain, precisely, the purpose of this super-script and why it was left incomplete. But we are already aware of these teachers from the Terdāl record, and it is likely that they were in some way connected with this renowned religious centre in the south.

An eminent Jaina preceptor of Kōgaḷi figures in an epigraph from Sōgi\(^2\) in the same taluk. But unfortunately on account of the damaged condition of the record we are not in a position to make out the necessary details about him. The inscription may be referred to the reign of the Hoysala king Vira Ballāla II (A. D. 1173-1220). It registers a gift of land to the teacher Ubbhayāchārya of Kōgaḷi, who belonged to the Mūla Samgha, Dēsi gaṇa and was connected with the monastic order of Hanasōge.

Nāndi Bēvūru: Nandi Bēvūru, now an ordinary village in the Harapanahalli taluk, was a famous stronghold of the Jaina faith which attracted even members of the royal family and officers of state. In this place was residing in the 11th century A. D. a renowned Jaina teacher familiarly known as the Ashtōpavāsi Bhalāra or 'the preceptor of eight fasts.' The temple constructed by this teacher at Bēhūrū (modern Nandi Bēvūru) was recipient of a gift of extensive land from the chief Jagadēkamalla Nōlamba Brahmadhirāja who was a member of the Nōlamba-Pallava royal family and governor of the region. The local officials and the Brāhmaṇa representatives of the locality readily accorded their assent to this religious transaction. Another member of the distinguished royal house, who held the sef of Kōgaḷi Nādu, by name Ghaṭṭiyarasa Iriva-Nōlamba Narasimghadēva, caused to be constructed a Dēhāra or sacred abode\(^3\) in the same place and bestowed it to the teacher. This teacher belonged the Mūla Samgha, Dēsiga gaṇa, Postaka gachchha and seems to have had a disciple named Viranandi. The epigraph\(^4\) furnishing this information is dated in A. D. 1054 in the reign of the Western Chālukya king Sōmēśvara I.

Mannēra Masalevāḍa: Mannēra Masalevāḍa, another village in the same taluk, sprang to fame in the 13th century A. D. on account of the

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2. Ibid., No. 360.
3. Dēhāra may be derived from Sanskrit 'Dēvagriha.'
pious works of a distinguished lady and her faithful son. Kaṁnāyi, mother of Kēśava Paṅḍita, who was minister of the provincial governor Sāliveya Tikamadēva, had constructed a Jaina temple dedicated to Pārśvanātha at Mosaḷeveda. It was subsequently repaired by Kēśava Paṅḍita and on this occasion a gift of land was made for the service of the temple by the local chief Bhairavadēva with the cooperation of his officials and residents of the place. The endowment was left in the management of the preceptor Vinayachandra, disciple of Nēmichandra Rāvula, of the Mūla Saṁgha, Dēsi gana and Postaka gachchha. It is of particular interest to note that the donor Bhairavadēva was a devotee of the god Chenna Kēśava and ‘an ornament of the Vaishnava lineage’. The inscription disclosing these facts refers itself to the reign of the Dēvagiri Yādava king Rāmachandradēva and bears the date A. D. 1297.

Kudatani: Kuḍatani is a notable place in the Bellary taluk, which owns Jaina antiquities consisting of temples and sculptures.

Rāyadurg: Rāyadurg, the headquarters of the taluk of the name, appears to have been a resort of the Jaina religion and specifically of the adherents of the Yāpaniya sect at a later period. This is disclosed by the epigraph engraved on the pedestal of the Rasāṣiddha images in the locality. After referring to the construction of a Nishidhi, the inscription mentions the names of eight persons who were, possibly, authors of the sculptures. Among them were Chandrabhūti of the Mūla Saṁgha and Chadrāndra, Bādayya and Tammaṇa of the Yāpaniya Saṁgha.

Anantapur District

Konḍakunde—Konakondla: Now I approach in a solemn mood a unique place of great antiquity in the history of South Indian Jainism, though many of its mysteries are not fully revealed to us on account of the chequered activities of Time. I have visited the place in person and studied its antiquities carefully. The results of my investigations which are reinforced by the impressions I gathered about the place during my visit may be summarised as follows.

Modern Konakondla is a village about four miles towards south from the Guntakal Railway Station, situated in the Gooty taluk of the Anantapur Dī. Konakunṭa is another variant of the place name. The former is the official appellation of the locality and to all outward appearance it looks as though it is a Telugu village. But the fact that this is only a later metamorphosis brought about by the impact of Ṛṇḍhra culture and that the

place originally belonged to Karnatak proper, is vouched not only by the Kannada epigraphs discovered in this place, but also by its earlier name Konḍakundi still in use among the less sophisticated inhabitants of the region. It is known from the early epigraphs discovered here that Konḍakunde was the ancient name of the place.

The original name of the place appears to have been Konḍakunda or Konḍakunde which is a purely Kannada term. Whereas place names ending in ‘kunda’ or ‘gunda’ are rare in the Andhra parts, such are rather common in Karnatak; for instance, Nargund, Navalgunda, Hungund, etc. Similarly, a large number of place names ending in ‘kunram’ can be traced in the Tamil country. ‘Kunda’ of Kannada may be equated with ‘kunram’ of Tamil and these mean ‘a hill’. But when they form components of a place name, we may interpret them as ‘a hill settlement’. Konḍa also means a hill in Kannada. Now the whole expression Konḍakunda may be construed to convey the sense of ‘a place situated on or near a hill’. This description eminently suits even the present-day location of the village which lies in close proximity of a range of hills. Indications, however, are not lacking to assume that the early settlement of the village commenced on or in the hill range itself.

I have discussed fully the history of Kopanā or modern Kopbal in the Hyderabad State, as a supremely holy resort of the Jaina religion, below in Parts I and III of the Jaina Epigraphs. Konakonda or Konḍakunde resembles Kopanā in many respects. Firstly, both are situated in the hills which are similar to each other in their natural formation and picturesque topographical set up. These hills possess sheltering spots like the natural caves and caverns. Consequently, they comprise fitting resorts for the ascetics performing austerities in seclusion and retirement. Secondly, both have treasured antiquities of the Jaina creed. As we shall see presently, like Kopanā, Konḍakunde also was renowned as a Tirtha or sacred place in the mediaeval age. Thirdly, except in faint memory in some quarters, the eminence of Konḍakunde, like that of Kopanā, has been almost completely forgotten and remained unknown to the followers of the Jaina religion.

**Antiquities:** Now I would examine the antiquities. Most of the Jaina antiquities of Konakonda are to be traced in the hillock called Rasāsiddhula Guṭṭa, about two furlongs towards the north of the village. Rasāsiddhula Guṭṭa (in Telugu) means ‘the hill of the Alchemists’ and this name is

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1. The fact that there were more than one settlement of the village is disclosed by the allusion to Kiriya Konḍakunde or minor Konḍakunde occurring in the inscription on the hillock Kailāsappa Guṭṭa; S. I. I., Vol. IX, pt. i, No. 150, line 29.
significant. On the top of the hillock is a shrine made up of improvised short walls on three sides and without roof. In this shrine are installed two images of Tirthakaras in standing postures, with triple umbrellas and attended by the Śasanadēvatas. The sculptures are made of reddish granite stone and measure about 2½ feet in height. They may be roughly attributed to the period of the 13th century A.D., if not earlier.

According to the popular belief these icons of Tirthakaras represent the Rassasiddhas or the mystic sages endowed with the art of alchemy. From their unfailing and repeated experiences, the villagers have learnt to recognise the efficacy of these deities possessing miraculous powers. Whenever the rains fail or are delayed, the inhabitants hold prayers and make their offerings in honour of these saints. And then, even before the pilgrims have left the hallowed precincts, they are favoured with the propitious rain.

On a rock behind the shrine of the Rasasiddhas or the Tirthakaras is engraved a big figure of the Jina standing on a lotus. Another rock nearby bears the engraved diagram of a circular Yantra possessing mystic significance.

INSCRIPTIONS: Several boulders not far away from the above shrine contain inscriptions incised on their rocky sides. Some of the epigraphs are in archaic characters of the 7th century A.D., while others belong to the age of the 10–11th century A.D. A few of the records at least could be definitely stated to be Jaina. An early epigraph roughly of the 7th century A.D. refers to ‘one revered by Singanandi.’ The name of the revered person is not disclosed. But it is apparent that he must have been a venerable personality, most probably, the preceptor of Singanandi; and very likely the epigraph was carved by Singanandi himself. Another inscription of about the 10th century A.D. states that it was the Nishidhi memorial of the techar Nāgasānadbā. A third epigraph of about the 16th century A.D. mentions Śrī Vidyānanda Svāmi who is probably identical with the great Jaina scholar Vādi Vidyānanda who flourished in the 16th century A.D. It is stated about this Vādi Vidyānanda that he held great festivals in Kopāna and other Tirthas. If the above surmise be correct, Vādi Vidyānanda might have performed

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1 The Jaina monks indulged in the practices of the Tantric cult and engaged themselves in alchemist pursuits in the later age of Jainism in South India. The above name is probably reminiscent of this state of affairs.

2 I may offer an alternative suggestion also. If, on palaeographical consideration, the record is to be placed in the 14th century A.D., then Śrī Vidyānanda Svāmi would most probably be identical with his namesake of the Malkhēd inscription; see below, the Jaina Epigraphs, No. 14.

some religious ceremony at Kőndakunde also; because it was considered a Tirtha and associated with the sacred name of the great teacher Kőndakunda.

We may next review here two more epigraphs found in other places at Konakondla. The inscription engraved on a slab on the hillock called Kailasappa Guțta, registers a gift of land, flower-garden and house-sites for the benefit of the temple named Chațta Jinālaya. This was constructed at Kőndakundeya Tirtha by a lady named Nālikabbe in memory of her deceased husband. The gift was made by Mahamandalēśvara Joyimayyarasa who was governing the tract of Sindavādi One Thousand in A.D. 1081 in the reign of the Western Chālukya king Vikramāditya VI. It is of particular interest to note that the place is referred to in this record as a Tirtha, Kőndakunde being the name of the place. We may also note the establishment of the Jinālaya in this place.

Another inscription was found on a slab set up in front of Ādi Chennakāśava temple in the village. The record is, unfortunately, damaged and worn out and so its purport cannot be properly made out. It is a Jaina record. It commences with the familiar invocation to the Jinasāsana. The next few lines (ll. 3–10) seem to have contained the description of the place to the effect that it was renowned in the world, being the place of birth of the eminent teacher Padmanandi Bhațṭāraka who conquered the quarters with his doctrine of Anēkānta, a veritable ship to cross the ocean of worldly existence. The name Padmanandi occurs twice in the description and there is allusion to the Chāranas, which bears significance; for Kőndakunda is invariably compared with the Chāranas. After this comes the reference to the Kőndakunda anvaya. I am inclined to think that in this highly interesting record, Kőndakunda was praised under his proper name Padmanandi. This record would thus furnish almost a conclusive evidence in favour of the identification of the domicile of Kőndakunda with modern Konakondla. In the subsequent portion of the epigraph, we are introduced to a preceptor of great reputation by name Nayakirtidēva Saidhāntika Chakravartī, and to the prince Kumāra Tailapa who was administering the tract of Sindavādi wherein the village Kőndakunde was situated. The inscription refers itself to the reign of Tailapa's father, the Western Chālukya king Vikramāditya VI (A.D. 1076–1126) and the portion containing the precise date seems to have been lost.

Further Evidence: Further, we may take into account a few of the sources that purport to connect the great teacher Kőndakunda with this

2 Ibid., No. 288.
place bearing the name. In his Śrūtāvatāra, Indranandi mentions the preceptor Padmanandi who hailed from Kuṇḍakundapura and this Padmanandi has been accepted as identical with Kuṇḍakundāchārya.  

1 In the Śravaṇa Belgoḷa epitaph of Mallīshēna, Kuṇḍakundāchārya is referred to as Kaṇḍakunda, which shows that he belonged to a place named Kuṇḍakunda or Kuṇḍakunda. More explicit is the statement contained in an inscription of A.D. 1184 from Bāstihalli, which refers to the pervading fame of the eminent sage (Kaṇḍakunda) who, a fountain of the sentiment of tranquillity (sāntarasa-pravāha), as it were, hailed from Kuṇḍakunde graced by the Chāranas.  

Then, there is preserved a tradition prevailing in these parts, which associates this place with Kuṇḍakundāchārya; and the authenticity of this tradition stands unquestioned.  

We may also note in this context that Jaina families had survived in this locality within the living memory of the present generation, though it is a pity that not a single follower of the Jaina faith is residing here at present.

Conclusion: Thus judging on the whole from the weight of the above substantial evidence based on a variety of reliable sources, the conclusion seems to be irresistible that the great teacher Kuṇḍakundāchārya hailed from this place whose earlier name was Kuṇḍakunda or Kuṇḍakunda and which was subsequently changed to Konakondla under the influence of Telugu, possibly, in the later age of the Vijayanagara regime. The real name of the teacher was Padmanandi, but, in course of time, this name was pushed into the background; and he came to be distinguished more prominently on account of his unique personality, by the characteristic name of the place which was his domicile. This name which was originally Dravidian in general and Kannada in particular, was Sanskritised into Kuṇḍakunda and Kundakunda. Still the Dravidian form of the name persisted with equal credit and this is attested by the numerous allusions to the teacher as Kuṇḍakunda, especially in the epigraphs.

A Jaina Tirtha: Kuṇḍakundāchārya seems to have flourished in the first century A.D.; and this place had possibly developed as a stronghold of Jainism even prior to this age.  

But it must have sprung to much fame through that eminent preceptor and his well-organised religious activities. This place owned the standing reputation of a Tirtha by the time of the 11th century A.D.; and it might have maintained its fame until a few

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1 Pravachanasāra, Introduction, pp. 4 and 18.
5 Pravachanasāra, Introduction, p. 22.
6 Jaina Literature and History (Hindi), p. 11.
centuries later. The sanctity enjoyed by this place and the eminence attributed to it as a Tirtha must have been due to its importance as a Jaina religious centre, as vouched by the preponderence of Jaina relics and associations which are earlier and more numerous than the Brahmanical ones. In fact there is nothing outstanding in the Brahmanical antiquities of the place to justify its claim for a Brahmanical Tirtha.

Comparison with Kopana: As compared to Kopana which was reputed as a Mahātirtha, the Jaina relics of Koṇḍakunde are not as numerous and of as early an age as one would expect them to be, considering its antiquity and eminence. Perhaps therein lies the difference between a Tirtha and a Mahātirtha. There seems to be another reason that explains the comparatively lesser number of earlier Jaina relics at Koṇḍakunde. The practice of inscribing on stone and carving out sculptures in the rock was not rather common in the age in which Koṇḍakundāchārya flourished, as was the case in the later period, say, from the 8th and 9th century A.D. onwards. Besides, on account of its geographical position Kopana seems to have been placed in very congenial circumstances, especially political, that contributed to its rapid growth as a Mahātirtha. On the contrary, situated in the border land between Kārnatāka and Āndhra, Koṇḍakunde had to pass through several vicissitudes many of which must have proved trying, on account of the changing political conditions under the administration of various ruling families professing different faiths. With all this, one is impressed with the simple grandeur and unique glory of Koṇḍakunde that has given to the world the great Koṇḍakunda, one of the greatest exponents of Jaina philosophy and the Leader of Jaina church in South India.

Māḍakaśīrā Taluk: The tract of the Māḍakaśīrā taluk must have been a renowned abode of Jaina faith. This is realised from a study of the Jaina antiquities such as temples, Nishidhi memorials and inscriptions found in a considerable number in the villages of Hēmāvati, Amaraṇpuram, Kottaśivaram, Pātaśivaram and Tammadahalli. Hēmāvati was one of the capitals of the Nolamba-Pallava chiefs. A damaged inscription on a broken pillar in the courtyard of the Śiva temple in this place dated about the 9th century A.D., seems to record some donations to a local Jaina temple by the Nolamba-Pallava ruler Mahēndra I and his son Ayyapa.

1 A perusal of the inscriptions found at Konakonda itself shows that it was under the rule of the Western Chalukyas, the Telugu Chōlas, the Nolamba-Pallavas and others. See An. Rep. on S. I. Epigraphy, 1912, Appendix C, Nos. 76-78; 1916, Appendix B, Nos. 565-66; etc.
2 Ibid., 1917, pp. 71-75.
Amarāpuram: At Amarāpuram in the 13th century A.D. came into being a magnificent temple dedicated to the god Prasanna Pārśuvadēva which was named Brahma Jinalaya. Bālēndu Maladhāri-deva, senior pupil of Tribhuvanakirti Rāvula, who belonged to the Mūla Sāṁgha, Kondakundānaya, Dēsiya gāna, Pustaka gachchha and Ingalēśvara bāli, was responsible for the creation of the holy structure.1 Mallisetti, a lay disciple of the former teacher, made a gift of 2000 areca trees at Tammadahalli for the benefit of the temple. The income derived from the gift was to be used for reconstructing the Jaina temple with stone from the foundation to the pinnacle with the mahāUNDLE, bhadramandapa, Lakshmīmandapa, gōpura, enclosure, vandanamālā (festoons), manastambha, sampūrṇavāhana and makarātārana. The gift was received by the temple priest Chellapille who hailed from Bhuvatōkanāthanallūr in the southern Pāṇḍya country. He was a Jina Brāhmaṇa of Yajurvēda, Aitarāya Śākha, Vasishṭha gōtra and the pravara, Kaundinya-Maitrāvaruna-Vasishṭha.2 These Brahanical attributes of the Jaina priest are worthy of note. At this time the region was under the administration of the Nolamba-Pallava chief Irungōla II who was a patron and follower of the Jaina religion. The record furnishing this information is dated in A.D. 1278. Bālēndu Maladhāri was an influential preceptor and he also figures in other records of the tract.

Amarāpuram contains a good number of Nishidhi memorials one of which3 refers to the teacher Prabhāchandra Bhatṭāraka of Ingalēśvara bāli of the Mūla Sāṁgha, etc. Another celebrates the demise of the preceptor Bāvasēna Traividya-chakravarti who was a terror to the disputants and belonged to the Mūla Sāṁgha, Śēna gāna.4

Kottasivaram: The dilapidated mandapa seen at the entrance into the village of Kottasivaram was originally a decent Jaina temple constructed by a preceptor and renovated by a distinguished lady of the ruling family. This is known from the inscriptions engraved on two of its pillars. One of them states that the Jaina temple was built by Dāvanandi Āchārya, pupil of Pushpanandi Maladhāridēva, of Kāṇūr gāna and Kondakundānaya.5 The other introduces Ālpadēvi, wife of the above-noticed Nolamba-Pallava governor Irungōla II, and informs that she protected the Jaina charity while it was in a ruined state.6 Ālpadēvi appears to have been a lady of the Ālupa

2. Ibid., No. 40 and p. 113.
3. Ibid., No. 43.
4. Ibid., No. 44.
5. Ibid., No. 21.
6. Ibid., No. 20.
extravagant. She was a devout adherent of the Jaina faith, being a lay disciple of the Kāṇṭhār gāna and Kṣatradānbya.

Pātaśivaram: The inhabitants of the village of Pātaśivaram in the 12th century A.D. must have considered themselves fortunate on account of the presence in their midst of an eminent teacher of the Jaina Law who was an ardent apostle of truth and non-violence. He was as earnest and compassionate in his teachings as he was severe and rigorous in his own studies and incessant religious practices. This was the illustrious Padmaprabha Māladhārīdeva, disciple of Viraṇandī Siddhānta-Chakravartī, of the Mūla Samgha, Desī gana and Pusṭaka gachchha. The damaged record on the pillar standing at the southern entrance into the village describes at length the great qualities of this teacher.

Padmaprabha Maladhārī: The preceptor Padmaprabha was constantly engaged in contemplating the supreme truth which is immutable, boundless and self-existent. He never indulged in discussions that would hurt the feelings of others. The epigraph gives the following details of date: Śaka 1107, Viśvāvasu, Phālghuna śu. 4, Bharaṇī, Monday, end of the first nādi after midnight. The equivalent of this date would be A.D. 1185, February 24, Monday. On this day and at the time specified, Padmaprabha Maladhārī was liberated from this worldly bondage i.e., passed away. This information is contained in a verse in the Mahāśrāgdrā metre in the inscription (lines 30–34) of published text which needs emendation. The text emended with the help of the original impressions of the epigraph would read thus:

The inscription belongs to the reign of the Western Chālukya king Sōmeśvara IV. At this time Tribhuvanamalla Bhāgadēva Chōla Mahārāja of the Nolamba-Pallava family, was the feudatory governor administering the province from his headquarters at Henjēru. The composition on the second face of the pillar seems to have contained the genealogical account of the spiritual line of this teacher in Sanskrit verse; but unfortunately it is oblitered. We may however note here the occurrence of the name Kīrtishēṇa of a teacher.

Padmaprabha Maladhārī is a memorable personality in the Jaina holy literature. He is the author of a commentary known as Tātparya-vṛtti on the treatise Niyamasāra of Kṣatradānchārya. The commentator

Padmaprabha was the disciple of Vīraṇandī and he describes himself in his work by the epithets, Sukāvijana-payojamitra (sun to the lotuses, the benevolent poets), Panchendriya-prasara-varjita (free from all projected activities of the five senses) and Gātramātra-parigrāha (one whose only possession was his physical body). It is of interest to note that besides the fact of his being a pupil of Vīraṇandī, the last two of the above epithets are found in the prasasti of Padmaprabha Maladhārī occurring in the above inscription at Pātāśivaram. Hence it is beyond doubt that Padmaprabha Maladhārī of the Pātāśivaram epigraph must be the renowned author of Jaina religious work Tātparyavṛtti.

Two inscriptions from the Tumkur District in the Mysore State furnish interesting information testifying to the eminence of Padmaprabha Maladhārī and his sphere of influence. One is from Nīṭṭūru in the Gubbi taluk which speaks of a pious lady called Jaināmbikā as a lay disciple of this preceptor. Another is found in a Jaina temple on the hill at Nīḍaṇgallū in the Pāvugaḍa taluk. This epigraph purports to record the erection of a Jaina temple by a local chief named Gangeyana Māraya. But the inscription probing deeper into the history of the religious associations of the donor, narrates that he was initiated into the Jaina faith by Nēmi Pāṇḍita. Now this Nēmi Pāṇḍita, we are told, had attained the summum bonum of his life by serving at the feet of his master Padmaprabha Maladhārīdēva, a veritable sage of perfection on the face of this earth (mādīna-siddha). The epigraph further states that Padmaprabha was a disciple of Vīraṇandī Siddhānta-Chakravarti and that he belonged to the Mula Sāṅgha, Dēśiya gana, Pustaka gachchha, Konḍakundanvaya and Vāṇada bali. These details confirm the identity of Padmaprabha Maladhārī mentioned in the Pātāśivaram and Nīḍaṇgallū epigraphs. The Nīṭṭūru and Nīḍaṇgallū inscriptions are dated about A. D. 1219 and 1232 respectively and it is clear that Padmaprabha was not living by this time. We may incidentally note the lineage Vāṇada bali of the monastic order attributed to Padmaprabha in the inscription from Nīḍaṇgallū.

Togarakûṇṭa: Togarakûṇṭa in the Dharmavaram taluk had attained importance in the age of the 11–12th century A. D. by the activities of the advocates of the Jaina doctrine. A damaged inscription on a stone found in a field near the village refers itself to the reign of the Western Chālukya king Vikramāditya VI and states that his Mahāmanḍalēśvara Kumāra Tāḻalapa who is noticed in a former record, was governing the district of Sindavaḍi One Thousand. This Kumāra or prince was a son of the king by his queen

1 Compare, Jaina Literature and History, pp. 453 ff.
3 Ibid., Pāvugaḍa 52.
Chandaladevi who is also mentioned in the epigraph. From the references to his exploits in the praśasti he appears to have played a distinguished rôle in the campaigns of his father against the Chōlas and the Vēngi kingdom. The inscription seems to record gifts of land, garden, house-sites, etc., sanctioned in favour of the god Chandraprabha in the Basadi at Togarikunte by prince Tailapa at the request of the local officials. The record mentions at the end the preceptor Padmanandi Siddhāntadēva of the Kṛṇūr gana.¹

Penugonda: Penugonna or Penumonda possesses a few Jaina antiquities; and the place appears to have attained a high status as a Jaina centre in the later period, particularly by virtue of its added political importance as the capital of the Vijayanagara empire. Jinabhushana Bhattacharaka mentioned in the inscription in the Pārvanātha Basadi of the place² was probably an early pontiff associated with this region. According to the tradition current among the Jaina community of the Mysore area, Penugonda is reckoned as one of the four Vidvāsthanas of the Jaina church along with Delhi, Kolhapur and Jina Kanchi.³ It is of interest to note that this tradition has been authenticated having been incorporated formally in an epigraph of the Nāgamangala taluk, Mysore State.

This inscription⁴ introduces the pontiff Lakshmīsena Bhattacharaka as the lord of the Simhāsanas or spiritual thrones of Dilli, Kolhapura, Jina Kanchi and Penugonda. Here the term Vidyāsthana, occurring in similar contexts elsewhere, is replaced by Simhāsana; and we might see from the praśasti of the Mahākhud teachers, discussed in Part I of the Jaina Epigraphs, that both these terms were treated as synonymous. The inscription refers to the grant of a village received by the teacher from the Mysore king Devaraja and may be roughly assigned to A.D. 1680.

Leaving aside the authority over the Delhi region, which needs further confirmation, the inclusion of the other three places in the praśasti of the preceptor Lakshmīsena, may probably be justified on the assumption that they were the main centres of Jainism in the south recognised among the followers of the faith in that area and at that period. As noticed previously, this tradition is mentioned in a late inscription from the Kolhapur region also. We can also see that the region of Penugonda must have contained a large following of the Jaina faith. This is attested by the famous charter of the Vijayanagara king Bukka I (A.D. 1368), which specifically mentions, along with others, the Jinas of the Penugonda Nādu,⁵ or Penugonda region.

1 S. I. I., Vol. IX, part i, No. 221.
3 Ind. Ant., Vol. XXXII, p. 460.
4 Ep. Carn., Vol. IV, Ng. 43.
5 Ibid., Vol. II, No. 334.
The history of the pontifical throne of Penugonda seems to date from an early epoch. Jinabhushana figuring in the inscription of the Parsvanatha Basadi mentioned before, might be an early pontiff of this place. The monastic affiliations of this preceptor are not known and we are not sure if the same line continued in an unbroken chain. Any way pontiffs of the Sema gaana are seen exercising the spiritual authority from their seat attached to the Parsvanatha temple at Penugonda in the 16th century A.D. Pavanavrati, the author of the Kannada work Samyaktva-kumudi, was a disciple of the pontiff Lakshmisena Muni of Penugonda and he lived approximately in the 16th century A.D. Lakshmisena of the Nagamangala taluk record might be his later successor.

**Salem District**

Dharmapuri in the Dharmapuri taluk came to the forefront as a resort of the Jaina faith through the efforts of a few zealous devotees in the 9th century A.D. Its ancient name was Tagaduru. Two residents of the place Nidhiyantha and Chandiyana built here a Jaina temple and secured an endowment of the village Mulapalli, free from all encumbrances, from the Nolamba-Pallava king Mahendra I. The gift was received by Kanakasena Siddhanta Bhatara, pupil of Vinayasena Siddhanta Bhatara, of the Mula Samgha, Sema anvaya and Pogariya gaana. Mahendra I, it may be noted, had chosen Dharmapuri as his headquarters at this time and was having a palace here. Four Samayis, the Nadu, Nakara and the Narasasana were the witnesses to this transaction. Some years later the same temple received a gift of another village from Mahendra I's son Ayyapadeva.

**Nolamba-Pallava Chiefs:** As territorial governors of the feudatory family, the Nolamba-Pallava princes ruled over large parts of Karnata, comprising portions of the Mysore State and the districts of Bellary, Anantapur and Salem. Mahendra I of the above record was the first distinguished ruler who expanded and established his dominion on a firm footing. Ancient Hena which is modern Hemavati in the Anantapur District, was one of the capitals of this family. The Nolamba-Pallava chiefs, though all of them were not formal adherents of the faith, cherished great regard for the doctrine of Lord Jina and warmly patronised the Jaina religious institutions in their kingdom. We have seen how Mahendra I and his son Ayyapadeva figure as the donors to a Jaina temple in a record from Hemavati.

The grant made to a Jaina shrine at Marol in the Hungund taluk of the Bijapur Dt. by another ruler of the family, by name Ghateyankakara,

has been noticed previously. Further, we have the instances of three chiefs of the same lineage, Trailokyamalla Nolamba—Pallava Permanadhi, Jagadekamalla Nolamba Brahmadhira and Ghatiyarasa Iriva—Nolamba Narasinghadva, one as the provincial governor, another as the chief of the district and the third as the feudal lord of the tract, all joining together and making their contributions for the promotion of the Jaina religion, in the record from Nandi Bovuru. Lastly, we may note Tribhuvanamalla Bhogadva Chola Maharaja of the Patasivaram record, who was a patron of the faith, and Irungola II and his queen Alpadv of the Amarapuram and Kottasivaram inscriptions, who were its formal followers and promoters.

**SOUTH KANARA DISTRICT**

The District of South Kanara is immensely rich in Jaina antiquities, though they are of a late period. In this region is surviving still a large number of Jaina centres which have preserved the religious and social traditions of the creed. Most of the antiquities of this area have been explored and a good many inscriptions have been fully published in the volumes of Epigraphia Indica and South Indian Inscriptions. The full texts of the inscriptions at Karke, Mudabidure, Venur and other places are available for study in one place in Volume VII of the latter publication. Historical accounts of some of these centres and epigraphical collections of a few individual places have also been published by several writers in the Gazetteers, Manuals, Survey Reports, etc. The material is too vast to be brought within the limited compass of this brief sketch. It would be an act of real justice if the whole material is studied critically and presented in a decent monograph.

**5. Some Notable Facts**

In this section I propose to examine some notable facts connected with the history of the Jaina faith in Karnata. As these facts have not been adequately noticed by other writers, I think it necessary to deal with them here though concisely. Further justification for the treatment of these topics is to be found in the larger context and wider setting of South Indian Jainism wherein we have pitched our studies. For, some facts the significance of which is not properly understood when viewed from a single provincial angle, become conspicuously luminous when placed in juxta-position with similar facts in other parts of the country. This is realised by a comparative study of the main currents of the Jaina religious movement particularly in Karnata on the one hand and in the Tamil country on the other.

**THE YAPANIYAS:** The Yapaniyas seem to have played an important role in the history of Jainism in South India by influencing the religious
thought and moulding the monastic traditions of its teachers. Except for one or two legendary accounts of doubtful authenticity, recorded in later literary treatises, not many historical facts are known regarding the origin of the Yāpaniya sect. Still, we may take it as fairly certain that this sect was founded in the early centuries of the Christian Era soon after the division of the Jaina church into the Śvetāmbara and Digambara orders and that the early provenance of this sect was somewhere in the northern region of Karnāṭaka.¹ A large number of allusions to the Yāpaniyanas found in the epigraphs of the Kannada country as contrasted with their almost total absence in other regions, shows that the Yāpaniyanas were, rather exclusively, a product of Karnāṭaka Jainism and that they grew from strength to strength and developed several monastic orders of their own, encouraged by the ruling class and supported by the sections of the populace in many parts of Karnāṭaka from the age of the fifth to the fourteenth century A. D. But it is rather curious to find at the same time that the Yāpaniya teachers figure very rarely in the inscriptions of the southernmost parts of Karnāṭaka including Mysore. No preceptor of the Yāpaniya order is mentioned in the epigraphs of Śravaṇa Belgola, at least in an explicit manner.

As a result of the researches conducted during the past half a century and over, existence of the preceptors of the Yāpaniya sect has been revealed in the following places: 1) Ādaki, Sāḍam and Tengaḷi in the Gulbarga District of the Hyderabad State. This is known from the epigraphs edited in Part II of the Jaina Epigraphs (author's collection). 2) Honnūr, Kagavād, Kolhāpur and Rāyabāg in the Kolhāpur region. 3) Badli, Belgaum, Eksambi, Halsi, Hannikēri, Hukeri, Hūli, Kalbāvari and Saundatti in the Belgaum District. 4) Aīhole (?), Hullur and Marol (?) in the Bijapur District. 5) Dōni, Garag, Hosūr, Javūr, Mangundī, Morab, Mugad, Navalgunḍ and Shirūr in the Dharwar District. 6) Rāyadurg in the Bellary District. 7) Silāgrāma and Siddhakūḍāra in the Mysore State (?). Some of these were very influential centres of the sect.²

I may here supplement the above account of the Yāpaniya organisations by additional information based on further epigraphic material.

¹ Journ. of Bomb. University, Arts and Law, 1933, May, pp. 224 ff; Jaina Literature and History (Hindi), p. 41.
² As some of these centres, e.g., Sāḍam, Javūr, Navalgunḍ, were also noted for the prevalence of the cult of Jvalāmālini, I am inclined to believe that the Yāpaniya teachers, along with others, might have been also responsible for its popularity. Silāgrāma is mentioned in the Kadaba Plates of Prabhūtavarsha; Ep. Ind., Vol. IV, p. 345.
that is available now.¹ Two strongholds of the Yāpaniya monks have been discovered in the old Parasgad or present Saundatti taluk of the Belgaum Dt., one at Hosur and another at Manoli. At the former village flourished during the age of 11-12th century A.D. a line of renowned preceptors who belonged to the Kaṇḍūr gana of the Yāpaniya Saṅgha. The record furnishing valuable details regarding these teachers was damaged and broken into more than one piece when I visited the place in 1940-41. The fragments were lying near the temple of Basavanna and no whereabouts of the Jaina shrine which is referred to in the inscription as having been dedicated to Śāntinātha Tirthankara and with which these preceptors were obviously connected, could be traced. Some of the names of the preceptors occurring in the genealogical account of this monastic organisation, may be noted here; Śubhachandra (I), Chandrákirti, Śubhachandra (II), Nēmichandra (I), Kumārakirti, Prabhāchandra, Nēmichandra (II).

The other inscriptions also were secured by me in the same year on partly buried slabs of stones set up in a neglected corner of the village Manoli near the shrine of a local deity named Kariyavva. They constitute three Nishidhi records commemorating the demise of reputed Jaina preceptors who lived and preached here during the 12th century A.D. Three teachers are known from these epigraphs, viz., Balakirti, his disciple Munichandra, his pupil Pālakirti. Munichandra was a divine of much influence. He was the high priest of the Jaina temple built at Munivalli (i.e., modern Manoli) by Siriyādāvī and a lady of high status who was his lay disciple, was responsible for the erection of his Nishidhi. It is interesting to note that these teachers belonged to the Vadiyūr or Vāndiyūr gana of the Yāpaniya Saṅgha. Vāndiyūr gana is one of the less known monastic sections of the Yāpaniyas, though we have come across this name more than once in our survey. This name of the order is displayed prominently on the top panel of one of these epitaphs.

Turning to the Dharwar Dt., two more strongholds of the Yāpaniya monks are disclosed as having existed in the area near Hubli during the age of the 13th century A.D. One is the suburb of modern Hubli called Hale Hubballi and the other Adargunchi. The inscription on the pedestal of a Jaina image kept in the Anantaṇātha Basadi at the former place, mentions the Yāpaniya Saṅgha and Kaṇḍūr gana which is evidently the same as Kaṇḍūr gana. The epigraph at Adargunchi found on a stone set up near a field, records the grant of land made by the Gauḍūs and the Śṭhānikas of Adirgunte.

¹ I am grateful to the authorities of the Epigraphical Branch for their kind permission to utilise this unpublished material in the proof stage, which is accessible to me as a member of the Office of the Government Epigraphist for India. These epigraphs have been registered as Nos. 15 and 63 to 65 of 1940-41, Appendix E, An. Rep. on S. I, Epigraphy, 1939-40 to 1942-43.
(i.e., modern Adargunchi) in favour of the Jaina temple at Uchchangi which belonged to the monks of the Kāḍūr gaṇa of the Yāpaniya Samgha.1 Uchchangi, it may be noted, is identical with the present day neighbouring village Budarsingi.

An important monastic organisation of the Yāpaniyas was the Nandi Samgha and a well-known branch of this was the Punnāgavrikshamula gaṇa. Most of the preceptors figuring in the epigraphs belong to this gaṇa. The Vrikshamula gaṇa mentioned in an inscription from Dōni noticed before, appears to have been identical with the Punnāgavrikshamula gaṇa. Besides this gaṇa, the Yāpaniyas had other influential, though less known, monastic orders. They are the Kumudi gaṇa described in the Garag and Mugad charters; Kandur gaṇa mentioned in the Adargunchi, Hosur, Hubli, Huli, Hullur and Saundatti epigraphs; Maduva gaṇa occurring in the Sēdam record; Vandiyur gaṇa referred to in the Ādaki, Südi, Tengali and Manoli inscriptions; and Kāreya gaṇa and Mailāpa anvaya met with in the Badli, Hannikeri, Kalbhaī and Saundatti inscriptions. Existence of all these gaṇas has been collectively noticed here for the first time. No gachchha is associated with the Yāpaniyas, though Nandi Samgha itself seems to have been referred to as Nandi gachchha in an inscription from the Āndhra region. This inscription is the Maliyapūṇḍi grant of Ammarāja II, reviewed in detail while dealing with Jainism in the Āndhra Dēśa. In this epigraph mention is made of the Maduva or Kōtimaduva gaṇa of the Yāpaniya Samgha and Nandi gachchha. This is the only instance so far known, revealing the existence of the teachers of the Yāpaniya Samgha in the Āndhra country.

No evidence is available so far to show if any preceptors of the Yāpaniya Samgha had penetrated into the Tamil country.

Śvetāmbara Influence: Though no direct proof is forthcoming in regard to the activities of the Yāpaniyas in the Tamil land, I am inclined to think that their reformist precepts and liberal practices had much to do in shaping the traditions of the Jaina church in that region even to a larger extent, so to say, than in Karnāṭaka which was their stronghold. No doubt, as I have discussed before, the Śvetāmbaras also had led their missions at an early age in South India; the Śvetāmbara monks were in a prosperous state in the area of Banavasi in the 5th century A. D.; and traces of their following are to be noticed in the southern part of the Telugu country till as late a period as

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1 An. Rep. on S. I., Epigraphy Nos. 34 and 3 of 1941–42. Near the village Adargunchi is a shrine dedicated to the deity popularly known and adored under the name Doddappa. As indicated by the name, the idol is fairly big; but on scrutiny it is revealed that the image is of Mahāvīra. The village folk are quite innocent of this fact.
the 16th century A.D. But still, the Śvētāmbara preceptors were never prominent in the history of the Jaina church in South India.

The Jaina church in South India was apparently dominated by the preceptors of the Digambara order. But a careful study of its working as gleaned from its teachings and particularly its practices reflected in the epigraphical and other sources, leads us to the conviction that the rigidity of doctrine generally attributed to this order was hardly maintained and rarely transformed into action. This need not be interpreted as a reflection on the slackness or lack of moral courage on the part of its preachers. We have to search for the reasons that were responsible for what may be described as the toning down, in the environments these teachers were placed in and in the conditions through which they had to work their way.

All religions have their moorings in social surroundings and these act and react reciprocally. However lofty and rigid the precepts of a religion, they have to be adapted to suit the standards of the people, if that religion is to prosper as a faith. The leaders of the Jaina church in South India who were as practical and sagacious in their social outlook as they were zealous and steadfast in their religious beliefs, chalked out their own course to achieve their end. The founders of the Yāpaniya school appear to have been the early pioneers of the reformist movement in the Jaina church of South India and their example and precept seem to have been followed and assimilated by the teachers of several other monastic orders, tacitly, without making much fuss about it. It is known to the students of Jainism that some of the dogmas of the Yāpaniya sect were directly influenced by the doctrines of the Śvētāmbara school.

Reformist Trends: I am not concerned here with the theoretical discussion of the different doctrines advocated by the Śvētāmbara, Digambara and Yāpaniya schools. So I shall confine myself here with a brief review of three main doctrines of the Yāpaniya sect, which testify to its liberal religious outlook and must have made deep impressions on the social life of the people. They are thus:

1) Parasāsanā mokshah; the followers of the other doctrines also can attain salvation.

2) Sagrothānānā mokshah; not necessarily the monks, even the householders are entitled to freedom from worldly bondage.

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1 Jour. of Bomb. University (op. cit), p. 227, extract from Śrutasāgara’s commentary. Compare, Jaina Literature and History, p. 44.
3) Sritaṁ tad-bhava mokshah; women can attain liberation in this very life.

It is needless to describe why and how these generous precepts followed by persuasive practices might have contributed to the great popularity and warm reception of the Jaina preceptors wherever they went. I may pointedly refer in this context to the reply given by the nun Kavunti to the Brāhmaṇa as an illustration of the proselytizing policy adopted by the Jaina teachers in the Tamil country in particular, as noticed in my review of the Śīlappadikāram in the 4th Section of the previous Chapter. The same sense of accommodation and capacity for adaptability must have been responsible for the popularisation of the Yakṣi cult and also for the ceremonial and ritualistic innovations in respect of the worship of gods by the Jaina priests in South India.

Position of Women: By far the most outstanding factor, more than anything else, that might have contributed to the success of the Jaina faith in South India, appears to be the liberal attitude towards women evinced by the Yāpanīyas. For, women are the most potent transmitters of the religious ideas and practices, particularly in India, and the teacher who is able to capture their religious propensities, rules the society. In spite of their rather not ungenerous attitude towards women, entertained by the teachers of the Brahmanical schools, and also of the Buddhist faith, I think, no emphatic assurance like Sritaṁ tad-bhava mokshah, was ever held forth by them. Consequently women must have been induced, in large numbers, to follow the faith that gave them this assurance and quenched their spiritual yearnings.

We meet with a large number of women as lay followers of the Jaina creed in the inscriptions of Karnāṭaka and it is realised from their social status and religious activities that they played a distinguished role in the propagation of the faith. Besides these, we come across a good many nuns also. They are referred to generally as Ajjis, Ajji being the tad-bhava of Sanskrit Aryan, and some times as Kantis. The Ajjis and Kantis seem to denote two different categories of nuns. The Ajjis, who are more numerous, represent, probably, that ordinary class of women who had renounced the world and taken to the life of asceticism. The Kantis appear to have been a special class of nuns who owned a higher status in the monastic organisation with which they were intimately associated by the rigid rules of the order.

1 See Medieval Jainism, Chapter V.
In the course of our epigraphical review above, we have noticed three instances of nuns who held positions of importance in the Jaina ecclesiastical set up. One is the Kanti Rātrimati of the Honnūr inscription, who owned a lay disciple in Bammagāvûndā. The other is the nun Huliyaabbâjike, disciple of Śrīnandi Pândita, who was formal recipient of the gift to a temple, according to an epigraph from Soraṭûr. The third is the Ashtōpavāsi Kantiyār of the Guḍigere record. Another well-known instance is that of Kanti, the poetess, who was a colleague and a contemporary of the Kannâḍa poet Abhinava Pampa. Many more instances of Kantis are available in the inscriptions of Karnâṭaka and it is unnecessary to notice them all in this brief review.

The logical consequence and natural culmination of the freedom movement for women advocated by the Yâpaniyas, may reasonably be traced in the monastic order of the lady preceptors or Kurattiyârs, which had developed on a large scale in the Tamil country as seen before. This is quite unique in the history of Indian monachism. Thus there was undoubtedly a position of vantage commanded by the preceptors of the Jaina church in South India, and it must have facilitated their scoring many a success over the champions of the rival creeds.

JAINĀBHÂSAS: It is the inevitable fate of all unorthodox reformists that they are condemned as irreligious and heretics by the more conservative and orthodox sections who pride in their puritanism. This was what happened to the Yâpaniyas and others of their view. The Yâpaniyas’ were looked upon by later writers as Jainābhâsas or pseudo-Jaina, and it is interesting to note that of the five monastic orders included in the heterodox category, two, viz., the Yâpaniyas and the Drâvidâs, seem to cover the almost entire range of the Jaina church in South India. For, the Yâpaniyas who figure prominently in Karnâṭaka and, though sparsely, in the Andhra country, roughly represent the Kannâḍa and the Telugu regions; and the Drâvidâs stand for the whole of the Tamil country.

JAINA ASCETICS OF SOUTH INDIA: We are convinced from the foregoing study that Jainism enjoyed wide popularity and was for many long centuries the foremost religion of Karnâṭaka and the Tamil land, the two main regions of South India. We have seen how large areas of northern Karnâṭaka formed the main sphere of intensive activities of the Yâpaniya monks who held liberal views on religious precepts and practices. We have also gathered an adequate quantity of facts in respect of the religious zeal and efficient proselytizing methods of the monastic groups that flourished in the Tamil country. On the basis of these findings we may note the following useful results:

1. The Yâpaniya teachers seem to have practised occult lore at a later age. On account of this they possibly derived the name ‘göpya’ or ‘secret order’. See Jaina Literature and History, p. 41.
1) The Jaina preceptors of South India, especially of the Yāpaniya school, were not on the whole rigid and inflexible in their religious precepts and practices. 2) They were, as far as possible, accommodating and adapted themselves according to the circumstances. 3) They moved with the masses and came freely into contact with the followers of the other faiths. 4) They made some minor concessions to the adherents of other creeds on matters of transcendental region, such as the nature of the ultimate reality, qualifications of an aspirant for liberation, etc. 5) They introduced innovations in their own religion, such as the cult of Yakshi, to capture the imagination of the common people. 6) They established their religious institutions on firm footing by accepting rich gifts of land, money, etc., and made them grow in prosperous conditions. 7) They encouraged women to become not merely lay disciples, but also nuns and preceptors of regular monastic orders.¹

Sūrastha Gaṇa: A perusal of the inscriptions in parts of the Bombay Karnāṭaka area shows that an important branch of the Mūla Saṃgha, called Sūrastha gaṇa, was functioning in the districts of Dharwar and Bijapur, more predominantly in the former. This gaṇa is invariably associated with the Chitrakūṭa anvaya and in one case it is coupled with the Kaurūr gachchha. The teachers of the Kṛṇūr gaṇa are also known to have lived in these areas in a limited number. We may incidentally note that the Sūrastha gaṇa has been said to be another name of the Sēna Saṃgha.² This Sēna Saṃgha was originally a branch of the Mūla Saṃgha, known as Sēna gaṇa; and it appears to have been subsequently raised to the status of a Saṃgha.

Yakṣi Cult: While studying the history of Jainism in the Tamil land, I have discussed the origin and growth of the Yakṣi cult in South India. Here I propose to examine it in some details as it obtained in Karnāṭaka.

Not much early and clear evidence is at our disposal to trace the origin of the Yakṣi cult in Karnāṭaka, as in the Tamil land, and it is not quite unlikely that the advocates of the Jaina doctrine in the Kannada country were in a way influenced by the innovation of worshipping the Yakṣi as an independent deity, introduced and largely practised by the preceptors of the Tamil country, as in other parts of India. But whosoever may be the originator of the Yakṣi cult, it must be said to the credit of the Jaina teachers of

¹ All these measures which were actuated by the best of motives and contributed to the prosperity of the Jaina religion at one time; had their perversions at a later age, when the original ideals fell into disuse and degeneration set in among the monastic orders. The degenerate practices of the monks who took to the life of pleasure and enjoyment, became the subject of severe condemnation by the advocates of austerity. This must be the real reason why such monks were ridiculed as pseudo-Jaina. Compare the article, 'Vanavāsī and Chaityavāsī Orders' in the Jaina Literature and History, pp. 347-69.

² Ind. Ant., Vol. XXI, p. 73.
Karnāṭaka; that they, with their usual skill and practical insight, adapted the institution to suit the genius of the people and carried it through successfully. Further, unlike the leaders of the Jaina church in the Tamil country, the preceptors of Karnāṭaka, instead of extending the practice of worshipping the Yakshis, seem to have selected one or two particular deities and concentrated their attention on them.

**Padmāvati:** Among the secondary deities of the Jaina pantheon chosen for individual adoration as an independent goddess, Padmāvati, the Yakshiṇī of Pārśvanātha, stands foremost, being the most popular and widely invoked goddess in Karnāṭaka. Though her cult might date from an earlier age, she frequently figures in the epigraphical sources roughly from the period of the 10th century A.D. A large number of minor ruling families, such as the Śilāhāras and the Raṭṭas, and many a high official of the state, of the Jaina persuasion, became votaries of this goddess and took pride in styling themselves the favourite devotees of the deity, having adopted the title, Padmāvatīdevīlabdha-vara-prasāda, in their prāsāstis. This title is met with more frequently and prominently in the prāsastis of these dignitaries, noticed in the inscriptions of the 11th to the 13th centuries A.D. in many parts of Karnāṭaka. Thus this furnishes an indication in regard to the extent of popularity and the prevalence of the Yakshi cult in Karnāṭaka.

A well-known early instance of a family of subordinate chiefs, who adopted Padmāvati as their tutelary goddess, are the Śantaras; and how this took place is mysteriously narrated in the inscriptions furnishing their early history. Jinadatta, a prince of a ruling family of North India, we are told, came to the south with an image of Padmāvati. The goddess blessed him with the power of transmuting iron into gold, and through her grace he founded the town of Pombuchhapura which became the capital of his kingdom. The goddess, it seems, chose her residence in a Lokki tree of the locality and therefore, came to be called Lokkiyabbe. These events may be referred to the 9th century A.D., though the epigraphs describing them are dated in the 11–12th century A.D.

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1. As Padmāvati figures in the story of the foundation of the Ganga kingdom through Śimhanandi, the cult of Padmāvati, it may appear, dates from the 2nd century A.D. But this position is misleading; because the inscriptions giving this account are dated in the 12th century A.D., which was the period when the cult was in its ascendancy. Compare, Ep. Carn., Vol. VII, Sh. 4.

2. How the Yakshi cult had penetrated into the society and taken deep roots in the family traditions is illustrated by the names like Yakshahāra, Jakki, Jakkavve, Jākakaladēvi, etc., borne by a large number of individuals of all ranks, as seen from a perusal of the inscriptions.

The element of miracle and alchemy attributed to the goddess in the above story of Jinadatta is not accidental; for, Padmāvatī was by this time enjoying not the simple status of a spiritual god-head, but was being invoked as a Tantric deity invested with mystical powers. The position attained by her, particularly in the Kannāda country, may well be compared with that of another deity of the Jaina pantheon, viz., Jvālinī or Jvalāmālinī, in respect of whom we have spoken more than once before and shall do so again presently.

It is of interest to note that some of the Jaina preceptors, even of a higher status, had taken to the study and practice of occult lores connected with the Mantra Vidyā and Tantra Vidyā in which these were the presiding deities. An outstanding instance to the point is that of Mallishēna Sūri. He belonged to the spiritual lineage of the eminent teacher Ajitasēna, the guru of the great Chāmunḍa Rāya. Mallishēna was a renowned scholar and author, and the head of a monastery at Mulgund in the Dharwar Dt. Of the three works in Sanskrit composed by him, relating to the occult lore, one named Bhairava-Padmāvatī-kalpa deals with the spells and mystical formularies calculated to bestow superhuman powers with the aid of the goddess Padmāvatī. His other work Jvalinī-kalpa is on similar lines centring round the deity Jvalinī. Mallishēna lived in the 11th century A. D. Icons of Padmāvatī testifying to her worship as an individual deity are found in many parts of Karnātaka, particularly during the later age.

JVALĀMĀLINĪ: Another instance that illustrates the prevalence of the Yakshi cult in Karnātaka is Jvalāmālinī or Jvalinī, the Yakshi of the Chandraprabha Tirthakara. But her Yakshi nature was so effectively eclipsed by her mystical significance from an early date, that she impresses upon our minds more as a Tantric goddess of occult surroundings than as a prominent member of the Jaina hierarchy of divinities. Helāchārya or Ėlāchārya of Ponnūr in the North Arcot Dt. is believed to have been the originator of the cult of Jvalinī, as seen before. But the cult seems to have been stabilised in Karnātaka by influential teachers like Indranandi Yōgindra and Mallishēna Sūri, who systematised the occult lore through the treatises like Jvalāmālinī-kalpa. Consequently, we find that the cult was more widely prevalent and that there were more centres of the cult in Karnātaka than in the Tamil country.

1 Jaina Literature and History, pp. 413 ff.
2 As the story goes, Śri-Venkatāśa, the god of the Tirupati Hill, married Padmāvatī. This is narrated in the Bhavisyottarā and Skanda Purāṇas which are late compositions. It must also be noted that Padmāvatī is unknown in the earlier Brahmanical traditions of the hierarchy of gods. Therefore it would not be unreasonable to suggest that the popularity of the Jaina goddess Padmāvatī made the leaders of the Brahmanical religion adopt her within their fold.
Mañikhād appears to have been an early and important centre of this cult as Indranandi prepared his treatise in this place. This surmise is strengthened by the allusion to the practice of this cult at Sēdam in an inscription of the place. Navalgund and Jāvûr area in the Dharwar Dt. was another centre, since a temple had been dedicated in honour of this deity in this tract and provision made for her worship. There is an allusion to the deity in an inscription from Vadgaon in the Kolhapur area, which may be taken as a pointer to the prevalence of the cult in that region. Gerasoppa was perhaps another place where the deity was worshipped; for it possesses a shrine called Ĭvalāmukhi temple, though I am not sure if this Ĭvalāmukhi is the same as Ĭvalāmālinī. Edēhallī or Narasimharājapura in the Kadiār District was another stronghold of the cult. A shrine dedicated to this deity is still preserved here. The enshrined idol of Ĭvalāmālinī at Narasimharājapura is seated on a pedestal bearing the figure of a buffalo and owns the following attributes in her eight hands; dāna (gift), double arrow, chakra, triśūla, pāśa, flag, bowlet and kalaśa. The image is of the Vijayanagara age. The preceptors of the Yāpanīya sect seem to have played a substantial role in the spread of the Jvalini cult.

FURTHER ALLUSIONS: Besides Padmāvatī and Ĭvalāmālini, a few more Yakshinis also seem to have been invoked occasionally by the Jaina followers of Tantric traditions, though such instances are rare. One notable instance is that of Akalaṅka who is alleged to have vanquished his Buddhist opponents with the aid of Kūśmándinī. Kūśmándi or Kūśmándinī is the alternative name of Ambikā, the Yakshi of Nēminātha.

From the above discussion it becomes clear that the Tantric worship and rites including alchemy were preached and practised at a later age by the Jaina monks and preceptors on a large scale. Mastery of occult powers and control over the evil spirits appear to have been considered as important attributes that distinguished the Jaina monks from others and went to establish their supremacy. This is illustrated by the example of Traikālīya Yōgi who is praised for his possession of such powers. It is stated that he made a Brahmārakshasa his pupil and that the very thought of him drove away the evil spirits.

1 Jaina Literature and History, p. 415, n. 5.
4 Ibid., 1916, p. 8; 1931, p. 12.
5 We may recall here the teachers of the Yāpanīya order in the Sēdam and Navalgund areas, who were versed in the occult lore and votaries of the deity Ĭvalāmālinī.
7 Ibid., No. 140. A similar legend is known about the Mādhava pontiff and author Vādīrājaṭīrtha who lived in the 16th century A. D. He encountered and subjugated a Brahmārakshasa who, thereafter, became his life-long servant and was called Nārāyaṇa
Besides the legend of Śāntara Jinadatta, another interesting piece of evidence is available to prove the alchemist pursuits of the followers of the Jaina creed. Some of the labels engraved on the pedestals of the images called Rasāsiddhas at Rāyadrug\(^1\) in the Bellary District, which we have noticed before, mention two Jaina teachers and two lay followers of the faith, who seem to have been connected with the authorship of the images. One of the lay followers belonged to the fold of the Yāpaniṇyas. Rasāsiddhas or Rasasiddhas, it may be noted, were the ascetics who indulged in alchemist practices.

**Closing Observations:** This brief survey has revealed a volume of interesting and authentic facts regarding the history of Jainism in South India and proved our enquiry highly fruitful, even beyond our expectations. When I started my investigations into this subject I did not gauge their significance in full and never expected that the harvest would be so very rich. The material is plenty and the sources are numerous, particularly the epigraphical and the iconographical sources, which constitute the most reliable testimony for historical reconstruction. These have not been properly tackled so far, and this is the first attempt of its kind to make a correlated study of the various sources though on a modest scale. An exhaustive study and fuller appreciation of the material is calculated to bring to light many more important aspects of the history of Jainism in the southern parts of peninsular India, which would contribute substantially to our knowledge of Indian religion and culture.

If the Jain antiquities and epigraphs in the Tamil country are rich and vast, those in the Kannada country are richer and vaster. Jainism was the dominating religious faith of this region for centuries. As the poet has affirmed, the charming land of Karnāṭaka was the cherished abode of the Jaina religion.\(^2\) Jainism had penetrated into almost every nook and corner of this province; and wherever we go, our searching eyes are confronted with the Jaina relics, temples, sculptures and inscriptions. This is perhaps true in a greater measure in respect of the unexplored area of the Hyderabād Karnāṭaka. The results of a careful investigation and close study of the Jaina antiquities and inscriptions in parts of the Hyderabād State made by the present writer are being published here for the first time as an essential component of this volume, under the caption of Jaina Epigraphs, in the following pages.

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\(^2\) Bhāta. The relics associated with this story are still pointed out to the visitors at Sōnda in the North Kanara District, which is one of the seats of the Vādiraṇa Matha.
JAINA EPIGRAPHS

PART I

General Survey of Antiquities

"Indian Renaissance could derive its only and tangible inspiration from these ancient historic spots where the national monuments are smouldering away in ruin for want of proper usage and care in spite of the strenuous watchfulness of the Archaeological Department in British India and Native States whose resources under the prevailing system of administering national finances are utterly inadequate for the large need that exists."¹

INTEREST IN ANTIQUITIES: It was over a decade ago when I had not yet completed my university education that my interest was roused in the historical antiquities of my native land. My eyes which were till then accustomed to pass over the ancient monuments, sculptured objects and inscribed slabs, etc. scattered around me without understanding their meaning, began to probe into the mysteries that lay hidden in them. I saw large numbers of epigraphs lying in an awfully neglected condition in and outside the temples in almost every village I visited. Some of them were uprooted, some were mutilated and some were effaced. The more I read into their contents, the more I realised their value and importance. I felt intensely for the miserable plight to which they were reduced partly by man and partly by nature. I tried to invite the attention of the responsible persons to the sad state of affairs. I earnestly desired that these antiquities should be rescued from further neglect and damage. I suggested ways and means to the proper authorities for their preservation and study, but received no encouraging response. So acting on my own initiative and relying on my own scanty resources, I made up my mind to apply myself in my own humble way to the task of collecting the inscriptions and studying the antiquities. Thus I thought I could save a few at least of the vast number of antiquities from complete ruin and perpetual oblivion. With this object in view I travelled from village to village in remote and out-of-the-way parts of the country, unmindful of the inconveniences and hardships which I had to encounter often and which at times even amounted to starvation.

METHOD OF EXPLORATION: Though an inexperienced amateur apparently lacking in proper training and systematic study, I conducted my explorations, with an intuitive insight as it were, on lines which, it was recognised

¹ Inscriptions of Nagari, p. 49; Hyderabad Archaeological Series, No. 8.
later, were none-the less unscientific or unsystematic. The method I adopted was the same as an initiated archaeologist or a trained epigraphist of the Archaeological Department generally follows. It was like this. As soon as I went to a place, I managed to bring myself into contact with the elderly and knowledgeable residents of the village and tried to extract from them as much information as I could relating to the places and objects invested with old traditions, ancient temples, sculptures and images, inscribed stones or stone tablets, copper plate records and other documents, manuscript works on palm leaf or paper, old paintings, etc. Next I moved about to the nook and corner of the locality and personally scrutinised all items of historical interest. Subsequently I copied the inscriptions, noted down the characteristic features of the temples and the sculptures in regard to their style, mode and structure, examined the contents of the documents on copper or other material, noticed the coins and drew up a list of manuscripts if any. In this manner I was able to collect a large number of epigraphical records and gather much valuable information on other items of historical and cultural interest.

In the course of these trips I came into contact with a large number of people and was furnished with opportunities of studying their ways of life. The results of my observations which unfortunately own a tragic bearing in the theme of present studies, may be usefully summarised here. What I was shocked to notice everywhere was the state of degeneration in all walks of life, not only in the political, but also and all the more, in the social, religious and cultural spheres. Thus I found that they had lost all sense of true religion and the art of living. The noble principles of true religion, that were a source of inspiration in the society once, were forgotten. They were pursuing the paths of false ideals and paying homage to sham spectacles. Let alone the high spirit of sacrifice, tolerance of doctrines and catholicity of faith, permeating the practices of the people at one time, which were latterly superseded by the creed of communal discrimination and conflict of faiths, even the artistic excellence, the characteristic feature of early creations, was incapable of evoking a feeling of sympathy and sense of appreciation in their hearts. They were callous witnesses of those works of art brought into existence by the religious zeal of their ancestors, smouldering in decay and dilapidation. Nay, some of them had actually and actively contributed to the deplorable condition of the relics by playing the rôle of the vandal and the iconoclast. To crown all, as the mockery would have it, they had installed unhewn stones or uncouth idols as deities in place and by the side of their earlier counterparts and were busy in worshipping them with great enthusiasm having erected new shrines and temples of indifferent appearance over them!
Then what about the inscriptions, the authentic and precious documents lying about in and outside the old temples near their very hearths and fields? These were installed there originally by their forefathers with the avowed intention that the general public should realise their importance and preserve them together with the benefactions registered therein. It may not be proper to expect under the existing conditions that all and sundry should be aware of the contents of these records written hundreds of years ago in an ancient and obsolete alphabet and language. But it would be just in the fitness of things to hope that our people understood at least their purpose and value in a general way and took due care to protect them from destruction. But alas! on the contrary the attitude betrayed by them in regard to these epigraphical records was one of appalling ignorance and unbecomingly lack of understanding. The inscribed stones and tablets were recklessly handled and put to all sorts of reprehensible service. In most cases superstition was rampant investing them with mysterious significance, and it was believed that they held the key to trace the whereabouts of hidden treasures! What is all this if not a symptom of social deterioration and cultural degradation!

Material Collected: Most of the collection work pursued in the manner described above was undertaken and completed in course of my tours, in 1930–34, which were planned in suitable stages during different seasons of the year according to my leisure and convenience. Consequently I was able to survey parts of the Gulbarga Dt. and a major portion of the Kopbal Dt. of the Hyderabad State. This area, rich in historical material, has hitherto remained almost unexplored, and no systematic attempt has been made so far to tap its immense resources to the fullest extent. This being the fact and as the material collected by me thus comes from a region which might well be reckoned as a virgin field, it may not be too much to expect that every bit of information gleaned from this tract should be new and interesting in its own way and contribute to our knowledge of history, epigraphy, religion, art and culture of India in general and of Karnataka in particular. These expectations are fulfilled in a large measure even from a perusal of this study which includes only a part of my total collection.

Its Study and Publication: Collection of the original sources is like laying the foundations of a building. It is the preliminary part of the work a true historian has to shoulder. But it does not end with this. Interpretation of the material thus collected in its proper perspective and reconstruction of the edifice of history on this foundation in correlation with the known facts, is the next momentous task he has to apply himself to. With this end in view I set myself to a close and intensive study of the material
at my disposal. In the earlier stages of my study I contributed several articles dealing with the important aspects of my discoveries in the periodicals and journals of Karnāṭaka and Mahārāṣṭra. These have been published in the Prāchīna Karnāṭaka, Jaya Karnāṭaka, Prabuddha Karnāṭaka, Śarana Sāhitya, Karmavīra, Samyukta Karnāṭaka, Karnāṭak Historical Review, Nijāma Vijaya, Pragati anī Jinavigaya, etc. A skeleton list of my epigraphical collection has been published in the Karnāṭak Historical Review, 1934. But my chief concern was to publish my entire collection of inscriptions with full text, critical introduction, translation, notes, etc. in one or two suitable volumes. Such an opportunity presented itself in 1938 with the sanction of a substantial grant under the scheme for the advancement of Kannada Research sponsored by the Bombay Government. But unfortunately on account of abnormal conditions created by the World War II and other unforeseen difficulties the proposal did not materialise.

JAINA ANTIQUITIES AND EPIGRAPHS: In the course of my explorations I came across a large number of Jaina antiquities including epigraphs. These invited my special attention and became the object of my admiration from the beginning. This may be attributed to the aesthetic sense evinced by the followers of the faith in the selection of picturesque sites for their monuments, the refined mode of craftsmanship exhibited in their works of art and the message of optimism proclaiming itself through their religious life with all its emphasis on ascetic renunciation.

Thus, when my entire collection lay in an unpublished state, a suggestion came in behalf of the Jivarāja Jaina Granthamāla, Sholapur, for publishing the Jaina inscriptions in my possession. I welcomed the idea and in consultation with the editor of the Granthamāla it was decided that I should edit the inscriptions in proper arrangement with full texts, exhaustive introductions and suitable translations.

Accordingly I have taken out all the epigraphs in my collection having a bearing on the religious and social aspects of Jainism, studied them critically in their historical setting and presented them in proper arrangement in the following two parts of this work. The total number of inscriptions edited here comes to 53. Out of these, Part II contains 17 inscriptions from the Gulbarga District. The remaining 36 inscriptions which hail from the former Kopbal District of Sir Salar Jung’s Jāgir, are included in Part III of this section. I have also proposed in the present part to take a collective view of the contents of these epigraphs and their main contribution to our knowledge, at a further stage.

But before doing so it would be profitable to take into account the light received from other material also in my antiquarian collection, which
is neither meagre nor insignificant in the context of our study. This material consists of such sources as the local traditions, architectural and sculptural relics, literary works, etc. The evidence furnished by this material, though ostensibly not so authentic as that of the epigraphs, is all the same considerably helpful for our purpose. For it illuminates our way in a large measure by its lucid testimony in places and on points wherein our epigraphs are either not forthcoming or singularly silent. And thus do these sources run to our rescue by filling in many a gap in the historical narrative and prompting us to read more and more details in the colourful picture of the times.

Now, I shall proceed with an examination of these sources pointing out their significance wherever possible and necessary in correlationship with the contents of the epigraphs at our disposal. First in order will be the places in the Gulbarga District. They are as follows.

**Adaki**

This village contains a large number of Jaina antiquities which were found scattered in damaged and neglected condition in different parts of the locality. We will notice the conspicuous among them here.

i) The upper portion of a broken stone pillar was spotted out lying near the temple of Pyāti (i. e., market) Hanumān. This bore the figures of the Jinas in standing and sitting postures carved in miniature size. The purpose of this pillar could not be judged properly, but it is obvious that it must have been originally associated with a Jaina temple or structure. It was probably a Mānastambha.

ii) Near this and in the same place was discovered another stone pillar rectangular in shape bearing inscriptions. These inscriptions have been edited in full as Nos. 9 to 12 in Part II.

iii) In the open space adjoining the house of Bapurao, a resident of the village, were observed three handsome images of Tirthakaras lying in a neglected condition. Fairly big in size, they were carved out in finely polished black granite stone. Their workmanship was of a high order. If my identification is correct, two of them represented Pārśvanātha and Vardhamāna and the third image would be that of Sāntinātha. There could be no doubt that they must have been consecrated in temples and worshipped with devotion at one time. But subsequently when the tide turned against the Jaina creed in the country and the temples sanctified by their presence became victims of neglect and decay, they must have been exposed and set aside. It was a matter for wonder as to how they escaped the fate that befell the other Jaina antiquities of the place and
survived almost unmolested till that day! It is not unlikely that the spell of artistic excellence surrounding them might have by itself acted as a shield that defied the ruthless hand of the iconoclast. I do not know what happened to these charming sculptures ever since I took leave of them.

iv) A stone fragment containing a damaged and worn out epigraph was detected near the Kadim Jumma Muṣjid. The inscription has been edited as No. 13 in Part II.

Reviewing the nature of these antiquities through the perspective of the epigraphical evidence, the picture that emerges before our eyes in respect of this place will be as follows. Āḍaki was an important seat of Jainism which flourished here broadly during the period of the 11th to the 13th centuries A.D. A substantial section of its population including members of the wealthy mercantile community was of Jaina persuasion. It was bristling with many beautiful Jaina temples which were under the management of influential divines reputed for their learning and piety. One of these temples was named Koppa Jinālaya and it was dedicated to the god Pārśvanātha. The image of Pārśvanātha which graced this temple and which is referred to in the inscriptions as Chenna Pārśva or ‘Pārśvanātha, the Beautiful’, was in all probability one of the sculptures described above. Another temple was called Mādēviya Piriya Basadi. The image of Mahāvīra of the above mentioned three sculptures was probably enshrined herein. The third sculpture might possibly have adorned the temple built by the two merchants, Mallisetṭi and Kāliseṭṭi. The ancient name of the village was Āḍakki and it was situated in the district of Mirinte Three Hundred.

**Aland**

This town is situated in the Pāyyagā Jāgir at a distance of about 27 miles towards the northwest of Gulbarga. Although not many antiquities of the Jaina faith were discovered here, there are sufficient indications to vouchsafe the importance of the place as a stronghold of Jainism in the Mediaeval Epoch. Most of the Jaina relics seem to have been destroyed or submerged under the impact of other creeds that gained ascendency afterwards. This place is referred to as Alande in the inscriptions. It was the headquarters of a district styled Alande Thousand, evidently comprising one thousand villages. This territory is roughly represented by the modern district of Gulbarga.

The following three antiquities noticed in the course of my exploration of this place may be mentioned here. i) An inscribed slab the writing on which could be approximately ascribed to the times of the Rāṣṭrakūṭas. Nothing could be made out of this record as it was badly obliterated. ii) Two
images one of which was Pārśvanātha, a fair specimen of sculpture, roughly assignable to the 11–12th century A. D. iii) A beautiful image of Śaṅkha Jinēśvara in the possession of Mr. Rajaram Patil, a Jaina resident of the place.

The large number of Jaina families that have survived here to the present day, and a good quantity of religious traditions and manuscript works preserved amongst them, point to the prominence of this place as a resort of the Jaina doctrine. According to one tradition this town was known as Alakāvatī in the heyday of its glory. Another tradition credits this place with the honour of a visit by Jinasēna Bhaṭṭāraka, the reputed preceptor of the Rāṣṭrakūṭa monarch Amōghavarsa Nṛpatuṅga. The belief is prevalent that a pontifical seat was founded at Mālkheḍ by this divine and that this tract came under the ecclesiastical jurisdiction of the preceptors of his line. The members of the local Jaina community still pay their homage to the pontifical throne of the Mālkheḍ gurus. Being the native place of that inveterate foe of the Jaina creed, Ėkāntada Ramayya,¹ this town would also have witnessed his early contacts with the followers of the faith.

A peep into the nature of the old religious works preserved in some households here will prove useful. I may note at the outset an unfortunate event that was reported to me in this connection. A big collection of manuscript works on palmleaf, handed down for generations as precious heirloom in some families, was wilfully cast away and destroyed some years ago by persons who were too innocent to realise their worth and too incapable to take proper care of them. Now I will proceed to specify by way of illustration a few such works as I think to be representative from among the many I could glance through hurriedly within the short time at my disposal. A palmleaf manuscript work named Kaumudi Kathe was in the possession of Mr. Hirachand Sakharam Kothari. It is written in early Kannāda alphabet of about the 12th century A. D. and ascribed to the authorship of Maṅgarasa. Students of Sanskrit literature are aware of the existence of a Jaina work named Samyaktva Kaumudi by an author of the Digambara School². Three authors bearing the name Maṅgarasa figure in the history of Kannāda literature.³ One of them assigned to the early part of the 16th century A. D. was the author of Samyaktva Kaumudi. No work bearing the above title is attributed to any of these. So this appears to be a new work. The subject merits further investigation.

¹ Ep. Ind., Vol. V, p. 237; Śaraṇa Sāhitya, 1941, pp. 127–30,
Another manuscript work in Kannada found with the same owner was the commentary of a treatise entitled Gitada or Samgita Vitaraga. Its author as revealed by the colophon is known to be Abhinava Charukirti Pandita who belonged to the lineage of pontiffs of Sravana Belgoa and bore the epithets, Srimad Rayarajaguru, Bhumaadalacharya, Mahavada-vadisvara, etc. I may mention two more works in manuscript form which were in the possession of another resident of the place, Mr. Padamasetti, Mali Patil. One was Harivamsha Purana by Mangarasa,1 in Kannada. The other is the well known Kannada poetical work, Bharatyesa Vaibhava by Ratnakara Varni.

Aland played a prominent role, though in an indirect manner, in the history of the decline of Jainism in Karnata. For, this was the native place of Ekantada Ramayya, the militant protagonist of the Saivite upheaval in the 12th century A.D., who dealt a staggering blow to the followers of the Jaina Law. The famous inscription at Ablur2 recounting his exploits, states that he was born in a Brahmana family at Alande which is identical with modern Aland. This place is referred to as ‘the town of Somanatha’ in the Ablur inscription. An inscription at Aland itself which is edited by me elsewhere3 describes this place as specially favoured by Someshvara. Someshvara or Somanatha appears to have been the favourite deity of Ekantada Ramayya; for as revealed by the Ablur epigraph, he later on worshipped god Somanatha at Hulige and founded, after his victory over the Jainas, a temple in honour of Vira Somanatha at Ablur.4 The Someshvara temple at Ablur which contains the above-noted epigraph, also possesses sculptured panels depicting the scenes of Ekantada Ramayya’s encounter against the Jainas. One of them shows how he laid a wager by cutting off his head—which was to be restored again—to establish the supremacy of god Siva in the presence of the local chief Sankagavunda and his Jaina supporters. Another presents the scene of a Jina’s image laid prostrate for being smashed by the successful adherents of the Saiva faith. A third one portrays the episode of Ekantada Ramayya receiving the certificate of victory conferred on him by the Jainas. At the top of these panels are engraved inscriptions which read like labels describing the scenes. In my recent visit to Ablur, I secured a copy of a manuscript work called Ablur a Charitre. This is composed in Kannada verse and belongs to a late period. It narrates the achievements of Ekantada Ramayya in the legendary fashion. In this poem we are told that conversions from Jainism to Saivism took place on a large

1 This appears to be a new work.
3 Ibid., Vol. XXVIII, pt. i.
scale in the wake Ėkāntada Rāmayya’s victory. This information, curiously enough, is vouched by the fact that a very large number of miniature Śivalingas were unearthed at Ablūr some years ago. One such was also shown to me. It may be remarked that the epithet Ėkāntada of Rāmayya appears to have been borne by him as a contrast to indicate his opposition to and victory over the doctrine of Anēkānta, i.e., Jainism. In my review of Jainism in Karnāṭaka, above, I have made passing observations on the age of decadence that saw the downfall of Jainism. The evidence adduced here lends additional strength to those observations.

Bankūr

This village is about 18 miles towards the south-east of Gulbarga. It is reckoned as a holy place and visited by the members of the Jaina community hailing even from far-off places. The centre of attraction for such visitors is an old Jaina temple that has betrayed the hand of the iconoclast and succeeded in preserving the time-honoured objects of worship to the present day. An archaeologist can claim much deeper interest in this place than an ordinary devotee, for it is replete with antiquities which deserve careful investigation in spite of their lying in a neglected and damaged condition. A diligent observer will be able to detect in this locality nicely dressed or carved columns of stones which must have adorned the temples formerly, detached pedestals which must have supported fine sculptures of deities at one time, broken limbs and fragments of images which were under worship in their good old days and other relics in almost each and every street and lane. We may notice a few among them below in some detail.

To start with, we shall proceed to the Jaina temple referred to above. It is popularly known as Basti Guḍī. Its original structure, apparently erected in the Chālukyan style of architecture, might be ascribed to a fairly early period. But it appears to have undergone more than one renovation from time to time; and some of the additions and alterations superimposed upon it are of fairly modern date. The temple contains the following images which are under worship; Ādinātha, Chauvisa Tirthāṅkara, Pārśvanātha, Vardhamāna, Chandranātha (Chandraprabha), Śāntinātha and Padmāvati. These are fairly big in size and handsome in appearance, and they are retained in a good state of preservation.

Two sculptures set up in the premises of this temple merit particular attention. One of them is the representation of two monks in a sitting posture, one beside the other, on a slab of stone. These figures are not attended with the triple umbrella or other familiar paraphernalia of the Jinas or Tirthakaras. So it may not be correct to identify them with the latter. Similar sculptures were detected elsewhere also in these parts, and I
shall have occasions to refer to them later. In regard to the identification of this sculpture I may suggest the following. As all these temples belong to the Digambara School, it is likely that these sculptures represent two earliest and most eminent teachers of the School. In order to determine which these could be, we shall examine the inscriptions at Sravana Belgola, the greatest repository of South Indian Jainism. In these epigraphs frequent mention is made of three teachers who figure as the early pioneers of the Jaina doctrine in the South. They are Kondakunda, Umasvati alia Gridhrapiñchhāchariya and Samantabhadra. This fact is confirmed by other sources also. It may be assumed that the pair of ascetics under consideration stands for the first two of these. That is only a conjecture. The other sculpture is locally known as Jattinga. This image is set up in a corner of the verandah of the main temple, and a devotee is expected to pay his homage to the deity either at the commencement or termination of his circumambulation of the main shrine. Jattinga, in common parlance, means ‘a wrestler’ or ‘a hero’; but here, he represents a member of the Jaina pantheon and may be identified with Kshetrapala or Bhairava.

Turning to other relics, a stone image of Vardhamana was lying in a field near the village belonging to Kulkarni Martandappa. The sculpture was fairly big in size and decently executed. Another stone image of approximately the same size was noticed on the boundary of the same field. The sculpture is believed to be Padmavati, the famous Yakshini of Parsvanatha Tirthakara. But carefully examined, she is found to be Ambika, the Yakshini of Neminatha, for she bears two hands and is attended with a mango bunch and children, which are her characteristic attributes. At the top of the image was noticed the miniature figure of the Jina. A temple or shrine dedicated to this deity might have been in existence nearby. In another place was detected a slab containing the representation of two warriors with bow and arrow below, having the effigy of Jina at the top.

These and other relics discovered in this village may roughly be ascribed to the period of the twelfth century A.D. They establish the fact that this place must have been a flourishing seat of Jainism in the Mediaeval Epoch. This place finds its mention as Bamakura in the local records of the later days. Its earlier from Bhomukura is met with in an eleventh century inscription of the locality. The earlier and original name of the village thus appears to have been

1 It is interesting to note that Samantabhadra is characterised by the epithet Vana-vasin probably denoting his association with Banavasi; Ind. Ant., Vol. XI, p. 247.

2 This piece of sculpture needs to be distinguished from a Nishdikallu or Nishidi memorial; for the two parallel figures clearly represent the monks or Acharyas of equal status and there is no indication to trace the relationship of a teacher and a disciple or a devotee between them as is the case in the latter sculpture.
Bhūmukura which means 'a mirror of the earth'. This is obviously a poetic expression, and it is interesting to note how such a name was familiarized into common usage.

Decadence of religion brings in its train travesty of the original institutions and of the lofty symbols associated with it. This is followed by social degradation, and the degenerate mind of the masses makes room for all kinds of superstitions. This truth is illustrated by the following three instances which came to my notice in this place: i) In a previous paragraph I have referred to the image of Vardhamāna. This sculpture is known as Battale Gauramma or the ‘Naked Goddess’ among the rural folk. It is worshipped by women desirous of children! ii) At another spot, I saw a fairly big stone pedestal bearing the figures of lions. Lion being the emblem of Mahāvīra, the pedestal should have originally belonged to an image of Mahāvīra. But it is now recognised by the villagers as Anagisuva Kallu or the ‘Mocking Stone’. Children suffering from scabies of the mouth are taken to this pedestal and asked to mock at it. And they are cured of the disease! iii) Another stone with Jaina sculptures was attributed similar miraculous power. Persons sore with nervous sprain had only to rub the aching limb against it; and the pain was said to vanish in a moment!

CHINCHŌLI

This is the headquarters of the taluk of the same name. To the superficial observer, this place apparently bears no trace of relationship with the cult of Lord Jina. But carefully investigated, it would yield many a vestige of the faith. I may mention a few that invited my attention incidentally: i) An image of a Tirthakara was found buried in the butchers’ quarter. ii) A Nishidhi memorial stone was noticed in the same place. iii) A fairly big and handsome sculpture of Pārśvanātha with his familiar serpent hood was discovered in the market area. iv) Another image of the same size and workmanship with the lion pedestal was detected in the same region. This was evidently Mahāvīra. These relics testify to the existence, at one time, of more than one fine temple dedicated to the Jaina deities and a good number of followers of the creed in this locality.

GULBARGA

This place has no better story to tell in regard to the vestiges of the Jaina creed, most of which appear to have been either submerged or destroyed. I may mention a few that arrested my attention in the course of my survey: i) A fairly big and nicely cut stone image of Pārśvanātha Tirthakara in the sitting posture and bearing the characteristic serpent canopy was seen near a well in the Jagat area. ii) A similar image of the same deity in standing posture was observed in the same place. Temples wherein these images were enshrined originally, might have stood at one time somewhere nearby. But no trace of them was to be seen at present. iii) A stone pillar
rectangular in shape and moulded like the Mānastambha was lying near the Hanumān temple outside the Brahmapura area. These objects may roughly be assigned to the twelfth century A.D.

**Hāgargī**

This village included in the Saradgi taluk of the Pāyagā Jāgir is about 5 miles to the east of Gulbarga. The belief is prevalent in regard to this locality that formerly it was a stronghold of the Jaina faith, all the inhabitants having been its followers. This tradition is duly substantiated by the proportionately large number of Jaina families residing in this village to the present day. Further corroborative evidence on the subject is furnished by a piece of sculpture discovered near a well in this village. This sculpture consists of the figure of Pārśvanātha Tirthakara attended by the two Śāsanadēvatās, Dharaṇēndra and PADMĀVATI, all carved in a single frame of stone. The image is fairly big in size. Evidently it must have been installed once upon a time in a temple dedicated to the deity. The well which is known as the Jinadēvara Bhāvi (i.e., the well of Jinadēva) has still preserved in its name the Jaina associations of the bygone days.

**HARĀŚŪR**

This big village is about 8 miles to the north-west of Gulbarga. It contains a large number of ancient temples and sculptures many of which are associated with Jainism. I noticed at least three Jaina temples and over a dozen beautiful stone images of Tirthakaras in and near them. The temples presented themselves as fair specimens of the Chālukyan architecture of the Mediaeval epoch; but unfortunately they were standing in a desolate condition. The images were not only not under worship, but were lying in a forsaken state. Many of them were badly damaged and discarded.

One of the temples was in a somewhat better state of preservation than the other two. This was triple-shrined, containing three inner shrines dedicated to three deities. The presiding deity was Pārśvanātha whose image was installed in the main shrine facing the east. The image was fairly big in size, a fine specimen of sculpture having an imposing appearance. It was attended on the two sides by the Śāsanadēvatās, Dharaṇēndra and PADMĀVATI. At the entrance into this shrine were seen the images of the same Jina on the two sides. Of the two collateral shrines facing the north and the south respectively, the former again contained a similar image of the same deity.¹ Outside the entrance of this shrine on each side were installed the

¹ I am not sure if this image could be Supārśva and not Pārśvanātha. Epigraphical evidence is available to show that the image of Supārśva was not unknown to these parts. An inscription on stone from Honwad, Bijapur District, speaks of a triple-shrined temple in that place, whose central deity was Sāntinātha, the two side deities being Pārśvanātha and Supārśva; Ind. Ant., Vol. XIX, p. 269.
images of the Yaksha pair, Dharañendra and Padmāvatī. Padmāvatī was surmounted by the Kirtimukha motif and held in her four hands, a goad, a rosary, a noose and a fruit. The other collateral shrine possessed an image of Mahāvīra of like workmanship and appearance. On the two sides of its entrance were set up the images of Mahāvīra and Chauvisā Tirthakara, necessarily of smaller size.

The other two temples were in ruins and the images owned by them were dislodged and seriously tampered with. Mention must be made here of two inscribed slabs standing in the first temple described above. The writing on them was almost completely wiped out and, as I have narrated in the introductory remarks of inscription No. 17, this was a deliberate act on the part of the temple priest. Had they been in good condition, the epigraphs should have furnished much useful information regarding the local history of the Jaina faith. Save the solitary family of the priest, no followers of the faith had survived, neither in this village, nor in the neighbouring locality. It was no wonder then that the Jaina antiquities, as related above, had fallen a helpless victim to the forces of decay and destruction, and their condition was worsening with the passage of time. The above notice of the few surviving relics is enough to vouchsafe the fact that the village must have been an influential centre of the Jaina creed in the heyday of its glory; and this fact becomes all the more significant, as it should be, when viewed in the larger context of its having been a Brahmanical agrahāra on the testimony of some of the well-preserved epigraphs of the locality.

Hattanūru

This village situated in the Ajalpur taluk of the Pāyaga Jāgir is about 26 miles to the south-west of Gulbarga. To a superficial observer it might appear that this place was devoid of the vestiges of the Jaina creed on account of the overwhelming predominance of the temples and other objects of the Vīraśaiva cult. A close and careful investigation however has revealed the existence of the following relics of the Jaina faith: i) A small temple was found in a desolate condition in a corner of the village. Two images of the Tirthakaras in the seated posture of Pālyaṅkāsana were noticed in the main shrine of the temple. ii) Another image of Chauvisā Tirthakara standing in the Kāyotsarga posture was detected in the same temple outside the main shrine. iii) One more Tirthakara image was lying in the premises of this temple. iv) A detached stone pedestal bearing the figures of lions, which should have originally belonged to an image of Vardhamāna, now missing, was built into the fort wall near the main gate of the village.

At the entrance of the main shrine referred to above were seen the sculptures of two Dvārapālakas bearing the Vaishnavite attributes of
conch and disc. It was therefore evident that the temple was originally associated with the cult of Vaishnavism. It may be seen from the presence of the large number of Jaina images as indicated above that the village should have possessed more than one temple of the Jaina creed. Subsequently, with the ascendancy of the Viraśaiva creed both the Jaina and the Vaishnavite temples must have fallen into disuse; and so the Jaina images appear to have been brought from their ruined temples and kept in the deserted Vaishnavite temple. Thus did the two creeds come closer and become friends in their common adversity. In this manner we can explain the apparently anomalous position of the Jaina images in a Vaishnavite temple. The Jaina antiquities noted above are reminiscent of the considerable influence wielded by the creed at one time over the inhabitants of this place.

A few facts regarding the historical significance of this place as gathered from the inscriptions of the area deserve to be noted here. These inscriptions hail from Chinmalī and are dated in the period of the 13th century A.D. The early name of the place was Attinūru and it is characterised as a Fort. It was the headquarters of a tract consisting of eighty villages. This tract was under the administration of the chiefs of the Silāhāra stock. Epigraphical discoveries of the past decades have revealed the existence of a large number of units of the Silāhāra families that had settled as petty local rulers, in the region of the Gulbarga and Bijapur districts, including the Akkalkot area. One of these units was the family of chiefs administering over the tract of Attinūru.

**Huṇasi-Hadaγali**

This is a petty village about 8 miles to the west of Gulbarga. It is looked upon as a holy place of pilgrimage and visited by Jainas of these parts. The sole object of interest for such pilgrims is an ancient Jaina temple that has survived to the present day through all the storm and stress of the past eight centuries and over, in a region which was the scene of political revolutions and an arena of warring creeds. The temple is known as the Pārvanātha-Padmāvatī Basti. It is designated ‘Śri Kshetra Huṇasi-Hadaγali Pārvanā-tha-Padmāvatī Basti’ in the official records.

The temple is situated in the western part of the village. It is an extensive structure surrounded by a compound wall with a spacious court-yard providing accommodation for the pilgrims. Most of these constructions are of later times excepting the main shrine which has been somehow preserved as the earliest nucleus. The original temple appears to have

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1 This information is based on unpublished inscriptions of my private collection. In an article contributed to the Epigraphia Indica I have discussed the history of the several branches of the Silāhāra stock. See Vol. XXVII, part II, pp. 65-74.
been a product of the Chālukyan school of architecture, and there is evidence
to surmise that it has undergone more than one renovation during the subse-
quent centuries.

The images under worship in the central shrine were reported to be
Pārvanātha and Vardhamāna. Insufficiency of light stood in the way of my
examining them carefully. But there seems to be no reason to doubt the vera-
city of the information. Epigraphical evidence, however, indicates that this
must only be halftutth. The contents of the inscription standing in the
verandah of this temple, which has been edited elsewhere (Part II, No. 2 ),
speak of the erection of the temple in honour of Pārvanātha and
the consecration of the image. It is likely that the same original image
of Pārvanātha has been preserved to the present day. The epigraph
incidentally refers to another collateral deity, viz., Śāntinātha. It is
not known when and under what circumstances the latter was replaced by
Vardhamāna.

Now, we may scrutinize the icons placed in the verandah of the
temple: i) Two of these are the Śasanāvdas of Pārvanātha, viz.,
Dharaṇendra and Padmāvati. The Yaksha couple resembles each other
in having the serpent hood and four arms with their common attributes. The
objects held in the four hands are as follows: right upper, a goad; right
lower, a lotus bud; left upper, a noose; left lower, a fruit. Padmāvati,
though a secondary deity, assumed importance in course of time and was
worshipped with great popularity. This fact explains the prominence
attained by her in this place. ii) The third image is that of Kāli, locally known
as Kālamma. This divinity is to be identified with the Vidyādevī of the
Jaina pantheon. She has four hands which bear the following attributes:
right upper, Varada; right lower, sword; left upper, shield; left lower, fruit.
iii) Another sculpture is the representation of two monks in seated posture with
the miniature figure of the Jina overhead. A similar sculpture was noticed
at Bankūr, the identity of which has been discussed in an earlier paragraph. iv)
Images of Hanumān and Gaṇeśa were also noticed by the side of the above
deity Kālamma. These point to the influence of popular Hindu religion on
the Jaina followers during the later period.

In the same verandah was noticed an inscription on a stone tablet.
This record has been edited in full, in Part II ( No. 2 ). The epigraph
refers to a monk named Arhanandi Beṭṭada Devaru who was an ancestor of
the line of spiritual teachers of Rakkasayya. Another preceptor who bore

1 As an outstanding instance of the prominence gained by this deity we may refer to the
temple dedicated to Padmāvati at Humchhe in the Shinoga District, Mysore State.
identical name figures in an inscription at Kamnur in the Bijapur District. Arhanandi of the latter record lived in 1113 A.D. whereas the date of his namesake of the Hunasi-Hadagali inscription may roughly be ascribed to the middle of the 11th century A.D. Hence the two teachers must apparently be different.

INGALGI

This village included in the Chitapur taluk of the Payagag Jagir is about 4 miles to the south from the Shahabad Railway Station. It contains a large number of temples and other objects, some of which are associated with the cult of Jainism. One temple dedicated to Lord Jina was found deserted in a desolate condition. Another was a mass of ruins. They must have been fair specimens of the Chalukyan architecture in their well-preserved state.

The first temple mentioned above is situated in the heart of the village close to the house of the Police Patil. An inscription on stone found in this temple has been edited in Part II (No. 1). The temple was constructed by Jackaladavi, a queen of the Western Chalukya king Vikramaditya VI; and the circumstances of its origin have been narrated in an interesting manner in the record. Some images were observed in a damaged and neglected condition outside this temple. These appeared to have been originally associated with the temple.

The second Jaina temple in ruins noted before is popularly called the Jakkavvana or Vaijakkavvana Guddi (i.e., the temple of Jakkavva or Vaijakkavva). It is located outside the village. Among the surviving fragments of the original temple the following may be mentioned: i) Door-jambs with the carvings of the figures of the Jina in standing and sitting postures. ii) The sculpture of a deity called Jakkavva or Vaijakkavva. The figure is of a non-descript appearance and may be either a Tirthakara or Padmavati. This otherwise uncared for image is occasionally recipient of some homage on the part of innocent womenfolk who offer flowers and light a lamp before it.

It may be useful now to take into account some of the legends prevailing here: i) It is believed that the village was founded after the deity noticed above, to wit, Jakkavva or Vaijakkavva whose tutelage and influence are still perceptible among the inhabitants of the place. This is illustrated in the amazonian nature of the women of the locality according to some observers. 2) Another legend is reminiscent of the past glory the place is said to have enjoyed in good old days when the local merchants were trading

1 An. Rep. on S. I. Epigraphy, 1933-34, Appendix E, No. 177,
in elephants and gems. Critically examined, these stories seem to contain some grains of historical truth. Epigraphical evidence is at our disposal, which shows that this village was allotted to his queen Jākalamahādevī by Vikramāditya VI and that it was administered by her. It may therefore be concluded that these traditions which only appear to be indistinct and tortuous echoes of the above event, attempt to portray in their own way a hazy picture of those times.

An inscription from Hirelingadahālli, Hāvēri taluk, Dharwar Dt., speaks of one Jākalamahādevī, a queen of Vikramāditya VI. The epigraph refers itself to the reign of the king; but its date is lost on account of the damaged and mutilated condition of the stone. This Jākalamahādevī who appears to have been ruling over the village, made a gift to the god Svayambhūdēva. An examination of the prāṣasti with which she is introduced shows that she was different from the Jākalamahādevī of the Ingalgi record. This is confirmed also by the former's religious leanings which are indicated by the gift. Thus we have to conclude that Vikramāditya VI had one more queen who bore the same name as his queen of the Hunāsi-Hadagali inscription, who was administering a village in the Dharwar area, and who was most probably a follower of the Brahmanical faith of her husband.

I have discussed at some length in my introductory remarks on the Ingalgi inscription the probable identity of the deity Mahu Māṇikya occurring in the record. The point may further be elaborated in the light of additional evidence. An inscription from Hunāsikatī, Sampgaum taluk, Belgaum District, incidentally refers to the Basadi of Māṇikyaṭēva at Koṇana Pūrvadavāḷi which has been identified with the present-day Mugatkhān Hubbāḷi. The epigraph is dated in A. D. 1130-31 in the reign of the Western Chālukya king Bhūlōkamalla and records a gift of land for the worship of the deity Ėkaśāleya Pārvanātha associated with the above-named temple of Māṇikyaṭēva. There is no indication in the record to determine the nature of the god Māṇikyaṭēva. But it is clear from the context that he, at any rate, could not have been Pārvanātha; for the latter figures in the same context as a collateral deity. However, it is not unlikely that this Māṇikyaṭēva stands for Vardhamāna, the illustrious Jīna of the pantheon. Jīnāmāṇikya Sūri is the name borne by some members of the Jaina ascetic order. Herein also we can possibly trace a reference to the particular divinity (viz., Vardhamāna) of the Jaina pantheon, which was characterised as the ‘māṇikya’ or gem among the Jīnas or the Tīrthakaras.

3 Ibid., Vol. XI, p. 250.
KĀĻAĞI

This village is about 14 miles to the west of the Chitāpur Station on the Nizam's State Railway. It is regarded as a holy place and its sanctity is compared with that of the Kāśi Kshētra. This claim is justified by the presence, in this place, of a large number of temples dedicated to Śiva. In the midst of these monuments of the Brahmanical faith it is interesting to observe the remains of a huge Jaina temple which was found lying in a deplorably desolate condition. The stately image of Pārśvanātha with his serpent hood and other paraphernalia, which must have once consecrated and adorned the temple, was still lying in the debris of ruins. No inscription pertaining to this temple could be traced. All the monuments referred to above may be roughly ascribed to the 12th century A.D. The old name of this place as gathered from inscriptions in other temples was Kāḷuge. It was the headquarters of the district styled Mannedadī Thousand. The town was the headquarters of the chiefs of the Bāṇa family, who were ruling in these parts.

MĀĻKHĒD

This village situated in the Sōdam taluk has been identified with Māṇyakhōta, the eminent capital of the Rāṣṭrakūṭas of the Dekkan. I have explored this place carefully during my visits to it more than once, with a view to secure confirmatory evidence in support of this identification. But I was rather disappointed with my findings which are as follows. Firstly, this place is poor in antiquities most of which are of a late period. Secondly, there is no trace whatsoever of either the monuments or inscriptions of the Rāṣṭrakūṭa times. In the neighbouring villages which, as we shall see presently, are said to have constituted the suburbs of the great metropolis, I discovered some inscriptions of the later Chālukyas; but no single inscription of the Rāṣṭrakūṭas was found anywhere.1 This glaring dearth of early relics may probably be ascribed to the close proximity of the river Kāgiṇā which might have swept them away or submerged them by its overflowing operations. Excavations may yet reveal some of them. This suggestion is justified by the reported vestiges of old temples and other structures noticed by the residents of this place in the course of diggings for the foundations of new houses.

Now we shall focus our attention for a while on the local traditions which are the next important, though secondary, sources of our information in the present enquiry. A tradition which unmistakably identifies this place with

1 It is probable that the place name Malakēṭaka mentioned in the Mudhōl plates of Pūgavarman, of about the 6th century A.D., is indentical with Mālkhēd. If this identification be correct, it would be the earliest epigraphical evidence regarding the existence of the place prior to the times of the Rāṣṭrakūṭas. Vide Progress of Kannada Research in Bombay Province, from 1941 to 1946, p. 71.
the illustrious capital of the Rāshṭrakūṭas, is prevalent among the common folk of these parts. According to this tradition it is believed that this was a very big city extending as far as Sēdam, 10 miles to the east, and up to Dāṇḍōti, 4 miles to the west, and including among its suburbs the modern twin villages of Nīlhāli and Konkanāli between Sēdam and Mālkheḍ. Mālkheḍ, as the report goes, was the seat of the royal palace; the imperial secretariate was housed at Sēdam; the army was stationed at Dāṇḍōti; and the treasury was deposited at Nīlhāli-Konkanāli. In support of this contention the name Dāṇḍōti is said to have been derived from the word ‘dāṇḍu’ meaning ‘an army’, which has thus retained its old association to the present day.¹

Greater corroboration of this belief is vouched by the memories cherished by the Jaina community of this region. These reminiscences, which may be characterised as peculiarly Jaina traditions, emphasise in their own way on two inter-linked aspects of the problem; to wit, one, Mālkheḍ was the headquarters of the Rāshṭrakūṭas of the Dekkan who were great patrons of Jainism; and two, it was an important ecclesiastical centre of the faith. We cannot, in this context, rule out the possibility that some of these traditions might have been influenced by the statements contained in the earlier works of the Jaina religious literature. Nevertheless we shall notice them here for what they are worth.

Chronologically reviewed, the importance of Mālkheḍ as a seat of Jainism dates from the early period of the first century A.D. According to the later testimony of Haribhadrasūri, the author of Samyaktivasaptati, Mālkheḍ with its neighbourhood was inhabited by a fairly good number of followers of the Śvetāmbara school of Jainism, when Pādaliptāchārya who lived circa first century A.D., visited the place². It is revealing to note in this connection that this evidence of literature in regard to the existence of the followers of the Śvetāmbara school in the south is substantiated by the testimony of the copper plate record of the Kadamba king Mrīgēśavarman, which speaks of ‘the great congregation of monks of white robes, engaged in the works as enjoined by the excellent religion propounded by the Arhat’, who lived in the 5th century A.D. in as southern a part of the country as the region of Banavasi.³

The belief is voiced in certain quarters associating Mālkheḍ with the great teacher Kōṇḍakundāchārya. Another source of wider credence makes

¹ The old name of the village is met with in the form Dāṇḍahatti in an inscription from Tengali of about the 12th century A.D. (Part II, No. 16). The latter part of the term which is hatti may be connected either with the Kannada expression hatti denoting ‘a settlement’ or with the Tamil word pati meaning ‘an abode’, as for instance in the famous place-name Tirupati.
the great disputant Akalanka, a native of this place. We have no means at our disposal to verify if the latter tradition has any independent locus standi of its own or to determine if it merely echoes the statements of such literary works as the Kathakosa and the Akalanka-charita. It is not again unlikely that this tradition might have derived its inspiration from yet another source of information which establishes the relationship of Akalanka with the Deva Sanga of Manyakheta. While examining the antiquities of Aland we have noted the tradition asserting the foundation at Malkhed of a pontifical seat of the Jaina teachers by Jinasena Bhattacharya, the reputed preceptor of the Rashtrakuta emperor Nripatunga Amoghavarsha (9th century A.D.).

Now we may concentrate our attention on the antiquities proper of the place. Leaving aside stray fragments of architectural structures of the bygone age, such as door jambs, lintels, etc., which are found here and there in a small number, since they lead us to no definite results in our quest, we shall proceed to the Nemina Jinalaya, the only surviving relic of the Jaina faith. The edifice is neither stately nor conspicuous in dimensions. Still it creates an impression of solid and decent specimen of good architecture. The temple seems to have undergone more than one renovation. Parts of the structure and most of the images deposited herein bear the stamp of archaic style. Taking all aspects into account we may broadly ascribe the period of the 10th to the 13th century as the age of the temple.

Apart from the main image of Nemina Tirthakara in the sanctum, the temple is a repository of a large number of sculptures. These consist of the Tirthakaras, their Sasanadavatas and other divinities. They are deposited in the central hall and in the verandah of the temple. Most of them are of fairly big size and nicely executed. I was not able to examine them in detail on account of insufficiency of light and other difficulties. So I shall mention some of them here in a general way. The huge image of Parsvanatha placed in the verandah is handsomely imposing. It is attended by the Yaksha pair on its two sides, Dharamendra and Padmavati. Inside the central hall were found among others the following sculptures: Chauvisa Tirthakara and Nandiavara; a twoarmed Yakshini which may be identified either with Ambika, the Sasanadavata of Nemnatha or with Siddhayika, that of Mahavira; Sarasvati or Srutadewi and Bhairava or Kshetrapala. A representation of the GaNadharava-valayanyantra was also noticed here.

Even these cursory details are enough to show that all these sculptures representing several deities of the Jaina pantheon could not have originally

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2 This Jinasena appears to have belonged to the Sana gana. He is to be distinguished from his namesake author of Harivamsapurana, who was his contemporary and belonged to the Punnata Sanga; Ind. Ant., Vol. XV, p. 142.
belonged to the Neminātha temple. So we have to infer that they have been brought over from different temples of the locality after their disruption in the declining days of the faith and placed together in this single surviving temple of moderate dimensions. We may note in this connection an illuminating tradition prevalent among the followers of the creed. It is believed that this place contained fourteen Jaina temples which were repositories of fourteen caskets of sacred scriptures (siddhānta pettige) and that they have gone underground. Leaving aside the latter part of the belief which only explains away an unpleasant historical truth, the tradition stands solidly supported on the evidence of the sculptures noticed above. Furthermore it helps us to account for their presence in one particular place.

In my introductory remarks on Inscription No. 14 of Part II I have discussed at length the importance of the epigraph incised on a pillar of the Neminātha temple and its contribution to the study of the history of the Jaina church at Malkhed. The grandiloquent title, Śri-nija-gaṭikāsthāna-Dilli-Mālayādri-Vijayanagara-Varāṅga-Pattā-Pombuchcha-chaturvidha-siddha-simḥā-sanāḥiśvara, associated with the pontifical seat of Malkhed, seems to bear some historical significance and is reminiscent of the glorious days enjoyed by it in the Mediaeval Epoch. In this prāṣasti Malkhed is referred to by the rather sophisticated name Maḷayādri. In the epigraphical records explored by me at this place and in the neighbouring villages, ranging from the 12th century onwards, the place is mentioned as Maḷayakheḍa. This place again is characterised in the above prāṣasti as a gaṭikā-sthāna or ‘a seat of higher learning’ and siddha-simḥāsana (primeval pontifical throne) in conjunction with four other places, namely, Dilli, Vijayanagara, Varāṅga and Pombuchcha. The conception of a siddha-simḥāsana, as applied either to a royal or pontifical throne, appears to be of a later date and perhaps of Jaina association. This coupled with the inclusion of Dilli in the list strengthens the view in favour of a late origin of the prāṣasti. Pombuchcha is the modern Humecha of the Shimoga Dāt. in the Mysore State. It is referred to as Paṭṭi-Pombuchcha in earlier records. The expression ‘Varāṅga’ in the above prāṣasti is again a place-name and it may be identified with Varāṅga in th Udipi taluk of the South Kanara Dāt. It is a decaying Jaina centre of secondary importance containing Jaina temples with inscriptions and a branch Maṭha. With the inclusion of this place in the list the number of siddha-simḥāsanas will be five and not four as specified. This is one more indication which goes to prove the late origin and patched-up nature of the prāṣasti.

The Jaina belief again regarding the conventional seats of learning which are also termed as Vidyāsthānas (cf. gaṭikāsthāna of the above prāṣasti) seems to vary in their contents as well as their number according to the regional
prominence. For instance the North Indian tradition mentions eight Vidyāsthānas which are all in the north; viz., Jaipur, Delhi, Gwalior, Ajmer, Nāgaur (Rajputana) Rāmpur–Bhānpur (near Indore), Karanja and Surat. The Mysore Jainas, according to another tradition, mention only four Vidyāsthānas, viz., Delhi, Kolhāpur, Jina Kāṇchi and Penukoṇḍa. While retaining Delhi, the Malkhed version differs from this materially and substitutes Malkhed, Vijayanagara, Varāṇga and Humchha as the four other components of the Chatuh-Simhāsana. We have to note in this connection the significant fact that the Vidyāsthānas are invariably taken to be identical with the religious headquarters of the pontiffs.

The authors of the Studies in South Indian Jainism refer to a composition named Jaina Birudāvali and cite an extract from the same at the end of their work. It is not known if the extract comprises the whole piece of composition or only a portion of it. The extract in question appears to be a later day compilation wherein the compiler seems to have pieced together whatever bits of information he could lay his hand on, regarding the Jaina teachers of a particular line or lines. We can trace in this extract an allusion to the Sārasvata gachchha and Balātkāra gāna which was the monastic affiliation of the Malkhed gurus. Proceeding further, the extract seems to contain a reference to the Siddhasimhāsana of Malkhed, which name appears to have been read and copied wrongly as Malebegada for Maleyakheda. We also note with interest the occurrence of some of the descriptive phrases, names and epithets of the teachers of the Malkhed paṭṭāvali in the extract under reference; for instance, Rāyarājaguru, Mahāvādiśvara, tat-paṭṭāmbhōja-divākārāyamāna, etc. But the unreliable nature of the pedigree of the teachers in the extract is betrayed by the absence of proper order and lack of chronological sense in the enumeration of the succession of teachers. The Birudāvali, however, seems to contain a few authentic allusions to the Malkhed teachers and therefore deserves to be explored further in detail.

The foregoing detailed examination of the Jaina antiquities and associations of Malkhed is enough to convince us of its importance as a Jaina centre from the earliest days till almost modern times. Many eminent teachers wielding influence in the country lived and flourished here. As Jaina religious institutions are particularly renowned for their patronage of learning and generally possess ancient works on religion and other subjects, an attempt was made to explore them here. There are reasons to believe that this place must have preserved at one time a good collection of manuscripts; but the forces of disruption appear to have played their part during the later days.

1 Ind. Ant., Vol. XXXII, p. 460.
Consequently, my search proved futile. It was reported that some 59 manuscript works in Sanskrit, Prakrit and Kannada surviving in the Nemintha temple were taken away some time before by Pt. Devakinandanji of the Mahavira Brahmacharyashrama, Karanja, Berar. Through the kindness of Dr. A. N. Upadhye I was able to secure a list of these works. They make an interesting reading. Some of the works are already published and are familiar to the students of Kannada literature. In order to indicate the importance of such collections I cite below a few names from the list:
1) Dhammo Maṅgalamukkitham (Prakrit); 2) Bāhubalīcharitra (Kannada);
3) Rāmayana by Brahma Jinadāsa; 4) Samyaktvakaumudi (Kannada);
5) Jīnachandra Kavya (Kannada); 6) Sārasvata Vyākaraṇa (Kannada);
7) Dharmamrita (Kannada); 8) Tattvārthasūtra (Kannada); 9) Chintāmani
(Kannada); 10) Śrī Gītavitarāga Ashtapada Tīkā (Kannada); 11) Dharmaparikṣa (Kannada); 12) Hanumān Charitra (Sanskrit); and 13) Aṇjanācharitra (Kannada).

SARADAGI

This village is about 8 miles towards the east from Gulbarga. It comprises the headquarters of a small taluka in the Pāyagā Jāgir of Shāhabād. It is popularly known as Śrīnivāsa Saradagi on account of the existence, here, in the past, of a beautiful temple dedicated to the god Śrīnivāsa, which has now been converted into a mosque. Judging from the good number of antiquities scattered in the locality, the place appears to have been a fairly important seat of Brahmanical culture. And it was a pleasant surprise to find in the midst of these antiquities some vestiges of the Jaina faith. I was able to detect here a slab of stone bearing finely carved figures of two ascetics in the sitting posture, surmounted by a small figure of the Jina with the characteristic symbol of the triple umbrella. I have discussed above the significance of these representations which were found in other places also. As these sculptures were associated in the former instances with the Jaina temples, it would be reasonable to assume that this piece also was originally connected with a Jaina religious structure.

SĒPAM

This town constitutes the headquarters of a taluk of the name in the Gulbarga Dt. It is about 10 miles towards the east from Maḻkhēd. While examining the antiquities of Maḻkhēd, I have noted a local tradition connecting this place with Maḻkhēd of the good old days when the latter formed the capital city of the Rāṣṭrakūta rulers of the Dekkan. But no relics which could definitely be ascribed to the age of the Rāṣṭrakūtas—neither inscriptions nor monuments—could be traced here. All the antiquities of the place are of a later date.
The place is rich in antiquities such as temples and inscriptions belonging to the orthodox school of the Brahmanical cult and also of the Jaina faith. Among the latter mention may be made of three Jaina temples which were found in an awfully neglected and desolate condition. Constructed in the Chālukyan style, they must have stood as decent specimens of architecture in their original state. Two of these are situated in the Setṭiyara Ōṇi and the third one is in the Potters' Colony. Inscriptions in these temples have been edited in full (Nos. 3-6 and 8) in Part II of this volume. In the introductory remarks of these epigraphs I have described in detail the condition of these temples. In line 44 of Inscription No. 3 there occurs an allusion to a local Jaina temple named Lōka Jīnālāaya. It might have been built by a chief named Lōka of the Haihaya family. This temple could not be traced. Besides the image of Pārśvanātha in the Chikka Basadi, a few mutilated sculptures of Tīrthakaras were found by the side of a well in the Setṭiyara Ōṇi.

In the introductory remarks of Inscription No. 7 I have dwelt upon the cult of the deity Jvālinī or Jvālāmālinī whose worship appears to have been prevalent in this place. Indranandi composed the Jvālāmālinī-stōtra at Mānya-khōta or Mālkhēd which is close to Sēḍam. This piece of information lends further confirmation to the prevalence of the cult of Jvālinī in this locality as revealed by the Sēḍam epigraph. It has been shown elsewhere that this deity was popular in other parts of Karnāṭaka also. The cult of Jvālāmālinī appears to date from earlier times and may have been introduced in the Tamil country from Karnāṭaka where it was widely prevalent. Further support for this suggestion is gained from the discovery of an early commentary of the work in ancient Kannada language written probably by Indranandi himself by the period of the 10th and 11th century A. D.

The Inscription No. 3 from this place introduces us to the teacher Prabhāchandra Traivedyā Bhāṭṭāraka who is stated to have belonged to the Maḍuva gaṇa. Nothing is known regarding the affiliation of this gaṇa. But it is possible to draw an inference regarding the same on the analogy of a cognate order which flourished in the Āndhra country. The Māliyapunḍi grant of Ammarāja II assignable to the 10th century A. D. reveals the existence of a section of the Jaina ascetic order named Koṭī-Maḍuva or Māduva gaṇa which was associated with the Yāpaniya Saṅgha. It is therefore likely that

1 Jainism and Karnatak Culture, p. 34.
3 Ep. Ind., Vol. IX, p. 56, 1,50. The text containing this information is faulty; it reads: ‘sri-yāpaniya-śāṅkha-prapujya-kōṭi-Māduva-ganēsa-mukhyō yah.’ Herein we may as well construe the name of the gaṇa as Māduva only instead of Koṭī-Maḍuva and take the expression ‘prapujya-kōṭi’ as a qualifying adjunct.
Maḍuva gana of the Sēdām record was similarly connected with the Yāpaniya Saṃgha. This surmise is further supported by the fact that there existed in these parts other orders of teachers who belonged to the Yāpaniya Saṃgha. Prabhāchandra, it may be noted, was a renowned Mantravādī.

In the introduction to Inscription No. 4 I have discussed at some length the heroic nature of the residents of Sēdimba or ancient Sēdām with particular reference to the ‘fifty-two warriors’ who are characterised as of primeval fame. Besides the allusion in the Dōni record to these valiant champions as pointed out in the discussion, one more inscription at Mugad in the Dharwar Dt. contains a specific reference to the galaxy of veterans. It is striking to observe that these heroic traditions of yore were handed down to the present generation in the from of a peculiar custom. This was the unique practice of boxing tournaments which the inhabitants of the town used to hold on a mass scale regularly on two occasions every year till it was stopped by the government recently on account to its evil consequences.

TENGALI

This village is about 4 miles towards the north-west of Mālkhēd. It does not at present possess any Jaina antiquities worth the name. But as shown in the introductory portion of Inscription No. 16, it must have had at least one Jaina temple in the 12th century A. D. Mention may be made here of the sculpture of a Tirthakara bearing on its back the Inscription No. 15. From this inscription and another from Āḍakī we are acquainted with the existence, in these parts, of a line of teachers who belonged to the Vandiyur gana of the Yāpaniya Saṃgha. This section of the ascetic order was not quite unknown previously; for the Süḍi Plates of Būtuga II, which have been dubbed as spurious, specifically refer to this gana and the Saṃgha. The name of the gana has been read therein as Vadiyur. The name occurs in the same form in the Tengali inscription also and the anusvāra in the name has been supplied from the Āḍakī version of the name which contains an anusvāra.

Now I shall turn to the places in the Kopbal District.

ĀDŪRU

This village is situated in the Yalbargi taluk of the Kopbal Dt. The following Jaina relics were noticed here. 1) A basadi (temple) in an indiffe-

2 We may also note in this connection that a similar tradition prevailed in the famous ancient city of Pratishtāna or modern Paithān. Pratishtāna was invested with Jaina traditions and writers of Jaina persuasion have incorporated them in their works. Jinaprabhasūri who lived circa 15th century A. D., makes specific mention, in his work Kalpa-pradīpa, of the ‘fifty-two warriors’ celebrated in that capital of the Sātavāhanas; J. B. B. R. A. S., Vol. X, p. 134.
rent state of preservation. ii) An image of a Tirthakara lying in a neglected condition near the temple of the god Kallinatha (Śiva). iii) A mutilated stone-pedestal of a Tirthakara bearing finely carved figures of lions. Lion being the emblem of the last Tirthakara, viz., Mahāvira, the pedestal must have been originally associated with the lost image of the deity. Damaged syllables of an epigraph were traced on this pedestal (Inscription No. 52).

Kopbal

This highly interesting town has been the scene of my explorative activities more than once; and I have ransacked the antiquities of this place some time in collaboration with local friends interested in research and some time single-handed. The place has also been visited by other scholars and members of the Archaeological Department, Hyderabad. Some articles and monographs containing the results of their findings have been published so far. As is often the case in such circumstances, it becomes difficult to apportion or assign the credit of such discoveries among the different individuals, since their efforts severally and jointly contribute to the sum total of the results. For instance, some of the discoveries which could be claimed as belonging exclusively to the present writer, have been incorporated in his article entitled Kopanā-Koppala by the late Shri. N. B. Shastri of Kopbal.¹ For the simple reason that most of the inscriptions discovered at Kopbal were copied and studied also by myself, simultaneously with other explorers, I have included them in my present collection, in addition to such epigraphs as are to be credited solely to my personal account. In this way, the total number of inscriptions hailing from this place, edited in Part III of this volume exceeds all the inscriptions hitherto published or noticed by other scholars.

In regard to the epigraphical material from Kopbal set forth in detail in this volume the following special features deserve to be emphasised. i) This is the first systematic endeavour of its kind to bring together all the Jain epigraphs of the holy place. ii) Some of the inscriptions were never noticed before and they are being published here for the first time. iii) The readings and interpretations of certain epigraphs given here differ materially in certain respects from those of other scholars who have published them. These have been discussed at length in their proper places.

Now I shall take a bird's-eye-view of the principal antiquities of the place with a view to assess its importance. In the prehistoric age of the early millenniums before the advent of the Christian Era, the hills and valleys adjoining this town appear to have been inhabited by a human race of pigmies as testified by the presence, to the present day, of their funeral relics such

¹ Kannada Sahitya Parishat Patrike, Vol. XXII, No. 3 (1938).
as the Dolmens and the Stone Circles. It is interesting to note how the recollection of these ancient times has been preserved in a peculiar manner by the local tradition which recognises these structures under such names as the Mōrēra Agasi (i.e., the gate of the Mōrēs), Mōrēra Āṅgaḍi (i.e., the shop of the Mōrēs), etc. The expression ‘Mōre’ is to be derived from the term Maurya; and these labels are apparently reminiscent of the historic times when this region was probably under the influence of the Mauryan Empire. But a critical examination will lead to the conclusion that such traditions need not be interpreted literally as they only indicate half-way attempts of a confused and unhistoric mind to describe in a vague manner unfamiliar objects of the bygone age.

Another set of traditions takes us into the realm of the Mahābhārata and the Purāṇas. These legends seem to assume that this place was associated with certain incidents in the life of the Pāṇḍavas, particularly during the period of their exile. Hence it is that certain spots in the Kopbal hills are styled Pāṇḍavara Vaṭṭhāra or Pāṇḍavara Vaṭṭhala (i.e., the shed of the Pāṇḍavas). Further amplification of this belief may be traced in the names like Indrakila Parvata, Arjunana Gūṇḍu (i.e., Arjuna’s boulder) and Handiya Gūṇḍu (i.e., Boar’s boulder), etc., given to specific hills and hill-tops in the region. These appellations are apparently calculated to justify the claim that Arjuna performed his penance in the hills of Kopbal for the acquisition of the miraculous weapon Pāṣupata.

Coming to the Buddhist times this place appears to have been considered a convenient centre for the propagation of that faith in South India from the times of Asoka. The two minor edicts of the emperor engraved on the rocks of the Gavimātha and Pallakki Gūṇḍu, discovered recently, confirm this surmise. Konkinapulo which was a great seat of Buddhism according to the narrative of Yuan Chwang who visited it during the 7th century A.D., has been identified with Kopbal.1 From this we are lead to the plausible inference that Kopbal had by this time proved to be a fertile field for the growth of the Buddhist faith which seems to have flourished here approximately from the 3rd century B.C. to the 7th century A.D.

Jainism too, along with Buddhism, must have wended its way to this attractive place from the early centuries before the Christian era, though no direct evidence is available on the point. Still, the early penetration of the Jaina creed in the 3rd century B.C. further south as far as Sravaṇa Belgoḷa in the Kannada country as attested by the Bhadrabāhu-Chandragupta tradition,

1 Mediaeval Jainism p. 188-89. Contra Konkinapulo identified with Banavāsi; Kadamba Kula, p. 62, No. 3.
26
the early age attributed to Kōṇḍakunda and other teachers who championed the cause of the faith in the South, and the patronage and support conferred upon it by the early rulers of the Ganga and Kadamba families of Karna-
taka, are pointers that squarely justify the above assumption. The earliest epigraphical record that testifies to the eminence of Śravaṇa Belgola as a Jain holy place is approximately assigned to the 7th century a.d. This compares favourably with the earliest epigraphical reference to Kopbal as contained in a damaged inscription from Halgeri (No. 47) of the present collection, to be assigned approximately to the same period, though there is nothing in the record to connect it with Jainism.

Reference to this place occurs in three forms in the epigraphs: Kupana, Kupina and Kopana. The earliest allusion to the locality as a holy abode from the Jaina religious point of view is found in an inscription at Kopbal itself dated in the 9th century a.d. (No. 19). Subsequently, in the course of about a century or so, references to this place as a sacred centre of Jainism, gleaned from the epigraphical sources and contemporary literature, become sufficiently numerous and substantial, which go to establish its supremacy. From these it looks as though this place vied with Śravaṇa Belgola at one time and overshadowed its glory for the time being. It is in no way easy either to trace the reasons that were responsible for the rise of this place as the holiest resort of the Jaina religion or to assess the factors that contributed to its growth. The following outstanding features however emerge from a close perusal of the epigraphical and literary references to this place between the 9th and the 13th centuries a.d.

i) It was reckoned as the foremost and supremely sacred amongst the Tirthas or holy resorts. According to an inscription from the Shimoga District it was ‘distinguished among the millions of Jaina sacred places.’ ii) Its purity was considered par excellence and cited as a standard of comparison. iii) It was replete with temples and shrines dedicated to the different deities of the Jaina pantheon. iv) Monks and lay disciples of various ascetic orders were residing here conducting their religious practices. v) Rulers

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1 Kopbal is referred to in Nos. 26, 46 to 49 and 53 of the present collection. In No. 52 of the Bombay Karnatak Inscriptions, Vol. I, part I, from Lakkipudi, dated in A.D. 1007, Kopbal is referred to as Kupina in laudatory terms. Nos. 127, 191, 345, 384 and 475 of the inscriptions at Śravaṇa Belgola contain reference to Kopbal. It finds mention in Nagar 46, Shimoga 64 and Shikaripur 317 also. For references from Tamil inscriptions cited and discussed by the late C.R. Krishnamacharlu see the Kannada Inscriptions of Kopbal (Hyd. Arch. Series, No. 12, p. 3–5). Among the literary notices the following may be cited: Chāmuḍarāya’s Adipurāṇa, verse 15; Ranna’s Ajitanāthapurāṇa, adhīṇa xi, verse 6. For further details see Mediaeval Jainism pp.187–99, etc.
and officials of the state vindicated their religious fervour by erecting temples in this holy place. vi) Ascetics from different parts of the country came to this place with a view to end their lives by the religious rite of sanyasana. The earliest renowned instance available on the point is perhaps that of the monk Kumārasāna who approached this place from Mulgund for the purpose. vii) It was a popular centre of pilgrimage, attracting people from far and near places.

One deplorable fact, however, that weighs heavily on our judgment while holding our balance between Kopbal and Śrāvāna Belgoḷa, merits particular notice. This is the ruin and destruction that has befallen the Jaina antiquities of Kopbal as contrasted with those of Śrāvāna Belgoḷa, which have never been subjected to the fatal hand of the vandal, at any rate, to the extent of the former. But even in the present disrupted state of its relics, the large number of epigraphs constituting either the memorials of those zealous aspirants who courted death on its hills under the vow of sallākhanā or the autographs of pilgrims visiting the place; the figures of Tirthakaras and the representations of the Nishidhi scene carved out on the rocks of hills; pillars, coping stones, door-jambs, fragmentary sculptures and pedestals of images, which were originally associated as their integral parts with several temples and shrines, discovered here and there and extensively built into the modern houses and structures—all these speak eloquently for the eminence of the place as a Jaina holy centre, while adding their own weight of local evidence to the testimony of external sources. Inscriptions hailing from the Mysore State speak of the unusually large number of Jaina temples, which was a characteristic feature of this holy place. Reminiscence of this past phenomenon is still preserved in a local saying which avers that the town contained 772 Jaina temples and was regarded by the Jaina community as sacred as the Kaśi Kshētra or Banaras, the famous holy place of the Hindus. This numerical figure, even though it looks rather conventional and may not be literally true, unmistakably denotes the proverbially large number of its temples. From among these shrines, a temple dedicated to Chandranātha or Chandraprabha Tirthakara must have stood prominent and been widely known among the followers of the faith. This fact is disclosed by the imprecatory passage in a copper plate charter of Keḻāḷi Sadāśiva Nāyaka, which places this deity on par with Gummaṭanātha of Śrāvāna Belgoḷa and the Nēnīśvara of Ujjantagiri.
From incidental allusions in inscriptions as also from the surviving relics explored in the locality we are in a position to glean a few names of the temples that adorned this town at one time. Here is a list of such temples: 1) Arasiya Basadi (Ins. No. 29); 2) Chandranātha Basadi (Ep. Ind., Vol. XX, p. 94); 3) Jayadhira Jinālaya (Ins. No. 46); 4) Kuśa Jinālaya (Ins. Nos. 23-24); 5) Nēminātha Basadi (still surviving and under worship); 6) Pushpadanta Jinālaya (Ins. No. 25); 7) Sāntaladēviyara Basadi (Ins. No. 29); 8) Śāntinātha Basadi. A detached image of Śāntinātha Tirthakara was found preserved in the Nēminātha Basadi. This must have been brought here from the temple originally dedicated to the god, which, later on, must have gone to ruin. 9) Timambarasiya Basadi (Ins. No. 29); 10) Tirthada Basadi (Ins. No. 29); 11) According to Ins. No. 22 a temple was erected by Kalyānakirti on the spot where Simhanandi expired. Traces of this temple can be detected even to the present day near the cave. 12) Images of Padmāvatī and other deities are found deposited in the Nēminātha Basadi. These might have originally belonged to the temples dedicated to Pārvatānapātha Tirthakara and other divinities. 13) The present day Venkaṭēśa temple in the fort area must have been a Jaina temple formerly. This is revealed by the pillars bearing the figures of Jinas and other vestiges discovered here.

I may incidentally notice a few interesting facts regarding the political history of the place as revealed by recent epigraphical discoveries. The hilly region and the hill fort of Kopbal appears to have been considered one of the mightiest natural strongholds of strategic importance from the early times. Inscriptions explored in the area of the Gulbarga and Bijapur districts contain allusions to a family of Śilāhāra chiefs who had settled in that region, but originally hailed from Kopanapura or Kopbal. This fact is proved

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1 The late Mr. Shastri in his article on Kopana-Koppaḷa refers to a temple named Kopanāṭirathada Damāyaka Basadi at Kopbal (Kan. Sāhitya Pari. Patrike, Vol. XXII, No. 3). This is obviously due to wrong understanding of the real position. See the introduction of Ins. No. 49.

2 I have noticed a few more cases like the above and may mention one conspicuous instance here. In the modern Virabhadra temple at Nēsargi, Sampgaon taluk, Belgaum Dt., figures of the Jinas are carved on the doors and images of twenty-four Tirthakaras are found inside the shrine. From this it becomes evident that it was originally a Jaina temple. An image of a Jaina deity with an inscription on the pedestal was seen in this temple till recently. But it is reported to have been destroyed a few years back!

3 The latest testimony to the effect is from Sir John Malcom; Journal of the Hyderabad Arch. Society, 1916, p. 93.

by the title Kopanapuravarādhīśvara owned by these chiefs; and this title, as in analogous instances, denotes their supremacy over the town at one time. The epigraphs furnishing this information range from the 11th century onwards. Hence we may place the rule of the Silāhāra chiefs over Kopbal and the adjoining region roughly during the period of the 9th and 10th centuries A.D.

Instances are also available of chiefs, who did not belong to the Silāhāra stock, using the characteristic title Kopanapuravarādhīśvara, symbolic of their former authority over the famous town. For example, the feudatory chief Mahāmaṇḍalēśvara Bibbarasa figuring in Inscription No. 2 of the present collection claims this title. An unpublished inscription from Hodal, of my private collection, dated in A.D. 1180, states that chiefs born in the lineage of Nābhirāja were overlords of Kopana. This statement is substantiated by the title Kopanapuravarādhīśvara as applied to a scion of the family, Mahāmaṇḍalēśvara Vira-Rāmadēvarasa, mentioned in an unpublished record from Harasūr, of my private collection, dated in A.D. 1172. From this it is possible to surmise that these chiefs of Nābhirāja's extraction appeared on the political horizon of Kopbal subsequent to the period of the Silāhāras. Proceeding further, an inscription from Kalholē in the Belgaum District introduces a subordinate chief Mahāmaṇḍalēśvara Rāja II who belonged to the Yaduvamśa and claimed the title 'supreme lord of Kopana, the best of towns'.

Such was the eminence of Kopbal. But unfortunately all its old glory was completely forgotten during the past centuries till its memory was revived about two decades ago by the activities of scholars interested in historical research. It is difficult to trace the causes that contributed to its sudden downfall and reduced it to a state of abject oblivion. The fact that the place retained much of its grandeur till A.D. 1560, is indicated by the following two inscriptions: i) An epigraph from the Shimoga District, dated about A.D. 1530, mentions Kopana as the fore-most among the holy resorts wherein the great teacher Vādi Vidyānanda is stated to have performed acts of piety. ii) In a copper plate record of Sadāsiva Nāyaka of Keladi, dated in A.D. 1556, mention is made of Chandranātha of Kopana along with Gummataṇātha of Beḷugula and Nēmēśvara of Ujjantagiri. It is significant to note that Kopana disappears from the scene during the subsequent period and the name figures nowhere in the epigraphical or literary sources. As this period synchronises with the defeat and disruption of the Vijayanagara Empire, we should possibly associate this event with the fall of this great holy centre.

1 Ep. Indica., Vol. XII, p. 308.
3 Ep. Ind., Vol. XX, p. 94.
It is very likely that on account of its proximity to the Vijayanagara capital, this place also fell a victim to the dire forces of vandalism that were let loose in the country after the battle of Rakkasa Tangaḍagi (A.D. 1565).

### Hālgāri

This village is about 4 miles towards the north-west of Kopbal. A few inscriptions on stone, some remarkable hero-stones and a Nishidhi slab were noticed here. The Nishidhi stone was built into the platform of the margosa tree near the village chāvaḍi. It bears the figure of an ascetic in meditative posture having at the top the small effigy of the Jina with the triple umbrella. One of the inscriptions (No. 47) has been assigned to the early period of the 7th century A.D. The reference to Kopana contained in this record is one of the earliest on the subject.

### Mādinūrū

This village is about 4 miles towards the north of Kopbal. It possesses a large number of antiquities and only a few of these are of Jaina persuasion. There is a Jaina temple of recent construction and a few Jaina families are residing here. The temple is dedicated to the god Chandranātha or the Chandraprabha Tirthakara. Images of Pārśvanātha and other deities of the Jaina pantheon were lying in a forsaken and damaged condition near the temple of Chandranātha and in other places. An image of a female ascetic was also noticed. Only one inscription was found here in the Virabhadra temple. The epigraph furnishes much useful information regarding the history of this place. It constituted an agrahāra and was known by the name Modeganūrū. It was one of the headquarters of the Southern Kalachuris during the reigns of the sons of Bijjala II, Rāya-Murāri Sōvidēva and others. The presence of the temple of Chandranātha or Chandraprabha Tirthakara in this place seems to bear some significance. We already know from the copper plate charter of Sadāsiva Nāyaka of Keḷadi, dated in A.D. 1556, that Kopana possessed a renowned temple dedicated to the god Chandranātha. Now, perhaps we shall not be wrong if we reasonably surmise that when Kopbal was subjected to the forces of destruction, the famous image of Chandranātha or its substitute was somehow removed, as a measure of safety, to this out of the way, though not remote, village and installed in a temple.

### Rājūrū

This small village is situated in the Yalbargi taluk of the Kopbal District and lies a few miles away from the headquarters. Two objects of Jaina interest were noticed here. One is the Jaina inscription edited elsewhere (No. 53). The other is what appears to have been a Nishidhi memorial. This was a piece of stone built into the wall of the Śiva temple near which was
found the inscription mentioned before. The stone contains the figure of an ascetic bearing a miniature symbol of the Jina with the familiar triple umbrella above, and with a pair of flywhisks on both sides.

**Yalbargi**

This is the headquarters of a small taluk of the name in the Kopbal District. It is a repository of a large number of Jaina antiquities which were lying scattered in a neglected and desolate condition in and outside the locality. A keen observer was able to detect here fragments of images and their detached pedestals, dressed up or finely carved stones which must have originally constituted parts of temples and their architectural constructions and various other relics of a non-descript nature. Many of these were built into the houses, wells and other buildings of modern times. Taking a collective view of all these objects, one gathered the impression that this place should have been, at one time, a flourishing centre of the Jaina faith along with other creeds that were also welcomed and nourished here by their followers.

What high water mark of culture and refinement the Jaina religion had attained in those days is happily instanced by two sculptures that were originally found buried underground near the Untouchables' Quarter of this village three decades ago and were subsequently removed to Kopbal and thence to the Nawab Salar Jang's palace museum at Surur Nagar, Hyderabad. These images are known as the Chauvisa Tirthankara and Pañchenaparamēṣṭhi. In them do we observe a pleasing combination of religious fervour and artistic excellence. Carved in shinningly brilliant black granite and wrought with superb craftsmanship, they present the most fascinating specimens of the sculptor's art. Inscriptions on the pedestals of these images have been edited elsewhere as Nos. 49 and 50. Another fragmentary record was noticed on the mutilated pedestal of an image, No. 51. The contents of these epigraphs substantiate the general impression in respect of the prosperous state of this place as a Jaina centre.

In course of my survey of the area in the vicinity of Yalbargi I came across a few antiquities of the Jaina faith in the villages like Ādūru and Rājūru; and I have taken due account of them in their proper places. These antiquities in conjunction with those of Yalbargi lead us to the conclusion that this region must have been one of the fertile tracts for the growth of Jainism. Further corroboration of this view is afforded by an epigraph hailing from distant Aihole in the Bijapur District. The inscription was found in the Mēguṭi temple of the village. It speaks of the Nishidhi memorial set up in honour of a merchant named Rāmisēṭṭi. The merchant owned certain privileges (setṭigungutta) in the Erambarage region and was a lay disciple of the
teacher Kumudändu who was a constituent of the illustrious Mūla saṃgha and Balātkāra gaṇa. This record again lends support to yet another piece of information furnished by the Āḍūru inscription (No. 52) regarding the existence of the teachers of the Balātkāra gaṇa in this region.

Yalbargi is referred to by its old name Erarbarage or Erarbarāpuram in the early epigraphical records. Being the capital town of the Sinda chiefs who ruled here, it must have been a fairly big place. The chiefs of the Sinda family were feudatories of the Western Chālukyas of Kalyāṇa and rose to prominence in the latter part of the 11th century A. D. Vira-Vikramāditya, one of the last rulers of this family, is referred to in an inscription noticed here (No. 51).

Other Places

Besides the places dealt with in detail in the foregoing account, stray vestiges of the Jaina faith, such as the images of Tirthaṅkaras or other divinities, were noticed lying in a deserted or damaged condition in the following places: Uppina Beṭgēri, Kaulṇu, Kukanūru, Saṇṇa Sindōgi and Mudhōl in the KopbalDt., and Kanakagiri and Malagitti in the Raichur Dt. Their presence in these villages, some of which are insignificant and out of the way, while others are noted as strongholds of the Brahmanical faiths, speaks abundantly for the powerful and pervasive influence wielded by Jainism at one time in these parts of Karnāṭaka.

Review of the Epigraphs

After this brief survey of the antiquities of the individual villages, I shall now take a collective view of the contents of the epigraphs and review in brief the contribution made by them to our knowledge of the political condition, society, religion, literature and language of Karnāṭaka of the period with special reference to the region represented by them. Most of the important points arising out of the texts of the inscriptions have been discussed in the introductory remarks on those documents. But such of the topics as could not find a proper place or adequate justification there will be dealt with here in some details.

Chronological Span: The epigraphs belong to different periods of the Karnāṭaka history and cover a wide range of nine centuries extending from the 8th to the 16th century A. D. Of these No. 47 from Halgēri furnishes the uppermost chronological limit, while No. 30 from Kopbal provides the lowest.

Political History

Of the principal ruling families that shaped the political history of Karnāṭaka, five main dynasties are represented in the present collection.

1 Ind. Ant., Vol. VIII, p. 246.
They are the Earlier Chālukyas of Bādāmi, the Rāṣṭrakūṭas of Malkhēd, the Later Chālukyas of Kalyāṇa, the Southern Kalachurīs and the Yādavas of Dēvagiri. Only one record relates to the Chālukyas of Bādāmi. It hails from Halgēri (No. 47) and refers itself to the reign of Vijayāditya Satyāsraya who ruled from A.D. 696 to 733.

The Rāṣṭrakūṭas: Of the Rāṣṭrakūṭas of Malkhēd we have three records, all coming from the region of Kopbal. No. 18 which comes from Kopbal proper belongs to the reigning period of Nripatunγa (A.D. 814–77). Then follows the damaged inscription from Arakēri, No. 48. It has been assigned to A.D. 940, February, in the reign of Krīṣṇa III whom it mentions. Krīṣṇa III’s ally and brother-in-law of the Western Ganga family, Būtuga II, also figures in this record. The importance of the epigraph lies in the fact that it constitutes one of the early inscriptions of the king’s reign. The third epigraph hailing from Uppina Betgēri (No. 46) refers itself to the reign of the same king and is dated in A.D. 964, December. This record is highly important in that it introduces for the first time a hitherto unknown yet prominent line of feudatory chiefs who belonged to the stock of the Raṭṭas and claimed their descent in the Yādava lineage. Sankaragaṇḍa II, the latest scion of this family and a subordinate of Krīṣṇa III, was a great patron of the Jaina faith.

The Later Chālukyas: The Later Chālukyas of Kalyāṇa have the largest number of inscriptions to their credit. They are ten in number and are distributed over the reigns of four rulers. No. 22 from Kopbal is assigned to the first regnal year of Vikramāditya V, which corresponds to A.D. 1009. Tribhuvanamalladēva or Vikramāditya VI, the most distinguished prince of the dynasty, is celebrated by six records. No. 1 from Ingalgī dated in the 18th year of his reign, corresponding to A.D. 1094, introduces his queen Jākalaṇḍēvi who was a firm follower of the Jaina faith. The unremittent zeal and exemplary devotion which sustained her in her faith under adverse circumstances, even against the will of her lord, are graphically narrated in the inscription. Little is known regarding the family history of this great lady. She was daughter of Tikka who was probably a member of the Telugu Chōḍa stock.

The Hunāsi-Hadagali record of the same ruler, which has been assigned to the early part of A.D. 1098, brings the following items of information prominently to our notice. i) The senior queen Chandaladēvi who is already familiar to us from other sources, was associated with the administration of a portion of Alande Thousand which was one of the major provinces of the kingdom. ii) Vikramāditya VI carried on a victorious expedition against the kingdom of Mālwa in A.D. 1097. This was the third of the series of campaigns launched by the Karnāṭaka ruler against his inveterate foes, and in the course
of this expedition he destroyed the city of Dhāra and strengthened his friendly relationship with prince Jagaddēva, son of the Mālwā king Udayāditya. Jagaddēva is a romantic figure in history and he had a chequered political career. He was on intimate terms with Vikramāditya VI who entertained him in his court as a great favourite. Jagaddēva participated in many expeditions of the Chālukya ruler and fought on his side.  iii ) A feudatory chief named Bibbarasa was ruling over a tract included in the province of Alande. The remaining four inscriptions of the king (Nos. 17, 9, 3 and 10), which are dated in A. D. 1096-97, 1115 (circa), 1124 and 1126 respectively, do not add much information to the political history of the period.

Next we pass on to the reign of Bhūlōkamalla or Sōmēśvara III for whom we have two inscriptions, Nos. 4 and 5 from Sēḷam. The first of these contains no date and the second introduces a subordinate officer of the king named Bhīma Daṇḍanātha. The last ruler of the dynasty, Tribhuvanamalla Sōmēśvara IV, is represented in one inscription from Sēḷam, No. 7. The record merits careful examination on account of certain peculiarities in the genealogical account of the Chālukya house, the date and other items.

The genealogical account of the Chālukya family furnished in a cursory fashion by this record and also by a few more epigraphs of our collection (Nos. 2 and 4) differs in certain respects from similar accounts contained in a good number of epigraphs published so far. This account starts with Tailla II in the usual manner and mentions Vikramāditya V, Ayyana and Jayasimha II as the sons of Tailla II’s son, Satyāśraya. But it has to be observed in this connection that these in reality were the sons of Daśavarman or Yaśōvarman, the younger brother of Satyāśraya, according to the more authentic testimony of a larger number of epigraphs discovered elsewhere. Adverting to the closing generations of the genealogical account, the epigraphs of this family in general, mention Jagadēkamalla II and Tailla III as the sons of Sōmēśvara III and further state that Tribhuvanamalla Sōmēśvara IV was the son of Tailla III. As contrasted with these statements the present epigraph represents Jagadēkamalla II, Nūrmaḍi Kshitipa (i. e., Tailla III) and Tribhuvanamalla Sōmēśvara IV, all the three, as sons of Sōmēśvara III. Arranged in a tabular form the genealogical account set forth in the present epigraphical collection will be as follows:
The inscription in question is dated the third regnal year of the king Sōmeśvara IV and the cyclic year Vikrama. As shown elsewhere the cyclic year is to be taken as the one which coincided with A.D. 1160. This would mean that the king’s reign commenced in A.D. 1157–58. This is a new piece of information and it agrees well with the known facts of history. The Chālukya kingdom under the suzerainty of Taila III was passing through a critical period at this juncture. The Chālukya power sustained a severe blow in the eastern part of the dominion at the hands of the Kākatiyas under the leadership of Prōla I. It was further undermined internally by the perfidious machinations of the Kalachuri feudatory, Bijjala II, who raised the standard of revolt and assumed the title of an independent sovereign by the year A.D. 1156–57. Thus overwhelmed by difficulties, Taila III appears to have found a way out to meet the situation by investing his son and youthful successor with royal authority with a view to infuse new enthusiasm among his supporters. It is on such assumption that we can explain the date of the record which falls right within the reigning period of Taila III. Such instances wherein the immediate successor is invested with royal authority during the reign of the ruling monarch are not unknown to history.

More circumspection is necessary in regard to the question of identification of the king’s headquarters which is stated to have been at Potta-

Potṭalakere appears to have been one of the strategic headquarters of the Chālukya empire from the early years and it played a prominent rôle in the political and religious life of the country. Brahmaśīva, an advocate of the Jaina doctrine and author of two works in Kannaḍa, hailed from this town. The Vīraśaiva saints, Dēvara Dāsimayya and Śankara Dāsimayya, were also associated with this place. According to the Kannaḍa Basavapurāṇa it was the capital of king Jayasimha who is to be identified with the Western Chālukya ruler Jayasimha II (A.D. 1118-42). It might have been so prior to the foundation of Kalyāṇa by his son Sōmeśvara I. This place was identified by the late Dr. Fleet with the village Dōṇāyakanakere in the Bellary Dt. But subsequent investigations have led scholars to challenge the correctness of this identification. After visiting the place personally and studying the antiquities closely, Sri B. Sivamurti Sastri of Bangalore has shown that the ancient Potṭalakere is to be identified with the present day Potṭalcheru, Potṭancharu or Potṭancheru. This village is situated in the Hyderabad State at a distance of about 18 miles north-west-north from Hyderabad Dekkan. This identification is irrevocably confirmed by the testimony of early inscriptions found in the village itself, containing reference to the place as Potṭalakere.

The Southern Kalachuris: This dynasty is reflected in two epigraphs from Ādaki, Nos. 11 and 13. Both of them belong to the reign of Rāya-Murāri Sōvidēva. The first dated in the 5th regnal year and Khara, corresponding to A.D. 1171, mentions Seleyahalli as the place of residence of the king. The second is much damaged and adds nothing to our information. Seleyahalli figures as one of the headquarters of the Kalachuri princes during the later period of the Kalachuri regime, particularly in the records of Rāya-Murāri Sōvidēva and his successor Šankamadēva. The late Dr. Fleet has identified this place with the modern village Sheloḷi in the Kolhāpur area. But this identification has yet to be confirmed.

The Yādavas of Dēvagiri: Singhaṇa, the most distinguished ruler of this house figures in two inscriptions of the collection, Nos. 12 and 28. The first of these hailing from Ādaki furnishes, as shown in the introductory remarks on the epigraph, A.D. 1209 as the initial year of the reign of the king; and this is slightly earlier than the usually noticed commencement of his reign in A.D. 1210-11. The second epigraph from Kopbal which is very much damaged is assigned to Śaka 1163 or A.D. 1240.

3 Ind. Ant., Vol. XIX, p. 162.
4 Śarāṇa Śāhitya, Vol. IX, No. 9, pp. 456-57 and No. 10, pp. 521-25. Also see The Lithic Records of Hyderabad, by Ramakrishna Kavi, p. 16.
5 Ep. Ind., Vol. V, p. 244.
THE HOYSALA SHADOW: The Hoysala princes who generally ruled in the southern parts of Karnāṭaka, do not find a place in the present epigraphical collection. An incidental reference, however, to a distinguished member of the royal household invites our attention towards this family. The allusion is contained in an inscription from Kopbal, No. 29, roughly assigned to the 13th century A.D. The record speaks of a gift of land made to a temple named Sāntala-dēviyara Basadi. Sāntaladēvi was a renowned queen of the Hoysala king Vīsṇuvardhana. She was a zealous devotee and a great patron of the Jaina faith. Besides other charitable works to her credit, she built a temple at Śrāvaṇa Belgoḷa, which was named Savatigandhavārana Basadi after one of her favourite titles. As we have seen elsewhere, most of the Jaina celebrities of the age took credit in constructing temples in the holy town of Kopāṇa. In consonance with this practice of the times it seems likely that the Hoysala queen Sāntaladēvi erected a temple at Kopbal also and that it was named after her. Taking all these circumstances into consideration we are reasonably justified in identifying Sāntaladēvi of the Kopbal record with Sāntaladēvi, the Hoysala Queen.

FEUDATORIES AND SUBORDINATES: The fragmentary epigraph from Hulgoḷi (No. 47) of the time of Vijayāditya Satyāśraya mentions a subordinate official named Garōja who was connected with the local administration of the area of Kopāṇa and Guttī. The damaged Arakōri epigraph (No. 48) of Kannara-dēva, to be identified with the Rāṣṭrakūṭa monarch Krīśṇa III, introduces a Western Ganga feudatory bearing the familiar epithets, Satyavākya Konguni-varma-Dharmamahāraja Permāṇadi, etc. This has been indentified with Būtuga II, as vouched by the intimate blood relationship and close political alliance that subsisted between the Rāṣṭrakūṭa ruler and the Ganga prince and also by the jurisdiction of the latter over the tract of Belvala Three Hundred. In the Uppina Beṭgōri inscription (No. 46) of Rāṣṭrakūṭa Krīśṇa III figures his feudatory Śaṅkaraganaḍa who belonged to the Yādava lineage and was a Raṭṭa by extraction. This Śaṅkaraganaḍa is, in all probability, identical with his namesake who is praised as a great patron of Jainism by the Kamāḍa poet Ranna in his Ajitārthaka ārapuruṣatilaka.

Śaṅkaraganaḍa is given the title Bhuvanaikārama in the Uppina Beṭgōri record, and this has aroused some speculation in the literary circle of Karnāṭaka. A work named Bhuvanaikārāma bhāgyudaya has been attributed to the authorship of the Kamāḍa poet Ponna. This work is not extant at present; but its existence at one time is testified not only by the statement to the effect,

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3 Aśvāsa xii, verse 9.
in his Śāntinātha Purāṇa, of the poet himself, but also by the identification of certain passages hailing from the work, cited in the Kāvyāvalokana and Śabdamanidarpana, two works on Kannāḍa poetics and grammar. It was Rāshtrakūṭa Krishṇa III who conferred the title Kavichakravarti (poet-sovereign) on the poet Ponna. It seems likely in the context that Krishṇa III bore the epithet Bhuvanaikarāma, and that the poet following the conventions of the age, celebrated his patron's name by composing a work after this epithet as was done by the poet Pampa and others. In view of this the assumption that Ponna wrote his work Bhuvanaikarāmabhyyudaya in honour of Śankaragāndha, for the simple reason that the latter also bore the title Bhuvanaikarāma does not hold much water; because Śankaragāndha with all his eminence was only a feudatory and occupied a subordinate position.  

The Ingalgi inscription of A. D. 1094 (No. 1) incidentally refers to a local chief named Ānega who bore the title Birudanaka Bhima and was possibly a descendent of Ayyana. The context shows that the region of Ingalgi was under the jurisdiction of this Ānega. A chief named Echabhūpa who belonged to the Ahihaya lineage, was connected with the Mirinte Nadu and possessed the title Māhishmatipuravarādhiśvara, is introduced by an inscription from Aḍaki (No. 9), dated about A. D. 1115. A record from Sēdam (No. 7), assigned to A. D. 1160, tells us that the chiefs of the Ahihaya lineage were prosperous in the region of Ārāl. The region of Ārāl, referred to as Ārāl Nadu and Ārāl Three Hundred, roughly comprised the modern taluks of Sēdam and Chitapur in the Gulbarga District. Ahihaya is a variant of Haihaya and information is available from other epigraphs in the area in regard to the chiefs who claimed to have been born in the Ahihaya race, belonged to the lineage of Ayyana and bore the title Māhishmatipuravarādhiśvara. Some members of this Haihaya family are also spoken of as administering the tract of Mirinte Three Hundred, in conjunction with that of Ārāl Three Hundred. Mirinte, the headquarters of the tract may be identified with modern Mārtūr near Gulbarga. Thus it appears that several branches of these chiefs had spread over a large area of the modern Gulbarga District. Their family name and the title unmistakably show that these chiefs originally hailed from central India and subsequently settled in the region Karnāṭaka. So they might be designated, in a general way, the Haihayas of Karnāṭaka.

A few more details regarding these Haihaya chiefs may be noticed here from the published and unpublished inscriptions. An inscription from Nāgāi of A. D. 1084 gives the genealogical account of a branch of the Haihaya chiefs, which

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1 Prabuddha Karnāṭaka, Vol. XV, pp. 28–35.
3 Hyd. Arch. Series, No. 8; Inscriptions of Nagai, c.
commences with Lōka I and contains names like Ānega I, Aicha, Bijja, etc.¹ This genealogy is pushed further to a few more generations by two unpublished inscriptions of my private collection hailing from the village Handarki in the Sōdam taluk. According to one of these records, dated in the Chāluksya Vikrama year 43 or A.D. 1118, Choṭṭinaycha had a son named Mutta-Lōka. Next we pass on to the succession of Bācha whose son was Ānega II. This Ānega II is described as the lion to the rut-elephahts which were the chiefs of the Tondamandala i.e., the Chōla country. Lōka III was the son of Ānega II by his wife Mahādēvi. The other record from Handarki belongs to the reign of the Western Chāluksya king Sōmezvara III. The Haihayā chief who figures as the king’s subordinate in this epigraph is Bijja III who, most probably, was son of Lōka III. He married a lady of the Chōla extraction named Bāchaladēvi. Their son was Lōka IV.

The modern village Aralūru or Allūru in the Sōdam taluk representing the ancient Aralūru, the headquarters of the region Aral Three Hundred, appears to have been one of the principal seats of these chiefs of the Haihayā family. The village Handarki, close to Aralūru, also seems to have received considerable attention on the part of the members of this family. Handarki contains, besides others, two well-built Śiva temples named Ānēsvara and Lōkēsvara. As Ānega and Lōka were popular names among the members of this family, it is plain that these temples were built by the chiefs bearing these names or after them. Ānega of the Ingalgi record was, most probably, Ānega II spoken of before. Besides the temples, the village Handarki possesses a few inscriptions, two of which furnishing much useful information regarding these Haihayā chiefs, have been briefly reviewed above.

It would be interesting at this juncture to take passing notice of some more branches of the chiefs of the Haihayā stock who had similarly migrated to other parts of South India. A good number of epigraphs discovered in the Telugu districts of the Madras State reveals the existence of Haihayā chiefs who had settled in that region. Like their kinsmen of the Kannada country these also claimed their origin from the Puranic ancestor Haihayā and called themselves ‘Lords of the foremost city of Māhishmati’ (Māhishmatipuravarādhiśvara). These Haihayā chiefs of the Āndhra country are known as the Kōṇa-Haihayās or the Haihayās of the Kōṇa-Mandala.²

Reference is already made in a foregoing paragraph to a subordinate chief named Bibbarasa figuring in the Huṇasi-Hadagali record of A.D. 1098 (No. 2). He bore the characteristic titles Kopanapuravarādhiśvara and Alande-

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¹ Hyd. Arch. Series, No. 8, Inscriptions of Nagai, c. Some of the early members of this family appear to have been patrons, if not followers, of the Jain religion. The Lōka Jainayā mentioned in Inscription No. 3 seems to have been constructed at Sōdam by Lōka I.

vedanga, and was administering half the area of 'sixty villages' in the region of 'one hundred and twenty villages of Gonka,' situated in the province of Alande. Bibbarasa appears to have belonged to a family of chiefs who claimed their descent in the lineage of Nābhirāja. The following information regarding the history of this family is contained in an unpublished inscription of A. D. 1180 from Hoḍal, of my private collection.

Several chiefs born in the lineage of Nābhirāja ruled from the foremost town of Kopāṇa. The later members of this family may be represented in a genealogical statement as follows:

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Dhānka                 Gonka I
                         /|
                        / |
Javanakula             Bibba
                         /|
                        / |
                    Gonka II
                         /|
                        / |
      Rājarasa         Karta    Mallidēva     Gonka III
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Bibba of the above genealogy may be identified with Bibbarasa of the Huṇasi-Haḍagali record. It may also be noted that Gonka III is given the epithet Alade-vedanga (= Alande-vedanga) in the Hoḍal record. The tract of 'one hundred and twenty villages' mentioned above was probably carved out for himself by Gonka I in whose time the family seems to have sprung to prominence.

This Bibbarasa has to be distinguished from his namesake Mahā-mandaḷalōśvara Bibbarasa referred to in the fragmentary epigraph from Tengali (No. 16). A perusal of good many inscriptions discovered by the present writer at Tengali and Kālagi, has revealed that a family of Bāna extraction who may be designated the Bānas of Khāṇḍava-mandaḷa, was administering in a subordinate capacity in this area. These Bāna rulers of Khāṇḍava-mandaḷa whose existence was hitherto unknown, are ushered in for the first time by the author's epigraphic collection. Mahā-mandaḷalōśvara Bibbarasa was an early member of this family of Bānas. The same chief figures in another inscription at Tengali, dated in A. D. 1106, of the reign of the Western Chālukya king Vikramāditya VI. A petty local official named Chaudhare Rakkasayya figures as the donor in the Huṇasi-Haḍagali record.

Kopparasa, an important general of the Chālukya army, who bore the title Mahāpradhāna or 'great minister', is introduced by two inscriptions from Āḍakī, dated about A. D. 1115 and 1126 respectively in the reign of
Vikramāditya VI (Nos. 9 and 10). He hailed from Āḍaki and seems to have played a distinguished rôle in the campaigns of the king against the Chōla country. Though a follower of the orthodox school of Brahmanical traditions, he was catholic in religious outlook and contributed to the prosperity of the Jaina creed in his native place. A chief named Barmadēva is praised in an inscription from Sēdam (No. 4) belonging to the time of Sōmēśvara III (A. D. 1126–38). Another epigraph (No. 5) from the same place and of the reign of the same king, dated in A. D. 1138, discloses the existence of a commander of the forces named Bhūmarasa. He was son-in-law of the famous general Kālidāsa of the Vārṇasa family.

A dignitary named Chandirāja who appears to have been the Chairman of the body of Three Hundred Mahājanas of Sēdimba, is known from another inscription from Sēdam (No. 7), dated in A. D. 1160 in the reign of Sōmēśvara IV. A record from Āḍaki (No. 11) belonging to the reign of the Kalachuri king Rāya-Murāri Sōvidēva and dated in A. D. 1171 mentions Mahāmanḍalēśvara Ēcharasa of the Mirinte Nādu. He belonged, most probably, to the family of Haihaya chiefs and was probably a grandson of Ēchabhūpa who, as seen before, figures in another inscription (No. 9) from the same place about two generations earlier. Besides Ēcharasa, three other chiefs mentioned in the above record from Āḍaki are Vishnudevarasa, Bāchidēvarasa and Trilōchanadevarasa. These bore the titles, Mahāpradhāna (great minister) and Dandaṇāyaka (commander of the forces).

Social and Religious Conditions

As the present selection of epigraphs is based primarily on consideration of a particular religious creed of a section of the society, it is but natural that the social conditions reflected herein are predominantly religious in character and the religion obtaining herein is necessarily of one faith. Still we can take a glimpse of the other faiths also from what incidental references we glean occasionally about them even in these sectarian records. We should do well to remember here that besides Jainism, there flourished in the country other doctrines and creeds mostly of the Brahmanical schools, which wielded powerful influence on the minds of the people. Epigraphical records testifying to this state of affairs are available elsewhere in a considerable number for the period.

Age of Religious Harmony

The one prominent feature of the religious life of the people that impresses upon our minds from a survey of the religious and social conditions of the period is the universal spirit of religious tolerance and harmony that

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1 Inscriptions of Nagai, A. B and C.
prevailed in the country. The followers of the orthodox as well as the so-called heterodox creeds lived side by side in perfect peace and amity. A feeling of mutual understanding and common regard subsisted not only among the different families adhering to different faiths, but even among the members of one and the same family owing allegiance to diverse doctrines, who were closely related with one another by ties of blood, such as the parents and children or the husband and wife. Numerous instances of this high spirit of tolerance and harmony are available in the historical literature of the age. Our epigraphs also furnish in their own limited way a few instances to the point. These have been pointed out in the introductory remarks on the inscriptions and also in their proper place in the following discussion.

Flourishing State of Jainism

It has been already known from historical sources that Jainism had had the privilege of enjoying the confidence of a great many ruling princes and large sections of society in Karnāṭaka for the period represented by our epigraphs. Evidence of this prosperous condition of the creed is afforded even in the small area circumscribed in the present collection. The towering strength and extensive influence gained by the doctrine of Lord Jina during these times had their origin in the missionary zeal and overflowing piety cherished by its preachers on the one hand and in the unflinching devotion and active co-operation enlisted by its adherents on the other. Adequate evidence is forthcoming from our epigraphs to establish that there flourished during this period great centres of the Jaina faith, eminent teachers who propagated its tenets by their attractive teachings and staunch supporters of the doctrine drawn from the high and low ranks of the society.

Centres of Jainism

The epigraphical contents at our disposal disclose the existence of the following five centres of Jainism in the Gulbarga District. Foremost among them was Mālkhed. Importance of this place has been discussed at some length in an earlier context. Next comes Sādam which is followed by Ādaki and Harasūr. The last, but none the less of less significance, is Bankūr. The evaluation of the antiquities of these places made in the foregoing paragraphs and the information furnished by the inscriptions discovered therein, amply bear out the claim made in their behalf. Reverting to the Kopbal District, Kopbal or ancient Kopana itself stands out supreme as an eminent centre of the Jaina faith. The overwhelmingly large number of inscriptions noticed here and the presence of other noteworthy antiquities amply testify to its greatness. Another resort was Yalbargi which has treasured to this day some of the antiquities of the good old times. Lastly, we may also note the holy place Virapura Tīrtha mentioned in the Sādam record.
Many were the members of the royal families, feudatory chiefs and officials of the state, who contributed to the propagation and popularity of the Jaina faith by erecting temples and shrines in honour of the Jaina divinities and by making munificent endowments for their maintenance. Two great ladies of distinguished royal families, who held aloft the torch of Jaina creed under not quite favourable circumstances, are commemorated in our collection. They are Jakaladevi, queen of Vikramāditya VI of the Western Chāluṅkya dynasty, and Śantaladevi, wife of Vīshṇuvardhana of the Hoysaṅga house, figuring in two epigraphs, Nos. 1 and 49.

Among the illustrious feudatories who were firm supporters of the faith and immensely promoted its cause, Būta Ṛṣi II of the Western Ganga family and Mahāsāmantādhīpati Śankaraganaḍa of the Raṭṭa extraction are celebrated by two records, Nos. 48 and 46. In the introductory discussion on Inscription No. 46, Śankaraganaḍa has been shown to be identical with his namesake who is eulogised as one of the great patrons of Jainism in his poem Ajitātirthakaraṇapūrṇatilaka by the Kamaṇḍa poet Ranna. It is interesting to observe in this connection that out of the six stalwarts of the faith enumerated by the poet, two are reflected in our records.

We may next turn to the officials of the state, who either rendered direct service for the promotion of the creed or contributed to its growth, even indirectly, by their attitude of sympathy and encouragement. It has to be noted in such cases that not all the benefactors of the faith were its formal adherents and that many of them actuated by the catholic spirit of religious tolerance and social accommodation helped its cause. Chaṇḍhare Rakkasaya of No. 2, though an official of not high status, was an ardent follower of the faith and actively advocated its cause by allying to a decent endowment to a Jaina temple at Huṇṇa-Haḍagali. Mahāmaṇḍalśvara Ēchabhūpa of Mīrinte Nāḍu figuring in No. 9 helped the faith by his attitude of sympathy and patronage. More enduring and substantial was the assistance rendered by a high official of Āḍāki, named Kopparasa Daṇḍanāyaka who played a prominent rôle in erecting a Jaina temple in the locality (No. 10.) Praiseworthy is the action of Daṇḍanāyaka Bhimarasa of No. 5, who approved the gift made by the city fathers to a Jaina temple at Sēḍam.

The rulers of the principality of Erāmarage and their officials seem to have entertained great regard for the Jaina doctrine and substantially helped the growth of Jaina art and religion in their chiefdom. For instance,

1 Āśvāsa xii, verse 9.
Mādana Daṇḍayaka who appears to have been a commander of the forces in the Śinda principality, is credited with the erection of a Jaina temple at Erambarage in No. 49. Dēvanaṅyaka, a minister and a high official under the Sindas, had a votive offering made to a Jaina temple in that capital town of the Sindas as vouched by another inscription from the place, No. 51. The handsomely wrought image of Pañchaparamēshṭhi was a gift made to a local Jaina temple by Dēvanaṅ, another functionary of the place (No. 50). Lastly, we may note how Lakhkhānārya, a petty official in the service of a distinguished lady, rendered lasting service to the cause of Jaina religion by endowing a piece of land for the benefit of a temple in the eminently holy town of Kopāṇa (No. 29).

Respectable citizens and heads of local bodies joined hands with others in upholding the doctrine of Lord Jina. This is illustrated by the following concrete instances. The chief Barmadēva, the subject of the panegyric by the author of Inscription No. 4, was mainly responsible for the erection of the temple of Śāntinātha at Sēdimba. Chandirāja, the leader of the ‘city fathers’ of the town of Sēdimba, was a devotee of Lord Jina (No. 7). Bopaṅa, a respectable resident of Kopāṇa, earned the gratitude of the faithful members of the Jaina community by his precious donation of the image of Chauvisa Tirthankara to a Jaina temple at Erambarage (No. 49).

Corporate bodies such as municipal councils and business organisations were not slow to recognise the power and influence of the Jaina doctrine. They welcomed the rising tide of the faith and contributed to its popularity by encouraging the construction of new temples and associating themselves with the maintenance of gifts and endowments assigned in their favour. Thus do we gather from Nos. 3 and 5 that the Three Hundred Mahājānas of the Sēdimba town, not many of whom were formal followers of the Jaina religion, took a leading part on two different occasions in the establishment of two temples dedicated to the Tirthakaras, Śāntinātha and Ādi Bhaṭṭāraka, in their locality. In like manner do we notice in Inscription No. 11 how the great commercial association known as the Five Hundred Svāmis of Ayyāvale participated in the charitable measures provided for the worship of the god Chenna Parśva of the Koppa Jinālaya at Aḍakki through its local representative units. It is interesting to observe here that this organisation of businessmen was as catholic in its religious outlook as it was pervasive in its secular influence over extensive areas in the country. This is vouched by the specific expression in its praśasti recording undivided allegiance of its members to the gods Brahmā, Vishnu and Mahēśvara of the Brahmanical tradition, and also to the divinities Jīnēndra and Padmāvati of the Jaina pantheon.¹

¹ Ep. Ind., Vol. XIX, p. 25.
MONASTIC ORDERS

Various monastic orders of the Jaina Church are mentioned in the inscriptions under study. Before proceeding to discuss their mutual relation and their place in the hierarchy of Jaina ecclesiastical organisation we should do well to recount them here for ready reference in chronological order:

1) Kuṇḍakunda anvaya without details is mentioned in No. 19 from Kopbal, dated A.D. 881. 2) Sārasvata gāṇa without details is mentioned in No. 46 from Uppina Betgōri, dated in A.D. 964. 3) Dēsiya gāṇa and Kuṇḍakunda anvaya are mentioned in No. 22 from Kopbal, dated about A.D. 1000. 4) Dravilasāṁgha, Sēna gāṇa and Mālanūra anvaya are mentioned in No. 1 from Ingālgi, dated in A.D. 1094. 5) Mūla Sāṁgha, Dēsiya gāṇa, Pustaka gachchha and Piriya samudāya are mentioned in No. 2 from Huṇasi-Haḍagali, dated in A.D. 1098. 6) Vaṁdiyūr gāṇa without details is mentioned in No. 9 from Ādaki, dated about A.D. 1115. 7) Mā[du]va gāṇa without details is mentioned in No. 3 from Sēḍam, dated in A.D. 1124. 8) Mūla Sāṁgha, Kuṇḍakunda anvaya, Krāṇūr gāṇa and Tintriṅka gachchha are mentioned in No. 6 from Sēḍam, dated about the 12th century A.D. 9) Mūla Sāṁgha and Balakara gāṇa are mentioned in No. 25 from Kopbal, dated about the 12th century A.D. 10) Mūla Sāṁgha and Dēsiya gāṇa are mentioned in No. 49 from Yalbaragi, dated about the 12th century A.D. 11) Mūla Sāṁgha, Dēsiya gāṇa, Pustaka gachchha and Ingāḷēśvara Baḷi are mentioned in No. 50 from Yalbaragi, dated about the 12th century A.D. 12) Mūla Sāṁgha and Dēsiya gāṇa are mentioned in No. 51 from Yalbaragi dated about the 12th century A.D. 13) Mūla Sāṁgha and Balāṭkāra gāṇa are mentioned in No. 52, dated about the 12th century A.D. 14) Yāpaniya Sāṁgha and Vaṁdiyūr gāṇa are mentioned in No. 15 from Tengāli, dated about the 13th century A.D. 15) Mūla Sāṁgha and Sēna gāṇa are mentioned in No. 27 from Kopbal, dated about the 15th century A.D. 16) Mūla Sāṁgha, Balāṭkāra gāṇa, Sarasvatī gachchha and Kuṇḍakunda anvaya are mentioned in No. 14 from Maḷkheḍ, dated about A.D. 1391.

A perusal of the above details helps us to arrive at the following useful results.

i) Mūla Sāṁgha which was the most predominant monastic order of the Jaina Church in South India figures prominently in our epigraphs. As Kuṇḍakunda anvaya, Dēsiya gāṇa and Sarasvatī gachchha (or gāṇa) were invariably associated with this Sāṁgha, we might assume its presence in the first three instances of the above list, though there is no specific mention to that effect.

ii) Dēsiya or Dēsiya gāṇa was a widely prevalent branch of the Mūla Sāṁgha and it occurs prominently in the present collection also.
Pustaka gachchha and Ingālśāvara Baḷi which were important sections of this Saṁgha have further found a place in our records.

iii) Balātkāra gaṇa was an eminent branch of the Mūla Saṁgha and it is represented substantially in our epigraphs, particularly of the Kophāl District. As the expressions gaṇa and gachchha are sometimes treated as synonymous we are justified in equating the rather unfamiliar term Sārasvata gaṇa of No. 2 of the above list with Balātkāra gaṇa, taking into consideration the significant fact that Balātkāra gaṇa and Sarasvatī gachenha go together invariably.

iv) Krāṇür gaṇa with Tintriṇī gachchha was another branch of the Mūla Saṁgha. It is one of the less known sections of the Jaina monastic orders of South India. Only one inscription in our collection furnishes valuable details regarding a new line of teachers who belonged to this order. It has been pointed out elsewhere that this was the earliest line of monks of this gaṇa known so far.

v) Another well-known branch of the Mūla Saṁgha was Sēna gaṇa which has been represented in one record.

vi) Besides the Mūla Saṁgha two more principal ascetic orders that played a prominent rôle in the religious history of South Indian Jainism are represented in our collection. They are the Draviḍa Saṁgha and the Yāpaniya Saṁgha. Draviḍa Saṁgha, as indicated by the name, was primarily connected with the Tamil country. The existence of the particular line of teachers in the northernmost parts of Karnāṭaka, who belonged to this Saṁgha is disclosed for the first time by the Ingālśi record. An early instance of a monk who, probably belonged to the same Sēna gaṇa and Mālanūra anvaya, possibly of the Draviḍa Saṁgha, is available in an inscription from Śrāvana Belgola (No. 25), to be roughly ascribed to the 8th century A. D. The name of the monk’s guru, which is stated to be Paṭṭini Guravaḍigal in this record is a Tamil expression (paṭṭini meaning ‘fasting’); and this lends support to the supposition that these teachers hailed from the Tamil region. Monks bearing the epithet ‘Paṭṭini’ are commonly met with in the inscriptions of the Tamil country, as seen before.

vii) Yāpaniya Saṁgha figures in three inscriptions, explicitly in one and implicitly in two. As it has been shown elsewhere, Maḍuva gaṇa of Inscription No. 3 and Vamdiyūr gaṇa of Inscriptions Nos. 9 and 15 were associated with it. The existence of this Saṁgha and its two little known gaṇas or branches in this part of the country is revealed for the first time by our epigraphs.

viii) The convention of elaborately furnishing the details of the monastic order to which a teacher belonged was not strictly adhered to in the
earlier period. It appears to have been a later development and come to stay almost regularly by the period of the 11th century A.D.

The few instances cited above add to the weight of considerable evidence available in favour of the Yāpaniya and Draviḍa Saṁghas which, as well organised monastic orders of the Jaina Church, must have had their due share in propagating the principles of Jainism among the people of Karnāṭaka and South India. These two Saṁghas appear to have continued in a flourishing state till the time of the 13th century A.D. They seem to have fallen into disrepute, however, during the subsequent period and condemned as Jainābhāsa or pseudo-Jaina by some writers of the North.¹ The reasons for this stigma are not fully defined.² It may be incidentally noted that the Draviḍa Saṁgha figures in a good number of epigraphs from southern Karnāṭaka, ranging approximately from the 9th to the 13th century A.D.

I may at this stage venture a few remarks on the historical study of the Jaina Church in South India which was established in all regions of Karnāṭaka, Andhra Dēśa and Tamil country. No systematic attempt has been made so far to correlate the sources collected severally in these areas. Some of the problems arising out of an examination of these sources have been discussed elsewhere. The origin and development of the Draviḍa Saṁgha is a mystery. According to an inscription from Śrāvanā Belgolha (No. 254), dated in A.D. 1398, Arhadabali divided the Mūla Saṁgha into four sub-saṁghas, viz., the Sēna, Nandi, Dēva and Simha.³ It remains to be investigated under what circumstances this took place and how far this arrangement was followed in practice. For, in giving the particulars of a teacher the rule generally observed is to mention the Saṁgha and its subdivisions, the gāṇa and the gachchha. Except in rare cases the epigraphs usually mention the Dēsiya gāṇa and the Krāṇūr gāṇa and not their substitutes, the Dēva Saṁgha and the Simha Saṁgha. The Sēna Saṁgha is invariably referred to as Sēna gāṇa only. On the contrary, the later subdivision Nandi Saṁgha appears to have developed its own gāṇas instead of itself being reduced to a gāṇa, as it was in the other three instances cited above. It is well-known that Balātkāra gāṇa was an important branch of this Nandi Saṁgha.⁴ Furthermore, besides the commonly known branches, Mūla Saṁgha, it looks, possessed other less known sections. For example, an inscription from the Kaḍur District (Mūḍgere, No. 18; Ep. Carn., Vol. VI) contains reference to the Draviḍa anvaya which was associated with the Mūla Saṁgha. Similarly, it is interesting to note that the Draviḍa Saṁgha

¹ Jainism and Karnāṭaka Culture, p. 155.
² Compare Jaina Literature and History (Hindt), pp. 365-56.
³ Ind. Ant., Vol. XXI, p. 73.
had its divisions named Pustaka gachchha and Nandi gana.¹ Again, an epigraph from Sravana Belgola (No. 33) mentions a sect named Modeya Kalapaka. The relationship of this sect with the known Samghas or their branches is not known.

**Teachers and Their Pedigrees**

The epigraphs under review contain information regarding a large number of teachers or monks of the Jaina ecclesiastic order. In some cases the individual teachers alone are mentioned, while in others details regarding their spiritual lineage are furnished to some extent. These have been discussed almost exhaustively in the introductory remarks on those particular epigraphs and a few additional observations have also been made in the foregoing paragraphs of this Part. With a view to gain a collective idea of the subject-matter I would here recapitulate in a nutshell the results of our study. I shall take up the individual teachers first and then the teachers with their genealogical accounts next:

1) Jaṭāsinganandi of No. 20 was an eminent teacher of about the 7th century A.D. He has been identified with the namesake author of Varāṅga-charitam. 2) Ėkachāṭṭugada Bhatāra and his disciple Sarvanandi of Kunda-kunda anvaya figure in No. 19. 3) Two early teachers, Vinayanandi and his disciple Nāganandi, who evidently belonged to the Balātkāra gana of Nandi Samgha, are mentioned in No. 46. 4) Mallishēṇa and his disciple Indrāśena of the Dravida Samgha are disclosed by No. 1. 5) Nēmichandra and his disciple Guṇavira of the Varnidiyūr gana and Yāpaniya Samgha are known from No. 9. 6) Nāgarāśa who was associated with the same Samgha and gana as above, is introduced by No. 15. 7) Rāmachandra and his disciple Prabhāchandra, who belonged to the Maḍuva gana of the Yāpaniya Saṅgha, are ushered in by Nos. 3 and 4. 8) Māghanandī who bore the epithet Siddhānta-chakravarti, figures in No. 49. 9) Madhavachandra who belonged to the Ingatśvara Bāli of the Mūla Saṅgha, is noticed in No. 50. 10) Chandrasēna figures in No. 26. 11) Pūjyapāda and his disciple Vidyānanda, who belonged to the Mūla Saṅgha, Balātkāra gana and Sarasvatī gachchha, are known from No. 14.

The following pedigrees of teachers are introduced in our epigraphs. Of these genealogical accounts some contain more details and some less:

i) Simhanandi of No. 22 belonged to Dēśiga gana. A succession of teachers who preceded him in the line is set forth in the record. Kalyāṅakirti appears to have been a disciple of Simhanandi.

ii) The succession of teachers enumerated in No. 2 deserves scrutiny. These teachers belonged to Dēsiya gana. This genealogy is identical in the

¹ Ep. Carn., Vol. VI, Mg. 11; Vol. VIII, Nr. 36.
early stage with the one given in the Śravaṇa Belgola epigraphs, Nos. 66 and 117. After Dēvendra our record mentions Vasunandi and Ravichandra who are not found in the records from Śravaṇa Belgola. The teachers who follow next in our epigraph are Pūrnachandra, Dāmanandi, Śrīdharadēva, Maladhāri and Chandrakirti. It is interesting to note that these names figure in the same successive order in an inscription from the Yedatore taluk (No. 24; Ep. Carn. Vol. IV), that gives an account of the teachers of the Hanasōge line which was an important section of the Dēsiya gaṇa. But these teachers of identical names in the two lists could not be identical on account of their chronological disparity which is realised from the calculation of generations. The names of teachers who succeeded Chandrakirti in our record, are not known previously.

iii) A detailed succession of teachers of the Krānur gaṇa is furnished in No. 6. A comparison of this list with similar lists of teachers of the same gaṇa, found in the inscriptions of the Shimoga taluk (Nos. 4, 57 and 64; Ep. Carn., Vol. VII), shows that the account of our epigraph materially differs from similar accounts in the records from the Mysore area. The three teachers who succeeded Rāvanandi in our epigraph are Padmanandi, Munichandra and Kulabhūshaṇa. It is interesting to note that these three names figure in the same consecutive order in the inscriptions from the Sorab taluk (Nos. 140, 233; Ep. Carn., Vol. VIII) and elsewhere, which are of a later period. The teachers who succeeded Kulabhūshaṇa of our epigraph bear no resemblance with the other lines of teachers of this gaṇa.

**Post-Mortem Memorials**

I have alluded elsewhere to a peculiar mode of setting up the Nishidhis or post-mortem memorials, which has remained unnoticed hitherto. This was the practice of dedicating a part or the whole of a holy structure, to wit, a pillar or a maṇḍapa of a temple, in memory of the deceased person, as in the case of the Nishidhi of Vidyānanda Svāmi in the Nēminātha Jinālaya at Malkhēd (No. 14). In some cases the Nishidhi memorial was confined to the depiction of the event itself, or to the epitaph only, recording the death of the person as in the case of a few inscriptions from Kopbal (Nos. 19, 25 & 27). If we examine the epigraphs from Śravaṇa Belgola we find that this practice was fairly common in those days. A good many inscriptions from Śravaṇa Belgola engraved on the pillars of the maṇḍapas or halls of a holy structure speak of the death of particular individuals and the setting up of the Nishidhi memorials in their name. From an examination of these structures one would realise the fact that since it was not possible to conceive in all these instances that the structures concerned were built on the physical remnants of the deceased persons or materially connected with them in any other way, they were associated with them merely in name and memory only and were assumed to represent their Nishidhis.
The following illustrations will elucidate the topic. Śravaṇa Belgoḷa Nos. 126, 128 and 129 are engraved on three different pillars of one and the same temple. Dated in Śaka 1037, 1044 and 1042 respectively, they record the death of three distinguished persons and the setting up of their Nishidhis. Since there seems to be little possibility to hold the view that the three persons died at one and the same spot, or otherwise, that their mortal relics were brought over from different places and buried there collectively and a temple erected over them, we have to conclude as indicated above that their Nishidhis constituted simply the memorials of nominal association. We may also study in this connection Śravaṇa Belgoḷa Nos. 254 and 258 which also stand forth as typical instances of the class of Nishidhis under discussion. Śravaṇa Belgoḷa No. 163 is an interesting illustration. Engraved on a Māṇastambha, it records the death of three individuals. Śravaṇa Belgoḷa Nos. 362 and 389 are incised near two detached structures which are referred to therein as samādhī manṭapas. Instances wherein the inscriptions themselves recording the death of a person are referred to as Nishidhis are found in the following epigraphs from Śravaṇa Belgoḷa; Nos. 168, 272, 273, etc. I do not know if we should call such Nishidhi memorials as nominal or spiritual Nishidhis.

**Geographical Details**

The epigraphs under study contain references to places and areas of geographical interest. Dhārā, the capital of Mālwā, the river Gōdāvari (wrongly for Narmada) and Koṭitirtha, which belong to the parts of India outside the Kānṭhaka province, are mentioned in No. 2. The Kuntala country which roughly represented the area of Kānṭhaka, figures in No. 7. Alande Thousand and Eçedore Two Thousand which comprised two of the major territorial divisions of the Kānṭhaka province, are referred to in Nos. 2 and 48 respectively. A small tract within Alande Thousand was called Gonka’s Territory comprising an area of 120 villages. It was further divided into a smaller unit of 60 villages and placed under a feudatory chief (No. 2). Aral Three Hundred comprising a small district figures in Nos. 1 and 7. Another district of about the same extent known as Mīrinte Nādu is introduced in Nos. 9 and 11. A small sub-division of Belvala named Kuṭkanur Thirty is mentioned in No. 46. Reverting to individual places, Jayantipura is referred to in Nos. 9 and 17. Poṭṭalakere is met with in No. 7. No. 50 contains an allusion to Erambarage. Kuvalālapura is referred to in No. 48. Kopaṇa figures in Nos. 26, 46, 47, 48, 49 and 53. Gutti is mentioned in No. 47.

Of the one thousand villages in the province of Alande Thousand we know, besides Alande, the names of seven villages from No. 2. They are Hadangile, two Meḷakundes (one big and another small), Maṇali, Koḷanur, Belaguppa and Mūlavalāḷi. Proceeding to the district of Aral Three Hundred,
we may note its headquarters Arsaluru. The villages, Ingunage, Pale Ingunage, Malagarti and Pallakaraça, figuring in No. 1, were evidently included in this region. The record also mentions the river Kagini which flowed in this area. Another flourishing and well-fortified town in the district was Sediciba (Nos. 2 and 7). Adukki was a fairly important town in the district of Mirinte (Nos. 9 and 11). No. 22 mentions a village named Bichchukunde. The pilgrims records at Kopbal contain references to the following places: Karahađa (No. 32), Kollapura (No. 39), Temguli (No. 40) and Guṇḍakal (No. 41).

The numerical figures occurring in the names of the territorial divisions noted above denote the numbers of villages contained in those particular units. This view has been now almost unanimously accepted by the scholars. An interesting instance of survival of these names to the modern times is offered by a tradition noticed in the Kopbal area. This tradition refers to the present day regions of Kukanur and Yalbargi as Kukanur Thirty and Yalbargi Eighty. We have noted the epigraphical reference to Kukanur Thirty above. In the absence of inscriptive evidence we are further enlightened by this tradition to the effect that the tract round about Yalbargi constituted a territorial unit comprising eighty villages. Further, these numerical figures were not conventional and they actually indicated the numbers of villages contained in those geographical units. This fact is supported by the old records of the area, which furnish the names of particular villages included in the unit of Kukanur Thirty.

**Language and Literature**

All the epigraphs of the present collection including those, the language of which is fully or partly Sanskrit, are written in the Kannada script of the early and mediaeval period. Their language is predominantly Kannada. Some are composed in Sanskrit only and some both in Kannada and Sanskrit. The benedictory and imprecatory verses of Kannada inscriptions are generally in Sanskrit. The composition of the inscriptions is exclusively prose in some cases and verse in some others, while a few more are composed in the champū style of mixed prose and verse. The language of the Sanskrit records is not generally free from errors and their expression is not happy oftentimes. This may be contrasted with the composition of the Kannada epigraphs which present fairly good literary specimens of the period.

In the introductory remarks on individual inscriptions almost all the important points deserving particular attention, such as the orthographical and grammatical peculiarities, linguistic characteristics, literary merits, prosody, etc., have been dealt with in full. I may here touch upon such of the points as are of general interest.
The phonetic transformation of the base *ir* into *i* and *irl* as noticed in the forms like *iḷda, iṛḷda*, etc., merits the attention of the linguist. Expressions like Pattaḷe-karaṇam, denoting an official designation, present good examples of adaptation of the Sanskrit vocabulary for use in the Kannada administrative records (No. 2). The name Kāmalatikā of a metre is disclosed for the first time in No. 7. The passages describing the episode between the king Vikramāditya VI and his queen Jākalaḍēvī (No. 1), the religious austerities of monks (No. 2), the Mahājanas and the impregnable fortifications of the agrahāra town of Sēḍimba (Nos. 3, 5 and 7), make a happy reading as decent literary compositions of the age.

Lastly we may note with interest how some of the descriptive verses from our epigraphs are found either reflected or literally reproduced in the inscriptions at Śravaṇa Belgoḷa. For instance, verse 10 of No. 4 from Sēḍam, devoted to the praise of Prabhāchandra, with the significant expression, *i-bandān = i-bandān*, is echoed in Śravaṇa Belgoḷa No. 72, with the repetition of the same characteristic phrase. The description of Vardhamānadeva contained in verse 8 of the Hūṇasi-Hadagali record (No. 2) occurs verbatim in a fragmentary inscription from Śravaṇa Belgoḷa, No. 71. And again, verse 10 of the same epigraph figures in its entirety in Ś. B. No. 117. As all the above-noted three inscriptions from Śravaṇa Belgoḷa belong to a later date than the corresponding epigraphs of our collection, we might reasonably assume that the former were influenced by the latter. This coincidence can be explained in another way also. It may be assumed that such verses dwelling upon the eminence of religious teachers were composed by an unknown poet or poets at some earlier period and that they were adapted or borrowed with equal right both by the drafters of the Sēḍam and Hūṇasi-Hadagali records on the one hand and of the Śravaṇa Belgoḷa inscriptions on the other.
JAINA EPIGRAPHS

PART II

Inscriptions in the Gulbarga District

INSCRIPTION No. 1

(Found in a Temple at Ingalgi)

The stone slab bearing this inscription was found in a forsaken Jaina temple in the interior of the village Ingalgi. The main entrance to the temple having been blocked up, I had to get into it with some difficulty by an inconvenient passage through the opening of a fallen side wall. The inscribed slab was set up in a corner of the madhya mantapa of the temple. It measures 56 inches in length and 21 inches in breadth. In the upper portion of the slab are carved the figures of a Jaina ascetic in the middle, the sun and the moon on two sides above him and a cow by his side. The epigraph is well-preserved and contains 58 lines of writing. In the empty space left over at the lower end of the slab are again engraved the figures of an upright dagger and two cows facing each other, familiar emblems of a gift document.

The epigraph is incised in old Kannada script of the eleventh century A. D. and the characters are normal for the period. One rare peculiarity, however, from the palaeographic point of view is worth noting. It is the earlier sign of the initial short i, occurring in the word idan in l. 44. This is made up of a semi-circular arc joined by two hollow dots at its lower extremities, like this ꞉. The orthographical conventions, such as the doubling of the consonant ś in a conjunct after r, the formation of the upadhmāniya by r (lines 7 and 54), etc., common to the period, are generally observed. Except for the benedictory and imprecatory verses in Sanskrit, the record is composed in the old Kannada language, prose and verse.

The charter commences with the praise of Jinaśāsana or the commandment of Lord Jina and refers itself to the reign of king Tribhuvanamalladēva or Vikramāditya VI who belonged to the later line of the Western

1 We shall have occasions hereafter to refer to the orthographical convention of doubling the consonant after r. This practice has its origin in ancient times and finds its sanction in the following sūtra of Pañini; Achō rahāḥhyāṁ dvē (VIII.4.46). There is an exception to this rule which is again stated in another sūtra thus; Śarōchi (VIII.4.49). The exception consists in not doubling the consonants ś, śh and s preceding by r, as in varsha, harsha, etc. Instances of conformity to this general rule and also to the exception are normally met with in the inscriptions under study. The rule, however, it may be noted, is optional.
Chalukya rulers of Kalyana. It is dated the Chalukya Vikrama year 18, Srimekha, Phalguna su. 10, Monday. The date is regular and its English equivalent would be A.D. 1094, February 27, Monday. The object of the document is to record an endowment of land for the maintenance of a Jaina temple which was erected at Ingunige by the queen Jakaladewi with the approval of the king. The gift was made over with due ceremony into the hands of the Jaina teacher Indrasena Bhattaraka, who was to look after its management.

The genesis of the Jaina sanctuary and how it was founded is interesting and the story is graphically narrated in the record. Jakaladewi, renowned for her beauty and attainments in fine arts, was the beloved queen of Vikramaditya VI. She was placed in charge of the administration of the village Ingunige and seems to have been conversant with the affairs of the state. An ardent follower of the Jaina faith, she persisted in her religious practices amidst unfavourable circumstances and even against positive disapproval of her husband. Vikramaditya VI tried his utmost to wean her away from her ways, but did not succeed. One day, a sculptor, having secured audience with the queen, was exhibiting an image of the god Mahu-Manikya. At that moment, the king happened to come there. Moved by her unflinching devotion, he exhorted her to purchase the image from the artist and enshrine it in her estate village. Accordingly she erected a decent temple and installed the image therein.

This typical anecdote, simple as it is, bears profound significance. For it reveals, in conjunction with other similar instances, the psychological background for the mighty faith of Jainism that wielded powerful influence over the rank and file of the people of Karnaataka during this period. It need not be judged as something unnatural in respect of the king Vikramaditya, that, in spite of his sympathetic outlook towards other religious creeds in his kingdom, he was himself a staunch adherent of the Brahmanical religion and did not countenance his own beloved wife treading a different path. But all praise to Jakaladewi who stood firm to her ideals of the spirit and asserted the right of following the faith of her choice according to her convictions.

Jakaladewi, we are told, was the daughter of Tikka. No more details regarding her personal or family history are available from the record. Although this inscription is being edited here in full for the first time, it appears to have been copied through his Panditias by Sir Walter Elliot more than a century ago and included in his unpublished volumes of the Carnat Des Inscriptions. The late Sir John Fleet who had access to these volumes makes a passing reference to Jakaladewi among the queens of Vikramaditya VI, evidently on the testimony of this same epigraph1. He further remarks in the same context that she was the daughter of Tikka 'of the Kadamba stock'.

Now, Tikka is a name not familiar to the genealogical accounts of the known families of the Kadamba stock. No chief of this name could be traced in all the contemporary epigraphs containing references to the Kadamba lineage. While I was pondering over the problem and wondering how this incorrect statement could have emanated from such an accurate and eminent scholar as Fleet, I thought it advisable to scrutinise the text of the present record carefully and try to find out if it contained an expression which would have served as a basis for his remark. The epigraph contains in lines 5-13 a prose passage in eulogy of this lady, wherein we come across the phrase, ‘sama-stāntahpura-nitambini-kadamba-chuḍāmaṇi’, which means ‘one who was the crest-jewel in the assemblage of lovely ladies of the harem’. Save in the above expression the word ‘kadamba’ occurs nowhere else in the inscription. It is quite plain that the word ‘kadamba’ in the above passage only means ‘an assemblage’ and has nothing to do with the Kadamba stock as fancied by Fleet. This enquiry thus leads us to the inevitable conclusion that the erroneous statement made by the learned historian is the result either of a wrong understanding of the expression or of faulty reading in some other part of the record, furnished by the Paṇḍita in the employ of Sir Walter Elliot.

But this is no answer to the main question that confronts us now. Who was this Tikka and to which family did he belong? This name is not met with among the members of the main dynasties that were ruling in this country or other parts of South India at this time; and it looks almost certain that he was not connected with any of them. So he might have been a local chief of some minor family of Karnāṭaka.

I may also suggest here another alternative. The name Tikka¹ is rather familiar in the Telugu country. A family of subordinate chiefs known as Telugu Chōdas (or Chōlas) was ruling at this period over the Nellore and Chittoor districts of the Madras State and the name Tikka or Tikkama figures at least in two places in their pedigree². Of these Tikka I lived in the beginning of the 13th century, i.e., over a century later than Tikka of our inscription. But it is possible to conceive of an earlier ancestor of this family who, as is likely, would have borne the name. We may thus trace a tentative relationship of Jakaladēvi with that family. This non-Karnāṭaka origin of Jakaladēvi is perhaps supported by the uncommon monastic affiliations of her teacher, which we shall discuss below.

It may further be observed that Vikramāditya VI seems to have adopted, apparently for some political reasons, the policy of contracting a large number of matrimonial alliances even with the minor and feudatory families.

¹ It may be derived from Trivikrama and appears to have been its abbreviation.
² Sewell and Aliyanger: Historical Inscriptions of Southern India, p. 396.
This is seen from an examination of the status owned by the parents of his wives. A typical instance to the point is that of Mālaladevi who was the daughter of a village accountant. His marriage with Jākaldēvi who probably belonged to a family of chiefs from the Telugu country, might have been actuated by a similar consideration. The validity or otherwise of this surmise will be determined by future researches alone.

In regard to the Jaina teacher Indrasêna Bhâttâraka, who received the endowment, the following details are furnished in the inscription. He was the disciple of Mallishêna Bhâttâraka and belonged to the Mālanûra lineage (anvaya) of the Dravîla Samgha and Sêna gaṇa. These teachers, we are further told, were hereditary gurus of Jākaldēvi’s family.

This is a new line of teachers not known so far and the information regarding them is being brought to light for the first time by this epigraph. A good number of inscriptions from the Mysore area speaks of teachers who were members of the Dravîla Samgha or Dravîla gaṇa and its branches, Nandi Samgha, Nandi gaṇa, Pustaka gachchha and Arunâla anvaya, etc. But teachers who claimed their descent in the Dravîla Samgha, Sêna gaṇa and Mālanûra anvaya, as in the present epigraph, were hitherto unknown.

In an early inscription from Śravâna Belgola which may approximately be assigned to the 8th century A. D., there is a reference to the illustrious Mālanûra (or Malanûra according to the Kannâda text), which probably stands for Mālanûra anvaya, and the teacher Ugrasêna who is associated with it, probably belonged to the Sêna gaṇa as his name-ending suggests. No systematic account of the Dravîla (or Dravîla) Samgha, which is said to have been founded at Madura about the close of the 5th century A. D., has been known. The Mālanûra anvaya, as is clear from the details given in the present record, was integrally connected with the Dravîla Samgha and appears to have originated from a place named Mālanûr. Consequently, if we are to attempt its identification, we shall have to search for it in the Dravîla, i. e., Tamil country, and possibly roundabout Madura. There is an old village named Maṇûr, in the Paṇi taluk of the Madura District and it contains early inscriptions. It is likely that this village represents the ancient Mālanûr, which might have been one of the early strongholds of Jainism in the Tamil country in olden times. Another

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2 Vikramāditya VI had another queen named Jäkalamahâdevī; vide above p. 191.
3 Ep. carn., Vol. I, Coorg (revised edition), Nos. 34 and 37; Vol. VI Kadur 69; Vol. VIII, Nagar 36; etc.
5 Pravachasāra; Introduction, p. 21.
possibility would be to connect Mālanūr of our record with the present-day Mālūr, the headquarters of the taluk of that name in the Kolar District, Mysore State, which also owned some importance.¹

Turning to the literary aspect of the inscription, it makes an interesting reading as a piece of classical Kannāda literature. This piece of literary art, composed in the elegant champū style and balanced with prose and verse, embellished with the figures of speech, of words as well as of sense, such as alliteration, simile and metaphor, and echoing with pleasing sounds and melodious tunes, deserves to be placed by the side of good specimens of literature of the period.

The narration of the excellences of Jākaladēvi in prose in lines 5–13 and 17–19 and in verse in lines 13–17 is happy, though conventional. The composer has exercised striking restraint in verse 3 while extolling Jākaladēvi’s devotion to the Jaina faith—a theme apparently dear to the poet’s heart. A silver lining of poetry is harnessed to illuminate the description of even the commonplace details of the gift (verses 7–10). The poet who composed this record was Nāgarjuna Pāṇḍita. He is not known previously. He calls himself the ‘son of the Goddess of Learning’ (Vāgvadhū-nandana), which may be an epithet or a title. He was a Jaina by persuasion.

The inscription contains verses in the following metres: Kanda: vv. 3, 7 and 8; Champakamālā: vv. 2 and 6; Utpalamālā: vv. 5 and 9; and Mattēbhavikrīḍita: vv. 4 and 10. The benedictory and imprecatory verses in Sanskrit (1 and 11–15) are as usual in the Anuṣṭubh and other familiar metres. Attention may be drawn to a few flaws in the metrical scheme. These would have crept in either through the negligence of the composer or ignorance of the scribe. For instance, the defective expression kau-kolīvudū- in the 4th pāda of the sixth verse; this may be rectified by reading it as kau-kolīvudū-. In the eighth verse which is in the Kanda metre, the second pāda contains only 19 mātrās instead of 20. The expression, -tīral = dirgghāyumaṁ (l. 50), should be read as tīre dirgghāyumaṁ, or the acquisition of length by the preceding ra may be avoided by a light pronunciation (sīthilōchchāraṇa) of the following conjunct in līrī. Among the mistakes of wrong spelling, obviously resulting from the innocence of the engraver, a few may be pointed out; e.g., tāldit-i- for tāldit-i- (l. 22), gurugālvemisida for gurugūlem = enisida (l. 30), and kirttinam for kirttiyam (l. 50). These and others have been corrected in the body of the text itself.

The inscription contains a few expressions of lexical and linguistic interest. The root ēgoḥ is used in two places (11. 21 and 33) in its primitive as well as causal form. This is not usually met with in the Kannāda literature, and it seems to convey the sense of ‘dislike’. But its connotation in the present context

appears to be quite different, being that of ‘approval or ‘admiration’. It is possible etymologically to arrive at this sense of the expression from its two components, "e" and "kol". The particle "e" yields the sense of confirmation (avadhāraṇa) or invitation (āmantraṇa) and the root "kol" means ‘to receive’. Another expression is nādāṭi (ll. 25-26), which is also used in a peculiar and unfamiliar sense. According to the context the word seems to mean ‘any land or country’, almost synonymously with nāḍu; but it generally means ‘a countryman or rustic’. Ekkalāvama (l. 17), made up of two Sanskrit words eka + lāvama, means ‘a particle of salt’, i.e., ‘a trifle’. Kāgini (l. 43) is identical with kākini, denoting a very small coin. According to the Lilāvati of Bhāskarāchārya, one kākini is equal to twenty cowries and four kākinis make one pāṇa. This coin appears to have been in currency in the monitory transactions of the period. The word vinēya in the compound vinēya-nikāya (l. 23) may be derived from the root viṇi to mean ‘to be initiated (into the creed). The expression is used here in the general sense of ‘followers of the Jaina faith’ or ‘Jaina community’. The phonetic transformation of l into r in the abstract nouns, negartte and pogaartte (l. 19), derived from the roots negal and pogał, respectively, and also in the word artti (l. 32) may be noted. Fleet has tried to explain the significance of the fiscal term Tribhōg-ābhyantarā-sidhī (l. 13); but it does not seem to fit in the present context. The expression, according to Fleet, means ‘joint tenure enjoyed by a private person, a god or gods and Brāhmaṇas’.¹ The word ‘mūligar’ occurring in line 49 is met with also in other inscriptions of Kānāṭaka. It seems to mean the ‘elders’ or the local representatives indicating the democratic structure of the village unit. These ‘mūligas, may probably be compared with the Mūlaparishat of the Tamil epigraphs, which is a village assembly. The next word ‘prabhu’s seems to denote the hereditary headmen or officials responsible for the village administration.

The term Mahumāṇikyadēva met with for the first time in line 20 of this record is of peculiar interest and calls for explanation. It refers to the image of the Jina installed by Jākaladēvi. The same word occurs again with a slight variation in a verse at another place (l. 31) wherein it assumes the form Mahu-māṇi-jinēśvara. As both these expressions must have been identical and since their proper form might be picked up in a prose passage only wherein the writer is not exercised by the exigencies of metrical composition, we may confine our attention to the form Mahumāṇikya. This word is capable of interpretation in two ways; one based on the literal sense of its components and the other on its figurative sense. In either case we have to make some allowance in

¹ Ind. Ant., Vol. XIX, p. 271.
favour of the above form of the word which, apparently, is not constituted according to the strict rules of grammar. The first part of the expression, mahu, seems to be an unknown word and still, it may be connected with the Sanskrit word, either mahat meaning ‘great’ or mahas meaning ‘lustre’. In the former alternative the proper form in the compound should have been mahā- and in the latter mahō-. The word māṇikya means ‘a ruby’. Here we are confronted with two possibilities. Firstly, the image might have been made of ruby; but this may not be quite definite. Secondly, it might refer to the ruby, i.e., the red colour of the original Tirthakara. According to the Abhidhānachintāmāni of Hema-chandra the bodies of two Tirthakaras, Padmaprabha and Vāsupūjya, were of red colour (verse 49). Either of these Tirthakaras might have been intended here if we accept this interpretation.

But I am inclined to think that the expression is used in the present passage in a figurative sense. Mahā-māṇikya means a great ruby or a great jewel in general, taking māṇikya to be an equivalent of raina. Such a jewel or the best among the Tirthakaras might be Mahāvira, the last and the greatest exponent of the Jaina Law. 

A large number of names bearing geographical significance is met with in the inscription and happily all of them can be identified with their modern survivals in the Gulbarga Dt. The rājadhāni Kalyānapura (l. 4) is modern Kalyāṇa. The district of Arai Three Hundred mentioned in l. 12 must have taken its denomination from a village named Araiuru which evidently was its headquarters. This village is independently referred to in l. 38. It is to be identified with modern Allūru near Handarki. Ingunige (ll. 12–13) is the village Ingalgi, the provenance of the record. There must have been in existence an ‘old settlement’ of this village, which is referred to as Paḷey-Ingunige in l. 36. This takes the early history of the village into still earlier times. Mālagārī (l. 36) and Pallakaraṭe (l. 40), which figure in the description of boundaries of the gift land, are identical with the present-day villages, Mālagatti and Halkaraṭi, not far away from Ingalgi. The river Kāginā, on whose bank the village Ingalgi is situated, is referred to as ‘toṛe’ (river) and Kāginī (ll. 36 and 43). It is peculiarly interesting to note that the well, referred to in l. 40 as Dānavana Bāvi, still retains practically the same ancient name and is known as Dānavvana Bāvi, after a lapse of nine and a half centuries. Line 38 contains a reference to the Pandēśvara of Araiuru, which seems to denote a particular deity of the name. A survival of the appellation may be detected in the name of the village Handarki situated near Allūru.

1 I am indebted to Sri. Govind Pai of Manjeshwar, for his kind suggestions in the interpretation of this rather obscure expression. For further observations on this subject, see above p. 191.
The administrative procedure required that the endowment was duly recognised and confirmed by the feudatory chief in whose jurisdiction the village Ingunige lay. This detail is introduced in verse 9 of the record. It is stated herein that Anega who bore the title Birundanka Bhima, exempted the endowed land from all kinds of impositions and made arrangements for its perpetual maintenance. This Anega belonged to a family of chiefs who were ruling over the territory roughly covered by the modern taluks of Sêdam and Chitápur in the Gulbarga Dt. They claimed their descent in the lineage of the Haihayas and styled themselves 'the lords of Māhishmatīpura'. The genealogical account and family history of these local chiefs is available in details from the inscriptions at Handarki.

The names of the taxes that were exempted from the gift land are mentioned in the same verse. They are, manneya kânke, sēshe, kaṭṭumbana, āya and dāya. The precise nature of these is not known.

TEXT

1 Śrīmat-parama-gambhira-Syād-vād-āmōgha-lāṇchhanam jiyāt-trailokya-nāthasya sāsanaṁ Jina-sā-
2 sanem ni [1 *] Svasti [1 *] Samasta-bhuvan-āśraya Śrī-Prithvi-vallabha Mahārajadhīrāja Paramēśvara Pa-
3 rama-bhaṭṭārakaṁ Satyāśraya-kula-tīlakaṁ Chālukya-ābharanān Śrīmat-Tribhuvanamalladēvara vijaya-
4 rājyaṁ = uttar-ōttar-ābhivṛddhi-pravarddhāmanam = a-chandr-ārkka-
 tāram-baraṁ rājadhānī-Kalyānapurada
5 nela(le)vīdino sukha-saṁkathā-vinōdadim rājyaṁ-geyuttam = ire ni Svasty = anavarata-parama-kalyā-
6 n-ābhyudaya-sahasra-phāla-bhōga-bhāgini sakalā-din-ānātha-manas-
 santarpan-ōdyogini
7 samast-āntarppura-nitarṃbini-kadamba-chūḍāmani [1 *] chaturvvidh-
dāna-chimtāmani [1 *] Rāmbhā-vilās-ōpa-
8 hasita-lasan-śūrtti [1 *] dig-vālava-vilāsit-ōjvala-kirtti [1 *] Kali-
 kāla-Pārvvati [1 *] Abhinava-Sarasvati [1 *] Rāya-
9 chētō-vaśikaraṇa-karaṇa-Vidvadhari [1 *] sakalā-kaḷādhari [1 *]Sit-ādyanēka-mahā-sati-jana-pati-brat-āchāra-
10 Śi-lōdara-varnmanaka-kathā-prasāṁge [1 *] Jina-gandh-ōdaka-pavitri-
krit-ōttamāmge [1 *] Śrimad-Arhat-paramēśvara

1 These inscriptions are unpublished and they form part of my private collection. One of the published inscriptions of Nāgāi contains a genealogical account of these Haihayā chiefs of the Gulbarga District; Hyderabad Archaeological Series No. 8; Inscriptions of Nagai, p. 26.
11 chāru-charan-ārchehana-vinōde [1 *] mrigamad-āmōde [1 *] sahajabeḍamgi [1 *] Tikkan = aqamgi [1 *] Śrimat-Tribhuvanama-
12 lla-dēva-visāla-vaksha-sthāla-nivāsiniyar = appa Śrimaj-Jākaladēvī-
yar = Āral-muṁnnurā = olagan = In-
13 gunigeyam tri-bhōg-ābhyamara-siddhiyimā = āluttam = ire Jana-
  kajeyamte sajana-jana-stute Pārvvatiyaṁ-
14 te jīvit-ōsāno = a-vikaḷpa-bhāve dhareyamte dhṛita-kshame Ramb-
  beyamte rūpina nele pempvett = amara-dhé-
15 nuvinānt = animitta-dāṇiKāmana saralamtir = ayda(de) paribhā-
  vise Jākaladēvi dhātriyo [2 *] Bra-
16 tamaṁ Chālukya-kshitipati kiḍisuvan = emdu pūndaḍam kiḍisada-
  ḍam pratipālisid = oṁdu maḥ-ōmnati Jākaladēvi-
17 g = ekkalāvanam = alte [3 *] Aṁtu Jina-sāsana-paripālana-
  samayado = sāsana-Lakshmiyum Chālukya-cha-
18 krēśvarana digvijaya-samayado = Kṛttī-Lakshmiyum madavad-ari-
  rāya-mada-marddana-samayado = Vija-
19 ya-Lakshmiyum = enisi negarttegam pogarttegam neleyāgi vartti-
  suttam = iral = oṁdu punya-dinado = ā-pu-
20 nyavatiya puny-ōdayadin = orvvaṁ vyavahāri Mahumānikya-dēva-
  ram tamād = avasaram baḍed = olagisu-
21 dum = ā-Jīnēśvaranan Chāluki-ēsvaram kamḍu manad = ēgoṇḍu-
  manadāṁna = appa Śrimaj-Jākaladēviyara mog-
22 maṁ nōdi Jina-bimbam pratibimbam = ill = enipa chelvam tāḷ-
  (!) dit = i-deyvamūnun ninag = eniṁ kula-deyvam = i-
23 pratimeyam niṁn = ālkey = ūro = vinēya-nikāyam bage-golviam-
  nilis = enal = Chālukya-chakreyā-
24 sāsanadīm taj-Jina-bimbamam nilisidal = tamn = olpu nilpamnega-
  [4 *] Aṁtu nilisi Māḍisidappev = īm
25 Jina-grihamgalan = embavar = i-prakāradim mādipud = imt = id =
  alte paḍichamdam = iḷa-vaḷayakk = enalke nā-
26 dāḍig = alumbam = appa pariśōbhege tāy-maney-āge bhaktiyim mā-
  disidal = viyat-tāḷaman = o-
27 ttarip-antu Jīnēmpdramēhamām [5 *] Aṁtu māḍisi Śrimad-Dravi-
  la-samgha-vana-vasanta-sama-
28 yarum Sēna-gaṇa-bhagana-nayakarum Mālanūr-ānvaya-sirās-śekha-
  rarum = enisi-
29 da Śriman-Mallishēṇa-bhaṭṭārakara priy-agra-sīshyārum tamn =
  anvaya-gu-
30 rugaḷ-me(lum = e)nisida Śrimad = Imdrasēna bhaṭṭārakargge
  vinayadim kara-kamālamgalam mugidu
31 Esevinegam samantu Mahumani-Junvesvara-bimbamam pratishthi-
siden = id = aty = apurvvan = ene
32 taj-Jina-gethaman = arttiyimde maquisiden = adakke takka talavritt-
yuman samakattidem prasa-
33 disi manam-oldu kay-kolvu(luvu)d = urjjitam = aigire malpud = int
= idam = 6 [*] Endu tan-muniindran = ogolisi
34 Srirmach = Chalukya-Vikrama-kalada 18neya Sriramkha-saṃvats-
arada Phalguna suddha 10
35 Somanvarad-anu Sriramad-Imdrasena-bhattarakara kalram karchchi
dhara-purvvaam madiy = urindam ba-da-
36 galu toroyindaam mulaal Malagartiya pola-veryiyum temkalu Paaley.
Imgunigeya
37 Malagartiya per-bbatteyim pauvalu - satra-saileya keyyim
badagal = intu chatur-aghata-
38 sudhhiyam siddham madhi Araluara Pandeshvarada gajimbada Gand-
aradityana piriya kalala sa-
39 rvva-namasayamaghi bitta mattar = irppattondu 21 [*] A-piriya
mattar 1 rkkam kaladiyama-
40 ttar 18 ra lekkad = anitarkam kala mattar 580 [*] Pallakara-
teya battey Dnavana baviyim
41 mulaal tomtam mattar [1 [*] Basadiyin = temkana piriya keri =
int = ttkeyyuman = to-
42 tamuman = ttjreyyuman = t-Jinendra-mamdiramumam kamdu = Pra-
u(na)ta-sirar-agi
43 kangal = tanivinegam noisi pogad = isthalado = kaginig = ase-geyda-
van Kagingyol = nir-unida go-
44 kulamgalan = all(li)dam = 7 [*] Idaan = arid = t-dharmmamam = ovade
kidisidavam go-guru-dvija-nikurumbada gonaam Gam-
45 gatirado = arid = arid = appa patakam samanisugar = 8 [*] Mum
bigidirdda kamma-nigalam gadav = eyde kalaldu
46 poge hastambuja-yugmamam mugivud = allade mamneya-gunke she
she kaṭṭum-banam = aya-
47 dayam = ivu sallavu sarvva-namasayam = emdu bittaam Birudamk-
Bhiman = osed = Anehan = A-
48 yana-vamśav-uljinaam = 9 [*] Niyataam chakriya kavyol = ajke-va-
ded = s-samantarum nadha mamneya-
49 run gramaa muligar = prabhugal = int = t-dharmmamam samid = ati-
priyadin rakshisutikke rakshisu-
50 tiral = dirgha-ayu [shya [*] mam punya-virdhiyumaam nirmala-
kirttivam (yan) paḍevan = ā-Chandrārkka-tāram-baram = 10 [*]
Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the commandment of the overlord of the three worlds and which bears the glorious and supremely profound Syād-vāda (theory of May-be) as its infallible characteristic mark.

Lines 2-5. Hail! The illustrious monarch Tribhuvamalladēva (Vikramāditya VI) who is an ornament of the Chālukya race and bears the titles, Samastabhuvanāsraya (Asylum of the Whole Earth), Śri-Prithvi-vallabha (Consort of the Goddess of Fortune and Earth), etc., is carrying on his victorious rule over the kingdom from his capital Kalyāṇapura.

Lines 5-13. Hail! Jākaladēvi, his beloved queen, is administering the township of Inguṇige, situated in the district of Aral Three Hundred, with tribhāghabhyanantarāsiddhi. Chaste and charming, the crest-jewel of the circle of ladies of the royal palace, the veritable Pārvatī of the Kali Age, the Goddess of Learning in a novel the form, the queen of Fairies captivating the heart of her master, and well-versed in arts, she is generous and charitably disposed towards the poor and the needy—the wish-fulfilling jewel as it were in bestowing the fourfold gifts.2 She, whose head is purified by the perfumed water laving the holy feet of Lord Jina, entertains herself in adoring the lovely feet of the Supreme Lord Arhat. Her own lovely form is a gift of Nature. She is the daughter of Tikka.

1 We may note here the use of the word ‘dharma’ in the neuter gender, which is rare.
2 According to Jainism gift is fourfold: namely, āhāra, i. e., food; abhaya, i. e., freedom from fear; bhāshaja, i. e., medicine; sāstra, i. e., sacred lore.
Verse 2. Praise of Jākaladēvi: she is pure, faithful and virtuous like Sītā and Pārvatī, and fascinating like the arrow of Cupid.

Verse 3. The Chālukya sovereign took a solemn oath that he would divert her from her vow (observance of the Jaina practices); but lo, he failed. Was it not a trifle to her, even this crowning achievement of preserving her faith? Such is Jākaladēvi.

Lines 17–19. Thus she is the Guardian Angel, as it were, of the Jaina Doctrine by virtue of her shielding the Jaina tenets, the Fairy of Fame in the campaigns of the Chālukya Emperor and the Goddess of Victory in subduing the pride of the overbearing hostile kings.

Lines 19–22. One auspicious day when it so chanced through her good fortune that a certain trader brought an image of Lord Mahu-Māṇikya and was paying his compliments in her presence, the Chālukya Emperor made his appearance on the scene. Impressed by the sight, he looked at her face and said:

Verse 4. “This image of the Jina is peerless in beauty. He is the traditional tutelary deity of your house. Do you install this image in the township of your authority. It will ever be a source of inspiration to the followers of your faith!”

Thus instructed by the Chālukya overlord she installed the image—a monument of her virtues.

Lines 24–33. She caused to be constructed over it a magnificent temple, a model for others to imitate. Then she prayed her family teacher, Indraśeṇa Bhāṭṭāraka, the favourite and foremost disciple of Malliṣeṇa Bhāṭṭāraka, of the Draviḍa Saṃgha, Sēṇa gana and Mālanūra anvaya, to receive an endowment duly assigned by her for its maintenance.

Lines 33–35. On Monday, Phāḷguna su. 10 of the S'rimukha saṃvatsara and the 18th year of the Chālukya Vikrama Kāla she entrusted the gift into the hands of the teacher after lavishing his feet with due ceremony.

Lines 35–45. The endowment consists of 21 big mattars of cultivable land, a garden upon and a houses near the Jaina temple.

Lines 42–50. This charity is to be scrupulously protected and properly maintained by the local officials and the higher authorities of the state. No taxes or levies are to be imposed upon and collected from it.

Lines 51–58. Exhortation to the future rulers to preserve the dharma. Imprecation on the violaters, Nāgarjuna Paṇḍita, a source of delight to the Goddess of Learning and a bee in the lotus feet of Lord Jina, composed this record. May auspiciousness and glory attend this!
INSCRIPTION No. 2
(Found in a Temple at Huṇasi-Haadagali)

The stone slab containing this inscription was kept in the verandah of a Jaina temple at Huṇasi-Haadagali. It measures 46 inches in length and 31 inches in breadth. Except in a few places the epigraph is on the whole well-preserved and runs to 67 lines. The following figures are carved in the space at the upper end of the stone above the writing. The effigy of the seated Jina with the triple umbrella stands in the centre. On its two sides are depicted in a symmetrical manner the figures of an upright dagger and a cow with a calf, characteristic symbols of a religious gift issued under the authority of the ruling power. A little above these on either side are the representations of the sun and the moon, eternal luminaries of the heaven witnessing the law of the dharma in mortal transactions.

The epigraph is incised in the old Kannada script of the 11th century A. D. and the characters are normal for the period. The punctuations are sometimes denoted with spirals. The orthographical conventions of the times, such as reduplication of the consonant in a conjunct after r, the peculiar mode of expressing the upadhmániya (e. g., amarpura in l. 13), etc., are generally followed. A few traits, however, in regard to the doubling of consonant, which are not confined to this inscription alone, but are of common occurrence in the epigraphical writings of this age including the present collection, may be noted here. The n after r is followed not by the same member of the lingual class, but by its dental counterpart; e. g., karnike in l. 2, Púrṇachandra in l. 23. Under similar circumstances the aspirate gh, th and dh are combined not with the same aspirate syllables, but with their unaspirate counterparts, which usually precede them; e. g., Arghhyatirtha in l. 58, parátttha in l. 39 and Varddhamána in l. 25. In two instances the kuḷa is wrongly replaced by the Dravidian ralā, obviously due to scribal indiscrimination, e. g., pālaka in l. 7 and áldu in l. 15.

But this tendency is noticeable in greater measure in some epigraphs of this period, i. e., about the 12th century A. D., collected by me in this area. The reason for this confusion and promiscuity seems to be that the ordinary people had by this time begun to lose the sense of understanding the subtle and technical difference between these consonants. The epigraph also contains other instances of incorrect writing. These have been corrected in the body of the text itself or in the footnotes. The language of the record

1 An appalling instance of this promiscuity may be cited in an epigraph found in the temple of Kālalinga at Martūr near Gulbarga, dated in the Chalukya Vikrama year 48. In this inscription even such familiar and well-known words as jālāja, dharāṭaḷa, etc., are spelt as jāḷāja, dharāṭāḷa, etc.
is Kannada, and the composition prose and verse, with the exception of the following passages in Sanskrit: the benedictory verse in the beginning, verse 14 describing Rayshasa, the donor, and five imprecatory verses at the end.

The inscription opens with an invocation to the commandment of Lord Jina. After a brief statement, in the Puranic fashion, of the cosmographical set-up of the Bharataksheta (i.e., India), it recounts the genealogy of the later line of the Western Chalukya kings of Kalyana, who ruled the country. The narration stops with the king Tribhuvanamalla (Vikramaditya VI) in whose reign the charter was drafted.

Next we are introduced to his senior queen Chandaladevi who was administering several villages allotted to her in the province of Alande. After this figures a feudatory chief named Bibbarasa who was holding charge of a portion of the region comprising 120 villages of Gonka. A small unit of a few villages in this tract was under the jurisdiction of a local officer named Chaudhare Rakkasayya. He was Jaina by persuasion and a lay disciple of Balachandra Siddhantadeva. He constructed a temple of Parsvanatha Tirthakara in his village Hadangile and made suitable provision for conducting the daily worship and other rituals of the deity, and also of Santsinatha in the adjacent shrine, throughout the year.

An establishment was set up to fulfil the said purpose; and it was to be maintained out of the income derived from the land and other property donated by Rakkasayya. The gift property was handed over to the care of the teacher mentioned above. It was further stipulated that the teacher and the successive disciples of this line were responsible for its proper management.

Royal consent was necessary before the property could be finally alienated to the charitable institution. Accordingly a petition to the effect was filed through Bhivanayya who was the Superintendent of Home Affairs and Commissioner of Records. The king was at that time camping in the sacred place called Kotitirtha on the bank of the river Narmada (wrongly mentioned as Godavari in the record), on his way back from his victorious campaign against Dhara and was making propitiatory gifts after performing the Tulapurusha ceremony (weighing oneself against gold).

The epigraph mentions the following date: Chalukya-Vikrama Varsha 23, Bahudhanya samvatsara, Jyeshta amavasya, solar eclipse. The details given here are irregular and so it is difficult to ascertain the correct date of the record. The date is not verifiable as it contains no week-day. But the mention of solar eclipse offers some clue for verification. In the cyclic year Bahudhanya falling within the regnal period of the king there was no solar eclipse on the new-moon day of the month of Jyeshta. In fact, no solar
eclipse occurred in any other month of the year, although there was a lunar eclipse on Pushya paññimā, Saturday. In this anomalous position, however, a suggestion regarding the probable date is happily forthcoming from an unpublished inscription of my collection at Nimbargi, a village situated at a distance of a few miles from Huṇasī-Haḍagali. The Nimbargi epigraph belongs to the reign of the same king as of the present record, and records a gift made under identical circumstances. We are told in the Nimbargi inscription that in the 23rd regnal year and Bahudhānya samvatsara, the king was on the bank of the river Narmadā and had performed the Tulāpurusha ceremony on the occasion of the solar eclipse on the new-moon day of Pushya. It looks improbable that the king stayed in the camp on the bank of the Narmadā issuing gifts for over seven months from Jyēṣṭha to Pushya, as we shall have to assume, if the dates of both these records are believed to be correct. For this reason we have to accept one and reject the other. We have seen above how the date of the Huṇasī-Haḍagali record is unsatisfactory. So we would leave it out of consideration for the time being.

Now let us concentrate on the date of the Nimbargi record and examine it in some detail. In the cyclic year Bahudhānya no solar eclipse occurred on the Pushya amāvāsyā; but in the two previous years Dhātri and Īśvara solar eclipses did occur on the specified tithi. Setting aside the case of the year Dhātri in our present investigation as it would be farther from our point, we shall confine ourselves with the solar eclipse in the year Īśvara. The discrepancy of the week-day is still there in this case also as the eclipse occurred on Tuesday and not on Thursday as stated in the Nimbargi record. But this may be ignored.

An important aspect of the transaction deserves to be noticed at this juncture. It was a momentous occasion when the king must have accorded his consent to several religious gifts of varied nature. The benefactions which were thus formally sanctioned on the bank of the Narmadā were subsequently given effect to and recorded in their respective places on stone with proper procedure and due ceremony. These events must necessarily have entailed some lapse of time in their execution. The interval of time and space and the complications of the administrative procedure appear to have been therefore responsible for the failure in noting correctly the details of the original date of the grants on the part of the local officials. Taking these factors into consideration the real position appears to be like this. The king was on the bank of the Narmadā in the month of Pushya in the cyclic year Īśvara. On the occasion of the solar eclipse which occurred on the new-moon day of the month, he performed the Tulāpurusha ceremony and sanctioned grants to various religious institutions in his kingdom. These charities were
later on committed to writing in their respective areas. In the meanwhile the cyclic year Īśvara had rolled away and Bahudhāṇya had commenced. The local authorities who handled these affairs at the lower end, had no clear memory of the original date. So they mentioned the Bahudhāṇya year which was current at that time and connected it with the solar eclipse which was the original occasion of the gift in the previous year.

As a result of the above discussion we should do well to reject the date of the Hunasi-Haḍagali record. The correct date on which the grant was originally sanctioned by the king therefore appears to be Pushya amāvāsyā of the 22nd Chālukya-Vikrama year and Īśvara sarvatsara. The corresponding English date would be A.D. 1098, January 5, Tuesday. It may however be conceded that the document might have been recorded on stone at some later date.

The information incidentally furnished regarding the king’s military campaign on Dhārā, while mentioning the date, by this epigraph, is historically important; and it would be worth while to consider it in detail. We may observe in the first instance that it was a major expedition directed against the kingdom of Mālwa, whose capital was Dhārā. The relations that subsisted between the kings of Karnāṭaka and the Paramāra rulers of Mālwa, ever since the times of the Rāṣṭrakūṭas, were other than friendly.

Recrudescence of this hostility took a serious turn against the Paramāra kings in the reign of the Chālukya monarch Sōmeśvara I, father of Vikramāditya VI, who dealt a staggering blow to the Mālwa power by routing its ruler Bhōja. After some time Bhōja was succeeded by his brother Udayāditya who restored the lost fortunes of his family to some extent. Soon after his accession, Vikramāditya VI seems to have launched an offensive against Mālwa in A.D. 1077. Udayāditya had a younger son named Jagaddēva. He was brave and enterprising. Though nominated by his father as his successor, he renounced his claim to the kingdom in favour of his elder brother and went to the court of Vikramāditya VI, who loved and trusted him as his own dear son.

The sovereignty of Mālwa was further undermined during the weak rule of Lakṣhmadēva and Naravarman, two sons of Udayāditya, who reigned after him in succession. Towards the close of Udayāditya’s reign, Vikramāditya VI seems to have led his arms against Mālwa, a second time in A.D. 1087. The campaign referred to in the present record must therefore have been subsequent to the above and the third of the series directed by the Karnāṭaka ruler during his regime.

1 D. C. Ganguli: History of Paramara Dynasty, p. 94.
3 Dongargaon Stone Inscription of Jagaddēva; Ep. Ind., Vol. XXVI, pp. 177 ff.
In the light of the above discussion on the date of the present record, we are able reasonably to fix the approximate date of this expedition. It was probably undertaken about A.D. 1097 and accomplished by the end of that year, any way before 5th January 1098 A.D. We can also find out from the contemporary history of Malwa that the king who was ruling that country at this juncture was in all probability Naravarman, who is known to have succeeded his brother Lakshmadėva in A.D. 1094.¹

Basing his remarks on the evidence of an inscription in the Īśvara temple at Nimbarqi, the text of which he was able to consult in the volume of Elliot's Carnat Desa Inscriptions, the late Sir John Fleet states in his account of the reign of Vikramāditya VI, that the king was present in the northern part of his kingdom in A.D. 1098.² The Nimbarqi record referred to by Fleet is apparently identical with the Nimbarqi epigraph I have utilised in the above discussion of the date. A comparison of the Nimbarqi epigraph with the present inscription from Hunasi-Haḍagali shows that both of them speak of one and the same expedition led by the king against Malwa in A.D. 1097. As shown above, since the northern expedition of the king must have come to an end by the end of A.D. 1097, the above statement of Fleet needs slight revision.

The present inscription further informs us that after destroying Dhārā, Vikramāditya VI met Jajjugi Jagadēva, son of Udayi. This Udayi is to be identified with the Paramāra ruler Udayāditya, the younger brother of king Bhōja, mentioned above. It is interesting to note that he is similarly referred to as Udayi, which is evidently a short form of Udayāditya, in the inscriptions of North India.³ Jagadēva is obviously identical with Jagaddēva, the junior and favourite son of Udayāditya. The epigraph is silent regarding the part played by Jagadēva in the present expedition. It is well known, however, from other sources that he had great attachment for Vikramāditya VI and took an active part in the military campaigns of the Chālukya Emperor.⁴

The significance of the epithet Jajjugi applied to Jagadēva in the present record cannot be explained properly. Jajjugi seems to stand for Jeja- or Jejaka-bhukti, which was an ancient name of modern Bundelkhand. The expression probably indicates, in some manner, Jagadēva's connection with this tract or its rulers. Or, it may be due to the confusion on the part of the composer of the record who had no clear notion pertaining to Malwa or its adjacent territory of Jejaka-bhukti. It may however be noted in this connection that the Chandella power was eclipsed for some time on account of the severe

¹ History of Paramara Dynasty, p. 158.
³ History of Paramara Dynasty, pp. 141 and 157.
⁴ Ep. Ind., Vol. XXVI, p. 182.
blows inflicted upon it by its adversaries, namely, the Chälukyas of Karnāṭaka and of Gujarat and the Paramāras of Mālwā, prior to the date of our record. Under these circumstances it is not unlikely that Jējakabhuski which was the territory of the Chandellas, was captured and placed under the governance of Jagadēva by his father Udayāditya. In this manner we can explain the association of the title Jajjugi with Jagadēva.

The next item of historical information supplied by our epigraph is in respect of Chandaladēvi, one of the senior queens of Vikramāditya VI. She was a princess of the Śilahara family of Karāḍ, who wooed the Chälukya king in a svayamvara as described by his court-poet Vidyāpati Bilhana in the historical poem, Vikramānkaśvācharitam. Chandaladēvi is known from a large number of epigraphs. But her connection with the province of Alande is disclosed for the first time by two inscriptions of this area, discovered by me. One of them is the Aland inscription of Yuvaraja Mallikārjuna. The other is the present record which speaks of her administration over several bhatta-grāmas of the Alande Nādu.

We may here make an attempt to ascertain the connotation of the term bhatta-grāma mentioned above. Bhatta is derived from the Sanskrit word bhakta, which comes from the root bhaj, meaning ‘to share, enjoy’. Hence we can interpret the expression bhatta-grāma as a ‘village intended for one’s own enjoyment or private maintenance’.

Chandaladēvi is usually referred to by the epithets, Nṛitya-Vidhādhari and Abhinava-Sarasvati or Abhinava-Sāradā. From what information is available regarding the attainments of this lady, it may be surmised that these expressions were not merely formal. She appears to have been well-educated and accomplished in music, dancing and other fine arts.

We may note here with interest how Rakkasayya, the donor of the present epigraph, assigns the merit of his gift in favour of this distinguished lady (Chandaladēviyara dharmavāgi, l. 47), who was to a certain extent associated with the administration of the territory. This was evidently intended to place on record his sense of respect to the great lady by the donor and to enlist her sympathy for the benefaction.

Now we proceed to make acquaintance with Bibbarasa. He was a feudatory chief who bore, among others, the titles, Kopanapura-varādhāśvīrā and Alandevedaṇāga. No more historical details are available about him in the present record. But this deficiency can fortunately be made good with the help of another unpublished record in my private collection. It is an

2 Canto 8.
3 Ep. Ind., Vol. XXVIII, No. 5.
inscription on stone set up in the Rāmalinga temple at Hoḍal in the Gulbarga District. The epigraph is dated in A.D. 1180 and narrates the genealogical account of a family of chiefs who claimed their descent in the lineage of Näbhirāja. The record further points out that they were lords of the excellent town of Kopana (modern Kopbal, Hyderabad State). Their hereditary fief comprised a unit of Sixty Villages in the region of One Hundred and Twenty Villages of Gonka. This account is substantiated by another unpublished inscription from Harasur in my private collection. It is dated in A.D. 1172 and contains a reference to the authority of two members of this family over the tract.

The name Gonka appears among the ancestors of this family in the Hoḍal inscription. After him a chief named Bibba is mentioned. He is followed by two more generations. The title Alandevédaṅga (ornament of Alande) is met with in the prāṣasti of these chiefs in the same epigraph. These details supported by the contemporaneity of the two namesakes go to prove that Bibbarasa of the present epigraph is identical with Bibba of the Hoḍal record. The epithet ‘Padmāvatīdēvilabdhabhavaprāṣāda’, applied to Bibbarasa in our record, indicates that he was a follower of the Jaina faith.

Chaudhare Rakkasayya appears to have been a subordinate and petty officer under Bibbarasa as the context shows. It is not possible to determine the powers and functions attached to his office as Chaudhare. Being a staunch adherent of the Jaina faith he zealously practised its teachings. He was a lay disciple of the great teacher Bālachandra Siddhāntadēva. This teacher was a constituent of the Mūla Samgha, Dēsigā gaṇa, Pustaka gachchha and Piriya samudāya (senior section).

The pedigree of the teachers to which Bālachandra belonged is set forth at some length in the inscription. It commences with Kōṇḍakundāchārya, the pioneer of Jaina church in South India, and gives the following names in succession in the line of his spiritual disciples: 1 Kōṇḍakunda, 2 Gridhrapīṇḍhāchārya, 3 Balākapiṇḍhāchārya, 4 Gūnanandi, 5 Dēvendra, 6 Vasunandi, 7 Ravichandra, 8 Purṇachandra, 9 Dāmanandi, 10 Śrīdharadeva, 11 Maladhāri, 12 Chandrakirti, 13 Nayanandi, 14 Vardhamāna, 15 Divākaranandi—Traividya, the senior, 16 Jinachandra—Mahāmantravādi (note the epithet), 17 Sarvanandi, 18 Bālachandra, 19 Maladhāri, 20 Kalyāṇakirti, 21 Arhanandi—alias Beṭṭāda Dēva, 22 Bālachandra Siddhāntadēva.

1 He was also known as Umāsvāti according to other sources. Inscriptions from Sravaṇa Belgola and later Jaina writers from the 14th century onwards, speak of Gridhrapīṇḍhāchārya as another name of Kōṇḍakunda. But our record clearly states that the former was the successor of the latter. See Pravachanasāra, Introduction, pp. 4–5.

2 The relationship between this teacher and his predecessor in the above list is not quite explicit. About fifty years later there flourished a teacher named Arhanandi Beṭṭadēva, of the same monastic affiliation, in the Bijapur region. Vide above pp. 189–90.
A scrutiny will show that this list is not complete. The succession of teachers as in some other similar cases does not seem to represent an unbroken chain and many a gap is conceivable particularly in the earlier stages of the pedigree. Some inscriptions at Sravana Belgola contain genealogical accounts of different lines of Jaina pontiffs who belonged to the Dēsi gaṇa of the Mūla Samgha. References to the Jaina teachers who were constituents of the Dēsi gaṇa and Pustaka gachchha could be traced in a large number of inscriptions discovered in various parts of Karnāṭaka, including Mysore. But barring the identity of a few names here and there, most of the teachers enumerated in the above list appear to be new and so far unknown. Considering the fact that the gift was left in charge of the teacher Bāḷachandra Siddhāntadēva who was to supervise its proper management, it may be assumed that he lived either at Haḍangile itself (identified with modern Humasi-Haḍagali) or some place not far away in that area.

The high official who was instrumental in securing the king’s approval for the gift was Bhivanayya. His designation stated in full is as follows: Mahāpradhāna (Chief Minister), Manevargade (Superintendent of Home Affairs), Sahavasigal-adhishtāyaka (Leader of the Sahavasīs), Pattale-karaṇa (Commissioner of Records), Manneyar-adhyaksha (Head of the Subordinate Chiefs) and Daṇḍanāyaka (Commander of the Forces). In different official capacities and with some variations of titles he figures in other records of about the same period.1

The inscription mentions the following names of geographical interest. Alande Sāsira or Alande One Thousand is mentioned in lines 15 and 47; the same is referred to as Alande Nāḍu in 1. 18. We come across references to this territorial division in the epigraphs of this area. This tract is alluded to in a passing manner in an inscription from Chinna-Tumbalām, Adoni taluk, Bellary District.2

This region consisting of one thousand villages, included roughly a large portion of the modern Gulbarga District and a part of the Usmanābād District. Its headquarters must have been at Alande from which it took the name. This place is identical with modern Aland, a fairly big town about 27 miles to the northwest of Gulbarga. An inscription discovered at Aland itself speaks of the place as ‘the chief village of the province of Alande One Thousand’.3 The same epigraph again refers to the place as Alandāpura, adding that it owed its sanctity to the presence of the god Sōmēśvara. It is thus

2 South Indian Inscriptions, Vol. IX, pt. i, No. 161, l. 43.
3 Ep Ind., Vol. XXVIII, p. 33.
beyond all doubt that it is this same Alande, which, according to an inscription
from Ablur, was the native place of Ekantada Ramayya who championed the
Saivite movement with great zeal in the latter part of the 12th century A.D. 1

A small area within the Alande province was known as Gonka's One
Hundred and Twenty. This tract included 120 villages and apparently derived
its name from Gonka, an early ancestor of the chiefs who claimed their descent
in the lineage of Nabhiraja as shown above. The region of Gonka is met with
in lines 19 and 47. A subdivision of this region comprising nearly half of it
and containing 60 villages was being governed separately by Mahamanadalasvaram
Bibbarasa who, as seen above, was a descendent of Gonka. This territorial
unit situated as it was in the province of Alande is referred to as its kampa,na,
i.e., subdivision in 1.47.

The following seven villages situated in the subdivision of Sixty seem
to have been under the direct control of Chaudhare Rakkasayya. They are
Hadaingile, two Melakundes, Manali, Kolunru, Belaguppa and Mulavalli
(1.48). Of these Hadaingile is identical with modern Hunasi-Hadaagali, the
provenance of the present epigraph. The two Melakundes are represented
by the present-day Hire (i.e., big) Melakundi and Chikka (i.e., small)
Melakundi, Manali by Malli, Kolunru by Koluru, Belaguppa by Belaguppi
and Mulavalli by Munalli. The villages Piriya Melakunde, Aluru, Nilanuru
and Hattikunde which are mentioned while defining the boundaries of the gift
land (11. 52-53) may easily be identified with modern Hire Melakundi, Aluru,
Niluru and Hattakundi respectively. All these villages are situated within
a radius of about twelve miles from Hunasi-Hadaagali, some of them being
quite closeby. The measurement of the gift land is stated to have been made
according to the local standard specified as that of Kalambare (1. 54). This
place is to be identified with modern Gulbarga, the headquarters of the district.
This is mentioned as Kalabare in later records. It may be noted in this
connection that the earlier and more familiar name of the town still used
persistently in common parlance by the people is Kalbari. This name has
evidently been Persianised into Gulbarga during the Mohammadan regime.

Reverting to the names outside Karnataka, Dhara (1. 44) is ident-
ical with the present-day Dhara in Malwa. Jajugi (1. 44) which seems to
denote Jeja-bhakti or Jejaka-bhakti, is Bundelkhand. Kotiturtha (1. 45),
according to the Matsyapurana (Chapter 101), was a sacred place situated on
the bank of the river Narmada. How it derived this name is explained by the
following story. Near this place, we are told, took place a great battle be-
 tween the Devas and the Danavas (gods and demons), in which a crore of the
latter were killed. Subsequently, the gods installed the god Siva under the name
Kōṭisvara (kōti = crore) on the site. The place was thereafter known as Kōṭisvara or Kōṭitirtha.

The other holy places, Kurukshetra, Vārānasī, Gāṅge, Prayāge, etc., mentioned in the imprecatory context (ll. 57–58), are well-known. Of the remaining Yammādēvi is the river Yamunā and Tāvi, the river Tāpi. Payōshēni was the name used to denote either Pain-Gāṅga, a branch of the river Wardhā in Madhya Pradesh; or Pūnā, a tributary of the Tāpi. There is no indication to say which is meant here.

Arghyatirtha (l. 58) which figures frequently in the inscriptions of this period, is rather difficult to identify. No such name could be traced among the places which have been considered sacred according to the conventions either of the Brahmanical or the Jaina faith. But we may reasonably conjecture that it was probably a mistake for Arka-kshētra on account of the phonetic affinity between the expressions, Arka and Arghya. In that case, it may be identified with Kōṇārka (arka = sun) or Black Pagoda, about 20 miles northwest of Puri in Orissa, sanctified by the temple dedicated to the Sun god, called Kōṇāditya. It is also called Padmakshētra or Sūryakshētra.

The epigraph is not without its literary and linguistic merit. Save a few verses in Sanskrit, the record is drafted in the champū style, so common to the age, being an admixture of Kannāḍa prose and verse. The composition on the whole does not rise to the high classical level; still some of the descriptive passages are endowed with poetic merit which calls for appreciation. In spite of the faulty language and halting expression, the imagery underlying the description of the ascetic eminence of the teachers Kōṇḍakunda and Maladhāri in verses 7 and 10, is not ill-conceived. Furthermore, the poetic fancy exhibited in verse 11 dwelling upon the austerities of the sage Arhanandi is a fine achievement of literary art, consummated with pleasing effects of sound and sense. The arrangement of verses composed in different metres is as follows: Kanda: vv. 2, 3, 4, 6, 8, 9, 12, 13, 15, 17, 19, 20, 21, 22; Champakamāla: v. 10; Utpalamāla: vv. 16, 18; Mahāśragdharā: vv. 5, 11. The benedictory verse in the beginning (No. 1) is in Sanskrit and its metre is Āryāgiti. Verse 14 devoted to the praise of Rakkasayya is also in Sanskrit and its metre is Upajāti. Verses 23 to 29 are imprecatory. Of these 23 to 27 are in Sanskrit and the remaining two in Kannāḍa. Verse 28 is in the Kanda metre and 29 in the Mattēbhavikriḍita.

Metrical defects have crept in some places. For example, the 4th syllable of the 3rd pāda of verse 5 is short, whereas it should have been long. This flaw may be rectified by reading gra as sṛ. In the 3rd pāda of verse 16

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1 Geographical Dictionary of Ancient and Mediaeval India, p. 11.
six syllables, viz., *pempina chandhare* are superfluous and they should be omitted to avoid the metrical anomaly. The 4th *pāda* of the same verse is again faulty and it may be set right if we read *gūnāṁ-golguṁ* as *gūnāṁ-goluguṁ*. In the next verse (17) there is a hitch about the termination proper. This can be overcome if we read the last word as *manujar* (ending in consonant) instead of *manujaru* (ending in vowel).

The epigraph contains a large number of words and expressions which offer an interesting study in social history and language. A noteworthy feature of phonetic transformation wherein the consonant *r* is changed to *l* may be traced in the following few instances. They are *mikk-i-da* in l. 37, *Tulāpurusham-ilda* in l. 45 and *padhvalu-ilda* in l. 52. In these expressions the second component is *ilda*, being past participle of the root *ir*. Such instances however are not peculiar to this record alone. They are more or less common and found in inscriptions from the 7th to the 12th century A.D.

It is not easy to derive or explain the etymological significance of the term Chaudhare which denotes either a title or a designation of Rakkasayya, occurring in lines 36 and 47. This word is met with elsewhere in the Kannada inscriptions of this period. Its other variants are Chaudore, Saudore, etc. Subsequently, the expression is found more commonly used in North India, in the form of *Chaudhari* which means 'a headman of a trade or caste, a village chief, an officer of a royal guard', etc. The expression 'Sahavasi' occurring in this record and in other inscriptions of Karnāṭaka, denotes a class or community. Bhivaṇṇayya of the present epigraph was a Sahavasi as gleaned from his epithet, Sahavasigal-adhishtāyaka. According to an inscription from Lakshmīśvar he also bore the epithet Kaśmiravishayamukhamaṇḍana. This is reminiscent of his connection with Kaśmīra. From this and other epigraphical allusions to the effect, it becomes clear that the Sahavāsis hailed from Kaśmīra.

Two authors in Kannada, Ranganātha and Niranjanāvadhūta, who lived circa in the 17th century A.D., claim their descent in the Sahavasi community.

Tulāpurusha is a gift of gold or valuables to an amount equivalent to the weight of the donor and it is reckoned foremost among the sixteen Mahādaṇas of Brahmanical traditions. The expression 'tushtidāna' or propitiatory gift, used in this connection, is not familiarly known from other sources.

The word *bellavāsa* in l. 31 appears to convey the sense of 'nakedness'. *Bella* usually means 'white' and in its extended application it may further

2 Compare Kannada Sāhitya Parishat Patrike, Vol. XXVI, No. 1, pp. 76 ff. In this article the origin of the Sahavāsis is discussed in details.
4 It is interesting to note that the expression *bellavāsa* is met with in the sense of 'nakedness' in the Dharmāṇī of Nayasēna (p. 107). This shows that it was current in the language at one time.
mean 'innocent or uncovered'. The probable connotation of the expression bhattachārma (l. 15) has been discussed above. Attention may be drawn to the form pattaṇe derived from Sanskrit patrikā in the expression Pattaṇe-karaṇam (l. 46). Puttaḍardha in l. 29 is used in the sense of 'heavily encrusted'. Netrārāvade in l. 36 means 'maided or single handed'. Kattāla in l. 29 seems to denote 'black solid mass'. The expression karma-vichiṣṭhittī in l. 20 seems to refer to the Jaina conception of severance of karma from the soul, technically known as nirjārā. The epithet Travidya qualifying the teacher Divakaranandī in l. 25 is of common occurrence among the Jaina monastic orders. It signifies 'one well-versed in the three sciences, viz., grammar, logic and philosophy'. The term rishayāraka (l. 50) needs comment. The correct form should be rishiyaṛaka or rishigaya; for the original word is rishi, derived from Sanskrit rishi. We have to observe in this connection that the Jaina ascetics are invariably referred to as rishis in inscriptions.

TEXT

1 Svasti [*] samastā-surāsura-mastaka-makuṭ-āṁśu-jāla-jāla-dhauta-
padam (da-)prastuta-Jinēndra-sāsanam = astu chiraṁ bhadram = ama-
2  la-bhavya-janāṇāṁ [1*] Dharey = emb = ambujam = irppudu sa-
(ā) radhi-sarōvarada naḍuve karṇikevōl = Maṁdarav = irppud = irppud =
ā-Maṁdāra-
3 giriyināṁ temkal = eseva Bharatakshētra [2*] Ā-Bharatakshē-
tradi Chālukya-chakreśvarara varṇāvatārav = emt = emdoṭe u Kramaṁ-
4 de Tailapam Sattima-dēvam Vikramāṁkan = Ayyānan = urvvira-
manam Jayasiṁha-nriṇottamaniṁ Trajñōkyamallanā = Āhavamallan [3*]
5 Tad-anāṁtraram Bhuvanaikamallarvarim baliya u Salladu tējan-
ripuṛipa-mallanāg = allade pēraṁge mūrum jagadol = vallidar = ārum-
6 Tribhuvanameḷam = ene Bappan = amkakāram negaldam [4*]
Vṛi u Ninag = ekachchhatram = akk = i-bhuvana-bhavanam = i-lōkad = āyushyam =
ellam ninā-
7 g = akk = any-āvānī-pāla(ī)a(kar = atibhayādm tamma sarvasvamaṁ
tetu nīja-gra'(sri)-pāda-padmakk = eraguge piridum pritiym viśa-dhātri-tala-
8 mam Chālukya-Rāma-kshiti-pati dayeyim rakshis = ā-chandra-
tāram [5*] Svasti [*] Samasta-bhuvan-āśraya Śri-Pri(Pri)thvi-vallabhā
Mahārājādi-
9 rāja Paramēśvara Parama-bhāṭṭārakam Satyāśraya-kulā-tīlaṅkam
Chālukyabharaṇam [1*] Śrīma(mat)-Tribhuvanamallan = iḻamahitaṁ Nahu-

1 The metre is faulty here. This syllable should be long and not short. If gra is
corrected to īri, the metre as well as the sense would be alright.
2 With this begins a verse in the Kanda metre, though there is no indication to that
effect in the text itself.
10 sha-Prihu-Bhaigirathcha-charitam bhūmaṇḍalamanē sakal-āśaṃda- lam = avadhiy-appinaṃ sādhisidam ॥ ॥ Svasty = ānavara-parama-kalyāṇ-ā
11 bhyudaya-sahasra-paḷa-bhōga-bhāgini ॥ ॥ Dvitiya-Lakshmi- samāne i kala-hamsa-yañe i Rāya-jhalappa-kalpa (IPA)kuja-samālingita-ka-
12 ipalate i sāmaṇṭa - sīmaṇṭiny i parivrīte i dushṭa - darppishtha- savatī-sīro-vajra-muṣṭī i din-ānātha-kathaka-vaitālīka-suvarṇa-vrīṣṭī i vamdi- chīm-
13 tāmaṇī aṁtarppura-chudāmaṇī ॥ ॥ Malapa-vidyādhari ॥ ॥ sakal-kalādhari ॥ ॥ Rāya-manjo-rāja-rati i Aqābaḷa Sarasvatī 
14 uritya-Vidhyādhari i savatī-gaja-kēsari i Kali-kāla-Sarasvatī ॥ ॥ Śrīma(mat)-Tribhuvanamalla-deva-visāla-vaksha-sthala-nivāsiniyar = appa Śrīmat-Piri-
15 yarasi Chandaladeviyaru Alamde-sāsira-pramukhav-anēka-bha- tta grāmaṇgālamanē dushṭa-nigraha-sīṣṭa-pratipātanadim āl(!)d ārasu-geyyuttam = ire ॥
16 Tat-pāda-padm-ōpajivi ॥ ॥ Samadhigata-paṁcha-mahā-sabda ॥ ॥ Mahā-maṇḍalēśvara i Kopanapuravar-ādhiśvaram i Alamde-vedamgam ॥ ॥ Manneya-sīngam ॥ ॥ Satya-yu-
17 dhishṭhirāma bhaya-lōbha-nishṭhirum i samgrāma-Shanmukham i parivāra-sīrnumkaham i bāṁdana bhāvaṁ i mārevuge kāvaṁ i dēva-guru-dvijā- pādārādhamaham i vairī-
18 bala-sādhakam ॥ ॥ dādiga-bēmēṭkārayam ॥ ॥ rājan-aṁkakārayam i Padmāvatidēvi-labdha-vara-prasādam ॥ ॥ dāna-vinōdam ॥ ॥ Śrīman-maṇḍa- nābdēśvaram Bibbarasam Alamde-nā-
19 da Gomkana nūr-ippatt-aruvattu bāḍav = app = ātmiya- maṇḍa-
10 amanē akhanda-pratāpadim nidda(nir-ddā)yādyam = mādiy = ārasu-geyyuttam = ire ॥ ॥ Śrī-chā-
20 ritra-samṛiddhi mikka vijaya-śrī karman-vichchhitti pūrvv-āchāry- öktame rājanītyā = enisutt = irdd = ī-tapō-rājyadim bhū-cha-
21 kram besakeyye saṃda munibrīmādādhiśvarar = kKoṇḍakumādā- chāryyar dhrita-dhairyyar = āryateyin = ēn = āchāryyarol = varyyarol ॥ ॥ [7] ॥
22 Avara śishya-praśishyaru ॥ ॥ Griddhrapimēhvāchāryaru i Balā- kapimēhvāchāryaru i Guṇamādi-paṃhita-dēvaru i
23 Dēvēṃdra-siddhānta-dēvaru ॥ ॥ Vasanāmādi-bhāṭṭārakaru i Ravi- charānta-bhāṭṭārakaru i Pūrṇachānta-siddhānta-dēvaru ॥ ॥ Dāmanāmādi- siddhānta-dēvaru i Śrī-
24 dhara-dēvaru i Maladhāri-dēvaru i Chamdrakīrtti-bhāṭṭārakaru i Nayānāmādi-dēvaru i Suranadiya tārahaṇa suradaṃṭiya Rajatagiriya

1 This verse is met with in Śravaṇa Belgola, No. 71.
26 ta-dēvaru | Mahā-maṇṭravādi Jinachāṃdra-dēvaru | Sarvvanāmī-
siddhānta-dēvaru | Rati-patiya jūju bhavyapratatiya kande-pavi tapada
27 ........ | satad = oduv Bālachāṃdra-bratipati Jina-samaya-mādham-
9 madhu-samayam || [9 *] Balayutaram balalchuvu Latām-
28 ta-sārāng = idirāgi tāgi samchalisi paḷamchi tūld = avanav = Ṗhdi
30 mey-vagey-āda duṣaṁim kāleyade niṁda kāravunad kaggina sippin = ama-
31 rkke-vetta kattalām = esissitu putt-ādardda meyya malam Maladhā-
32 ri-dēvaram || [10 *] Kalyānakirtti-dēvaram || Ghana-jālām dhūpa-dhūm-ōdga-
33 mam = udaka-kaṇam tam-
34 duḷām dirggha-dhār-āmbu-nipātaṁ māle vidyut-pratati sodargga! =
35 abda-s śvanam ghamāṭkā-ṇiś(ś)vanam = āgalu(I) vṛksa-mūla-vrata-niyama-
36 do = irdd-Arhanāmī-vra-
37 31 timdrāng me niṁtāṁ pāda-pitā-ārkechaneyam = esagonuṁt = ādud =
38 ambhōdakālaṁ || [11 *] Imtu mara-modalu kal-nele beḷjavāsadalum dṛḍhar =
39 appa Śrīmad-Arhanandi
40 Beṭṭada-dēvar = avar = anuṅgina guḍḍam || Puṭṭidan = anargghyā-
41 ratnam puṭṭuva-volu Kōtiṟaṇa-vipraṅgarāṇam netṭane Tailabbegav = oḍa-vutte
42 guṇaṁ Rakkasayya-.
43 33 n = avani-talado || [12 *] Āṭreya-gōṭra-pavitraṁ Sutramām Jaina-
44 matada vibhu-bhavanakkaṁ nētraṁ vādi-kuḷakkam dhātriyo! = i-Rakkasam
45 payorasi-
46 34 varāṁ || [13 *] Day-āṇṇa-sastra-aushadha-dāna-yuktō munūṁdrā-
47 pādāmbu-matta-bhṛimgah jayaty = asau sūryya-sama-pratapās = chamdrārkka-
48 tāram bhuvī Rākṣas-ākhyah || [14 *]
49 35 Paḍevede Rakkasam-āntire paḍevedu puṣrāṭthamam mahā-
50 purushan = avan kuḍuva chaturvvidha-dānaṁ kuḍugum svargg-āpavarggga-sukha-
51 sampadamām || [15 *] Dhārinīyam Sur-ā-
52 36 ri raseg = uyyoḍhe Vishṇu Varāhā rūpadim-bārade pōgi tamda
53 teradimde nij-ānvaya-vṛttiyaṁ nerām-bārade kōṇdu bāndu tanag = āgire
54 māḍida* pempina Chaudhare Rakka-
55 37 sayyan = ant = āro chalakke bal-kaṇi gad = emdu guṇaṁ-gol(śu)-
56 guṁ jagaj-janaṁ || [16 *] Takkarige namṭar = ishtarig = akkariga-janakke gotṭa
57 kuruṇā-ramadim mikkilda sāṁtan = emdo-
58 [de] Rakkasam = emd = ēke nudiyyut = irparo manujaru || [17 *]
59 Tat-satī || Mānava-mānini-janado || ēm dorey = embude pātra-dānad = uddānige
60 dēva-pūjeyya vibhūn.

1 Eight mātrās in the second line of this verse in the Kanda metre are lost here.
2 This verse occurs in Śravāna Belgola No. 117.
3 The third line of this verse in the Utpalamālā metre is faulty here on account of the
  excess of six syllables, viz., pempina chaudhare. If this expression is dropped, the
  metrical flaw would be rectified.
39 tige śilada sampadakke taty-anuguna-vrat-ścharana-śilege sākhara-


39 [18 *] Āry = āṛppu

40 satya-śauclada nerev = anupama-puṇya-mūrtti kāṃtā-ratnam

40 meredū pati-vrata-guṇado = nered-idd = īy = Akkaṅabbe pati-hitey = ānipal. II

40 [19 *] Āy = īrvv-

41 ra magampge II Jina-nāthan = ishta-deyvar muniṇāthaṃ Bāla-

41 chaṃdra-dīvaṃ guru bhavya-nikāyaṃ bāṃdhaṇa-jaṇam = āne jagado Śāmītaṇ =

41 amiṃtu nornimvar = olare II [20 *] Inajan = āne

42 chāgi kāṃtege manasiyavaṃ = opput = irppan = Arhana bāṃtāṃ

42 muniṃvamge kāla-sarpapan = enisidan = i-Śāmītvarman = anvīta-dharmaṃ II

42 [21 *] Ātana sati visāda-guṇa-vrāt-ānvite dharmaṃ-

43 mūrti pati-bhaktyalo = ś-Siteg = Arumḍhathige Kubhi (bhrī-

43 jjatege dore Malliyavakkan = emal = pesarin @ [22 *] @ Svasti [1 *] Śrīma [1 *] Śrima [1 *] Tribhuvanamalla-dīvar niravadhi-pratāpaṇid = e-

44 tti Dhāreyaṃ nirādhāram mādiy = alliy = Udayiya makka!

44 Jajjugu Jagadevaṇaṃ kānisikōṇdu barutum Chālukya-Vikrama-varṣa-

44 (sha) da 23 neya Bahudhānyā samvatsara

45 Jē(Jyē)sṛtha = amāvasyeya sūryya-grahaṇadaṃdu 'Godā-

45 vara-tirada Kōṭiṭūrthadali Tulā-purushaṃ = i. du purāṇ-ōktiyin = anēka-tushti-

45 dānamjālaṃ kuḍu-valliy

46 dān-ōchita-kālalad = Mahāpradhānaṃ mane-verggaḍe Sahavāṣigaḷ =

46 adhisṛṣṭhāya kāram Pattala-karaṇaṃ Manneyar = adhyakṣaṃ dānjanāya kāṇ Bhivaṇṇayāngala ārni-

47 padiṃ Nṛtya-Vidyādhari Chāmdaladōviyara dharmmaṇaṇīgam =

47 Alamē-sāsirada Chaudhara Rakkasāya-nāyakar = ā-nāḍa kampānaṃ Goṅkana-

47 nūrippatta-ru-

48 vattam(ttam) bāḍada baliya tamma prabhutvad = ūrgga Haḍaṃ-

48 gile i erāḍu Meḷakumde = Manali = Ḍoloṇuru = Belagoppa = Mūlaṇi yiṃt =

48 īvare = ś-Haḍamgile-

49 yal-tāvu mādisida kal-vesada basadiya Pārśvanātha-dēvar-

49 vagav = alliya kelada paṭṭasālēya Śāmītāṇaḥ dēvarggaṃ samtataṃ māḍuv = abhi-

49 shēkakkan = ashtavīdh-āṛgchanegam Jī-

50 vaday-āśtani modalāgiy = anēka-parvva-mahā-pūjegalgar misha(i)-

50 yarkka = āhāra-dānakkam = ā-erāḍu basadiya khaṇḍa-sphuṭita-jīrn-ōdhhāra be-

51 sakkav = ś Haḍamgileya vāyavyada holadāl = Kalumbracojval =

51 Nuḍidānte-gaṇḍana gaḍimbadalu bīṭṭa kariya nelai mattaru hanneradu matra kāladiyāl = omu
52 mattaruvare tōmtav = ondu gānam = a-basadiyim temkalum pāduvaluv = i da hattu manegalma (lum)u = a-keyge mūḍalu Piriya-Meḷakumdeyīm = Ālūrige pōda batte

53 temka netta kal pāduva Nilanūra vola-vēre baḍaga Hattikumdeya hola-vēre yivu chatussime Yimt = i-vṛittig = ella maru-vanav = eradu gadyāna ponnam tettu

54 tamma gurukulam Śrī-Mūla-saṁghada Dēsiga-gaṇada Pustakagachchada Piriya-samudāyam Śrī-Bāḷachāmḍra-siddhāṁta-dēvara sīshya-praśishta-samtatiya naishṭhika

55 tapōdhānar =idd = i-dharmmamam yatnadim pratipālīsuvamīt āgi Rakkasayya-nāyakar = kkoṭṭar = imt = ivu modalāgiy = anēka-dāna-dharmma-parōpakāramgalī purushārththa

56 māṁ saphala mādi tamma putra-pautrādīgalūv = arasugal(lu)m = i-kramadim nādeyisuvaṁt āgi sāsanamam mādi puṇya-kirtti-sāsanamam = āchāṃdrārkka

57 sthāiyi-āgi nilisidaru nela nilvinegam bhadram śubham mānga-

58 sima gaṅge prayāge āryaghyātṛtttha payōshni gaye yamnā-dēvi narmmādā-dēvi tāvi gōdāvari tumgabhadrā yimt = ipuṇya-

59 suva mahā-tūrtthagālalum = ubhaya-mukhi kōti kavilaya kōḍum koḷagumam ponnalum parīcha-ratnadalu kāṭtisi chatur-vvēda-pārargar = appa asamkhya

60 ta Brāhmaṇarāggaṁ mahā-tapōdhānarggaṁ dānāmaṁ kōṭtant = appa phalavan = eydi svargādal = ananta-kāḷam sukham-irpparu = Mad-vamśajā = para-

61 vā pāpād = apēta-manasō bhuvi bhāvi-bhūpā yē pālayanti mama dharmam = imaṁ samastaṁ tēshāṁ mayā virachito = mjaḷir = ēśa mūrdhni[# 23*] Sāmā-

62 nyō = yam dharmma-sētur = nri(nri)pānāṁ kāḷe kāḷe pālanīyō bhavdbhih sarvvān = ētān = bhāvinār = pāṛṭhivēndrān = bhūyo bhūyo yāchatē Rāma-

63 Vasudhā bahubhir = dattā rājabhih sagarādibhih yasya yasya yadā bhūmis = tasya tasya tādā phalam[# 25*] Sva-datta(a)m para-datta(a)m vā yō harōta va-

64 sumdharāṁ shasṭhir = vvarsha-sahasrāṁ vishthāyāṁ jayate krimihi (ḥ)#[# 26*] Na vishāṁ vishāṁ = ity = āhu(hur =)dēvasvāṁ vishāṁ uchyatē vishāṁ = ēkākinam
65 1hari1ti dévasvam putra-pautrakaṁ || [27 *] Śasanam = idāvud =
elliya śasanam = ār = ittar = ēke salisuen = ān = i-śasanaman = emba pātakan = ā-
sakālaṁ Rauravakke
66 gālagaṇan = iligum || [28 *] Priyadim = int = idan = eyde kāva
pur(ru)shamg = āyum mahā-śriyum = akkum = idam käyada pātakaṁge palavum
tīrtthamgalo!
67 Vāraṇāsiyoluyya(! = e)!)-kōji(ti) munimdraram paśugalam Vēd-
ādhyaram komda mikk = ayasaṁ pordugum = ēmdu sār(r)idapud = i-śail-āksh-
ram brajī( dhātri)yol @ [29 *]

ABSTRACT OF CONTENTS

Verse 1. Invocation to the commandment of Lord Jina.

Verse 2. In the midst of the lake which are the oceans, rests the
earth like a lotus. The mountain Mandara resembles its pericarp. To the
south of the Mandara lies the illustrious Bharatakṣetra.

Lines 3-6. Genealogical account of the Chālukya sovereigns, who
ruled successively in the Bharatakṣetra, from Tailapa (II) to Tribhuvanamalla
(Vikramāditya VI). 2

Lines 6-10. May the Chālukya Rāma (i.e., Vikramāditya VI)
protect the earth in peace and prosperity for a long time.

Hail! The illustrious monarch, Tribhuvanamalla, who is an ornament
of the Chālukya race, bears the titles, Samastabhuvanāśraya (Asylum of the
Entire Earth), etc., and equals Nahusha, Prithu and Bhagiratha in his
career, has brought the expansive earth under his sway.

Lines 10-15. Hail! His senior queen Chandaladēvi, who is a personi-
fication as it were of the Goddess of Fortune (Lakṣmi), the very Goddess of
Learning (Sarasvatī) in human form, the veritable Queen of Fairies
(Vidyādharī) in the art of dancing, skilled in all lores, a liberal donor to the
needy and the helpless as well as to the bards and the entertainers, is
administering several important villages in the province of Alande Thousand,
which were alienated for her own use.

Lines 16-19. Their subordinate Mahāmaṇḍalaśvara Bibbarasa who
bears the epithets, Kopanapuravarādhiśvara (Supreme lord of the eminent
town of Kopana), Alandevedanga (Ornament of Alande), Padmāvati-dēvi-
labdharavaraprāśāda (who had won the favour of a boon from the goddess
Padmāvati), etc., is exercising unrivalled authority over his tract of Sixty
(Villages) amongst the One Hundred and Twenty of Gonka in the Alande
province.

1 This and the following two lines were not quite legible on the stone; but I have
reconstructed them here fully as they are familiar and of common occurrence.

2 For the genealogical account see p. 211 above.
Lines 20–21. Ah! how supreme among the ascetics is that great teacher Kondakunda to whom the whole earth became subservient while he was ruling over the kingdom of austerities, fortified by the decisive victory which was his sublime character and the diplomatic code which was his severance of the karma!

Lines 22–29. The teachers who followed him as his spiritual disciples in succession, are as follows: Gṛdhraṇipinchhāchārya, Balākapiṇchhāchārya, Guṇanandi–Panditadeva, Devaṇḍra–Siddhāntadeva, Vasunandi–Bhaṭṭāraka, Ravichandra–Bhaṭṭāraka, Purṇachandra–Siddhāntadeva, Dāmanandi–Siddhāntadeva, Śrīdharadeva, Maladhāridēva, Chandrakīrti–Bhaṭṭāraka, Nayanandideva, Vardhamānadeva who was far–famed, the senior Divakaranandi–Siddhāntadeva who was a Traividya, Mahāmantravādi Jinachandradeva, Sarvanandi–Siddhāntadeva, Bālachandra, Maladhāridēva who preserved as a trophy of his victory over the mighty Cupid, the accumulated dust on his body hardened into a thick crust; Kalyāṇakīrtideva.

Verse 11. After him Arhanandi. When he was practising the Vow of Trunk–of–a–tree (Vṛkshamūlavratā), it appeared, the Rainy Season offered worship at his feet, with the circle of clouds for the fuming incense, the drops of rain for the rice–grains, the long and ceaseless showers for the wreaths of flowers, the flashes of lightning for the lights and the thunders for the sounding of bells.

Lines 32–43. A lay disciple of the spiritual son (i. e., disciple) of this Arhanandi, alias Bṛtadadēva (Ascetic of the Mount), is Rakkasayya. He is born of Kōṭirāja, the foremost among the Vipras and Tailabbe. He belongs to the Ātreyagōtra and is the guardian of the Jaina doctrine. He indulges in bestowing the four–fold gifts, viz., mercy, food, holy doctrine and medicine.

People admire the great quality of determination in this Chaudhre Rakkasayya, which was exhibited when he restored the lost fortunes of his ancestors. He is kind and courteous to all and exceedingly tranquil. Despite this all, it passes one’s comprehension why people should call him Rakkaś i. e., Evil Spirit. His faithful and pious wife is Akkanabbe. Their son is Śanta or Śantivarman. He is fortunate in having Lord Jina for his favourite deity and the teacher Bālachandra for his guru. His wife is Malliyakka.

Lines 43–47. Hail! In the Chālukya–Vikrama year 23rd and the cyclic year Bahudhānya, on the occasion of the solar eclipse on the new–moon day of the month Jyeṣṭha, when Tribhuvanamalladeva was (in his camp) at the Kōṭitirtha on the river Gōdāvari1 and having performed the Tulāpurusha

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1 Gōdāvari is a mistake for Narmadā; see the introductory discussion.
ceremony was making several propitiatory gifts according to the injunctions of the Purānas, on the way back from his expedition against the city of Dhārā which he reduced to a helpless state, and after an interview with Jajjugi Jagadēva, son of Udayi, a petition was submitted to the king at the opportune moment by Bhīvanāyya, Chief Minister (Mahāpradhāna), Superintendent of Home Affairs (Mānevergaḍe), Commissioner of Records (Pattalekaraṇa) and Commander of Forces (Dandaṇayaka); and it was granted.

Lines 47–57. Accordingly, for the merit of Nṛitya-Vidyādhari Chanda-
ladēvi, Chaudhare Rakkasayya Nāyaka bestowed land, garden, oil-mill and houses for performing the daily ablutions and eight-fold worship of the two deities, for conducting special rituals on Jivadayaśṭhāmi and other ceremonial occasions, for feeding the ascetics and for executing the repairs in the temple of Pārśvanātha and also of Śāntinātha in the adjoining hall, constructed by him at Haḍāṅgile which along with six other villages was under his jurisdiction. These villages were situated in the kāmaṇḍa of Sixty Villages among the Hundred and Twenty of Gonka in the province of Alande Thousand. The gift was entrusted into the hands of his teacher Bāḷachandra who belonged to the senior section (piriya samudāya) of the Mūla Saṅgha, Dēsiga gaṇa and Pustaka gaṅchcha. The endowed property was to be maintained with scrupulous care and piety by the successive pupils of the teacher. Rakkasayya Nāyaka set up this inscribed tablet so that the succeeding descendants of his family and the future rulers might preserve this charity in perpetuity with the sun and the moon. May good fortune and auspiciousness attend this as long as this earth endures.

Lines 57–67. Benediction on the preservers of the religious charity and imprecation against its transgressors.

**INSCRIPTION No. 3**

*(Found in a Deserted Temple at Seḍam)*

This inscription was found incised on a pilaster on the right of the entrance in the verandah of a deserted Jaina temple at Seḍam. The temple is situated in the locality known as Seṭṭiyara Ṭaṇi, i. e., Seṭṭis' Quarters. This name is significant, as it denotes that this locality was once inhabited mainly by the members of the merchant class, who, possibly, were Jaina by persuasion. The precincts of the temple were grossly misappropriated by the tenants of the neighbouring houses, who had stacked its interior with cattle fodder and used its verandah for storing large quantities of cowdung meant for preparing fuel cakes.

The inscribed portion of the pilaster measures 46.5 inches in length and 12.3 inches in breadth. At the top of it are carved the familiar representa-

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1 Bare texts in Kannāḍa script of this and the following inscription have been published in the South Indian Inscriptions, Vol. VII, Nos. 723-24.
tions of a gift-deed, viz., the figure of a Jaina ascetic, a cow with a calf, the moon and the sun, etc. The epigraph contains 58 lines of writing which is in a good state of preservation.

The characters are of the old Kannada variety commonly met with in the inscriptions of the 12th century A.D. They own no peculiar features deserving special attention. The use of spirals instead of strokes for marking the punctuation, as in the previous inscription, may be noted in some places. The orthographical traditions of the age, such as the doubling of the consonant in a conjunct after r, are generally maintained except in such cases as varsha, 1. 34. The word priya is written as priya in lines 19 and 54. With the exception of such rare instances the composition on the whole is free from errors, clerical or otherwise. The language is, as a rule, Kannada in prose and verse, save two Sanskrit verses in the body of the record. It may also be noted that one benedictory verse in the beginning, and another imprecatory verse at the end, are both as usual in Sanskrit.

The charter commences with the praise of the Commandment of Lord Jina. Next it refers to the victorious reign of the illustrious king Tribhuvanamalladêva of the Western Châlukya dynasty, who was at this time residing in the town of Jayantipura. This is followed by the description of a distinguished Jaina teacher named Prabhâchandra Traividya Bhaṭṭâraka, who was superintendent of a holy place named Virapura and belonged to the Mahâjanas of the agrahâra town of Sêdimba. We are told thereafter that these three hundred representatives of the town constructed a temple in honour of the deity Śántinâtha Tirthankara and made suitable gifts for its upkeep and for conducting daily worship and other rituals therein. The temple was named Brahma-jinālaya.

The inscription is dated the Châlukya-Vikrama year 48, Šobhakrit samvatsara, Mâgha śu. 10, Monday. The date is regular. The corresponding Śaka year was 1045 and the English equivalent of the date would be A.D. 1124, January 28, Monday.

The record furnishes some new information regarding the Jaina teachers who flourished here during the period. Though not specifically stated to that effect, it may be gleaned from the context that the temple and its property were entrusted to the supervision of the renowned pontiff Prabhâchandra Traividya Bhaṭṭâraka who occupies a prominent place in the circumstantial account of the gift. He was the Principal of the Virapura Tirtha which must have been a sacred place. Virapura appears to have
been a place of some distinction for the followers of the Jaina faith. The place was, in all probability, situated somewhere in this region; but I have not succeeded in its identification. The full details of the line of pontiffs to which Prabhâchandra belonged are also not known. In such contexts the Samgha, gâna and gachchha of the monastic order of the teacher are usually mentioned; but this epigraph is almost silent on this point. It may, however, be noted that it does contain a reference to the Ma[du]ya gâna. Existence of this gâna\(^1\) in the Jaina monastic order is disclosed for the first time by the present inscription. It is of interest to note the description of Prabhâchandra as a great Mantravâdi, i. e., one versed in occult lore.

The teacher Prabhâchandra is praised in two verses (2 and 3). It would be reasonable to identify Prabhâchandrayatî of the first verse with Traividya Prabhêndu Bhaṭṭâraka of the next verse, who was a disciple of Traividya Râmachandra Muni. This would give us only two generations of teachers, Râmachandra and his disciple Prabhâchandra, though it is possible to think of another teacher of the name Prabhâchandra as the guru of Râmachandra from the manner of the description, which is rather ambiguous and confusing.

A glance at the description of the Mahâjanas of Sêâlimba who were responsible for the creation of the Jaina temple and evinced such active interest in fostering that faith, discloses certain interesting features of the religious conditions prevailing in those days. It may be gathered from references to their proficiency in the Vedic studies and devotion to the god Nârâyana, that not all of them at least were followers of the Jaina doctrine. Nevertheless, it redounds to their credit and the marvellous spirit of religious tolerance that ran so high in that age, that they extended their co-operation, one and all, to the fullest measure, in establishing the religious institution of Jaina persuasion in the midst of their own agrahâra town.

It is further stated regarding these Mahâjanas that they performed the Abhichâra Hômas (exorcising rites) that split asunder the fortified gates of Kânchipura and that they were able to induce the presence of the deity, Jvâlini of golden ear-rings, evidently by virtue of a similar rite. These statements testify to the belief entertained by the people in those times in the rites of the Sâkta and Tantric cults. It would be again interesting to note that indulgence in such practices on the part of the City Fathers did in no way conflict with their cherishing devotion to the Vedic god Nârâyana or paying homage to the Jaina Tirthankaras. We shall discuss the significance of the deity Jvâlini in a later context.

Allusion to Kânchipura in the present record has not much historical value as contemporary evidence; for the city which was once the seat of Pallava

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\(^1\) This appears to been a Yâpanyla gâna; see pp. 198-99 above.
sovereignty had lost its importance by this time. We may, however, trace therein an echo of the long-drawn hostilities that subsisted between the Pallavas of Kāṇchi on the one hand and the earlier line of Chālukya rulers of Karnāṭaka on the other, during the 7th and 8th centuries A. D.

Three places of geographical interest are mentioned in the record. Two of these, viz., Jayantipura (I. 6) and Sēḍimba (II. 29, 33, 36, 43), are respectively identical with the present-day Banavāsi in the North Kanara District and Sēḍam or Seram, the headquarters of the taluk of the name, where the inscription was found. The third Virapura has been noticed before. In verse 4 there is a reference to the following three places of mythological fame; viz., Khāṇḍava (forest), Lankā (the island of Ceylon) and Traipura (three aerial cities built by a demon).

The epigraph merits some attention as a piece of literary composition. A major part of the record is written in good prose embellished with figures of speech and poetic descriptions bearing on the Jaina teacher Prabhāchandra and the Three Hundred Mahājana of Sēḍimba. The inscription contains one verse (No. 4) in the Mattēbhavikriḍita metre, which is devoted to the praise of the strong and well-fortified town of Sēḍimba. Though overdrawn on the conventional model of the age, still the imagery conceived in the verse, is pleasing and presents a charming picture of the theme. The closing verse in Kannāḍa dealing with the imprecation is also in the above metre. The two Sanskrit verses of benediction and imprecation are in the Anushtubh metre. The two Sanskrit verses (2-3), inserted in the body of the record to describe the Jaina teachers, are in the Ārya metre. Their composition, however, is not quite up to the mark.

A few words of lexical interest may be noted here. The phrase nivvānā-vāgi in I. 37 is used in the sense of consummation. It is derived from the Sanskrit word nirvahāṇa and its usage in such a context deserves attention. The expression paḍisalisi mārpaṇāgi in II. 42-43 refers to the alterations necessitated in the repairing process of the temple and conveys the sense of reconstituting on the same original model, retaining its appearance, so that the harmony and symmetry of the structure might not be disturbed. The word pratipatti in the expression vṛtti-pratipatti in I. 48 means 'solemn undertaking'. This expression is met with in a similar context in an inscription from Hosur in the Gadag taluk, Dharwar Dt. 1

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1. Śrīmata-parama-gambhīra-Syād-vād-āmogha-lāmehhanam
2. jyā [t*] = trailekyanāthasya sāsanam Jina-sāsanam || [1*]
3. Svasti [i*] Samasta-bhuvanāśraya Śrī-Pṛthvi-
4. vallabha Mahārājādhirāja Paramēśvara Pa-
5. ramabhatārakaṃ Satyāśraya-kulatilakaṃ Chālukya-ābhā-
6. raṇam Śrima [t*] Tribhuvanamalla-dēvaru Jayantī-
7. rada nelevidinoju sukha-saṁkathā-vinōdadim rā-
8. jyam-geyuttam = ire @ Svasti [i*] Samasta-śastra-āmrīta-
9. pārāvāra-pāragarum = tad-ukta-tāpo-nushthāna-nishṇhi-
10. tarum = saka-ēlapāla-mauli-lalita-charū-charan-
11. ravidma-dvāmvarum = nirasta-dvāmvarum = tushāra-hāra-Hara-hās-
12. bhāsa-kirttigalum = jānā-nidhāna-dīpavarttigalum [i*] Mamtravādi-
13. Makara-dhvajārum [i*] paravādi-gaja-mrīgarārum [i*] Mā[du]va-
14. gan-āmbara-bhānugalum [i*] ŚrīVirupā-Tirthadhipatigalum
15. m = appa Śrīmata-Prabhāchandra-Traividya-bhātāraka-dēvas = chir-
16. am jyāt ||
17. Jina-pati-mata-tattva-ruchir = nnaya-pramāṇa-praviṇa-nisita-ma-
18. tiḥ para-hita-charitra-pātrō babhau Prabhāchandra-yati-
19. nāthah || [2*] Khyātas = Traividya-āpara-nāmā Śrī-Rāmachandra-muni-
20. tilakaḥ pri(ri)ya-sīshyāḥ Traividya-Prabhēndu-bhāṭtarakā lōkā @ [3*]
21. Svasti [i*] Yama-niyama-svādyāya-dhyāna-dhārana-maunā-
22. nushṭhāna-japa-sāmādi-sīla-sāmpannarum = nuḍīdu matt-enna-
23. rum = Kāmchī-pura-dvāra-kavāṭa-puta-bhedan-ābhiśāra-hō-
24. ma-sādhakarum = virōdhi-kuḷāranya = pāvakarum [i*] Chatur-vvēda-
25. pārāvāra-pāragarum = bahuvīdha-vachana-rachanā-pra-
26. viṇarum = Chavushāṣṭi-kālāṅvita-vasumati-girvānārum = hēma-
27. kumāḍala-Jvālini-dēvy-ākarṣanarum = samasta-vidyā-visēṣana-
28. rum = sāranā-gata-vajra-pāmjararum = vairi-dik-kumjjararum [i*] Śrī-
29. Nārāyaṇa-dēvā-pāda-pamkaja-bharamarum = appa Śrī-
30. mad-agrāhāram Śeđimbada aśeṣha-Mahājana-Mumnnū-
31. rvvarum sthiram jyāt @ Naranimd = aggada Khāṃḍaṅavā negalda
32. Lāmka-dvīpam = amū = ondu vānaranim Traipuram = orvva tāpasana
33. kimchīn-mātra-
34. köp-āgniyaṁ paribhāṃ-bettuva dēva-nirmita gaḍan = tām = em-
35. du nichchaṁ nirākarisut = ireppudu perchchi tējad-odavim Śeđimba-
36. d = ādāṁbaram @ [4*] Svasti [i*] Śrimach = Chālukya-Vikrama-
37. varshada 48 ne-
38. ya Śōbhakrit-samvatsarāda Māgha-sūndha 10 Īmavāradamdu
39. aśeṣha Mahājana-Munuvvarum Śeđimbadalu basadiyaṃ
nirvāṇav-āgi mādīsi Śāṁtīnātha-dēvarāṁ pratishṭheyam mā-
dī mahā-vibhūtiyim suvarṇa-kaś-ārōhaṇam mā-
dī Brahma-jinālayam = ēmdu pesaran = iţtu mattam = ā-Śāṁtīnā-
tha-dēvargge samātataṁ mādūv = ashtā-vidh-ārohehanegam Jīvaday-
āṣṭami
Naṁdiśvarad-āṣṭami samkramaṇa grahaṇa parvva māhā-pūje-
galu(i)gam prāśādam pala-kālam-irppamāt-āgi padaśalisi mārppamān-
t-āgi kharma-sphuṭita -jīrṇn-ōddhārada besakkan Śeđimbada pa-
duva voladalu Lōka-jinālayada keyi kālaďi-
ya nālvattu mattarimgay = omdē-sīney-āgi hattida temkaṇa de-
seyalu aśēsha Mahājanam Mūnūrvvarum = odarnbatṭhu koṭṭa
keyi kālaďiya mättar = irppattā-nālku mättam hū-dōmtav = oṁ-
gu gāṇav = omdum = int = i-vṛtti-pratipattiyam koṭṭ = i-sāsan-
maryā-
deyam tappal-iyade tam-tamma putra-paṇtra-ādīgalaṁ = a-
rasugalum pratipāliṣuvaṁt = āgi śīla-lipt-āksharamgal-āgi śa-
sanamaṁ māḍi punya-kūrtti-sāsanaman = āchamdr-ārkkka-sthāyi-
y-āgi nilisidaru [1*] nelam niluvinegam Maṅgalamahā-Sṛi Sṛi [1*]
@ Sva-dattām para-dattām vā yō harēta vasumdharam shaśtiṛ=
vvarśa-saha-
srāni vishthāyām jayate kri(ri)mih " [5*] Prī(ri)yadimād = int =
idan = eyde
kāva purushamāṅ = āyum jaya-sūriyum = akkum = idaṁ kā-
yade koyva pāpige kurukṣhēṛṭamāṇaḷu Vāraṇāsiyo-
ľ = ēl-kōṭi munimdraram kavileyam Vēd-āḍhyaram kōmund = omd = aya-
saṁ sārdadapud = ēmdu sāridapud = i-sail-āksharam dhātriyo! @ [6*]

ABSTRACT OF CONTENTS

Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the commandment of the overlord of the three worlds and which bears the glorious and supremely profound Syād-vāda (theory of May-be) as its infallible characteristic mark.

Lines 2–8. Hail! The illustrious monarch Tribhuwanamalladēva, who is an ornament of the Chāluṅka race and bears the titles, Samastabhuvanaśrayā (Asylum of the Entire Earth), etc., is ruling the kingdom from his residence at Jayantipura.

Lines 8–15. Hail! May he live long—His Holiness, the illustrious pontiff Prabhāchandra Trāvidya Bhaṭṭārakadēva, who has crossed the nectar-ocean of the scriptures, who is firmly rooted in practising the austerities as prescribed in them, whose charming feet are graced by the crests of kings, who has
overcome the duality of nature, whose fame is immaculate like the snow, a necklace of pearls and the lustre of Śiva's laughter, who is the wick of the light which is the treasure of knowledge, who is the Cupid as it were among the Mantravādis, who is a lion to the elephants in the form of adverse disputants, who is the sun in the firmament of the Ma[du]va gana and the superintendent of the illustrious Vīrapura Tirtha.

Verse 2. Renowned is the great sage Prabhāchandra who owns profound interest in the tenets of Lord Jina, whose sharp intellect is adept in adducing proofs in favour of the Jaina system of philosophy and who is the fitting abode of the career devoted to the welfare of others.

Verse 3. Distinguished is the illustrious teacher Rāmachandra who bears the epithet Traividya, an ornament of the monks. His favourite disciple is Traividya Prabhāndu (i.e., Prabhāchandra) Bhaṭṭāraka.

Lines 20–30. Hail! May they live for ever—the Three Hundred Mahājanas of the eminent agrahāra of Sādīmba; who possess the virtues of self-restraint, self-discipline, study of the scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquillity of mind; who never go back on their words uttered once; who perform the exorcising ritual by pouring the oblations in the sacred fire for breaking open the doors of the city-gates of Kāñchipura; who are a conflagration to the forest of opposing clans; who have crossed the ocean of the four Vedas; who are well-versed in composing manifold forms of speech; who are the gods on earth endowed with sixty-four arts; who entice the deity Jvalini of golden ear-rings; who have qualified themselves in all lores; who are an adamantine cage as it were to the refugees seeking protection; who are unassailable like the elephants of the quarters; and who are attached like bees to the lotus-feet of the illustrious god Nārāyaṇa.

Verse 4. In times of yore the extensive forest Khāṇḍava was destroyed by Nara (Arjuna, a man); the impregnable island of Lanka was consumed to flames by a Vānara (Hanumān, a monkey); the Three Cities (Traipurā) were reduced to ashes by a spark of fire springing from an incensed ascetic (i.e., Śiva). But lo! unique is the glory of this citadel of Sādīmba, which is waxing ever stronger with its over-bearing splendour, defying any assault—a creation of the immortal hand as it were!

Lines 34–52. Hail! In the Chālukya-Vikrama year 48, the cyclic year being Sōbhakrīt, on Māgha 8u. 10, Monday, all the Three Hundred Mahājanas completed the construction of a basadi at Sādīmba and installed the image of the god Śāntinatha therein. In great splendour they set up a golden pinnacle on it and named it Brahma Jinālaya. Then for performing the daily eight-fold
worship of the god Śāntinātha, for conducting special rituals on such ceremonial occasions as Jivadayāśṭāmi, Nandiśvara-ashtami, Samkramaṇa and eclipses, and for the preservation and maintenance of the repairs of the structure, all the Three Hundred Mahājanas by common agreement made a gift of 24 mātars of cultivable land, a flower-garden and an oil-mill. They also gave a solemn undertaking that they would safe-guard the interests of the endowment in all respects and that their successors also would duly maintain and preserve the charity. Accordingly, they caused to be incised this charter on stone so that it might endure as long as the sun and the moon—a monument to their righteous reputation. May auspiciousness and glory attend this as long as this earth lasts!

Lines 53–58. Blessings on the protectors of the charity. Imprecations against the transgressors.

**INSCRIPTION NO. 4**

(Found in a Deserted Temple at Śēdam)

This inscription was found incised on a pilaster on the left of the entrance in the verandah of the same deserted Jaina temple at Śēdam, wherein the previous inscription (No. 3) was discovered. The inscribed area of the pilaster measures 47 by 12 inches. The epigraph contains 65 lines of writing. It is on the whole in a good state of preservation, though slightly damaged and worn out in some places. The observations made on the characters, use of spirals for marking the punctuation and the orthographical conventions in respect of the previous inscription are applicable to this inscription also. In addition, the following points may be noted: The Dravidian 孽 and Sanskrit ṣ have been used promiscuously in the following instances: Chaṭukya for Chaṭukya (1. 9), ṣim-ṇṭi for ṣim-ṇṭi (1. 50). In the expressions, ṣḍapuḍu (1. 45) and -śḍa (1. 50), the consonant r of the root ṣṛ has been changed to the Dravidian ṣ. The forms, priya for priya (1. 26) and munibrinda for munibrinda (1. 31), may also be noted. Barring a few conjunctive expressions in prose such as anuṭu (1. 11), tat-putram (1. 19) and mattaṁ (1. 40), the language of the record is Kannada verse throughout, interspersed with three verses in Sanskrit.

The epigraph apparently begins with an invocation and ends with an imprecation in the usual manner of grant documents. But as revealed by its contents, its purpose is not to record any gift. So it may be classed as a sort of praśasti or formal eulogy, intended to commemorate certain distinguished personalities who were associated with the temple. This position is again confirmed by its failure to mention the king’s reign and regnal year or other details of the date.
First among the personalities eulogised is the king himself. He is Bhūlokamalla or Somēśvara III of the Western Chālukya house of Kalyāna. He was son of the illustrious monarch Vikramāditya VI. The names of the ancestors of his family are enumerated in a running genealogical account, which is further prefaced by the geographical description of Bharata-kshetra, the same as the one given in the Huṇasi–Haḍagali record (No. 2). This passage ends with a prayer for a long and prosperous rule of the king Bhūlokamalla.

Next comes the illustrious teacher Traividya Prabhāchandra Bhāṭṭāraka. He was a disciple of Traividya Rāmachandra. He is followed by the chief Barmadēva, a distinguished citizen of the township and a staunch devotee of Sāntinātha Tirthankara. Barmadēva appears to have been mainly responsible for the construction of the temple in the name of the deity at Sēdimba on account of his personal interest in the god and also because he was probably the head of the Three Hundred representatives of the place, who as stated in the previous record, actively cooperated in establishing this religious institution in their township. The last part of the epigraph is devoted to the praise of the invulnerable citadel of Sēdimba and its three hundred heroic guardians.

Even though the epigraph is undated, it is not difficult to assign an approximate date to it. It must have been composed during the reign of the king Bhūlokamalla whom it eulogises. This king reigned from 1126 to 1138 A.D. Hence 1138 A.D. would be the outer limit for the date of the record. Thus we notice that the interval is not much between this and the previous record which is dated in 1124 A.D. Furthermore many of the events of the former inscription continue to figure herein. We may note in particular in this connection the construction of the Sāntinātha Jīnālaya and the presence of the teacher Prabhāchandra Bhaṭṭāraka. So the position of this record in regard to the previous charter appears to be that of a supplementary document drafted on some subsequent suitable occasion; and this occasion was utilised by the poet for furnishing further details regarding the establishment of the Sāntinātha or Brahma Jīnālaya and for lavishing compliments on the three hundred leading citizens of the town, their principal and the ecclesiastical head in charge of the religious institution, who were all responsible for its creation and maintenance.

From the description of the Jaina teacher Traividya Prabhāchandra, it may be gathered that he was very learned, well-versed in the Jaina system of philosophy and a successful disputant. Prabhāchandra and his guru Rāmachandra are praised in four verses, two of which (7–8) are identical with those in the previous inscription. But the order of these two verses in the present inscription is the reverse of what obtains in the preceding epigraph.
This alteration confirms the existence of only two generations of teachers and not three as it is suggested from the ambiguous manner of description in the foregoing charter.

Barmadeva who played a prominent role in the foundation of the Sāntinātha temple, appears to have been the president or head of the assembly of three hundred representatives of the locality. He was a zealous adherent of the Jaina doctrine and advanced its cause by establishing the religious institution as seen from the present record.

The high-sounding and rather exorbitant claims made in favour of the invincible nature of the citadel of Sēdimba and its heroic guardians seem to contain some truth about them. The fortifications, it is related, were lofty and surrounded by a ditch which was very deep and unfathomable. They ensured perfect safety and protection in time of distress to those who took shelter behind them. Unsurpassed in valour were the 'fifty-two chosen champions' of the town. One of the outstanding exploits attributed to their credit was the storming of the gates of Kāñchi. The number and reputation of this privileged body of warriors appear to have been conventionally maintained from generation to generation. As pointed out in a similar context while dealing with the foregoing record, the allusion to the storming of the gates of Kāñchi is an echo of the protracted hostilities between the ruling princes of Karnāṭaka and the Tamil country.

The 'fifty-two warriors' referred to above are characteristically described as 'of primeval fame'. This praise does not seem to be formal or hyperbolic. For one will be interested to note a reference to these 'fifty-two warriors' in an earlier inscription and from a place far away from Sēdimba. The epigraph in question is from Dōni, Munḍargi Pēṭhā, Dharwar Dt. It is dated in the Chālukya-Vikrama year 19, corresponding to A. D. 1094. While describing the 'three hundred members' of the guild of Ugura, the record states that in the great qualities of shielding the refugees and aggressively encountering the enemy, they stood comparison with the 'fifty-two warriors'. These 'fifty-two warriors' seem to be none else than the fifty-two heroic champions of Sēdimba who were also reputed for the two virtues mentioned above as described in the epigraphs of the place. The Dōni record, it may be observed, is one generation earlier than the present inscription. This shows that the town was invested with heroic traditions which were zealously preserved and handed down for generations among its inhabitants. It was on account of this characteristic feature that the galaxy of warriors was remembered with interest and cited as an example even in places remotely situated.

We may now look at the inscription from the literary point of view. The verses describing Prabhāchandra, Barmaśe, and the citadel and councillors of Sādamba in particular, are happily conceived and fairly executed with joyous effects of sound and sense. The imagery detailed in verses 14 and 16 to emphasize the safety of Sādamba, inspite of its drawing upon familiar mythological illustrations, is appreciably poetic. Besides the opening benedictory verse which is identical with the same of the Hunāsi-Hādagala record (No. 2), verses 7 to 9 are composed in Sanskrit. Verse 9 is in the Anusṭūtah metre. Verses 7 and 8 which are identical with verses 3 and 2 respectively of the previous record are in the Āryā metre. The metrical arrangement of the remaining verses in Kannada is as follows:

Kanda: Verses 2, 5, 15, 17; Champakamāla: Verses 3, 12; Utpalamāla: Verses 13, 14; Mattēbhavikridita: Verses 4, 11, 16; Mahāsragdharā: Verses 6, 10, 18.

The second pāda of the 10th verse is metrically defective on account of the excess of two syllables and this defect may be rectified by deleting them as shown in the foot-note on the text.

The phrase āney-āley-undige sale in l. 10 needs to be construed as a case of sati saptami to yield proper sense. The first compound word in this phrase is not quite familiar in Kannada literature and may be paraphrased as ‘stamp of authority’. The word mukuranda in ll. 43-44 seems to have been used wrongly for makaranda, meaning ‘nectar or honey’, or mukura, meaning ‘mirror’. The lengthy compound expression, Kāñchi-pūṭabhēdana-paṭutara-kavāṭa-puṭa-vighatanaṁ in ll. 53-54, is clumsily pedantic and does not easily convey due sense. The forms of the numerals chavuhashṭi and bāvanna are No. 3 and here, denoting ‘sixty-four’ and ‘fifty-two’ are noteworthy, as they are more familiar to the students of Prākrit and allied vernacular languages. The root tupp-en in l. 56 is onomatopoetic and means ‘to spit out’. It is interesting to note that its cognate is found in the modern Tamil language. The expression agalitta derived from the root agaḷ (to dig) means ‘a ditch’; agaḷa is its later day derivative.

TEXT

1 @ Svasti [1*] samasta-sur-āsura-mastaka-makut-ām-
2 sujāla-sala-dhuta-padaṁ (da-) prastuta-Jinēmdra-sāsanam = astu-
3 chiram bhadram = akhila-bhavya-jañānām || [1*] Dharey = emb-
   ambujam = irppu-
4 du sa(s)radhi-sarōvarada naḍuve karṇike-volu(1) Mahādram = i-
5 rppud = alli Mahādara-giriyimdaṁ temkal = ese va Bharata-kṣē-
6 tra || [2*] Ā-Bharata-kṣētradoḷu Chāḷukya-chakrēśvarara

varsē-ā-
Janatā-saṅ-

12  stutan = āda Tailana magam Satyāsravān tam(n)-nripālana
13  putram vibhu Vikramam tad-anujam Śriy = Ayyan-ā-
14  rvviśan = ātana tam(m)am Jayasimhan = ātana magam Trai-
15  lōkyamalla-kshitīśan = enipp = Āhavamallan = ātana ma-
16  gam Sōmēśvar-ārvviśvarām = [4*] Tat-sahōdaram = Śrī-
17  ma = [t*] Tribhuvanamallan = īḷa-mahātam Nahusha-prithu-
18  Bhagiratha-charitam bhū-mandālam sam sakal-āśā-
19  mamālam = avadhīyappinām sa ihisidām = [5*] Tat-putram =
20  Ninag = ēka - chehhhatram = akk = ī-bhuvana - bhavanam = ī-lōkad =

āyu-

21  shyam = ellam ninag = akk = any-āvani-pālakar = atibhayadīm tamma
22  sarvvasvamam tettu nija-śri-pāda-padmakk = era-
23  guge piridum pritiyim visva-dhātri-janamam Bhū-
24  lōkamalla-kshitipati dayeyim rakshis = ā-chamdrā-tāram = [6*]
25  @ Khyātas = Traivyā-āpara-nāma Śri-Rāmachāndroya-muni-
26  tilaṅkhi pri (ri) ya-sihyāh1 Traivyā-Prabhēmdu-bhātährakō
27  lōkē = [7*] Jina-pati-mata-ta = [t*]tvra-ruchir = ŭnaya-pramā-
28  ṇa-praviṇa-niśita-matίh = para-hita-charitra-pātrō
29  babhau Prabhēchāndra-yatināthā = [8*] Prabhēchāndra-

muniṁdrasya

30  mukha-čandrasya chāmdrikā = vidvaj-jana-manō-jātah (ta-) khēda-
31  tāmasa-hārinī = [9*] Muni-b(v) rīm-drādhyan = ī baṁdane ku-
32  matala-mātam-ādnāṁ = ī baṁdān = ī baṁdane vād-ibhēmdra-kamiṁ-

ravan = akhi-

33  la-guña-gan-ādāman = ī baṁdān = ī baṁdane Čārvvāk-ādi-vādī-pra-
34  karam = ēle manō-garvamam tōrēd = ir = mmān = enunum Travici-
35  dyān = ī baṁdane guṇa-gan-dhāmam Prabhēchāndra-devām = [10*]
36  Bhuvan-āścharyam = enakē maḍisidar = ī-lōkām guṇam-go-
37  lvinām divj-ēmdr-ārchehita-Śāṁtināthā-Jina-pa-śri-gehamām
38  dal mahōtsavādīm Mēru-nag-ēmdra-chaiyta-grihādīm mēl = embi-
39  nam Śāṁtināthā-visisht-āgrāṇi Barmmadēva-vibhugal = samya-
40  ktva-ratnākarām = [11*] Mattam = Ninag = abhivriddhi = akke

subham = akke

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1 Read - sīkhyas = Trai.
2 Read guṇa-ādāman. The word guṇa consisting of two syllables is superfluous as it is required neither by the sense nor by the metre which has become faulty on its account.
Verse 1. Hail! May it confer prosperity on all its faithful followers
-the profoundly admired commandment of Lord Jina whose feet are washed by
the water which is the assemblage of rays shooting from the diadems on the
crests of all the gods and the demons.

1 Dēvarum is a mistake, read Dāyayarum.
Verse 2. In the midst of the lake which are the oceans, rests the earth like a lotus. The mountain Mandara resembles its pericarp. To the south of Mandara lies the shining Bharata-kshêtra.

Verses 3–6. Genealogical account of the Châlukya sovereigns who ruled successively in the Bharata-kshêtra, commencing with Tailapa (II) who restored the Châlukya sovereignty after over-throwing the Râshrakumâras (i.e., Râshrakûtas), down to Bhûlökamalla. May the king Bhûlökamalla protect the earth in peace and prosperity for a long time.

Verse 7. Renowned is the ornament of the ascetics, the illustrious teacher Râmachandra who bears the epithet Traividya. His favourite disciple is Traividya Prabhêndu (i.e., Prabhâchandra) Bhaṭṭâraka.

Verse 8. Resplendent is the great sage Prabhâchandra who owns profound interest in the tenets of Lord Jina, whose sharp intellect is adept in adducing proofs in support of the Jaina system of philosophy and who has vindicated his career devoted to the welfare of others.

Verse 9. The lustre emanating from the moon-face of Prabhâchandra, the prince of the ascetics, dispels weariness and lethargy from the minds of the learned.

Verse 10. Lo! Here comes the most worshipful in the circle of monks; here moves the demolisher of the doctrines of false faiths; here marches the lion to the elephants, the reputed disputants; here walks the supreme abode of all good qualities, Traividya Prabhâchandradêva, announcing thus "Oh! You advocates of the doctrine of Chârvâka and other schools, do not display the ignorant pride of your heart, throw it away, down with it!"

Verse 11. The Chief Barmadêva, the mine of jewels which is the doctrine of Samyaktva, foremost among the chosen devotees of Lord Śântinâtha Jinesvara adored by the great gods, caused to be completed with impressive ceremony this magnificent temple in His honour, an object of admiration to the whole world!

Verse 12. May all that is good, wealth, prosperity, fortune, success in life, great religious merit, eternal welfare, attend on you, Barmadêva! — you, a bee in the lotus-feet of the supreme Śântinâtha, a kinsman of the followers of the Jaina faith and an ornament of the lineage of the Twice-born.

Verse 13. With its fortifications butting against the heavens, the excavations of its ditch fathoming the nether-world and the eminence of its natural splendour pervading the quarters and their intermediate space, this citadel of Sêdimba is indeed a source of headache to the aggressive adversary!

1 See the genealogical account, p. 211 above.
Verse 14. How can I adequately describe the gallantry of the *Vipras of Sēdimba*, firm in determination like Rāma, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Viṣṇu protecting the three worlds along with the god Śaṅkara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of deluge!

Verse 15. Who can stand on equal terms with the fifty-two champions of Sēdimba by challenging them in a rival combat—the fifty-two eternal champions, who split asunder the massive gates while storming the city of Kānci?

Verse 16. Just as it was the god Giriśa (i.e., Śaṅkara) who gave protection when the gods and the demons had taken to flight, stricken with fear at the sight of the Kālakūta poison spit out by the fierce and infuriated serpent Śesha, on the occasion of the churning of the ocean, so did the master guardians of the citadel of Sēdimba offer security to the people running amock in distress.

Verse 17. These Three Hundred deserve to be counted among those gallant souls who volunteer to offer asylum and protect the three worlds saying, 'Here is the shelter'. Perfect cage as it were to those seeking refuge, they are the compeers of the god with the lotus in his naval (i.e., Viṣṇu).

Verse 18. Those who protect this religious institution will enjoy long life, renown and prosperity in all respects in this life and untold happiness afterwards in the heaven.

**INSCRIPTION NO. 5**

(Found in a Dilapidated Temple at Sēdam)

This inscription was found incised on a slab set up at the entrance of a deserted and dilapidated Jaina temple at Sēdam. The temple was noticed in a deplorable condition situated as it was in the Potters' Colony near the southern gate of the town. Its precincts had been encroached upon by the neighbouring houses, the occupants of which had taken full liberty in turning it into a busy workshop for conducting their multifarious activities, such as, soaking the lumps of clay, storing the powdered charcoal and airing their raw-products.

The slab measures roughly 48 by 16 inches. The epigraph comprises about 70 lines of writing; and inspite of the condition of neglect and filth in which it was placed, it was found in a fair state of preservation except for the last four lines which are damaged and worn-out. The characters are old Kannāḍa of the 12th century A.D. and call for no remarks from the palaeographical point of view. The orthographical conventions of the age, such as
the duplication of the consonant following r in a conjunct, are generally followed. The epigraph contains stray errors of grammar and spelling, apparently resulting from the ignorance of the scribe. These have been corrected in the body of the text itself. Leaving alone the benedictory and imprecatory verses in Sanskrit, the record is composed in old Kannada, prose and verse. The prose portion of the record containing the prāśasti of the Three Hundred Mahājanas of Sēḍimba and the verses dealing with the genealogical account of the Chālukya house, are almost identical with similar passages in the previous record. The verse 14 devoted to the praise of the Vipras of Sēḍimba in the foregoing record is repeated almost verbatim in the present record (verse 9).

The epigraph commences with a prayer to the Commandment of Lord Jina. After describing the cosmographical position of the Bharatakshētra (i.e., India) in the manner of the two previous records (Nos. 2 and 4), it proceeds to narrate the genealogical account of the later line of the Chālukya rulers of Kalyāṇa. This starts with Taila II and stops with Sōmēśvara III or Bhūlōkamalla, to whose reign the record belongs. Next we are introduced to two military officers who commanded the forces, Kālidāsa and his son-in-law, the general Bhimarasa. This is followed by the praise of the heroic Brāhmaṇas of Sēḍimba and the eulogy (prāśasti) of the Three Hundred Mahājanas of the place.

Then comes the gift item. On Thursday, the full-moon day of Māgha, in the 12th regnal year of the king Bhūlōkamalla, the cyclic year being Pingaḷa, the Mahājanas of Sēḍimba, under the leadership of the general Bhimarasa, made a gift of cultivable land for the benefit of the temple of Ādi-Bhaṭṭāraka situated in the southern quarter of the town. Two more gifts were made presumably on the same date and to the same temple, one by the Mummuridāṇḍas of the Ubbaya Nāṇa Dēsis, led by the Mahājanas of the town, and the other by a merchant named Rāiseṭṭī. The first of these gifts consisted of certain shares in the incomes derived from the toll duties on various commodities.

The date is regular and its corresponding Christian equivalent would be Thursday, January 27, A.D. 1138. The Śaka year which is not cited in the record was 1059. It may however be noted that the full-moon day had commenced on the previous day, i.e., Māgha śu. 14, Wednesday, at .92.

The commander of the forces, Kālidāsa, is known from other records also. He may be identified with Kāḷiyarasa or Kāḷimaraṇa who figures in two inscriptions from Nāgai in the Gulbarga District, dated in A.D. 1087 and 1098 respectively in the reign of Vikramāditya VI. It is gathered from these

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1 Hyderabad Archaeological Series, No. 8, Inscriptions of Nāgai, pp. 33 and 43.
epigraphs that he belonged to the Vānasa family and bore the titles, Mahā-
pradhāna, Mahāprachanda-danḍanāyaka, Kaditavergade (Superintendent of
Records), Kannadā-sandhi-vigrahi (Minister for peace and war for the
Kannadā country), Chālukya-rajya-samuddharana (Upholder of the Chālukya
sovereignty) and others. As the present charter is dated nearly half a
century later than the two inscriptions mentioned above, we may reasonably
assume that he was not living at the time of our record. We may seek
further justification for this surmise in the cursory manner he is referred to in
this record. His son-in-law, general Bhimarasa, is introduced for the first time
by the present epigraph.

The claims put forth for the courage and valour of the Three Hundred
Mahājanas of Sōḍimba, through some of the epithets in their prāṣasti, seem to
possess some bearing on facts as pointed out in the introductory remarks on
the foregoing charters. These Mahājanas, it may be noted, are referred to as
the Vipras or Brāhmaṇas in verse 9 of this and verse 14 of the previous record.
This is substantially attested by their characteristic description in the prāṣasti,
which contains more than one allusion to their leanings for the Brahmanic
faith. Further, it is these Mahājanas or city fathers who are addressed as the
guardians and masters of the citadel of Sōḍimba in verse 16 of the preceding
document. It is interesting to note how this assembly of various representa-
tives maintained its heroic traditions with due pride.

The deity Ādi-Bhaṭṭāraka in whose honour the gift was made is evi-
dently Ādinātha or Rishabha, the first of the twenty-four Tirthakaras of the
Jaina pantheon. We might easily identify the temple in the southern quarter
of the town, which was consecrated to this deity, with the dilapidated temple
in the Potter’s Colony where the epigraph was discovered. The present
day condition of the temple has been described in the opening lines of this
introduction.

As a major part of the record, particularly almost all the descriptive
passages in prose and verse, is identical with its corresponding part of the pre-
vious inscription, not much material is left out for an independent literary appr-
eciation. The expression ‘Chaitra-Pavitra’ occurring in line 54 conveys two
festivals, the Chaitra festival and the Pavitra festival. Of these the first was
celebrated in honour of the deity in the month of Chaitra. The second is the
one known as the Pavitrōtsava or the festival of Pavitrārōpaṇa, when ‘garlands
of sacred thread made of cotton or silk are put on the necks and other parts of
the body of the holy image’. This festival was celebrated in one of the months
from Jyēṣṭha or Ṭaṅkuḍha to Kārtika.1 The term Ubhaya Nānā Dēsīs in l. 54

1 See Ind. Ant., Vol. XXXVIII, pp. 52–53.
seems to denote the two-fold classes of the mercantile association carrying on their activities inside as well as outside the country.

Regarding the metrical scheme of the verses, the following points may be noted. Verses 1–5 are identical with verses 1–5 of the foregoing record. The sixth verse is in the Mattēbhāvakṛiḍita metre. Verses 7–8 are in the Kanda metre, whereas verse 9 is composed in the Utpalamālā metre.

TEXT

1 @ Svasti [1*] samasta-sur-āsura-mastaka-makuṭ-āṃśu-jāla-jāla-dhauta-padam (da-)
2 prastuta-jin-ēmdra-sāsanam = astu chiraṁ bhadram = akhila-bhavyajanānāṁ [1*]
3 Dharey = emb = āmbujam = irpudu sa(sa)radhi-sarōvarada naḍuve
karnike.-
4 völ = Māmdaram = irppud = illi Māmdara-giriyimdam temkal =
eseva Bharata-
5 kśētram = [2*] Ā-Bharata-kśētradrōḷu Chālukya-chakrēs-
vara-vamś-āvata-
6 rōḷu = Age negevaṃdadiṁḍ = ogeda Rāṣṭrakumārakaram po-
raḷchi kōm = aganitav = āda perrmege tavar-maney-āgi Chaḻukyar
= a-
8 nṛyaṁ negale negajteyam tāledu tannaya tējadol = āne-
9 y-ōley-umdźe sale sādhyav = āda nelanām tāledam nṛpa-me-
10 ru Tailapam = [3*] Janatā-samstutan = āda Tailana magam
11 Satyāśrayam tam (n) - nṛpālana putram vibhu Vikramam tad-
anujam Śrī-
12 y-Ayyan-ōrvviśan = ātana tammam Jayasimhan = ātana magam
Trai-
13 lōkyamaṁ-kṣitiśan = enipp = Āhavamallan = ātana magam Somē-
14 śvar-ōrvviśvaram = [4*] Tat-sahōdaram = Śrīmat-Tribhuvanamalla-
15 n = īḷa-mahitam Nahusha-Prithu-Bhagiratha-charitam bhū-
maṇḍalā-
16-17 maṁ sakal-āśa-maṇḍalām = avadhiy-appinam sādhisidam [5*] Tad-apaty-ōttaman = atyudāṭṭa-mahinam Sōmēsvar-ōrvviśvaram paduлим tā-
18 [ida dhārityāmaṁ nibha-prōddēsadol = dēsadol = vidit-ōtsaha-
19 m = agurvvu-vettiral = adēm kaikomḍānō vikram-āspadan = Īmḍra-
20 dvipa-tāra-hāra-Hara-hās-ōdyad-yaśo-Lakshmiyam = [6*] Svasti
[1*] Sa-
21 mastabhuvaṇāśrayam Śrī-Prithvi-vallabham Mahārajādhirājam
Paramesvaram Paramabhatārakam Satyāśraya-kula-tilakam
Chālukya-ā padda
bharanām Śrīmad-Bhūlokamalla-dēva-vijaya-rājyam = uttar-ottarābhivṛiddhi-pravarddhamaṇam = ā-chamdr-ārkka-tāram sal-uttam = ire
[7 *] Tat-pāda-padm-ōpajīvi = Damād-ādhīśa-sīkhamāni
[8 *] dāmādita-vidvisha-damā-nāyaka-nikaram chamḍa-bhujam negalāṃ bhū
damaṇālo = Kālidāsa-damād-ādhīśam u
A-negalāda Kālidāsa-chamū-nāyakan = alīyan = akhila-śil-āvalīyam tan = orrvane pa-chedu gun-āmabhōnīdhīy = ene negalādan = eseye Bhīma-chamūpaṃ
du
[9 *] Aṃbudhi mēre-dappi kavid = i-dhāreyaṃ koḷuvalli Viṣṇu = iṣāmberas = i
[10 *] jagat-trayamumam bāsiṛōlu (!) nilis = iṭṭu kāvavol = imb = a! (!)-id = iṛddā
[11 *] nāl-deseya nāḍugalāṃ perag = iki kāva Sēdimbada viprar = omād = alavān = ō-
vogalveṃ kadana-prachamḍara u Svasti [1 *] Yama-
[12 *] niyama-svādhyāya-dhya-
nā-dhārana-maun-ānushthāna-japa-samādhi-śīla-sampannarum [1 *]
nudūdu matt-ennarum | Kāmchipura-dvāra-kavāṭa-puṭa-bhēdanā-
[13 *] bhichāra-hōma-sādhakarum | virōdhi-kul-āranya-dāva-pāvakarum |
[14 *] hēma-kumḍala-Jvālini-dēvy-ākarshaṇarum | samasta-vidyā-śiśē-
[15 *] shōtkarshaṇarum | chatur-vVēda-pārāvāra-pāragarum | chaṭu-h-
shashti-kalā-
[16 *] nvita-vasumati-gīrvvānarum | aupāsan-āgnihotrā-dvija-guru-dēva-
pūja-tatpararum [1 *] s(ś) arach-chamdr-ōjvāla-kīrttigalum |
Mukunḍa-mūrttiga-
[17 *] lum = appa Sēdimbad = aśēsha-Mahājanam Mu(u)nūrvvarum
sthirām jiyāt u
Svasti [1 *] Śrīmach = Chālukya-chaṇkavartti Bhūlokamalla-
dēva-varshada 12 neya Pimgala-samvatsarada Māghada po-
[18 *] ranamāsyey Bhīhaspavitvāraḍaṃdu Śrīman-Mahāpradhānaṃ
Hirī-
[19 *] ya-dāmḍa-nāyakaṃ Kālimayyaṃgal = alīya Mahā-pracham-
[20 *] da-dāmḍa-nāyaka Bhīmarasa-pramukhām = aśēsha mahājanamga-
lum Śrīmat-Sē-
[21 *] ḍimbada teṃkana basadiya Ādibhaṭṭāraka-dēvamge saṃtataṃ
mālp = a-
Verse 1. Hail! May it confer prosperity on all its faithful followers—the highly praised Ordinance of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and demons.

Verse 2. In the midst of the lake which are the oceans, rests the earth like a lotus. The mountain Mandara resembles its pericarp. To the south of the Mandara lies the shining Bharatakśetra.

Verses 3-6. Genealogical account of the Chālukya monarchs who ruled successively in the Bharatakśetra, commencing with Tailapa (II) who restored the Chālukya sovereignty having overthrown the Rāshtrakumāras (i.e., Rāshtrakūtas), down to Sōmēśvara (III).†

Lines 20-24. The illustrious monarch Bhūlikamalladēva (i.e., Sōmēśvara III) who is an ornament of the Chālukya race and bears the

† See the genealogical account on p. 211 above.
titles, Samastabhuvasraya (Asylum of the Entire Earth), etc., is having his victorious reign with ever increasing prosperity.

Verse 7. Renowned in the realm was the mighty-armed Kālidāsa, the crest-jewel among the commanders of the forces and the chastiser of the leaders of the hostile hordes.

Verse 8. His son-in-law is the illustrious general Bhīma, the ocean of all virtues.

Verse 9. How can I adequately describe the gallantry of the Vipras of Sādīmba, formidable in war, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Vishnu protecting the three worlds along with the god Śankara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of the deluge?

Lines 33-41. May they live for ever—the Three Hundred Mahājans of Sādīmba, who possess the virtues of self-restraint, self-discipline, study of scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquillity of mind; who never go back on their words uttered once; who perform the exercising ritual by throwing oblations in the sacred fire for breaking open the doors of the city-gates of Kāñchipura; who are a conflagration to the forest of opposing clans; who entice the deity Jvalini of golden ear-rings; who excel in all the lores; who have crossed the ocean of four Vedas; who are the terrestrial gods skilled in the sixty-four arts; who are diligent in worshipping the ceremonial sacred fire, the Brāhmaṇas and the preceptors; whose reputation is brilliant like the autumnal moon; and who are incarnations of the god Vishnu as it were.

Lines 42-52. Hail! In the 12th regnal year of the illustrious sovereign Bhulokamalladēva of the Chālukya family and the cyclic year Pingala, on the full-moon day of Māgha, Thursday, the Great Minister and Senior Commander, Kālimayya’s son-in-law, the Great and Formidable General Bhūmarasa, in conjunction with all the Mahājans, made a gift of 45 mattras of cultivable land and a garden for performing the daily eight-fold worship, for conducting special rituals on such ceremonial occasions as Jivadayāśṭami, Nandisvara-ashtami, Samkramaṇa and eclipses, etc. and for the preservation and maintenance of repairs in the temple of the god Ādī-Bhaṭṭāraka in the southern quarter of the illustrious Sādīmba.

Lines 52-61. And again, under the leadership of the Mahājans, the Nāna Dēsis of the two-fold categories and the Association of Mummrudanā, functioning through their local representatives made a gift of certain shares in the incomes derived from the toll duties on various commodities such as
females' garments, raw ginger, turmeric and paddy, etc., for conducting the eight-fold worship in the festivals of Chaitra and Pavitra.

Lines 62-63. Imprecation.

INSCRIPTION NO. 6

(Found in a Dilapidated Temple at Sēḍam)

This inscription was found incised on another slab set up on the other side of the entrance into the deserted and dilapidated Jaina temple in the Potters' Colony at Sēḍam, the condition of which has been described at length in the opening lines of the introduction to the previous inscription (No. 5). The slab measures about 44 by 13.8 inches. It contains 63 lines of writing and the epigraph, inspite of its badly neglected condition, is on the whole in a good state of preservation. However a few letters in the beginning of lines 4 and 21-24 are damaged and worn-out.

The characters are old Kannāḍa of the 12th century A. D. and are similar to those of the previous record. The medial long i is generally distinguished by a loop at the left end of the spiral on the top of the letter. Use of spirals for punctuation may be noted in a few places. The orthographical conventions of the period, such as the reduplication of the consonant after r in a conjunct letter, are generally observed. A few errors of spelling like the use of s for s in l. 34, which might be attributed to the ignorance of the engraver, have been noticed and corrected in the body of the text itself. The language of the major portion of the record, i.e., lines 1-39, is Sanskrit and Kannāḍa prose; and of the remaining portion, i.e., lines 40-63, Kannāḍa prose with Sanskrit finish.

The epigraph does not, as usual, comprise a gift document. Its object appears to be to eulogise a Jaina pontiff, and this eulogy is prefaced by the genealogical account of the teachers that preceded him in the spiritual lineage. The familiar reference to the reigning king, the date and the circumstance of the gift are conspicuous by their absence.

The inscription commences with the praise of the Commandment of Lord Jina. Next we are introduced to the Mula Samgha from which emanated the lineage of Koṇḍakunda. Krāṇur gaṇa arose out of this lineage. Tintrinika gachchha was an off-shoot of this Krāṇur gaṇa. In this lineage hailed the preceptor Chaturmukha who bore the epithet Siddhāntadēva (i.e., master of philosophy). Many illustrious teachers succeeded him; and subsequently, in their line appeared the renowned ascetic Viranandi. The pedigree of the preceptors thus narrated at some length may be shown as follows in a tabular statement.
Chaturmukha (Siddhântadêva)

(after some generations)

Vîrânândi

Râvanândi

Padmanândi

Munichandra

Kulabhûshaṇa

Arhanândi

(after some generations)

Pushpadanta alias Maladârî

Subhakirti

Govardhana

Nêmichandra

Tribhuvanachandra

After this comes in prose a lengthy descriptive passage containing the eulogy of the reputed divine Nêmichandra Paṇḍitadêva. The epigraph ends with a formal benediction to this pontiff.

There is no evidence in the record to determine its date. However considerations of palaeography would lead us to assign it approximately to the middle of the 12th century A.D. It is likely that it was composed near about the date of the previous record, i.e., A.D. 1138.

The occasion and purpose of the document also are nowhere stated. The record is also silent regarding the rôle played by the pontiff Nêmichandra Paṇḍitadêva in any transaction relating to the Jaina temple. But it would be reasonable to assume from the provenance of the inscription that he was intimately connected with the temple of Ādi-Bhaṭṭaraka in whose favour a gift was made in the previous epigraph. We may also presume that he was in charge of the religious institution and that the gift was entrusted into his hands. The occasion of the present inscription would thus appear to be the same as noted in the foregoing charter. It was a fitting opportunity therefore to place on record the sense of reverence and admiration cherished by the local officials and the councillors of the town of Sêḍimba for the great pontiff and his spiritual lineage; and this opportunity was utilised by setting up this inscription which is a sort of memorial and supplementary document, by the side of the other record. In this manner we can, not only explain, but even justify the characteristic omission of many an essential detail in the present document.
The inscription is important in as much as it reveals for the first time the existence in this area of a hitherto unknown line of pontiffs who belonged to the Mūla Saṁgha, Konḍakunda anvaya, Krāṇur gana and Tintrini gachcha. Although the pedigree of teachers narrated herein is brief and incomplete, still it serves its useful purpose to a great extent. From the inscriptions discovered in the Shimoga and Mysore districts of the Mysore State, we know of teachers who belonged to the Mūla Saṁgha, Konḍakunda anvaya, Krāṇur gana and Tintrini gachchha and had settled in those parts.  

Inscription No. 233 of Sorab taluk, Shimoga Dt. furnishes the names of three successive generations of teachers of this line. They are Rāmanandi, Padmanandi and Munichandra. A glance at the above genealogical table will show that these names figure successively in the same order in the present epigraph, the name Rāvaṇandi being a variant of Rāmanandi. But we cannot establish the identity of the two lists on account of the disparity of their dates. Whereas the teachers mentioned in the epigraph of the Mysore state might have lived approximately by the end of the 11th and beginning of the 12th century A.D., their namesakes of the present record could be placed earlier by about a century at least. This may be ascertained by calculating the number of generations mentioned in our epigraph and also taking into account a few more generations which are indicated as having been left out.

We may notice the importance of the inscription in yet another aspect also, in that it furnishes a glimpse of the religious and philosophical notions entertained by the Jaina followers of Karnaṭaka in the mediaeval century. It may be argued that these beliefs are inherent in the general tenets of the Jaina faith and there is nothing uncommon about them. But as the particular context and the local setting in which they are presented carry some significance, it would be worth while to review them here. We have to note the particular fact in this connection that these ideas are reflected incidentally in course of the description of the pontiff Nēmichandra.

In the first place we may observe the supremely unique position occupied by the Jina or the ‘perfect, enlightened soul’ in the system of Jaina philosophy. He is addressed as Arhat and characterised by the epithets,

1 Ep. Carn., Vol. III, Malavalli, No. 31; Vol. VIII, Sorab, Nos. 233 and 262; etc.
2 Ibid., Vol. VIII.
3 Our epigraph mentions Tribhuvanachandra, the last of the line, who must have been living at the time of the record, i.e., A.D. 1138. Three generations are named between him and Arhapandi who was a contemporary of Ravaṇandi. To these we should add a few more generations which are stated as having succeeded the former. Thus we see that about 7–8 generations or two hundred years approximately might have intervened between Tribhuvanachandra and Ravaṇandi. The latter therefore would have lived approximately in the first part of the 10th century A.D.
Bhagavat, Paramēśvara and Parama-bhātāraka (l. 48), which indicate 'paramount supreme god-head'.

It would be interesting to examine how this view does not conflict with the main thesis of Jainism denying the Creator of the Universe. An allusion to this thesis is found in the phrase, 'nirastak-ēśvara-syād-vādāsāmaya' in l. 54. The Jaina conception of the state of the liberated soul is contained in the expression, 'niravadhi-nirupamāna', etc. in lines 51–53. Here, in order to elucidate the point, the poet has drawn upon a very happy analogy which is familiar to the students of poetics. The experience of the final beatitude is compared to a sentiment (rasa) which commands a position of firmness (sthāyi bhāva). But this is not an ordinary sentiment like śringāra, vīra or karuna. It is the supreme sense of harmony (parama-samarasībhāva) replete with unbounded, unequalled and eternal bliss. This state has therefore to be contrasted with all other mundane experiences which are devoid of harmony and susceptible to change (vibhāva). The expression 'shād-anayatana' in lines 46–47 seems to denote the six well-known systems of philosophy, Sāṅkhya, Nyāya, Vaiśeshika, etc. They are not recognised by the Jaina school. That is why they are criticised here as anayatanas, which means 'unsupported or unfounded'. The epithet, 'chāturvarṇa-śravaṇa-samghādhārārum', in lines 59–60 contains a reference to the congregation of monks of the four classes, viz., Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. Thus ordinarily understood, it might speak for the penetration of the Jaina faith to all the sections of the people and may be taken as one more testimony of its influence in the society. But the term Chāturvarṇa-śramaṇa-saṅgha (see Pravachanasāra III, 49 and Jayasēna's com. on it), means, according to Jaina tradition, the Jaina congregation or order consisting of rishi, muni, yati and anagāra, or householder, houselady, monk and nun.

Considered as a whole, the record does not rise to the high-water-mark of classical composition. But some portions of it are not devoid of poetic merit and call for appreciation as tolerable specimens of literary art of the period. Such are the descriptive passages dealing with the ascetics Pushpadanta, Śubha-kirti and Gōvardhana (verses 10–12). The latter portion of the record (lines 40–63) devoted to the eulogy of the pontiff Nēmichandra is a good instance of figurative prose invested with long compounds and ringing with alliterations after the conventional style of the age. The earlier part of the epigraph consisting entirely of verse, with the exception of a few conjunctive expressions, such as tach-chhishyar (l. 14), etc., contains 14 stanzas in various metres. Of these eight are in Sanskrit and the remaining six in Kannāḍa. The Sanskrit verses are distributed according to their metrical scheme as follows: Anushtubh:

A slight defect may be detected in the first pāda of the second verse in the Indravajrā metre. It consists in the use of a short syllable instead of a long one for its ending. We may note with interest the alliterative arrangement of the second letter in three pādas of the 11th verse which is in Sanskrit. This is technically known as the ādi-prāsa or dvitiy-ākshara-prāsa. It is a peculiar feature of classical Kannāda poetry. Its introduction, therefore, in Sanskrit in this instance, which has its parallels elsewhere also, is noteworthy. This speaks for the influence of Kannāda on Sanskrit.

The metrical lay-out of the Kannāda verses is as follows: Kanda: Verses 4–8, Mahāśrādgḍhārā: Verse 9.

TEXT

1 Śrīmat-parama-gambhiram (ra-) Syād-vād-āmōgha-lāmchhanam
2 jiya [t*] traḷīkya-nāthasya sāsanam Jina-sāsanam \[1 *\]
3 Śrī-Mūla-saṁgh-ōdita-Kōmpākumā-nunn-ānvay-ōdanvati sa-
4 nūta-Krāṇūr-gganō = bhūd-guṇa-trana-rāsis = tasmīmś = cha gach

ehho = ja-
5 ni Timtriṇkāh \[2*\] Tasy = ānvayē Śrī-nilayō = py = avēsmā bhū-
6 viśrutō viśrata-pāradrīśāvā chatuh-samudra-sūtra-
7 sūddha-kirttiḥ Siddhānta-dēvah sa Chaturmmukh-ākhyah \[3*\]

Avarim-
8 d = anaṁtaram bhū-bhuvana-prakhyātar = enibaram negāl-da-bal-
9 ikk = avadā-kirtti-Lakshmi-pravaram Śrī-Viraṇāmids-yātipati
10 negāldam \[4*\] Avar = agra-siṣhāy = ānata-bhuvana-Śrī-

Rāvaṇāmī-
11 saidh(ddh)āṃtikarum kavi-gamaki-vādi-vāgmi-pravarar = nne-
gūd = A-
12 rhaṇāmī-saidh(ddh)āṃtikarum \[5*\] A-Rāvaṇāmī-siṣhāy =

tār-āchalā\[2*\]
13 vi[sa]da-kirtti pasariṣe negāldar = mMe-rūpaṁāna-dhairyya-Śrī-
14 ramaṇar = pPadmanāmī-saiddhāntēsaru \[6*\] Tach = chhi-siṣhāyar \[Munichamādra-
15 munīndr-ōttamar = anupama - chāritra-chakravartti-vasarvve \[tt-

= a-\]

1 The letter worn out here might be d-vi.
2 The text appears to be faulty here. If the expression tār-ācha a is emended as tārāpada for which there is some possibility, it may yield a better sense.
16 'neva[ diya]u = ēldar = akhiḷ-āvaniyo | saiddhānta-chakravarttipra-
17 varar [7 *] Tad-āmtevāsiga!| Dalīta-madana-drumām kalimāl-
18 ta-mada-prati-mūla-kuddālan = enalu Kulabhūshānam
19 Jina-muni-kula-bhūshaṇanam poga|van = imu = ē-vogalvom
[8 *] Tad-Arha-
20 nāmi-muniḥdra-sīshya-praśishya-saṁtānado|u | Dhareyoḷ = bē-
[romdu]
21 *samanisit = enal = atyunṇati Śrī manam-gomā = ire gam-
22 *[tva]v = ambhōnidiyio | aḍare śumbhāt-tapaḥ-prēya-
23 nirbbhara-harsham nīṭṭe-vatt = opp = ire negaḷdan = ilā-bhā-
24 *[gadalu] bhavya-sēvy-ācharaṇam Śrī-Pushpa-
25 [unta] bratipati dhrita-madhy-āhna-kalpa-drum-āṁkam | [9 *]
26 Kām-ēbha-kumbha-sthala-bhēda-simhō mohā-
27 dri-nirddāraṇa-vajra-damḍāḥ | bābhāti chāritra-pa-
28 vitra-gōtraḥ Śrī-Pushpadamātō Maladhāri-dēvaḥ | [10 *]
29 Ajani janita-bōdhas = tasya sēshyō vinēya-vra-
30 ja-kumuda-kulānām Kaumudi-nātha-kalpā |
31 kunaya-kuja-kūṭhārō Bhāratī-karmāpūraḥ sa ja-
32 yati Śubhakirttī kirttī-kāntā-manōjāḥ | [11 *] Tadiya-śi-
33 shyō bhuvī bhavya-sēvyāḥ Siddhāṁta-ratnākara-varddhan-emduḥ
34 Gō-
35 vardhanō varddhita-Jaina-dharmmah Śaśāmka-ś(s)am-
36 kāśa-yaśaḥ-prakāśaḥ | [12 *] Tasy = ānujō Manōj-ā-
36 rir = ir( v ) = ā-rāmā-ma [nah-kramah] | Nēmichāndrah sarac-
37 chāndra-
38 rumdra-kirtti-Śriyaḥ patiḥ | [13 *] Jayati jagati-tal-ēsva-
1 The text is corrupt here. As I am unable to make out the exact sense of the expression, I may suggest an emendation in the text thus: anavadhiyin = ēldar. This would mean, ‘(Muni)chandra) rose to unlimited eminence.’ This emendation, it may be observed, is in keeping with the whole trend of poetic description. It may further be justified by reading the rather ambiguous syllables nevaśya-as navadhiyi- and assuming that the substitution of kula for lala is a scribal slip.
2 The form v (p)ogalvom is third person singular. Its ending in vomā, which is more common in the earlier period, may be noted as a peculiarity.
3 Two long letters are lost here. They might possibly be deyya .
4 Two long letters are lost here. They might be bhira.
5 One long syllable worn out here might be si.
6 These three letters are reconstructed from the context. Only a portion of the akshara $u$ is legible.
Verse 1. May the doctrine of Lord Jina be victorious, the doctrine which is the ordinance of the overlord of the three worlds and which bears the glorious and supremely profound Syādvāda (theory of May-be) as its infallible characteristic mark.

Verse 2. In the Mūla Samgha arose the Koṇḍakunda anvaya. Out of this sprang the Krāṇūr gaṇa, and this gave birth to the Tintriṇika gachchha.

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1 Traces of some letters between this and the previous akshara are visible. The scribe seems to have attempted to inscribe this letter first in that space, but left it out on account of the rugged surface of the stone.
Verse 3. In this lineage hailed the eminent ascetic Chaturmukha alias Siddhântadéva (Master of Philosophy) who was an abode of splendour and whose pure fame extended as far as the four oceans.

Verse 4. After many monks had distinguished themselves after him, Virañandi of spotless fame, foremost among the ascetics made himself illustrious.

Verse 5. Prominent among his spiritual disciples were the revered preceptors, Râvañandi Saidhântika and Arhañandi Saidhântika, a poet, a reciter, a disputation and an orator par excellence.

Verse 6. The preceptor Padmanandi Saidhântësa of unsullied renown was the disciple of Râvañandi.

Verse 7. His disciple was Munichandra of unimpeachable character, supreme among the ascetics and foremost among the great veterans of the Jaina philosophy.

Verse 8. His disciple was Kulabhûshaña, an ornament of the family of Lord Jina. He had exterminated the tree of cupid and was a spade as it were in digging out the sprouting roots of the mass of egotism.

Verse 9. In the line of disciples who succeeded Arhañandi, eminent was the sovereign ascetic Pushpadanta, a towering personality, supreme in austerities, whose exemplary conduct was an object of adoration to the followers of the Jaina faith.

Verse 10. Resplendent is the venerable Pushpadanta-Maladhâri who sanctified the lineage by his character. He was a veritable lion in splitting asunder the temples of the elephants of sensuality and a thunder-bolt in pulverizing the mountain of infatuation.

Verse 11. His disciple was Subhakârtti. He was knowledge personified, a veritable axe to the trees of evil doctrines, an earring of the Goddess of Learning, a consort of the Lady Fame; and the Lord of Moonlight as it were to the bed of blue lotuses which were the followers of the Jaina faith.

Verse 12. His disciple was Gövardhana whose reputation was brilliant like the lustre of the moon. An object of worship among the faithful and the moon swelling the ocean of philosophy, he contributed to the prosperity of the Jaina religion.

Verse 13. His younger brother-disciple is Némichandra, lord of the Lady Fame shining like the autumnal moon, whose mind is averse to sensuality like the god Śankara.

Verse 14. Victorious is the ascetic Tribhuvanachandra, disciple of the illustrious Gövardhana, who has cast away the insuperable sense of inertia.
and whose feet are kissed by the flood of lustre radiating from the jewels in the diadems of ruling princes.

Lines 40–63. May he live for ever, the illustrious teacher Némichandra Panditadedeva; who has seen across the nectar ocean of scriptures containing elucidation of the true nature of the existing and non-existing objects and other propositions, which have sprung from the lotus mouth of the revered and supreme lord, the great Master Arhat whose lotus feet are ever adorned by the rays of lustre emanating from the cluster of rubies studded in the charming golden diadems worn by the hosts of the sovereigns of men, the lords of serpents and the leaders of gods; who is a whirlwind to the mass of clouds, the six unestablished doctrines; who is consummate master in the performance of the eminent twelvefold austerities; who is the moon in the circle of stars of the Krānur gaṇa; who has quenched the unbearable heat of evil actions by his sportive excursions in the sandalwood garden of righteous character; who has protected the religion of the great Lord Jina; who has brushed aside all transitory emotions by his well-established position in the supreme state of harmony, blissful with the unbounded, unequalled and perpetual bliss; whose prowess is never challenged; who is like an incised slab of stone bearing the inscription of the doctrine of May-be (Syādvāda) denying the existence of god-head; who is an ornamental plate, as it were, adorning the forehead of the graceful Goddess of Learning; who has brightened the abodes of the ladies of the quarters by the white paint of his pervading fame, immaculate like the milky ocean, a necklace of pearls or snow; who has annihilated the over-powering intoxication of the God of Love; who is bedecked with the jewels of several virtues sprung from the ocean of self-restraint; who is the support of the congregation of fourfold class of monks; who is worshipper of the feet of the illustrious teacher Subhakirti Saiddhāntadēva; and who imparts intensive knowledge to the followers of the Jaina doctrine.

INSCRIPTION NO. 7
(Found on a Pillar at Sēdam)

This inscription was found incised on a square pillar of stone set up on a raised platform near the northern gate-way of Sēdam. The pillar which was probably standing free originally was now partly covered by the wall of a building, evidently of later day construction. The epigraph is written on two sides of the pillar. The inscribed area on each side measures 50 inches in length and 12 inches in breadth approximately. The document consists of 140 lines, of which 72 are carved on one face and 68 on another.

The characters are old Kannada prevailing in Karnātaka in the 12th century A.D. They are of a roundish mode and executed neatly. There are
few palaeographical peculiarities worthy of special attention. The use of spirals as a mark of punctuation in a majority of cases to denote the end of a passage in verse or prose may be noted. The outstanding orthographical convention of the age, viz., the doubling of the latter member of a conjunct consonant made up of r, is generally adhered to. With the exception of the opening verse in Sanskrit, the language of the record is, Kannada verse and prose. The writing is not free from clerical mistakes and these have been corrected in the body of the text itself.

Commencing with an invocation to the Boar-incarnation of Vishnu, the charter proceeds to describe the geographical position of the Bharatakshetra as in Inscriptions 2 and 4. This is followed by the genealogical account of the Chalukya princes, who ruled in this country. The genealogy starts with Taila II, who founded the later line of the Western Chalukya Dynasty of Kalyana and is brought down to the last ruler of the house, Tribhuvanamalla (Someshvara IV). The record then states that he was ruling over the kingdom and that under his rule the Kuntala country was enjoying the fruits of peace and prosperity. The Kuntala country included a tract known as Aral Nadu or the district of Aral. This region presented a picturesque spectacle with its natural resources and thriving villages and towns. Sadimba was a notable town in the Aral district. It was distinguished by the large number of its temples. Its fortifications were strong and impregnable and its administrators, the Three Hundred Mahajanash, ensured security within its walls to persons seeking protection in times of distress. They had a leader named Chandiri. He was a man of great ability and many sterling virtues. He claimed to be a devout adherent of the Jaina faith. He constructed a splendid gate-way with towering bastion, which was considered to be a fitting monument to his fair name and high reputation.

It may be seen from the above brief summary of the contents of the inscription that unlike the usual manner of inscriptions, this epigraph does not constitute a charter of gift. The main object of the document is to record the construction of the bastion. This occasion has been utilised to commemorate the event by a description of the circumstantial details. The opportunity has also been seized for paying a tribute to the councillors of the town and their chief who was primarily responsible for the construction.

But for the departure noted above, the inscription falls in line with the general conventions of epigraphical records. Reviewing the genealogical account contained in the epigraph we may notice one discrepancy. After describing Nurmacli Kshitipa in verse 8, it proceeds to praise Tribhuvanamalladeva in the next verse. Any student who is familiar with the history of the Western Chalukya family of Kalyana, will easily see that
Nūrmadī Kshitipa is identical with Trailōkyamalla or Taila III who bore the title Nūrmadī Taila. Similarly, we may at once identify Tribhuvanamalla with Sōmeśvara IV, the last ruling king of the dynasty. Now we know for certain from the testimony of numerous records that Tribhuvanamalla was the son of Nūrmadī Taila. But the present record states that the former was the younger brother (anujāta) of the latter. Here the expression anujāta appears to be a careless slip on the part of the composer for the word tamujāta. Or, one may defend the poet by interpreting the expression anujāta as ‘one born after him in the family’.

There is yet another point in the historical portion of the record deserving consideration. The epigraph does not give all the details of the date but mentions only the third regnal year of the king and the cyclic year Vikrama. In the absence of details we are not in a position to verify the date. The next best thing in this connection would be to see how far the available details of the above date help us in finding out the probable correct date of the epigraph. Taking our stand on the year Vikrama and knowing the historical fact that the Chāluṣya hegemony came to an end by the end of the 12th century, we may permit for our examination two years, A. D. 1160 and 1220, which approximately correspond with the cyclic year. If we accept the former date it would yield A. D. 1157–58 as the first year of the reign of the king Tribhuvanamalla Sōmeśvara IV. A slight consideration will convince us that the latter date is inadmissible. For aught we know, Tribhuvanamalla Sōmeśvara IV ruled till the year A. D. 1189\(^1\) and there are two inscriptions\(^2\) which refer to his belated reign in A. D. 1198.\(^2\)

So we might accept A. D. 1160 as the approximately correct date of our record. But obviously, there are some difficulties in accepting this view and we have to see our way to reconcile them. It is known historically that Trailōkyamalla Taila III succeeded his brother Jagadēkamalla II in A. D. 1151 and he continued to rule up to the year A. D. 1162.\(^3\) This will mean that our record was brought into existence right within the reigning period of Trailōkyamalla Taila III and so its reference to his son Tribhuvanamalla Sōmeśvara IV as the reigning king and citing the regnal year for the latter, run counter to known facts.

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3 According to another view Taila III ruled till A. D. 1156 and his throne was usurped by Bijjala (Historical Inscriptions of Southern India, p. 110). But there is evidence to show that he ruled longer though his power must have been crippled by that year.
But a peep into the political conditions that prevailed at this period will show that there are other aspects of the problem which deserve serious consideration. We have to note in the first instance that this was the period when the Chālukya sovereignty was being challenged from more than one quarter, and it had lost its former strength and power of resistance. The greatest of all the forces that were working for its overthrow was from inside. It was the Kalachuri feudatory governor Bijjala II, who was aspiring for the Chālukya throne. Bijjala usurped the Chālukya kingdom finally in the year A.D. 1162. But there is enough evidence to indicate that he was planning for power since as early a date as A.D. 1152. As shown by Fleet, his intentions were fully betrayed by A.D. 1156. By the year of our record the process of usurpation had almost reached its culmination. It is not unlikely therefore that Trailokyamalla Taila III, viewing with concern the growing menace to his kingdom, had appointed his son as his rightful successor and invested him with sovereign powers. The above review of the situation will lead us to the conclusion that there is no room to doubt the veracity regarding the statement of date in our record. This statement on the contrary helps us read correctly into the troubled political picture of the times.

Now let us proceed to the next item of historical information in the record. It forms part of the local history of the region. This is in respect of the citadel of Sēdlimba and its dauntless leaders. There is much to be appreciated in the description of the stronghold as detailed herein; for such accounts are rarely met with in the mass of epigraphical literature. Obviously, the town must have been a well-fortified centre and noted for its efficient defensive arrangements. As noticed previously, it was an agrahāra and the number of its elected councillors or the Mahājanas remained the same, that is to say, Three Hundred, as it was during the reign of Vikramāditya VI (Ins. No. 3). Inspite of their general leanings for the orthodox practices of the so-called Brahmanism, such as the study of the four Vedas and devotion to the god Nārāyaṇa, they consistently maintained the attitude of religious eclecticism, which was characteristic of the age. This position, noticed formerly in an earlier instance, is confirmed once more by the present epigraph.

1 An inscription at Chikkalgi, Jamkhandi taluk, speaks of Bijjala II as Mahābhujabala-chakravarti and cites A.D. 1157 as his 5th regnal year; An. Rep. on S. I. Epigraphy, 1938–39, Appendix F, No. 50. I have discussed this topic in detail in my lectures on the Kalachuris of Karnāṭaka delivered at the Kannāda Research Institute, Dharwar, in 1951, and published in the Kannāda Śāhitya Parishat Patrike, Vols. XXXVI–VII.


3 History provides us with instances of joint rule of the princes of a royal family and of junior members associated in the administration of the senior ruling kings.
Not only did the Mahājanas entertain great regard for the faith of Lord Jina, but even directly contributed to the propagation of the faith by establishing and encouraging religious institutions of the persuasion in their township. We do not know whether it was a chance or a rule that the presidentship of the chosen representatives of the town was held by a follower of the Jaina faith. Any way, it was so in the two specific instances before us. One is Barmadēva of Inscription No. 4. The other is Chandirāja of the present epigraph. We may also reasonably assume that a substantially large number of the town assembly was directly included in the fold of the believers of the doctrine. All this speaks for the abundance of influence wielded by the faith of Lord Jina among the residents of this important and distinguished township.

The epithet, ‘hēma-kunḍala-jvālinī-dēvy-ākarshaṇarum,’ figuring in the passage comprising the eulogy of the councillors of Sēdimba (l. 107), is of interest to the student of Jainism and hence it deserves to be examined closely. It is not for the first time that we meet with this epithet here in the present inscription. It occurs in similar passages in two earlier inscriptions from Sēdam, Nos. 3 and 5 (lines 25 and 37). There (No. 3), while discussing the religious leanings of the councillors, it was suggested that the deity ‘Jvālinī of golden earrings’ might be connected with the ritualistic ceremony of the Tantric cult.

But a scrutiny of the sacredotal development of the Jaina pantheon and the conventions of the age as evidenced in similar instances, would lead us to the reasonable conclusion that the goddess might as well be associated with the ritualistic practices of the followers of the Jaina doctrine. We know, according to the pantheon of the Digambara School, that Chandraprabha, the eighth Tīrthankara had for his Yakshini or Śāsanadēvatā a divinity named Jvālinī or Jvālāmālinī. This guardian goddess is known as Bhṛikuṭī in the terminology of the Śvētāmbara school.

Again, turning to another category of Jaina deities known as Vidyādevi, we come across the name Mahājvālā or Jvālāmālinī among them. This may be easily equated with Jvālinī of our record.

As we are primarily concerned here with the Digambara sect of Jainism, we would devote our attention, for a while, to the iconographical details of the Yakshini Jvālinī or Jvālāmālinī and the Vidyādevi Jvālāmālinī according to the scholastic conception. The Yakshini Jvālinī is shiningly white in complexion, has a buffalo for vehicle and holds in her hands disc, arrow, noose, shield, trident, sword, bow, etc. White in complexion,
the Vidyādēvi Jvālāmālinī rides a buffalo and bears the weapons, a bow, shield, sword and disc.¹

Probably what may be regarded as the only iconographical detail furnished by the present inscription in regard to the goddess Jvālinī is that she bore the golden earrings. This characteristic feature of the deity worshipped by the councillors of Sōḍimba may favourably be compared with that part of the above canonical description of the two divinities, which specifically refers to the shinningly white complexion of their persons. It must however be admitted that the above iconographical details of the Yakshiṇī or the Vidyādēvi contain no direct allusion to the golden earrings, which, on the contrary, figure prominently in the epigraphical record under study.

The hypothesis regarding the identity of Jvālinī of our record with the Yakshiṇī in the Jaina pantheon, is happily supported by the authority of an epigraph from Jāvūr, Navalgund taluk, Dharwar Dt., which speaks of the existence of the basadi or temple of the goddess Jvālāmālinī at Navalgund.² This record thus unmistakably testifies to the prevalence of the worship of the deity of the Jaina pantheon among the followers of the faith in the Kannāda country and shows that even individual temples were erected in her name. In like manner, it seems likely that the town of Sōḍimba also contained a separate temple dedicated to the Jaina goddess Jvālinī who was adored by the members of the Jaina community in general and the unbiased representatives of the local assembly in particular.³

The following names of geographical interest deserve attention. Pōṭṭalakere which is said to have been the residence of the king (l. 45) has, as shown on page 212 in Part I, to be identified with Paṭṭancheruvu near Hyderabad.⁴ This place appears to have been a fairly important Jaina centre.⁵ The Kuntala country in ancient times seems to have comprised roughly the major portion of the northern Kannāṭaka, including the Kannāda districts of the Bombay and Madras States and later on, its northern limit extended as far as the river Gōdāvari.⁶ As shown previously, Aral Nāḍu (l. 59) or the district of Aral derived its designation from the headquarters of that name. This tract roughly included the area covered by the present day taluks of Sōḍam and Chitāpur in the Gulbarga Dt. The territory consisted of three hundred villages and it has been mentioned as Aral Three Hundred in the

¹ Jaina Iconography, p. 173.
³ For more elaborate discussion on the cult of Jvālinī see above pp. 47-48, 143 and 172-73.
Ingalgi inscription (No. 1). Similar allusions to the region may be noted in the Inscriptions of Nāgāi, B, C and D. The learned editor of these inscriptions has failed to identify the place, Aralūru, which was the headquarters of the district. But it is beyond doubt that it is represented by the modern village Allūru which is situated in the Chitāpur taluk and contains ancient temples and inscriptions. We are further informed by the present record (verse 11) that this area was the home of the chiefs born in the Ahihaya lineage, who were ruling in this region. As pointed out in the introductory remarks on the Ingalgi epigraph (No. 1), there is a reference to a ruling chief of this family in that record. The genealogical account of the chiefs is found in an unpublished inscriptions at Handarki in my private collection. One of the published inscriptions form Nāgāi also contains the genealogy of these Ahihaya or Haihaya chiefs.

We may now turn to the literay side of the inscription. Except for the invocatory verse in Sanskrit, the record is composed in Kannaḍa and the major portion of it is in verse. The only noteworthy passage in prose is the eulogy of the Three Hundred Mahājanas of Sēdimba. But this is only a repetition of a similar passage found in the foregoing epigraphs of this collection (Nos. 3 and 5). Many of the verses dealing with the genealogical account of the Chālukya sovereigns and some of the stanzas extolling the citadel of Sēdimba and its heroic custodians are already familiar to us on account of their occurrence in the previous inscriptions (Nos. 4 and 5). The remaining passages that are new and worth considering here are the geographical descriptions of the Kuntala country and the district of Aral, and verses devoted to the praise of the president of the town assembly and the bastion constructed by him.

It may be observed from the above analysis of its contents, that the task of the composer of this record has been like that of a renovator who builds a new edifice on an old framework. The skill of the renovator consists in seeing that his new construction fits in with the earlier piece of art. Judging on the whole, it has to be said to the credit of the poet-author of our epigraph that he has succeeded to a large extent in maintaining the reputation. We do not know who composed the descriptive verses on Sēdimba met with in the preceding epigraphs which are dated about a generation earlier. We are equally in dark regarding the composer of the present inscription, whoever he be. Anyway, the old verses were there handed down from the predecessors. The present poet took them up, inserted them suitably in his new composition and presented the whole as a uniform piece of decent literary production.

1 Hyderabad Archaeological Series, No. 8.
The stanzas generally run on conventional lines without much novelty. Still, a fine idea here and a nice imagery there catch the eye of the reader. For instance, we may note with appreciation how the citadel of Sêdimba is shown to be superior to Lankâ in verse 18. Agreeable is the simile drawn elaborately in verse 23 between Chandirâja and Chandra (moon). The metaphor in verse 27 identifying the newly constructed bastion with the sparkling face of the lady, the town of Sêdimba, is ingenious. But this happy impression is occasionally marred by laboured constructions, ill-assorted expressions and clumsy formations. Verse 24 is the worst instance to the point. The word nirppu in l. 68 seems to be a mistake for nêppu. The prefix tiru in the expression tiru-parivarnnipapa, is superfluous (l. 70). The phrases, nittaveṣṭa mahimāvashtambha etc. in l. 120 and vadhib-vadana-sauchādambbha-sūri in l. 131 are clumsily pedantic. The poet is fond of substituting b for v in Kannâda as well as Sanskrit words; for instance, braja l. 57, agurbbu l. 79. The use of kuja for rala in agajitâ l. 77, agâl l. 87, inb-ajî. l. 91 and podâke l. 114, is technically incorrect. Attention has already been drawn elsewhere to the occurrence of the augment b in the past tense forms of the root ir; e. g., irldano l. 35.

Coming to the metres figuring in this inscription a new name is ushered in for the first time by our poet. It is the Kâmalatiâ Vritta. This name is unfamiliar to the students of Sankrit or Kannâda literature. But an examination of the verses composed in this metre will show that except for the novelty in name, this metre is in no manner new to the Kannâda literature. It is the same as the metre Utpalamâlâ. The metrical analysis of the metres occurring in this record is as follows: Champakamâlā: Verses 3, 10, 14, 23; Kâmalatiâ: Verses 8, 16; Kanda: Verses 2, 5, 6, 9, 12, 13, 15, 21, 22, 26; Mahâsragdharâ: Verses 11, 28; Mattâbhavikridîta: Verses 4, 17, 18, 20, 24, 25, 27; Utpalamâlâ: Verse 19.

TEXT

First Side

1 @ Jayaty = avishkritam Vishnôr = v Vârâhan kshôbhit-ârûnam
2 dakshin-ônnatadarshâ-agra-visrânta-
3 bhuvanaâ vapuh @ [1*] Jay-âbhivriddhir = astu @
4 Dharey = emb = ambujam = irppudu saradhi-sarô-
5 varada naçuve karnikevul Mañdaram = irppu-
6 d = alli Mañdara-giriyindañ temkal = eseva Bhara-
7 ta-kshêtram [2*] A-Bharata-kshêrtradolu Châlukya-cha-
8 krêsvârara vamksavatârado! @ @ Age nege-
9 v = aândadim = ogoda Râshtrakumârakaram por-
10 râjchi komd = aganitav-adâ permmege tavarmmaney-a-
gi Chālukyar = anvayam negale negalṭeyam talēdu taṁna-
2  ya tējado = āney-ōley-umḍige sale sā-
dhyav = āda nelanam talēdam nripa-mēru Tailapam @ [3*] @

Antu @

14 Janatā-samstutan = āda Tailana magam Satyā-
srayam tam-nripālana putram vibhu Vikramaṁ-
tad-anujam Śriy = Ayyaṁ-ōrvvīsan = ātana taṁ (ta)-
mmaṁ Jayasimhan = ātana magam Trailōkyamaṁ-
lla-kshiṭiṣan = enipp = Āhavamallan = ātana ma-
gam Sōmeśvar-ōrvvīṣvaram @ [4*] Tat-sahōdaram @ Kāmḍa @
Śrīma [t*.] Tribhuvanamallan = īlā-mahi-
tam Nahusha-Prithu-Bhagiratha-charitam bhūmam-
dālamam sakal-āśā-mamḍalam = avadhiy-appinam
sādhisidam @ [5*] Kāmḍa @ Ātana sutan = akhiḷa-ka-
lānvitaṁ Sōmeśvara-kshiṭiṣvaram = udit-ōdyō-
tita-kirtti-vilāsam bhūtalado = ta-
ma pesare pesar = ene negalḍam @ [6*] Kāmḍa @ Ā-
tana tanujaṁ Danuja-brātaman = alev = Abjanā-
bhan = end = ene ripu-samghataman = aledam nikhiḷa-kḥyā-
tam Jagadēkamallan = ari-nripa-mallam @ [7*] Tad-anuj-
jam @ Kāmalatikā vṛttam @ Mālaṇavam maralchi Ma-
gadh-ōsān = adhiśateyam kalalchī Nēpāla-nri-
pāḷan-oṭṭaţi (je) yan = aṭṭaman = ērīsi Chōla-
nam bhujābhīla-kriṇaṇādīm tavisi Pāṅ-
dyanan = aṁḍaled = Ā-Kāḷīnganam chālisi Nū-
rmmadī-kshiptan = ēn = esed = irldano bhūtal-āgra-
ndo @ [8*] Ātana anujātan = upam-ā-
tum bhū-vallabha-kshamā-vallabham = int = ītane Mām-
dḥatan = enipp = ātata-mahīṁ-prasiddhiyam
prakāṭisidam @ [9*] Svasti [t*] Samasta-bhuvanā-
śraya Śrī-Prithvi-vallabha Mahārājādhi-
ṛjām Paramēśvaram Parama-bhaṭṭārakam
Satyāśraya-kula-tiḷakam Chālu-
ky-abharaṇam Šrīma [t*] Tribhuvanamalla-dēva-
ru mūre(a)neya Vikrama-sanivatsarada-
lu Poṭṭalakereya nelevidinol sukha-
samkha(ka) thā-vinōdadim rājyaṁ?geyyuttam = ire @ @
Champakamāle @ Bagegoḷe karbbadaṁ purav = a-
gurvise rājise rājadhāni diṭṭige-vare pa-
taṇaṁ pratidinam parisobhise kheḍam = īm =
t = id = ēṁ sogayisut = irddudō tad-avani-pati-
pājana-su-sthit-ā-sukha-sthagita-jana-pramo-
da-bhara-rājita-Kuntala-dēsvā=urvviyo-
! @ [10*] Mahāsrū(sra)gāhāre @ Adarol nady-a-
dri-nānā-naśina-vana-taḍāg-ōtkar-ōdyāna-
tān-āspadav = ārūm = ābhīrāmāṃ dhana-ka-
naka-samaṣṭhā-praj-ākīrṇav = urvvi-vidita-grā-
ma-braja-bhrājītav = Ahiha-
ya-varāś-ōdbhav-ōrvviśa-rājy-ābhyyadaya-Srī-
janma-gēham satatav = esed = Aral-nādu
kang = oppi tōrkkum @ [11*] Antum = allade @ Allalli-
ge tirtthaṁgaḷin = all-allige dibya-dēvata-nilā-
yadin = ant = all-allige pū-goladim = ellaḷum = ā-
nādu nāṭeyum sogayisugum [12*] Bhog-ōpa-
boḍgadim = anurāgadīn = anavadya-vṛttiyaṁ sukṛta-sat-ō-
dvogadīn = irppa janaṁgaḷin = āgaluv = ś-vishaya-
v = ām manam-golisidudo @ [13*] Vṛtta @ Birudina bim-
kav-illada negale pogaḷtege sallaḷ = ārppu bittarisa-
da nī(ō)rrppu nityateyan = āṁt = amardd = oppaḍa pēmpu
sompan = āvarisadar = ill = enippa mahi-
moṇnatiyaṁ paḍed = irddud = emdōdam tirupariva-
rṇiṇapamṛt = alave tad-vishayam jagati-ta-l-āgra-
dol @ [14*] Ā-vishay-āṁtarādol @ @

Second Side

@ Sēdimbam = emba puram = adu nādāḍīg = alumbav = enipa vibu-
dhālayadin kūde sogayisuvud = adarim rōdisuvu-
du diviţa-rāja-rājita-puramam @ [15*] Kāmalatika-vṛttam @ @
Ambaramaṁ pāḷamch-aleyut = irddapud = ikkida kōte Nāga-
lōkaṁ-baram = eyde muṭṭidud = agal(1) ḍ = agal (!) itta diśa-diśa-
ntarālam-baram = eyde parbbidudu tējada sāja-
d = agurbb = enalke Sēdimbado! = etti kāduv = adaṭaṁg = idu ma-
staka-śulam = allade @ [16*] Mattēbhavikriḍitaṁ @ @
Naraniṁd = a-

ggada Khāmḍavaṁ negaḷda Laṁkā-dvīpam = amd = oṁdu vānara-
nim Traipu-
ram = orbba tāpasana kimchinch-mātra-kōp-āgniyaṁ
paribham-bettuvu dēva-nirmmita gaḍām tām-emdu nichoḥaṁ ni-
rākarisutt = irppudu perchhi tējad = odaviṁ Sēdimbad = ādamba-
ram @ [17*] Taradiṁd = aṭṭaḷe mūrū kōṭi vipula-prākāvar = ḍ = em-
tu gōpurav = en-gōṭi niśācharar = prpratidinaṁ kād = irppar = am-
bhōdi-bhikarav = āgird = agal (!) emba Laṁke paribham-bett = irddud
= emd = a.
nadám dorey = émd = émbude balpino! = jayavadhú-samrám-
bha Sëdímbado @ [18*] Ambudhi mère-dappi kavid = i-dhareyan
kidíparµdu Vishnúv = Ísáµ-beras = i-jagat-trayamumamásá-
l = nilís = iñáµ káva-vol = imb = al(l)id = irda nál-deseya nádu-
ål µrég = iñki káva Sëdímbada viprør = omá-åravan = ø-
vogalverm chalad-amka-Rämaram @ [19*] Surarum daityarum = a-
bdhíyarum kádeyutt (t) = irpp-amd = ugra-Śesháhi bhikara-kó-
p-ágarih kálaµta-vishamam tupp-emdo = á-Daitya-
rum Surarum bhitiyin = ôduvamdu Giriáma káv-amda-
dim kádar = i-dhare ke t = ôduv kálad-amdu palaram Sëdímba-
durgg-ádi-
par @ [20*] Sárañ = emd = éne káva gunáam sarándighäm tamagav=
=all-
d = ill = emd = akhi-órvvare kúrtu kírtisutt = ire dhareyol Munnú-
rvvar = imtú negdávar = ájdar @ [21*] Svasti [*] Yama-níya-
ma-svádhíyáya-dhyaña-dháraña-maun-anushhána-paráyaña japa-
tapa-
sámádhi-síla-guna-sampannarum = nuñidu matt-enmarum =
Káñchhi-
pura-dvára-kaváta-puña-bhédan-ahbichára-hóma-
sádhakarum = viródhí-kuñ-árañya dáva pávakarum =
chatur-Védá-parávára-parañarum = bahvidhá-vachana-ра-
chaná-práñarum = chatu[h*]sháANTI-kalánvita-vasumati-gírvváñarum =
héma-kumáda-Jvalini-dévy-ákarsánarum = samasta-
vídyá-vísh$narum = sárañ-ágata-vajra-pamjrarum =
vári-dikkuñarum = śri-Nárayána-déva-páda-pámkaja-bhráma-
larum = appa śrímad-anádiy-agrabháram Sëdímbbad = a-
śésha Mahájanám Mûnúrvvar svámiñgá sthirám jiyat =
Avarol = udátagunam bhú-bhuvana-prakhyátan = ámta-
gotra-pavitrañ divija-naga-dhairyán = Arhat-stavana-param Chá-
dirajá-
ú = úrjita-téjam = [22*] Jásada poda! ¡ (!) ke chamdríkeya sam-
ateyám
mige saumyatá-gunañm pasarise samtatañ kuvalayakk = anu-
rágaman = õge chelvan = árijise paripúrrna-Chámdran-ene varttisu-
vam divija-ríjan = emba pemÄ = esed = ire −−−−−−−−
chámdran = apákrita-tamdrátâ-tamam = [23*] Sthti-sáratvav = ā-
rvvari vett = a−
khiña-bándhu-bráta-sampritiyam satatam pu-
ñtise niñte-vañña mahím-âvashtambha-samrambiha-sangati nérvva-
ñá = alavattud = emd = enal = ad = ém kaikomändnë sat-ka-
vi-stuti-vistárita-kírttì sambhavita-lók-á−
Verse 1. Victorious is the Boar incarnation of Vishnu that has stirred up the oceans and held the earth resting on the tip of its lofty right trunk.

Verse 2. In the midst of the lake which are the oceans rests the earth like a lotus. The mountain Mandara is its pericarp. To the south of the Mandara mountain lies the shining Bharatakšētra.

Verses 3–9. Genealogical account of the Chālukya monarchs that ruled successively in the Bharatakšētra beginning with Tailapa (II) who reinstated the Chālukya sovereignty after overthrowing the Rāṣṭrakumāras (i.e., Rāṣṭrakūṭas) and ending with Tribhuvanamalladēva (Sōmēśvara IV).¹

Lines 39–46. The illustrious king Tribhuvanamalladēva, who bears the titles, Samasta-bhuvanāśraya (Asylum of the Entire Earth), Śri-Prithvi-

¹ See the genealogical account on p. 211.
vallabha (favourite Lord of the Goddess of Fortune and the Earth), Chālukya-bharana (an ornament of the Chālukya race), etc., is ruling the kingdom from his residence at Poṭṭalakere in the third year of his reign which was the cyclic year Vikrama.

Verse 10. How splendid is the appearance of the Kuntala country on the surface of the earth on account of the overflow of joy among the people endowed with abiding happiness resulting from the efficient administration of the king, with its pleasing hamlets, charming villages, prosperous towns and imposing cities!

Verse 11. In this country fascinating to the eyes is the district of Aral, delightful with its rivers, mountains, lakes, groves and gardens and bedecked with villages and towns inhabited by wealthy subjects. This tract is the native place of the Goddess of Prosperity presiding over the kingdom of the princes born in the Aśhāhāyā lineage.

Verse 12. Furthermore, this region is exceedingly graced with sacred spots, magnificent temples dedicated to the deities and flower ponds situated at every stage.

Verse 13. How attractive is the region by virtue of its inhabitants indulging in all kinds of pleasures, assiduously pursuing respectable avocations and engaged in performing manifold meritorious acts!

Verse 14. One cannot adequately describe this region which has attained such a distinction by its eminence in the eyes of the world.

Verse 15. In this region stands the town of Śādīṃba fittingly graceful with its innumerable temples on account of which it is mocking as it were the city of the immortals.

Verse 16. With the fortifications rubbing against the heavens, the excavations of its ditch fathoming the nether world and the eminence of its natural splendour pervading the quarters and their intermediate space, the citadel of Śādīṃba is indeed a source of head-ache to the aggressive adversary.

Verse 17. In times of yore the extensive forest of Khāṇḍava was destroyed by Nara (Arjuna, a man); the impregnable island of Lankā was consumed to flames by a Vānara (Hanumān, a monkey); the Three Cities (Tāripura) were reduced to ashes by a spark of fire springing from an incensed ascetic (i. e., Śiva). But lo! unique is the privilege of this citadel of Śādīṃba, which is waxing ever stronger with its over-bearing splendour, defying any assault, a creation of the immortal hand as it were!

Verse 18. It was built in three tiers one above the other; its massive ramparts were sevenfold; it had eight bastions; eight hundred millions of demons were guarding it day and night; the terrific ocean itself comprised its
encircling ditch; nevertheless it was captured—the impregnable island of Lankā! Can it therefore, in any manner, stand comparison with the mighty fort of Śēḍīmba, an object of pride to the Angel of Victory?

Verse 19. How can I adequately describe the gallantry of the Vipras of Śēḍīmba, firm in determination like Rāma, who protect the uprooted souls coming from the four quarters by offering them asylum, like the god Vishnu protecting the three worlds along with the god Śankara by accommodating them in his belly, when the surging ocean overflowing its bounds engulfs this earth at the time of deluge?

Verse 20. Just as it was the god Girīśa (i.e., Śankara) who ensured safety when the gods and the demons had taken to flight stricken with fear at the sight of the Kālakūṭa poison, spit out by the fierce and infuriated serpent Śeṣha on the occasion of the churning of the ocean, so did the guardians of the citadel of Śēḍīmba offer security to the people running amok in distress.

Verse 21. "The virtue of protecting those who say 'Please, grant us refuge!' is found in two places only, namely, the ocean and the city fathers of Śēḍīmba." Recipients of such praise, thus do the Three Hundred (Māhājanas) administer.

Lines 100–111. May they live for ever—the entire body of the Three Hundred Māhājanas of the eminent agrahāra of Śēḍīmba, who possess the virtues of self-restraint, self-discipline, study of the scriptures, meditation, concentration, silence, performance of religious exercises, chanting the holy syllables and tranquility of mind; who never go back on their words, uttered once; who perform the exorcising ritual for breaking open the doors of the city gates of Kānchipurā; who are conflagration to the forest of opposing clans; who have crossed the ocean of the four Vedas; who are well-versed in composing manifold forms of speech; who are the gods on earth endowed with the sixty-four arts; who entice the deity Jvālinī of golden ear-rings; who have qualified themselves in all lores; who are an adamantine cage as it were to the refugees seeking their asylum; who are unassailable like the elephants of the quarters and who are attached like bees to the lotus feet of the illustrious god Nārāyaṇa.

Verse 22. Foremost among them is the far-famed Chandirāja, an abode of great virtues. The mountain of the gods (Mēru) in courage, he has sanctified his family. He is devoted to the praise of Lord Arhat.

Verse 23. Not merely in name but in all other respects, this Chandra is identical with his heavenly namesake (the Moon). It is thus. The lustre of his reputation has spread like the moonlight; mildness is his great
virtue; he rouses the affections in the hearts of men; he is the lord of the twice-born; and he has driven away the night of inertia.

Verse 24. He is a source of joy to the world of men and ever so to the circle of kinsmen. His fame has been expanded by the praise of good poets.

Verse 25. Good name and renown, dignity of behaviour, exemplary conduct, religious observance, sound character, purity of heart, nobility of mind, successful career, piety, kindness and generosity—these are the qualities possessed by Chandra and displayed with the characteristic grace of his own.

Verse 26. This Chandirāja of surpassing eminence caused to be constructed the storeyed gateway of the Śādīmbar town, which was conceived by the people to be a sportive hall as it were for his Lady Fame.

Verse 27. Having erected with fervour the towering bastion of the town, Chandirāja attained glory and the people exclaimed, "Say, who else is like him." The bastion was fitfully praised as the spotless splendour resting in the face of the Lady Lotus of Śādīmbar.

Verse 28. May this last forever, as long as the earth, the oceans, the sun and the moon, the guardians of the quarters and the lord of the serpents (Śesha) survive—this citadel of Śādīmbar, baffling the onslaught of the relentless foe and incessantly united with waxing victory!

Lines 138–140. This epigraph was incised on stone by Rāmōja, son of Mallōja of Mādīhāl, a receptacle of goodness and a friend of the community of sculptors. May auspiciousness and glory attend this!

INSCRIPTION NO. 8
(Found in the Chikka Basadi at Śādām)

This inscription was discovered at Śādām. It was engraved on a pillar of the central hall in a dilapidated Jaina temple known as Chikka Basadi. The temple is situated in the Setṭiyara Ōni or Merchants' Quarter, not far away from the other Jaina temple wherein inscriptions Nos. 3 and 4 were discovered. The condition in which the other Jaina temple was found has been described in the introductory part of No. 3. But the state to which the present temple was reduced was simply horrible and cannot be adequately described. The temple must have been obviously dedicated to the Tirthankara Pārśvanātha. I could trace the image which represented this deity. It was a fairly big sculpture nicely carved in the mediaeval fashion. I found this image roughly handled and thrown away in the backyard of the temple. It was lying in a mutilated and filthy condition. This back-yard as well as other parts of the temple were being used as a public latrine by the tenants of the neighbouring houses. The whole atmosphere was therefore stinking with foul and repulsive smell.
The inscription is very brief and consists of only two lines. It is written in Kannada script of about the thirteenth century A.D. Its language is Kannada. The object of the epigraph is to record a gift of land to the god Pārśva or Pārśvanātha Tirthankara. It is not known who was the donor. This and the other details of the gift are not mentioned. In the absence of adequate information, it is not possible to determine the precise date of the inscription. It mentions merely the cyclic year Nandana. So we have to fall back on palaeographical consideration alone and assign the thirteenth century A.D. as its approximate date.

Looking to the size and other features of the temple, it appears to have owned considerable importance in the locality. So it may not be unreasonable to surmise that it might have contained one or two inscriptions giving many a detail relating to the history of the temple. But unfortunately, I could discover no other epigraphical record in the temple excepting the present one. It is not unlikely that in case such inscriptions had existed herein, they might have succumbed to the fatal hand of the vandal whose activities, as described above, had their full play in reducing this sanctuary to a mass of obnoxious ruins. Or who knows a careful search in the dilapidated debris may yet reveal their existence one day!

TEXT

1 Pārśva-dēvarige keyi mattaru 12
2 Namdana samvachha (tsa)ra [u *]

TRANSLATION

A gift of cultivable land measuring 12 mattaruni was made to the god Pārśvanātha in the cyclic year Nandana.

INSCRIPTION NO. 9

(Found On A Stone Pillar At Āḍaki)

This inscription was found incised on a stone pillar set up in front of the temple of Hanumān inside the village Āḍaki. The deity is familiarly known as Pyāṭi (Market) Hanumān. The pillar is square in shape and the writing extends over three of its sides. The inscription under study is engraved on one of these sides, which may be referred to as the first side for the sake of convenience.

It is not known at which spot the pillar stood originally. At any rate, it is beyond all doubt that the pillar has nothing to do with the temple of Hanumān which, evidently, is a later day construction. Hence the proximity of the pillar to the Hanumān temple has to be considered as only an accident.
A peep into the contents of the inscriptions on the sides of the pillar discloses the revealing fact that all of them are mainly concerned with the activities of the followers of the Jaina faith. They testify to the existence of two Jaina temples in the locality and speak of the donations made in their favour. This was in the 12th century A.D. Subsequently, with the decline and disruption of the Jaina faith in the country the temples must have been dilapidated and ruined. At present the village contains no trace of any temple dedicated to Jina. But a few fragments of sculptures representing the Jaina deities are scattered over here and there. I saw some of these and also an image of Pārśvanātha lying in a forsaken condition in the vicinity of this stone pillar. So it seems likely that the two Jaina temples figuring in the inscriptions on the pillar were situated somewhere nearby.

The inscription consists of 57 lines. Though damaged in one or two places, the record is on the whole well preserved. It is written in old Kannāḍa script of the 12th century A.D. The characters are normal of the period and call for few remarks. The doubling of the consonant in a conjunct letter after r and other orthographical traditions of the age are generally maintained. The language of the record is Kannāḍa and the composition is prose and verse. The invocatory stanza in the beginning and another verse in the body of the text are in Sanskrit. Barring stray mistakes of spelling, the document is appreciably free from errors.

The charter opens with the familiar praise of the ordinance of Lord Jina and refers itself to the reign of the Western Chālukya sovereign Tribhuvanamalladēva or Vikramāditya VI. This is followed by an elaborate eulogy of the eminent pontiff and philosopher, Gūnavīra Siddhāntadēva, who was the disciple of Nēmichandra Siddhāntadēva and belonged to the Vandiyyūr gaṇa. Next we are introduced to the feudatory chief Mahāmanḍalēśvara Ēchabhūpa who was administering the Mirinte Nādu (district). He was born in the family of Ahihaya lineage, whose members bore the title, ‘Supreme Lord of the foremost town of Māhishmatī’. Then comes the description of Koppadēva and two local merchants, Asiyakāla Mallisēṭṭi and Sireya Kāḷisēṭṭi. While describing the righteous and munificent nature of the two members of the trading community mention is made of the Jaina temple caused to be constructed by them. The record ends with the enumeration of names of the sons of the two merchants and other members of the mercantile class.

The inscription is rather peculiar, because it does not constitute a charter of gift in the usual manner of epigraphical records. Its immediate object and the occasion also are nowhere stated. But these can be easily inferred from the allusion to the construction of a Jaina temple by the two merchants though the statement to that effect is made in a cursory fashion.
It was to commemorate this very event that the record, in all probability, was composed and set up. Thus we may be justified in treating this epigraph as a sort of memorial document or eulogy (prāṣasti). Looking from this point of view, we can explain the nature of its contents in a satisfactory way. The two local merchants who were zealous adherents of the Jaina faith and charitably disposed, erected a temple in the midst of their flourishing town with the co-operation of their grown-up sons and other members of the community. This is the main theme of the inscription. In the circumstantial account of the subject we have to accommodate the reference to the ruling king and local officials of the region, whose active sympathy and benevolent patronage were essential for the establishment and well-being of such socio-religious institutions. Further, none the less important in this context is the part played by the ecclesiastical head of the community, who is ever a source of inspiration and a support of all noble aspirations and philanthropic works.

Mahāmaṇḍalēśvara Ėchabhūpa who was apparently responsible for the administration of the tract, belonged, as revealed from his characteristic epithets and titles, to the family of chiefs that bore the title, Māhīshmati-puravarāžhīśvara (Supreme Lord of the foremost town of Māhīshmati), and claimed their descent in the Ahihaya or Haihaya lineage. The above title indicates that the original home of these chiefs was Māhīshmati which has been identified with Mahēśvar or Mahēśh on the right bank of the Narmada, forty miles to the south of Indore. It was the capital of the Haihaya country. Several families of chiefs who bore the dynastic designation, Haihaya or Kalachuri, ruled in the central and northern parts of India from the sixth century onwards. Ahihaya is the variant of the name Haihaya and the latter is more commonly met with in the inscriptions. We may thus observe that the Haihayas of Karnāṭaka who may be approximately dated from the 10th to the 12th century A. D., were an off-shoot of the main stock of Haihayas of Northern India, some of whose members appear to have migrated to and settled in the south.

As noticed on two former occasions, these Haihaya chiefs of Karnāṭaka were ruling roughly over that area of the Gulbarga district, which is now covered by the Chitāpūr and Sēdam taluks. The inscriptions, while describing their territorial jurisdiction, speak of their sway over the tracts of Aṛal Three Hundred and Mirinte Three Hundred, each of which as denoted by the numerical

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1 Nundo Lal Dey: Geographical Dictionary, p. 120. According to another view Māhīshmati is modern Māndhata on the Narmada, Nimar Dt., Madhya Pradesh; H. C. Ray: Dynamic History of Northern India, Vol. II, p. 738.

2 See the introductory discussion on inscriptions Nos. 1 and 7.
figures, comprised three hundred villages. One of the inscriptions from Nāgāi furnishes a genealogical account of a family of these chiefs.\(^1\) An inscription from Handarki takes this account two generations forward.\(^2\) In this genealogical account occurs the name Aicha, which appears to be a variant of Ėcha. But as Ėcha of the present epigraph is about two generations later than Aicha of the Nāgāi or Handarki inscriptions we are not well advised in identifying the two. This leads us to the surmise that Ėchabhūpa of our record was either a later member of the above family or belonged to a collateral branch of the same. The latter conjecture is supported by the fact that Ėchabhūpa is associated with the tract of Mirinte only, whereas the other members of the family figuring in the Nāgāi and Handarki records are connected with the two tracts, Arsal and Mirinte. This distinction may be explained by assuming that the original family was split up subsequently and their territory also was divided.

Regarding Koppadēva who forms the subject of praise in the inscription, no details are furnished. But it is known from the following record that he was the chief of Āḍakki and held the responsible office of the commander of forces. We shall revert to him again while dealing with the next epigraph.

Adverting to the teacher Guṇavira Siddhāntadēva, the record is not adequately communicative in regard to the historical details, such as his lineage, spiritual ancestry, monastic headquarters, etc. The only items of information we know about him are that he was a disciple of Nēmichandra Siddhāntadēva and belonged to the Vandiyr gaṇa. The Vandiyr gaṇa is not noticed previously and is introduced for the first time by the present record. This piece of information is further amplified by another inscription in the present collection (No. 15), which again refers to this gaṇa and associates it with the Yāpaniya Samgha. From the general description of Guṇavira Siddhāntadēva, the following points may be gathered about him. He was a zealous advocate and a great supporter of the Jaina doctrine. Well-versed in the system of Jaina philosophy, he successfully refuted the tenets of the rival schools. Profound in knowledge and immersed in austerities, he wielded great influence among the followers of his faith.

Although no specific date is mentioned in the record, an attempt may be made to assign an approximate date to it. From the fact that the epigraph refers itself to the reign of Vikramāditya VI, who ruled from A. D. 1076 to 1126\(^{\text{a}}\), we may, in the first instance, fix these years as the broad limits of our inscription. But these limits can be narrowed down on the following

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considerations. The next inscription (No. 10) which is engraved on another side of the same pillar is dated in the 50th regnal year of this king corresponding to A.D. 1126. The teacher Guṇavira Siddhāntadēva, the two merchants, Kāliseṭṭi and Malliseṭṭi and Koppadēva of the present record, figure in the next inscription also. Hence, this record could not have been far removed from the date of the following epigraph, i.e., A.D. 1126. So allowing a reasonable period of about 10 years on the inner side of the above date we may roughly assign A.D. 1115 as the age of the present inscription.

The inscription contains the following names of geographical interest. Jayantipura (l. 5), as already known, is Banavāsī. The identity of Māhishmaṭipura (l. 35) has been noted previously. Miṅinte Nāḍu (l. 40) is the same as Mirīta or Mirīti Three Hundred figuring in the Nāgāi and Handarki inscriptions. As this tract is mentioned in conjunction with Arāl Three Hundred in those inscriptions, it might have been contiguous with the latter. Miṅinte Nāḍu or Mirīti Three Hundred, as is generally the case, must have derived its name from the seat of its headquarters, Mirīti or Miṅinte. This place may, possibly be indentified with modern Martur, a village about 8 miles to the south-east of Gulbarga on the Central Railway. As an alternative, we may suggest the identity of Miṅinte with Miriyāṇa, another village in the Gulbarga District.

As a piece of literary composition the record does not come quite up to the mark. The two prose passages in Kannāḍa describing the Jaina teacher and the chief Ēchabhūpa (ll. 6–28 and 32–41) are more or less formal and conform to the normal standard of similar compositions of the period. The Sanskrit verse (No. 2) inserted in the body of the record is devoted to the praise of the teacher Guṇavira Siddhāntadēva. It is composed in the Sārdūlavikriḍita metre and does not convey the sense properly on account of halting conception and faulty expression. The three Kannāḍa verses (3–5) dealing with Koppadēva and the two merchants are hackneyed. Besides, they are wanting in diction and defective in metre. They are set up in the Champakamālā metre. The third pāda of the third verse is an instance of metrical defect. We may also note in this context the hitch caused by the two expressions, santatigatu and Jñēndranalu occurring in the second and third pādas of the fifth verse. This hitch is the result of affixing the vowel u to the expressions which should properly speaking end in consonant, as santatigal and Jñēndranalo. But we may observe here that this practice appears to have been a general tendency of the times when the poetic composition was passing through a state of transition.

The term kāśāya or kusāya in l. 14 denotes, according to the Jaina terminology, the four passions, to wit, anger (krōḍha), pride (māna), deception (māya) and greed (loṣha). The number seven in l. 9 seems to refer to the
Saptabhaṅgi Naya or the seven modes of looking at a thing through the phases of existence and non-existence, which is a characteristic feature of the Jaina philosophy.

TEXT

1 Śrīmat-parama-gambhira-syād-vād-āmogha-lāmohhanam jīyā [t ].

2 trayā Śrī-Prithvi-vallabha MahārājādhirājaParamāsvara Paramabha-

3 träkā Satyāśraya-kuṭa-tilakam Chālukya-ābharanām Śrīmat-Tri-

bhuvanama.

4 ilā-dēvaru Jayantipurada neleviḍino śukha-samkathā-vinōda-

5 dīn rājya-geyuttam = ire u Svasti [1 * ] ....................

6 ................ mani-mayūka-rēkhalāmkrit-charanā-

7 raśmi . Bhagavad-Arhat-paramesvara-paramabhatāraka ..........

8 rggata-sad-asad-ādi-sapta .... samāṃgīta-rādhānt-ādi-samasta ...

9 āyvatā-samadhā-prachanda-tigma-röchigalah Jīnat-samaya-

10 sarōjina-virājamāna-raja-marājarum kāśāya-

11 kadaḷi-shandha-khandan-oddanda-chaṇḍa-sundalaram vāk-kā-

12 mini-pīṁnata-payōdhara-dvāy-ālāmkrit-taraṇa-ma-

13 śak-ācharanaram Vāmḍiyūr-ggana-samuddharaṇaram

14 tuhina-himakiraṇa-sura-sarit-phēna-samkāsa-visad-ā-

15 ntaḥ-pataḷa-bahalā-dhavalākrit-sakalā-dikū-chakrarum

16 vinata-vinēya-chakrarum bhavya-jana-mākandam-andana-

17 vasantarum sakalā-dōsha-riku-kra-kritāntarum bhaktā-

18 jana-sasya-sanmiti-sari-vardhahanā-sudhā-prakarsharum guṇa-

19 gāṇ-ātukarusharum Śrī-Nēmichandra-siddhānta-dēva-pād-āra-

20 vinda-saurabh-āsvādan-ōnnatta-silimukharum ........

21 sīlimukharum Jīnēmendra-kathita-vimāla-chāritra-param-

22 [mē ] śvararum muni-jan-ādhīśvararum samasta-vaṣṭu ...

23 [jūja]na-dipa-varttigalām divya-tapō-murttigalā[m = a ]

24 ppa Śrīmad-Guṇavīra-siddhānta-dēvas’ = chiṟam jīya[t ] u Nri-

25 tyanti bhuvanē yatas = su-vimāḷa yat-kērtti-haṃsi sadā

26 tasmād = ēva cha tan-nadi-dravānaka-kṣhīr-ābdhivad = vartatā

Kālimḍī-

1 The three aksharas lost here might be 'śvarāpa'.


Abstract of Contents

Verse 1. May the doctrine of Lord Jina be victorious—the doctrine which is the ordinance of the overlord of the three worlds and bears the

1 The three aksharas lost here might be ‘paryanta’.
2 The two syllables damaged here are obviously ‘naka’.
3 The text appears to be faulty here.
supremely profound theory of Maybe (Syād-vāda) as its infallible characteristic mark!

Lines 2-6. Hail! The illustrious emperor Tribhuvanamalladēva who bears the titles, Samastabhuvanāśraya (Asylum of the Entire World), Chāluṅkyaśāharaṇa (Ornament of the Chāluṅkya lineage), etc., is ruling the kingdom from his residence at Jayantipura.

Lines 6-28. Hail! May he live for ever—the illustrious teacher Guṇavira Siddhāntadēva, who has seen through the ocean of scriptures containing elucidation of the sevenfold aspects of the existing and non-existing objects and other propositions, which have sprung from the revered and supreme lord, the great Master Arhat whose feet are decorated by the rays of jewels—; who indulges in tasting the nectar-juice of the excellent maxims of Lord Jīna; who is the full moon of the autumn beaming with splendour, swelling the ocean of the doctrine of Jīna; who is the fierce sun destroying the expanse of darkness of the evil doctrines; who is a royal swan shining in the lotus lake of Jaina philosophy; who is the wild and impetuous elephant crushing the multitude of plantain trees which are the kāshāyas (passions); who is a fickle gnat gracefully dallying with the plump and protruding breasts of the Lady Speech; who is the upholder of the Vāndityār gāṇa; who has brightened the quarters by the reflection of his mental orb, immaculate like the snow, the moon, and the foam of the heavenly river (Gāṅgā); who is revered by the faithful followers; who is the spring season to the mango-grove of the believers of the Jaina tenets; who is the god of death to the hostile hordes of all evils; who surpasses the nectar divine in fostering the plantation of devotees; who excels in virtues; who is the intoxicated bee enjoying the fragrance in the lotus feet of the eminent teacher Nēmichandraprat Siddhāntadēva; who is the supreme master of spotless character as enjoined by Lord Jīna; who is the paramount ruler among the circle of monks; who is the wick of the lamp of knowledge illuminating the nature of all objects; and who is the personification of sublime penance.

Verse 2. I praise the illustrious ascetic Guṇavira, a lion to the elephant of passions. As the swan which is his spotless fame incessantly dances about all over the earth, the blue sea appears like the milky ocean and the dark mass of foam in the river Yamunā creates an impression of the waves of the river Gāṅgā.

Lines 32-41. Hail! May he live long—the glorious Mahāmaṇḍalēśvara Ēchabhūpa of the Mīrinte Nāḍū, who bore the epithets, supreme ruler of the central region encircled by the salty ocean and extending as far as the bank of the river Gāṅgā; overlord of the foremost town of Māhishmati; born in the family of the Añihaya lineage; the Lotus-born (Brahmā) in wisdom; the wish-giving tree to the minstrels; one who is born from the right hand of the creator, i. e.,
a Kshatriya;...the cowherd warrior (Krishna); ruin to the adversaries; Rama in battle; Radheya in truth; Anjaneya in purity of character; and vanquisher of the opposing forces.

Verse 3. How can I adequately describe the great qualities of the Governor Koppadova who reminds one of the sea by his fortitude, is eminently valorous, and a very generous donor.

Verse 4. Renowned are the two great merchants, Asiyalkala Mallisetthi and Sireya Kalisetthi. By virtue of their piety, righteousness became tenfold. Who can describe with one tongue this temple constructed by these two?

Verse 5. Never does he utter a lie even unconsciously. He never knows how to refuse whatever anybody asks of him. His devotion to Lord Jina is such as is praised by the faithful followers of the faith, one and all. He acts up to the belief that his very existence is for the good of others.

Such is the reputation of the great philanthropist, Sireya Kalisetthi.

Lines 53–57. Hail! The sons of the illustrious Kalisetthi, Duchisetti, Chandisetti, Mallisetthi and Nemssetthi, Mallisetthi’s son Bachisetti, and Parsva-setthi’s son Jakkisetthi. May it be thrice glorious!

INSCRIPTION NO. 10

(Found On A Stone Pillar At Adaki)

This inscription was seen incised on another (the second) side of the stone pillar at Adaki bearing the previous inscription (No. 9). The probable original position of the pillar and its contribution for understanding the history of the Jaina faith in its local setting have been discussed in detail in the introductory observations on the foregoing record. Since the epigraph conforms with the general standards of the age, it does not call for any special remarks from the palaeographical or orthographical points of view.

The record comprises 47 lines of writing. It is on the whole fairly preserved except in a few places where some letters have been damaged and lost. The alphabet and the language are Kannada and the composition is prose throughout with the sole exception of one imprecatory verse at the end, which is in Sanskrit. The writing is generally free from inaccuracies. The following solecisms, however, which may be attributed either to the clerical slip or phonetic corruption deserve to be noted; yadus for yajus in l. 6, vriksha for vriksha in l. 7, Sarach-chandra for Sarach-chandra in l. 19 and vitipata for vyatipata in l. 33. Other minor corrections have been shown in the body of the text itself.

A word of explanation is necessary regarding the first two lines of the text, which have been indicated as cancelled by putting them in the rectangular
brackets. The engraver, it seems, started to incise the record on the pillar. But on account of some confusion and mistake either on the part of himself or the clerk who dictated it, he had to give it up. Then he began once more with the opening expression Śvasti and carried it through. Instances of such freaks are sometimes, though rarely, met with in epigraphical documents.

The document is drafted in a businesslike manner. It does not, as usual, commence with the praśasti and the reference to the reign of the sovereign ruler who, as we know from its later portion, was the Western Chālukya king Vikramāditya VI. On the contrary it introduces rather abruptly an official of the state who was his subordinate. This was the commander of forces, Kopparasa, who is to be identified with Koppadēva of the previous record. Next come the seven members of the local mercantile community, whose names are specified. These, we are subsequently informed, took a leading part, by joining hands with the army officer Kopparasa, in erecting a temple dedicated to Lord Pārśvanātha at Āḍakki. The temple was named Koppa Ḥinālaya evidently after the military general. For the maintenance of this temple Kopparasa endowed landed property consisting of a garden and a shop. The merchant guild of the locality also made provision for burning perpetual lamps out of certain levies collected from each shop and business transactions. The inscription as usual ends with an imprecation.

The inscription is dated the Chālukya-Vikrama year 50, cyclic year Viśvāvasu, Phālguna 5u. Thursday. There seems to be an omission of the ṭiṭṭi, which was either triṣṭiyā or daśamī, preferably the latter. The Christian equivalent of this date would be A.D. 1126, January 29 or February 4, Thursday. It may be noted here that the Western Chālukya king Vikramāditya VI, in whose regnal year the record is dated, was alive and ruling at this time.

The general Kopparasa who is not known previously, is brought to light properly for the first time by this record, without of course overlooking the claim of the foregoing epigraph which barely mentions his name. He is styled 'the illustrious great minister'. He belonged to the Kāśyapa gotra and was the chief of Āḍakki. He bore a string of titles and epithets some of which are more significant as they reflect a glimpse of the political and social life of the period. We may note in the first instance the following two titles which refer to one and the same context and need to be studied jointly. They are, 'the destroyer of the Chōla forces' and 'the protector of the Chālukya army'. We know from history that the Chālukya sovereign of the Kannāda country carried his arms against the Chōla rulers of the Tamil land in several battles. In one or more of these fronts Kopparasa appears to have distinguished himself by his military skill and valour.
The epithet 'chaturvedapāraga' (l. 6) indicating the proficiency of Kopparasa in the four Vedas, appears to be conventional and need not be interpreted literally. But, in other respects, it is useful as it points to his family traditions which were Brahmanical in the orthodox sense. Nevertheless, it is interesting to observe how this dignitary takes a leading part not only in establishing a Jaina temple in his own village, but permitting his name to be associated with it permanently. It is not known whether Kopparasa was merely a distant admirer of the Jaina faith or was actually initiated into its fold. At any rate his example adds one more instance to the mass of evidence which proves that, in those days, our society was not divided into water-tight compartments based on religious or communal differences.

The seven members of the local mercantile community alluded to before were all Jaina by persuasion. They belonged to the Vaiṣya class of the society. Devout followers of the Jaina doctrine, they took delight in bestowing the characteristic fourfold charities as prescribed in the religion, to wit, food, security, medicine and sacred lore. They were lay disciples of the illustrious teacher Gnaivira Siddhāntadēva.

The record furnishes no details regarding this teacher. He is already known to us from the foregoing epigraph, which describes him at some length. Sireya Kālisetti who is one of the seven merchants specified in the present record, also figures prominently in the previous inscription. While recording the supplementary gift made by the guild of local merchants, the epigraph mentions two Jaina temples. One of them, evidently, was the Koppa Jinālaya built by Kopparasa and the seven merchants as narrated in the present record. The other, in all probability, was the one constructed by Sireya Kālisetti and Asiyakāla Mallisetti as known from the foregoing inscription.

The only place name occurring in the epigraph is Āḍakki (ll. 10 and 27). This is identical with the present day Āḍaki, the provenance of the record.

The epithet, 'garbha-sārasvata', qualifying the general Kopparasa merits attention. The expression 'sārasvata' may be derived from Sarasvāti which may mean either the Goddess of Learning or the river of that name. In the former case, the epithet will mean 'one who was nurtured in learned traditions even from his very childhood'. In the latter case, it will denote his descent in that particular community which originally hailed from the region of the river Sarasvāti. The members of this community are still found in parts of Karnāṭaka and Mahārāṣṭra and known as the Sarasvats.

The expression dandige-mōhi occurring in l. 41 bears lexical interest. Dandige is the rod of the weighing balance and mōhi may mean a load or weight. The Kannaḍa root mōhu, according to the lexicographer, means 'to place down';
and the noun mōhi may be derived from this root. So the whole expression will mean ‘an operation or transaction of weighing an article’. We can arrive at a similar sense by another way also. This is to connect mōhi with the noun mōpu meaning ‘a load’. The noun mōpu of Kannada has its parallel in the Telugu root mōpu which means ‘to load’. The above expression is not familiar to the students of Kannada language and deserves to be noted.

TEXT

[1 Svasti [1 *] yakālavaṭṭa Sīreya Kāli Śrīmatu Guṇavī-
2 Mallisetṭṭiyarum ra-siddhānta-dēvaru ]

1 Svasti [1 *] Samasta-praśasti-sahitam Śrīman-Mahāprā-
2 dhānanum Chōla-kaṭaka-sūrekāranum Chālukya-
3 kaṭaka-rakṣhā-pālakanum lōk-āpavāda-niratiśa-
4 ya-satya-sampannam munudum-matt-ennanum pra-
5 tijnā-Parasu(su)rāmanum śishtēśtha-kalpa-druma-
6 num R(ṛ) Yadvu(ju)s-SāmĀdhavāna,chatur-vVēda-pāra-
7 ganum āśrita-jana-kalpa-vṛi(vri) kshanum Śrīmatu Kāṣya-
8 pa-gōtra-pavitrānum garbha-Sārasvatānunum Śrīmatu
9 ...dēva-dañḍanātha-suputranum Chālukya-di-
10 ... tha-mukha-darpānanum = enisida Ādakkiya
11 prabhu Koppa-d’ndanāthas = chiraṁ jiyatu(t) Svastry = a-
12 nēka-guna-ganāḷamkrita satya-sauch-āchāra-chāru-
13 -chāritra-naya-vinaya-súsila-sampannarum(ru)m = āhā-
14 [r-ābha jya-bhaishajya-sāstra-dāna-vinōdarum Jina-
15 gun-ōdaka-pavitrkriyottam-āmgarum paṁcha-vimśa-
16 ti...vypāta Samyag-darsana-siddhānta-ra-
17 tarum......Śrīmad-Guṇavira-siddhāntadēva-chara-
18 na-sarasīruha-śīlāmukharum Vaiśya-ku-
19 la-kumudinī-sa(sā)raḥ(ch)-chāndrarum = appa Śrīmatu Saṁka-
20 rasetṭiya putram Sireya Kāliṣetṭiyarum A-
21 [si] yakāla Jakkisetṭṭiya putra Saṁkisetṭṭiyarum
22 [Nēmi] setṭiyarum Vattada Mallisetṭṭiyarum Pa-
23 risva-setṭiyarum Vardhamāna-setṭiyarum Kāliṣe-
24 ttiyarum Svasti [1 *] Śrīmach-Chālukya-Vikrama-varsha-
25 50 neya Viśvā[vasu] saṁvatsarada Phālguna su-

1 The two aksharas lost here obviously are ‘nānā.’
2 Two or three syllables are lost here. They might be some word like mala or dosha.
Compare l. 48 of the Kārkala Inscription wherein we meet with the expression, ‘paṁcha-
avimśati-mala-vidūra-samya-gdrishti’. (Ep. Ind., Vol. VIII, p. 133.)
26 ddha [10*] Brihaspativāra damdu Śrīmad-dānḍanāyaka Ko-
27 pparasaru pramukhav-āgi Āḍakkiyalu bāsa-
28 diyam = māḍisi Pāṛśva-dēvara pratishthēya ma-
29 di mahā-vibhūtiyim kaḷas-ārōhanaṇaṁ māḍi
30 Koppa-jinālayav = erdu pesaran = itṭu mattam = ā-Pāṛśva-
31 dēvarige satataṁ māḍuva ashta-vidh-ārchanegam Jī-
32 vaday-ashtami Nāmidśvarad-ashtami samkramana gra-
33 hāna vi(vya)tipāta parvva-dinada mahā-pujegam pra[ sa ]-
34 dam pala-kālam = irppant = āgi paḍisalisi mārpant = āgi
35 khandā-sphūtita-jirṇ-ōddhārada besakkaṁ Āḍakkiya tem-
36 kaṇa Koppa-jinālayakke Kopparsa-dānḍanāyakaru
37 sarvvanamasayav-āgi bitṭa tōta Brahmädēvana keˌeyiṁ
38 baḍagalu kala mattaru 1 Biruvara-kēriyim ba-
39 daṇa Nēmiseṭṭi y = amgadī va(yo)nud [1*] Samasta nakaramga-
40 lu ya(e)raudu basadiya dēvara namādivige amgadī-
41 yalu tiṁgalige bitṭa ya(e)nne araṇaṁ 1 di damdī-
42 ge mōhi vyavaharisuvali [[*]Int = i-dharmanavan = ār-o-
43 rrvvaru kidīsuvara ene(i) tu punya-tirthāṅgala = anita-
44 rol gö-Brāhmaṇaram sva-hastadīṃ vadhisida mahā-
45 pātakar = apparu [[ Sva-dattām para-dattām va yō ha-
46 rēta vasam dharam shashtir-vvarsha-sahasrāṇi vi-
47 shtāyām jāyāte krimiḥ [[ Māṃgalā-mahā-Śrī Śrī ]]**

**ABSTRACT OF CONTENTS**

Lines 1-11. Hail! May he live long—the general Koppa Dānḍanātha;
the chief of Āḍakki; possessor of several distinctions; the illustrious great min-
ister; destroyer of the Chōla army; guardian of the Chālukya forces; profoundly
truthful; far above public calumny; who never goes back on his word uttered once;
Paraśurāma in vindicating his solemn vow; the wish-giving tree to the cultured
and the deserving; proficient in the four Vedas, Rik, Yajus, Sāman and Athar-
vana; the desire-fulfilling plant of his dependants; born in the pure, eminent
Kāśyapa goṭra; votary of learning from the state of embryo (or born in the
lineage of the Sārasvatas); son of the illustrious general (name lost); and a
mirror to the faces of the Chālukyan generals.

Lines 11-24. Hail! The illustrious Sīraya Kālīsetṭi, son of Sankara-
setṭi; Sankīsetṭi, son of Asiyakāla Jakkīsetṭi; Nēmiseṭṭi; Vattāda Mallīsetṭi;
Pāṛśvaseṭṭi; Vardhamānaseṭṭi and Kālīsetṭi; all these who are graced with
an assemblage of several virtues; who are endowed with truthfulness, cleanliness,
proper conduct, charming demeanour, politeness, modesty and exemplary char-
acter; who indulge in bestowing the gifts of food, security, medicine and sacred
lore; whose heads are purified by the holy water which are the virtues of
Lord Jina; who are devoted to the philosophy of Samyak Darśana (right faith); who are bees in the lotus feet of the eminent teacher Gunaśīvara Siddhāntadeva and who are the autumnal moon to the blue lotuses which are the Vaiśya families.

Lines 24–39: Hail! In the illustrious Chālukya–Vikrama year 50 and the cyclic year Viśvā[vasu], [on the 10th day*] of the bright half of the lunar month Phālguna, Thursday, the illustrious general Kopparasa took a leading part with the cooperation of the seven merchants (specified above) in constructing a Jaina temple at Ādakki, installing the image of the god Pārvanātha therein and setting up the golden pinnacle over the same with great eclat. The temple was named Koppa Jinālaya. Then, for performing the daily eightfold worship of the god Pārvanātha, for conducting special rituals on such ceremonial occasions as Jivadayāshtami, Nandīvāra ashtami, samkramaṇa, eclipses and vyatipata, for the preservation and maintenance of the repairs, and for the renovation of the structure, the general Kopparasa made a perpetual endowment consisting of a garden land measuring one māttar and a stall for the benefit of Koppa Jinālaya situated in the southern quarter of Ādakki.

Lines 39–42. For burning perpetual lamps before the gods in the two temples, all the members of the local mercantile association collectively assigned a fixed quantity of oil for each shop and income derived from levies on business transactions.

Lines 42–47. Imprecation against the transgressor of this religious charity. May auspiciousness and glory attend this!

**INSCRIPTION No. 11**

(Found on a pillar at Ādakki)

This inscription was noticed on another (third) side of the same stone pillar at Ādakki, on which the two former inscriptions (Nos. 9 and 10) were found. The observations on the palaeographical, orthographical and other aspects made in respect of the two previous records are in general applicable to this epigraph also, though it is removed by about half a century later from them. The present inscription is better preserved than the two foregoing epigraphs on the same pillar.

The document comprises 49 lines of writing, of which the first line is made up of a large number of the auspicious letter Śrī. The writing is almost free from inaccuracies. The alphabet and the language are Kannada and the composition is prose. The imprecation at the end consists of two familiar verses. One of them is in Kannada and the other in Sanskrit.
Without indulging in elaborate conventions such as the invocation in verse, description of the country or the genealogical account of the ruling king, as noticed in some earlier instances, the charter commences in a matter-of-fact manner. It introduces us at once to the reign of the king Rāya-Murāri Sōvidēva who was a prince of the Southern Kalachuri family. Then come the names of four officials who were associated with the local administration. After this figures the famous commercial corporation of five hundred magnates and their local representatives. The object of the inscription is to record a gift for conducting daily worship, etc., to the deity Chenna Pārśva in the Koppa Jīnālaya of Ādakki by the local representatives of the business body with the approval of the state officials. The gift consisted of certain incomes derived from the cess on the sales of several commodities.

The record is dated the fifth regnal year of the king, the cyclic year Khara, the fifth day of the bright half of the lunar month Pushya, Monday. The date is not regular and the tithi pañchāmi appears to be a mistake for the pañcami or the full moon day. We know from other records that the king Sōvidēva ruled from A.D. 1167 to 1176. So with this correction of the tithi the Christian equivalent of the date would be A.D. 1171, December 13. On Monday the tithi su. 14 lasted till .25 and pañcami commenced subsequently.

Rāya-Murāri Sōvidēva was the son and successor of Bijjala of the Kalachuri lineage, who usurped the Western Chālukya throne and established the sovereignty of his family in Karnāṭaka. The prāsasti of this Kalachuri family is detailed in ll. 2–8. The king was at this time residing in the town of Seleyahalli.

First among the four local officials referred to above is the Mahāmandalēśvara Ėcharasa of Mīrīmte Nādu. No more details are furnished regarding this dignitary in our record. From inscription No. 9 we are acquainted with one Ėchabhūpa who was also similarly associated with Mīrīmte Nādu. Further, we have seen that Ėchabhūpa belonged to a family of chiefs who claimed their descent in the Ahihaya or Haihaya lineage and were ruling in these parts. So

1 The late Dr. Fleet introduced this family by the name kalachuryas of Kalyāṇī. But a closer study of the epigraphical documents of this family discovered subsequently shows that its ancestors were more intimately related with the Kalachuris of Central India and that they carefully preserved their early traditions. The family is referred to as Kalachuri also in a large number of records. The city of Kalyāṇī was neither the original headquarters of the family after their immigration into Karnāṭaka, nor did it enjoy the honour of being their main capital for considerable part of their regime. Hence it would be more apt to designate this dynasty as the Southern Kalachuris or the Kalachuris of Karnāṭaka. I have discussed at length these and other points regarding the history of this family in an article published in the journal Epigraphia Indica, Vol. XXVIII, No. 4.
on the analogy of name and particularly his relationship with the Mirāmte Nāḍu, we might surmise that Ēcharasa of the present record was a member of the family of Haihaya chiefs who had settled in this tract; and judging from the convention of repeating the names in a family, it seems likely that Ēcharasa of the present inscription was the grandson of Ēchabhūpa of No. 9.

The other three officials specified are: Vishnudēva, Bācidēva and Trilōchanadēva. They bore the titles, ‘the Great Minister’ and ‘Commander of the Forces’; and are characterised as the ‘great lords of Āḍakki’. We have no means to ascertain whether these were connected in any way with Kopparasa of the former record. But indications are not lacking to surmise a possible connection between the two as both hailed from Āḍakki and were its chiefs on the one hand and bore identical titles on the other. So it looks probable that they belonged to the family of Kopparasa and were his descendants.

The Five Hundred Svāmis of Ayyāvale represent a famous commercial organisation which was directing and supervising the business operations in the country. Its original headquarters appear to have been situated at Ayyāvale or modern Aihole in the Bijapur Dt. Its designation ‘Five Hundred Chiefs’ is symbolic and seems to have been derived from the original strength of its members. A reference to these ‘five hundred’ is contained in the epithet, ‘pañchasata-vīra-śāsana-labdhānēka-guṇa-ganālantākṛita’ of their praśasti, which means ‘who were graced with many privileges obtained by virtue of the regulations of the five hundred heroic founders.’ From the characteristic description of its members it may be gathered that this organisation was equipped with defensive arrangements against eventualities. With its elaborate machinery of affiliation and control, this corporation of businessmen was supremely influential and had its branches functioning not only in the vast area of Karnataka, but also in the territories of Tamil, Telugu and other provinces. Mummuridandās, Nānā Dēsis and other organisations which are frequently met with in the epigraphical records appear to have been affiliated to it. Muvattāru or Thirty-Six Biḍu which occurs in the present inscription, might have been one more local organisation affiliated to it.

The Koppa Jīnālaya mentioned in l. 29 is evidently the same temple, which, as we have seen in the foregoing record, was built in the southern quarter of Āḍakki under the leadership of the general Kopparasa and was named after him. The presiding deity of this temple was Pārvanāṭha, who is here addressed as Chenna Pārśvadēva. Chenna means ‘beautiful’ and the expression signifies

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1 A picturesque description of the Mummuridandās who are praised for their valour and other virtues, occurs in two inscriptions from Kurugōḍu in the Bellary District. Vide South Indian Inscriptions, Vol. IX, part i, Nos. 296 and 297.
that the image was ‘charmingly handsome.’ The image appears to have acquired this designation subsequently, as it is not found in the previous record.

The inscription contains four names of geographical interest. Two of these, viz., Mūrīṁte Nādu and Ādakkī are already known from two previous inscriptions (Nos. 9 and 10). Of the remaining two, Kālāmjarapura in l. 3 refers to the early home of the Southern Kalachuris in Central India. It is the present day Kalinjar in the Banda Dt. of Bundelkhand.1 The other is Seleyahaḷḷi referred to in l. 9 as the place of residence of the king Sōvidēva. This figures in the epigraphical records as one of the headquarters of the Southern Kalachuri rulers. It is probably identical with the modern village Shelōli in the Kōḷhāpur State.2

TEXT

1 Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī Śrī śramā-maṇṭaram kādānara-maṇḍam māṇa-Kanak-āchāra subhaṭṭar-āditya kalīgala-amkaṭa ॥ gaja-samantam sa-raṇagata-vajra-pamjaram pratāpa-Larmkēśvaram Śanivāra-siddhi Giri-durga-malla Chaladamaṅka-Rama sāhasa-Bhīma nāmādi-samasta-praśasti-sahitam Śrīmatū Rāya-Murāri-Bhujabalamalla Sōyidēvaru Seleyaha-lliya-kuppada neleviḍinālā suk(kh)ā-saṁkathā-vinōda-dim rājya-geyyuttam = ire @ 5 yey neya Khara-sam-vatsarada Pushya-suddha paṅchāmi Sōmavāradan-du samasta-praśasti-sahitam Śrīman-Maḥāmaṇḍa-

They are:

1. B. G. 1, pt. II, p. 469.
3. These strokes are superfluous.
4. This spiral which marks the punctuation is superfluous.
Baladeva-Vasudeva-Kamalal-Mulabhadra-vaṃṣō-
dhavarum = appa Śrīmad-Ayyavaley-Ayūrvāru
svāmigalū pramukha Mūvatārū Bidū
eMummuridāmga = Ubhaya Nānā-Dēṣigalū
mukhyāvāgi Śrīmad-Adakkiya, temkāna Koppa-
jinālayada Chenna-pārśva-dēvar = amga-bhogav-āśṭa-vi-
dhārchanegam [Jivaday-āśṭami] Nām-
dīvara[d = āśṭamigrahana] parvva-dinama-
ligam nitya-pūjegam biṭṭa āyam hērimge bha-
tta māna 1 tūkada [kha ṇḍakke homge be-
lliya hāga [1] enikeya khaṇḍakke hom-
ge bēlliya hāga 1 sīreya kōṇa-kotta-
lli homge bēlliya bhāga 1 me拉萨im-
ge homge bēlli hāga 1 nīliya guñige-
ge homge bēlliya hāga 1 eleya hērim-
ge ele 50 int = 1-dharma-pravarttaneyam nāde-
vanī = appavaru tamma dharmmay = emōdē pratipāti-
suvadu 2 Sthirādiṇḍ = int = idan = eyde kāva purusham-
g = āyum jaya-śriyum = akkum = idam kāyade kā-
yva pāpine Kurukshetramgalaū Vāraṇāsīgala-
lū kōṭī-munudraram kavileyam Vēādhyaram ko-
ndud-ondā (a) ja-am ṣāsanavāgi sārdapud = id = i-sai-
lāksharam dhaṭriyolū 2 Sva-datta(a)īna para-
dattām va yō harēta vasūmhdharam shashṭir = vva-
rsah-sahasrāṇi visht(ṭ) āyam jāyate krimiḥ ii

Abstract of Contents

Lines 1-11. May it be glorious! Hail! The illustrious king Rāya-
Murāri Sōvidēva is ruling the kingdom in peace and prosperity from his resi-
dence in the town of Seleyahallī; Sōvidēva, who is the possessor of all the distinc-
tions, such as—one who has aptly acquired the five great sounds; param-
sount sovereign among the great kings; the supreme suzerain; overlord of
the foremost town of Kālanjara; the sun to the lotus of the Kālačchurya lineage;
fierce in battle; the golden mountain of prestige; the sun among the seasoned
warriors; goad to the fighting champion; ruler of elephants; adamantine cage of
the refugees; the Lord of Lankā in prowess; master of Saturday victory;
wrestler of the hill forts; Rāma in determination; Bhīma in adventure and
champion of mighty arms.

Lines 11-40. In the fifth year of his reign and the cyclic year Khara,
on the fifth day (tithi) of the bright half of the lunar month Pushya,
Monday, the illustrious Mahāmanḍalēśvara (feudatory chief) Ēcharasa of the
Mrîrînte Nāṭu, who bears several distinctions, accompanied by Vishṇudēvarasa, Bāchidēvarasa and Trilōchanadēvarasa, who hold the distinguished titles, ‘the Great Minister’ and ‘the Commander of the Forces’ and are the great chiefs of Āḍakki; hail! in conjunction with the Five Hundred Svāmis of the illustrious town of Ayyāvalē; who are renowned over the expanse of the whole earth replete with objects and encircled by the rumbling ocean; whose persons are graced with many a merit secured by virtue of the regulations promulgated by the five hundred heroic founders; whose extensive chests are embellished with the unblemished figures of banners, symbolic of their observance of the heroic creed of the traders, characterised by truthfulness, cleanliness, proper conduct, charming demeanour, politeness, modesty and wisdom, and embraced by the heroic goddess of unflinching enterprise and honesty of dealing; and who are born in the lineage of Baladēva, Vāsudēva, Kāṇḍalī and Mūlabhadra—these five hundred Svāmis, functioning through their local representatives, the Thirty-six Biḍu, Mummuridāṇḍas and the Ubhaya Nānā Dēsīs, made a gift of the income derived from the cess on the sales of such commodities as paddy, female garments, pepper, etc., for the offering and eight-fold service, for the daily worship and ceremonial worship on Jīvadayāṣṭamī, Nandīvara ashtamī, eclipses and festivals, to the god Chenna Pārśva of the Koppa Jīnālaya in the southern quarter of the illustrious town of Āḍakki.

Lines 40–42. Those responsible for the management of this religious gift should preserve it as if it were their own personal charity.

Lines 42–49. Benediction on the protectors of the religious charity and imprecation against its violators.

INSCRIPTION NO. 12
(Found on a stone pillar at Āḍakki)

This inscription was found engraved below the previous inscription (No. 11) on the stone pillar at Āḍakki, already known from three preceding epigraphs. Its characters are Kānṇāḍa of a slightly later period. Its language is Kānṇāḍa. The record consists of eight lines composed in prose.

The charter commences directly with the mention of the regnal year of the Dēvagiri Yādava king Singhaṇa. Then it registers a gift made to the god Chenna Pārśva of the Koppa Jīnālaya situated in the southern quarter of the illustrious town of Āḍakki by the Mummuridāṇḍas, Ubhaya Nānā Dēsīs, the local chief and the Dēsīgas. The gift consisted of one ladle of oil collected from each oil-mill and it was to be utilised for burning a perpetual lamp before the god.

1 I have discussed some important epithets in the praṣasti of this organisation in an earlier context; see p. 123 above.
The document is dated the 45th regnal year and the cyclic year Śobhakrit, Āśāḍha ba. 5, Wednesday. The regnal year cited seems to be too high for the king, as he was known to have ruled for 37 years only.¹ So the numerical figure 45 may be a mistake for 35. In the cyclic year Śobhakrit the corresponding Saka-year was 1165 and the Christian equivalent of the date would be A.D. 1243, July 8, Wednesday.²

The Dēvagiri Yādava monarch Singhaṇa usually bears a string of high-sounding birudas. But he is introduced here, briefly, with only two of his outstanding titles, namely, Yādava-Nārāyaṇa and Pratāpa-chakravarti. We are already familiar with the Mumuridāṇḍas and the Ubhaya Nānā Dēsis who figure as donors in the foregoing inscription also. But it has to be remembered in this connection that though the names are the same, the individuals represented by them must have been different on account of the remoteness of time. For as shown previously, they comprised different sections of a huge commercial organisation directing and controlling the business transactions in particular localities. It is not known precisely who were the Dēsīgas that are mentioned among the donors. Probably, they were the local representatives of Ādaṭkkī like the Mahājānas.

It is interesting to recall here one or two points regarding the Jain temple and the god figuring in this inscription. The temple which was named after its founder Kopparasa had come into being more than a century ago, as noticed in inscription No. 10. His name was still preserved in association with the temple and the deity Pārśvanātha which had assumed the epithet ‘Chenna’ by the time of the subsequent record retained the popular name.

TEXT

1 Śrī svasti [i*] Śrīmatu Yādava-Nārāyaṇa, a Pra-
2 tāpa-chakravarti Simhaṇadēva-varushada 45 neya
3 S(S)ōb(bh)akratu saṃvatsarada Āśāḍha bahula
4 5 Budhavāra Śrīmatu Āda-
5 kkiya teṁkana Koppa-jinālaya Chenna-Pā-
6 rēva-dēvara namdādivigege Mumuridāṇḍam[ ga] = U]-
7 bhaya-Nānā-Dēsīgaḷu prabhu mukhyavāgi Dē-
8 sigaru biṭṭa dharmma ga(ā)ŋakke [sauṭu i] Śrī [i*]

² While editing the Mēthi inscription of the Yādava king Krishna, of Saka 1176, I had to restudy the chronological position of Singhaṇa’s reign; Epigraphia Indica, Vol. XXVIII, part vii, No. 49. It is seen from a few authentic records that Singhaṇa’s reign actually commenced in A.D. 1197-98. Thus viewed, there would be nothing unusual in this Ādaṭki epigraph citing his 45th regnal year. On the contrary, it offers additional piece of evidence in favour of the earlier commencement of Singhaṇa’s reign.
TRANSLATION

May it be auspicious! Hail! In the 45th year of the illustrious king Simghanađāva who bears the titles, Yādava-Nārāyaṇa (Krishna of the Yādava lineage) and Pratāpachakravarti (Supreme sovereign of Prowess) and the cyclic year Śob hakrit, on the 5th day of the dark fortnight of the month Āśādhā, Wednesday, a gift of one ladle of oil on every oil-mill was made for burning a perpetual lamp before the god Chenna-Pārśva of the Koppa Jinālaya in the southern part of the illustrious town of Ādakki, by the Mummuridaṇḍas, Ubhaya Nānā Dēsis, the local chief and the representatives. May it be auspicious!

INSCRIPTION NO. 13

(Found on a stone in a mosque at Ādaki)

This fragmentary inscription was detected on a broken piece of stone at Ādaki. The stone was being used as a stepping stone for the entrance into the Kadim (old) Jumma Masjid (mosque). As the slab bearing the document was being trampled down for years, the writing had become largely effaced and illegible. It could be gathered that this was only a fragment of a bigger inscribed tablet. But I was not able to trace the other portion or portions of the slab in spite of my search. So I had to content myself with whatever could be gathered from the fragment.

It may be seen from the text given below that it was not possible to make out the record in continuous lines. Only a few words and expressions here and there were legible and they have been reproduced here. In between them many words and lines must have been lost. The inscription is engraved in Kannada characters of the 12th century A. D.

Considering the abject condition to which the inscription had been reduced, the light received from it is more than what could be expected. Though the king’s praśasti appears to have ended with the Sanskrit phrase as in some earlier records of this collection, the language of the record seems to have been mainly Kannada. In the earlier portion, the epigraph seems to describe a feudatory chief who bore the title Māṃdalēśvara-vedāṅga (the gallant among the feudatory chiefs). Afterwards we meet with the familiar praśasti of the Southern Kalachuri rulers of Karnāṭaka. The name of the Kalachuri king to whose reign the record seems to belong, is well-preserved. He is Rāya-Murāri Sōvidēva, the same of inscription No. 11. As the epigraph prays for his long life, it is clear that he was ruling the kingdom at the time. Sōvidēva ruled from A. D. 1167 to 1176. So the record must have come into existence during this period.
Subsequently, the inscription refers to the Mādēviya Piriya Basadi at Āḍakki. This indicates that the town of Āḍakki must have contained another big Jaina temple which was designated after Mādēvi or a ‘great queen.’ Who this ‘great queen’ was, we are not in a position to say. The inscription evidently belonged to this temple and after its destruction it must have been cast about and mutilated. I was not able to find out even the probable site where this distinguished temple stood at one time. Its ruin had been effected so completely.

Proceeding further, we get some clue regarding the object of the document. The expression *ashtavidhārche* and the reference to the Five Hundred of Ayyāvale put together help us in reconstructing the context on the lines of inscription No. 11. The local representatives of this commercial corporation seem to have made a gift for the eight-fold worship, etc., of the deity in the Jaina temple spoken of before. Unfortunately, the name of the deity and all other details of the gift are completely lost.

**TEXT**

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.... Mamālaśvara-vaṇamga......
..................Śanivarasiddhi Giridurggamalla
..................nāmādi-samasta-praśasti-sahitam Rāya-Murāri Sōvidēvaḥ sthiram
Jiyāt ॥ ........................................

...........................................

Āḍakkiya Mādēviya Piriya basadiya...........
..................ashtavidhārche
..................Śūmad-Ayyāvale-aynu-
svvaru.......................................```

**ABSTRACT OF CONTENTS**

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............. the gallant among the feudatory chiefs .......................

May he live for ever—Rāya-Murāri Sōvidēva, who bore all the distinctive epithets and titles, such as Śanivarasiddhi (master of Saturday victory), Giridurggamalla (wrestler of the hill forts) ......................................................

(The representatives of) the illustrious Five Hundred of Ayyāvale (made a gift) for conducting the eightfold worship (of the deity) in the great Jaina temple of Mādēvi (or the great queen) at Āḍakki.```
INSCRIPTION NO. 14
(Found in a temple at Malkhöd)

This inscription was detected in the Neminätha temple at Malkhöd. It was engraved on a pillar of the madhyamāṇḍapa (central hall) of the sanctuary. The writing is not well preserved, having been damaged and worn out in some places. The inscribed area of the pillar measures about 14 by 10.5 inches. The document contains 19 lines, of which the last line is made up of a series of the auspicious letter Śrī. The characters are Kannāḍa and evince normal features of the period.

It may however be noted that the mode of the letters is rather cursive and they slightly resemble the script of the Telugu country. Adverting to orthographical traits, that of doubling the consonant in a conjunct letter formed of r is retained. The language is Sanskrit and the composition is prose. The writing is generally free from errors, except for the confused use of the sibilants in the following instances; māśē for -māsē in l. 2, Sanivārē for Sanivārē in l. 3, vādiśvara for vādiśvara in l. 12, and shishya for sishya in l. 15.

The epigraph commences directly with the mention of the date. It is dated the Śaka year 1318 current and the cyclic year Angira, the 10th tithi of the dark half of the lunar month Phālguna, Saturday. The date is not regular and some error appears to have crept in while recording it. The citation of the Śaka year seems to be incorrect. The cyclic year Angira or Angirasa corresponded with the Śaka year 1314 expired or 1315 current. If we make this correction, the date would be regular in its other details. Then its Christian equivalent would be A. D. 1393, February 22, Saturday.

After this comes a reference to the Neminätha Chaityālaya. It is followed by the praśasti of a line of Jainā pontiffs who belonged to the Mula Samgha, Kundakunda anvaya, Balātkāra gaṇa and Sarasvati gachchha. These teachers bore the titles, Rāya-rājā[guru], [Maṃḍalā]chārya, Mahāvāda-vādiśvara, Rāyavādi-pitāmaha, Sakalā-vidvajjana[chakravarti ] and Saiddhānta-chārya. Then we are introduced to two teachers, namely, the illustrious Pujyapāda Svāmi and his favourite disciple Vidyānanda Svāmi. The purpose of the record is disclosed in the concluding portion. It is the erection of the Nishdhi or post-mortem memorial in honour of the second of the teachers named above in the central hall of the Neminätha temple itself.

1 In a former context (above p. 195) I have observed that Malkhöd is mentioned as Maleyakędā in the inscriptions of the area, of the 12th century and later. An earlier allusion to this place is however found in an epigraph at Bankur, dated the Chālukya Vikrama year 19, Bhāva, corresponding to A. D. 1094–95. In course of recounting various deities in the vicinity of Bankur, this record refers to the god Bontēśvara of Malkéda. This form of the place-name as well as its deity are both interesting.
As may be seen presently from the following discussion, the inscription is supremely important in more than one respect. But unfortunately, it does not furnish many details regarding the two teachers specified above or their spiritual lineage. In regard to the titles enumerated above, it may be noted that they appear to be rather popular during this period; for they figure with some variations in the pārasāstis of more than one eminent line of teachers. For instance, the pontiffs of the lineage of Chārukirti Paṇḍitādēvāchārya of Śravaṇa Beḷagola bore among others all the titles mentioned above excepting the last one. The teachers who belonged to a branch of this line subsequently founded at Sangitapura or Hāḍuvalji in the North Kanara district, also claimed these titles. One more instance indicating the popularity and prevalence of these titles is found in the Kāp copper-plates of Keḷadi Sadāśīvanāyaka, dated A.D. 1556. In this record Devachandra, a preceptor of the Krāṇur gaṇa and Tintriṇī gachchha is associated with these titles.

The erection of the Nishidhi or post-mortem memorial recorded here is rather peculiar and this subject deserves scrutiny. The word Nishidhi is spelt differently as Niśidi, Niṣidhi, etc. The Nishidhis, generally speaking, represent such structures as are constructed on the site where a follower of the Jaina faith died or where his mortal relics were cremated or buried. But our inscription explicitly states that the Nishidhi of Vidyānanda Svāmi was set up in (the form of) the central hall of the Nēminātha temple. There are reasons to believe that the Nēminātha temple must have been in existence prior to the 14th century A.D., the date of the record. The temple might have been renovated by the time of the record and on this occasion the central hall of the renovated temple might have been dedicated to the sacred memory of the deceased pontiff. It is unlikely that the physical remains of the teacher were buried in the precincts of a public place of worship like the present temple existing from earlier times, and a structure was built on the spot.

If the above surmise be correct, it looks as if this is a strange and unique mode of erecting the Nishidhi, not known previously. But a careful study of the

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1 These titles with a slight variation are associated with the teacher Hāmasēna figuring in an inscription from Mulgund, dated Śaka 1342, Sārvari or circa A.D. 1420; An. Rep. on S.I. Epigraphy, 1926–27, App. F, No. 95. This Hāmasēna, as his name suggests, might have belonged to the Sēna gaṇa and he was, most probably, a later disciple in the eminent line of preceptors from Chandrikāvāṭa, discussed previously; see above, pp. 134 ff.


3 Karṇāṭaka Śabdhānusthāna (revised edn.) p. 471.

4 Ep. Ind., Vol. XX, p. 93.

epigraphical evidence available on this point would show that this impression is unjustified. A good number of instances from the inscriptions at Śravaṇa Belgola may be cited in support of the above view. These instances prove that it was a practice in those days to set up Nishidhi memorials by associating them with a part or the whole of a sacred structure, such as a maṇḍapa or a pillar of a temple. Nos. 126, 128, 129, 254, 258, 362 and 389, among others, of the inscriptions of Śravaṇa Belgola, will not only illustrate but support the above thesis. This topic has been discussed more elaborately earlier in Part I.

Now we shall concentrate our attention on the history of the Jaina church at Mālkhed and see if the present record could shed any light on its dark aspect. As shown elsewhere, Mālkhed must have been a great centre of Jainism from the early times and many a religious teacher of eminence must have flourished here. But in the present pitiable state of disruption and decadence of the Jaina faith no connected and authentic information could be gathered in respect of the line or lines of teachers that flourished here. During my tours in this area and visits to this place I collected some odd bits of information. Subsequently, with a view to verify my information and focus some reliable light on it, I wrote to a few eminent scholars interested in these studies. But the replies I received from them were disappointing. Nobody seemed to be in possession of at least a few facts regarding a portion or portions of the ecclesiastical history of the place. So I have to fall back on my own resources and make the best of what scanty material is available from my collection and study.

Leaving aside the semi-legendary accounts which connect the great teachers Kondakunda and Akaḷanka with this place, we have to give some credence to the consensus of local traditions which attribute the foundation of a line of pontiffs in this place by Jinasena Bhatāraka, the reputed teacher of the Rāśṭrakūṭa king Amoghavarsha Nripatunga who lived in the 9th century A.D. Jinasena probably belonged to the Seṇa section of the Mūla Saṅgha. The details regarding the gaṇa and gachchha of his spiritual lineage are not known. We do not know how long the line of pontiffs founded by Jinasena continued to function. But it appears to have come to an end after some generations.

Subsequently, another line of teachers seems to have established itself at Mālkhed some time by the 13th century A.D., if not earlier. This line, in all probability, was associated with the Balāṭkāra gaṇa and Sarasvati gachchha of the Mūla Saṅgha and Kondakunda anvaya. The present record furnishes the names of two teachers of this line. They are Pūjyaḍā and his disciple Vidyā-

1 Ep. Carn., Vol. II.
2 Kannāda Sāhitya Parishat Patrike, Vol. XII, p. 238.
nanda. Meagre though this information, it is based on epigraphic evidence and thus helps us to extend our vision on both sides.

Even to the present day, Mañjñhed is supposed to be the headquarters of a line of Jaina gurus who wield some influence among the Jaina community of these parts. Though divested of much of their former dignity, they have preserved some traditions. It would be useful to examine them carefully with a view to glean any possible links for the pontifical history of Mañjñhed. We may note with great relief in the first instance that the Mañjñhed gurus are addressed by the term Balutkaraguna. This expression undoubtedly is a corruption of the designation Balatkaraga gana. Reading through this tradition we can surmise that the present gurus of Mañjñhed are the spiritual descendants of the line of teachers who belonged to the Balatkaraga gana. As Balatkaraga gana formed part of the Mula Sanga and Kondakunda anvaya and was associated with the Sarasvati gachchha, we can fill in these details also in the account of their lineage.

The present line of Mañjñhed gurus claims its foundation by the pontiff Abhinava Neminachandra Siddhantakirti Bhattacharaka. But surprisingly enough, their patavali commences with the preceptor Vidy-ananda Svami. The patavali of the Mañjñhed gurus in my possession was taken down as it was recited by a priest of the Neminath temple at Mañjñhed some twenty years ago. As the priest was not a well-educated person, one might doubt its authenticity. So its accuracy is not beyond question. The succession of teachers may not be reliable and many names might have been conveniently left out. Inspite of my thus being conscious of its deficiencies, I have to use it in the present discussion; because it is the only source so far available to me on the subject. The list of the Mañjñhed pontiffs according to the patavali runs as follows: The sequence of names may not necessarily denote direct succession in all cases. 1 Vidy-ananda Svami; 2 Neminachandra Siddhantakirti; 3 Buddhisa-agara; 4 Mantravadi Devendrakirti; 5 Danda Devendrakirti; 6 Chandrakirti; 7 Mahendrakirti; 8 Sri-dhanakirti; 9 Devendrakirti; 10 Raja-endrakirti; 11 Ratnakirti.

The preamble to the patavali contains the formal prasasti of these teachers, which may be recorded here. It is thus: Niya-ga-tha-sthana-Dilli-Malayadri-Vijayanagara-Varanga-Pattha-Pombuchcha-Chaturvidha-siddha-sinhana-sa-nadhi-vara. Here the place-name Malayadri stands for Mañjñhed. The other items in the prasasti have been commented upon at some length earlier in Part I. Vidy-ananda Svami is referred to in the patavali as Sri-mad-Abhinava-Gajapati-Vadi-Vidy-ananda-Svami. In another version of the prasasti

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1 I have discussed elsewhere the significance of the expression Siddhasimhasana and suggested its Jaina association; vide p. 195 above. It is however not unlikely that the conception is influenced by the Tantric cult wherein prominence is given to the Siddhas. For the Tantric influence on Jainism, see Jaina Iconography, pp. 183-84.
noted down by me at Aland, Nēmichandra Siddhāntakīrīti (No. 2 of the above list) is given the epithets, Śrīmad and Abhinava, and he is represented as the originator of the present line of Maṅkhēḍ pontiffs.

This Nēmichandra Siddhāntakīrīti appears to have been a prominent personality. His title 'Siddhāntakīrīti', which may be contrasted with the unostentatious name of his predecessor Vidyānanda Svāmi, and the suffix 'kīrī' in particular, which was subsequently adopted by his successor disciples, suggest that he might have introduced some important land-mark in the traditions of the order.

I am now inclined to identify Vidyānanda Svāmi of the present record with his namesake who figures at the top of the above list of pontiffs of Maṅkhēḍ. My reasons for this identification may be enunciated as follows. Like Vidyānanda of the Maṅkhēḍ paṭṭāvali, Vidyānanda of our inscription must have held a high position in the monastic order of the Jaina church, as may be seen from the dignified titles of his line. Both of them were members of the same spiritual lineage. Vidyānanda of the inscription belonged to the Mūlo Saṃgha, Kondakunda anvaya, Balātkāra gaṇa and Sarasvati gachchha. Vidyānanda of the paṭṭāvali also must have owned the same spiritual distinction as indicated by the significant designation Balutkāragūṇa of the Maṅkhēḍ pontiffs preserved till the present day. This identification would receive further support even from the imperfect details of the paṭṭāvali, which need not be adduced as a prima facie argument against the hypothesis.

Happily, by a strange stroke of coincidence, some more sidelight is forthcoming in respect of our teacher Vidyānanda. This light is particularly welcome, and all the more so, because it emerges from another reliable epigraphical source which is not only thoroughly contemporary, but is also discovered in the same region of Hyderabad. This epigraph was found at Tēr in the Osmanabad District. It is incised on the pedestal of an image of Pārvanātha in a Jaina temple. In view of the importance of the epigraph in our present discussion and for convenience of reference I may give the following relevant extract from its text:

1 Svasti [\*] Śrī Śākō 1313 [Prajāpatī]-samvaschharē Phālguna vadi 11 Budhavārē
2 Śrī-Mūlasamghīya-Śrī[ Vardhamāna]-svāmi-chaityalaya-kṛita-jurnō-
3 ddhārē samāyātā-Siddhāntāchañāyā-Śrīmat-Pūjyapāda-svāmināṁ priya-
4 ś(ś)ishya-Śrī-Vidyānanda-svāmināṁ...
5 .......... pādūkā II

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1 This district is contiguous to the Gulbarga District wherein Maṅkhēḍ is situated.
The above record is dated the Śaka year 1313 and the cyclic year Prajāpati, the 11th tithe of the dark fortnight of the lunar month Phalguna, Wednesday. The writing is damaged in the latter portion and so its purport is not fully known. But its object appears to be to record the installation of the sandals of the revered teacher Vidyānanda Śvāmi, favourite disciple of the illustrious teacher Pūjyāpāda Śvāmi. These sandals, we are further informed, were received in the Jaina temple of Śri-Vardhamāna at Tēr on the occasion of its renovation.

A close comparison of the essential details concerning Vidyānanda Śvāmis, furnished by the Maṅkhd and Tēr records, will show that the two must be one and the same individual. The date of the Tēr record is regular and its Christian equivalent corresponds to A.D. 1392, March 20, Wednesday. It may be reasonably assumed that Vidyānanda had died before this date and so his sacred relics were brought over to Tēr from Maṅkhd for commemoration. Over a year further might have elapsed by the time of the Maṅkhd record, when as shown above, a Nishidhi memorial was set up in his honour by dedicating the central hall of the Neminātha temple to his holy name. These events testify to the high sense of veneration cherished by the Jaina community of these parts towards the teacher Vidyānanda Śvāmi in particular and the spiritual line of Maṅkhd pontiffs in general.

We may also take note here of another eminent Jaina teacher by name Vidyānanda Śvāmi figuring in an inscription on stone standing in the Pārśvanātha Basti at Kaikini,1 Bhaṭkaḷ Pēṭhā, North Kanara District. The epigraph speaks highly of a devout follower of the Jaina religion, named Pānāna who constructed a temple dedicated to Pārśvanātha at Kaikini and made a gift of land for the same. This Pānāna was the favourite disciple of Vidyānanda Śvāmi who belonged to the Balātkāra gaṇa and Sarasvati gachchha. The inscription is dated Šaka 1340 or A.D. 1417 and it is not known if the preceptor Vidyānanda Śvāmi was living at the time. If we consider this as the date of Pānāna, the teacher Vidyānanda may be taken to the previous generation. This would make the Vidyānanda Śvāmis of the Kaikini and Maṅkhd records contemporaneous. Noting this fact along with the common details of the monastic order of the two teachers, it may not be wrong to suggest their identity.

TEXT

1 Svasti [†] Sākē 1313 pravarttamānae Aṃgī-
2 ra-saṃivatsarē Phālguna-māś(s)ē kṛishṇa-pakṣhē dasa-
    (Sa)myā-
3 m [S(S)ani]vāre kanaka-kalasa-bhāsura-Jinēśvara-sada-

1 Karnatak Inscriptions, Vol. I, No. 41.
Hail! In the Śaka year 1313 current and the cyclic year Amgira, on the tenth day of the dark fortnight of the month Phālguṇa, Saturday, in the Neminātha Chaityālaya, with its central hall growing ever beautiful, being the abode of Lord Jina and resplendent with the golden pinnacle, this Nishidhi was set up in the name of the illustrious teacher Vidyānanda Svāmi, the favourite disciple of the eminent preceptor Pujyapāda Svāmi, who belonged to the reputed Mūla Saṅgha, Balākāra gaṇa, Sarasvati gachchha and the distinguished Kundakunda anvaya and bore the titles, Rāya-rāja-[guru] (the royal preceptor) Maṇḍalāchārya (eclesiastical head of the region), Mahāvāda-vādīśvara (the supreme advocate of his doctrine in great polemic contests), Rāya-vādi-Pitāmaha (the grand father or Brahmā among the royal disputants), Sakala-vidvajjana-chakravarti (the sovereign ruler among all the learned) and Saiddhāntāchārya (the great exponent of the established doctrine of Jina). May it be auspicious. May it be all glorious.

INSCRIPTION NO. 15

(Found on the back of an image at Tengali)

This inscription was discovered at Tengali, a village about four miles from Malikhāḍ. It was incised on the back of a Tirthankara image lying near the temple of Pāṇḍuraṅga. The image was made of soap-stone and measured about 8 inches in height and 6 inches in breadth.

The epigraph is a short label inscription made up of six lines. It is engraved in round and handsome Kannāḍa alphabet of about the 13th century A.D. The inscription is not dated. The language of the record is Kannāḍa.
The record states that the image was caused to be made by Bammadēva, a lay disciple of the preceptor Nāgavira Siddhāntadēva who belonged to the Vandiyyūr gaṇa of the illustrious Yāpāniya Saṃgha. As it was a common practice in those days, the image might have been offered as a gift to a local temple and adorned it either as the central figure or an auxiliary piece.

In the course of my survey of the antiquities at Tengaḷi, I could not discover many vestiges of the Jaina faith and had to satisfy myself with this single piece of Jaina sculpture. But after my perusal of the present inscription I gathered the impression that this village must have contained at least one Jaina temple in the period of the 12th–13th century A.D. This impression was justified not only by the evidence of the present sculpture, but also by a reference to a Jaina temple found in another inscription of the place (No. 16). It is clear therefore that the present image was associated with the Jaina temple mentioned in the following epigraph or a different shrine situated in the locality. It has to be observed that no trace of such a temple or temples is available at present and it must have been completely destroyed in the later age.

Nothing is known about Bammadēva, the donor of the image. But it may reasonably be inferred that he was a local chief of some status. Not many details are disclosed by the record regarding the preceptor Nāgavira Siddhāntadēva also. We do not know from which place he hailed. But his connection with the Vandiyyūr gaṇa furnishes some clue regarding his identity. This gaṇa is already known to us from an inscription at Āḍaki (No. 9). But the additional information which we get from the present inscription is that this gaṇa was a constituent of the Yāpāniya Saṃgha.

Yāpāniya Saṃgha along with four other sects of the Jaina ascetic order was considered heterodox in the later days of the faith. But in the earlier days this sect functioned as an important institution and commanded much influence in Karnāṭaka and other parts of South India. A large number of inscriptions on stone and copper containing references to the teachers who belonged to this sect have been discovered in many parts of Karnāṭaka. But the existence of this sect in this part of the country during the 12–13th century is revealed for the first time by two epigraphs in the present collection, viz., the present inscription and the Āḍaki record (No. 9). It is very likely that the teacher Nāgavira Siddhāntadēva of the present record was connected with the spiritual line of the teacher Gunavira Siddhāntadēva figuring in the Āḍaki inscription. This is suggested by the identity of their epithets and common name-endings.

TEXT

1 Śri-Yāpaniya-
2 Sa[m]ghada Va[m*]di-
3 Yūr-ğaṇada Nāgavrīra-
4 Siddhānta-dēvara guddām Ba-
5 mmadēvanu mādisida pra-
6 time [†] Maṅgala-mahā-srī [‖]

TRANSLATION

This image was caused to be made by Bammadēva, the lay disciple of the teacher Nāgavrīrā Siddhāntadēva who belonged to the illustrious Yāpaniya Saṅgha and Varṇdiyūr gaṇa. May auspiciousness and great glory attend this!

INSCRIPTION NO. 16

(Found on a stone piece at Tengaḷi)

This inscription was found incised on a piece of stone at Tengaḷi near Maḷkhēḍ. The fragment bearing the epigraph was built into a dilapidated wall standing in front of the mosque known as Kari-masūtī (‘black mosque’). The stone-piece measures 15.6 inches in length and 8.5 inches in breadth. It may be observed from the contents of the document that the inscription is fragmentary. The main portion of the record is lost and only a few lines at the end are preserved. These lines also are neither complete, nor do they run continuously.

The epigraph is engraved in Kannāḍa characters of about the 12th century A.D. The language is Kannāḍa. The important part of the document which should have contained information about the reigning king, the date and the circumstances of the gift, etc., is missing. The extant portion relates to some details regarding the boundaries of the gift land. It also refers to a few supplementary gifts, that seem to have been made on the occasion of the main gift.

In the preserved lines of the inscription occurs the reference to a Basadi or Jaina temple. Meagre though this information, it carries much significance with it. It proves beyond doubt the existence of a Jaina temple in this locality during the 12th century A.D. This evidence coupled with that of the previous record shows how places which were once active abodes of the Jaina faith have been completely wiped out of all its traces.

In line 13 of the text there is a reference to the Mahāmāṇḍalāśvāra Vīra Bibbarasa with whose approval the gift is said to have been made. This Vīra Bibbarasa must be identical with his namesake who also figures as the approving authority in another inscription at Tengaḷi, dated in A.D. 1106, the 31st regnal
year of the Western Chālukya king Vikramāditya VI. We may further recognize this Vīra Bibbarasa as a scion of the Bāṇa family, the members of which were ruling in these parts, first as the feudatories of the Chālukyas of Kalyāṇa, and subsequently under their successors, the Kalachuris. A good number of epigraphs collected by this author at Tengalī and Kālagī furnishes interesting details concerning these Bāṇa rulers. It seems two brothers named Chandarasa and Bandarasa, claiming their descent in the lineage of the mythical hero Bāṇa, son of Bali, carved out for themselves a small principality consisting of one hundred villages in the region of Mannedāḍi Thousand sometime in the 10th–11th century. The area of Temgulī Seventy, apparently made up of seventy villages, was included in this principality which was termed Khāṇḍava-maṇḍala. These chiefs distinguished themselves by the epithets, Bāṇavamsādbhava (born in the lineage of Bāṇa) and Khāṇḍava-maṇḍalādhīṣṭa (overlords of the region of Khāṇḍava-maṇḍala). They also bore the epithet Durmukhakshitipāla-labdha-vara-prasāda (those who had secured the gracious boon of king Durmukha), the significance of which is not clear. Vīra Bibbarasa was an early member of this family who distinguished himself by his valour, philanthropy and religious fervour. Another renowned member of a later date was Vīra Gonkarasa who was a subordinate of the Western Chālukya king Taila III in A.D. 1162. Vīra Gonkarasa's son Udayāditya and Vīra Gonkarasa, son of Vīra Kālarasa who must be another chief of the same family, figure jointly as donors in an inscription at Kālagī of the reign of the Kalachuri ruler Rāya-Murāri Sōvidēva, dated in A.D. 1173. The Bāṇas are a conspicuous family of chiefs who played a subordinate rôle in the political history of South India from the 3rd to the 16th century A.D. They had spread into various branches and settled themselves in parts of the Āndhra Desa, Tamil Nād and Mysore State. But the present family which may be designated the Bāṇas of Khāṇḍava-maṇḍala has been brought to light for the first time by the inscriptions of this area.

I may incidentally point out here the presence of a member of the Bāṇa family in an unfamiliar region, which has remained unnoticed so far. In an earlier context I have reviewed a few Jaina inscriptions from Lakkundī, in the Gadag taluk, Dharwar Dt. On the base of a pillar in the Nannēsvāra temple in this village is incised an inscription which states that the rows of pillars in the said temple were ordered to be prepared by Dēvalabbe of the Hebbāṇa family. Some members of the Bāṇa extraction describe themselves as the Per-Bāṇas or Heb-Bāṇas, i.e., Great Bāṇas. Such

3 See pp. 140–41 above.
references are met with particularly in the inscriptions of the Telugu country. The advent, however, in the Gadag area, of Dēvalabbe who evidently belonged to the family of Great Bānās, cannot be explained at present for want of adequate information.

The names of four villages are met with in the portion of the epigraph under review. They are Hiriya-Jambuge, Danḍahatti, Kōravāra and Temgulī. These may easily be identified with the present day villages Jambige, Danḍōti, Kōravār and Tengalī respectively. The first three villages are within the radius of a few miles from Tengalī and Mālkhed. As I have shown elsewhere Danḍahatti, according to the tradition, formed part of the great metropolis of the Rāshtrakūṭa emperors, identified with modern Mālkhed. Tengalī is the provenance of the two inscriptions, Nos. 15 and 16.

**TEXT**

1 = ā-Kamchavalladim teṅkalu
2 kāla kamba 1350 ā-vūrim teṅka basadi-
3 Gavarēśvara-tōṭadam bādağalu Bhōgēśvaradēvara
4 halli Hiriya-Jambugeya prabhu ma-
5 lulu krāyam-gomdu [bi]ṭa keyi Nāgimarasa
6 śrīmad-Danḍahattiya Mahāprabhu Nāgara-
7 madiyam pṛiti-dānavāgi koṭṭa keyi manne-
8 bādağal = ā-kāla kamba 300 segolāva-
9 lulu koṭṭa keyi chelleya-bāviya sarisadalu
10 dadim bādağal = ā-kāla kamba 450 mattam = a-
11 tta keyi Kōravāra baṭṭeyimḍ = ondu hu-
12 prabhugalu koṭṭa gadde Āmrāṇātha-dēvara ba-
13 Śrīmanu-Mahāmanḍalēśvaram Vīra-Bibbarasa-
14 matiyim koṭṭa kabbina tōṭa gaddeya Bammade-
15 bāďagal mattaru...mattav = alli........geryim-
16 yan = ā-Temgulīya Mahāprabhu Sōvarasaru-
17 gakkaṁ Chaitra-pavitrakkaṁ pūjāriy = āsan-ā-

**ABSTRACT OF CONTENTS**

Lines 1–5: A Jaina temple to the south of the village, the garden of Gavarēśvara, the god Bhōgēśvara and the chief of Hiriya-Jambuge are mentioned.

Lines 6–10: The Mahāprabhu (great chief) Nāgarasa of the illustrious Danḍahatti is mentioned.

Lines 11–17: Reference is made to the route leading to the village Kōravāra and the god Āmrāṇātha.

The illustrious Mahāmanḍalēśvaram Vīra Bibbarasa is mentioned... A gift by the Mahāprabhu Sōvarasa of Temgulī is referred to.
INSCRIPTION NO. 17

(Found in a temple at Harasūr)

This inscription was found at Harasūr. It was incised on a large slab of stone set up in a neglected Jaina temple. Most of the record was damaged and worn out. A few words and expressions that were legible here and there have been picked up and put together in the following text. The inscription must have been fairly big extending over a large number of lines. But on account of its effaced condition it was not possible to take proper account of them. I saw another slab of stone set up in the same temple, which, also, must have contained an inscription. But it was so completely wiped out that I could not make out even a single word in it. I learnt later on from the priest of the temple that he himself had wilfully rubbed out these inscriptions in desperation; for he was constantly harassed by the treasure-hunting Bairāgis on the one side and the residents of other communities in the village on the other.

The inscription is engraved in Kannada characters of about the 12th century A.D. The language is Kannāḍa. The epigraph commences with a prayer to the commandment of Lord Jina. Next it seems to have contained a genealogical account of the kings of the Western Chālukya dynasty of Kalyāṇa, brought down to the reigning king Tribhuvanamalladēva or Vikramāditya VI. This seems to have been followed by a description of the Mahājanas of the place. It is gathered from other inscriptions in the locality that this village was an agrahāra in the 12th century A.D. and was known by the name Śāleya Simaḷa. After this we come across a lady named Kāḷikabbe and a member of the mercantile community, named Kāḷiseṭṭi. These persons figure in another contemporary record of the place, from which we know that the latter was the son of the former and that they were Vaiśya by caste. It seems, they were Jaina by persuasion. Now comes the date portion most of which is unfortunately lost. The inscription mentions a regnal year of the king [Tribhuvana]malladēva, and the cyclic year Dhātu. As the king reigned from A.D. 1076 to 1126 the cyclic year Dhātu was the one which corresponded with A.D. 1096-97. The king must have been residing at Jayantīpura or Banavāsi at that time as may be gathered from a reference to the place. The record also speaks of a faudatory chief, who bore the titles, Mahāmaṇḍalāśvara and Kopaṇapuravarādhīśvara (overlord of the foremost town of Kopaṇa which is modern Kopbal in the Hyderabad State).

TEXT

\[ m = astu \]
\[ bhavya-janānāṃ \]
\[ Chālukya- pratāpa- chakri \]
\[ vipra- saṃkulaṃ \]
Svasti [1*]

Yama-niyama
shaṭ-karma-nirata
 guni Kalikabegaṃ
guṇi Kalikabegaṃ
guṇi Kalikabegaṃ
guṇi Kālisetti
malla-dēva-varshada
neya Dhātu-saṃvatsarada
Jayamītpurada-nelevidi
Mahāmaṇḍalēśvaram
Kopanapuravaraḥdiśvaram
guru-pāḍ-ārādhakāṃ

Abstract of Contents

Hail! May it confer prosperity on all its faithful followers—the profoundly admired Commandment of Lord Jina whose feet are washed by the water which is the assemblage of rays shooting from the diadems on the crests of all the gods and the demons.

The emperor of prowess of the Chālukya lineage

Hail! those who were endowed with the virtues of self-restraint, self-discipline, etc., and were engaged in the performance of the six-fold actions...

The virtuous Kālikabbe

Kālisetti

In the year of the king [Triḥhuvaṇa] malla dēva and the cyclic year Dhātu... from his residence at Jayantipura...

The feudatory chief (who bore the title), lord of the foremost town of Kopana... worshipper of the feet of the preceptor...
JAINA EPIGRAPHS
PART III
Inscriptions in the Kopbal District

INSCRIPTION No. 18
(Found on a Stone at Kopbal)

This inscription was discovered at Kopbal, on a piece of white stone lying by the side of a tomb known as 'Khādiralingana gōri' (Khādirilinga's tomb) near the fort. When I visited the place subsequently, the stone was missing and could not be traced. The stone which contained the inscription in full originally, must have been bigger in size. But as may be seen from the contents of the epigraph, it was later broken and more than one of its sides mutilated. Consequently, the record has to be incomplete and fragmentary. The maximum length and breadth of the stone piece measure 29 and 25 inches respectively.

The inscription is engraved in big characters carved deeply into the stone. The script is archaic Kannada of the 9th century A.D. The language is Kannada and the composition is in verse. The record consists of six lines of writing all of which are damaged to a greater or lesser extent. The partially preserved text of the epigraph has retained remnants of two stanzas. One of them is in the Śādulavikridita metre and the other in its cognate metre Mattebhavikridita. Of the second stanza remnants of only two lines are traceable. It is likely that the epigraph consisted of these two verses only. In that case, it may be inferred that we have lost only two complete lines of the record.

Each line of the inscription on stone appears to have accommodated one entire hemistitch of the verse. As the syllabic contents and the quantity of the two metres represented here are fixed, we can easily find out the precise number and nature (short or long) of the letters that are lost in each line. This has been indicated by introducing suitable signs in the body of the text below.

The epigraph commences with a reference to the illustrious king Nripatunga Vallabha who, we are told, had destroyed all his enemies and was ruling the kingdom. The third and fourth lines of the first verse next speak of a warrior who encountered the enemy in a fight and attained the heaven. The first two lines of the second verse and, as a matter of fact, the whole of it appears to have been devoted to the praise of the great qualities of the hero

1 In my recent visit to the place in 1955 I found the stone again.
who laid down his life for a noble cause. The inscription is thus of the nature of memorial documents which are engraved on what are known as hero-stones commonly met with in all parts of Kānāṭaka.

The illustrious king Nṛpatunā Vallabha mentioned here must obviously be the great Rashtrakūta emperor, Amoghavarsha Nṛpatungara. He reigned from A.D. 814 to 877. As the record refers to his reign, it might be placed broadly within this period. The martyr appears to have been a person of some position and dignity. The circumstances of his death and all other details regarding the encounter which cost him his life are not known.

The Rashtrakūta emperor Nṛpatunga was a great patron of Jainism and Kopaṇa or Kopball, the provenance of the record, was an eminent centre of the faith as revealed by a large number of inscriptions in the present collection and other sources also. It may be recalled that an allusion is made to this place in the work Kavirājamaṅga attributed to this emperor. It would thus be interesting to view the present record in this setting, though one might think that it has no proper bearing in the present scheme of our study.

**TEXT**

1. Svasti [1*] Śrī-Nṛpatungavalla[ bha] - - - - - - - -
2. dhvast-ārāti-narāndrān = āje nelanām śrījai - - - - [1*]
3. prastāvan = dal = id = endu tal = iridu matt = and = āji [yo] - - -
4. prastutyaṁ paṭedam surēndra-sukhamām vikrānta - - - [III 1*]
5. - - - ru-guna-anghan = appa pa[dev = ill = ita] - - - -
6. - - - - - kadanado

**TRANSLATION**

Lines 1–4. Hail! When the illustrious Nṛpatunga Vallabha, destroyer of his enemies, was ruling the earth, having decided ‘this, verily, is the opportune moment!’ and having valorously put up an intensive fight on the field of battle on that day the highly praised warrior attained the happiness of the lord of the gods.

Lines 5–6. who was a reservoir of great qualities in the encounter.

**INSCRIPTION No. 19**

(Found on a Hill-rock at Kopball)

This inscription was found on the rock of a hill adjoining the fort area at Kopbal. It is incised on the southern hill side of the gorge known as Chandrāmana Gūḍa (the hill of Chandrāma). The rock is known as Chandrāma Bandli and the gorge is also called Vanṭi Koḷla or ‘Camel Vale’.
The record consists of six lines of writing. The letters are fairly big and neatly incised. The characters are Kannada of the 9th century A.D., which have still preserved their archaic traits. The language of the first four lines is Kannada and the composition is prose. The last two lines are composed in Sanskrit verse.

The use of the cursive forms of the final \( m \) and \( r \) may be noted in the following words; \( sishyvar \) in l. 2, \( mudipiladar \) in l. 4, \( chitram \) in l. 5 and \( ma\text{\textipa{ng}}a\text{\textipa{lam}} \) in l. 6. The earlier orthographical mode which preferred retention of class-nasals to anusvāra may be observed in a number of words; for example, \( e\text{\textipa{nu}} \) in l. 1, \( dandu \) and Kuṇḍakunda in l. 2. This feature becomes more pronounced in the combination of two words, when the preceding anusvāra is changed to the nasal of the class to which the following consonant belongs; for instance, \( \text{\textipa{ur}}\text{\textipa{g}}\text{\textipa{gan}} = \text{\textipa{t}}\text{\textipa{r}}\text{\textipa{th}}\text{\textipa{ak}}\text{\textipa{da}} \) in l. 3 and \( \text{\textipa{pa}}\text{\textipa{la}}-\text{\textipa{k}}\text{\textipa{a}}\text{\textipa{la}} = \text{\textipa{ta}}\text{\textipa{p}}\text{\textipa{m}}-\text{\textipa{g}}\text{\textipa{y}}\text{\textipa{du}} \) in l. 4. Similarly the convention of doubling the consonant after \( r \) may be detected in the expressions, Sarvanandi and \( \text{\textipa{ur}}\text{\textipa{g}}\text{\textipa{gan}} \) (l. 3), kuryyāt (l. 6), etc. In \( \text{\textipa{t}}\text{\textipa{r}}\text{\textipa{th}}\text{\textipa{a}} \) (l. 3), the reduplicated aspirate has been replaced by its unaspirate counterpart. We may note with interest the phonetic transformation of \( r \) to \( l \) in the word \( \text{\textipa{i}}\text{\textipa{d}}\text{\textipa{u}} \) derived from the root \( \text{\textipa{i}} \). The writing is appreciably free from errors. We may however note the following two small exceptions to this rule, \( \text{\textipa{s}}\text{\textipa{a}}(\text{\textipa{s}}\text{\textipa{a}})\text{\textipa{m}}\text{\textipa{n}}\text{\textipa{y}}\text{\textipa{s}}\text{\textipa{a}}\text{\textipa{n}} \) (l. 4) and kuryyāt \( \text{\textipa{s}}\text{\textipa{r}} \) \( \text{\textipa{ch}} = \text{\textipa{ch}}\text{\textipa{r}} \). The Sanskrit verse contained in lines 5-6 is in the Āryā metre.

The epigraph opens with the mention of the date in words which is the Śaka year 803. Next it introduces the illustrious divine Sarvanandi, disciple of Ėkachaṭṭugada Bhaṭāra. The object of the document is to record the death of the former under the vow of samnyasana. The closing verse describes in poetic language the eminence of Sarvanandi and ends with a prayer.

The date is not verifiable in the absence of necessary details. Its Christian equivalent would roughly correspond to A.D. 881-82. The record does not furnish historical details regarding the teacher Sarvanandi. It is not known wherefrom he hailed. His spiritual lineage also is not stated in full. The epigraph simply mentions his Kuṇḍakunda anvaya. The three essentials of the spiritual lineage of a teacher generally mentioned, are the Saṃgha, the gana and the gachchha. But they are conspicuously absent here. The omission appears to be natural; for, the practice of specifying a particular teacher in strict association with these details, was not fully evolved at this period. This view is confirmed by an examination of similar instances occurring in the epigraphical records of the early period.

The divine Sarvanandi is not known previously and is disclosed for the first time by the present record. An inscription from Coorg refers to a teacher of the same name who was almost contemporaneous with the present
teacher. But he cannot be indentified with Sarvanandi of this record as the former is stated to have been the disciple of Śivanandi. Another consideration that goes against this identification is this. The Coorg epigraph¹ shows that its Sarvanandi was living in A.D. 888, the date of the record; whereas according to the present inscription our Sarvanandi passed away in A.D. 881-82.

The expression Ėkachatṭugada Bhaṭāra which occurs as the name of Sarvanandi's preceptor is rather queer. This could be neither his designation nor his title. It appears to be a sort of nick-name by which he was popularly known. This nick-name was acquired by him probably on account of his association with an earthen vessel which he always carried with him; as the expression 'chatṭugā' in the name may be connected with the Kannada word 'chatṭi' meaning an 'earthen pot.' The whole expression may therefore be rendered as 'the monk of an earthen jar.'

Brief as the record is, it furnishes interesting information about the personality of sage Sarvanandi. He was a great ascetic and an able exponent of the Jaina doctrine. By his saintly character and constant practice of preaching he wielded supreme influence on the minds of the people. He does not seem to have originally belonged to this place, i.e., Kopāṇa. Like many an ardent aspirant of the faith, he appears to have migrated to this town to spend his last days here; because, this place was esteemed as one of the most sacred centres of Jaina religion, and there prevailed the belief that one would attain emancipation from all worldly bonds by laying down one's physical sheath here.

This inscription has been subsequently published by the Archaeological Department, Hyderabad.² Since some of the main points in the record have not been properly dealt with in that publication, it would be worth while to discuss them here. Firstly, the last part of the third line of the epigraph has been read in that publication as, ārīgāṇā = tīrthankam = upakārigalāgi. This has been interpreted as 'having become a benefactor of the village and the holy spot.' This reading of the text cannot be justified even according to the touched up photograph of the record published therein. So my reading runs thus; ārīgāṇā = tīrthakad = upakārigalāgi. This may be rendered as 'having obliged the people of the town by imparting the holy doctrine.' Tīrtha or Tīrthaka here means 'the holy doctrine.' This interpretation, furthermore, is supported by the last verse which stresses the characteristic merit of the teacher by saying that he was engaged in preaching the holy doctrine incessantly. The former reading purports to make a distinction between ār

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² Hyderabad Archaeological Series, No. 12; Inscription No. 2.
(=town) and tīrtha (=holy place). This is unwarranted, because Kopanā was both īr and tīrtha combined into one, and there is no reason to believe that such a distinction ever existed. Secondly, the word īldu in the same line has been translated as ‘having alighted.’ This is obviously wrong, because, the sense ‘to alight’ is conveyed by the root īlī and not by īl. Here the form īldu is clearly derived from the root īr meaning ‘to stay, to reside’ and any number of instances of the phonetic transformation of īr into ī can be cited from the epigraphical sources of the period.

Now we go to the word muḍipidar, which has been translated as ‘completed the (vratā)’ in the publication. This does not hit the mark precisely. The root muḍipu is often rendered to mean ‘to expire, to end one’s life, etc. The idea of death is more prominent in the expression than the idea of completion of the vow. This word occurs more commonly in the Jaina terminology and it has acquired a special significance of its own. Consequently, the word has assumed the nature of a Jaina technical term. The basic root is muḍi and muḍipu is its causal form with the suffix pu added on to it, on the analogy of the roots ali-pu, tiṣṭi-pu, etc. This root has its parallels in the other sister languages of the Dravidian group, viz., Tamil and Telugu. The root both in its primitive as well as causal form generally means ‘to end.’ But according to the Jaina religious convention it is not merely ‘ending or dying.’ The expression is used to denote the death of a devout follower of the Jaina faith, who voluntarily undertakes a solemn vow to end his life by fasting so that he might free himself once for all from the bonds of karma and thus accomplish his object by this act of self-denial. So, we shall be nearer the mark if we translate the word muḍipidar as ‘attained final emancipation.’ The solemn vow according to the Jaina religious vocabulary is called samnyasana (l. 4). It is also known as sālekhana and samādhī-marana.

On account of the highly poetic idea conceived in it, the last verse deserves our special appreciation. Herein Sarvanandi is compared and contrasted with Indra, the god of clouds and rain. By means of the material clouds Indra cools the heat of summer for the time being. But here is our Sarvanandi who, by his subtle and immaculate spiritual teachings and practices, perpetually quenches the heat of sinful actions. How unique is his personality!

TEXT

1 Svasti [**] Śrī-Saka-varisha enṭunūra mūraneya varisa-
dandu Kundakund-ānvayata Ėkachaṭṭugada-bhāṭārara sishyar
3 Śrī Sarvanandi-bhāṭārar = īl = īlду ĕrggan = tīrththakāṭ = upa-
kārigal = āgi
4 pala-kālan = tapaṁ-geydu sa(sam)nyasanan = nōntu muḍipidar [**]
5 Anavarata-sastra-dana-pravimala-charitra-jaladharai = chitram [1*]
6 durita-midagha-vighata-m kuryvat-sri (ch-chhri)-SarvanandindraM Mamgalem [1*]

**TRANSLATION**

Lines 1–4. Hail! In the glorious Śaka year, eight hundred and three, the illustrious teacher Sarvanandi Bhata, disciple of Ekachatugada-Bhatāra, of the KundaKunda lineage, having stayed here and graciously imparted the teachings of the holy doctrine to the residents of the town and after practising austerities for a considerable time, attained final emancipation by the vow of Samnyasana.

Lines 5–6. May this Indra, the illustrious sage Sarvanandi, destroy in a miraculous manner the heat of summer, namely, the sinful actions, by means of the clouds which are his immaculate practices, intensely purified by the incessant teaching of the holy scriptures! May it be auspicious!

**INSCRIPTION NO. 20**

(Found on a Hill-top at Kopbal)

This inscription was discovered on the top of a hill in the mountain range near Kopbal. This hill is popularly known as Pallakki Gundo or Palaquin Boulder on account of a boulder shaped like a palaquin surmounting it. It was on this same rock and by the side of the present inscription that a Minor Rock Edict of Asoka was discovered. Two foot-marks are carved out on the same rock near the present epigraph.

The epigraph consists of only two lines of writing. It is incised in Kannada script. The language of the record is Kannada. The engraver does not seem to have had proper training, since he has betrayed his ignorance by committing mistakes even in the few syllables of this brief record. The akshara ṭā does not bear traces of length and so it is better to read it as such though wrongly for ṭā. The inscription states that the foot (=feet), that is to say, the foot-marks of the teacher Jata-Singanandi were carved out by Chavayya. It is quite plain that the foot-marks referred to in the record are those found near the inscription noticed above.

The epigraph is not dated. The only means by which we can assign a date to it, though approximately, is the evidence of palaeography. On this ground we can place the inscription roughly in the 10th century A.D.

It is a common practice in this country to preserve the memory of the revered personages, particularly the spiritual teachers, in the form of their foot-marks. These figures are assumed to represent the sacred feet of those worthies and are worshipped as such by their

1 Hyd. Arch. Series, No. 10.
disciples and devotees. Such foot-marks are generally carved at the spot where the revered persons spent a part or last moments of their life; and inscriptions furnishing details regarding them are incised nearby. This is one way of celebrating the memory of the deceased among the followers of the Jaina faith also and such memorials are termed the Nishidhis. Thus it becomes clear that the foot-marks on the hill described above perpetuate the memory of the teacher Jata-Singanandi who seems have passed away on the hill, under the vow of Sallekhana according to the Jaina religious custom. Chavayya who engraved these foot-marks must have been a disciple or devotee of the teacher.

Now who is this Jata-Singanandi? An eminent teacher and scholar who is variously styled Jatila, Jatacharya and Jata-Simhanandi is known from literary sources in Sanskrit, Prakrit and Kannada languages. He is the author of a Sanskrit poetical work composed in the classical style, named Varangacharitam. This work has been lately edited and published by Dr. A. N. Upadhye. It is very likely that Jata-Singanandi of our epigraph is identical with the teacher Jata-Simhanandi of the literary fame.

But this proposed identification presents one great difficulty and it is the chronological disparity. It is proved on substantial grounds that the author Jata-Simhanandi must have lived by the 7th century A. D. But, as seen above, we can not assign a date earlier than the 10th century A. D. to Jata-Singanandi of this inscription. Still there is a way out of this difficulty as suggested by the learned editor. It is to assume that the memory of the spot where the preceptor Jata-Simhanandi breathed his last on the sacred hills of Kopba was preserved in tradition by the succeeding generations and that a later devotee of the teacher desirous of setting up a memento in his name incised the foot-marks as well as the inscription on the hill.

TEXT

1 Jata (ā) Simganandī āchāryyara padava
2 Chavayyaṁ mādisidam [Ⅱ *]

TRANSLATION

This foot, i. e., foot marks, of the teacher Jata-Singanandi, was caused to be made by Chavayya.

2 This name might be an abbreviation of Chavundayya.
3 Varangacharitam, Intro. p. 22.
4 Ibid. p 23.
INSCRIPTION No. 21
(Found in the Fort-wall at Kopbal)

This inscription was traced below an image at Kopbal. It was a loose image of a Jaina ascetic seated in the Padmāsana posture, carved out on a rectangular slab of black stone. The image was built into the wall of a bastion of the fort near the well known as Dañakana Bāvi. Similar pieces of stone bearing inscriptions were found to have been built into the same sector of the fort wall. But as these records were inaccessible nothing could be made out about them.

It was a general practice with the builders of Jaina temples to set up the image of a seated Jaina ascetic at the top of the main entrance of the Jaina sanctuary. This was evidently intended to serve the religious as well as architectural purpose. This idol represents the Jaina ideal of life and is symbolic of the faith. The figure is identified with the Jina and the piece of sculpture is particularly known as the Jina-bimba. Tradition confirmed by recent discoveries testifies to the existence of a large number of Jaina temples in the ancient town of Kopbal. So it would be reasonable to surmise that the piece of sculpture bearing the present inscription embellished one of these temples. Subsequently, when ruin and devastation visited this place, this stray piece of sculpture appears to have been utilised in the construction of the fort. It was a sheer chance that the sculpture with its inscription was conspicuously preserved till the present day.

The epigraph consists of a single line. Its alphabet is Kannada. The characters which are neatly carved belong to the 10th century A.D. The language is Sanskrit. The inscription purports to record an obeisance to the Jina-bimba or the figure of Lord Jina.

TEXT

1 Īśa Jina-bimbāya namāḥ [i *]

TRANSLATION
Ōṁ ! Obeisance to the image of Lord Jina.

INSCRIPTION No. 22
(Found in a Cave at Kopbal)

This inscription was discovered in a cave in the hills of Kopbal. The cave is situated towards the south of the Pallakki Gunḍu of inscription No. 20. The epigraph is engraved on the rocky wall of the cave facing its entrance. The record consists of eleven lines of which the first eight lines are of almost equal length and the last three a bit longer. This lack
of uniformity in the engraving may be attributed to the rugged and uneven surface of the rock.

The epigraph is engraved in characters of about the 11th century A.D., and they exhibit slightly archaic traits. The script and the language are Kannada. The composition is partly prose and partly verse. The orthographical convention of doubling the consonant in a conjunct letter after \( r \) is strictly adhered to. Preference is shown to the nasal member of the class over anusvāra, which, as observed in the case of inscription No. 19, is an earlier trend in orthography. The following are some instances to the point: Simhanandi, 1.2; band = inqini, 1.5; 1.7; munindrar, 1.9; = inqini, 1.10; Sāntinātha, 1.11. Dental \( n \) is substituted for its cerebral counterpart while reduplicating the latter; e.g., annanuni in ll. 2 and 3. The root negal should really end in the Dravidian \( l \). This position is correctly maintained in the present record. But it may be noted in this context that this root has almost invariably lost its original form, and is consistently written as negal in almost all the other inscriptions under study and elsewhere also in the epigraphical records ranging from the 11th century onwards. We may note the earlier verbal forms ending in or in sadhisidr (1.2) and geydor (1.3). The past participle form ildo in l. 4, derived from the root ir, may be noted in this inscription also. The record is almost free from mistakes with the exception of the word pratishte in l. 11. Simhanandi is written as Simhanandi also (1.5).

The epigraph commences straightway with the mention of the first year of the reign of the illustrious king Vikramāditya. Next we are informed that the revered teacher Simhanandi who was on fast for one month under the vow of Sallekhanā attained consummation, that is to say, passed away. Five disciples whose names are specified, attended to his funeral ceremony. Then comes Kalyānakirti who, in all likelihood, was the properly initiated and direct disciple of the deceased monk. To perpetuate the sacred memory of his teacher he erected a temple on the spot where Simhanandi breathed his last. He also had this inscription engraved. The record gives some details regarding the monastic order of Simhanandi and mentions the names of a few members of this line. The last part of the inscription pays compliments to Kalyānakirti and mentions his meritorious acts.

Now let us review the contents of the inscription critically in larger details. Considering all possibilities and the evidence of palaeography in particular, Vikramāditya whose reign the epigraph refers itself to, might be Vikramāditya V of the Western Chālukya house of Kalyāna. He ruled
from A.D. 1008 to 1015; and as the record refers to the first year of his reign, it may be assigned approximately to A.D. 1008.

Though the record is not quite explicit on the point, there seems to be little doubt regarding the spiritual order of the teacher Sīmhanandi. He belonged to the Dēsiga gāṇa and Kondakunda anvaya. It is known that the Dēsiga gāṇa was a section of the Mūla Samgha. We may again note here the laconic nature of the epigraph in furnishing not all the details as regards the lineage of the teacher. This may be due to the fact that such a convention had not yet fully evolved as we find it in the later period. The inscription mentions the names of five teachers who evidently belonged to the spiritual lineage of Sīmhanandi and were his predecessors of eminence. It is not clear if a direct succession in respect of them is meant here. The names of the teachers as furnished by the record, including Sīmharahandi and Kalyānakirti are as follows: 1) Raviçandrāchārya; 2) Gunaśāgara; 3) Gunaçandra; 4) Abhayānandi; 5) Maghanandi; 6) Sīmhanandi; and 7) Kalyānakirti. From the high tribute paid to his memory in the epigraph, Sīmhanandi appears to have been a sage of great renown. He does not seem to have been a resident of the place and associated with any local monastery. The record specifically states that he came to the holy place and practised austerities. So he must have been an outsider like Sarvanandi of inscription No. 19. Like many other preceptors he must have sought fulfilment of the great ambition of his life, viz., freedom from physical bondage, in relinquishing his mortal coil in this supremely holy place.

It is worth noting in this context that a good number of sculptures commemorating the demise of Jaina aspirants in this sacred place are found carved on the rock of the Gavimath hill and other places. All of them do not bear inscriptions. Still the testimony afforded by such Nishidhis is valuable for assessing the importance of the place.

The epigraph does not disclose in clear terms the relationship of Kalyānakirti with Sīmhanandi. But we shall be justified in assuming that the former was the disciple of the latter. Kalyānakirti appears to have been an eminent divine and influential monk. He does not seem to have been present on the spot at the time of his master's demise. But arriving there later he acquitted himself credibly. It was he who was responsible for the construction of the Jaina temple in honour of his preceptor and the setting up of this memorial inscription. The temple was erected on the spot where Sīmhanandi breathed his last. Kalyānakirti had already earned a good name and gratitude from the followers of the faith for having installed an excellent image of Lord Jina at Bichchukunde. He was associated with the Jaina temple of Nāgadēva, possibly at Bichchukunde,
which appears to have been under his charge. The last verse of the
inscription further speaks of the installation of the image of Sāntinātha at
Bichehukunde. It is not clear if this installation is identical with the one
alluded to before. It is likely that both the statements refer to one and
the same event, because of the place where the installation took place
being identical. Lastly, we may note the characteristic manner in which the
Nishidhi memorial was set up for Simhanandi, viz., by erecting a temple on the
spot where he passed away.

The five disciples of Simhanandi who attended to the obsequies of
the teacher are these: Simhanandi-ānna, Matisāgara-ānna Naralōkamitra,
Brahmachāri-ānna and Śvāmikumāra. From the suffix anṇa (brother) and
kumāra (junior) figuring in the names, they appear to have been junior members
of the order under probation. The supplementary place accorded to Śvāmikumāra
in the statement seems to indicate his secondary rōle in the affair.

Though devoid of poetic merit, the epigraph merits consideration as
a piece of literary composition. The first three lines of the inscription are
in prose and the rest of the epigraph is in verse. The metrical portion of
the record contains six stanzas. The five of these are in the Kanda metre; and
the remaining one which is the third in order, is in the Mattēbhavikrīḍita
metre. The honorific suffix tammadigal, meaning ‘His Holiness’, applied
to Simhanandi, is not commonly met with in the Kannada epigraphs. The
more familiar expression used in such contexts is guruvadigal. Tammadigal
however, appears to have been more familiar in Tamil parts. Inqini-marana
or Inqira-marana is a variety of the familiar vow of Sāṁyastics also known as
Sallēkhanā or Samādhimarana. Etymologically, it may be derived from the
Sanskrit root ṭing, meaning ‘to desire’. The expression fittingly characterises
the observance; for the person who undertakes it, does so out of his volition.

TEXT

1 Svasti [* Šrī-Vikramādityana prathama-rājyaadou Šrī-Simhananditamadigal imqini-marana[ do = ā ]
2 ondu tingalim sādhisi[ do ]r [* Šrī-Simhana[ndi ]-āninanum Matisāgara
ānanum = Nara ō-
3 kamitraniṃ Brahmachāri-āṇanum nalvarum vinayam-ge[ ydo ]r [ Sv-
āmi ] kumāranūm ।
4 Posatu Jinabiṃbamaṃ pūjise divijar = BBichehukundeyol = nirī[ si ]ja ]ga-
kk = esed = i(da Nāgadēvana basadiyaKa-

1 The editor of the Kannada Inscriptions of Kopbal has noticed only five stanzas.
2 The editor of the above publication wrongly names the metre as Sārdūlavikrīḍita.
4 Varāṅgacharitram, Intro. p. 22, n. 2.
TRANSLATION

Lines 1-3. Hail! In the first year of the illustrious king Vikramaditya, His Holiness the illustrious Simhanandi attained the fulfilment of the vow of Voluntary Death which he practised for one month.

The illustrious brother Simhanandi, brother Matisagara Naralokamitra and brother Brahmachari performed the funeral ceremony. Svamikumara was also there.

Verse 1. Kalyanakirti of Nagadeva's Basadi deserves all praise in the matter—Kalyanakirti who had already distinguished himself having installed at Bichchukunde a unique image of Lord Jina, an object of adoration to the gods.

Verse 2. Oh! how marvellous is the achievement of Kalyanakirti, who set up this memorial record of Lord Jina in honour of the great teacher Simhanandi who repaired to the summit of this lofty mountain and attained his end under the vow of Voluntary Death renouncing everything.

Verses 3-4. In the Desiga-gana formulated of yore and in the lineage of Konidakunda, resplendent were those early divines, unsurpassed in prowess, free from sins and adept in the practice of the vow of Chandrayana. Subsequently, a good many ascetics following their example destroyed the bondage of karma. How can I describe it in details? Afterwards, in their lineage adorned latterly by Ravichandracharya, the monks, Gunasagara, Gunachandra, Abhayanandi and Maghaanandi, the illuminator of the order, distinguished themselves in succession.
Verses 5–6. The great monk Kalyānakirti earned renown in the world by his supremely righteous performances, having constructed a splendid temple in honour of Lord Jina on the spot where the sage Siñhanandi attained final emancipation by wearing away the body under the rigorous austerities of Voluntary Death, and having installed in a marvellous manner the image of Śāntinātha at Bichchukunde.

INSCRIPTION No. 23

(Found on a pedestal at Kopbal)

This inscription was noticed on a mutilated stone pedestal of an image at Kopbal. The pedestal was lying near the well, known as Dañakana Bāvi, in the fort area. The image was missing and so it was not possible to ascertain its precise nature. The inscription is damaged and some of the letters have been irrevocably lost. The available portion of the epigraph consists of three lines, which are carved in tiny handsome alphabet.

The characters are Kannada and the language is Sanskrit. The inscription contains no date; but it might be assigned approximately to the 11th century A.D. on palaeographical considerations.

The record is a label inscription. It purports to be that the image was a gift to the Jaina temple named Kuṣa Jinālaya. The gift seems to have been made by one [Mā]chidēva in memory and for the merit of the deceased [Sā]marāya who was most probably the former's father.

At the end of the epigraph is engraved the expression, 'Pārśva'. This term evidently is an abbreviation of Pārśvanātha, the name of a Tirthankara. From this we might infer that the pedestal belongs to the lost image of Pārśvanātha. This image might have been one of the twenty-four Tirthankaras, which were installed in the Kuṣa Jinālaya. This surmise is further supported by the next inscription which in the same manner seems to refer to another Tirthankara, Chandraprabha.

TEXT

1 ......dēvādi-sadrūpam [Mā]chidēvenā kā[ri]....
2 ......[Sā]marāya-paroksha-ya[sō]....
3 ......Kuṣa-jinālayē u Pā[rśva] u

TRANSLATION

This original and true form of the god......was caused to be made by [Mā]chidēva, (for being installed) in the Kuṣa Jinālaya in memory and for the merit of [Sā]marāya...... (This is) Pā[rśva].
INSCRIPTION No. 24
(Found on a pedestal at Kopbal)

This inscription was observed on another mutilated stone pedestal of an image at Kopbal. The pedestal was lying in the same place where the pedestal containing the foregoing inscription was discovered. As in the former case, the image set up on this pedestal also was missing. This epigraph is more damaged than the previous one and many of the letters have been irrevocably lost. Three lines could be traced in the available portion of the epigraph which is engraved in tiny handsome alphabet, identical with that of the other epigraph noticed just before. The characters of the record are Kannada and the language Sanskrit. The inscription contains no date; but it might be ascribed approximately to the 11th century A.D. on palaeographical considerations. It may be further seen that even the contents of the present inscription are almost the same as those of the preceding epigraph. Thus it appears that both these pieces of sculpture were prepared simultaneously as a gift to the same temple by the same donor and their labels engraved by the same engraver.

As stated above the record is more mutilated than the previous one. But with the help of its twin we can find out its purport. It seems to register the gift of the image to the Kuśa Jinālaya in memory and for the merit of [Sā]marāya. The donor might have been the same person [Mā]chidēva. There are traces of the letters ‘prabha’ at the end of the third line. This might be a remnant of the effaced name Chandraprabha. In that case the lost image might be that of Chandraprabha Tirthankara which along with the images of other Tirthankaras might have been installed in the Kuśa Jinālaya.

TEXT

1 ....dēvā.........drūpam..........  
2 ....[Sā]marāya-parō..........  
3 ....Kuśa-jinālayē............prabha

TRANSLATION

This......true form of the god......(was caused to be made.)......(for being installed) in the Kuśa Jinālaya......in memory of......[Sā]marāya......
(This is ) [Chandra] prabha.

INSCRIPTION NO. 25
(Found on a pedestal at Kopbal)

This inscription was discovered on a stone pedestal of a mutilated Jaina image at Kopbal. The pedestal was lying in the ditch near the well,
known as Dānakana Bāvi, in the fort area. No part of the mutilated image which surmounted the pedestal could be traced. So we are not in a position to say anything regarding the nature of the image except that it was seated in the Padmāsana posture.

The epigraph is in a fair state of preservation inspite of its having been roughly handled. It consists of two lines. The characters and the language are both Kannada. The inscription mentions no date; but it can approximately be ascribed to the 11–12th century A.D. on considerations of palaeography.

The epigraph contains the following information. The image in question was installed in the shrine of Pushpadanta Tirthankara, which was associated with the Mūla Saṅgha and Balakara gana. The sculpture was made by Sāmsaja, son of Bommisa. Balakara gana is evidently the Balātkāra gana. The two names Bommisa and Sāmsaja and particularly the expression ‘made’ in the statement of the record point to the fact that Sāmsaja might have been the sculptor-donor of the image, who not only executed it but dedicated it to the said temple.

Brief though the inscription, it is profoundly significant in that it furnishes, in the first instance, direct confirmatory evidence on the existence of manifold religious institutions in this sovereign centre of Jainism. A local tradition asserts that Kopabal contained an immensely large number of Jaina temples. This tradition finds its support from an allusion in the epigraphical sources also. An inscription from Sravana Belgola of the 12th century A.D. informs us that there were twentyfour Jina muni–saṅghas in Kopāna. We might interpret these muni–saṅghas or monastic organisations with reference to the several ascetic sections or groups, such as the Saṅgha, gana and gachchha into which the Jaina church was divided. The present epigraph offers a concrete instance to the point. While specifying pointedly that the temple to which the image in question was dedicated, belonged to the Mūla Saṅgha and Balātkāra gana, it helps us to believe in the existence of similar shrines owned by other Saṅghas and ganas also.

1 The more familiar expression in such contexts is the phrase ‘caused to be made’, when the donor gets the image made by the sculptor and has the label engraved on its pedestal.
3 According to an inscription from the Shimoga Dt. there lived in Kopāna in the first part of the 12th century A.D. an eminent preceptor named Vaḍḍāchārya Vratipati who belonged to the Mūla Saṅgha, Kunḍakunda anvaya and Kāran gana. The record tells us that he was more renowned than Nemiśēva (i.e., probably Nemichandra, the guru of Chāvundarāya). Unfortunately no more details are available about the preceptor Vaḍḍāchārya of Kopāna who had attained such high reputation among the followers of the faith; see Ep. Carn., Vol. VII, Sh. No. 64; Vol. II, Intro, pp. 14, 25, etc.
From the expression *saudha*, which conveys the sense of a dignified structure, used to describe the shrine of Pushpadanta Tirthankara, it appears to have been a magnificent edifice. We do not know if the lost sculpture in question occupied the place of the central or main image in the sanctuary or served the subsidiary rôle as it was the practice to install the images of other deities by the side of the main deity in the same temple.

**TEXT**

1. Śrī-Mūla-Sam[gha *] da Balakara-ga[na *]da Pushpadamita-tirthanka-
2. ra sandadali Bommi*[sa] m[a]maga Sāṃsāja māḍida pratime [Il *]

**TRANSLATION**

This image was prepared by Sāṃsāja, son of Bommisa (for installation) in the mansion of Pushpadanta Tirthankara, owned by the Balakara gana of the illustrious Mūla Saṃgha.

**INSCRIPTION No. 26**

(Found on a Hill-rock at Kopbal)

This inscription was noticed on a rock of the hill adjacent to the fort area at Kopbal. It is incised on the southern side of the gorge known as Chandrāmana Gūḍḍa (or the Hill of Chandrāma). The epigraph is situated about a few yards higher up on the same rock on which the inscription No. 19 is carved. The epigraph is associated with some carvings which merit our attention.

The carvings comprise the following scenes depicted on the rock close to the left of the inscription. The scenes are set up in two parallel columns of representation. In the upper panel of the first column immediately to the left of the epigraph is carved the standing figure of a Tirthankara with the triple umbrella at the top and a fly-whisk on either side. The lower panel below this contains the figures of a teacher and two disciples. The teacher is holding in his hand a book of palm leaves, which evidently indicates his act of preaching the holy doctrine from the scriptures. In the lower panel of the adjacent left hand column the same scene of the teacher and two disciples is repeated. In the panel above this in the same column we see a teacher in standing posture. The figure is plain and without decoration.

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1 Here the scribe appears to have used the abbreviations, Saṃ for Saṃgha and ga for gana.
2 See Hyderabad Archaeological Series, No. 12, plate I, a.
Now the first column, I think, portrays the general feature of the Jaina faith as promulgated by the Tirthankaras and expounded by the monastic order of monks. The second column has its bearing on the specific personages figuring in the epigraph. The epigraph speaks of the teacher Chandrasena and his lay disciple Chandappa. The plain standing figure in the upper panel might be the teacher imparting religious instruction.

The epigraph is somewhat worn out on account of long exposure to the sun and rain; and as the letters are not deeply incised, it does not yield faithful impressions. The inscription is brief consisting of five short lines of writing. Its script and language are Kannada. The characters evince slightly later tendency. The record is not dated, but we might ascribe it approximately to the 13th century A.D. on palaeographical considerations. Its object is to record the setting up of the Nishidhi memorial in honour of the deceased Guḍḍagala Chandappa, a lay disciple of Chandraseñadēva and a resident of the illustrious town of Kopana.

It may be noted in this connection that my reading of the text of the record materially differs from that of the editor of 'The Kannada Inscriptions of Kopbal.' I have read the name of the deceased person as Guḍḍagala Chandappa, whereas the editor reads it as Gurugaḷa Bhāmḍappa. I have examined the inscription in situ and see more justification in the reading given here.

Another consideration incidentally points to the correctness of my reading. As remarked in the introduction of inscription No. 19, the gorge or the hill which contains some of these inscriptions is traditionally known as Chandrāmana Guḍḍa, and the rock in particular containing this epigraph is called Chandrāmana Baṇḍi. These names are suggestive and indicate that they might have been derived from the association of the locality with an individual named Chandrāma or Chandra. This Chandra may be easily identified with Chandappa of the present epigraph. This Chandappa, we may further note, was a resident of the place and might have been well-known in his time among the Jaina inhabitants of the town by his devotion to the faith and as a disciple of the reputed teacher Chandrasena. He seems to have attained final emancipation by observing the vow of Sallekhanā, under the instructions of the teacher either in the gorge or more likely on the hill-rock where the present inscription is engraved. Memorable as the event was, it was preserved in tradition by the townfolk even during the time of the succeeding generations, and the hill area and the rock were commonly associated with the name of the religious martyr.

1 Hyderabad Archaeological Series, No. 12, p. 6.
No details, however, are forthcoming in regard to this Guḍḍagaḷa Chandappa or the teacher Chandrasēna. As stated before, the inscription speaks of the setting up of the Nishidhi memorial. Here in this case, and in a few others which we shall presently examine, the expression Nishidhi refers to the inscription itself; and this may be taken as a kind of memorial; for, apart from the present record and except for the carvings described above, no relic of a structure or any construction could be traced on the hill or in the vicinity.

Another important aspect of the inscription lies in its reference to the ancient name of the place itself. Though modern Kopbal has been identified with ancient Kopana, on the strength of a volume of circumstantial evidence, this record constitutes the only piece of authentic epigraphical document hailing from the same locality that attests the seal of absolute confirmation on the issue.

TEXT

1 Śrī-Kopana
2 Chamdralā-dēva-  
3 ra guḍḍa Guḍḍa(dā)gaḷa
4 Chamdappana ni-  
5 siddhi

TRANSLATION

This is the memorial set up in honour of the late Guḍḍagaḷa Chamdappa, a lay disciple of the teacher Chamdralādēva and a resident of the illustrious town of Kopana.

INSCRIPTION No. 27  
(Found on a Hill-rock at Kopbal)

This inscription was found on a rock of the hill adjacent to the fort area at Kopbal. It is incised at a distance of a few yards away from the previous inscription (No. 26). The epigraph is worn out on account of long exposure to the sun and rain and only faint traces of the writing have been preserved.

The record is brief comprising six short lines. It is engraved in the Kannāḍa alphabet and the language also is Kannāḍa. The characters bear the stamp of a later period. The epigraph contains no date; but we might ascribe it to the 13th century A.D., judging by the standards of palaeography. The purpose of the record is to perpetuate the memory of a person named Pāyana who died according to the Jaina religious rite of Sallekhanā. Pāyana was a lay disciple of a divine who belonged to the Mūla Samgha and Sēna gaṇa. The name of the teacher is lost. The epigraph seems to contain a few more details in regard to the deceased person, but they are not legible.
The editor of 'The Kannada Inscriptions of Kopbal' has made out the record almost completely. According to his reading the following additional information could be gathered about Pāyaṇa. He was āndava-svāmi or chief of the town assembly and the son of Chokka\(^1\) Vodēya Nākiseṭṭi.

The inscription avers that it is the Nishidhi of Pāyaṇa. As in the previous case, there is no indication in the present instance also to assume that the expression Nishidhi refers to any construction or even representation on or near the spot of the epigraph. So we have to interpret the expression with reference to the inscription itself which is both an epitaph and a memorial in the name of the deceased.

**TEXT**

1 Śrimatu [Mūla-samgha
2 Sēna-gaṇa.....dēva-bhāṭa(tā)ra-
3 ra......gudda ....
4 de......[seṭṭiya maga
5 ..........[Pāya]-
6 ṇana nishidhi [u*]

**TRANSLATION**

This is the Nishidhi (memorial) set up in honour of the late Pāyaṇa... the son of.....setṭi, a lay disciple....dēva-bhāṭāra belonging to the illustrious Mūla Samgha and Sēna gaṇa.

**INSCRIPTION NO. 28**

(Found in a Temple at Kopbal)

This inscription was found incised on a slab of stone in the Nēminātha Basadi in the fort area at Kopbal. The slab was built into the pavement of the temple. It is not known where the inscribed slab was kept originally. But it is obvious that it was somehow displaced from its original position and very roughly handled. The renovation of the temple seems to have taken place some time ago. On this occasion or even before, the slab was removed and put into service for the new construction. The persons who were responsible for the renovation were too ignorant or callous to notice the writing on the stone. The mason's hammer had its own rôle to play in the act of vandalism. As a result of all these unhappy vicissitudes the epigraph is miserably mutilated and woefully worn out for the most part of it.

The extant portion of the slab measures 38 inches in length and 22 inches in breadth. It contains about 61 lines of writing. These lines could be counted from the traces of letters left over at the extremities though most of the middle portion of the record is entirely effaced, obviously on account of its being frequently trampled down by the devotees visiting the temple.

\(^1\) The name read as 'Chokka' in line 3 might be 'Chikka'. op. cit., p. 7.
The inscription is engraved in Kannada alphabet and the characters are very small and well-shaped. The language of the first 50 lines is Kannada; and the remaining 11 lines are composed in Sanskrit. A few words here and there that could be deciphered with some relevancy have been picked up from different lines and presented here in the form of the text of the epigraph. It goes without saying that the major portion comprising the most important items of the record, which must have contained valuable information about the religious activities in this great centre of the Jaina faith, has been irretrievably lost.

The text at our disposal mentions Pratapachakravarti Simhana, Simhana, as we know, was a renowned ruler of the Yadava dynasty of Devagiri, to whose reign the record apparently belongs. This assumption is supported by the date and another significant expression in the text. The date is the Saka year 1163 coupled with the cyclic year Sarvari. The Saka year cited is to be taken as current and as such it agrees with the cyclic year. Its Christian equivalent would be A.D. 1240. The partly preserved expression dakshinadesha may be construed to contain a reference to the conquest of the southern territory by the sovereign. We know from the Haralshahalli record that Simhana conquered the southern country as far as the river Cauvery and planted a pillar of victory on its bank.¹

The epigraph contains other references which may be noticed here. The term Padmavati indicates most probably the Jaina Sasana-devata of Parshwanatha Tirthankara. Mention is made of the office of Raja-rashtra or Merchant Prince denoting the dignified designation of a member of the commercial organisation. The phrase raja-rajat-kirta-tata-pujita seems to be a part of the descriptive passage relating to the Arhat or a Tirthankara.

The object of the epigraph appears to be to record a charitable endowment of land for the benefit of one of the Jinayayas of Kopbal. The gift of land appears to have comprised 10 mattsar. The boundaries of the gift land are specified in detail and this portion, curiously enough, besides being in Kannada is repeated in Sanskrit also. Generally speaking, even in the records composed in Sanskrit, the portion relating to the boundaries of the gift land is written in the local language so that it could be followed by the local authorities who were responsible for its preservation and maintenance. But here the case appears to be rather peculiar. The repetition may perhaps be attributed to the idea of confirmation. The practice seems to have been prevalent in those days, to set up stones bearing the representation of the triple umbrella on the boundaries of a land assigned to the Jaina temples. Such stones are referred to in the inscription by the term, mukho-veya kal in Kannada and chhatra-traya-pashana in

Sanskrit. This symbol is characteristically Jaina in conception and execution. Instances of this practice are found in the Tamil country also. The river Tunga-bhadra, which is a few miles away from Kopbal, seems to have been referred to in the context of the boundaries of the gift land.

TEXT

Pratāpa-chakravartti Simhāna.

[Śaka-varsha] 1163-

neya Sa(Śā)rvav[ri]-saṁvatsaraḍa

dharmma-kārya-nimittaṁ

ghale mattaru 10

mukkōḍeya kal

mukkōḍeya kal

mukkōḍeya kal

gopa-pura-sthapita-chchha-tira-traya dakshinasyāṁ

dīśi Tūṅga gulmaḥ

sthapita-chatuḥ-kōṇa-silā

pradeśa-sthapita-silā...

ABSTRACT OF CONTENTS

Padmāvatī

office of Merchant Prince. a bee (in the lotus feet). adored by the glimmering coronets of kings. unparalleled eminence conferred by the grace. all the southern (countries)

Simhāna, paramount overlord of prowess.
in the Saka year 1163 and the cyclic year Śārvarī. for the charitable purpose.

ghale mattaru 10. stone with the figure of the triple umbrella.

stone with the figure of the triple umbrella.

stone with the figure of the triple umbrella, set up in front of the tower.

cluster. [Tungabhadrā] towards the southern direction.
INSCRIPTION No. 29

(Found on a Temple-pillar at Kopbal)

This inscription was discovered on a stone pillar of a Śiva temple at Kopbal. The temple is situated near a well, known as Īrammana Bāvi, outside the town and towards the south. The original place from where the pillar seems to have been brought over here is not known. The contents of the epigraph reveal that it must have originally belonged to a Jain temple. In the hey-day of its glory this town possessed a large number of Jaina temples. Ruin and destruction came upon this place afterwards. During these later days of decline this pillar seems to have been removed from one of the dilapidated Jaina temples and built into the present temple of Śiva, which apparently is not an old construction.

The epigraph is in a fair state of preservation and comprises twelve lines of writing. Its script and language are Kannada. It contains no date; but may be ascribed approximately to the 13th century A.D. from an examination of its characters. There is not much to note on the orthographical or other aspects of the record, though the convention of doubling the consonant with r is met with in one or two instances.

The record is brief and thoroughly businesslike. All the formalities such as the invocation, etc., usually associated with a gift document, are safely excluded. The object of the epigraph is to record an endowment of land to the Jaina temple named Santaladēviyara Basadi. The name of the donor, which is slightly damaged, appears to be Lakkōkhānārya. He was an officer of the illustrious lady Gaurādēvi and held the office of the Steward of the Betel Bag. The gift land appears to have been procured free from all impositions by purchase from the one Hundred and Ten Mahājanas of the place and assigned to the above named temple.

These transactions involve a number of interesting personalities; but unfortunately we are not in a position to note any historical details about them. Firstly, Gaurādēvi appears to have been a lady of some repute, who owned an officer like the Steward of the Betel Pouch. Secondly, there is no indication in the record to connect the One Hundred and Ten Mahājanas with Kopbal. But on the strength of circumstantial details furnished by the epigraph we would be justified in presuming that they belonged to this very town. Thirdly, the name of the Jaina temple, which was the beneficiary of the gift is suggestive. We know that Santaladēvi was the name of a queen of the eminent Hoysala king Vishnuvardhana and she was a zealous adherent of the Jaina faith. It seems therefore likely that she might have erected a Jaina temple in this supremely holy centre of Jainism, and the temple was named after her as Santaladēviyara Basadi.
After a brief statement of the gift the record proceeds to describe
the boundaries of the gift land. In course of this description some valuable
information is incidentally disclosed in regard to the Jaina religious institutions
of the place. The lands belonging to the following Jaina temples are mentioned
as adjoining the gift land: 1) Arasiya Basadi; 2) Tirthada Basadi; 3) Timambara-
siya Basadi. The names of these Jaina temples are again dignified and
suggestive; but unfortunately we are not in a position to throw out any definite
suggestions in respect of them. The allusion to these three temples in addition
to the one named above leaves no doubt in our mind regarding their location and
also the provenance of the present inscription; for we know for certain that this
eminent centre of the Jaina faith contained an enormously large number of Jaina
shrines and so the above-named temples must naturally have formed a few
among them.

We may now consider one or two words of lexical interest occurring in
the record. The expression hattuge is used in the sense of neighbourhood or
proximity. The word gha[e] seems to denote a specific land measure, though its
precise extent can not be ascertained. Two varieties of this specific measure are
mentioned; one is the nijada (lengthwise) gha[e] and the other agalada (broad-
wise) gha[e]. The word gale is still in vogue in some parts of Karnataka among
the agriculturists. It denotes ‘the work of cultivation turned out by a pair of
yoked bullocks in one day’. This word occurs in No. 28 also.

TEXT

1  Svasti [1*] Śrimad-Gaurādevīyara Hadapada La-
2  khkhā ... ryya Sāntaladēviyara basadige [Chi]kō-
3  diya holadalli mūru mattaru keyya nū-
4  ru-padimbara keyya sarvva-bādhā-pariḥāra-vāgi
5  hāđedu koṭṭa sāsana[1*] ā-sthalakke simey = ent = oṃḍā[e]
6  mūḍal = Arasiya-basadinya māṇyada hā-
7  ttugeymid = agalad gha[e] 14 = bāḍagalu Tirtttha-
8  da-basadinya bhōga-sthalada māṇyada hattugey-
9  im niḍada gha[e] 47 pāduvalu Timambara-
10  ya-basadinya māṇyada hattugeyim bāḍaga! = agala-
11  da gha[e] 14 = temkāl = Arasiya-basadinya mā-
12  nyada mattar = ondara hattugeyim niḍada gha[e] 47 [1*]

TRANSLATION

Hail! This is the charter of endowment of cultivable land measuring
three matturus in the field of Chikkōdi (smaller canal) made over to the
Basadi of Sāntaladēvi after procuring it free from all impositions from the hands
of the One Hundred and Ten representatives of the place by Lakkha[n]rawa,
the Steward of the Betel Pouch of the illustrious Gaurādevī. The boundaries of the land are as follows: To the east, $14\frac{1}{2}$ breadthwise ghāles in the neighbourhood of the land endowed to the Arasiya Basadi; to the north, 47 lengthwise ghāles adjacent to the endowed land under the possession of the Tirthada Basadi; to the west, $14\frac{1}{2}$ breadthwise ghāles towards the north in the vicinity of the endowed land owned by the Timambarsiya Basadi; to the south, 47 lengthwise ghāles adjoining the one mattaru of endowed land belonging to the Arasiya Basadi.

INSCRIPTION No. 30

(Found on a Boulder in the Hill at Kopbal)

This inscription was noticed on a boulder on the top of a hill near Kopbal. This is removed by some distance towards the south from the boulder named Pallakki Gūḍu, the provenance of inscription No. 20. The boulder comprises one of the sides of an arch-shaped natural cavern.

Before reviewing the contents of the epigraph in detail we should do well to devote our attention to the illustrations found in the cavern; for these are not only situated near the inscription under study, but are also closely associated with its contents. To the left of the epigraph is drawn a triangular niche which seems to represent a shrine. Inside this triangle is the figure of a Tirthankara with the triple umbrella overhead, standing on a pedestal. The symbolic pair of fly-whisks is shown on either side of the Tirthankara outside the triangle. A pair of foot-marks is also incised on the rock nearby. All these engravings are of the nature of a rough sketch and there is no fineness about them.

The inscription consists of four lines of writing; and is in a fair state of preservation. The epigraph is rather indifferently incised and the letters are not neatly executed. Its script is Kannāḍa. The first line is written in Sanskrit language, whereas the remaining three lines are composed in Kannāḍa. No date is mentioned in the record; the characters are of the later period, and we may ascribe the epigraph approximately to the 16th century A.D. on palaeographic grounds.

The inscription commences with an invocation to the illustrious deity Chhāyā-Chandranātha. Then it states that the holy feet, that is to say, the foot-marks of the illustrious preceptor Dēvēndrakīrti Bhaṭṭāraka were carved by his favourite disciple Vardhamānādeva. Now in the light of these contents of the epigraph we can read into the representations described above. The figure of the Tirthankara inside the triangular niche evidently stands for the deity Chhāyā-Chandranātha of the inscription. The foot-marks may be referred to those of the teacher Dēvēndrakīrti. As discussed in connection with inscription No. 20, these foot-marks must have been carved to perpetuate the
memory of the teacher after his demise. The monk Dēvēndrakīrti, like many of his class, appears to have ended his life under the vow of Sallekhanā on the particular spot in this hill near Kopbal, and his sacred memory was thus preserved, according to the usual custom, in the form of his foot-marks by his disciple. No details regarding the monk Dēvēndrakīrti or his disciple Vardhamānadēva are recorded in this epigraph.

Now who is this Chhāyā-Chandranātha mentioned in the epigraph? It has been suggested in the foregoing paragraph that he might be identical with a Tirthankara of the Jaina pantheon. But no such name could be traced among the twenty four Tirthankaras known to us. Still, as Chandranātha and Chandraprabha are identical, we may identify Chhāyā-Chandranātha with the Tirthankara Chandraprabha. Now, there seems to be some significance attached to the expression Chhāyā qualifying the name, which cannot be explained properly. We may, however, note the following points in this connection. A tradition is prevalent in the Jaina community of the Dharwar and Belgaum area in respect of the deity Chhāyā-Chandranātha. This tradition points to the existence of an image representing this deity in the hills known as Chinchali Guḍḍa about two miles away from Mulgund. It is reported that the image is carved on a rock and is clearly visible in the shadow of the rising sun. We may further observe in the present context the existence of a temple at Mulgund dedicated to Chandraprabha Tirthankara.¹

The inscription has been published in the Kannada Inscriptions of Kopbal.² It may be seen that my reading of the text differs materially from that given therein. My reading is based on in situ examination of the record and may be claimed as being correct. The important words in the epigraph, viz., mādiya pāda and kaṭṭisidaru, are missing in the text of the above publication. In the absence of these expressions it is not possible to explain properly the representation of the foot-marks on the rock. The characters also are not so late as to be ascribed to the 18th century A. D.

**TEXT**

1 Śrīmach-Chhāyā-Chandranātha-svāmi vijayatē [*]*
2 Śrīmad-Dēvēndrakīrtti-bhaṭṭārakara mādiya pā[da]
3 [a]vara priya shi(śi)[sya (shya)rum =ā-]Vardhamānadēvaru
4 [kaṭṭi]sidaru [*]*

**TRANSLATION**

Victorious is the illustrious Lord Chhāyā-Chandranātha. These holy foot-marks of the eminent divine Dēvēndrakīrtti Bhaṭṭāraka were carved out by his favourite disciple Vardhamānadēva.

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¹ Ep. Ind., Vol. XVI, p. 54.
² Hyderabad Archaeological Series, No. 12, p. 8.
INSCRIPTION No. 31
(Found in a cave at Kopabal)

This and the following fourteen inscriptions were discovered in a cave in the hills near Kopabal. It is the same cave which contains the epigraph of Simhanandini (No. 22). All these inscriptions were noticed on the rock forming the roof of the cave. The first peculiarity to be noted in respect of these writings is that unlike the other inscriptions discovered at Kopabal, they are not incised in the rock but written on it. The second peculiarity is the material used for this writing. We do not know what it is; but it appears to be a kind of chemical ink or paint, white as well as coloured. The solution must have been so fast that it has proved to be indelible even after a lapse of several centuries. The third peculiarity consists in their being the names of pilgrims or visitors.

Though constituting mere names the importance of these records might be judged from the following observations. 1) All these names indicate that the persons who bore them were the followers of the Jaina faith. 2) Some of these records are early ones and may be classed with the oldest Jaina records hitherto discovered at Kopabal. 3) References to the places to which the visitors belonged, contained in some of these records, show that they came from far off parts and go to establish the great reputation of this holy place. 4) Like Sarvanandi of No. 19 and Simhanandi of No. 22, some of the pilgrims seem to have spent their last days in this holy place.

None of these records bears any precise date. The characters of some of these writings exhibit earlier traits. Others are of a slightly later period. So from the palaeographic point of view they may be ascribed approximately from the 10th to the 13th century A.D. The alphabet and the language of these writings is Kannada. The names given hereunder are only a few of the larger number of them noticed in the cave.

TEXT

1 Pārisakirtti-dēvaru bandaru [*]

TRANSLATION

The divine Pārisakirtti visited this place.

INSCRIPTION No. 32
(Found in a cave at Kopabal)

This was noticed on the same rock as of the previous inscription. The place Karahada to which the pilgrim seems to have belonged, might be identified with modern Karāḍ in the Satara Dt., Bombay State.
1 Karahaḍa Indranāgāṇa [i*]

Translation
Indranāgāṇa of Karahaḍa (visited this place).

Inscription No. 33
(Found in a cave at Kopbal)

This was noticed on the same rock as of the previous inscription. Pāyana appears to be a lay disciple like Indranāgāṇa of the former record. The year of the visit of the pilgrim is also recorded herein.

Text
1 Pāyana barindaru [i*] Plavamga sam [i*]

Translation
Pāyana visited this place in the cyclic year Plavanga.

Inscription No. 34
(Found in a cave at Kopbal)

This was noticed on the same rock as of the foregoing record. The pilgrim appears to be a divine like Pārisakirti of No. 31. The epithet Māsoṇavāsin, meaning ‘one who observed the fast of one month’ is interesting.

Text
1 Māsoṇavāsi Mahānāndi [i*]

Translation
Mahānāndi, the faster of one month (visited this place).

Inscription No. 35
(Found in a cave at Kopbal)

This was noticed on the same rock as of the preceding inscription. The pilgrim seems to have been either a professional priest of a Jaina temple or a lay disciple associated with one.

Text
1 Bastiya Śāntappa [i*]

Translation
Śāntappa of the Basti (Jaina temple) (visited this place).

Inscription No. 36
(Found in a cave at Kopbal)

This was noticed on the same rock as of the previous inscription. The pilgrim seems to be a lay follower of the faith.
TEXT

1 Chakkajiya Chamdrappa [1*]

TRANSLATION

Chakkajiya Chamdrappa (visited this place).

INSCRIPTION No. 37

(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. The pilgrim appears to be a lay follower of the faith.

TEXT

1 Lakhamña [1*]

TRANSLATION

Lakhamña (visited this place).

INSCRIPTION No. 38

(Found in a cave at Kopbal)

This was detected on the same rock as of the above record. The pilgrim may be a divine.

TEXT

1 Vardhamāna [1*]

TRANSLATION

Vardhamāna (visited this place).

INSCRIPTION No. 39

(Found in a cave at Kopbal)

This was detected on the same rock as of the above record. Kollāpura is the modern Kolhāpur. The actual name of the pilgrim is missing.

TEXT

1 Kollāpurada Sōbaṇana maga .... [1*]

TRANSLATION

1 ... son of Sōbaṇa of Kollāpura (visited this place).

INSCRIPTION No. 40

(Found in a cave at Kopbal)

This was discovered on the same rock as of the above record. The pilgrim hailed from Temgu-li, which is to be identified with the modern Tenga-li near Maḷkhēḍ in the Gulbarga Dt. It may be noted that two inscriptions of this collection, Nos. 15-16, come from Tenga-li.
TEXT

1 Tenguliyman Sangappa [i*]

Translation

Sangappa of Tenguliy (visited this place).

Inscription No. 41
(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. The pilgrim was a resident of Gunthakal, which may be identified with modern Gunthakal, a well-known Railway Junction.

TEXT

1 Gunthakall Somyugdha [i*]

Translation

Somyugdha of Gunthakal (visited this place).

Inscription No. 42
(Found in a cave at Kopbal)

This was noticed on the same rock as of the above record. It is not known if the name represents a pilgrim or the place wherefrom he hailed.

TEXT

1 Brahmasamudra [i*]

Translation

Brahmasamudra (visited this place)

Inscription No. 43
(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The name Toderamaalla is interesting. It may be either a title or a personal name. In case it be the latter, the person might be the pilgrim's father.

TEXT

1 Toderamaalla Namjinhathanu [i*]

Namjinha (who bore the title or was the son of) Toderamaalla (visited this place).

Inscription No. 44
(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The inscription contains details of a date; but they are not verifiable in the absence of the Saka year. The pilgrim appears to be a chief of some importance. The title Misaragaada borne by him figures among the titles of the members of Saluva dynasty of Vijayanagara at a later period.
TEXT

1 Misaragamda Kallappa-Nayakaru [i*]
2 Rakshasa-samvatsara Margasirsha su. 11 Guru [i*]

TRANSLATION

Misaragamda (manly among the manly of the moustaches) Kallappa Nayaka (visited this place) on Margasirsha su. 11, Thursday, of the cyclic year Rakshasa.

INSCRIPTION No. 45

(Found in a cave at Kopbal)

This was copied from the same rock as of the above record. The pilgrim appears to be a lay follower of the faith.

TEXT

1 Mallaneya maga Namjarayanu [i*]

TRANSLATION

Nanjara, the son of Mallane (visited this place).

INSCRIPTION NO. 46

(Found on a stone near Uppina-Beqeri)

This inscription was discovered on a slab of stone near the village Uppina Beqeri. The stone was lying on the boundary of the field owned by the Mali Gauda (revenue official) of the village and situated about a mile and a half away towards the north from the locality. The details regarding the original place of the inscription are not known. The story, however, concerning its later vicissitudes was reported as follows. The stone, it seems, was lying some time back in a lane of the village called Hirekari (big street). People held mysterious notions about it and believed that it was a means of finding out hidden treasures. Accordingly, some treasure-hunters from the neighbouring villages made an attempt to steal it away. While they were carrying it in a bullock-cart at night, they were haunted by terrific apparitions. Frightened at this experience, they removed the stone from the cart and threw it out. Since then it was lying at the very spot where I found it during my visit to the place as specified above. But it may be seen from its contents that the main interest of the inscription is to record the gift to a Jain temple at Kopana or modern Kopbal. Hence we would be justified in assuming that the inscribed slab belonged originally to Kopbal only and that in the later days of decline of the faith, it might have been somehow removed to Uppina Beqeri which is about fifteen miles from Kopbal. At any rate, there is nothing in the record to trace its connection in any manner with the village of Uppina Beqeri.
The slab is of white stone with blackish tinge. It is of medium size and almost square in dimensions. Contrary to the usual practice, no figures are carved at the top of the slab above the writing. A space of about two feet is left over after the termination of the record. The record consists of 26 lines and it is in a fair state of preservation. However a few letters are worn out in some places. The characters belong to the tenth century A.D. and evince normal modes of the period. The alphabet is Kannada which has still retained its archaic features. The orthographical convention of doubling the consonant following र in a conjunct group is observed. Almost invariably anusvāra has given place to the nasal of the following letter. The language is Kannada and the composition is prose except for the last two imprecatory verses in Sanskrit.

As the elaborate convention of introducing a record with the invocation and other formal details had not yet fully evolved at this period, the inscription, in the manner of a number of similar epigraphs of this area, commences directly with the mention of the reigning king. This was the illustrious emperor Akālavarsha Chalake-nallāta Kannaradēva. Then comes the date which is the Uttarāyana-samkranti of the Śaka year 887 and the cyclic year Raktākshi. After this we are introduced to a subordinate family of chiefs claiming their descent in the Yādava lineage. Next, we are told that a chief named Śankaragaṇḍa of this house erected a Jinaḷaya at Kupāṇa and desired to endow land for its maintenance. The object of the document is to record an endowment of land for the benefit of the temple by a local chief named Rāṭṭayya. The gift was entrusted into the hands of the illustrious divine Nāgaṇandi Pāṇḍita Bhatāra of the Śuraṣṭha gaṇa.

The epigraph is highly important and a critical examination of its contents reveals interesting facts regarding the political and religious life of the region. Firstly, the king Akālavarsha Kannaradēva is to be identified with Kṛiṣṇa III of the Rāṣṭrakūṭa house of Mālκheḍ. This is vouched by the date as well as the distinctive title, Chalake-nallāta, which was characteristically assumed by him.¹ The Śaka year 887 cited here is to be taken as current. In the cyclic year Raktākshi, the Uttarāyana-samkranti occurred on Pushya ba. 2, Friday. The Christian equivalent of these details would be a.d. 964, December 23, Friday. In the absence of reference to the week-day, the given date is not subject to closer verification.

The record furnishes the names of six immediate ancestors of Śankaragaṇḍa and they are as follows: Pānarakṣa, Śankaragaṇḍa I, Appuvarāja, Śankhapayya, Gommarasa, Asagamarasa and Śankaragaṇḍa II. The last named Śankaragaṇḍa II is the donor Śankaragaṇḍa. The inscription attributes the following titles to him. Mahāsāmantādhipati (supreme among the feudatory

¹ Ep. Ind., Vol. VI, p. 179.
rulers), Jayadhīra (firm in victory), Bhuvanaikarāma (the one Rāma of this earth), Abhimāna-dhavaṇa (unblemished in pride), Raṭṭara-Mēru (the Golden Mountain of the Raṭṭa house), Rāja-Bhūrisrava (Bhūrisrava among the rulers of wide reputation), Vidvishṭa-Nārāyaṇa (god Nārāyaṇa to the hostiles), Satyāṇava (ocean of truth) and Dharma-ratnakara (mine of jewels in religion). These titles testify to the dignified position held by Śankaragac̱a II in the kingdom and also distinguish him as a great personality endowed with excellent character and religious faith. ¹

Now an attempt may be made here to see if any further information could be gathered in regard to this Śankaragac̱a from the epigraphical or literary sources, which would help us to understand his personality better. Fortunately, three inscriptions which might be assigned approximately to the period of the present epigraph, speak of a subordinate chief named Śankaragac̱a who was governing the province of Banavāsi. One of these is a herostone from Tālagund in the Shimoga District. ² This belongs to the reign of Akālavarsa Kandhara Ballaha who may be identified with Krīṣṇa III of the Raśtrakūṭa line of Makheḍ. Another is from Kṛṣṇanūr in the Dharwar Dt. ³ This record mentions Kandara Vallabha as the reigning king who is to be identified as before with the Raśtrakūṭa king Krīṣṇa III. In this inscription Śankaragac̱a is addressed as Mahāśāmantādhic̱a. The third inscription again comes from the above place and is associated with the reign of Krīṣṇa III’s successor Nityavarsha Khotīga. ⁴ It may be observed from the above details that it is one and the same Śankaragac̱a who figures as the governor of the Banavāsi province in these three epigraphs. Thus we are justified in identifying Mahāśāmantādhic̱a Śankaragac̱a of our epigraph with his namesake of the above three epigraphs, as the latter also bore the distinctive title Mahāśāmantādhic̱a as disclosed by one of the inscriptions from Kṛṣṇanūr.

Three more inscriptions discovered recently in the area of the Hāngal taluk, Dharwar Dt. throw welcome light on the career and activities of Śankaragac̱a. One from Lakshmimipur ⁵ is found to be the earliest of them. It refers itself to the reign of the Raśtrakūṭa king Indra III and informs that the tract of Banavāsi Twelve Thousand was partitioned into two and

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¹ In regard to the title Raṭṭara Mēru occurring in the above praśasti it may noted that it is met with in an inscription of the 11th century A.D. from Saundatti in the Belgam Dt. It was born by Pāyima an early member of the Raṭṭa family that ruled at Saundatti. J. B. B. R. A. S., Vol. X, p. 214.
⁴ Ibid., p. 284.
placed under the administration of two officers, one Bankeya and another Sankaraganḍa. This Bankeya may be identified with Bankeya II of the Mukula or Chellakētana family.1 The epigraph is dated Śaka 846, a mistake for 847, Pārthiva, corresponding to A. d. 925–26. Two inscriptions from Hāvaṇagi2 speak of the authority of Sankaraganḍa over entire Banavāsi Nādu. In these records he is styled Mahāsāmāntādhīpati, which title is absent in the earlier inscription from Lakshmīpur. The epithets Jayadhīra, Bhuvanakarāma and Abhimānadhavala are applied to Sankaraganḍa in the two epigraphs from Hāvaṇagi, one of which mentions his epithet Raṭṭara Mēru in addition. The Hāvaṇagi inscriptions belong to the reign of Rāṣṭrakūṭa Indra III, but mention no specific date.

The following facts emerge from the contents of the above epigraphs. The Lakshmīpur record seems to indicate that Sankaraganḍa commenced his career as a subordinate officer of Indra III sometime prior to A. d. 925–26. He had to collaborate, to begin with, in the administration of the Banavāsi region with Bankeya, another subordinate officer of a respectable family of chiefs. Within the next few years he was promoted to the full authority over the region and raised to the rank of Mahāsāmāntādhīpati. He continued in that office for a long time subsequently, about half a century, during the reigns of three successive Rāṣṭrakūṭa rulers, viz., Indra III, Kṛishṇa III and Khoṭṭiga. As a high official of the state, he seems to have utilised his vast resources and influence for the promotion of the Jaina faith and earned lasting name among its great patrons. This is gathered from the following.

Happily Sankaraganḍa is known from a literary source also. In his work Ajitāṭhirthakarapuranapatiñālam, the Kannāḍa poet Ranna describes the great luminaries of his times, whose pious and philanthropic activities contributed to the shining glory of the Jaina faith.3 In this context he mentions the following names in succession and states that each one of the successors excelled his or her predecessor in religious fervour. They are Būtuga (II), Maruḷa,4 Nolaṃbāntaka or Mārasimha, Chāvundārāya, Sankaraganḍa and Attimabbe. Ranna wrote his Purāṇa in A. d. 993 when he was aged over forty years. So it is just likely that the poet knew Sankaraganḍa in his young age as his senior contemporary, though the latter does not seem to have lived by the time of the above date. We are hence justified in assuming that Sankaraganḍa of the epigraphs and his namesake of the Purāṇa were contem-

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2 An. Rep. on Indian Epigraphy, 1949–50, Appendix B, Nos. 86 and 90. These inscriptions were copied by me in course of the epigraphical survey of the Hāṅgal taluk.
3 Āśāsa XII, verse 9.
4 This name has been wrongly read as Mamala in the published text of the work.
poraneous. Judging from this contemporaneity and taking into account the high family, eminent position and religious devotion owned by the former it is highly probable, nay, we are almost certain, that the two are identical.

Śankaragāṇḍa hailed from a family which was of the Rāṣṭrakūta extraction as indicated by his title Raṭṭara Mēru. A number of families associated with the Rāṣṭrakūta lineage that were ruling in Karnāṭaka and other parts of India in the mediaeval age have been discovered hitherto. Yet we have no means to ascertain whether Śankaragāṇḍa was connected with any of the known branches. But from the list of his immediate ancestors given in the present record he seems to belong to a family that was established in Karnāṭaka some time ago. This family is not known so far. By a rough calculation of twenty-five years per generation we may place Pānararāja, the earliest ancestor of Śankaragāṇḍa, approximately in the first quarter of the 9th century A. D. Thus he becomes a contemporary of the king Nṛipatunga Amōghavarsha I of the main line of the Rāṣṭrakūṭas of Mālkhed.

A zealous adherent of the Jaina doctrine as he was, it is in the fitness of things that Śankaragāṇḍa constructed a Jaina temple at Kopanā, the paramount centre of Jaina religion. Such an act seems to have been believed to be a consummation of their devotion by the followers of Jina. We have to note in this context the specific name of the temple which was Jayadhira Jinālaya. As we have observed above, Jayadhīra was one of the titles borne by Śankaragāṇḍa; so the temple was evidently named after this title of his.

It may be seen from the above discussion that Śankaragāṇḍa who was in charge of the administration of the Banavāsi province had no jurisdiction proper over Kopanā or its adjoining area. This is why we do not see him, in spite of his vast resources, make an endowment himself to the temple of his construction. He had therefore to depend upon somebody else to fulfil his meritorious intentions. It is for this reason and under these circumstances that we are introduced to a generous local chief who came forward to assist the holy cause. He owned some estate close by in the tract of Kukkanūr Thirty. Out of this private property he alienated three hundred mattsars of land for the temple erected by Śankaragāṇḍa. This chief was named Raṭṭayya. He is not known before. He was a scion of the Chalukya lineage and a Mahāsāmanta (feudatory ruler). He bore the following titles: Tējōṁava (ocean of valour), Guṇāśuddhamārga (pure and virtuous in conduct), Pagege Balgāṇḍa (a tough warrior to the foe), Nudidante Gāṇḍa (firmly true to his words), Kṛitayugagāḷa (a thief of the righteous age). The record gives the genealogy of the following five generations of his ancestors: Gōvana, Rāja, Bikkiyāṁṇa, Śūdraka, Goggi, Raṭṭayya.
The illustrious teacher Nāganandi Pandita Bhatāra who received the endowment was the disciple of Vinayananandi Siddhānta Bhatāra, who in turn was the disciple of Śrīnandi Bhatāra. As he was to look after the management of the religious institution and its property, he appears to have been a resident of Kopaṇa and connected with a monastic establishment of the place. It is stated that he belonged to the Śūrastha gaṇa.¹ No more details are furnished in regard to the spiritual lineage of the teacher. We may however note that Śūrastha or Śūrastha gaṇa which is known from many later inscriptions was associated with the Sēna gaṇa of Mula Simgha.²

The record contains the following two geographical allusions. Kopaṇa in l. 11 is obviously identical with modern Kopal. The tract Kukkanūr Thirty mentioned in l. 19 comprises a subdivision of the region, Belvala Three Hundred, as known from other epigraphs. It included thirty villages having its headquarters at Kukkanūr. This Kukkanūr is represented by the present-day Kukanūr, a town in the Raichur Dt.

TEXT

1 Svasty - Akālavarshadēva Śrī-Prithvi-vallabha Mahārajādhirāja Paramēśva-
2 ra Paramabhatṭārakam Chalakenallātām śrimat-Kannaradēvana rājayav =
3 uttar-ottar-ābhivṛddhiyim salutt-ire [*] śaka-nripa-kāl-ātita-
samvatsara-śa- ta-migal 887neya Raktākshi-samvatsaram pravarttisutt-ire [*] Yāda-
5 va-vanśadol = Pāñjarājan-ātana magam Śamkaragadānan-ātana maga-
6 n=Appuvarājan-ātana magam Śamkhapatyayān =ātana magam Gommar-
7 san =ātana magan = Asagamarasan =ātana magam [*] Svasti samadhiga-
ta-pañcha-mahāśabda Mahāśāmaṃt-adhipati Jayadhīra Bhuv-
aikarāman = Abhimānadavaḷam Čaṭṭara-[ mē ]ru Rāja-Bhuriśrava Vidv-
10 shtā-Narāyana Satyārṇavaṃ Dharmma-ratnākaram Śrimat Śamka-
rāga-
11 ndarasam Kupaṇadol = tanna māḍisida Čayadhīra-jinālayada ta-
12 la-vrittige polanām bēḍidoḍe [*] Chaḷukya-vanśadol = Gōvanan = ā-
tana magam Rājan =ā-
13 tana magam Bikkiyāṇṇa =ātana magam Sudrakān =ātana magam Goggi-

¹ The name of this gaṇa was read earlier as Śarāsva. As the correct reading is Śūrastha only, the statements on pages 291-22 and 224 (ante) have to be revised.
² See ante, p. 170.
14  \( y = \ddot{a}t\)ana magam \([*]\) Svasti samadhigata-pañcha-mahāsabha Mahā-
15  sāmantam \( [\text{tējōrīnava sammanadānma sāralollida}] \) guṇa-suddha-mā-
16  rga pagege balgandaṁ nuḍidante gandaṁ Kṛitayuga-gallam Śrīmat-
17  Rāttayyam Śūrastha-gaṇada Śrīnandī-bhaṭārara śishyar Vinayanandī-
18  siddhāntada-bhaṭārar = avara śishyar Nāganandī-paṃditabhaṭārar-
19  gge Utta-
20  rāyaṇa-samkrāntiyol kālam-karochi Kukkanūr = mmūvattar = ola-
21  gana , . . . tanna paravari-appa sānta[v vo ]lanam
22-26  Svadattāṁ paradattāṁ vā yō harēta vasundharāṁ shasṭhir = vvarsha-
        sahasāṇi viśṭhāyām jāyāt kriṃ [1*] Śāmānyō = yun dharmma-
        sētur = mnāipāṭām kāḷe kāḷe pāḷaṇiyō bhavadbhh sarvāṇ = ētān =
        blāvinap = pāṛtthivēmāṇm = bhūyō bhūyō yāḥate Rāmabhādraḥ [[2*]

**ABSTRACT OF CONTENTS**

Lines 1-4: Hail! While the reign of the illustrious monarch Akālavarsha Kannaradeva who bore the titles, Śrī-Prithivīvallabha (Favourite Lord of the Goddess of Fortune and Earth), Mahārajaśhirāja (Overlord of Great Kings), Paramēsvara (Supreme Ruler), Parama-bhaṭṭāraka (Paramount Sovereign) and Chalak-nallāta (Worthy in Determination) is proceeding with increasing prosperity and when the year [8]87 calculated according to the reckoning of the Śaka king, along with the cyclic year Raktākshi is progressing;

Lines 5-7: In the lineage of the Yādavas there was Pāṇararāja; his son Śankaragandha; his son Appuvarāja; his son Śankhapayya; his son Gommarasa; his son Asagamarasa; his son-

Lines 7-12: Hail, the illustrious Śankaragandharasas, who has aptly acquired the five great sounds, who is supreme among the great feudatory rulers and who bears the titles, Jayadhīra (Firm in Victory), Bhuvanaikarāma (the One Rāma of the Universe), Abhimāna-dhavala (Immaculate in pride), Raṭṭara-Mēru (the Golden Mountain of the Raṭṭa house), Rāja-Bhūrīśrava (Bhūrīśrava among the rulers of wide reputation), Vidvīṣṭa-Nārāyana (veritable god Nārāyana to the hostiles), Satyārṇava (Ocean of Truth) and Dharma-ratnākara (mine of jewels of Righteousness), made a requisition for land for the basic maintenance of the Jayadhīra Jinaḷaya erected by him at Kupapa.

Lines 12-21: In compliance with this requisition, hail, the illustrious chief Rattayya; born in the Chalukya lineage; son of Goggi, who was the son of Sudraka, who was the son of Bikkiyanna, who was the son of Raja, who was the son of Gōvana; who has aptly acquired the five great sounds; who
is a great feudatory ruler and who bears the titles, Tejörṇava (ocean of valour), Pagege-balgaṇḍa (tough warrior to the foe), Nuḍidante-gaṇḍa (firmly true to his words), Kṛitayuga-gaṅga (chief of the righteous age) and others; on the occasion of the Uttarayana-saṁkrānti, having laved the feet of the divine Nāganaṇḍi-paṇḍita Bhaṭāra, the disciple of Vinayanandi Siddhānta-Bhaṭāra, the disciple of Śrīnandi Bhaṭāra, belonging to the Śūraṣṭha gaṇa, alienated to the temple, with full proprietary rights, three hundred matts of cultivable land out of his own estate, situated in the tract of Kukkanūr Thirty.

Lines 22–26: Imprecation against the transgressors of the charity. Prayer to the future rulers of the country to preserve and maintain the charity.

**INSCRIPTION No. 47**

*(Found on a stone at Halgēri)*

This inscription was noticed on a piece of rough white stone at Halgēri, a village situated at a distance of about four miles towards the north-west of Kopabal. The stone was fixed into the platform constructed around a margosa tree near the village Chāvaḍi. The stone is irregular in shape. It measures approximately 28 inches in length. The breadth at the top is about 18 inches and at the bottom about 24 inches. The contents of the inscription show that the record is only fragmentary. So the original stone must have been bigger and with the breakage and mutilation of the stone, a large portion of the document also has been irretrievably lost. Even the existing portion of the epigraph is not well preserved, some of the letters having been damaged and partly worn out.

The record consists of six lines of writing. The characters are big in size, and they are boldly and deeply carved. The script and language are both Kannada, the former being of the archaic variety of about the 7th century A.D. The inscription commences directly with the mention of the ruling king. This was Vijayāditya Satyāśraya. Next it introduces a certain officer of Kopana and Gutti, named Garoja. The rest of the record hereafter is lost.

It is clear that the king Vijayāditya Satyāśraya figuring here is the Western Chalukya monarch of the name who belonged to the earlier line of the house. As the epigraph refers itself to his reign it must have been brought into existence during his reigning period. The record is not specifically dated, or the date might have been lost. But we know from other sources that this king reigned from A.D. 696 to 733. This must be the broad limit of the date of the inscription. The officer Garoja mentioned above is described as the ‘three-fold administrator’ of Kopana and the lord of Gutti. He was holding the office of karanaṁ which means ‘a secretary’. Kopana which is
modern Kopbal and Gutti which is modern Gooty in the Anantapur District are noted from early times as strong hill-forts. Garōja appears to have been in charge of the area commanded by these forts. As the reading of this portion of the document is not free from doubt and the subsequent portion of the record is missing, the precise nature and significance of the administrative position of this officer cannot be determined.

Our main interest for the inclusion of the epigraph in the present scheme of studies lies in its reference to the town of Kopanā. This is the earliest reference to this holy place and centre of Jainism, that could be traced so far in the epigraphical sources. Its importance for the study of the local history has been discussed in an earlier context (see p. 202).

TEXT

1 [Svasti] [i*] Śrī-Vijayāditya-Satyā-
2 śrāva Śrī-Prithvī-vallabha Ma-
3 hārājādhirāja Paramēśvara
4 Baṭa[ rakō] prīthvī-rājya-danda Ko[ pa ]-
5 ṇada [mūru pa] tiyum Guttiy = oṣeya[ num ]
6 Garōjanum karāṇam = āge madēvalere-

TRANSLATION

Hail! While the illustrious suzerain Vijayāditya Satyāsraya (Asylum of Truth) who bore the titles, Śrī-Prithvī-vallabha (Favourite Lord of the Goddess of Fortune and the Earth) Mahārājādhirāja (Paramount Overlord of the great rulers), Paramēśvara (supreme sovereign) was ruling the kingdom of the earth and when Garōja, the three-fold governor of Kopanā and lord of Gutti, was holding the office of the Secretary.

INSCRIPTION No. 38

(Found on a paved stone at Arakēri)

This inscription was noticed on a rough white stone at Arakēri, a village situated at a distance of about seven miles towards the north of Kopbal. The stone was built into the pavement of the temple of Basavanā in the village. The stone which is almost rectangular in shape measures 56 and 28 inches in length and breadth respectively. The stone has been roughly handled and damaged for the most part of it. Consequently the inscription on it is effaced in a large number of places. The characters which are big in size are boldly and deeply carved. The alphabet is Kannāḍa of about the 10th century A. D. and it has still retained its archaic mode. The language is Kannāḍa. The extant portion of the record consists of 27 lines of writing and the lost lines as such might
be not many. The orthographical peculiarity of doubling the consonant after r in a conjunct letter deserves to be noted.

The epigraph commences directly with the mention of the ruling king to whose reign it belongs. This was Akālavarsha Kannaradēva. Then it seems to introduce a feudatory provincial governor. Next comes a local chief and an officer who appears to have been directly connected with the administrative affairs of the area. The object of the inscription seems to be to record a gift, most probably of land. The other details in regard to the gift are lost.

The name and the title of the ruling king noted above are distinctly associated with the Rāshṭrakūṭa dynasty of Mālkhēd. The name of the feudatory governor which is partly preserved may be read as Permānādi. He is endowed with the following titles which might be deciphered with certainty: Satyavāka, Kōṅgūṇivarma, Dharmamahārāja and Kuvalālapuravarāśvara. It is clear from these titles which were characteristically borne by the princes of the Western Ganga house ruling in Mysore, that the feudatory governor was a member of that family.

We may here make an attempt at precise identification of the reigning king and his feudatory of the above description. In the Rāshṭrakūṭa house of Mālkhēd two later monarchs bore the name and the title, Akālavarsha Kannaradēva. One was Krīṣṇa II and the other Krīṣṇa III. The members of the Ganga house came into closer contact with the Rāshṭrakūṭas in the reign of Krīṣṇa III. This contact was deepened by the matrimonial alliance between the two royal houses. Būtuga II was the contemporary ruler of the Western Ganga house. He was not only the brother-in-law of Krīṣṇa III, but his close ally and associate in his career of political ambition. In view of these historical facts we can identify the Western Ganga feudatory of the present record with Būtuga II who also bore the appellation Permānādi. This identification gains support through the reference to the territory under his authority, which, as suggested by the partly preserved expressions in our record, was Gangavādi Ninety-six Thousand and Belvala Three Hundred. All doubts in the matter are cleared by a comparison of the present record with similar epigraphs which unmistakably speak of the Rāshṭrakūṭa king Krīṣṇa III as the suzerain and the Western Ganga prince Būtuga II as his feudatory governing the above-named territories of Gangavādi and Belvala. ¹

The record contains a date which is partially preserved. It is the cyclic year Vikāri and Phālguṇa su. 1. There is a reference to the

reckoning of the Śaka years; but the precise year is lost. The date therefore
does not admit itself for verification. We may however arrive at an
approximation. The cyclic year Vikāra in the present case corresponded
with the Śaka year 861 expired. Calculating on this basis the approximate
Christian equivalent of the date of the present epigraph would be A.D. 940,
February 12, Wednesday. Krishṇa III commenced his reign in December 939
A.D., and not many records have been discovered pertaining to the early period
of his reign. So this inscription furnishes one of the early dates for his reign;
and his association with the Ganga ally and feudatory in a record as early as this
is also noteworthy.

In this context we may note a few facts about Būtuga II. He was a
zealous adherent and a great patron of the Jaina faith who actively
endeavoured for its promotion. He has been classed with the reputed Chāvunda-
ṛaya and Attimabbe of classical fame by the Kannada poet Ranna (10th century
A.D.) in his work, the Ajitātithakarapurāṇatilakam, while paying compliments
to the distinguished personages of his time, who staunchly sponsored the faith.

The following geographical names are mentioned in the record.
Firstly, the expression ‘vādi’ in l. 8 should be reconstructed as ‘Gangavādi’. Gan
gavādi Ninety-six Thousand was the well-known province under the rule of
Western Ganga princes. This territory roughly corresponded with the area
of the Mysore State. The words Three Hundred in line 9 might be a part
of the fuller expression Belvala Three Hundred. This tract roughly included
parts of the present-day Gadag taluk of the Dharwar Distr. and the adjoining
area of Kopbal in the Hyderabad State. The reconstructed territorial
division Edēdeore Two Thousand, figuring in lines 14–15 represented “a stretch
of country between the rivers Krishṇa on the north and Tungabhādra on the
south comprising a large part of the present Raichur district.” Modern Kopbal
was probably included in this tract. Kuvaḷālapura (l. 6) is modern Kolar in
Mysore State. Lines 21–22 seem to contain a reference to [Ko]paṇa which
is modern Kopbal.

TEXT

1 @ Svasty = Akālavarshadēva Śri-Prithvi-valla......
2 rajadhırja Paramēśvara..............................
3 Śrīmat Kannaradeva-pravardhamāṇa-vi..............
4 m = uttar-ōttaram = abhivyṛddhige salute-ire [12]

1 A. S. Altekar: Rāṣṭrakūṭas and their Times, pp. 115 and 122.
2 Āśvāsa XII, verse 9.
3 Ep. Ind., Vol. XII, p. 296.
4 Mysore and Coorg from Inscriptions, pp. 29 and 32.
6 rāja Kuvalālapuravarēśvara[Pe]-
7 rmmānādīgāl dēvar..............................
8 vāḍi-toribattāru-sāsira........................
9 munnūrumām dushṭa.............................
10 tt-iqre [i*] Samadhigata......................
11 sīshṭa-jana-vatsa..............................
12 drōha-kā........................................
13 damaged.
14 nḍam vairi-kritānta............................
15 dore irchchāsirada..............................
16 nṛipa-kāl-ātita-sam[ va ]tsara..............
17 neya Vikāri......................................
18 lguna 'suddha pra................................
19-21 damaged.
22 paṇada polada...................................
23 naman = nirisi..................................
24 dibhir = yasya...................................
25 Svadāttām........................................
26 rsha-saha...........................................
27 da bhogapatigal kādu......hā-srī [ i* ]

Translation

Lines 1–23. Hail! The illustrious suzerain Akālavarshadēva Kannara-
dēva bearing the titles, Śri-Pṛithvī-vallabha (Favourite Lord of the Goddess of Fortune and Earth), Mahārājādhirāja (Supreme Lord of the Sovereigns), Paramēśvara (Paramount Ruler) ...... is ruling (the kingdom) victoriously with ever increasing prosperity. And ...... Permānāḍi bearing the titles, Satyavā-
kyā (Truthful in Speech), Komguṇivarma, Dharmamahārāja and Kuvalālapura-
varēśvara (Lord of the foremost town of Kuvalāja) ...... is governing the pro-
vince of Gongavāḍī Ninety-six Thousand and Bevala Three Hundred ........... The feudatory chief ........... (who is) affectionate towards the people of righteous conduct, .......... veritable God of Death to the hostiles .......... Edgedore Two

1 It would be interesting to trace the origin and significance of the title Permānāḍi. It figures primarily in the inscriptions of the Gangas of Mysore. Next we have to note the occurrence of the similar title Permāḍi subsequently in connection with the later Chalukyas of Kalyāṇa and their feudatories. Permāḍi appears to have been contracted from Permā-
ṇaḍi. In Paramardhi, also met with in inscriptions and literature, we have the Sanskritised equivalent of Permāḍi. Permānāḍi which is a contraction of Perumānāḍi, consists of two words, perumān (meaning ‘great’) and adi (meaning ‘foot’ indicating respecatability). It is likely that the expression perumān is influenced by Tamil and derived from the Sanskrit pramukha. Compare Ep. Ind., Vol. XXIV, p. 39.
Thousands of years according to the reckoning of the (Śaka) king. The cyclic year Vikāri, on Phālguna 1, having set up field of [Ko]paṇa.


Lines 26–27. ... chiefs in charge of the administration should protect the gift village. May auspiciousness and great glory attend this!

INSCRIPTION NO. 49

(Found on an image unearthed at Yalbargi)

This inscription was noticed on the pedestal of an image at Kopbal. The image bears the name Chauvisa Tirthakara. It was kept in the Nemi-nātha temple when I visited the place in 1930. But as the report goes, it did not originally belong to Kopbal. It was unearthed along with another image bearing the following record some years back at Yalbargi, the headquarters of the taluk of the name in the Kopbal District. When I visited Yalbargi subsequently, I was shown the actual spot where the two images were dug out. The spot is near the present-day Untouchables' Quarter (Mādana Kēri) outside the locality. These images were afterwards removed and kept in the temple at Kopbal. So it is reasonable to treat them with reference to their original find-spot which is Yalbargi and not Kopbal. The inscriptions on these images have been briefly noticed in the Mysore Archaeological Report for the year 1916, wherein their provenance has been attributed to Kopbal. Hence it becomes clear that they must have been discovered originally at Yalbargi some time earlier. These inscriptions have been subsequently published in the Hyderabad Archaeological Series, No. 12.1

The image is made of nicely polished black granite stone. As the name denotes it represents not one deity, but a composite sculpture made up of all the Twenty-four Tirthakaras of the Jaina pantheon. The central piece is the majestic figure of Pārvanātha with his serpent hood, flanked by the two Śāsanadēvatās, Dharaṇēndra and Padmāvati, at the bottom and the symbolic pair of fly-whisks at the top. The remaining 23 Tirthakaras are represented in miniature size on the arch-like aureola surrounding the main deity. The whole sculpture is gorgeously executed and presents a rare specimen of superb craftsmanship of the age.

The inscription consists of four lines. The characters are small and handsome and carefully engraved. The alphabet and the language are

1 See Nos. 9–10, pp. 11–13. In the Mysore Archaeological Report specified above the name of the Jaina temple wherein the images were found is stated to be Chandranātha Basadi (p. 83). This is not correct; for there is no Jaina temple of the name at Kopbal. Similarly, in the Hyderabad Archaeological Publication, the temple has been wrongly called Chauvisa Tirthanka Basti (p. 11).
Kannadā. The epigraph is not dated, but it may be ascribed roughly to the 12th century A.D. on palaeographical considerations. The epigraph is on the whole fairly preserved though slightly damaged in some places. We may notice the observance of the orthographical rule of doubling the consonant in a conjunct letter after r. The record contains a few inaccuracies of spelling.

The epigraph states that the image of Chauvisar Tirthakara was dedicated as a gift to the Jaina temple erected by Mādana Danāyaka by Bopaṇṇa, a resident of the illustrious holy town of Kopana on the occasion of consummation of certain religious vowels and performances. Mādana Danāyaka was a constituent of the illustrious Mula Samgha and Desiya gana. Bopaṇṇa was son of the parents, Emmeyara Prithigaṇḍa and Malauve, and a lay disciple of the illustrious divine Mahanandi Siddhānta-chakravarti, bearing the titles, Rāyarājaguru (royal preceptor of the princes) and Manḍalāchārya (ecclesiastical head of the province).

The location of the temple to which the image was presented is not specified in the record. But as the image was found at Yalbargi, we might safely assume that the temple was situated in the town of Yalbargi itself. When vandalism became rampant and the temple that gave protection to the image succumbed to the forces of destruction, the image appears to have been carefully removed and buried underground with a view to preserving it from the tragic fate of mutilation by its faithful devotees. Yalbargi was the capital of the feudal governors of the Sindā house, some of whom at least appear to have been great patrons of the Jaina faith. This place is replete with Jaina antiquities. The importance of the place as a great centre of Jainism is further attested by the fact that Bopaṇṇa who was himself a resident of the great holy town of Kopana made a votive offering to a Jaina temple at Yalbargi.

Mādana Danāyaka who was responsible for the erection of the temple at Yalbargi was in all probability a military officer under the Sindā rulers of Yalbargi. Mahanandi Siddhānta-chakravarti appears to have been a great pontiff holding the high position as the ecclesiastical head of a large part of the country. But unfortunately, in the absence of specific date and other details in regard to his spiritual lineage, headquarters, etc., we are not in a position to identify him from among a large number of divines bearing the name, who are known to have lived at this period. This epigraph is one of the early instances wherein occur the pontifical titles, Rāyarājaguru and Manḍalāchārya, as applied to Mahanandi, which came into vogue more prominently during the subsequent period.

The epigraph contains an allusion to Kopbal, the great centre of Jainism, which is mentioned as ‘the illustrious holy town (tīrtha) of Kopana’. This deserves to be noted.
TEXT

1 @ Svasti[*] Śrī-Mūla-Saṁgha Dēsiya-gaṇada Mādana-dāṇḍayaka māḍisida ba[sadi]ge Rā-

2 ya-rājaguru Maṁdāḷāchāryyaṛ-appa Śrīmad(n) = Māghananda-siddhānta-chakravarttigala [pri]ya [guḍdagalu Śrī]- Kopana-

3 tīrtthaṭa Emmeyara [Prithi]gauḍa priyāmge Malauvege pu[t] tīda suputraru Bopannara tam ... lāmja-

4 li mu[khya]v-āги e[lála] nōmpigeyu Chauvis’a(sa)-tīrtthakara mādi-
si ko[t] taru [t*] Maṁgala-mahā-srī-srī-srī ◌

TRANSLATION

Hail! This image of Chauvisa Tirthakara (Twenty-four Tirthakaras) was caused to be prepared and dedicated on the occasion of consummation of several religious vows ......, to the basadi (Jaina temple) erected by Mādana Dāṇḍayaka, a constituent of the Dēsiya gaṇa of the illustrious Mūla Saṁgha by Bopanna, worthy son of Emmeyara [Prithi]gauḍa and his beloved wife Malauve, a resident of the illustrious holy town of Kopan and a favourite lay disciple of the illustrious pontiff Māghanandi Siddhāntachakravarti (Supreme master of the Jaina philosophy) who bore the titles, Rāyarājaguru (royal preceptor of the princes) and Maṁdāḷāchārya (ecclesiastical head of the province). May auspiciousness and great glory attend this!

INSRIPTION No. 50

(Found on an Image unearthed at Yalbargi)

This inscription was detected on the pedestal of an image at Kopbal. The image is known by the name Paṁchaparamēśthi. It was kept in the Nēmināṭha temple when I visited the place in 1930. But as observed in the introductory remarks on the previous epigraph, this image along with the one bearing the foregoing inscription was unearthed about forty years ago at Yalbargi.

The sculpture in question is executed in the same style as of the image of Chauvisa Tirthakara noticed previously. It is carved out of nicely polished black granite stone. Paṁchaparamēśthi is a Jaina technical term which represents the following five dignitaries; Jina, Siddha, Āchārya, Upādhyāya and Sādhu. So the present image constitutes all these five into one composite piece. The main central figure is that of the Jina. This may be recognised from the characteristic triple umbrella over its head and the two fly-whisks depicted in miniature size on its two sides. Of the remaining four, two seated figures which are plain and undignified are portrayed on the two sides of the Jina near his shoulders. The other two are shown in seated postures at the bottom on the
two sides of the feet of the Jina. These lower ones appear to be more dignified bearing the canopy and other attributes. I am inclined to identify the two top figures as those of the Upādhyāya and the Sādhu and the lower ones as the Siddha and the Āchārya. The whole sculpture is handsomely incised, and presents a rare specimen of superb craftsmanship of the age.

The document consist of six lines of writing. The characters are small and decently engraved. The alphabet and the language are Kannada. The epigraph is well preserved. It contains no date, but may be ascribed to the 12th century A. D., approximately, on palaeographical considerations.

The inscription states that the image of Pañchaparamāśṭhi was prepared on the occasion of the celebration of the vows of Siddhachakra and Śrutapañchanāmi by Dēvanā, son of Āchaṇṇa, Sēnābōva of the capital town of Erāmbarage, and a lay disciple of Mādhavachandra Bhaṭṭāraka, a constituent of the illustrious Mūla Saṅgha, Dēsiya gaṇa, Pustaka gachchha and Ingalēśvara bāli.

The provenance of the temple to which the image in question was dedicated is not specified. But it is obvious that it must have belonged to Erāmbarage itself as indicated by its find-spot. When the temple was subsequently faced with destruction, the image seems to have been preserved underground by the faithful devotees. Erāmbarage was the capital of the Sinda chiefs who ruled here as feudatory governors under the Western Chāluḷkayas of Kalyāna. It is identical with modern Yalbargi in the Kopbal District. Ingalēśvara bāli to which the divine Mādhavachandra Bhaṭṭāraka belonged, was an important section of the Mūla Saṅgha, Dēsiya gaṇa and Pustaka gachchha. In the absence of the precise date and the details in regard to the spiritual lineage, the headquarters, etc., of the monk, it is not possible to arrive at the correct identification of this Mādhavachandra. The vow (nōṃpi) of Siddhachakra was celebrated in honour of the Siddhas and the ritual of Śrutapañchanāmi was connected with the study of the Jaina scriptures.¹

TEXT

1 Svasti [*] Śrī Mūla-Saṅga(gha) Dēsiya gaṇa Pustaka-gachchha Yiṅgale-
2 s'varada bāliya Mādhavachandra-bhaṭṭārakara guḍda Śrīma-
3 d-rājadhiṇi-paṭṭaṇaṁ Erāmbarageya kula[gri] (grya) sēnābō-
4 va Āchaṇṇa yavara maga Dēvaṇānu Siddhachakradra nōṃpi
5 Śrutapañchanāmi nōṃpi māḍisida Pamaḥchaparamēśṭhigala pra-
   time [*]
6 Maṅgapalaṁ [*]

TRANSLATION

Hail! This image of Pañchaparamēśṭhi was prepared on the occasion of the celebration of the vows of Siddhachakra and Śrutapañchami, by Dēvana, son of Achaṇa, the highly born Sēnabōva (local revenue official) of the illustrious capital town Erambarage, and a lay disciple of the divine Mādhavachandra, a constituent of the illustrious Mūla Samgha, Dēsiya gaṇa, Pustaka gachchha and Ingaleśvara bāli (section). May it be auspicious!

INSCRIPTION No. 51

(Found on the Pedestal of an Image at Yalbargi)

This inscription was discovered on the pedestal of a mutilated stone image at Yalbargi. The pedestal was lying on the platform adjoining the gate of and outside the ginning factory. The upper portion of the image above the pedestal except for the feet, was lost and could not be traced. It must have been a small image as could be judged from the remnant of the pedestal.

The epigraph too was not in a good state of preservation; and it was damaged and worn out in many places. It was engraved in small round characters. The alphabet and the language are Kannada. The record is not dated, but might be ascribed approximately to the 12th century A. D. on palaeographical considerations. The purpose of the document seems to be to record the erection of the double-shrined temple in honour of Pār’svanātha Tirthakara and dedication of the present image to the same by the wife of Dēvanāryya, a high official of the principality of the Sinda chiefs.

Dēvanāryya is stated to have been the chief minister (Mahāpradhāna) and Tantradhiṣhṭhyaka of the illustrious Mahāmudalēśvara (feudatory ruler) Vira Vikramāditya. The designation Tantrādhiṣhṭhyaka seems to denote the office of the ‘superintendent of political affairs.’ It is easy to identify Vira Vikramāditya with the feudatory prince of the Sinda house bearing the name; for we know that Yalbargi was the headquarters of the princes of the Sinda family and a prince named Vikramāditya ruled here. Further details in regard to this prince are furnished by other epigraphs. He was son of Chāmunda II. He figures with his brother Bijjala as ruling the chieftaincy jointly. The inscriptions containing references to him range from A. D. 1169 to 1220.1 On the evidence of these records we may place the present charter sometime by the end of the 12th and the beginning of the 13th century A. D. As we already know, the Sindas were the feudatories of the Western Chālukyas of Kalyāṇa and were subsequently related by the bond of matrimony with the Kalachuri house of Karnataka.

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1 Ep. Ind., Vol. XX, p. 114.
The name of the donor who was the wife of Dēvanāryya is lost. She has been described in respectful terms and appears to have been a pious lady. She claimed allegiance to a teacher of the Mūla Saṅgha and Dēsiya gaṇa with which she seems to have been spiritually associated. More details in regard to the spiritual relationship of this lady are unfortunately lost. As observed previously, Erambarage was an eminent stronghold of the Jaina faith which appears to have been patronised by the rulers and fostered by their officials. This is the third votive epigraph of the series from Yalbargi under study which lends confirmatory evidence in favour of this surmise.

TEXT


TRANSLATION

Hail! The lady ........ of meritorious lustre, ........ Mūla Saṅgha, Dēsiya gaṇa ........ the wish-fulfilling jewel, crest-jewel among the persons of righteous conduct ...... wife of Dēvanāryya Nāyaka who was Great Minister and Superintendent of Political Affairs, of the illustrious ruler, Mahāmānḍalēśvara (the great feudatory governor) Vīra (valourous) Vikramādityadēva, caused to be erected the double-shrined temple of Pārśvanātha and dedicated (this image) having had it prepared ...... the religious institution.

INSCRIPTION NO. 52

(Found on the Pedestal of an Image at Āḍūru)

This inscription was discovered on the pedestal of a mutilated stone image. The pedestal was cast away and lying near Āḍūru, a village situated in the Yalbargi taluk. Apart from the image which was broken and lost, even the surviving pedestal was partly damaged. Consequently, the epigraph was worn out, and could not be deciphered in full. The inscription comprises two lines of writing. It is engraved in small and round Kannada characters. The language is Sanskrit. The record is not dated but might be assigned approximately to the 12th century A. D. on palaeographical considerations. On account of the damaged nature of the epigraph the reading of some of the letters in the text given below is not beyond doubt.

It is a small label inscription. Its purport seems to be to record the gift of the image by a certain divine who was the head of the local congregation
of monks belonging to the illustrious Mūla Saṃgha and Balātkāra gaṇa. The occasion of the gift, the temple to which the image was dedicated and other details in regard to the transaction are irretrievably lost. The donor appears to have been a monk of some status. The discovery of this inscription in this village which possesses no traces of the faith of Lord Jīna at present, indicates at once the existence of religious institutions and followers of the faith in the past in this locality and its neighbourhood.

TEXT

1 Śrī-Mūla-Saṃgha-saṃbhava Ba……ga [n-ādhyaksha]……..
2 saṁyya(ya)minā ṣō(shō)ḍā ṣā …….. [prākritā cha saha]...

TRANSLATION

…… by the monk …… president of the Ba[lātkāra] gaṇa, constituent of the illustrious Mūla Saṃgha ……… the sixteen ……..

INSCRIPTION NO. 53

(Found on a stone slab at Rājurū)

This inscription was detected on a slab of stone at Rājurū, a village situated in the Yalbargi taluk. The slab was set up against the front wall of a temple of Śiva in the locality. In the upper portion above the writing, the slab contains the representations of the Sun and the Moon at the top, a Jaina monk in the sitting posture in the middle and a cow being suckled by the calf by the side. The inscribed portion of the slab is greatly damaged and much worn out. Fragments of some lines and a few expressions here and there could be made out with some difficulty. It was not possible to count the lines in their proper order.

The epigraph is engraved in Kannāḍa characters of medium size. The language is Kannāḍa except for the invocatory verse in Sanskrit. The composition is both prose and verse. The document appears to have contained a date; but the date portion of the record is thoroughly effaced. So, as the next alternative, we have to take into consideration the evidence of palaeography, and approximately ascribe its date to the 12th century A.D.

The charter commences with the familiar Sanskrit verse invoking the commandment of Lord Jīna. After this a major portion of the record is completely worn out. This might have contained an account of the reigning king and the circumstantial details of the gift. It is clear from the extant portion that the object of the epigraph is to register an endowment of land in all probability for the benefit of a Jaina temple of the locality. Next comes the imprecatory passage. This is followed by a verse which, most probably, contained the praise of the donor.
The village contains at present neither a Jaina temple nor any followers of the faith. But some mutilated and scattered relics of the faith were discovered here in the course of my exploration. The impression gathered from these vestiges, that this locality had at one time come under the influence of the Jaina doctrine, is substantially supported by the testimony of this epigraph.

TEXT

Śrīmat-parama-gambhirā......
.............Jinasāsanam n [1*]
..............................tamna
mādi..............paṇa pola-
dola..................mādi
biṭṭaru ma 10 kisu-ma 2......
............................keḻage gadde
kamma..............n = i-dharmma-
maṁ pratipālisidavargge Vāraṇāsi
Kurukshetra Prayāgey = emba......
......kaṭṭisi chaturvěda-sāstra-
parāyasār = appa Brāhmaṇa-
rge koṭa punyam = idanu
laṁghīsi kidhisidavargg = akāḷuga-
lan = a-brāhmaṇaruman = a-tirtha-
agolū koṁda pātakam = eydu-
guṁ n Dvija.............d = ोtpaḷa-
vana-rajānikara..............jana-tu-
shṭikaram vṛjina.............sujan-ā-
grani......n = ene meechchada... n [2*]

ABSTRACT OF CONTENTS

Verse 1. May the doctrine of Lord Jina be victorious— the doctrine which is the commandment of the overlord of the three worlds and which bears the theory of May-be as its infallible characteristic mark.

made a gift of ten mattars of cultivable land and two mattars of red land...... and wet land below, measuring kamma .... in the field .........

Those who preserve this charitable endowment will accrue great merit; its transgressors will incur heavy sin.

Verse 2. Who will not appreciate ...... the moon to the bed of blue lotuses, ...... source of joy to the persons ...... the foremost among the men of righteous conduct?
REVIEW AND RETROSPECT

Research is progressive. Its progress depends upon the activities of the persons engaged in it leading to new light and fresh discoveries. The major part of the present work was put into shape about a decade ago. Some new material, mainly epigraphical, has been explored since, and a few sources have been restudied and assessed in the meanwhile. As these are found to bear intimate relationship with what has been discussed earlier in this volume, it is considered necessary to review some of them here briefly.

I Jainism in Karnataka

More Facts

Of all the areas in Karnataka, Dharwar Dist. has yielded on the whole considerably large, and nonetheless valuable, number of Jaina antiquities of various kinds. These show that many renowned Jaina teachers and institutions of different sects and orders, including the Yāpanīyas, flourished here.

Annigēri in the Navalgund taluk was an early stronghold of this faith. The epigraph engraved on a pillar set up in front of the Banaśankari temple, dated circa 751 A. D., speaks of the erection of a Jaina temple by Kaliyamma, the headman of Jēbuḷagēri.1 Annigere is described as the rājadhāni of the Belvala country in an inscription of the place belonging to the 11th century.2 About a century later, we have an epigraph on a slab set up in front of the temple of Purada Virappa. This record3 bearing a date in A. D. 1184 contains an allusion to a group of five Jaina temples and another Jaina temple named Permaidī. A teacher named Sōmadēva who belonged to the Mūla Saṁgha and Kōṇḍakunda anvaya figures in another inscription4 in the Jaina basti, of A. D. 1267.

Two mutually supplementary inscriptions from Gāwarwād and Annigēri dated in A. D. 1071–72 in the reign of Sōmeśvara II, furnish an interesting account of the Jaina institutions that thrived at Annigēri.5 Sometime in the previous century when Ganga-Permaidī Bātuga II was governing the Belvala region, he enhanced the glory of the city of Annigere, built there a Jaina temple and endowed it sumptuously. This temple which became famous as Permāḍī Jīnālaya after its founder, must be the one noted above. The trusteeship of this temple was handed down in a line of teachers who belonged to the Balātkāra gaṇa of the Nandi Saṁgha which was a branch of the Mūla Saṁgha. Their

2 Ibid., No. 115.
4 Ibid., No. 204.
succession was as follows. Vardhamāna was an early preceptor to the Ganga family. He had two disciples, Vidyānanda Svāmi and Mānikyānandi, the latter styled Tārkikārka, i.e., ‘the sun of logicians’. Mānikyānandi was succeeded by the three generations of disciples, viz., Guṇakirti, Vimalachandra and Guṇachandra. Gandavimukta I and Abhayānandi were the two disciples of Guṇachandra. Abhayānandi’s succession was continued one after another by Sakalachandra Siddhāntika, Gandavimukta II and Tribhuvanachandra. We are then told that since the Jaina establishment had lost its hereditary possessions as a result of the disastrous invasion of the Chōla king, they were restored to the last named trustee teacher by the abovementioned Chālukya king.

We have already noted the importance of Lakkundī as a prosperous centre of Jainism. An inscription on a pillar of the Jaina temple in the village, dated in A.D. 1172, informs us that it was constructed by Ballele Jimayya and that Mahāśeṇa Paṇḍita was functioning as its trustee in the above year. Two epigraphs noticed earlier have brought to light the existence here of Jaina temples bearing the interesting names Vasudhaikabandha Jinañālaya and Nōmpīya Basadi. The inscription on the pedestal of a broken Jaina image kept in the Nagarośvar temple states that it was the gift of Rājavve, lay disciple of Traīvidya Narāṇḍrasēna who appears to have been connected with the teachers of the Chandikāvati lineage.

Lakṣmīśvar, which was known in former times as Purikaranagara, Purigere, Puligere, etc., is a famous place renowned in history and literature. It was an eminent centre of Jainism also, as revealed by its rich antiquities including a good number of inscriptions. The epigraphs which record various benefactions to the Jaina institutions that flourished here, ranging in date from the 8th to the 16th century, contain allusions to many Jaina temples and teachers who held charge of them. The names of the Jaina temples are as follows: Śankha-vasati, Tirtha-vasati, Mūkara-vasati, Rāchamalla-vasati, Gangakandarpa-śinamandira, Ganga-Permadī-chaityālaya or Permadī Basadi, Śrī-Vijaya-vasati, Marudēvi temple, Dhavala-jinañālaya, Goggiya-basadi, Anesejeyabasadi and Śantinātha temple. It is interesting to note that as suggested by their titles and designations some of these were named after the princes of the Western Ganga house; for instance Ganga-Permadī was the title of Būtuga II; Gangakandarpa, that of Mārasimha; and Rāchamalla was a Ganga ruler. Śankha-jinañālaya appears to have been the earliest and highly honoured of these temples. This has survived to the present day, as well as a few others.

3 See above, p. 136.
Adverting to the Ānesejjeya-basadi, mentioned above, we may note that it was erected by Kunkumamahādevī, sister of Chālukya Vijayāditya, as stated in a later eleventh century inscription from Guḍīgere. This statement is confirmed by a contemporary copper plate charter of this king, recently discovered at Shiggaon. The record which is dated A.D. 718, speaks of a Jaina temple constructed by Kunkumadēvi at Purigere and the royal grant of the village Guḍīgere made in its favour. It would be reasonable to assume that one and the same Jaina temple is referred to in both these epigraphs.¹

An important line of teachers who had settled here from early centuries, belonged to the Dēva gana of the Mula Sāmpada. Pujiyapāda and his disciple Udayadeva Paṇḍita or Niravadya Paṇḍita who was a preceptor of the Western Chālukya king Vinayāditya, figure in an inscription of the early 8th century. Rāmadevāchārya, his pupil Jayadeva and the latter's pupil Śri-Vijayadēva are mentioned in a record slightly later than the above. An epigraph of the 11th century speaks of Dēvendrā Bhattāraka, his disciple Ekadeva and the latter's disciple Jayadeva Paṇḍita. Gaṇḍavimukta Bhattāraka and his pupil Tribhuvanchandra Paṇḍita, of the Mula Śīmha and Balātkara gana, introduced by an inscription of A.D. 1074 are evidently identical with Gaṇḍavimukta II and Tribhuvanchandra of the Anpiyēri epigraph reviewed above. Śrīnandi Paṇḍita and his elder brother Bhāskarānandi Paṇḍita who belonged to the Sūrastha gana are known from an inscription of A.D. 1077. Indrakūrti Paṇḍita who was the priest of the Goggiya-basadi figures in an inscription of the reign of Bhūlākamalla or Sōmēśvara III. There lived in the 13th century an influential teacher named Rāja-guru Padmāśena who was responsible for the renovation of Śrī-Vijaya-jinālaya. In two inscriptions of the 15th and 16th centuries are mentioned Hēmaṇāchārya, Hēmadēvāchārya and Śāṅkhaṇāchārya, as connected with Śāṅkha-basadi.² In regard to the Dēva gana noted above, we have noticed its occurrence in an earlier context also in a record from Lakkunda.³ This gana appears to be identical with the more familiar denomination Dēsiya gana.⁴

Interesting is the information furnished by an inscription at Rānēbennūr dated A.D. 859. This epigraph speaks of a gift of land made to Nāgānandāchārya of the Śīnhavura gana in favour of a Jaina temple constructed by Nāgulara Pollabbe.⁵ Śīnhavura is evidently derived from Śīnhapura and this name of a gana is not known previously. Equally interesting is the disclosure made by an epigraph at Mōṭebennūr in the same taluk dated A.D. 1066. While

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³ Vide above, p. 141.
⁴ Ibid., p. 223.
describing a gift made by Mahāmanḍalēśvara Lakshmarasa, the governor of Banavāsi, it introduces the donee Śāntinātha Bhaṭṭāraka as a member of the Mūla Saṅgha and Chandrikāvātā-vanśa. In a previous context we have dealt with the teachers of the Chandrikāvāta lineage who originally hailed from the Bijapur Dt. and later settled in the Dharwar region. The said Śāntinātha seems to have been connected with this line. Another inscription of about the 13th century, from Mōṭebennūr, invokes the succour of Chandranāthasvāmi and mentions the teacher Jinachandra.

From Artāl in the Bankapur taluk hails an inscription introducing the teacher Kanakachandra of the Mūla Saṅgha and Krānūr gaṇa. This is dated circa A. D. 1123. An epigraph bearing no date from Kalkēri in the Mundargi Petha, noticed earlier, also furnishes information about the teachers of the same gaṇa (Kāṇūr) and Tintrimi gachchha, that had settled there. These were Bhānukirtti Siddhāntadēva who sponsored the erection of a Jaina temple and Akalankachandra Bhaṭṭāraka of Kalikeere in whose favour it was set up.

In an undated inscription from Mākanūr in the Rāṇebennūr taluk figures the preceptor Nandibhaṭṭāraka of the Mūla Saṅgha and Sūrastha gaṇa. Another preceptor of the same gaṇa, by name Sahasrakirtti, finds mention in an incompletely dated epigraph at Mantagi in the Hangal taluk. From two other inscriptions discovered here Mantagi appears to have been a busy centre of Jaina activities. One of these dated A. D. 1166 states that Kalidēva Setṭi of Pānthipura, i. e., Hāngal, constructed a temple for the deity Chaturvimśati Tirthakara and endowed it suitably. Nāgachandra Bhaṭṭāraka who was the priest of this temple received the gift. The other epigraph of about the same period enumerates several gifts made to different Jaina temples of the place by the Kadamba chiefs Harikēsaridēva, Harikāntadēva and Tōyimarasa. This record mentions Uppamāṭyaychana Basadi of Bankāpura and Kontimahādēviya Basadi.

The patronage received by the Jaina faith at the hands of the royal household of the Dēvagiri Yādavas is illustrated by an inscription at Taḍkoḍ in the Dharwar taluk. This is dated in the 14th year of Rāmachandra and Chitra-bhānu, corresponding to A. D. 1282 and reveals that a Jaina temple was caused to be constructed by Sarvādhikāri Māyadeva under the orders of the king’s

2 See above, pp. 134 ff.
8 Ibid., No. 207–208.
mother, the queen of Kannaradéwa. Another epigraph in the same place invokes Chandranátha Jina and mentions the teachers, Bálachandra and his disciple Vásupújya. No Jaina temple exists at present at Tádkód and the above records are traced in the Kalaméśvara temple.

Allusions to the Jaina temples known as Dóra or Dhóra Jinálaya are met with in two inscriptions, one at Chhabbi in the Hubli taluk and another at Halsangi in the Indi taluk of the Bijapur District. This name is rather interesting. Dhóra is perhaps the Prákrit form of Dhruva, and we know of a Ráshtrákúta king of this name who was very famous. We are not in a position to assert if these temples were named in his memory. Another suggestion may be to treat dóra as an equivalent of tóra in Kannáda, meaning 'big.' This reminds us of the famous Hoysála capital Dórasamudra which seems to be Sanskritised into Dvárasamudra.

Kólivád in the Hubli taluk is well known as the native place of the renowned Kannáda poet Kumára Vyásá. In my recent exploration of this place I found that besides the antiquities of the Brahmanical faith, it contained a few earlier relics of Buddhism and Jainism. Among the last named is a fragmentary epigraph found on a stone lying in the compound of the Kalaméśvara temple. This inscription bears the sculpture of Jina at the top and commences with the usual praise of the Jinaásana. It belongs to the reign of the Ráshtrákúta king Koṭṭiga (966-973 A.D.) and mentions the king's subordinate of the Ganga house, part of whose práśasti, Satyavákyya-Kôngunivarma-Dharmamahárája, is preserved. This might be Márasimha III.

The contents of a tenth century inscription engraved on a boulder called Jógibandhi near the village of Belláṭṭí in the Shirhatti taluk are interesting. They show that the Basadi of Belláṭṭi gána was brought into existence by Ayatavarma who was the Pergađé of Ajjarayya. Some of the Jaina gánas or sections of the monastic order are known to have derived their designations from place-names; for instance the Erekittür gána, Vandiyúr gána and Kandúr gána were obviously named after those particular places. Similar is the case with some of the gachchhas, bális and anvayas. The present gána which evidently owed its designation to the village of Belláṭṭí itself, which has retained

2 Ibid., 1939-40 to 1942-43, App. F, No. 15 of 1941-42.
5 Outstanding among the Buddhist relics is an image of Tárá bearing a twelfth century Nagári inscription on its pedestal. Vide Journal of India History, Vol. XXXIII, pp. 88 ff.
6 It is likely that this Basadi was represented by the rocky cavern itself nearby and not by an elaborate structure.
7 Compare Jaina Sáhitya aura Itihása (Hindi), p. 55.
its name in tact to the present day, adds one more conspicuous illustration, to the above observations.

There prospered a good many other places also in the Dharwar Dt. which claim our attention on account of the activities of several Jaina teachers and their devout followers. They are as follows: Amminbhāvi in the Dharwar taluk; Dambal in the Mundargi Petha, which was also a resort of Śaiva followers and a centre of Buddhist faith; Komargop and Kurhaṭṭi in the Navalgund taluk; Maṅṭūr in the Hubli taluk; Kundgūl, Gadag, Akkūr and Hattimattūr in the Haveri taluk; Mattikaṭṭi and Hūvina-Sigli in the Bankapur taluk; Bāḷūr, Bāḷeḥalī, Belvatti and Yālavatṭi in the Hangal taluk.

Ingaḷēśvara in the Bagevadi taluk of the Bijapur Dt. was a thriving stronghold of the Jaina faith as attested by the name Ingaḷēśvara Baḷī, evidently associated with this place, which was an important section of the monastic order of Mūla Śamgha, Dēsiya gaṇa and Pustaka gachchha. Existence of a temple called Tirthada Basadi in this place and Dēvachandra Bhattāraka who was its managing priest are known from an epigraph at Tammadhadh鲽 in the Muddebihal taluk. A study of the inscriptions at Ingaḷēśvara itself gives a fair idea about the influential status of the Jaina teachers and the faithful adherents of the Jaina doctrines residing here.

Ascendancy of this faith in the region of Hungund has been noticed earlier. This is substantiated by one more inscription at Hungund itself recording the erection of a Jaina temple by Bāhubali, pupil of Indranandi of the Dēsiya gaṇa and Pustaka gachchha, in the latter half of the 11th century; and another at Hāre-Singanagutti mentioning Bāḷachandra of the same monastic affiliation.

That some of the officers under the Yādavas were zealous in the promotion of the Jaina faith in this area, is seen from an epigraph at Kalkēri in the Sindgi taluk, dated about A. D. 1244 in the reign of Singhaṇa. It is gathered from this record that Mahāpradhāṇa Malla in conjunction with others constructed a temple of Ananta Tirthakara at the instance of the preceptor Kamalasēṇa Muni. An inscription at Dēvūr in the same taluk adds one more interesting instance to the Nishidhi memorials. This record incised on a slab of stone states that it was the nisidhi, all in one, of Simgi-seṭṭi, Dēvi-seṭṭi, Padumavve and Singeya, who were lay disciples of Nemidēva of the Mūla Śamgha, Dēsi gaṇa, Pustaka gachchha and Ingaḷēśvara baḷī.

5 See above, pp. 225–226.
Below the inscription are carved two female figures with folded hands facing each other with a burning lamp in the centre.  

Other places of interest in the Bijapur area are Tumbigi in the Muddebihal taluk, Huvina-Hippargi in the Bagavadi taluk, Halsangi in the Indi taluk, Algur in the Jamkhandi taluk and Mudhol. The last named town is noted to be the native place of the famous Kannada poet Ranna. But when I explored this locality recently, I found that it contained very few Jaina antiquities worth the name. A Tirthakara image of a late date was all that I could detect in a ruined site. No Jaina families are known to reside here at present. This provides one more instance showing how places which were once eminent centres of Jainism have in course of several centuries been completely wiped out of all traces of that faith.

A damaged inscription in Kannada found in a cave near Bhose in the Tasgaon taluk of the Satara Dt. mentions the sage Vamanandi of the Mula Saigha and Kanur ganja. Besides the famous temple of Kopasa or Koppanatha, Khidrapur in the Kolhapur Dt., has preserved an imposing and handsome temple dedicated to Adinatha. Sirsangi in the Parasgad taluk of the Belgaum Dt. had a Jaina temple of some status and the preceptor Gandavimukta Siddhanadavva was connected with it. The epigraph incised on the Sahasrakuta pillar in the well-preserved Jaina temple at Ainapur in the Athni taluk, states that it was the creation of a pious devotee named Riveshit. The renovation of a temple known as Ratnatraya Basadi by Bammana is recorded in a 12th century inscription at Athni. From the identification of the figures on the doors as the Jinabimbas and the sculptures of the Jinas inside, it can be determined that the present Virabhadra temple at Nosaragi in the Sampagaon taluk was originally a Jaina shrine.

Maski in the Raichur Dt. of the Hyderabad State is reputed to be the provenance of a famous Minor Rock Edict of Asoka. Explorations carried on here have revealed that it was also a seat of Jainism in the age of the 11th and the following centuries. It was at this time called Rajadhani Piriya Mosangi, being the headquarters of the adjoining tract. Two inscriptions of this place dated in a.d. 1027 and 1032 respectively, speak of the gifts made

1 An. Rep. etc. 1936-37, No. 22.
3 This is the correct name of the god Shiva here. It has been erroneously Sanskritised into Kopasa or Kopanatha and a legend has grown around this form of the name, kopa meaning 'anger'.
4 An. Rep. on S. I. Epigraphy, 1933-40 to 1942-43, App. E, No. 76 of 1940-41. The original name of this village was Rishiarsingi and a local inscription narrates the legend that the sage Rishyasringa was born on the adjoining hill. Could it have been derived from the Rishis, i.e., Jaina monks?
in favour of two Jaina temples. The donor in the former case was Sōmaladēvi, daughter of the Chālukya king Jayasimha II Jagadēkamalla and the latter is described as Jagadēkamalla Jinālaya of the Dēsiya gana which was in charge of the preceptor Ashṭopavāsi Kanakanandi. Gabbūr in the same district, known as Hiriya Gobbūr, was a centre of craftsmen, some of whom were engaged in minting operations. An inscription of A.D. 1109 discovered here registers gifts for the benefit of Brahma-jinālaya or Nagarajinālaya, made by the guild of businessmen and others.

In an earlier context I have commented on the Jaina caves at Ellora. Among them the cave of Pārśvanātha is of special interest as I could gather in my recent visit to this place. The image of Pārśvanātha is unusually large and highly impressive, associated as it is with the standing Yaksha pair and a group of devotees. What is of paramount interest is the wheel at the base of the image with its edge facing the front. This appears to be the representation of Dharmachakra set in motion by the Jina. It is a rare aspect of the Tirthakara which I noticed here depicted for the first time.

An additional piece of interesting information is forthcoming from a stone inscription recently discovered at Kopbal in the course of my annual tour. The epigraph refers itself to the reign of Rāshtrakūta Indra and is dated Śaka 811 and Sōbhana. If the cyclic year Sōbhana is a mistake for Saumya, the date would be A.D. 889. The record goes on to describe the king’s commander of the forces, [Aś.]marasa, who proceeded to pay his homage to the holy place (tirtha-vainadanārthaṁ bāndhu). Next we are introduced to the chief Aḷḷiyamara of the Kadamba family who had constructed a Jaina temple in this place. The inscription then speaks of the offering of worship in this new temple and bestowal of great gifts (mahādāna) on the occasion of the setting up of the pinnacle over this Basadi, as it was celebrated.

Antiquities of three more places in the North Kanara Dt. are worthy of review. The active pursuit of their faith by the Jaina adherents in the 12–14th century is disclosed by the inscriptions found in the Basti at Banavasi, which also contain references to the teachers of the Mula Samgha, Desī gană and Pustaka gachchha. Kumṭha fared better as a stronghold of the faith during this period. From the inscriptions explored in the Pārśvanātha temple, we learn that this town was a resort of the preceptors of three different monastic sections of the Mula Samgha, viz., Desīya gană, Pustaka gachchha; Sūrastha gană, Chitrakūṭa gachchha; and Krānūr gană. One of them describes the death by samādhi of a Kadamba princess named Kanchaladēvi who was the pupil of Ganjiya-Maladhāridēva of Krānūr gană.  

1 See above, p. 99.
Bhaṭkal sprang to eminence as a centre of Jainism from the beginning of the 15th century, particularly under the patronage of the chiefs of Hāduvallī or Sangitapura who were ardent followers of the faith. An epigraph of A.D. 1545 in the Pārśvanātha Basti records the erection of the said temple with its Mānastambha and various gifts in its favour by the wealthy and pious traders of the town as well as the queen Chennādevi. We learn the following interesting facts from three inscriptions in Banḍa Basti, dated about A.D. 1556. This temple dedicated to Vardhamāna Jina was constructed by Nārāṇa Nāyaka, a general of the queen Bhairādevi. Another dignitary named Timma Nāyaka had the shrine of Ratnatreya Basadi built in memory of his father. This was dedicated to the Jinas, Aranātha, Mallinātha and Munisuvrata. This chief is also credited with the renovation of the Chaturmukha Basadi built by Dēvarāya. Amongst other antiquities of this place worthy of note are the metallic representations of Panchaparamēśṭhi, Padmāvatī, Nandīśvara and Brahmadēva.¹

We have known a few details about Padmaprabha Maladhāri through epigraphical and other sources.² This teacher is commemorated incidentally in another inscription of the 12th century, which appears to be contemporaneous. The epigraph incised on the image of Vardhamāna, now worshipped as a Hindu idol, at Kammarchēdu in the Alur taluk of the Kurnool Dt. states that the image in question was reconsecrated by Chandavve, wife of the merchant chief Rāyara-seṭṭi, who was the favourite pupil of Padmaprabha Maladhāri.³

Activities of the Jaina devotees at Chippagiri, another stronghold in the same taluk, are reflected in no less than twelve inscriptions of the place, belonging to the 13th century and later. In these figures a prominent teacher named Kēsanandī of the Dēsiya gaṇa and Postaka gachchha, Madhavachandra is another teacher. A record of the 16th century there mentions Viśālakīrti of Ādavāṇi.⁴ Rāyadurg in the same district was a Jaina resort as late as the 14th century. The epigraph incised on the pedestal of a Jaina image here, which is evidently of Anantanātha Jina, speaks of its installation in A.D. 1355 by a local official named Bhōgaraja at the command of the Vijayanagara king Harīhara I. This dignitary was a lay disciple of Māghanandī, pupil of Amarakīrti, of the Nandi Saṁgha, Balātkāra gaṇa and Sārasvata gachchha.⁵

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¹ For details regarding the Jaina antiquities of Bhaṭkal see An. Rep. on Kannada Research in Bomb. Province, 1939-40, pp. 29, 71-74, 81 and 90.
² See above, pp. 159-160.
We may incidentally consider here one or two facts in regard to Jainism in the Tamil Nadu also. While discussing the Jaina strongholds in the Madura region, we have noticed individually a number of Jaina antiquities in places like Muttupatti, Sethipoolavu and Pechchi Pallam. All these are known under the general name of Samanarmalai or 'the hill of Jaina monks.' Recently, consequent upon the representations made by the zealous Jainas of the area, this eminent hill has been brought under proper protection of the Department of Archaeology. The inscriptions of this place have also been studied more carefully.

Vijayamangalam in the Coimbatore Dt. which has treasured a few survivals of the faith to the present day, was one more stronghold of Jainism in the Tamil country.

II JAINA MONK SYMBOLISED

The overwhelming volume of evidence adduced so far makes it abundantly clear that Jainism exercised mighty influence for several centuries on the cultural life of the people and moulded its course in its various channels. The Jaina monk and missionary carrying the light of the doctrine penetrated into the farthest recesses of the land and established a shrine and a monastery for the propagation of his creed. Leading a life of devotion and selfless service, he made great impression on the mind and heart of the masses who were attracted towards him. The Jaina monk attended not only to their spiritual yearnings and religious needs, but also looked to their material requirements. He provided food to the hungry, medical aid to the ailing and security to the afflicted.

More than anything else, the rôle played by the Jaina monk in the realm of learning is supreme and ever shining. He educated the rising generations from the rudimentary knowledge of three Rs to the highest levels of literary and scientific studies. He initiated the intelligentsia into the mysteries of literary art and inspired their creative genius. All this produced epoch making results as witnessed by the posterity. Some of the best and earliest literary productions in South India are from the Jaina poets and authors. The torch of learning once lit was incessantly held aloft and radiant.

The Jaina contributions severally to the making of South Indian literatures are noteworthy. The grandeur of Kannada literature to a considerable extent and that of the Tamil one in a substantial measure, will be diminished if we exclude the Jaina works from their range. As we have observed in the early pages of this volume, Telugu literature too appears to have been partly indebted in its initial career to the Jaina authorship, although an amount of

1 Above, pp. 57 ff.
uncertainty prevails in this respect. This surmise, however, is supported by the fact that the earliest extant work on the Telugu prosody is attributed either to the Jaina authorship or Jaina patronage. This is the Kavijanāśrayamu by Malliya Rēcha, an ornament of the Śrāvakas and disciple of Vadindra-chūḍāmani, who flourished by the beginning of the 12th century. It is modelled on similar works in the Kannada literature.¹

The Jaina monk thus came to be regarded as a symbol of learning and passed into the proverb as a scholar par excellence. This is illustrated by the following interesting citation² which through a series of epic metaphors bestows the highest praise on him. The passage runs thus:

कविजनाश्रयांमुः गृहदिवि बिकारटिणेत्र बलबिरोधि वंगमेषोदा।

नवरिषु बालमनके कृकारी गंधिवेशस्य बैलसंगमां स्वित्येः॥

"Who can withstand the Jaina Monk in a contest, when he lifts his pen?³ As when Arjuna, his Gāndīva bow? Indra, his thunderbolt? Vishnu, his disc? Or Bhima, his mace?"

III JAINISM VERSUS ŚAIVISM

The decline of Jainism was partly due to the Śaivite upheaval in almost all parts of South India. I have discussed this topic in proper places⁴ in course of my survey of Jainism in the present volume. While dealing with Jainism in Karnāṭaka I have indicated that the aggressive activities of the Śaivite leaders like Vira Goggidēva⁵ and Ekāntada Rāmayya⁶ in the latter half of the 12th century hastened its downfall. In view of its importance and as more facts can also be marshalled on this subject I propose to treat it here in more details.

A perusal of the Annigerī inscription alluded to before shows that Vira Goggidēva was a feudatory chief wielding considerable influence. He claimed his descent in the lineage of the renowned epic king Sagara. A formidable warrior on the field of battle against his enemies, he was a staunch devotee of the god Śiva. He sacrificed his wealth and other resources for the promotion of Śiva's faith and endeared himself among its followers by his pious acts. The epigraph⁷ describes the exploits of Vira Goggidēva against the Jainas and the Jaina deities in the following terms:

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³ The original word is bālpā which means a piece of soap stone used for writing in olden days. Consequently it connotes any instrument of writing, pencil, pen, etc.
⁴ Above pp. 23, 63, 81–82, etc.
⁵ Above p. 148.
⁶ Above pp. 182–83.
⁷ This inscription is not fully published. Only a brief summary of its contents is given in the An. Rep. on S. I. Epigraphy, 1928-29, App. E, No. 207.
TEXT

Jayina-mriga-bentekaram Jayin-agama-dhumaketu Jayina-kutharam
Jayina-pani-Vainataya Jayin-antakan-enisi negal-dan-i Goggarasam
Aggada Ghatamtiyana-adu nurg-agire yotedu kaleda Jina-nam tam sale
Durgatiyo-ikk mehtida Goggarasam rana-Kumaran-ahavadhiram

TRANSLATION

This Goggarasa became widely known by his acts which characterised
him as the hunter of the wild beasts which are the Jinas, a fire to the Jaina
scriptures, an axe to the followers of Jina, an eagle to the snakes, namely
the adherents of the Jaina doctrine, and God of Death to those who professed
the Jaina creed. Unshaken in encounters, veritable God of War on the fields
of battle, Goggarasa smashed to atoms the high-souled deity Ghatantaki and reduced
to an abject state the Jina, bereft of his grandeur.

We have one more epigraph which narrates the activities of the champi-
ions of the Saivite faith against those of Jainism and Buddhism. It is from
Tajikoti in the Muddebihal taluk of the Bijapur Dt. It belongs to the same
reign as that of the Annigiri inscription, viz., Tribhuvanamalla Somesvara IV,
and bears an almost identical date which is in A.D. 1184. In this record, large
portions of which are unfortunately damaged and lost, are set forth in detail the
achievements of Saivite devotees with special reference to an eminent upholder
of the faith. I give below the relevant extract culled from this inscription.

TEXT

Para-samaya-giri-vajra-damvarum jagadal-uddamdarum Jina-samaya-
vana-dahana-davangalarum munidarge halsalalarum Baudhaya-samaya-vidhvaamsana-
pravinarum bageyalu janarum anya-samayiga benna baran - ettuvaram sena-
svara nettaram marulga jikudi svarum parasamaya-gharahtarum .............
kula naalageyam kilvarum ........ namjan = amjad = umbarum ...........
bahuvidha-nishtheyin Haranaam parikse-bhavanaam-tarisi para-sama [yigalu ]mam
samharisi jaramam mankarisuy = uddamdarum ........ Pariyalige Apilevada
Unkallu Sampagavi Beluru Marudige Anampuru Karahada Kembavi Bammuk-
uru modalagi anandadeesa-desantaradad = idirada parasamayigaalum padalpaudhi
lokanama = akampam-goliisi basadigalam hosedu mukki Sivalinga-simhasanamam
kangolisi chalamam meredhu dhiradolu neredu svarga-martya-pataladol = Anamga-
riya hemmeyumam tamma prity-acharada torneyumam kaladad = ikki tarpante
torida puratana-nutanan = enisida asamkhyata ganaamgala namadi-samasta-praasasti-
sahitam ........ sakala ganaamgala devatarchanegaalum maldhamtaki Sriiramanu-Maha-
mandalesvarum Viruparasadevaru Vira-Dasamge gana-mathvagic koott keyi—

1 Op. cit., 1929-30, App. E, No. 68. This inscription is not fully published. Only a brief
summary of its contents is given at the above place.
The venerable master Mahāmāndalaśvara Viruparasa endowed land as gaṇa-maṭha to Vira-Dāsa for worshipping the deities of all the votaries of Śiva—Viruparasa who was invested with the entire encomium of the countless advocates of Śiva, who though living in the new age, are imbued with the spirit of the votaries of that hallowed past, who are adamantine hammer to the mountains in the form of adverse doctrines, who are peerless among mankind, a conflagration to the wild forest of Jaina creed, quintessence of poison to those who cross their path, adept in crushing the Buddhist tenets, considerate in their intentions, who whip out the skin on the back of the supporters of other faiths and make the fiends drink the blood of their opponents, who are the grindstone to the rival creeds, who can pull out the tongue of the God of Death or eat the poison undaunted, who cause Hara to appear in the hall of contest by their intense devotion and demolish the partisans of hostile faiths, who are the towers of strength defying the advance of age, who have harassed the advocates of alien doctrines, encountering them at Pariyalige, Anilevāda, Uṇukallu, Sampagāvi, Bēlūru, Mārūdige, Anāmpūru, Karahāda, Kembāvi, Bammukūru and other places in various parts of the country, which made the world quake, pounded and powdered the Jaina temples and raised the thrones of Śivalingas and have thus vindicated their conviction of faith and steadfastness of devotion, displaying aloft as it were on the open altar the paramountcy of god Śiva and the superiority of their favourite creed in the worlds of god and men and the netherworld.

The above extract contains allusions to the repression of other creeds in general and Jainism and Buddhism in particular. But it is easy to gather that the performances of these votaries of Śiva were primarily directed against the protagonists of Jainism which was the predominant faith of the land as seen from the specific reference more than once to the Jaina creed and the devastation of the Jaina temples in various parts of the country. Since Buddhism had a very limited appeal among the people of Karnāṭaka, we have to treat such allusions to the Buddhist creed as in the present record and also in the Ablūr inscription,¹ as only incidental. It is of interest further to observe that many of the regions, such as Uṇukallu (modern Uṇakal near Hubli), Sampagāvi (Sampa-gaon in the Belgaum Dt.), and Bammukūru (Bankūr in the Gulbarga Dt.), mentioned in the foregoing passage, where the supporters of hostile creeds are said to have been harassed by the protagonists of Śaivism, are known to us as having been strongholds of Jainism.

Among these Bammukūru or Bankūr deserves particular attention. In an earlier context while giving an account of the general survey of antiquities² in

the Gulbarga Dt., I have dealt with this place and shown that it abounds in Jaina vestiges. This village has preserved even to the present day its importance as a Jaina centre of pilgrimage though on a modest scale. During my explorations of this place I noticed here a few inscriptions of the 11th and 12th centuries bearing on other subjects, but no Jaina epigraph was available to me. Nor have I come across so far, barring its casual mention in an inscription of the place, any other epigraphical reference from outside to this interesting resort of Jainism, which appears to have been in a thriving state at least till the end of the 12th century.

It is thus seen from the present study that besides Œkântada Râmayya there lived in the latter half of the 12th century two more aggressively powerful leaders of the Šaivite movement who launched a severe offensive against Jainism and its supporters in Kârnâṭaka. Vira Goggidëva of the Amigëri inscription and Viruparasa of the Tālikōṭi epigraph played a decisive rôle in loosening the hold of Jainism in the northern parts as did Œkântada Râmayya in the south. Then we have to take into consideration the achievements of Basavēśvara, the great champion of the Vîraśaiva faith, who, though he raised his standard of revolt primarily against the orthodox practices of Brahmanical religion, did not spare Jainism that came in his way.¹

It may not be out of place to review in the context the genesis of the dispute between the Kalachuri usurper Bijjala II and Basavēśvara, the great champion of the Vîraśaiva sect. This conflict which had far-reaching repercussions in the political and social life of Kârnâṭaka has not been properly traced to its real origin and this has led to much confusion of thought among the writers on the subject. In order to ascertain the true facts of the matter we have to give due credence to the events as narrated in his Basavarājadevâra Ragâje by the poet Harihara who lived at a time not far removed from the age of Basavēśvara and was thus obviously nearer the actual scene. A perusal of this account reveals that Bijjala’s hostility towards Basavēśvara was not due to the alleged circumstance of the former being either a follower or supporter of the Jaina faith. Bijjala, as seen from the above source, was a protagonist of the orthodox form of Brahmanical religion. Basavēśvara, on the contrary, was a reformist directing his assaults against the rigidity of Brahmanical creed and propagating his new liberal cult of equality amongst the devotees of Śiva. Enough epigraphical and other evidence is available to prove that Bijjala II, like

¹ The sayings of Basavēśvara contain passages testifying to the above statement. The Brahmanas and their dogmas are criticised severely and more often in these passages than the Jaines to whom only passing references are made. See for instance the Basavnânavara Shatsthala Vachanagalu (edited by Basavanâ), Nos. 571, 576, 583 and 588 for the criticism levelled against Brahmanism by Basavēśvara. Also compare Ep. Ind., Vol. XXIX, pp. 143 ff. and my lectures on the Kalachuris of Kârnâṭaka, Kannâda Sahitya Parishat Patrike, Vol. XXXVI, pp. 102 ff.
all members of the Kalachuri house, was a staunch adherent of Śaivism, though later Purānic writers of the Jaina and Vīraśaiva persuasion of the 15–16th centuries and, following them, some modern scholars represent Bījāla as Jaina. The tension between Jainism and Śaivism was no doubt increasing at this period in different camps, as seen above, but we might safely assert that Bījāla and Basavēśvara in particular were not directly responsible for it.

IV Bad Days for Jainism

In the foregoing pages I have delineated a modest picture of Jainism in South India in its various vicissitudes as gathered from historical sources. Jainism had its years of prosperity and adversity in different regions at different periods. But its general decline on a large scale may be approximately dated from the 13th century onwards. It is not the purpose of this brief note to go into the details of the several causes, political, social, religious, etc., that contributed to its decadence. But it is my intention here briefly to indicate that the rise of the rival creeds, particularly of the orthodox order, and their active hatred of Jainism in its philosophical and other aspects, are to a considerable extent responsible for the rapid downfall of the latter. That the Hindus, even of the orthodox class, were on the whole far more lenient towards other creeds than the people of other countries, is amply proved by the religious history of our country. Systematic and wholesale persecution of the followers of rival religious sects, as such, was a thing rather unknown in the early period of our history.

Speaking of Buddhism in India a recent scholar observes thus²: “It was a long and hard fight that the scholars of Vedānta and Mīmāṃśa led against the Buddhists. But it was a fight with peaceful weapons. It never came to a real hard persecution of the Buddhists, as in Tibet, China or Korea.” These observations may as well apply to Jainism also in most cases. But this state of religious tolerance and equilibrium was disturbed in subsequent times. Excesses against the adherents of opposite faiths, particularly of the heterodox class, were perpetrated in many parts and on many occasions. I may illustrate these remarks with special reference to Jainism by focussing our attention on the facts which have been previously noticed severally in different contexts. For obvious reasons I have to exclude in the present review the contest that took place between the Jains and the Baudhhas.

1) While surveying the history of Jainism in the Andhra Dēśa, we have seen that the Kaśiyats and Local Records pertaining to a large number of places, contain accounts of the persecution³ of Jains which seem to reflect the events that took place actually.

2 Johannes Nobel: Central Asia (Nagpur, 1952), p. 45.
3 See above pp. 11 ff.
2) The campaign of hatred and harassment carried on against the Jainas was sustained till as late a period as the 16th century. This is instanced by the Śrīśailam record mentioning a Vīraśaiva chief who prided over his achievement of beheading the Śvētāmbara Jainas.

3) The testimony of another record is equally eloquent on the subject. This epigraph which comes from Elamalapalle,¹ nearabout Śrīśailam, is dated in A. D. 1529, i. e., slightly later than the above inscription. It describes a devotee of the god Mallikārjunā as ‘the establisher of the Six Darśanas’ and ‘a menace to the heads of the Śvētāmbara Jainas’ (Śvētāmbara-tala-guṇḍu-gandā).

4) Proceeding to the Tamil country works like the Periyapurāṇam contain graphic accounts of the persecution of the Jainas. Statements blackmailing the Jainas are found in the treatises like the Śthalapurāṇa of Madura. As it would be unsound to treat such writings as figments of imagination, we have to assume their veracity making due allowance for the tendency to exaggerate. These descriptions are further substantiated by the representations in sculptures and paintings in places like Tiruvattūr and Madura.²

That the Jainas were not permitted to pursue their ancestral faith peacefully even in Karnāṭaka which was their most favoured land, is seen from the militant activities of Ėkāntata Rāmayya which have been depicted in contemporary literature, inscriptions and sculptures.³ Vīra Goggidēva and Viruparasa added fuel as it were to the fire of aggression let loose by Ėkāntata Rāmayya. In the latter half of the 14th century the Jainas were considerably harassed, and they had to appeal for protection to the ruling power of Vijayanagara. A study of the circumstances that necessitated mediation by the Vijayanagara king Bukka I, and the conditions that were imposed in favour of the Jainas in the kingdom,⁴ make this fact clear.

I may conclude this brief note with a citation of an eminent scholar who has made a close study of the subject and arrived at a similar result.⁵

“And nothing is more regrettable than that in the matter of showing tolerance to the followers of their rival creeds, especially to the Jainas, the Hindus of southern India should have been so ungenerous as to have had recourse to a method of retaliation and revenge which was so alien to the proverbially hospitable nature of the Hindus.”

² Vide above, p. 82.
³ Vide above, pp. 182-83.
⁵ Mediaeval Jainism, p. 270.
## APPENDIX I

### LIST OF INSCRIPTIONS EDITED IN THIS VOLUME

( Jaina Epigraphs : Parts II and III )

<table>
<thead>
<tr>
<th>No.</th>
<th>Place</th>
<th>King and Date</th>
<th>Contents in Brief</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ingañagî</td>
<td>W. Chālukya Vikramāditya VI; A.D. 1094, February 27</td>
<td>Records gift to a Jaina temple by the queen Jākaladēvi. Mentions her preceptors of the Draviḍa Saṅgha and Sēna gaṇa.</td>
</tr>
<tr>
<td>2</td>
<td>Hūpasî-Hadagali</td>
<td>A.D. 1098, January 5</td>
<td>Records gift to a Jaina temple by Chaudhare Rakkasayya and describes in detail the line of his teachers commencing with Kopākundākārāya. Contains much historical information.</td>
</tr>
<tr>
<td>3</td>
<td>Sēlam</td>
<td>A.D. 1124, January 28</td>
<td>Records gift to a Jaina temple by the Mahājīnas of Sēḷiṁba. Describes the teacher Prabhāchandra Traividyā of the Maduva gaṇa.</td>
</tr>
<tr>
<td>4</td>
<td>Do.</td>
<td>W. Chālukya Sōmēśvara III (A.D. 1126-38)</td>
<td>Describes the chief Barmadēva who erected the temple of Sātiṁnātha, the Three Hundred leaders of Sēḷiṁba and the teacher Prabhāchandra Traividyā. Records gift to a Jaina temple by the Three Hundred Mahājīnas of Sēḷiṁba and others.</td>
</tr>
<tr>
<td>5</td>
<td>Do.</td>
<td>A.D. 1138, January 27</td>
<td>Describes a line of preceptors who belonged to the Mūla Saṅgha, Krāpṛ gaṇa and Tîntriṅkka gachchha. Nemi-chandra is the last teacher mentioned.</td>
</tr>
<tr>
<td>6</td>
<td>Do.</td>
<td>Circa 12th century</td>
<td>Describes the construction of a bastion at Sēḷiṁba by Chandirāja, the headman of the town, who was a devout Jaina.</td>
</tr>
<tr>
<td>7</td>
<td>Do.</td>
<td>W. Chālukya Sōmēśvara IV; A.D. 1160</td>
<td>Records gift to Parśvanātha. Describes the preceptor Guṇavīra Siddhāntadēva of the Vandiyūr gaṇa, Koppadēva Danḍanāyaka and others, who were all associated with a local Jaina temple.</td>
</tr>
<tr>
<td>8</td>
<td>Do.</td>
<td>Circa 13th century</td>
<td>Records gift to a Jaina temple by Kopparasa Danḍanāyaka of Adakki. With this charity were associated the local Jaina merchants and the above-named teacher.</td>
</tr>
<tr>
<td>9</td>
<td>Adaki</td>
<td>W. Chālukya Vikramāditya VI; circa A.D. 1115</td>
<td>Records gift to the Koppa Jinālaya by Mahāmaṇḍalēśvara Echarasa and others.</td>
</tr>
<tr>
<td>10</td>
<td>Do.</td>
<td>A.D. 1126, February 4</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Do.</td>
<td>Kalachuri Rāya-Murāri Sōvidēva; A.D. 1171, December 13</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>Place</td>
<td>Date/Comment</td>
<td>Details</td>
</tr>
<tr>
<td>-----</td>
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<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>12</td>
<td>Adaki</td>
<td>1243, July 8</td>
<td>Records gift for burning a lamp in the Koppa Jinalaya by the members of the trading community.</td>
</tr>
<tr>
<td>13</td>
<td>Do.</td>
<td>Kalachuri Raya-Murari</td>
<td>Records gift to a Jaina temple by a chief and members of the trading community.</td>
</tr>
<tr>
<td></td>
<td>Do.</td>
<td>Soveda (A.D. 1167-76)</td>
<td>Records the setting up of the Nishidhi memorial in the Neminatha temple for Vidyavana Svami of the Mul Saigha and Balatkara gaana, bearing the titles, Rayarajaguru, etc.</td>
</tr>
<tr>
<td>14</td>
<td>Malkhed</td>
<td>A.D. 1393</td>
<td>States that the Tirathakara image was caused to be made by a lay disciple of Nagavira Siddhantadeva of the Yapaniya Saigha and Vandyurt gaana. Refer to a Jaina temple and mentions Mahamanjushvara Bibbarasa of the Bana family.</td>
</tr>
<tr>
<td></td>
<td>Tengali</td>
<td>Circa 13th century</td>
<td>It is a Jaina record, much worn out. Contains some descriptions.</td>
</tr>
<tr>
<td>15</td>
<td>Do.</td>
<td>Circa 12th century</td>
<td>Fragmentary. Memorial to a warrior.</td>
</tr>
<tr>
<td>17</td>
<td>Harasur</td>
<td>W. Chalukya Vikramaditya VI</td>
<td>Records the death by sanyasana of the teacher Sarvanandi of the Kurukunda anvaya.</td>
</tr>
<tr>
<td></td>
<td>Do.</td>
<td>(A.D. 1096-97)</td>
<td>States that the foot-marks of the preceptor Jatasinganandi were caused to be carved by Chavaya.</td>
</tr>
<tr>
<td>18</td>
<td>Kopbal</td>
<td>Rashtakuta Nripatunga</td>
<td>Records obeisance to the Jinabimba.</td>
</tr>
<tr>
<td></td>
<td>Do.</td>
<td>(A.D. 814-77)</td>
<td>Records the demise by samadhi of the preceptor Simhanandi and the erection of a temple in his memory by his disciple Kalyanakirti.</td>
</tr>
<tr>
<td>19</td>
<td>Do.</td>
<td>A.D. 881-82</td>
<td>Fragmentary. States that the image was made for installation in the Kusa Jinalaya.</td>
</tr>
<tr>
<td></td>
<td>Do.</td>
<td>Circa 10th century</td>
<td>Fragmentary. States that the image was made for installation in the Kusa Jinalaya.</td>
</tr>
<tr>
<td>20</td>
<td>Do.</td>
<td>Do.</td>
<td>Damaged. States that the image was made by Samsaja for installation in the temple of Pushpadanta Tirthankara, of the Mula Saigha and Balatkara gaana.</td>
</tr>
<tr>
<td>21</td>
<td>Do.</td>
<td>Circa 10th century</td>
<td>States that it was the Nishidhi memorial of Gujagala Chandappa, disciple of Chandrasena and a resident of Kopana.</td>
</tr>
<tr>
<td>Page</td>
<td>Location</td>
<td>Period</td>
<td>Notes</td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>--------</td>
<td>-------</td>
</tr>
<tr>
<td>27</td>
<td>Kopbal</td>
<td>Circa 13th century</td>
<td>States that it was the Nishidhi memorial of Pāyana, of the Mula Sāṅgha and Sēna gaṇa.</td>
</tr>
<tr>
<td>28</td>
<td>Do.</td>
<td>Yādava Siṁhaṇa; A.D. 1240</td>
<td>Worn out. It is a Jaina record; mentions Padmāvati.</td>
</tr>
<tr>
<td>29</td>
<td>Do.</td>
<td>Circa 13th century</td>
<td>Records gift to Sāṃtaladēviyara Basadi by Lakhkhērāya, an officer of Gaurādēvi. States that the footmarks of Dēvāndrākirti were carved by his disciple Vardhamānadeva. Invokes Chhāyāchandra-nātha Śvāmi.</td>
</tr>
<tr>
<td>30</td>
<td>Do.</td>
<td>Circa 16th century</td>
<td>Pilgrims' records. Contain names of the Jaina pilgrims who visited Kopāna, sometimes associated with the places they hailed from.</td>
</tr>
<tr>
<td>31-45</td>
<td>Do.</td>
<td>Circa 10th to 13th century</td>
<td>Registers gift to Nāganandi Paṇḍita of the Sūrastha gaṇa for the Jayadhīra Jina lāyā constructed by Mahāśāman-tādhipati Śankarāganaḍa of the Yādava lineage at Kopāna.</td>
</tr>
<tr>
<td>48</td>
<td>Arakēri</td>
<td>Rāṣṭrākūṭa Krīṣṇa III; A.D. 940, February 12</td>
<td>States that the image of Chauvisā Tirthankara was gift to the Jaina temple of Mādaṇa Daṇḍyaka by Bopaṇa of the Kopāna Tirtha, disciple of Māghanandī Siddhānta-chakravarti.</td>
</tr>
<tr>
<td>49</td>
<td>Yalbargi</td>
<td>Circa 12th century</td>
<td>States that the image of Panchaparamēśṭhi was a votive offering made by Sēnābova Dēvaṇa of Erəṁbarage, disciple of Mādhavachandra of the Ingaḷēsvara baḷī.</td>
</tr>
<tr>
<td>50</td>
<td>Do.</td>
<td>Do.</td>
<td>Damaged. Seems to record that the image was a gift by the wife of Dēvaṇārya, a minister of Mahāmaṇḍalēśvara Vira-Vikramādītya of the Sinda family.</td>
</tr>
<tr>
<td>51</td>
<td>Do.</td>
<td>Do.</td>
<td>Damaged and worn out. Seems to state that the image was the gift of a teacher of the Mula Sāṅgha and Balātkāra gaṇa.</td>
</tr>
<tr>
<td>52</td>
<td>Āḍāru</td>
<td>Do.</td>
<td>Worn out. Praises the Jinaśāsana and seems to record gift to a Jaina temple,</td>
</tr>
</tbody>
</table>
अपेक्षा II
शिलालेखोंके देवनागरी प्रतिलिपि और हिंदी सारांश

गुलबँग जिलेसे प्राप्त शिलालेख [१]

इंग्लिश गांवके भितर एक जीवन मनिसें राजा दासपां, माधीन कांडमें
(चालुक्य विक्रम राजचक्र १५ = १०५४ ई.)

शीमलरामगिरीशीलादासमोहनराम [१] जीवालेक्षणन्याय शासने विनाशावर [१]

स्थिति [१] समस्तशुक्लवय-श्रीबुध्वीलामहाराजविचार-परसेवा-परसम्बंधारक
वामधवारण्यं गीतिमयमहेंद्रविचारशास्त्री-विचारमानमाधवनक्तिवारण पर राजावंतरको कल्याणपुर्ण नेता (के) नीलिंगो लुकस्तिकालाबिनमाम राज्ये नेपुचिरे मधुर [१]
स्वस्थयतोर सुधारकभारयुक्त दुसरे लाभो मित्र विशेष: हिन्दी, संस्कृत, उपन्यास, गीता, गीत, नाटक, नीति, विचार, इत्यादि।

जिनके गांवके भितर एक जीवन मनिसें राजा दासपां, माधीन कांडमें
(चालुक्य विक्रम राजचक्र १५ = १०५४ ई.)

हिंदी साराजुल्मल—जिन्नाशाहीक प्रस्ताव। समस्तमुखनाथ्य आदि अनेक विषयोंके धाराक चालुक्यमूर्य निवृत्तमाण्डलेव अपनी राजधानी कल्याणपुरसे राज्यवासन कर रहे थे। उनकी जैनमंत्रपत्रपत्रण रानी, तिनकी पुत्री जाकलर्देसी हिन्दूगिणी नामका शासन करती थी। वह सीतरत जिन्नारवणीक पूजा रत रही थी। उसके पति-राजा-ने उसे जितनहसे पराक्रम करनेकी प्रतिभा वह अस्ताद रहा। एक दुसरेदिन रानीके सीमायण से एक व्यापारी महामाणिक्य-क्रितके प्रतिभा ढेकर आया और रानीके समस्त अपने ज्योति मात्र दिखाया रहा था कि उसी समय राजा निवृत्तमाण्डले आ गया और रानीसे कहने लगा कि वह जिन्नारवणी अनुसम छः, इसे अपने अधीन आम्सम प्रतिष्ठित करो। तुमने थानीयाबिषेकषी यह प्रेरणामद होनी। इस तरह राजकी आवास रानिने मुरातकी प्रतिभा करा दी, और छः मन्दिर भी बनवा दिया। मन्दिरके व्यवस्थाके लिए उसने, दीवारिचंच, सेंचना, भारतात अन्यके महामाणिक्य मठरक्के प्रधानमंत्री तथा अपने कुलहुद इत्यादि सैन्यके दान स्वीकार करनेकी प्रारंभा की। यह दान, चालुक्यपविकमके १८ में राज्यपत्रमे र्युमुखस्वत्तर फाल्गुन सुदी १० सोमवारियके दिन, समारोह पूर्वक मठरक्के चारणीकी पूजा कर उन्हें लोग गया। दानमें २२ बुधवार मित्र प्रमाण कुम्भमृत, १ बगीचा और जैनमंत्रिके समीक्षका एक पर दिया गया। खासीय राजपुर्के और उच्च अविकारेहारोके दान की रक्षका आदेश। इस रिश्तेदारीले रचना जैनकी नागाद्धि प्रतिदेश की।

[नोट—यह दानपत्र चालुक्यवंशके इतिहास तथा तस्कारीन चरित्रक प्रबुद्धिय प्रकाश छालता है।]
[[२]]
हुणसी-हड्डाळीके माणिकरे भाष, कब्रांमुळे (लगभग सन १०९५ इ.स.)

स्थळ [[१]]
समयांशांमोकरेंकुटुंकुटजण्याचीतपं (हे) [[२]]
प्रसंसतजनेनुभासांसमाजी विरं मद्यभिंभन्तजनानां [[३]]
परमेंतुंकुंमुकुं मः (ग) प्रिन्सेसबर्ट नवं बर्णनिरस्त्रें- [[४]]
सर्वसमुप्रभुरामनिरिवितं तेस्तेसेवं भर्तकांतं [[५]]

आहारकोटेंबरी शालिवकेशंबरंभावात जोडीं दोंडीं
कमलटंते चैत्यं सतिमंतें विकाविकानं वणुवंटीं- [[६]]
रमणं ज्योतिषनुप्रतिमां श्रेणवेलबयं नानावंतरं देशं [[७]]

तदन्तंतरं सुवैकामकुदंवं वटियं
हनुं तें दिनुं मुमकाणं वे रवं लंगरं देशं [[८]]

सावित्ररूं विसुल्मां सूर्यबंक्तकारणं [[९]]

इंग्लिश विशेषज्ञां को तस्मात् सुत्तवंशमण्डलम मात्र विशेषज्ञां संगम नाम देशं काहीच [[१०]]

स्थानविशेषज्ञां विशेषज्ञां को तस्मात् सुत्तवंशमण्डलम मात्र विशेषज्ञां संगम नाम देशं काहीच [[११]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१२]]

स्थानविशेषज्ञां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१३]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१४]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१५]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१६]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१७]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१८]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[१९]]

श्रीमद्भागवतां नाम तुलकामलां विशेषज्ञां संगम नाम देशं काहीच [[२०]]
यिनवत पुनर्समहायथ मुक्तिकारण कथित विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु ।

यिनवत पुनर्समहायथ मुक्तिकारण कथित विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु ।

यिनवत पुनर्समहायथ मुक्तिकारण कथित विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु ।

यिनवत पुनर्समहायथ मुक्तिकारण कथित विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु विश्वासात्मादेव वायु
हिन्दी साराजनाव—जिनशासन चिर जीवे। तैत्तिरि द्वितीयें शिवुनमछल (शिवकाशिर्य भण) तथा चाणक्यराजाण कोशाआलिक शिवुनमछलव विस्तृत भूमापर अपना शासन शायित किया। उसकी द्वितीय राजनीतिक अत्यन्वितार्थ शासनके अनेक प्रमुख गाथापर शासन कर रही थी। उनका अभित्त अनेक विशेषताओं का आयुर्वेदिक चरित्र नामक सामान्य तथा जो कि अन्तर्न्द्र प्रदर्शन गोष्ठी तालुकाओं ६२० गाँवों तथा ६५ पर अपशासन करता था। जैनर फ्रांसका द्वितीय तथा आचार्य प्रस्तावित था। उसके प्रथम नाम अत्यन्त तथा पुष्कर नाम शान्त अथवा शालिमार था। वह भी जिनष्ठुभक्त तथा आचार्य बालकाका शिष्य था। उसकी प्रथीका नाम अन्ततूर्मल तथा अन्ततूर्मल उसका शासन कर था। उसका विशेषता तथा शालिमार शासन प्राचीन डाला तथा शासनके नियमों तथा उपवन उत्सव करने के नाना दान बंगाल कर किये। उस दुर्गार असार पर तत्वमाण, कन्कनेंद्र (मुख्य सचिव), विधेयकरण (अभिलेख आयुर्वेद), द्विग्रामक मीलाणयने एक दानपत्र उपस्थित किया जो कि खौफ कर लिया गया। दानके अनुसार नृत्यविद्याधरी चन्द्रबालिका के कण्णके लिए वाग्नर रक्षस्त्वर् नायकने अपने अधिक गांव हड़तालों घर उप शासनीय और पशुपालनके मनोरम नियम अभियुक्त और अधिकारियोंपर लिये, जीवनदर्शनके विशेष उद्योग तथा अन्य उपयोगी नामक नामके लिए, साखुंको भोजन तथा मनोरमकी सरमत करनेके लिए भूमि, रेनवार, कोल्हापुर तथा कुछ मकान दानमें दिये। यह दान भूलण्ड, देशियाण, पुस्तक ग्रह, विशुद्धमुद्रके शीताचारिके हाथों सौंपा गया, और उनके शिष्य प्रस्तावों द्वारा प्रतिपालनीय है। रक्षस्त्वर् नायकने यह उक्तपणे शिलालेख इस लिये लगा दिया कि उसके उत्तराधिकारी और मायाराजाण सदा काल रहे भी।

[नोट—इस शिलालेखके तत्कालीन राजनीतिक इतिहास, सामान्यपद्धति तथा धार्मिक इतिहास पर अंतर्गत प्रकाश प्रस्ताव है।]
[ 3 ]

सेनके के एक सुनाम जैन मन्दिर से आता, संस्कृत मिश्रित कथा

(नालाकुल विक्रम राजसंवत, १२४ = ११२४ ईं)

श्रीमयूरतमणीयकोयनस्वरूप श्री जीवेश्वरकोयनस्वरूप दानोने विनशित

स्वति

नममहानुभव श्रीविभवे सन्मान ज्योतिराधारण परमेश्वर परमात्माके साधारण काव्यिक चारुकला

मनमहानुभव महादेव ज्योति प्रेमोत्तम सुश्रुषात्मानी राज्य नेत्रपुरूषम लिखि

[१] समाज-शास्त्री व्याख्या वामप्रमाणी कवि विपरीतस्वरूप हृदय

[२] तुलकार्य निःशास्त्र निःशास्त्र निःशास्त्र निःशास्त्र निःशास्त्र निःशास्त्र निःशास्त्र निःशास्त्र

[३] युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य

[४] युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य

[५] युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य

[६] युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य युग्मकार्य

हिन्दी सारस्वत—जिननासन स्तुति। समस्त सुभाषण आदि बिच्छिन्न के धारक विशुद्ध

महादेव उष समय जयन्ती पुराणे शासन कर रहे थे। जयन्ती पुराणे आदि, रामचंद्र जैविक दिस्य, भंसा एवं बड़े मंत्रवादी प्रभाव नै कविश्व शारदराज्या प्रशंसा। अर्थात आदि सेवित निवासी, नारायणेके भक्त, चौथ लालकोंके जानकार, ज्योतिराधारण भक्त तथा अपने अभिव्यक्ति होमके बालस्कर जैसे पारम स्त्रियोंके नातेदार तीन से महाजनकी प्रशंसा। उन महाजनों चारुकलक राजसंवत ५८ में शोभाकल्पकारके माध्यम सूची १० सीमार दीन सेवित एक मंदिर बनवाकर उसमें भूगोल ज्योतिराधारणके मुखिया, जो राम और १० कॉंड कालिगं में दिया और दानको चाहु रचना उपकरण दिया।

[नोट—इस शिलालेख में तत्कालीन जैन गुरुओं और धार्मिक इतिहास पर प्रकाश पड़ता है।]
हिंदी सारसुवादः—जिनेंद्र शासन भव्य जनोंका कल्याण करें। राजकूट वंशाको परासूत कर चालकुछ शासनका लक्षण करते तेठ प्रतीत देखकर श्रद्धाशीतक भेजावें। (५४० पवित्र) श्रीरामचन्द्र जैविकों श्रद्धा प्रभावचतुर्थ भद्रकान्तको प्रशस्ता, जिससे मालूम होता है, कि वे लैनदर्शनके प्रकाशमण्डल तथा सफल चारी थे। (११२-१२ पवित्र) सम्प्रभु रकम्वी बासी अभिश्री अध्यायको मेम्बमेचरे बड़े महोत्सवके साथ जिनेंद्र शासनत्यागके मन्दिरमें पूजा करा दिया, इत्यादी उद्देश्य पुष्प, धन, धान्य, बेलम, सेवकाती हेरिम्बकी कामाक्षी कहाँ गई है। (१२ वें पवित्र) सेडिंगका दुर्ग अपने उदार ब्राह्मण और अस्त गम्भीर परिवारके कारण शासनांत दुर्जय्य था।
14 वेपदमें लेदबमके विषयों के वहांदुरीकी प्रांका। (१५ वेपदमें) लेदबमके अनुकू लि परा- क्रमांके वाहन वीरों ने कांचीपुरी पर आक्रमण कर उसके द्वारा फाटकोंके तोड़ दाखाया था। (१६ वेपदमें) लेदबमदुर्गके स्खारी शारणानगर प्रतिपादक थे। (१७ वेपदमें) यह तिन से महाजन वीर निजीगतको आश्रय देने वाले थे। (१८ वेपदमें) इस धार्मिक शास्त्रीकी रक्षा करते-लालका दीर्घायु एवं आरोपगलाम होगा।

[५]
लेदबमके एक खास जैन मंदिरमें

प्रतयेक पर एक पाण्डण पर उत्सवीण अर्थस्थः, जैनी निगम

(चालकुम ग्राम भूलोकमके राजस्वदान १२ = १९३७ ई.)

स्वतः [१] श्रुतविनोतमाणमके अंश में महाजनमात्र गरजाः [२]

प्रतिक्षात्मक अवस्थानमके अंश में महान्यात्रिकगमनाः [३]

परम्परावंतां जीवि शिलालोकमे परमावरां जीवितार्थार्थाः। [४]

आत्मिर्भवानोपसम्यतमाणमके अंश में महाजनगमनाः [५]

तद्विष्ठाचार्यतमाणमके अंश में महाजनगमनाः [६]

तत्थिसः [७]

श्रीमदमननाथमममांति भृगुपथ्यमांचरित्राः [८]

श्रीमदमननाथमममांति भृगुपथ्यमां चतुर्विष्ठाचार्यतः [९]

चतुर्विष्ठाचार्यतमाणमके अंश में महाजनगमनाः [१०]

श्रीमदमननाथमममांति भृगुपथ्यमां चतुर्विष्ठाचार्यतः [११]

चतुर्विष्ठाचार्यतमाणमके अंश में महाजनगमनाः [१२]
हिंदी सारांशः—जिन्दगीशासन भव्यज्ञानका कल्याण करे। राग्रुप्तको नष्ट कर
चालक्य साधारण तथा अनेक दिन्तलः के लेकर मृत्युक्मा अर्थात सोमेश्वर तुतीय
तक्की वंशावली। श्रीस्वर्नोक्ला (सोमेश्वर तुतीय) का विजयराज्य प्रकर्षण था। पहले जो
कार्यालय नामका दृष्टि था, कार्यालय का जामा भीम उत्तरोत्तरया चमत्तक। ईस्विनि
के विषोत्तर (चतुर्थ शिवलेख के समान) प्रशासन तथा तीन सो महाजनकी (तुतीय शिवलेख के
समान) प्रशासन। चालक्यकुलवी भूलोक्मा राज्य संवर १२ व १३ कुल कस्तर माधवगुण
वृद्धपतिवर के दिन, महाप्रभाव न्यायान्धरक कारिगरों का जामा कार्यालय चालक्यकुलवी
मोल्लिकी मुख्तामें समी महाजनकों महावीर (आदिवास) (आदिवास) की निम्नीभूति पूजा
किए, तथा मूर्ति भर मस्तक किए लेकर ईस्विनि ध्वसिन्ध दिशामें ५५ मासरामाण कुम्भे
भूमि और १ बर्गीया दानमें दिया। तथा उसी दिन उक महाजनकी मुख्तामें उण्डु नामा देशीय
(एक प्रकारके व्याेरारी जो देशके शीर्षदर व बाहर व्यापार करते थे) लोगों और सम्मुखवित्त
संयोजन अपने साधारण मनोिन्दित्रोंके द्वारा, चैत और पवित्र पर्वके दिन महावनकी अद्वितीय
पूजा, चुट, सौं, बलिदा, धाता अक्ष वस्त्रों पर चुंबन कर्के महात्म्यसैं कुछ भाषा
दानमें दिया। इसी तरह राजसदीकृते सो महादी दानमें दी है।

[नोट—इस शिवलेख से तक्की राज्याधीक से आदि ध्वसिन्ध ध्वसिन्ध ध्वसिन्ध ध्वसिन्ध ध्वसिन्ध ध्वसिन्ध]

[६]

सेडमके एक जीन जैन मिसरामें भाषा महापि भव्य, संस्कृतमित्र विभागी

(बाणघ फर. १९२० व.)

श्रीभगवानमुर्गिशष्ठायानां [१] जीवान्त चैकोक्कनाथाय भव्यान्त निन्दानसे [२]
श्रीसुगुप्तोद्वितीय विपदुक्मा अधिनाथ [३]
कासुन्दोगुप्त वैदिकाचारी विषयान्त द्ववरमान नित्यकित् [४]
तत्वाद्योगुप्त विश्वनाथ स्वयं मुख्तामो विधुवतापारथ [५]
चतुर्थ-संस्कृतित धुरिलकी: सिंहावते: संतुलाराय: [६]
वारहज्ञानं भूमिवनन्तरायं भव्यान्त नागमालि [७]
अरवाराज्यानं भव्यान्तजीवनन्तरायमः सिंहावतेरित्तिके [८]
अरायणानं वार्षिकाचारी विषयान्त परसिनं नागमालि [९]
संस्कृतितस्य सर्वाचार्येण भव्यान्तन्तरायं संस्कृतितस्य [१०]
तापिच्छया [११]
सुगुप्त मनोिन्दित्र विपदुक्मा अधिनाथान्त परसिनं [१२]
संस्कृतितस्य सर्वाचार्येण भव्यान्तन्तरायं संस्कृतितस्य [१३]
संस्कृतितस्य सर्वाचार्येण भव्यान्तन्तरायं संस्कृतितस्य [१४]
संस्कृतितस्य सर्वाचार्येण भव्यान्तन्तरायं संस्कृतितस्य [१५]
हिंदी साराजुवाद—जिन्तासनन्दवाद। मुलसंग, उससे कुंडकुडान्वय, उससे काण्डर गण और उससे तिथिप्रेक्षण गुच्छ निकला। (पद ३-४५ तक निःश्चिमकर की पढ़ावटी दी गई है।

चतुर्थ (सिद्धान्तवृत्त)

कुछ पीढ़ी के बाद

वीरणिन्द्र

रावणनिन्द्र (रामनिन्द्र) अहरणिन्द्र

पत्निनिन्द्र दुर्योधनिन्द्र कुछ पीढ़ी के बाद

मुनिचन्द्र

कुलभूषण (मल्हारि) भुजभूषि

गोवर्धन नेमिचन्द्र

नेमिचन्द्र

अन्तम् (५०-६२ पंक्तियों में) नेमिचन्द्र पणितदेव के अनेक गुणोंकी स्तुति की गई है।
[पहली ओर]

जयवाचिनिक् बिन्नहारां स्रोभितां वय[।] दक्षिणोपत्त्रांशबांगानुसार बुध:।[।]

तत्स्थोत्रृ॥ केन॥

श्रीम[१] विषुवनमहानिवालिहृदि शुभपूर्णमगारववचारित॥

भूमानन सङ्कारांमहेशमविवरिन्ति सारस्वत॥[३] केन॥

अत्यं सुल्कनावकस्बिहि सोमेश्वरविस्तृत्य॥

योवत्कीकीविवाह मुकद्रेण तत्ते पारसो पारसो नेत्रेण॥[५] केन॥

अत्यं नृस्वं न्यउभा तर्काद्वितेव निरस्तु || ११ ||

तत्तदुम॥ काूरबिका बुध॥

मालवनं मराभि गर्भेश्वराभिषेकं कालिव नेपालयुगान्धुश्चरणकोडभिरस्य चोलं भुजा॥

मीठाकुण्टी तवसिः पारंपरेण दल्ललिखिनं वाहिनिः सुविदितिन्ति नेत्रस्विनानं भूतधर्मादश॥[१२]

अत्यं नृस्वं न्यउभा तर्काद्वितेव निरस्तु || १२ ||

संसारां श्रीपुर्वविवाह महाराजाफ़ितां न्यउभं प्रमाहारं सारामाहारं कालीकारणं श्रीम[१] विषुवनन्देश्वर मूलस्य विकारसंक्लपस्य प्राणस्य नेत्रस्विनानं सुसंकाराविवाहिती राजेष्वर्ये नेत्रभावी॥

बौद्धां कबर्दे परिभाषिते सारस्य राजसाहि हितविषोरे पदं प्रतिविनं परिवर्तनं प्रस्तुतो महाबिधिरि॥

समग्रस्वारित्र्येऽत्वापि नियोगपतबुधपूर्णस्य सज्जनस्य विज्ञानयुगा जस्य ग्रहणं सत्तवस्य दुरावह्नु कारणोपनिधिः॥[१३]

अत्यं नृस्वं तिमापनगहिते विद्यदेशविनिवृतिः॥[१४] नाहिमेन्पूर्वकेविवाहितं नाकुं योगिकोपयुं॥[१५]

अनुस्मारक॥
[दुसरी ओर]

सेडिबेन्हें पुरुषदु नायसिंहजीके विवाहालयांचे [I] हूँ लोगियसूक्ते कोडिसमुद्रु दिविजराजार्जिकपुराणे [II] कामाक्षतिकारी [II]

अवरम सृष्टीधरणधिकोटि नायसिंह भगवान्मयाने तत्त्वदारमापनद्वारे मिठाशिष्यांतथा विषय कामामार्जिक [I]

कसरसंग भवनेहे साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ छात्राबोधित [II] संस्कृतविद्वान [II]

नरसिंहजीके भगवान्मयाने अन्तःस्वरूपेनात्मकात्मकपरमात्मकात्मक [I] नरसिंह नायसिंह साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ [II]

परसंग भवनेहे साधारणसाहित्यके निष्क्रियतांतर्भित हूँ छात्राबोधित [II] हूँ स्वरूपात्मक [II]

ताराकोटे सुकुमाररायांके विषय कालांतर्भित हूँ छात्राबोधित [II] हूँ स्वरूपात्मक [II]

धारणाएवं नायसिंहजीके विषय कालांतर्भित हूँ छात्राबोधित [II] हूँ स्वरूपात्मक [II]

करण्यात्मक अंशांचे परिसर साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ [II] हूँ स्वरूपात्मक [II]

कीसंग भवनेहे साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ [II] हूँ स्वरूपात्मक [II]

शिखण्याचे [I] विशदविश्वासाभावाचारप्रथा वेश्या त्रिविश्वासाभावाचारप्रथा जपत्साहिष्ठीगुणसंपन्नांसारे [II] भगवान्मयाने [II]

गढार्जीके अनुसार तथा अनुभवाश्रयाचारप्रथा वेश्या त्रिविश्वासाभावाचारप्रथा जपत्साहिष्ठीगुणसंपन्नांसारे [II] भगवान्मयाने [II]

शास्त्राकाराने साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ [II] हूँ स्वरूपात्मक [II]

आपजातायचे [I] विशदविश्वासाभावाचारप्रथा जपत्साहिष्ठीगुणसंपन्नांसारे [II] भगवान्मयाने [II]

साधारणसाहित्यके निष्क्रियता कालांतर्भित हूँ [II] हूँ स्वरूपात्मक [II]
हिंदी सारानुवाद—विश्वविद्यालयके वराहायतार्की स्तुति। तैत्तिरीयसे लेकर नित्यमात्र वेद (सोमवार चतुर्थ)तक बालुक्त राजाओंकी विश्वासी की। समस्त भूमन्त्री आदि विद्याके धर्म नित्यमात्र वेद अथवा शास्त्रसंग्रहों में निहित है, विशेष नाम संवत्सरों परिधानके स्थानसे हमारे शासन कर रहे हैं। उनके अधीन कुलदेवताओं धन्याध्ययन सूचनार्थ समूह तथा आदिवंशकी शासनका ग्राम्य अस्तित्व (जिला) था। वहां अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था।

[नोट—इस शिलालेखके तत्कालीन राजनीतिक पें धार्मिक इतिहासका विकास होता है]

[८]

लेखक गांवके भीतर विकल्पी नामके मन्दिरसे पात—प्राचीन कच्छमें

(लगभग ११ वीं शताब्दी ?)

पारंतर्वा के केवल में १२ नवंबर संवत् (सन) [२]

हिंदी सारानुवाद—पारंतर्वा देवके मन्दिर सम्बन्धसंग्रहमें १२ मंत्र प्रमाण कुम्भपुरी

वाणीमे है।

[९]

आदीय गांवके भीतर एक शिलालेखयात्र प्राचीन कच्छमें

(लगभग सन् १११५ ई.)

[पहली ओर]

श्रीमतीरमणानी शासने यात्राने जिन्नासाने। [१]

कहते [१] वस्तुतः विश्वविद्यालय के श्रीधराध्यात्मक परमेश्वर वराहायतार्की स्तुति। तैत्तिरीयसे लेकर नित्यमात्र वेद (सोमवार चतुर्थ)तक बालुक्त राजाओंकी विश्वासी की। समस्त भूमन्त्री आदि विद्याके धर्म नित्यमात्र वेद अथवा शास्त्रसंग्रहों में निहित है, विशेष नाम संवत्सरों परिधानके स्थानसे हमारे शासन कर रहे हैं। उनके अधीन कुलदेवताओं धन्याध्ययन सूचनार्थ समूह तथा आदिवंशकी शासनका ग्राम्य अस्तित्व (जिला) था। वहां अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था। उसका तुर्ग श्रद्धा तथा अनेक मन्त्रोंसे मिलकर सेनीय नामका नगर था।
हिंदी साराजनाव—जिनासाल प्रारंभा। समस्त सुवृतनाथ्य भिषुभवमल्लदेव ज्ञसनकु पुसे शासन कर रहे थे। वनिषुर गणके नेमचन्द्र सिद्धान्नतेकों शिवयु गुणवीर सिद्धान्नते के अनेक रूप वे प्रारंभा। माहिष्मतीपुरवराणीवर्ष, दैहिक शोकङ्ग, महामण्डलेखर, भिरितनानुके प्रभु की प्रारंभा एवं दौर्थ जीवनकी मंगलकामना। (पाँ 3 में) शासक कौपपेक्षकी प्रारंभा तथा (पाँ 4 में) मिहन्दके निमाणा असियकाल महिसेंद्रित्व एवं सीरेय कालिस्तेकी उल्लेख तथा सीरेय कालिस्तेकी कल्याणी रूप दानदीयता, भक्ति आदि गुणकी प्रारंभा। अन्तमें कालिस्तेक्ती दूरिस्तेक्ती चालिस्तेक्ती महिसेंद्री और नमिसेंद्री तथा महिसेंद्रित्व पुष्प बाबिसेद्री और पारिशिक्षितके पुष्प जायिसेंद्रित्व मंगलकामना।

[१०] आदि गाँवके मीतर एक शिलासंभाग—प्राचीन काबड़मे
(सं ११२६ ई.)

[हृदयी ओर]
महिलाओं के समस्त सुवृतनाथ्य भिषुभवमल्लदेव ज्ञसनकु पुसे शासन कर रहे थे। वनिषुर गणके नेमचन्द्र सिद्धान्नतेकों शिवयु गुणवीर सिद्धान्नते के अनेक रूप वे प्रारंभा। माहिष्मतीपुरवराणीवर्ष, दैहिक शोकङ्ग, महामण्डलेखर, भिरितनानुके प्रभु की प्रारंभा एवं दौर्थ जीवनकी मंगलकामना। (पाँ 3 में) शासक कौपपेक्षकी प्रारंभा तथा (पाँ 4 में) मिहन्दके निमाणा असियकाल महिसेंद्रित्व एवं सीरेय कालिस्तेकी उल्लेख तथा सीरेय कालिस्तेकी कल्याणी रूप दानदीयता, भक्ति आदि गुणकी प्रारंभा। अन्तमें कालिस्तेक्ती दूरिस्तेक्ती चालिस्तेक्ती महिसेंद्री और नमिसेंद्री तथा महिसेंद्रित्व पुष्प बाबिसेद्री और पारिशिक्षितके पुष्प जायिसेंद्रित्व मंगलकामना।
हिंदी सारांश—आडकी के स्वामी सेनापति कोपपुण्डर्णावलीकी प्रशंसा। वह चौलकटक का विक्षेरक तथा चालुक्य सेनाका संरक्षक था। वह कािपणगोह तथा सारस्वतकुलमें उपस्थित था।

अनेक गुणों से समाहृत, समस्त शिक्षकों के सिद्धांतों सतततर श्रीकालिकर्षित, संक्रिकर्षित, महासंक्रित; वद्वद्विकर्षित, परिश्रिकर्षित, वर्धमानसंक्रित, कालिकर्षित की प्रशंसा। ये सब गुणवत्ता सिद्धांत-वेवके शिष्य थे। श्रीमानु चालुक्यपुपकाबक, 50 वे वर्ष, विश्वासु चंतासंसरों कालकु ल 50 उपरोक्तों दिन सेनापति केसने उन सात बीजाओं की सहायतासे आडकी के एक विशाल जैन मंदिर बनवाया और उसमें बड़े महत्व सुन्दर भगवान। पावनखण्डकी मूर्ति स्थापित की तथा ऊपर भवनकल्लांको गिरा। उस मंदिरका नाम कोपस्तालवत रखा गया। उससे भावानकी अनेक एवं विशेष पवित्रों अर्थात जीवनाष्ट्र, राज्य, संस्कृति, व्यतीतिक, संयुक्त, व्यतीतिक सह जो रूप दीक्षात लिखे भवनकल्लांको एक खाका (या कमरा) भी दे दिया। वैसे मंदिरमें भवानके आगे सत्य श्रीविष जाहीने लिखे आडकी के व्यपारीसंघों ने दोसरे दृष्टिकोण में तेजी स्वाता नियंत्र कर दी तथा व्यपार पर करसे जो आमदनी होती थी उसे भी मंदिरके अदित दे दिया।

[नोट—इस देखने तकाशीन धार्मिक इतिहास एवं व्यपारीसंघ और उनकी दार्शिपि पर मकाश पड़ा है।]

[४२]
आडकी गांवके मीतर एक शिलास्तंभ—प्राचीन कालमें (लगभग सन् ११६२ ई।)

[तीसरी ओर]

श्री श्री श्री श्री श्री श्री श्री श्री [१] चक्षु [१] स्मारकात्मकमहाकाव्य महाराजाधिराज परमेश्वर कालर- पुरुसकारीमहाकवी गुरुकुंदमें संस्कृतकानाच सुभाषितकु म्बाधिकलक्कु ममतानात समर्पणसहू श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित श्रीमानंदकालीकर्षित
हिंदी साराज्ञाद—क्षति | कल्पलचुँचनके राजा रायमुरारि सोविशेषकी प्रशंसा। वह सेलेवहुलिसे शासन कर रहा था। उसके राज्यके ५ वें वर्ष, खर संसारके पाप खुदी पञ्चम दिन सोमवारके मिश्रितक्रियाके महामण्डलेश्वर (अनेक विद्याधारी) पर्चन्त अध्धार अभिप्रह्त, दण्डनायक एवं आदकीनागरके महामण्डल मिश्रितक्रियाके विशेष विनियोजन एवं विद्याधारके साधन तथा अन्य नारेके रायके 'पांच लो लहरिया' (इसके अनेक विध प्रशंसा) के लघु तथा प्रतिस्वीकृत—छः स्वीकृत, मुख्यका विशेष उपयोगके सहयोगके एक दान दिया। यह दान आदकीके दृष्टिकोण स्वतंत्र क्षेत्रियनिर्णयके चेतार्थसनात्क नियोजित सर्वजनिक सूचना के लिए दिया गया था। और यह दान भी, धार्मिक, शिक्षाके के प्रमुख, पीपर आदि मलानेके पदार्थोऽकी बिकी पर लगे करावे प्राप्त इत्यादि के रूपम् था। अतः इस रायके लिए अजुरोध।

[नोट—इस महत्त्वपूर्ण भेष्यके दृष्टि बांध तथाकथीन व्यापारिक संघन एवं दानविधि पर प्रकाश प्रदाता है।]

[१२] आडकी गाँवके मीतर एक शिलास्तंभ—अर्चन कर्ममें
(सन् १९४३ ई.)

[पूर्वोक्त भेष्यके नीचे—उसी ओर]

हिंदी साराज्ञाद—अभिमान वादवनारायण प्रतापचक्रवर्ती लियंक रामकुप्त संवत्सरस्य, आपादवुड़ ५ वर्ष तीन साधनके विद्याधारके संपाड़तियों नेत्र नीचे नवविद्यारियाँ तथा भारतीय विद्याः और विद्याधारके रायके क्षेत्रियनिर्णयके चेतार्थसनात्क नियोजित सर्वजनिक सूचना के लिए दिया गया था। और यह दान भी, धार्मिक, शिक्षाके के प्रमुख, पीपर आदि मलानेके पदार्थोऽकी बिकी पर लगे करावे प्राप्त इत्यादि के रूपम् था। अतः इस रायके रायके लिए अजुरोध।

[नोट—संचारके राज्यसंतुलन पर तथा विविध व्यापारिक संघन पर महत्त्वपूर्ण प्रकाश]

[१३] आडकी गाँवके मीतर एक मसलितके पास पत्तिरर—अर्चन कर्ममें—जटित
(सन् २०२० ई.)

मच्छंतिकेवाहेंग .... नामविद्याः नवविद्यारियाँ .... नामवि सममानिततिहती रायमुरारि विद्याके किंग जीताल ....... आदकी मातृभाषा विषय बसावय .... आदिवासिज्ञानी ....... भ्रमणुक्तिकेवाहेंग ...
हिन्दी साराजुब्राद—मण्डलेश्वर …… राजमुगर्णि सोविदेव सरा जयवत हो। अध्यापकों
के पदवशाल प्रसुधोंके प्रतिनिधियों आदालों स्थित मादेवी (महादेवी) के ब्रह्मूज जैन मंदिर
में अध्यापक पूजनके लिए दर्शन दिया।

[नोट—कठचूरियों की दक्षिण शाखा पर पाँच तत्कालीन व्यापारिक संपर्क प्रणाली]

[१४]
मल्लेश्वरके मीतर नेमिनाथविनायकके एक संपर्क—कठचूरियों
(सन् १२९३ ई.)

लम्बि [१] शाखा १३१३ प्रवासातीने अग्निसंयोगमात्र वाल्सिहास कुन्यसे वधाये शिविरावे नककककालमात्र
विनियमसे दुष्पराणशु मध्यपर्यंत शिविरावे विणलकारणे सरस्वतीसे श्रीकृष्णनाथसे अर्द्धविगते लहरे
…… …… रामराजसू संबंधाभार महादेवराय राजवाणितमात्र सककककन्वालध्वस्तकोटी
सेहाताधार श्रीप्रसादविनायकमात्र शिविरावे अग्निसंयोगविनायकमात्र निधिरिहिता कारापिता … … … डुबे
भरे … … श्री श्री श्री श्री श्री श्री [२]

हिन्दी साराजुब्राद—शकसंवर १३१३ (या १३१४), अग्निसंयोगसंबंधमात्र वाल्सिहासा १०
शिविरावे विण नेमिनाथविनायकमात्र प्रतिनिधि शुल्काभार, बलाकारण, सरस्वतीमध्ये, कुन्यसे
नायकके (अनेक विणलकारणे) आचार्य पूजाकाम स्थानेके दिश्य विचारस्वामिके नाम पर यह
निधिरिहिता वनवारी गई।

[नोट—मल्लेश्वरके विचारस्वामी तिथि निधिरिहिता कारापिता महापूर्ण लेख]

[१५]
तेंदुली गांवके मीतर एक मुख्यके पीठपर—मायीन कड़बके
(लम्बि १३ वी शताब्दी ई.)

श्रीप्रसाद विनायक [२] विणपूर्णग्राम नागरीक सिवान्तादेवके युवे बन्दभेदु माध्यमिक प्रतिनिधि [२] मंगलमात्र
श्री [१]

हिन्दी साराजुब्राद—श्री यापनसंघ विणपूर्णग्रामके आचार्य नागरीक सिवान्तादेवके
गृहस्थ दश्यां बन्दभेदु यह प्रतिमा वनवारी।

[नोट—१३ वी शताब्दीमें यापनसंघ कामका अस्तित्व परं पूर्व उसके एक गणका पता]

[१६]
तेंदुली गांवके मीतर एक पाठपर—मायीन कड़बके—मस्तित
(लम्बि १२ वी शताब्दी ई.)

…… काल कंपनाप्रवेश तेंदुली …….. काल कंपन १६८२ आगूली तेंक बसावे …….. मंगलमात्र तोटादिक बदगालु
मोजिनहारदेव …….. हिलिट हिरवाहुर्य बुधु …….. हल्ला कंपनाप्रवेश तेंक कंपन नागरीक विणपूर्ण
वंडे अग्निसंयोग महादेवस काम …….. हल्ला कंपनाप्रवेश तेंक कंपन नागरीक विणपूर्ण 
स्वामिकोट विणलकारणे (अनेक विणलकारणे) आचार्य पूजाकाम स्थानेके
महापूर्ण तेंदुली के पुजारी तेंदुली के पुजारी …….. स्वामिकोट विणलकारणे (अनेक विणलकारणे) आचार्य पूजाकाम स्थानेके
अवस्थांता …….. मायीन के पाठपर—मायीन के पाठपर …….. गां के पाठपर—मायीन के पाठपर …….. गां
हिंदी साराजुवाद—प्राम के दक्षिण में एक जैन मंदिर, गंगेश्वर का वगीचा, मोने-शिवरेखा तथा हिरियजमुंगे के प्रभुका उदेश्य। उपर्युक्तीके महाप्रेम नागरकों उदेश्य। करवार प्राम और आश्वानताय सो जाननारे पथ का उदेश्य। अति अपने महामण्डलबार वीर निध्वस्त हो उदेश्य।

[नोट—खांडचमण्डलके बानबंदी राजाओंके इतिहासके लिए उपयोगी लेख]

[१७]
हरियु गांवके बीतर एक जिनमंदिरमे फसलर—प्राचीन कब्रस्थ में—विताहया
(ग्राम नं. १०६-७ द.)

यह मूलमें सर्वजनों………… चालकुच (पिङ्कु)……… विप्रसंहस्विति……
…… स्वस्ति………. यम निमय………. पारकभराक………. गुणि काहिराबेंग………. कालिस्ति……
…… मनोनी वर्णे………. नेह भातुस्वस्वस्वरस………. जांतीपुर नेवेलिबे………. महामण्डले-शर कोपणपूरवारीपीवे………..

हिंदी साराजुवाद—जिनसासन मन्दिरों का कदमार्पण करे। चालकुच (पिङ्कु) न्यू भिक्षुङ्कारहेव विक्रमादिस्य ६ वें का शासन……….. महिला कालिक बे (ज्ञात)……… कांडस्तिही (दोनों जैन धर्ममें निरंत)……… विषुवन्द्राधेवके वर्ण………. धातुसंभवस्वरमें………. जानतीपुर से………. महामण्डलेश्वर, कोपणपूरवारीश्वर………..

कौपल जितेमे नास विलालेख

[१८]
कौपल गांवके बीतर किलों में एक कबरसे पास पत्थरपर—प्राचीन कब्रस्थ में—उद्धुति
(ग्राम नं. ९ वी चाताबिर द.)

ख्लिम श्रीपुष्करचाङहम………. ध्वारारातिरेग्रुणके नेत्रमं श्रीजे………..[१] 
प्रजावन्द्रसे तहतिरु प्रजाकसियो………. प्रसन्नं परमे हुरेपत्रुस्नम विकानम………..[१] 
……… गुणार्थस्य पेडे [विहार]……….. कदनेते………..

हिंदी साराजुवाद—रिजुविचारकृत नृपृङ्ग वहमके शासनकालमें………. यही नृपृङ्ग
क्षण है यह विनाशकर और उस दिन युद्धस्थल में वहाँदुरीसे प्रचण्ड युद्ध करते उस शूरवीरे खुशे उदेश्य पास किया।

[नोट—जैनधर्म के महान हितकी राज्यकृत नरेश नृपृङ्ग वहम से संबंधित लेख]

[१९]
कौपलके पहाड़मे एक प्रस्तर पर—प्राचीन कब्रस्थ में
(सन् ८५५-८२ द.)

ख्लिम [१] श्रीरामधर एकुंदर मुरलीदार विस्तारकुंडलुका एकचुंदल भटार किर्पार श्रीरामन्ति-
मदरालिस्तिहु अन्तिमपत्तुप्रणित्ती फलघातण्डणरे संस्कारित शुद्धिस्वर [२] 
अनवरतबायान प्रभुपरम्पराधरि सर्वसिद्धम [१] दूरसिद्धाधिकारिन कुज्जि, श्रीरामन्ति ह्रदय [२] संगमम, [१]
हिन्दी साराजुवाद—शक संवत् २०३ में कुन्दकुन्दनाथके एकचदुग्ग भट्टारक (सिट्टीके पात्रधारी) के शिष्य श्रीसर्वनन्दि भट्टारकने इस खाने में निवास कर यहाँ नगरवासी लोगों को अनेक उपदेश दिए और बहुत समय तक कठोर तपासण कर सत्याग्रह विचित्र किया। श्रीसर्वनन्दि सब पापों की शान्ति करे।

[नोट—इससे एक नये सर्वनन्दि भट्टारक और उनके गुरु का पता छापता है। यहाँ भाषा विश्वास के कुछ नये शब्द भी मिलते हैं।]

[२०]
कौपलके पहाड़के ऊपर एक मलता पर—प्राचीन कवियों ने कवितायें लिखीं।
(लगभग २० वीं शताब्दी)

जदासिंहनाम् आचार्य पदव चारण माधवसिद् [॥]

हिन्दी साराजुवाद—चारणने आचार्य जदासिंहनाम्द्रे चारण विनम्रों से निम्नांकित किया।

[नोट—आचार्य जदासिंहनाम्द्रे उदेश्यका महत्त्वपूर्ण था। संभव है वरंगरागरिथ्रे कथा आचार्य जदासिंहनाम्द्रे जो कि ७ वीं दे हुए थे—का यह तपस्वी राहा हो, और इस परम्पराओं जागृत करने के लिये उनके चरणबिंदु २० वीं शताब्दी में लघुत किये गये हैं।]

[२१]
कौपलके फिकेकी दीवारों में एक मूर्ति के पीठपर—कवियों लिखीं।
(लगभग २० वीं शताब्दी)

१० जनवरियान मान: [१]

हिन्दी साराजुवाद—ओम। जिन प्रेमके लिये नमस्कार।

[२२]
कौपलके पहाड़के एक गुप्ती कवियों दीवार—प्राचीन कवि में लिखीं।
(लगभग २००० वीं)

स्वति [१] श्रीविकासिद्धि प्रायमात्रम्यें श्रीसिंहनाथसिद्धिमाधवसिद् तृतीयमस्मेव भयो निघासि राधिनिद्रेऽ

[१] श्रीसिंहनाथ अवार्ड मतिसार अवार्डोति कालिकाएं वहारारियां अवार्डोति नालवे विन्यासवेत् तेस्मिकमार्गू।

पोलु निघासिपर उपर परिहित विन्यास विकुंतसुदरों निरिहत जग— [१]

कैसे सिद्धि नागरिक वस्त्रविद्या कल्याणकीति कीति सोमान [१]

ओ महानो निघासितुलुगार्दितम्यें सिंहनाथवाच्य व [१]

श्रीविकासिद्धिमाधवसिद्धि कल्याणकीति निरिहत नालवे विन्यासवेत् [२]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]

पोलु निघासितुलुगार्दितम्यें सिंहनाथवाच्य व [१]

श्रीविकासिद्धिमाधवसिद्धि कल्याणकीति निरिहत नालवे [२]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]

गुणसमाररुपालितागुणधर्मबधरसमाररुपालितागुणधर्म— [१]

श्रीविकासिद्धि मार्गमार्गते प्रमाणरुपारु में गुणधर्मविनियादिन तो [१]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]

श्रीविकासिद्धिमाधवसिद्धि कल्याणकीति जनिति नालवे [२]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]

श्रीविकासिद्धि मार्गमार्गते प्रमाणरु में गुणधर्मविनियादिन तो [१]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]

श्रीविकासिद्धि मार्गमार्गते प्रमाणरु में गुणधर्मविनियादिन तो [१]

कालिकाएं वहारारियां अवार्डों तेस्मि कल्याणकीति जनिति नालवे [२]
हिन्दी साराजनावत—श्री विक्रमादिके प्रथम वर्ष श्रीसिद्धान्तिन्द्रे एक माह तक अभ्यास कर समाधिमरणसे स्वर्गवास पाया। शिंहसनद्व, मंत्रिसागर, नरेश्वर ज्ञानधारि और स्वयंगुरु श्री शिंहनन्दिने अन्तिम संस्कार किया। नामांक मस्तिष्क कल्याणकातिसने विश्वकुलमें जिन्मुगवानके अनुपम मूर्त्ति के प्रतियां कर प्रसिद्धि प्राप्त की थी। कल्याणकातिसने शिंहनन्दिने लहरायोगके सममानमें जिनमुगवानके सारको का श्राप प्राप्त किया। वेदिका गण, कुदुकुम्पायमें रविवर्त्त्वाछाय, गूणसागर, गूणचंद्र, अभ्यासन्दिराने और मात्रनिदिन्द्राय आचार्य श्रीविश्वकुलमें शास्त्रीय मन्दिरका निर्माण कर तथा विश्वकुलमें शास्त्रीय मुर्तिका प्रति जिनमें शास्त्रीय मन्दिरका निर्माण कर प्रसिद्धि प्राप्त की।

[नोट—यह वेदिका के आचार्यों के इतिहासकी दृष्टि से महत्त्वका है।]

[२३]
कौष्ठिक गांवमें उपलब्ध एक मूर्तिके पीठपार—कचन लिपिमें
(लघुमय ११ वी शताब्दी य.)

देवासिस्त्रृप माचिदेवपन कारि... सामर्यपरायनो... कुलाजनालो... पर्व [२३]

हिन्दी साराजनावत—कुश जिनालयमें सामर्यपकी स्मृति और यसके लिए माचिदेवनें... देवके आदि और सदृशको निर्माण कराया। यह पार्श्वनाथ....

[२४]
कौष्ठिक गांवमें उपलब्ध एक मूर्तिके पीठपार—कचन लिपिमें
(लघुमय ११ वी शताब्दी य.)

... देवा... हूँय... सामर्यपरो... कुलाजनालो... प्रम [२४]

हिन्दी साराजनावत—कुश जिनालयमें... देवके... सदृशको सामर्यपकी स्मृतिमें निर्माण कराया। यह... [चार-चौथ] प्रम....

[२५]
कौष्ठिक गांवमें उपलब्ध एक मूर्तिके पीठपार—प्राचीन कचनमें
(लघुमय १२ वी शताब्दी य.)

श्रीमूर्तिमें [७] व बकरमें [७] दुपुष्पपीन्तिति की वापसी बोधकयमम लालित शाश्वत सुतिते [२५]

हिन्दी साराजनावत—मुक्तसंगत बलकर गण (वलातकारण) के पुराणत्वविश्ववरके भवन (मन्दिर) में बोधकसे पुजा साक्षात्कारभूत प्रति मुर्तिका निर्माण की।

[२६]
कौष्ठिके पहाडमें एक पस्तरपार—प्राचीन कचनमें
(लघुमय १२ वी शताब्दी य.)

श्रीकौष्ठिक चंद्रसेनदेवज गुटु गुढ़गढ़ चंद्रपुर निमिन्निव [२६]

हिन्दी साराजनावत—यह निमिन्निव (सारक) कौष्ठिके निधारी, चंद्रसेनदेवके दिशाय गुढ़गढ़ चंद्रपकी स्मृतिमें स्मारित किया गया है।
[ 27 ]
कापलण्डके पहाड़में एक भस्तरपर-मार्चीन कबड़में
(लगभग 12 वी शताब्दि ई.)
श्रीमति मूलसंघ सेनगण... देवभाषर... गुरु... वे से देवियमग... पायणण निर्दिष्ट [1]
हिंदी साराजुबाबाद-यह निर्दिष्ट (स्वारक) मूलसंघ सेनगणके... देवभाषरे को शिष्य
तथा... से हस्त्रे पुढ़ स्वार्ण यायणणकी स्मृत्तिमें बनायी गई।

[ 28 ]
कापलण्ड गांवके भीतर नेपालात्मकमण्डरमें एक पाठरपर-मार्चीन कबड़मेंपिसे, सुमित तथा जीवि
(सन 1280 ई.)
... पदवाणी... ... राजथेउनियोग ... ... राजथराकरितटपुष्टिज ... ... संगृहुः ...
निम्नमात्रमें ... प्रसादरुत ... ... दृष्टिमणोष ... ... प्रतापकृतिर सिंहण ... ...
[ शकयर्थ ] १७६३ वेष स(शा)पैरि संथरक ... ... प्रभाकर्णमितिं ... ... चोके ... ... मंत्र १०...
... सुमूड़वेदकरण ... सुमूड़वेद करण ... सुमूड़वेद करण ... सुमूड़वेद करण ...
गोपुरुरः स्वामित्व खालक ... दृष्टिज्ञान विधि तुंगा ... खुशाः ... ... स्वामित्वसुद्धा-कृषिगिरिः।
... ... प्रदेशास्पितिसिंह ...

हिंदी साराजुबाबाद-प्रतापकृतिर सिंहण(शाब्द नरेश) के ... शकयर्थ १५६३
शाब्दीरक संवत्सरमें, अंतर राजाके मुकुटुके अप्रभागण पूजित चरण ... के प्रत्स्तलोके
मौषे (शिष्य या मक) ... राजथेउरेके नियोग (आफिस) ... दान कायके लिए ... नगर
दरवाजासे दृष्टिम दिवागमें तुंगभाद ... १० मंत्र ...

[ नोट-खेल में विचारसे समानित पायणणसे भूमिकी सीमाका निर्देशा है। खेल तत्कालीन
सामाजिक इतिहासकी रचिति महत्त्वका है। इसमे वाणिज्यसंघंके एक विद्वान को राजथेउरी
विधा है और उसके आफिसका निर्देशा है।]

[ 29 ]
कापलमें एक मंदिरके संगमर-मार्चीन कबड़में
(लगभग १२ वी शताब्दि ई.)
शालि [1] श्रीमद्दू गौरवेदरियर हवालर लखला ... वे सांतवेदरियर वस्तीरे निकोडिडिक होमुर्दकित श्रृंगः मन्त्र
केत्र नूरपुरिवर केत्र सविविवादितिसारिणि हर्षु कोष शालि [1] व्य स्मारक सीमान्देके मुकुटसिदिव
मामदर हुरगोरंदुकुल घोः २०॥ ... बाहुः सर्वप्राचिनर भोगसिदित मामदर हुरगोर्गीती नीठत्रु घोः ४० पवलुक
तंत्रपरिवशित मामदर मामदर हुरगोर्गीती बचाहुलुक घोः २०॥ ... तांददसिदित मामदर सिदि सारंदर हुरगोर्गीती
नीठत्रु घोः २०॥ [2]

हिंदी साराजुबाबाद-श्रीमति गौरवेदरेके तामुदराध्यक्ष लखलरणे निकोडिडिके क्षेत्रमे
शानतीय १११० प्रक्षतिनिर्वरोऽसव बायारो (कर आहित) से रहित प्राप्त कर तीन मन्त्र प्रभाण
रुद्ध भूमि को शांततदेवी की वस्तव के लिए दान मे दिया जिसका कि यह शासन पत्र है।
इसके बाद चारों दिशाओं में भूमिकी सीमाका निर्देशा है।
[ 30 ]
कोपलके पहाड़ों एक पारागशंपंप—कलम्बर
(क्लाम १६ वीं शताब्दी ३.
)
श्रीमच्छायाचंदनकवीकासी बिषयते [१] श्रीमद्रवेंद्रकर्तिमहा... [काली] सिद्ध [२]
हिंदी साराज्यावाद—श्रीमनू चायचंदनाथ जयंति हैं। श्रीमान वेंद्रकर्तिति महाराके चरण... उत्कृष्ट कराया।

[ ३१ ]
यह तथा निम्नलिखित चौदा लेक्कोपलके पहाड़ों एक गुप्तेंके मीतर, जिसमे अंक २२ का... है, उपलब्ध हुए। किसी इंग्लिश शास्त्र से निलों हुए यह सब कथाके नाम हैं।
(क्लाम १० वीं ११ वीं शताब्द ई.
)
पारिसिद्धकेत्तिविवक बंधु [१]
हिंदी साराज्यावाद—पारिसिद्धकेत्तिविवक इस स्थानं आये थे।

[ ३२ ]
करहदके इन्द्रनागणं।
हिंदी साराज्यावाद—करहदके इन्द्रनागणं यहां आये थे।

[ ३३ ]
पारं बंधु [१] खंबं से [१]
हिंदी साराज्यावाद—खंबं संबंधलं पारं इस स्थानं आया था।

[ ३४ ]
मासोपवास्त विहारं [१]
हिंदी साराज्यावाद—मासोपवास करनेवाले महानदिय यहां आये थे।

[ ३५ ]
बहित वत्पय [१]
हिंदी साराज्यावाद—जैन मन्त्रिका सांतप्यं यहां आया था।

[ ३६ ]
कालीय बंधु [१]
हिंदी साराज्यावाद—कालीय चन्द्रपं इस स्थानं आये थे।

[ ३७ ]
खंबणं [१]
हिंदी साराज्यावाद—खंबणं इस स्थानं आया था।
वर्षमान [१]
हिंदी साराजुवाद—वर्षमान इस स्थानमें आया था

[१९]
कोहापुरद लोबण जय। [१]
हिंदी साराजुवाद—कोहापुरके सोवणका पुत्र यहां आया था।

[२०]
तुमकुड़ मसान [१]
हिंदी साराजुवाद—तुमकुड़ीका स्तंभ यहां आया था।

[२१]
गुणधर सौमिस्वू [१]
हिंदी साराजुवाद—गुणधर (वर्षमान गुणधर रेलवे स्टेशन) की सौमिस्वू यहां आया था।

[२२]
चाँदसुद [१]
हिंदी साराजुवाद—चाँदसुद यहां आया था।

[२३]
तोड़मल्ल निजीयचु [१]
हिंदी साराजुवाद—निजीयता तोड़मल्ल इस स्थानमें आया था।

[२४]
मीसरांग बल्बनायक [१] राक्षस संवलसर मार्गशीर्ष सु. ११ गुरु [१]
हिंदी साराजुवाद—राक्षस संवलसरके मार्गशीर्ष सु. ११ गुरुवारको मीसरांग (बिनहूं विकौ में बीर) कल्पनानायक यहां आया था।

[२५]
महानेत्र मेव नंदरायव [१]
हिंदी साराजुवाद—महानेत्रका पुत्र नंदराय इस स्थानमें आया था।

[२६]
उपि नेटेरे गांवके बाहर एक सेतमें उपत्यक पत्रप्राप्तण—आशीन कल्पन (सं. ९६४ इ.)
स्वामीगांधी श्रीदयावीक्षेत्र महाराजाधिकार परमेश्वर परमहाशयक बलकेनाथ श्रीमलकर देवन राम—
बुरोस्सारामीयिनिय महातिरंगे [१] वाक्यकृत्तातीसंकलनसत्तलक १६९७ नेव रक्षकिसंज्ञात्र प्रवर्तितमुत्तीरे [१] यादव—
[४७]
हल्गेरीगांव के शीत-एक पत्रपर-माचीन कल्लवम-मृतिं
(लाभम ८ वी शताबदी इ.

स्त्री [१] श्रीभजवादिरसलाखण श्रीभुपीतमह महाराजाधिराज परमेश्वर भटार[को] पृथीराज्यदुरु कोपणद [मृत प]तिडु गुरुरत्स्वेदुगरोजु गरोजु करणागे मद्यकेरे ....

हिंदी साराजुवाल-पृथ्वीवाहम, महाराजाधिराज, परमेश्वर भटारक श्रीभजवादिरिवल स्वयं जय कि पृथ्वीपर शासन कर रहे थे और जव कोपणका शासक एवं गुरुरका खामी गरोज, लघुच्च के पद पर था ....

[४८]
शक्स्तकालपरदेव श्रीपृथ्वीवाहि-राजाधिराज परमेश्वर एवं श्रीमत भटारक प्रवृत्तमानि .... स्त्रो-रतामिविश्वेदुगरुद्वरे [१] लघुवात् [की] पृथ्वीवाह महाराजाधिराज कवमाध्यमपरेतहि .... पेमान्दिविद्धे देवर ...

... वाह्य तोप्तातासिनि ........ श्रुत्तिदुहु दुहु ....... लिरे [१] समाधिगत ....... श्रद्धापदस्त...
हिंदी साराजुवाद—अतः बिरद्धारी अकालचर्या पुरोविचालनका राज्य उत्तरोत्तर अभि- वृहतमण्डल था। और अतः बिरद्धारी कुवलालुपर्वरेण्य वेमणांड (गंगनंड शूलुग द्वितीय) गिर्वाणित ९६ हज़ार तथा बेठुल ३०० पर शासन कर रहा था। … शिप्रजन पर केहने वाले इस सामरकोन, जो कि विरोधियोंके लिए यमराज था … पेड़ोकेरे २००० …

शाक संबंध … वीतेनपर बिरद्धारी संवेदनके फलांगुन सु. १ … कोपणके श्रेण … शापात्मक श्रेण। भोगयित्व (शावसाधनिकारी) द्वारा गांव दानकी खुशकारे लिए भारताना। मंगल महाशी।

[४९]

यल्लगीसी गाँवसे प्राप एक मूर्तिके पीठर—आशीन कल्पम
(लघमग १२ वी शताब्दी) इ।

‘झांटि’ [।] श्रीमूर्तिका देशिय गणद माधवनाथक माधवित वस्त्रि रायराजगुर मंडलाचार्यरघु श्रीमद माध- गन्धि सिद्धांतविचारानिक शिष्याणुरुद्ध श्रीकृष्णनाथरघु गणमंडलाचार्य पृथिवीसन ध्रुवनगर महत्त्वके पुढुल सुपुस्तर चरणरा तन … तांत्रिक मुख्यानुरुद्ध नेहरु अनेक तीव्र चरणक माधविक कोट्तर [।] मंगलमहा भगवती।

हिंदी साराजुवाद—राज राजगुर मंडलाचार्य माधवनाथ सिद्धांतविचारानिके नियो लिपि तथा कोपणके निवासी प्रस्थान पृथिवीसन दुर पर आश्रयके धरीके गणने धरीके मल्लकड़े पुढ़ वालीने अपने धार्मिक बौद्धकृक ही समाप्ति पर चावरोसी तीहूकरंकी यह मृति वानाकर श्रीमूर्तिका देशिय गणने सम्बन्धित तथा माधुर पुण्डलिकार द्वारा निमायित कवित्रिके लिए सम्मानित किया।

[५०]

यल्लगीसी गाँवसे प्राप एक मूर्तिके पीठर—आशीन कल्पम
(लघमग १२ वी शताब्दी)।

‘झांटि’ [।] श्रीमूर्तिका देशियगण पुल्लकद विजयसम्म बस्तिक माधवचंद्रदासकर गुढ़ श्रीमद राजवानीपुरी प्रणवराज कुलीश (क्ष) संस्थाने आचारण वरसान देवणांक निवृत्तक भोगपरम देशियके माधवित वस्त्रि पृथिवीसन दुर प्रकाशेते [।] मंगलमहा [।]

हिंदी साराजुवाद—यह पश्चिमप्रमेयीकी मृति विचारक और धृतप्रभावी बौद्धकी उद्योग पर मुख्यराज देशिय गण, पुलकदेश महापर्वर चीतके आचारण माधवचंद्र महाराजके गृहस्थ निवास तथा पल्लपरं निवासी आचारण सवंतव (पठवारी) के पुढ देवणां वानाकर। महादुह हो।

[५१]

यल्लगीसी गाँवसे उपलब्ध एक मूर्तिके पीठर—आशीन कल्पम
(लघमग १२ वी शताब्दी)।

‘झांटि’ [।] श्रीममहामंडलस्वरूप देशियकर कोपणांकार शासनपाल संवादहीनक देशियबाबार एकाकारायक … पुण्डरिक वेदकारार … [शुध्री] महामंडल देशियवाण … [विजयसन] संवादकार ध्रुवसाथ्य … नारायणित … … [पशुपालि] [।] प्राकारितिसी वास्तवानुभा तम्म नारायणित … माधविक कोट्तर [।]
हिंदी साराजुवाड़—श्रीमान् महामहेंद्रेश्वर और विक्रमादित्यन्तरके महामन्त्र, तत्त्वाच्छादक देवरायर्णी पत्नी (जिसके लेखमें श्रीमपण हिंदी है) ने पार्श्वनाथ भगवानके दो वेदव (वेद) वाले मंदिरको बनवाकर उस मंदिरके लिए यह प्रतिमा निर्माण कराकर गेट की।

[५२]
आँदुसांत्रमें उपदेश एक मुर्तीके पीठपर—कद्व लिपिमें
(क्षणम १२ वी शताब्दि ह.)
श्रीमुखसंस्कारम् ग [प्राप्ति] संयमिना घोड़ा [प्राप्ति च सह]……
हिंदी साराजुवाड़—श्री मुद्रसंघ बलात्कारणके अविधार (किले) मुनि ने……
सोलहवें……।

[५३]
राजुर गांवमें एक पद्धति—श्रीराय कक्षमें—जीवि
(क्षणम १२ वी शताब्दि ह.)
श्रीमतपरमाणुसरी.... जिन्दासरमें [१]
.... तन माइं अह य भोजुड़ ता वा विद्र श्रीम १० किशु म २ ........ कठोमे
गड़ कमम् ....... निर्मिति प्रदधधितुद्रुगे वीर्यासि काह्सौं प्रमुखमक्षय &........ कहिति चतुर्वेदिकाश्च बायांककारण बालकमें कोई पुष्पनिर्दुः लेखिति कितिसिद्धानकालकुलन न हालकमतरानेश्वरालोकु कोई पालकमहेंद्रम्।।
ढंग.... तोल्लवालवरकरि.... बलतुड़कर बुद्धि.... सुजनामणि.... ने में सेविल.... ॥[२]
हिंदी साराजुवाड़—जिन्दासरमें क्षेत्रमें १० मय भूमिमके, २ मय लाल भूमि, नीचे गढ़ी भूमि जिसका प्रभावण.... कमम था। जो दान की रक्षा करेगा उसे पुष्प होगा और जो हानि पहुंचा देगा उसे पाप। सुजनामें अग्रणी भूमिद्योको तुष्य करनेवाले.... नील कम साझीके लिए बनद्रके समान.... कौन प्रशंसा
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