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ANNUAL REPORT OF THE ARCHÆOLOGICAL DEPARTMENT
FOR THE YEAR 1913-14.

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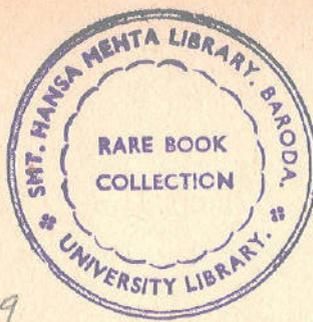
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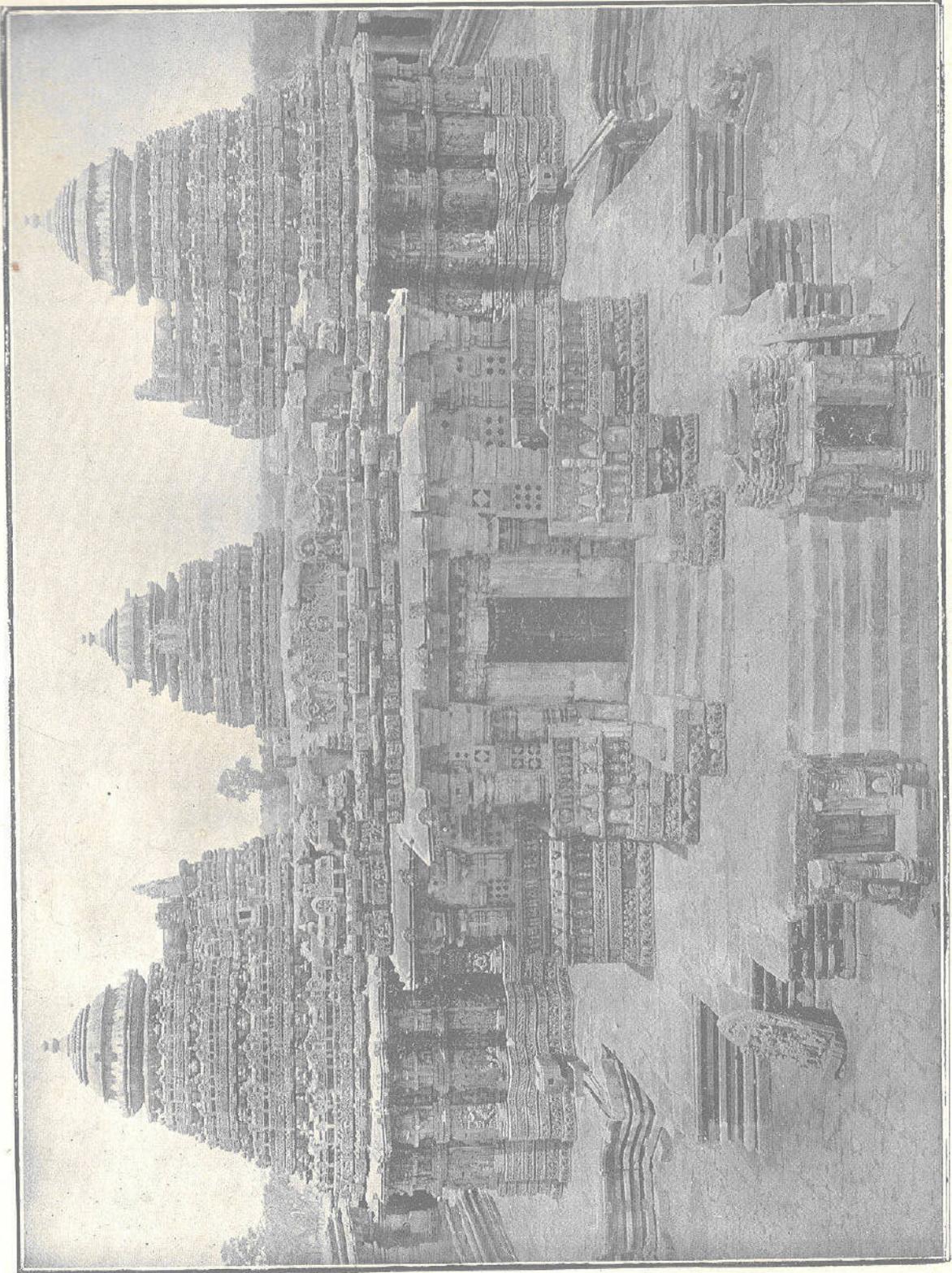
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FRONT VIEW OF KESAVA TEMPLE AT SOMANATHAPUR.

ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1914.

PART I.—WORK OF THE DEPARTMENT.

I availed myself of privilege leave for two months from the 11th July 1913 to the 10th September 1913. Mr. R. Shama Sastri, B.A., Adhyaksha, Chamarajendra Sanskrit College, Bangalore, was placed in charge of the Archæological office during the above period.

Establishment.

2. In Government Order No. G. 8794-5—G. M. 120-13-14, dated the 1st May 1914, sanction was accorded to the extension of the services of the Tamil Pandit for a further period of two years from the 1st July 1914.

3. In their Order No. G. 10133-4—G. M. 120-13-17, dated 10th June 1914, the Government sanctioned the extension of the services of the Half-tone Engraver up to the end of June 1915.

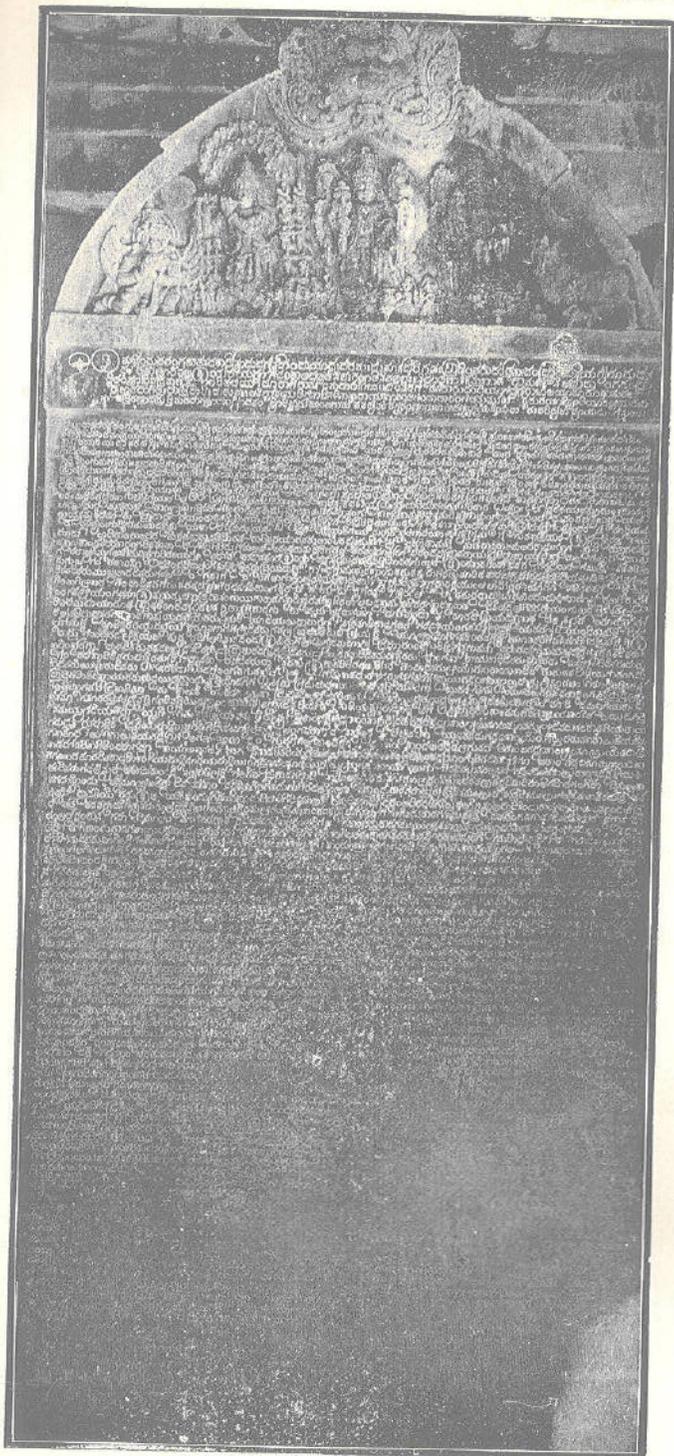
4. The period of the retention in service of the Index Clerk having expired on the 30th May 1914, according to Government Order No. G. 7003-4—G. M. 73-12-16, dated 8th May 1913, the clerk had to be sent away on the above date.

5. Padmaraja Pandit had privilege leave for one month and medical leave for 2½ months. Ramaswami Iyengar and Anandalvar had leave without allowances for three months and 2½ months respectively. Srirangachar and Venkannachar had each privilege leave for one month and leave without allowances and medical leave respectively for another month. Ramanuja Iyengar had medical leave for 25 days and leave without allowances for 20 days. Chokkanna took privilege leave for three weeks.

Tours : Exploration, Inspection of Temples, etc.

6. The Annual Report for 1913 had to be drawn up on my return from leave in September. This and other work at headquarters did not admit of my undertaking long tours during the year. Short tours were, however, made in the Mysore, Kolar, Shimoga and Bangalore Districts. It is satisfactory to note that a resurvey of parts of Malur and Chikkaballâpur Taluks resulted in the discovery of nearly 200 new records. In connection with the Viceroy's proposed visit to Sômanâthapur, which was, however, subsequently cancelled, I left Bangalore for Sômanâthapur on the 5th November 1913.

7. The Kêśava temple at Sômanâthapur was carefully examined. Though briefly described in paras 25 and 82 of my *Report* for 1910, it deserves some more notice. From the fine inscription (EC, 3, Tirumakudlu-Narsipur 97) in the entrance porch of the temple (Plate II, 1) we learn that Sôma or Sômanâtha, a high officer under the Hoysala king Nârasimha III (A. D. 1254-1291), established the village as an *agrahâra*, naming it Sômanâthapura after himself, and built the Kêśava temple in it in A. D. 1268. There is also another inscription at Harihar (EC, 11, Davangere 36) which refers to the erection of this temple and gives the same date. The temple is situated in the middle of a court-yard, about 210 feet by 172 feet, surrounded by an open veranda, which contains 64 cells. It stands on a raised terrace, about 3 feet high, which closely follows the contour of the structure and is supported at the angles by figures of elephants facing outwards (Plate I). There are two empty pavilions



1. INSCRIPTION STONE.



2. JANARDANA IN NORTH CELL.



3. MAHISHASURAMARDINI.



4. VISHNU.

3-4. SIGNED IMAGES EXECUTED BY MALLITAMMA.

the latter is broken. Judging from their execution, the chief image Kēśava must have been a piece of exquisite workmanship. It is indeed fortunate that the sculptured semi-circular panel at the top of the inscribed slab in the entrance porch (Plate II, 1) contains miniature representations of all the three images of the temple, so that, though the image of Kēśava has now disappeared, we are in a position to form some idea of its workmanship. The lintels of both the *garbhagriha* and *sukhanāsi* doorways of all the three cells are well executed. In the chief cell the lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and an image of Lakshminārāyaṇa below with figures of the ten incarnations of Vishnu sculptured round the base and a neatly carved tiny elephant at the left side, while that of the *sukhanāsi* doorway has a figure of Paravāsudēva above and a figure of Kēśava below. The jambs of both the doorways have *dvārapālakas* sculptured at the bottom. This cell has two fine niches at the sides which, though empty at present, once enshrined figures of Gaṇapati and Mahishāsūramardini, as evidenced by the figures of these deities prominently sculptured on their towers. The prominence given to these deities in the interior of a temple dedicated to Vishnu deserves notice. This peculiarity has been observed in several Vishnu temples built in the Chalukyan style of architecture, such as those at Nuggihalli (*Report* for 1913, para 9), Jāvagal (*Report* for 1911, para 16), Hoḷe-Narsipur (*Report* for 1913, para 20) and other places. Though these deities are often represented on the outer walls or pillars, no such prominence appears to be given to them in Vishnu temples built in the Dravidian style. The image of Janārdana in the north cell, about 6 feet high with *prabhā* or glory, is elegantly carved and stands on a pedestal, about 1½ feet high, flanked by consorts (Plate II, 2). It has four hands, the upper two holding a discus and a conch, and the lower two, a lotus and a mace. The *prabhā* has the ten *avatāras* or incarnations of Vishnu represented on it. The lintel of the *garbhagriha* doorway has a seated figure of Vishnu above and a four-handed seated figure below with a discus and a conch in two hands, the other two being placed palm over palm almost in the fashion of a Jaina *tīrthankara* (see previous para), while that of the *sukhanāsi* doorway has a figure of Lakshminārāsimha above and a figure of Vishnu below. Vēṇugōpāla in the south cell is also a fine figure, about 6 feet high, standing under a *honne* tree (*Terminalia tomentosa*) on a pedestal, about 1½ feet high, flanked by consorts. The image has only two hands which play on the flute. To the right of the image at the bottom is a small figure representing a cowherd; above this on both sides come cows represented as eagerly listening to the flute; and above these again to the left are seated figures of sages with folded hands. The *prabhā* of this image has likewise the ten incarnations of Vishnu sculptured on it. The lintel of the *garbhagriha* doorway has in the upper panel a seated female figure with four hands and in the lower, a seated figure of Vishnu holding a discus, a conch, a water vessel and a fruit. The lintel of the *sukhanāsi* doorway has a figure of Lakshminārāyaṇa above and a figure of Vēṇugōpāla below. The *navaranga* has 6 ceiling panels and the front hall 9. Every one of them is nearly 3 feet deep and very artistically executed, no two of them being similar in design. A narrow veranda runs round the front hall whose walls have perforated screens all round. In spite of these screens the interior of the temple is very dark. The cells in the open veranda surrounding the temple, which are 64 in number, are all empty at present. But from the inscription in the temple we learn that they once enshrined 64 deities as detailed below:—Six deities consisting of Brahma and 5 others, 12 consisting of Kēśava and 11 others, 12 consisting of Hamsa-Nārāyaṇa and 11 others, 10 consisting of the Fish incarnation of Vishnu and 9 others, 12 consisting of Sankarshana and 11 others, and 12 relating to the incarnation of Vishnu as Krishna.

9. As stated in my *Report* for 1910, paras 25 and 82, many of the large images on the outer walls have labels on their pedestals, giving the names of the artists who executed them. Among the names thus mentioned are Mallitamma, Baleya, Chaudēya, Bāmaya, Masaṇitamma, Lōhita, Nanjaya and Yaḷamasaya. The period of these sculptors is about A.D. 1268, the year in which the gods were set up. It is very probable that the above Mallitamma is identical with his namesake who worked at the Nuggihalli temple, which was built in A.D. 1249, only 19 years before the Kēśava temple (*Report* for 1909, para 84; *Report* for 1913, para 9). His work was

illustrated in the last year's *Report* along with that of another sculptor, Baichôja of Nandi. For purposes of comparison a few signed works of the sculptors who worked at the Késava temple are shown in Plates II and III. Figures 3 and 4 on Plate II, representing Mahishâsuramardini and Vishnu respectively, are the work of Mallitamma. On Plate III, figures 1 and 2 were executed by Masanitamma, figure 3 by Nanjaya, figures 4 and 5 by Chaudêya, figure 6 by Baleya, figure 7 by Lôhita, figure 8 by Yalamasaya and figure 9 by Bâmaya. Figure 1 represents Manmatha or the god of Love, figure 2 Lakshminârâyana, figures 3 and 8 Sarasvatî, figures 4, 6, 7 and 9 Vishnu, and figure 5 Sûrya or the sun-god.

10. I went to Mâlur on the 15th February 1914. The Śankaranârâyana temple has a lînga which is said to be marked with the attributes of S'iva and Vishnu. The *utsava-vigraha* or metallic image, called Sômaskanda-mûrti, is a fine seated figure with four hands—two of them holding an antelope and an axe, the other two being in the *abhaya* or fear-removing and *varada* or boon-conferring attitudes—with Pârvati standing at the side, both the figures being on one and the same pedestal. The *pûjâri* is a Sûdra. The ruined Kurubara-dêvara-guḍi or temple of the shepherds, which is now converted into a *garadi* or gymnasium, has in front of it two long rows of *virara-guḍis* or hero-shrines, which are built of four large slabs of stone, three of them forming the walls and the remaining one the roof. The slabs at the back are sculptured with figures of heroes and their wives. Two new inscriptions were discovered at Mâlur, 1 in the Taluk Office and 1 on the sluice of the Mâlur tank. The Amildar gave me intimation of the discovery of two inscriptions at Lakkur and Narasâpura while digging the fort walls of those places.

11. After the work in the town was finished, a re-survey was made of the greater part of the taluk. Nearly 60 villages were inspected. A brief account will now be given of the discoveries made, as also of anything noteworthy with regard to the villages surveyed. At Toranhalli, to the west of the village, is a shrine of the goddess Sappalamma, so called because she is believed to cure the cattle disease known as *sappe-jâdyâ*. A *jâtre* on a large scale, lasting for 10 days, is held in her honor every year in the dark fortnight of the month of Pushya (January), at which nearly 50,000 people are said to collect together, many coming even from the Madras Presidency. People make vows to the goddess and attend the *jâtre* for fulfilling them. Cattle are largely sold at the *jâtre*. The village is a *jôdi*. The Jôdidâr told me a long story about the greatness of his family which was once patronised by Sir Thomas Munro. It appears that one of his ancestors was granted a *jâhgir* near Dharmâvaram by the Madras Government and 64 *khâyamgutta* villages in Mysore by Krishna-Râja Oḍeyar III. He said he had records to substantiate his statements. He is now, however, in reduced circumstances, being in possession of this village only. A new inscription was discovered to the west of the village. Five new records were copied at Bairanhalli, and one each at *bêchirâkh* S'êkumârapura, *bêchirâkh* Bairanhosalli and Gêrpura. At Maḍivâla 4 new epigraphs were discovered. The Gangâdharêsvara temple here

appears to be an old structure, going back to the Chôla period. The remark in the *Mysore Gazetteer* (II, 139) that Maḍivâla has inscriptions dating in A.D. 988 appears to be incorrect, the earliest inscription there being dated in A.D. 1112 in the reign of Kulôttunga-Chôla I. It may also be mentioned here that Maḍivâla is a Kannada corruption of the Tamil *Maḍaivilâgam* (or temple precincts) and has nothing to do with the Kannada word *maḍivâla* which means a washerman. Four new inscriptions were copied at Doḍḍa Kaḍatur. The village is named Vishnuvardhana-chaturvêdimangalam in a Tamil inscription at the place. At some distance to the south-east

of Chikka Kaḍatur is situated the Siddappa temple with a large number of hero-shrines (see previous para) in front and at the sides. I am told that the shrines are added to by a certain class of people every three or four years. In the veranda of the temple is kept on stone props a wooden rafter, about 60 feet long and 9 inches in diameter, once used for the hook-swinging ceremony. It is of a dark color, being constantly smeared with oil. To the north-east of the temple is a small four-pillared *manṭapa* surmounted by a fine tower which is sculptured on all the sides. Doḍḍa Sivâra appears to have



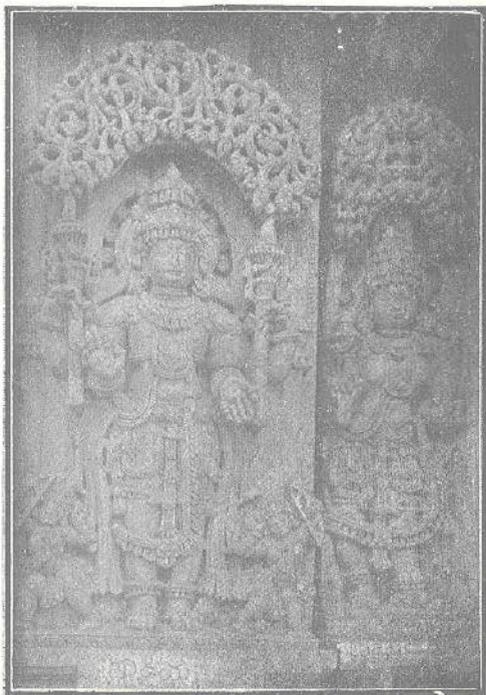
1. MANMATHA, BY MASANITAMMA.



2. LAKSEMINARAYANA, BY MASANITAMMA.



3. SARASVATI, BY NANJAYA.



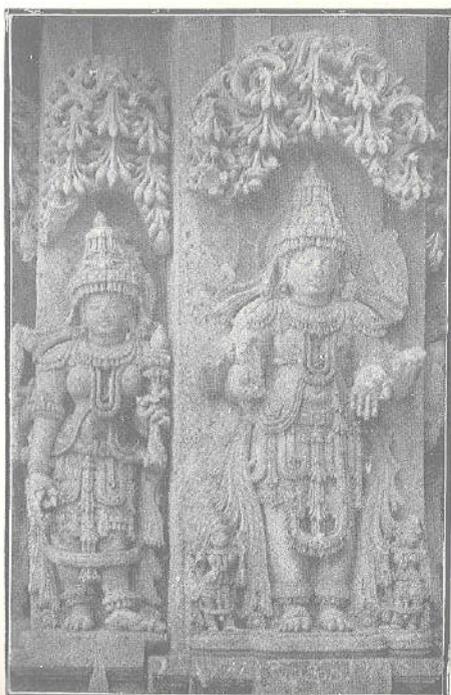
4. SURYA, BY CHAUDEYA.



5. VISHNU, BY CHAUDEYA.



6. VISHNU, BY BALEYA.



7. VISHNU, BY LOHITA.



8. SARASVATI, BY YELAMASAYA.



9. VISHNU, BY BAMAYA.

Dodda-S'ivāra. been a place of considerable importance at one time. It has several old inscriptions of the time of the Ganga king S'ripurusha. EC, 10, Málur 96 is engraved on a slab of white granite. The sculptures and writing, though more than 1,000 years old, look so fresh as if they were chiselled only yesterday. The middle portion of the slab has a row of soldiers with the characteristic dress and arms of the 8th century, to which period the inscription belongs. Four new inscriptions were found at the village, almost all in characters of the Ganga period. A new record was also copied at Hongénhalli.

Rāménhalli. At Rāménhalli to the north of S'ivārapattāna is inscribed on a boulder resting on the rock to the east of the village EC, 10, Kolar 11, a fine record of the Ganga king S'ripurusha's reign. At the time of my visit, the rock to the east of the village was being blasted. So I wrote to the Deputy Commissioner of the Kolar District and the Amildar of Malur to see that no harm was done to the boulder containing the old inscription. S'ivā-

S'ivārapattāna. rapattāna has several old lithic records, most of them of S'ripurusha's time. The village appears to have been a place of great historical importance at one time. The name is apparently a corruption or contraction of S'ivamārapattāna and it is very probable that the place was once the residence of S'ivamāra II, son of S'ripurusha. EC, 10, Kolar 6 and 7, which are at this village, are very neatly engraved and excellently preserved. They look as if they left the sculptor's hands but recently. The place being noted for the manufacture of images in stone and metal, I visited some of the houses of the sculptors. There are about half a dozen houses of these craftsmen, the names of the prominent men being Jñānamūrttyāchāri, S'ankarāchāri, Jñānāchāri and Chikkappannāchāri. The first and the last showed me some images executed by them. Many unfinished images of gods and goddesses, Nāga stones, etc., the work of these men, are strewn over the village. They are Pāñchālas, said to be of the Kāśyapa-gōtra. I was told that their ancestors came and settled here about 200 years ago. Owning large tracts of land in the village, they are in well-to-do circumstances and do not depend on this craft alone for their livelihood. The Department of Industries may pay some attention to these men and see that this craft does not altogether become extinct.

12. Two new inscriptions were copied at Mailāndahalli and 7, 4 of which are in Tamil, at Lakkur. The inscription said to have been discovered while digging the fort wall at Lakkur (para 10) is now set up in front of the musafirkhana at the village. It is a Tamil record of the Vijayanagar king Harihara II. Four Tamil inscriptions, of which three are fragmentary, were found at Anchinusakur, one at Dommalur, one at Arasanhalli, and one at Nāranakere, a village belonging to Hoskote Taluk. The S'rīnivāsa temple at Tirupati is

Tirupati. a pretty large structure with a *prākāra* or enclosure and a spacious courtyard in front. The god of the temple, Varada, though named S'rīnivāsa, is well carved. In the *navaranga* are kept figures of Rāmānujāchārya and Vēdāntadēśika. It is said that the god was set up by Yajñēśvara and the temple renovated by king Janamējaya. The village is considered as a holy place of pilgrimage and many marriages are celebrated in the temple every year. I was told that offerings which could not be taken to Tirupati in the North Arcot District were delivered at this temple. A fragmentary Tamil inscription was found on the basement of the *garbhagriha*. The stones bearing the inscription appear to have been displaced during the renovation of the temple. An annual *jātre* on a large scale takes place here in the month of Chaitra (April). The village has several *chattras* and *mantapas* for the accommodation of pilgrims. According to the villagers there was a long inscription on a rock in Hirēkalgudda, a small hill to the west of the village; but the rock has recently been blasted and the inscription destroyed. It is very desirable that steps should be taken to put a stop to this kind of vandalism. Nonamangala, a place of some historical importance at one time, contains several old records. Three new epigraphs, two of which are in Tamil, were

Narasāpura. copied here. Several new inscriptions were discovered at Narasāpura: 1 in the Bānēśvara temple, 2 near the Kāśivīśvēśvara temple, 1 on a rock in a field to the south and 1 near the pond in the middle of the village. Four Persian sanads were received from Shanbhog Srinivasa Rao for examination. In the Lakshminārāyaṇa temple the god Nārāyaṇa,

about 3 feet high, seated with Lakshmi on the lap, is a fine figure. The villages Kendatṭi and Maḍivāḷa, belonging to Kolar Taluk, gave us 3 new records each. A careful examination of EC, 10, Kolar 78 at the latter village showed that it is dated in the 27th year of Śrīpurusha's reign and not in the 26th. Five new records were

Dodḍa-Hollabbi.

The villagers said that there was a big inscription of many lines on the rock to the west of their village and that the rock was blasted some 15 years ago. I have related above a similar story when speaking of Tirupati. The blasting of inscribed rocks is a great blow to historical research. A large number of old records is engraved on rocks in several parts of the Province and it is very necessary that proper measures should be taken to preserve them from wanton and ignorant destruction. A large number of new inscriptions, including several old records, was copied at Bellur. Judging from the inscriptions, the village appears to be

Bellur.

the Hoysala king Vishnuvardhana. But there are also older records dating back to the period of Śrīpurusha, if not to an earlier period. The discoveries here were 10 inscriptions, 5 of which are Tamil, at the Kaṇvēśvara temple; 1 at the A'njanēya temple; 5, 3 of which are Tamil, at the Rāma temple; 3 at the village entrance; 2 in front of Munivenkategauda's house; 1 on the *tōraṇagamba* of the village; 1 Tamil and 2 Kannada near the S'ebbikere tank; 1 Tamil and 1 Kannada at the hero-shrines to the south-west; 3 on rocks of Chikka-Urukalaḡuḍḍa and 1 on a rock of Dodḍa-Urukalaḡuḍḍa to the west. The stone on which EC, 10, Kolar 97 is engraved, as well as the two inscribed stones in front of Munivenkategauda's house, was removed and kept at the Kaṇvēśvara temple for safety. There were once several Śrīvaishṇava scholars in the village, who had a large number of disciples both among Brahmans and Non-Brahmans. A few of their descendants are now living in the village. They say they are the lineal descendants of Prativādi-bhayankaram (a terror to hostile disputants) Anna, a disciple of Maṇavālamahāmuni, the great Śrīvaishṇava teacher and author who flourished in the 14th and 15th centuries. It appears that one of their ancestors named Veḷḷūrappa or Annangarāchārya came from Kānchi (Conjeeveram) and settled here some 120 years ago. On hearing that some of his *śabara* (hunter) disciples were addicted to beef, he in disgust made up his mind to leave the place for Mēlkōṭe. Thereupon the *śabaras* swore on his foot-prints, now pointed out on a rock of Chikka-Urukalaḡuḍḍa to the west under the name *Gurugaḷa pāda* (the guru's feet), that they would give up the bad habit and entreated him to stay in the village. The god of the Rāma temple is called Vāḷa-vanda-perumāḷ in the Tamil inscriptions. Three inscriptions, of which 1 is Tamil, were copied at Kuruki and a Tamil inscription on a rock to the west of Chaudadanhalli. At Garuḍanpālya *alias* Guṭṭur EC, 10,

Garuḍanpālya.

or cromlechs with, as usual, gigantic slabs for the roof and comparatively smaller ones for the walls, the front slabs having a small circular hole in the middle. The Jōḍidār of the village has removed most of the slabs and utilised them for building a well in his field. Some of the cromlechs seem to have been examined and old pottery, etc., unearthed. I hear that some of the pots and other antiquities so unearthed are in the possession of the Jōḍidār who lives at Bowringpet.

13. The Varadarāja temple at Tēkal is a pretty large structure in the Dravidian style with a lofty *mahādvāra* or outer gate. It faces west and has a large number of Tamil inscriptions on the basement.

Tēkal.

Nine new epigraphs, 4 Tamil and 5 Kannada, were found in the temple. Line 2 of EC, 10, Malur 6 was found to be a separate inscription, having nothing to do with line 1. The Singapperumāḷ temple, though in ruins, is a fine structure with sculptured pillars and neatly dressed lintels and capitals. A new Tamil inscription was copied here. Excavations had to be made on a large scale to complete the printed inscriptions—EC, 10 Māḷur 26 to 28—of this temple. Two Tamil inscriptions were found at the Sōmēśvara temple, 1 Kannada at the Māri temple, and 1 Tamil and 3 Kannada near the A'njanēya temple. The figure of A'njanēya, about 7 feet high, stands with folded hands. In

the ruined Paṭāamma temple the goddess is a seated figure, about 3 feet high, with 4 hands, the right upper holding a drum, the left upper a trident, the right lower a sword and the left lower a cup. There are several more ruined temples in the village. The place appears to be an old one, as it is named in an inscription of the 9th century newly discovered at Hulidēnhalli (see below). Tradition has it that the village once had 101 temples and 101 wells or ponds. The Tēkal hill was explored and the cave known as Bhīma's *garaḍi* (or gymnasium) was visited. The latter is a magnificent cave measuring 150' × 70' × 50'. But the approach to it is very difficult: it is impossible for weak and nervous people to reach it. We have to climb over rocks and boulders, move on all fours in several places and leap over declivities 50 to 100 feet deep. According to tradition Bhīma, the Pāṇḍava prince, used to practise gymnastic exercises here. The floor has a deep layer of fine soft earth with several holes, which are supposed to have been formed when Bhīma took up handfuls of earth from the ground to smear his body with. Gigantic boulders form the walls of the cave. They slope and meet at the top leaving an aperture in the middle which lets in light. It is a very pleasant retreat. As soon as it is reached, all fatigue is forgotten. On the boulder forming the left wall are some marks made with a chisel, which have the appearance of Kannada characters. But no word can be made out. The hill to the north of Tēkal is known as Bhūpatiyamma's hill. A narrow cave in the hill is called Rokkada-gavi (or the cash cave). It is plastered over inside and is supposed to have contained the treasure of the former rulers of the place. A new inscription was found at *bēchirākh* Koṇḍarājanhalli situated at the foot of the hill. Two new records were copied at Yalavaguḷi and one each at Kūranhosalli, Venkaṭarājanhalli, Chinapagānhalli, Karaḍiguriki and Halepālya. At Dodḍa-Malle 3 new inscriptions were found. The village has a small fort which was inhabited a few years ago but is

Dodḍa-Malle.

now completely deserted, because the villagers believe that an evil spirit has taken up its residence there and caused several deaths among them. Hulidēnhalli is a village of some antiquity.

Hulidēnhalli.

Four new inscriptions were copied here. Two of these are old records of about the 9th century relating to the Nolambas. One of them testifies to the antiquity of Tēkal by naming it as a Seventy-six district. Both the inscriptions are now kept at the entrance to the village. The third is a Tamil epigraph near the Chaudēśvari temple to the south and the fourth is inscribed on the back of the stone containing EC, 10, Malur 52. There is a seated Jina figure, about 3 feet high, below a tamarind tree in the village. It belonged to a *basti* or Jaina temple which once stood to the north of the village but is no longer in existence. A new inscription was found near the outlet of the tank at Arsikere. It is a large tank with a rocky bed and sides. The fort of the village, built on rock, presents a neat appearance. Two Tamil records were copied at Mākārahalli, a corruption of Māvanankakāranhalli, one at Halligānhalli and two Kannada at Uḷḷerhalli. The ruined Varadarāja temple at the last village is a small

Gōpasandra.

neat structure. At Gōpasandra near Tēkal the story of an inscribed rock to the east of the village having been recently blasted was again related to me (see para 12). It is very probable that many valuable records have been lost to the world by this kind of ignorant vandalism, and it is not a minute too soon to take proper steps to put a stop to the evil practice. The village Gōpasandra is so named after the Sāluva chief Gōparāja, son of Tipparāja, who was the ruler of Tēkal in the first half of the 15th century.

14. On the 31st March 1914, I proceeded to Channagiri in the Shimoga District. One of the objects of the tour was to inspect

Uḍumaradi.

the Ranganātha temple at Dēvarhalli, Channagiri Taluk, where, according to private information received from Shimoga, there were several copper plates secreted in an under-ground cellar. Details were also given about the particular spot under which the cellar would be found. The man who gave the information is the owner of the copper plate inscription of the Kadamba king Māndhāta, which was published in my *Report* for 1911 (paras 65 to 68). According to him this inscription was one of those kept in the cellar. Dēvarhalli has a small mud hill known as Uḍumaraḍi (or the iguana hill)

Dēvarhalli.

on which is situated a temple dedicated to Ranganātha,

Though small, the hill with the temple on it is a prominent object, being visible from a long distance. The god Ranganâtha is represented by a round stone marked with the figures of a discus and a conch like the Ranganâthas on the hills at Mâvinkere and Haradûrpura (last year's *Report*, para 22). Behind the god is a linga of the shape of an arrow (*bânâkâra*), and above it a small figure of Kêśava, about 1½ feet high, said to have been set up by the Vijayanagar king Krishna-Dêva-Râya. The *utsava-vigraha* is a small metallic image, about 1 foot high, flanked by consorts. This is taken out in a car during the car festival which is celebrated on a grand scale. There is also an image of Lakshmi in a separate shrine. The *sthala-purâna*, known as Haridrâmâhâtmya, is said to consist of seven *adhyâyas*. The hill is called Uḍumaraḍi because, according to the *sthala-purâna*, an iguana (*uḍu*) came from a long distance and took up its abode on it. The story runs thus:— During the time of the early Vijayanagar kings a hunting party came across an iguana at Dhûpadamarâḍi and followed it. It became of a silver color at Belliganṭṭu, of a golden color at Channâpura, of a small size at Chikkuda, of a large size at Hirēḍu, showed fight at Kaggadûru, uttered the word 'Râma' at Râmagonḍanhalli, stopped for a while at Nintâpura, proceeded to Nitigere, and, after entering Dêvarhalli, vanished from sight. The story is evidently based on the etymology of the names of the above villages. It is believed that the iguana was the god Ranganâtha himself. The god is said to have killed a demon named Ulkâmukha at this village. Though the hill abounds with iguanas, no one kills and eats them. The god is worshipped by a Smârta Brahman; but during the car festival a S'rivaishṇava of the *Pâncharâtrâgama* officiates. Excavations were made in the *prâkâra* of the temple at the place mentioned by the Shimoga man, but unfortunately no cellar was found. An aged servant of the temple, who is about 80 years old, told me that his grandfather and father used to say that there was a cellar at the place mentioned in which copperplates and other things were stored. So there must be some truth in the Shimoga man's statement. Perhaps the exact spot has not been excavated. On the other hand, the patel of the village, an old man, and the Nâḍiga said that they had not heard of the cellar in the temple. With the limited time at my disposal it was not possible for me to test the truth of the statements by undertaking excavations on a large scale. I have, however, requested the Amildar to do the needful in the matter. Narasappa, the Nâḍiga of the village, said that his cousin Lakshmappa had a copperplate inscription and several old sanads and showed me their copies. The copy of the former shows that the copperplates, two in number, are dated in A. D. 1564 during the reign of Vira-Râma-Dêva-Râya of Vijayanagar and record a grant by Bilappa-Nâyaka and Kengappa-Nâyaka, sons of Hanimi-Nâyaka of the Pûla-vamśa. The donors are said to have been chiefs of Tarikere. Nâḍiga Narasappa said he was a descendant of Narasimhabhaṭṭa, a grant to whom is recorded in EC, 7, Channagiri 13, of 1394. The title *Indrakânthyâvala*, mentioned in the above inscription, is even now borne by the family. Three new inscriptions were copied at the temple. One of them is engraved on the back of a fine female figure in the *prâkâra*. The figure is said to have been formerly in the *navaranga* of the temple.

15. The temples at Channagiri were inspected. The Kallêśvara temple appears to be an old structure in the Chalukyan style. Channagiri. It faces south and has two cells. The cell facing south has a good figure, about 5 feet high, of Kêśava, while the cell facing east has a linga. The latter has an open *sukhanâsi* and there is a pierced window in the wall opposite to it. The *navaranga* is supported by four pillars ornamented with bead work. There are pretty niches at the sides of both the cells. There are no sculptures on the outer walls. The Bête-Ranganâtha temple, situated on a hill in the fort, presents a picturesque appearance. The god is a standing figure, about 3 feet high, with 4 hands—the upper ones holding a discus and a conch, and the lower ones, a bow and an arrow—flanked by consorts. Being represented as a hunter with the attributes, the bow and the arrow, the god has the word *bête* (hunting) prefixed to his name. An inscription was found on the brass-plated pedestal of the god. The fort is said to have been built by queen Channammâji of Kelâdi, after whom the town is named. Situated on an eminence, it commands a fine view of the surrounding parts, and along with the temple in it adds much beauty to the town. In the Lingâyat *maṭha* known as Kallumaṭha two new inscriptions were

discovered. But both of them are greatly worn. The Dodda-masidi or Big Mosque has the tomb of Mohabat Shâh Mastân Khâdri and bears the date A. H. 1046 corresponding to A. D. 1636. The Khâzi showed me some sanads issued in favor of the mosque by Tippu, Dewan Purnaiya and Krishna-Râja-Oḍeyar III, the dates given being respectively A. D. 1791, 1808 and 1821.

16. A tour was made to Chikkaballâpur on the 16th June 1914. The town and its environs were surveyed, as also about 25 villages in the taluk. Most of the temples in the town are modern. The Subrahmaṇyêśvara temple has three cells standing in a line, the south cell containing a figure of Lakshminarasimha, the middle cell, a figure of Subrahmaṇya, and the north cell, a linga called Kukkelinga. Subrahmaṇya, about 2 feet high, stands on the coil of a snake under a seven-hooded canopy and has only one face and two hands, the right hand holding an upright mace and the left hanging by the side. An inscription was found on the south outer wall, as also a few modern ones on the temple vessels and lamps. One of the lamps called Nakshatrârti or the star waving lamp has 27 cavities for holding oil with the initial letters of the 27 *nakshatras* or asterisms inscribed against each. On the slabs of the veranda in the Prasannanandiśvara temple were found a few modern epigraphs. The Chennakêśava temple is an old structure. The god is a good figure, about 2½ feet high, flanked by consorts. In the *navaranga* there are 5 figures of A'lvârs to the left, besides a figure of S'rînivâsa in a niche. A short Tamil inscription was discovered on the south base. The Virabhadra temple, known as Chinnappa's temple after the name of the builder Mallikârjuna Chinnappa, is a fine modern building profusely decorated with stucco figures. Pieces of glass are stuck in the plaster to add beauty to the structure. This mode of decoration appears to be a characteristic feature of modern Lingâyat temples in these parts. The image of Virabhadra, about 3 feet high, is well carved. It has for its attributes a sword, a shield, a bow and an arrow. At the right side a figure of the sheep-headed Daksha stands with folded hands as usual. The temple has a good tower. Opposite to it is a well built pond, named Chinnappa's pond, in an enclosure, surrounded by verandas on three sides. But all this is now in ruins. To the right of the temple is a building containing the *gaddige* or tomb of Chinnappa, who is said to have died about 50 years ago. At the Kôḍanḍarâma temple two new records were copied. Another was found on an oil-mill at the fort gate.

17. While I was at Chikkaballâpur, the Amildar, Mr. S. N. Sri Narasimha Sastri, sent me for examination 3 sets of copper plates recently unearthed at Nandi. They make a total of 11 plates. It appears that on the 13th of June 1914, one Shaik Mohadin, a resident of Nandi, came across these plates at a depth of about 7 feet below the ground level while sinking a well in his field. On receiving information of the find the Amildar took them into his possession. This is a very important find. Of the 3 inscriptions, 2 relate to the Gangas and 1 to the Râshṭrakûṭas. The latter is dated in A. D. 806. The Amildar likewise sent me another set of copper plates which was in the possession of a Muhammadkan woman at Chikkaballâpur. She is the widow of one Dodda Mastan of Tondebhavi, who is said to have found it about 10 years ago in a pond at Mâchigonḍanhalli, Dodballapur Taluk, while he was removing the silt. It is interesting to learn that the widow has been using the plates as a *yantra* or charm for curing infantile diseases. It appears that when children get ill, people go to her with fruits, betel leaves, arecanuts and a small fee (*dakshinë*). She receives these things and after worshipping the plates makes some movements with them around the heads of the sick children, and they get well in a few days. The plates have thus been a source of livelihood to the poor widow, and she naturally expressed her unwillingness to part with them even for a short period. After a great deal of persuasion the plates were procured for examination. The inscription belongs to the early part of the 9th century and is of great historical value. The Ganga genealogy given in this record is unique, not being found in any grant of that dynasty so far published. Several new names occur for the first time. The record also bears testimony to the antiquity of the temple at Nandi.

18. After finishing the work in the town I proceeded to resurvey a portion of the taluk, the places visited being about 25 in number. The discoveries made will be briefly referred

Places in Chikkaballâpur Taluk.

ARCH. R. 13-14.

to and anything worthy of notice with regard to the villages will also be stated. About 2½ miles to the north-east of Chikkaballâpur is a fine circular pond known as the Chitrâvati. The river Chitrâvati, which rises in the

Chitrâvati.

Hariharêśvara hill to the west, is said to flow into this pond which is therefore looked upon as a holy *tirtha*. The pond is well built with steps all round, the outer diameter being about 158 feet and the inner about 91 feet at the present water level. There is also a circular well, about 43 feet in diameter, in the middle of the pond. The steps are said to have been built by Dewan Purnaiya. The pond is popularly known as Halasamma's well, Halasamma being supposed to have been a Pâlegâr princess. She is perhaps identical with Halasârâtama, sister of the Sugaṭur chief Chikka-Tammaya-Gauḍa, mentioned in EC, 10, Mulbagal 76, of about 1600. There are 3 temples near the pond—the A'njanêya, the Subrahmaṇya and the Kâsiviśvêśvara. The first is an old structure, the others were erected only a few years ago. A new inscription was discovered in a grove to

Rangasthala.

the south-west of the pond. The Ranganâtha temple at Rangasthala is a large Dravidian structure of some architectural merit with a lofty *mahâdvâra*, about 18 feet high, facing south. It stands in the middle of a cloistered courtyard which has doorways in the other three directions also. There are also four-pillared *maṅṭapas* in front of all the doorways except the east. The temple consists of a *garbhagriha*, a *sukhanâsi*, a *navaranga*, a *mukha-maṅṭapa* and a veranda running round the last. The *mukha-maṅṭapa* or front hall, a fine structure, stands on an ornamental plinth, supported by 24 sculptured pillars. The veranda, which is on a lower level, has 14 sculptured pillars which are loftier and larger in size than those of the front hall. The front veranda has 8 pillars. The end ones, bigger than the others, have in the upper portion 3 fine pilasters, 2 in front and 1 at the side, and riders in front, all carved out of one block of stone. The next pillar on either side has only one pilaster and the middle two have no pilasters but have horsemen jutting out. The side verandas have 3 pillars each, omitting the end pillars of the front veranda, the end pillar being similar to that of the front veranda and the middle two having one pilaster each. Above the dripstones in front runs a veranda in the Saracenic style supported by small pillars. This is worthy of note. The front hall has a row of 6 pillars in front, the end ones having three pilasters, the next ones one pilaster and the middle ones lions with riders without pilasters. All the pillars are sculptured in three panels on all the sides. There are two elephants at the sides of the steps leading to the front hall. The *balipîṭha* and the pedestal of the *dhvaja-stambha* or flag-staff, which are similar in design, are artistically executed. The *mahâdvâra* has two inner and two outer pairs of well carved jambs with male and female figures surmounted by scroll work. The first inner pair have at the bottom on the north face *dvârapâlakas* facing the temple, and on the east and west faces female figures standing on *yâlis* with scroll above. The second pair have male figures facing each other with cows below licking their feet. The first outer pair are similar to the second inner pair, only the right male figure has a lion below in place of the cow. The second outer pair are likewise similar to the first inner pair only with the *dvârapâlakas* at the bottom on the south face. The *garbhagriha* has a fine reclining figure of Ranganâtha, about 4 feet long, with the head to the west, canopied by a five-hooded snake, the figures of S'ridêvi and Bhûdêvi being seated at the feet. Around the inner wall run two panels containing figures of Vishnu, his attributes, the seven sages, etc. The *vimâna* or dome over the *garbhagriha* resembles that of the temple at Srirangam, being in the shape of a basket, and is carved with figures, etc., a Gaṇapati being shown in one place, perhaps in allusion to Vibhishana's entrusting the basket containing Ranganâtha to Gaṇapati as stated in the *S'rîranga-mâhâtmya*. The god is said to have been set up by the seven sages. In the *navaranga* are kept metallic figures of Ranganâtha with consorts, Vishvaksêna, Râmânujâchârya, Nammâlvâr and Chakrattâlvâr (or the discus of Vishnu). Two cells facing each other in the *pradakshina* of the *garbhagriha* have 10 and 3 figures respectively of the A'lvârs and A'châryas (S'rî-vaishṇava saints and sages). An inscription was found on the third step in front of the *navaranga* doorway and four, written in red ochre, on the ceiling of the front veranda. The latter, consisting of four Sanskrit verses, are mostly quotations from the *S'rîranganârâja-stava*, a work in praise of the god Ranganâtha of Srirangam

by Parâsara-Bhaṭṭa, a younger contemporary of Râmânujâchârya. Outside the temple enclosure to the east are two ponds, one octagonal and the other square. The former is well built. A short inscription was found on a *viragal* at Tippênhalli near Rangasthala.

19. The A'njanêya temple at Manchanbale has a fine four-pillared *mantapa*.

Manchanbale.

The pillars are very neatly dressed and sculptured on all the four faces. The ceiling panel has lotuses carved on it. It is noteworthy that the *mantapa* has ornamental arches in the Saracenic style above the beams on all the four sides. It is said to have been erected about a hundred years ago. At Agalguriki the Virabhadra temple has a figure of Virabhadra, about 4 feet high, with the usual attributes

Agalguriki.

(para 16) and the usual sheep-headed Daksha at the side. Near the Nandi in front is a prostrating figure with the label Bôlavirayya at the side. To the right in the *navaranga* stands a profusely ornamented figure, about 4 feet high, with folded hands, which is said to represent one Setṭappa who built the temple. The south sluice of the Gôpâlakrishna tank is a fine structure, being in the form of a *mantapa* supported by 6 lofty pillars. The stone containing the old inscription EC,

Gôpâlakrishna tank.

10, Chikkballâpur 3 is at a considerable distance to the east of the tank, on the way from Ajjavâra to Nâyinhalli. The inscription is on the back. The front has an apparently modern figure, about 1½ feet high, of Mahishâsuramardini, standing on the head of a buffalo, with 4 hands, the upper two holding a discus and a conch, the left lower placed on the waist and the right lower either in the *abhaya* (or fear removing) attitude or holding something which cannot be made out. The Gôpâlakrishna temple at Patrênhalli is a pretty large structure

Patrênhalli.

in the Dravidian style with a small *mahâdvâra* and a fine front hall or *mukha-mantapa* consisting of 15 *ankanas* and standing on an ornamental plinth. The latter resembles that of the Ranganâtha temple at Rangasthala (see previous para), the pillars being, however, shorter and there being no veranda. The central ceiling has a lotus. Above the lintels of the central *ankana* runs on all the four sides a panel containing well carved figures representing scenes from the Râmâyana. The west panel has figures of Râma, his three brothers, Sitâ and Hanumân flanked on the right side by the *ashṭa-dikpâlakas* or regents of the eight directions and on the left by the *saptarshis* or the seven sages. Râma has 4 hands, which is rather peculiar, and holds Sitâ's right hand with his left. The panel seems to represent Râma's marriage or coronation. The south and north panels have a seated female figure, probably Sitâ, in the middle with several female figures on both sides. The east panel represents a music party. The panels have intervening pilasters and are surmounted by an ornamental cornice. The temple stands in the middle of a cloistered courtyard. The god Gôpâlakrishna is a four-handed figure, about 3 feet high, flanked by consorts. All the three figures stand on one and the same pedestal, measuring about 5' × 1½' × 1', which is artistically executed. The tank mentioned above is named after the god of this temple. There was lying in the temple a neolithic celt, said to have been found in the neighbourhood. This was procured for the office. The Ranganâtha temple

at Ajjavâra has a stone *brindâvana* at the bottom of which on the front face is sculptured a figure of Ranganâtha, about 3 feet long, with the head to the south.

Anakanur.

Anakanur has also a Ranganâtha temple with a similar figure of the god. The village has about 10 families of S'rivaishnavas who are said to be the lineal descendants of Parâsara-Bhaṭṭa, a celebrated S'rivaishnava teacher and author of the 12th century, who was a younger contemporary of Râmânujâchârya (previous para). A new inscription was copied here. The large tank at Kandavara has two good sluices, the south one having at

Kandavara.

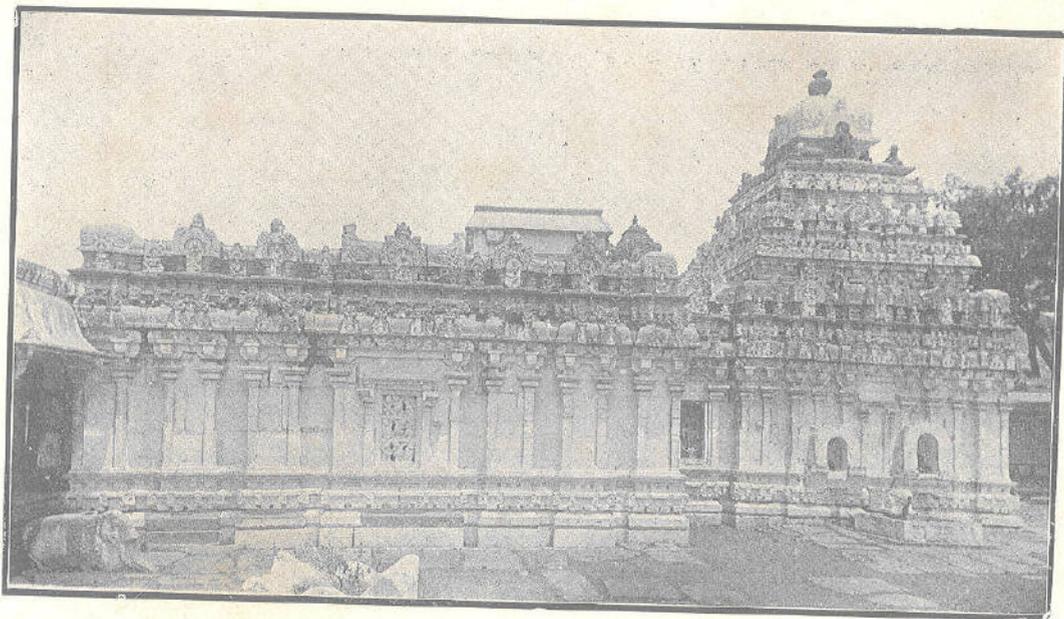
the bottom on both sides figures of an elephant and a lion, which is peculiar. The top stone has on the east face a figure of Gajalakshmi in the middle and figures of dancing women and drummers at the ends. It is worthy of notice that the west face of the stone has a figure of Ganapati flanked by elephants. To the north-west of the Jvaraharêsvâra temple is a fine Garuḍagamba (or pillar sculptured with a figure of Garuḍa, the vehicle of Vishnu), about 40 feet high, on an ornamental pedestal sculptured with perpendicular bands of scroll work on all the sides. The pillar, which is rather

slender for its height, is ornamented on all the four faces with scrolls containing figures in every convolution. Opposite to it once stood a Varadarâja temple, whose materials were, I was told, removed and utilised for the Chitrâvati pond (previous para). At the entrance to the Mutyâlamma temple is a good figure of a horseman with an umbrella-bearer behind.

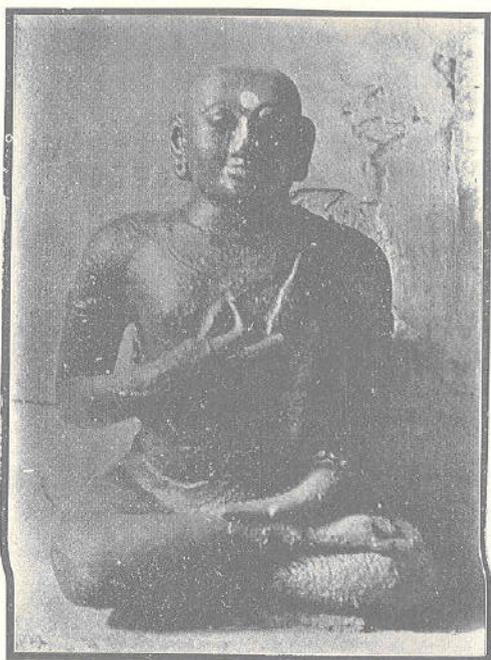
A few short inscriptions were copied at Kaṇḍakanhalli, Chimanhalli and Angarêkanhalli. It may be mentioned here that two stones have only the syllable *S'ri* inscribed on them. It is probable that they indicate grants by Dewan Purnaiya, whose sanads bear this syllable for his signature. The Narasinha temple at the first village has a four-handed standing figure of the god, about 2½ feet high, flanked by consorts. The upper hands hold a discus and a conch, the lower ones being in the *abhaya* and *varada* attitudes. At Chimanhalli the Gôpâlakrishna temple has a figure of the god sculptured on a stone *brindâvana* as at Ajjavâra and Anakanur. There is also another shrine to the west of the village, known as the Tirumaladêva temple, in which the object of worship is a mortar *brindâvana* with a human face, marked with *nâmam*, shown at the bottom. Angarêkanhalli has likewise a similar temple. A Tamil inscription was also found on the sluice of the tank at this village.

20. The temple at Nandi was minutely inspected. It is perhaps the finest and the most ornate of the Dravidian temples in the Province (Plate IV, 1). The temple measures 370 feet by 250 feet.

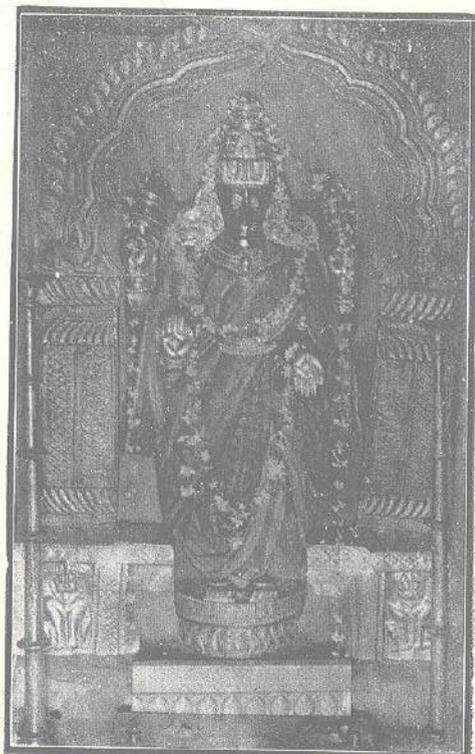
The Sômêśvara temples at Kurudumale, and Kolar the Lakshmanêśvara and other temples at A'vani and the Vaidyêśvara temple at Talkâḍ no doubt show some good work; but none of them can stand comparison with this temple. It somewhat resembles the Hoysalêśvara temple at Halebid in being a double temple consisting of two separate shrines standing in a line with two Nandi-maṇṭapas in front and in having a small intervening shrine. The north shrine is dedicated to Bhôganandiśvara and the south shrine to Aruṇâchalêśvara. Each consists of a *garbhagriha*, a *sukhanâsi* and a *navaranga* and has two pierced windows opposite to each other in both the *sukhanâsi* and the *navaranga*. To the left in the *navaranga* of the north shrine is a seated figure, about 3 feet high, with a bare head, which is said to represent a Chôla king (Plate IV, 2). It is decorated with ornaments and is in the posture of meditation. There is also to its left a standing figure of Sûrya holding lotuses in the two hands. The four pillars of the *navaranga* are carved with fine small figures on all the sides. The ceiling over them, about 7 feet square, has *ashtadikpâlakas* in their proper directions with S'iva and Pârvati in the central panel. The sculptor appears to have made a mistake in showing the bull below Pârvati and the lion below S'iva. In front of the *navaranga* entrance is the Nandi-maṇṭapa mentioned above with doorways on the east, north and south and with two intervening pillars in place of the doorway on the west. The south and east doorways are inscribed on both the sides as also the basement of the maṇṭapa. The inscriptions on the basement are now concealed by the basement of a later structure being joined to it. The epigraphs belong to the Chôla and Hoysala periods. To the right in the *navaranga* of the south shrine is a curious figure of Gaṇapati, about 3 feet high, with a small lion face and a lean proboscis. The pillars are plain, and the ceiling over them with only two figures of the *dikpâlakas* bears evidence to the renovation of this portion of the shrine. On the floor are a few prostrating figures with labels over them, one of them representing the A'vati chief Bayirappa. Similar figures are also found on the *navaranga* floor of the north shrine. In front of the *navaranga* entrance there is the Nandi-maṇṭapa as in the other shrine, but with uninscribed doorways in all the four directions. Between these two shrines comes the small shrine mentioned above. It consists of only a *garbhagriha* and is situated in a line with the back portion of the *navarangas* of the north and south shrines, with an open space of about 2 feet all round intended for the *pradakshina*. It is styled the Umâmahêśvara shrine and contains the metallic images of S'iva and Pârvati belonging to the north shrine, the south shrine having no such images. On the outer walls runs a frieze, about 2 feet wide, of large images representing the marriage of S'iva and Pârvati, with a smaller frieze of swans above it. Behind the shrine runs a fine screen wall adorned with two pierced windows and sculptured in the centre with a figure, about 2 feet high, of Dakshinâmûrti with matted hair and sandals in the act of receiving alms from women shown in a row on either side. The women seem to represent the wives of



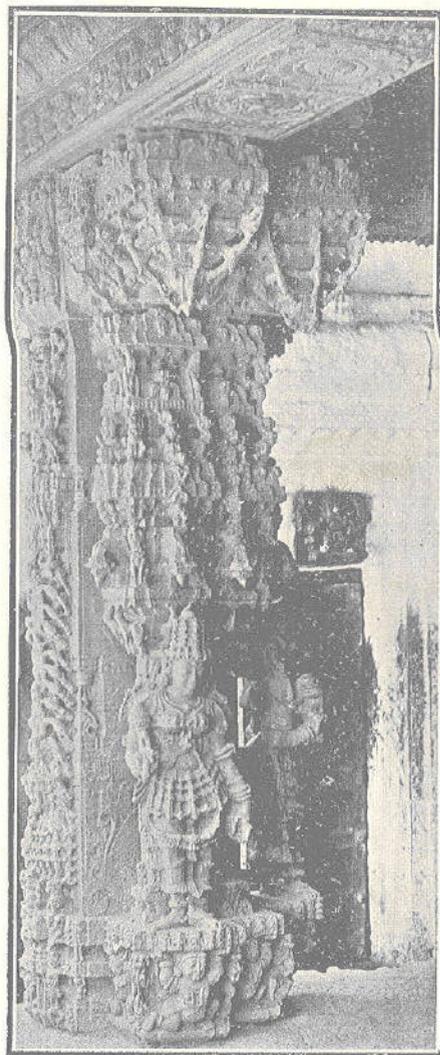
1. NORTH VIEW OF BHOGANANDISVARA SHRINE.



2. PORTRAIT STATUE OF A CHOLA KING.



3. PRASANNA PARVATI.



4. A PILLAR OF KALYANAMANTAPA.

the sages of the Dârûka forest who, according to the Purâgas, were captivated by the beauty of S'iva and rivalled each other in their eagerness to show him hospitality. In front of the shrine stands a magnificent four-pillared mañṭapa, called Kalyâna-mañṭapa, built of black stone. The pillars (Plate IV, 4) are beautifully carved from top to bottom. The delicacy of work and the elaboration of details are simply marvellous. Nowhere else is such exquisite workmanship to be seen, not even in the fine Chalukyan temples of the State. Birds, beasts, foliage and human figures are perfectly chiselled. Not even an inch of space is left vacant. Each pillar has two female figures, about $2\frac{1}{2}$ feet high, standing on two sides in front of pilasters which are surmounted by elegantly carved miniature turrets, the other two sides having vases with creepers above on which tiny birds are perched in a variety of poses. There is also between the female figures a third pilaster surmounted by a similar turret. The whole is carved out of one block of stone. The ceiling over the pillars, about 5 feet deep, has figures of the *ashtadikpâlakas*, etc., carved on the different tiers. On the inner face of the beams of the mañṭapa are sculptured with attendants on both sides these figures: west beam, S'iva and Pârvati; north beam, Vishnu and Lakshmi; east beam, Agni (or the god of Fire) with two heads and his consort Svâhâ; south beam, Brahma and Sarasvati. In front of this mañṭapa is a beautiful open *mukha-mañṭapa*, supported by 12 black stone pillars, which are very neatly dressed and sculptured in three panels all round. Eight of the pillars have, however, on one side a well carved female figure, about $3\frac{1}{2}$ feet high, standing in front with only one sculptured panel above (Plate V, 1). The figures on the pillars are well carved and sharp in outline. As a rule the lowest panel has a lion. Among the figures worthy of notice may be mentioned Hanumân playing on the *vinâ* or lute, the Matsya or Fish incarnation of Vishnu killing Sômake, Hanumân pulling up the *saikata-linga* (linga made of sand) worshipped by Râma, Kinnara male and female with the form of a bird in the lower half playing on the lute, Vyâghrapâda with the form of a tiger in the lower half worshipping the linga, Vishnu as a drummer, Râvâna as an ascetic, Vishnu with folded hands with a boar shown at the side in allusion to his going in that form in search of the base of Lingôdbhava-mûrti, a form of S'iva, sculptured on the adjoining panel, Nârada playing on the lute, and Child Krishna removing butter from a pot. Above the six pillars of the front two *ankanas* runs a frieze, about $1\frac{1}{2}$ feet wide, of black stone figures in niches separated by well carved pilasters. The figures represent S'iva and Pârvati with attendants, the seven sages, Sûrya and Tândavêśvara with attendant musicians among whom Brahma and Vishnu are shown as drummers, etc. A similar frieze was mentioned when speaking of the Gôpâlakrishna temple at Patrênhalli (previous para), but this frieze shows better work. The plinth of the *mukha-mañṭapa* has a row of elephants at the bottom. The mañṭapa is clearly a later structure built in continuation of the porches and Nandi-mañṭapas of the north and south shrines, as evidenced by the eaves of the Nandi-mañṭapas and the concealment of the inscriptions on the basement referred to above. In the *pâtâlânkana* or structure on a lower level adjoining the *mukha-mañṭapa* stands to the left of the steps leading to the latter a fine stone umbrella, about 5 feet in diameter, with a shaft about 10 feet high and $1\frac{1}{2}$ feet in diameter (Plate V, 1). This *pâtâlânkana* is surrounded by an open veranda which stands on an ornamental plinth, about 3 feet high, and has three entrances on the north, east and south. Of the front pillars of the veranda, the end ones have three pilasters each and the others one pilaster each, as at Rangasthala (para 18).

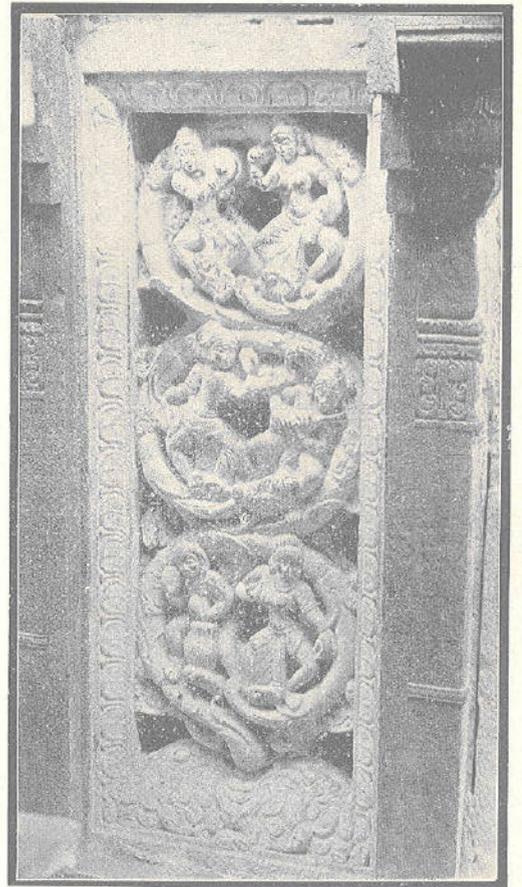
21. The outer walls of the north and south shrines have pilasters, turrets and pierced windows, with a few figures here and there. The base has for the greater part a frieze of elephants, *yâlîs* and lions interspersed with each other. The pierced windows are a fine feature of the temple. Altogether there are 10 of them, 4 in the south shrine, 4 in the north shrine and 2 on the screen wall behind the middle shrine. They are not like the perforated windows of other temples: each has a fine figure or figures with holes in the interspaces to admit light. The south window (1) in the *navaranga* of the south shrine has a figure of Tândavêśvara with an old inscription on the pedestal which appears to give the name of the sculptor (Plate V, 5); while the north window (2) has a creeper with a dancing female figure and a male attendant musician in each of the three convolutions. The south window (3) in the *sukhandasi* of the same shrine has a creeper with three

dwarfs in various poses in the three convolutions, the north window (4) having a figure of Subrahmanya seated on the peacock. The south window (5) in the *navaranga* of the north shrine is similar to (2) (Plate V, 2), while the north window (6) has three rows of three dwarfs each separated by plain horizontal bands. The south window (7) in the *sukhanāsi* of the same shrine is similar to (3), the north window (8) having a figure of Mahishāsūramardini standing on the head of a buffalo. The wall behind the middle shrine (Plate VI, 1) shows beautiful work. The two pierced windows on it (9 and 10), which are similar to each other, have well executed male figures standing on *yālis*. There are also two rows of large figures, about 2 feet high, on the wall, the upper row having a seated figure of Pārvati in the middle flanked by three female figures on either side, while the lower has figures of Virabhadra and his consort, Gaṇapati flanked by two male figures carrying jack fruits on their heads, a sage with a *kamaṇḍalu* or water vessel in his hand, and Bhairava. The figures are in panels separated from each other by sculptured pilasters. The frieze of dwarfs at the top is specially good. The north and south shrines have fine towers built of white granite, which are mostly similar in design. They are sculptured all round with figures canopied by *simhalalāṭas* or lion's heads, and have at the bottom a frieze of dwarfs in all sorts of postures, some very comic indeed. The top portion of the south tower is now renovated with mortar, the original stone work having perhaps gone to ruin. The north tower, though similar in design to the other, has in addition four black stone Nandis at the corners and four fine images, about 3 feet high, also of black stone, standing in the four directions (Plate VI, 2). The *kalāṣa* or finial, which is also of black stone, is well executed. This variety of color enhances the beauty of the tower. There are also figures above the parapet over the walls. Even the stone drains are artistically executed (Plate V, 3 and 4). Generally speaking, the figures in the temple show vigour. The pose and movement of some of them testify to the skill of the artists. Though some bear evidence to the exuberance of fancy of the sculptors, there are others which clearly show that they followed nature ignoring conventions and disregarding restraints. The material used being granite, the workmanship reflects great credit on the artists.

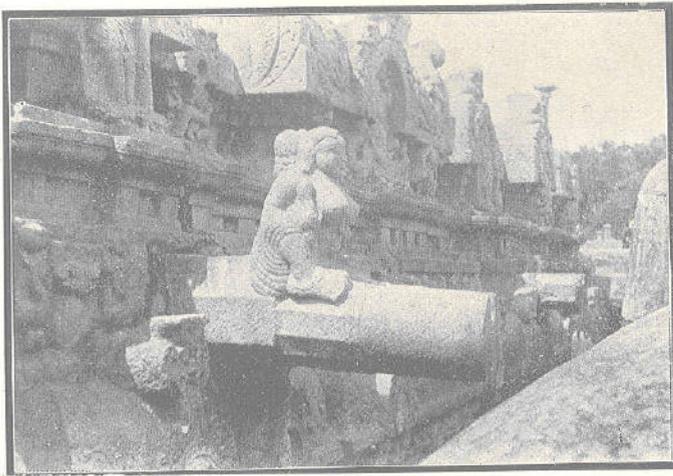
22. The *prākāra* or enclosure has a veranda all round supported by sculptured pillars. In fact there is no plain pillar anywhere in the temple except the four in the *navaranga* of the south shrine which appears to have been recently renovated. There are two shrines of goddesses in the *prākāra*, one, of Aptakuchāmbā, consort of Aruṇāchalēśvara, and the other, of Prasannapārvati, consort of Bhōganandīśvara. The latter goddess is a fine figure, about five feet high (Plate IV, 3). Both the shrines have, like the middle shrine, a row of large figures on the outer walls representing the marriage of Śiva and Pārvati. To the north outside the enclosure is a hall known as Vasanta-maṇṭapa, a fine structure supported by 16 pillars, the end ones having three pilasters, the middle ones *yālis* and lions with riders and the central four vases and figures all round. Opposite to it is a four-pillared lofty *maṇṭapa* which is called Tulābhāra-maṇṭapa. The whole is surrounded by a veranda. To the north of this enclosure again is a large square pond known as S'ringi-tīrtha, also surrounded by a veranda, which has three entrances on the north, east and south. Over the veranda are fine stucco figures in niches. It is said that the Dakṣiṇa-Pinākini (South Pennār) flows from this pond. The *mahādvara*, which is about 16 feet high, has two sets of jambs: the inner ones have on the west face *dvārapālakas* and on the north and south faces female figures opposite to each other with a creeper and scroll work above; while the outer ones have *dvārapālakas* on the east face and female figures as on the inner ones. It may be noted here that the first convolution of the scroll above the female figure on the right outer jamb shows a woman in the act of kicking a linga. It is not clear what this represents. To the right of the *mahādvara* is a fine *maṇṭapa* called Pārvatī-maṇṭapa, supported by sculptured pillars, the front row of which has lions with riders. Near it are the shrines of Virabhadra and Venkataramaṇḍasvāmi, as also a pond known as Toṭṭi-tīrtha or Gāre-koḷa, which is supposed to be supplied with water from the Nandi Hill. In front of the *mahādvara* is a very spacious courtyard, measuring 353 yards by 146 yards, enclosed by an open veranda with three gateways and containing a well built pond. A number of new records was discovered at the temple: 6 on the basement, 1 on the floor near the entrance to the



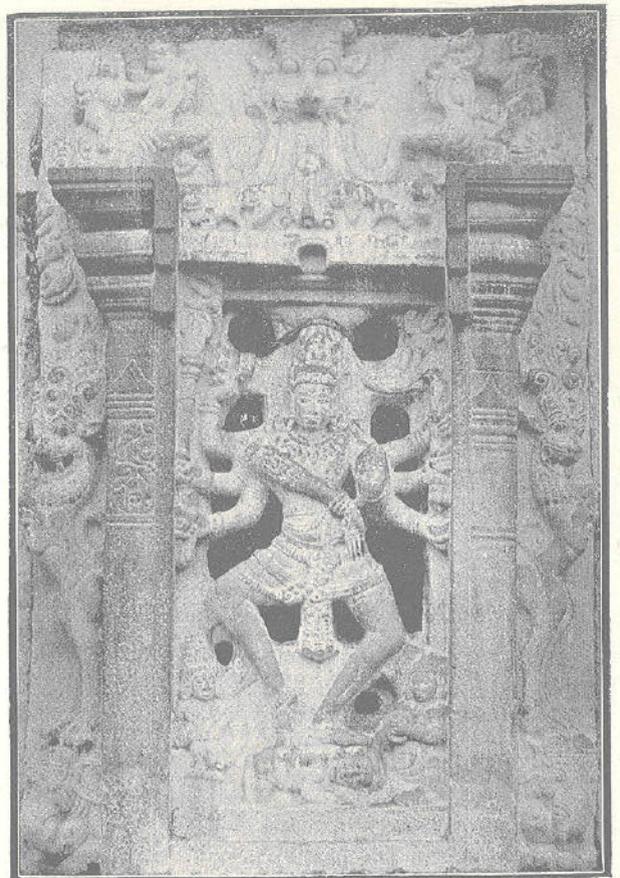
1. PILLARS OF MUKHA-MANTAPA AND STONE UMBRELLA.



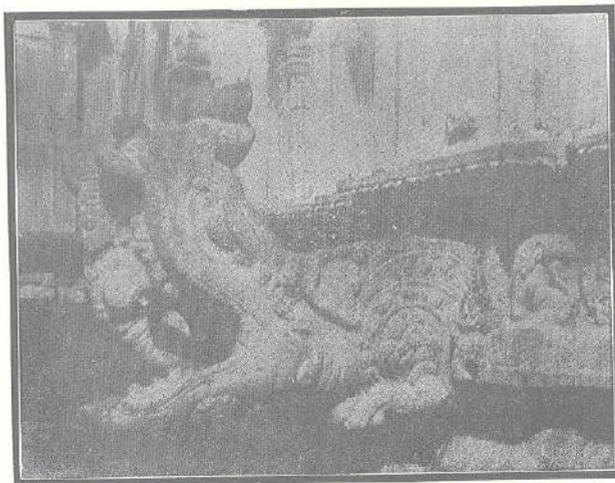
2. A PIERCED WINDOW IN BHOGANAN-DISVARA SHRINE.



3. A STONE DRAIN.



5. AN INSCRIBED PIERCED WINDOW IN ARUNACHALESVARA SHRINE.



4. ANOTHER STONE DRAIN.

north shrine, one on the pierced window of the *navaranga* of the south shrine, and four on the floor of the *navarangas* of the south and north shrines. Two of the last are labels over prostrating figures which, we are told, represent the A'vati chief Bayirapa, who is also referred to in EC. 10, Chikkaballâpur 27 and 28 at Nandi. The south base of the Nandi-mantapa in front of the north shrine having been built into, the concluding lines of Chikkaballâpur 21 and the opening lines of Chikkaballâpur 22 and 23 are not now available for examination. Lines 3 to 5 of Chikkaballâpur 23 appear to form a separate inscription. Further discoveries in the village were an inscription to the east of the musafirkhana and a *mâstikal* to the west of the village. *Mâstikal*, which is a corruption of the expression *mahâsatikal*, denotes a stone raised to the memory of a woman who burned herself on the funeral pyre of her deceased husband. A *jâtre* on a grand scale takes place every year at Nandi, at which fine cattle are sold at very high prices. The well in which the copper plates were found (para 17) is situated at a distance of about a furlong to the west of the village.

23. As stated above (para 20), the temple at Nandi is perhaps the finest of the Dravidian temples in Mysore. It is likewise one of the oldest temples in the State. The oldest record in the temple, E C, 10 Chikkaballapur 26, belongs to the close of the 9th century. It refers itself to the reign of the Nolamba king Nolambâdhirâja and appears to record some repairs done to the temple. The copper plates in the possession of Dodda Mastan's widow at Chikkaballâpur (para 17) give us the important information that the temple was built by Ratnâvali, consort of the Bâna king Bânavidyâdhara, and records a grant to it in A. D. 810. One of the copper plate inscriptions unearthed in a well at Nandi (para 17) registers a grant to the temple in A. D. 806 by the Râshtrakûta king Gôvinda III (794-814). As Bânavidyâdhara's time is about the close of the 8th century, we may conclude that the temple built by his consort belongs to about the same period. The oldest portion of the temple appears to be the north shrine which is dedicated to Bhôganandiśvara. This is very probably the temple built by Ratnâvali. The Nandi-mantapa in front of this shrine has Chôla inscriptions of the 11th century. The south shrine dedicated to Arunâchalésvara, though similar in design and execution to the north shrine, appears to be a later structure, judging from the characters of the inscription on the pierced window (para 21) which appear to belong to about the 10th century. This inscription refers to the construction of the south shrine, the name of the sculptor, ? Késava, being also given. The temple is of great interest as giving us examples of South Indian sculpture of about the 8th century. It is fortunately in a good state of preservation. But pipal plants have rooted themselves in some parts. These have to be destroyed by the use of the scrub eradicator or some other means. Neglect in this respect is hastening the ruin of several artistic structures in the State.

24. The Nandi Hill was explored. The temple on it, dedicated to Yôganandiśvara, is a pretty large structure consisting of a
 Nandi Hill. *garbhagriha*, a *sukhandsi*, a *navaranga* and a *kalyâna-mantapa*. In the *garbhagriha* are also kept old metallic figures, not now in use, of Pârvati, about 3 feet high, and of S'iva, about 2 feet high. The *sukhandsi* has an ornamental brass doorway of very fine workmanship with rows of small female figures, lions, foliage and chain work. The lintel has rows of separate figures of men, women and birds. At the sides of the *sukhandsi* entrance are fine metallic figures, about 5 feet high, of *dvârapâlakas*. To the right in the *navaranga* are kept figures of Sûrya, Chandra, Bhairava, Gaṇapati and Kûshmâṇḍa-rishi. The last is said to have had his hermitage on the hill and worshipped the god. In the *sthalapurâna* the hill is also named S'ringi-parvata and Kûshmâṇḍa parvata. The name S'ringi-tîrtha, given to the pond in the temple at Nandi, has already been noted (para 22). The floor of the *navaranga* has numbers of prostrating figures with labels. Some of them represent the A'vati chiefs and other personages of some consequence. The *navaranga* has two entrances on the north and south, the former leading to the *kalyâna-mantapa*. The latter is a fine structure supported by four sculptured black stone pillars which resemble those of the *mukha-mantapa* in front of the middle shrine in the temple at Nandi. Some of the noticeable figures on the pillars are Durgâ, Mahishâsuramardini, S'iva as Lingôdbhava-mûrti flanked by Vishnu and Brahma, S'iva as Gajâsuramardana, Vishnu seated in the posture of

meditation with folded hands, and dancing Gaṇapati. The bottom panels have lions all round as at Nandi. This *maṅṭapa* has likewise two entrances on the north and west, the former leading to the shrine of the goddess. There is a pond in the temple enclosure known as Doḍḍamma's *done*. A reservoir at the back of the temple is called Narasappa's *kunte*. On the rock near the A'njanēya temple are sculptured a foot and a female figure. Above the foot is engraved EC, 10, Chikkaballāpur 31. A label over the female figure names her Honama. Two new inscriptions were found on the rock to the right and left of the steps leading to the Yōganandīśvara temple. Chikkaballāpur 35, of about the 10th century, is the oldest record on the hill. A new epigraph was discovered near it. It is rather strange that the hill has no inscription relating to the Gangas. Considering their distinctive title Nandigiri-nātha, one would naturally expect some record of their rule. The Virabhadra temple is in a large cave near the fort gate, the overhanging boulder being about 70 feet high. A sacred well on the south of the hill, which is now inaccessible, is named S'aunaka-tīrtha. This appears under the name of S'ravana-tīrtha in the *Mysore Gazetteer* (II, 145). As far as I can see, there is no indication of the hill having once been a Jaina settlement. Tippu's palace and Cubbon's bungalow have marble tablets fixed on the walls. About half way up the hill is a small cave to the right with an overhanging boulder known as Bānantigunḍu (the boulder of the puerperal woman), since, according to tradition, a pregnant woman who was climbing the hill was delivered of a child there. The Gōpinātha temple on the Gōpinātha hill is in a large cave sheltered by a

Gōpinātha Hill.

gigantic boulder measuring about 100' × 60' × 70'. On the boulder is built of brick and mortar a tower intended to serve as a *vimāna* for the temple below. It is not clear how the workmen went up the steep cliff and built the tower. The old Jaina inscription, EC, 10, Chikkaballāpur 29, is on the east face of the cliff. The god Gōpinātha, about 4 feet high, stands with the legs crossed, like Vēṇugōpāla, but there is neither the flute nor the cow, the usual accompaniments of the latter. The figure has four hands, the upper ones holding a discus and a conch, the lower ones being in the *abhaya* (or fear-removing) and *chin-mudrā* (or teaching) attitudes. This is rather peculiar. There is also a shrine to the left in the same cave containing a seated figure of the goddess. A new inscription was found on the Garuḍagamba in front of the temple. There is also another temple on the hill dedicated to Narasimha, the object of worship here being a shapeless stone. The hill is also known as the Narasimha hill after the name of this god. The Gullakāyi hill is situated between the

Gullakāyi Hill.

Chennarāya and Kaḷavāra hills. It is also known as Hyder Ali's hill. A small cave on the south is pointed out as the place where Hyder used to confine his European prisoners. On the top of the hill is a huge boulder, about 70 feet high, on which is built a *maṅṭapa* which commands a fine view of the surrounding parts. The boulder has very precipitous sides. It is said that Hyder's prisoners were sometimes hurled over this cliff, the spot being known as Hyder's Drop. This is supposed to be the place described in Meadows Taylor's *Tippu Sultan*. A new inscription was copied at Arasanhalli. At Vābasandra is a Lingāyat *maṭha* with the *gaddige* or tomb of a Lingāyat teacher, who died about 80 years ago. It is known as the Niḍumāmiḍi-maṭha and is considered as a branch of the Prabhudēva-maṭha at Punganur. The

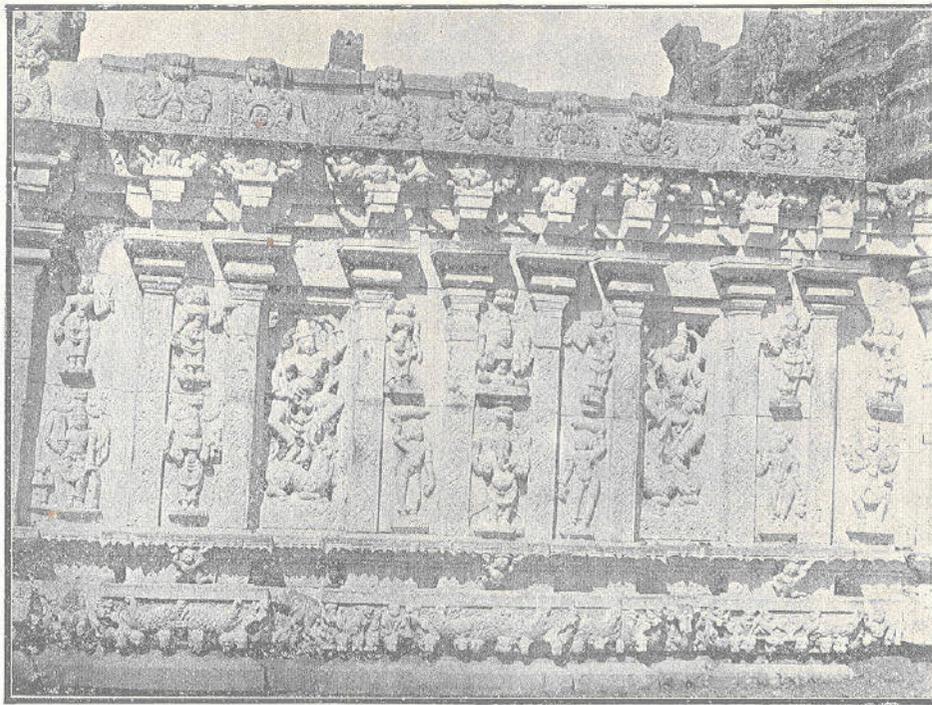
Muttur.

Ranganātha temple at Muṭtur has a fine figure of the god, about 2½ feet long, sculptured on a stone *brindāvana* (see para 19). A brass Garuḍavāhana at the temple bears a modern inscription stating that the *vāhana* or vehicle was presented to the Jvālānarasimha temple on the Jvālānarasimhaśvami hill situated to the west of the Hariharēśvara hill.

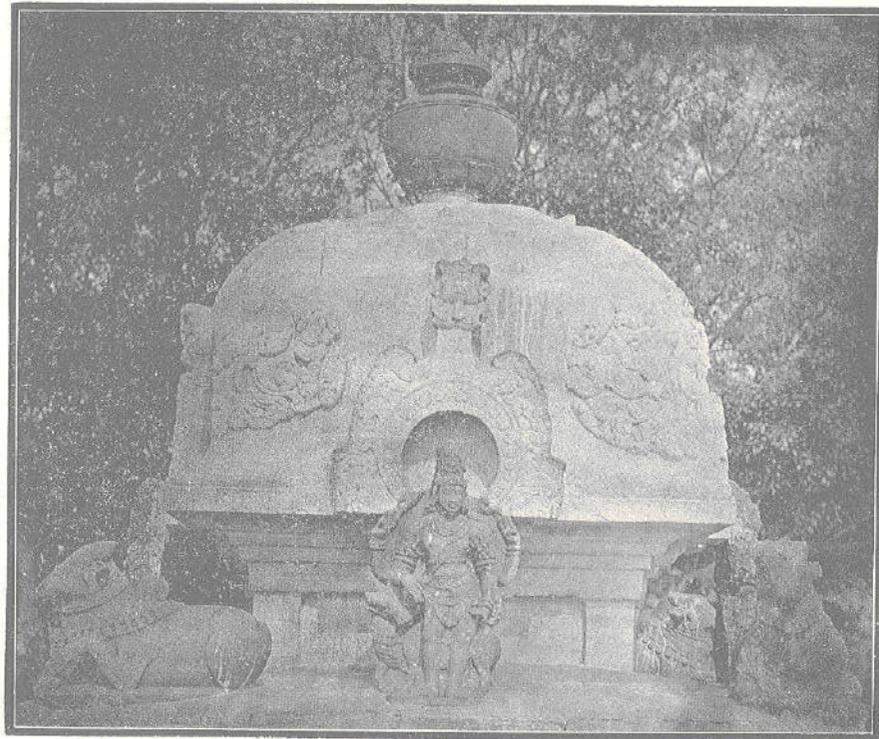
25. The place next visited was Dēvanhalli. The Vēṇugōpālasvāmi temple here is a good Dravidian structure with a fine *gōpura* and a four-pillared *maṅṭapa* in front. The god, about 4 feet

Dēvanhalli temples.

high, is flanked by his consorts Rukmiṇi and Satyabhāmā. To the right in the *sukhandasi* is kept the metallic image of the god and to the left figures of A'lvārs. The *navaranga* is supported by four black stone pillars carved with figures on all sides. Some of the figures worthy of note are Hayagrīva, dancing female figures with attendant musicians, a conch-blower, a Kinnara with the lower half of the body in the form of a bird and a huntress getting a thorn taken out of her leg. The



1. SCREEN WALL BEHIND UMAMAHESVARA SHRINE AT NANDI.



2. TOP OF TOWER OF BHOGANANDISVARA SHRINE AT NANDI.

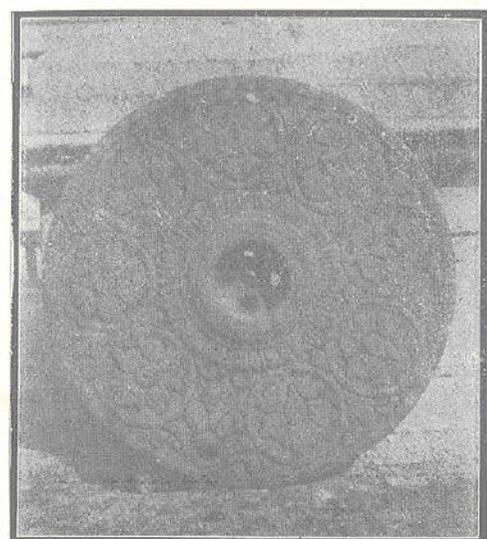


3. CHITRAGOPURA-VAHANA IN GOPALAKRISHNA TEMPLE AT DEVANHALLI.

Mysore Archaeological Survey.



4. RAMAYANA FRIEZE IN GOPALAKRISHNA TEMPLE AT DEVANHALLI.



5. GRINDING MILL IN VENKATARAMANA TEMPLE AT DODBALLAPUR.

last figure occurs in several places. In a cell to the right in the *navaranga* is the goddess of the temple with a standing figure, resembling A'ṇḍā! (see last year's *Report*, para 106) for the *utsava-vigraha*. There are also in the cell metallic figures of Chakrattālyār, Garuḍa, Rāmānujāchārya and the metallic image of the ruined A'dinārāyaṇa temple at Dodballapur. The stucco figures in niches over the front veranda as well as those on the *gōpura* are well executed. The outer walls have a frieze of large images, about 2 feet high, illustrating scenes mostly from the Rāmāyaṇa. The story of the *Balakāṇḍa* is well illustrated by the figures on the north and south walls. A portion of the frieze on the north wall (Plate VI, 4) delineates graphically the following events:—the bringing of Rishyaśringa from the forest to Ayōdhyā by dancing girls, Daśaratha performing the sacrifice with the help of Rishyaśringa and other sages, and the distribution by him among his queens of the *pāyasa* or sacred food. The figure with the head of an antelope is Rishyaśringa and the figure with two heads is Agni or the god of Fire. The story is continued on the south wall up to the removal of the curse on Ahalyā, wife of the sage Gautama. A frieze on the east wall to the left of the entrance represents the story of Vis'vāmītra teaching archery to Rāma and the goddesses Balā and Atibalā attending upon Rāma. A portion of the south wall also illustrates the boyish sports of Krishna, as a portion of the north wall delineates the 10 incarnations of Vishnu. On the west wall is represented the coronation of Rāma. In a cell in the *prākāra* is kept an artistically executed guilt vehicle called Chitragōpura-vāhana with two female figures standing at the sides (Plate VI, 3). The god is taken out in procession on this vehicle on the full-moon day of Chaitra (April) every year and thousands of people are said to collect together to witness this festival. It appears that a grand illumination takes place on this day, one lakh of lamps being lighted. A silver cup and a gong belonging to the temple bear inscriptions stating that they were presents from Hyder and a subordinate of the Peshwa Balaji Baji Rao respectively. The inscription EC, 9, Devanhalli 16, which is in this temple, was found to be incorrectly printed, probably from a hand copy. It has now been correctly and completely copied with the exception of the last few lines which are concealed by the newly built mortar floor. The Nanjunḍēśvara temple is a small building with two cells in a line and a common *navaranga*. It is said to be the oldest temple in the town. It appears that the north cell once enshrined a figure of Kēśava; but it has now a figure of Pāryati, about 3½ feet high, said to have been set up about 20 years ago. All the doorways of the temple are well carved. The *dvārapālakas* at the sides of the *sukhanāsi* entrance of the south cell have over them pilasters carved with the vase and creeper device. To the left in the *navaranga* are kept figures of Nārāyaṇa with consorts, Takshaka, Nāga-mātā, Kārkōṭaka, Brahma, Sarasvati and Subrahmaṇya with one face and four hands—the upper ones holding a thunderbolt and a trident, the lower ones being in the *abhaya* and *varada* attitudes—flanked by his consorts Lavalī and Dēvasēnā. The Siddhēśvara temple is a Lingāyat shrine with a seated figure, about 1½ feet high, of Siddhēśvara with 2 hands, the left holding a linga and the right in the act of worshipping it. There is also a metallic image of Siddhēśvara and a Chitragōpura-vāhana in imitation of the one in the Gōpālākriṣṇaśvami temple, but with two male figures at the sides. The large pond known as Sarōvara is said to have been built by Dewan Purnaiya and the A'njanēya in the shrine near it is called Sarōvarānjanēya. The Gangamma temple which belongs to fishermen has a fine seated stucco figure, about 5 feet high, of the goddess with a smiling face and 4 hands, the attributes being a trident, a drum, a sword and a vessel. The figure treads on a prostrate demon. The town has a fine fort. It is the birth-place of Tippu.

26. There is one Chennakesavaiya here, a Vaishnava or Sātāṇi by caste, who is a good sculptor. I saw several figures executed by

A sculptor.

him. They bear testimony to his artistic skill and

compare favorably with most of those found in some of the good temples of the State. Two of the figures prepared by him are shown on Plate VII, (1). He is the recipient of three medals, two of them presented by the Mysore Industrial Exhibition Committee and the third by the Mysore Lancers. His father and grandfather were also sculptors. His younger brother, named Tiruvengadaiya, is also doing the same work with almost the same degree of skill as his brother. The

family has followed the profession for at least three generations. Chennakesavaiya is about 40 years old. He prepares figures not only of granite and pot-stone, but also of metal and wood. I also saw several Nandis, Nāga stones, etc., executed by him. He often quotes from a Sanskrit work called *Sakalādhikāra*, which appears to be a treatise on Hindu sculpture. Besides the above work, he says he has several other Sanskrit works bearing on the craft. He knows by heart portions of several works, which give details about the shape, limbs, etc., of the images intended to represent the various gods and goddesses of the Hindu pantheon. He appears to be a very intelligent man and deserves every encouragement from the Department of Industries. The above information may be of some interest to the India Society of London.

27. A few of the villages in Devanhalli Taluk were surveyed. The Rāma temple of Jālige has a seated figure of Rāma, about 2½ feet high, with 2 hands, the right hand being in the *abhaya* attitude and the left resting on the knee. To the right of Rāma is a standing figure of Lakshmaṇa and to the left a seated figure of Sītā with folded hands. The god is said to have been set up by king Janamējaya. In a cell to the left stands an inscribed stone recording a grant to Chāmuṇḍēsvari on the Chāmuṇḍi hill by Krishna-Rāja-Oḍeyar II of Mysore. It is interesting to note that the stone itself is now worshipped as Chāmuṇḍēsvari and the *pūjāri* gets pay and enjoys a *mānya* or rent-free land for worshipping it. The stone is smeared with oil and bedaubed with vermilion, so that only a few letters here and there are visible to the trained eye. A few lines were copied with great difficulty. The stone has to be burned and the oily matter removed before the inscription can be properly copied. But there was no time to do this and it was also doubtful if the *pūjāri* would allow me to do this act of sacrilege to his goddess. The A'njanēya temple at Kāmēnhalli, which appears to have been recently restored, has three cells in a line, the middle one having a figure of A'njanēya, the left a figure of Ranganātha carved on a *brindāvana* and the right a Nandi. The last cell has an inscribed slab said to have been unearthed during the renovation of the temple. Ardēsahalli has some old records of the 9th century. A new inscription was discovered in a field to the north. The stone was completely buried in the earth, only the top line being visible. It took nearly three hours to unearth it. A few fragmentary inscriptions were also found in the village and in the portion known as Uppārabīḍu to the south. A'vati was the capital of the chiefs known as A'vati Prabhus. The Chennakēśava temple has a figure of the god, about 2 feet high, flanked by consorts. There is a lofty four-pillared *maṅṭpa* in front. Tradition has it that the figure of the god was found by the Prabhus in the midst of seven *koppariges* (or large metal boilers) of treasure which they were fortunate enough to unearth, and that they built this temple and set up the god. The A'vati hill was once fortified. On it are several ash pits containing huge bones and ancient pottery. A few boulders at the top are pointed out as the place where the Prabhus had their *Karagada-dēvaru* or gods in the shape of earthen pots. These are said to be there even now. On another boulder is sculptured a female figure, about 1½ feet high, which is said to represent Virakempamma, a princess of the Prabhu family, through whom it attained great prominence. A portion of the hill is known as her *biḍu* or residence. Another portion is called Dodḍa-bīḍu (or the great residence), where, it is said, the Prabhus once had their buildings, though a part of the village below the hill is shown as the site of their palace. A sloping rock at the foot of the hill on the west, which has a small hole with some water in it, is called Kannikalamma's rock and is worshipped on occasions of drought and at other times. It is believed that if the water in the hole overflows and reaches the edge of the rock, which is about 2 yards from the hole, on any day, there will surely be rain that day. Kannikalamma means the goddess of the virgins; and it is only virgins and boys that are allowed to worship her and not adult men and women. If the latter want their desires to be fulfilled, they are at liberty to make vows to the goddess but must always have the worship done by the former. If the worship is to be conducted after sunset, several lamps are carried to the rock. The hill to the west is called Kōḷuguḍḍa, because, it is

said, *kôli* or fowls were reared there during the rule of the Prabhus. A cave in the hill is known as Bhaktara-gavi or the Devotee's cave. In the valley between the A'vati hill and Kôlugudda are several cromlechs, each situated within a circle of rough stones, the top slab being about one foot thick and nine or ten feet square (see para 12). It is a wonder how these gigantic slabs were got to their place. It appears that during Arthur Cole's time a few of these cromlechs were opened by having the top slabs broken to pieces and the contents consisting of pots, iron sandals, spears and huge bones removed to Bangalore. The ash pits and cromlechs bear testimony to the great antiquity of the place. There is a pretty temple of

Gautamegiri.

S'rinvâsa on the hill called Gautamagiri, but popularly known as Yambarahalli Timmarâyasvâmi-betta. The place is considered very holy and several marriages are celebrated here every year. The god, about 5 feet high, is a good figure with 4 hands, the right lower being in the *abhaya* attitude and the other three holding a discus, a conch and a mace. The outer walls have, as in the Gôpâlakrishnasvâmi temple at Devanhalli (para 25), a frieze of large images illustrating scenes from the epics and the Purânas. The figures on the south wall and on a portion of the east wall delineate the story of the *Kishkindhâkânda* of the Râmâyana. Among the events illustrated may be mentioned—Râma shooting the seven *Sala* trees, his alliance with Sugrîva, the fight between Vâli and Sugrîva, Vâli's death, Târâ pacifying Lakshmana's anger. As at Dêvanhalli, the south wall also illustrates the boyish sports of Krishna, the west wall the coronation of Râma and the north wall the ten incarnations of Vishnu. The Narasimha incarnation is represented in some detail, showing also the events that led up to it. These friezes form a peculiar feature of some of the Dravidian temples in this part of the State, another instance that has come to notice being the ruined A'dinârâyana temple at Doddaballâpur (see next para). A cave in the hill is pointed out as the hermitage of Gautama, who is said to have worshipped the god. There are 3 *tirthas* on the hill named S'ankha, Chakra and Lakshmi. It is said that Tulasi and Bael leaves, when thrown into the first *tirtha*, sink and float respectively, and that they behave contrarily when thrown into the second. I tested this statement by throwing Tulasi leaves into the first *tirtha* and Bael leaves into the second. The former floated, but the latter, however, sank. It is said that women use Lakshmi-tirtha for their ablutions. Two modern inscriptions were found on the hill. The Channarâya hill is also known as Gautamâkshêtra. A new record was also copied at Dâsarhalli.

28. From Dêvanhalli I proceeded to Dodballapur. On the way, a new

Dodballapur.

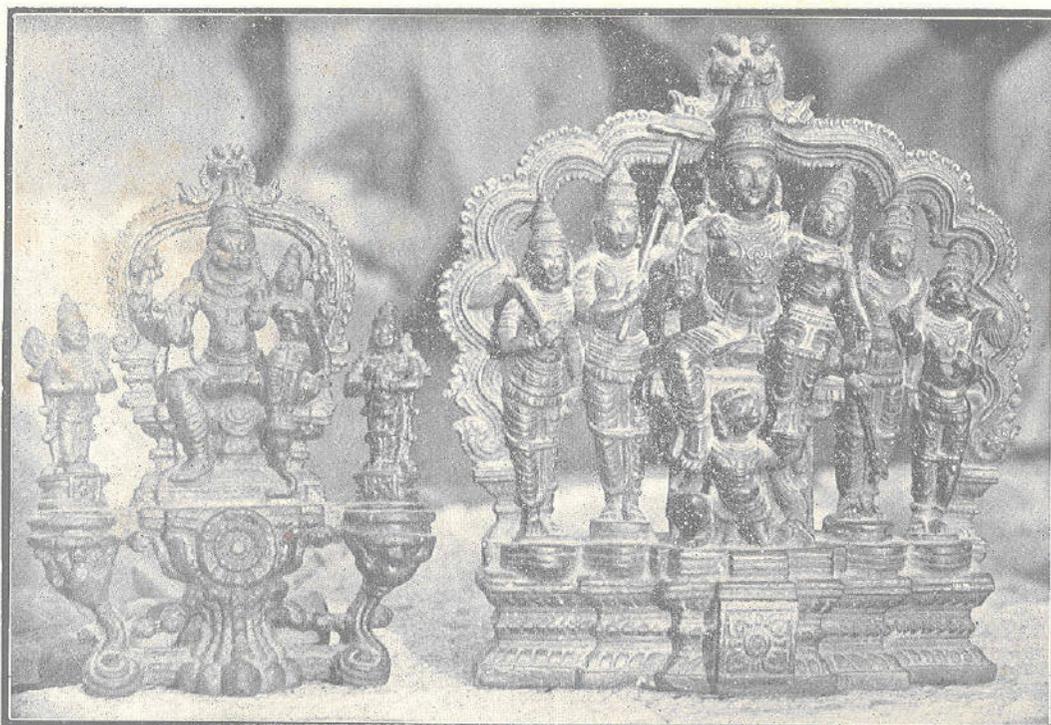
inscription was discovered at Nâgadênhalli. The outlet and the bund of the Nâgarakere tank at Dodballapur are built mostly of the materials of ruined temples. The temples in the town are mostly modern. The ruined A'dinârâyana temple must have been a fine building, judging from what is now left of it. The four pillars of the *navaranga* are sculptured with fine figures on all sides. The figures of one of the pillars illustrate the story of the Râmâyana in brief; of another, the story of the Bhâgavata-purâna; of the third, the story of the Narasimha incarnation; and of the fourth, the story of Gajêndramôksha or the saving of an elephant by Vishnu from the clutches of a crocodile. On the outer wall to the left of the *navaranga* entrance are found only a few figures of the frieze illustrating the *Bâlakânda* story of the Râmâyana, similar to the one at Devanhalli (para 25). A new inscription was found on the wall of the *mahâdvâra*, and another in front of the A'njanêya temple to the east. The Chandramaulîsvara temple has on the pillars of the front hall among others figures of Bhairava, Virabhadra, Vyâghrapâda (or a sage with the lower half of the body in the form of a tiger), and Kanappa the hunter, a devotee of S'iva, with his foot placed on a linga. Two of the pillars of the front veranda are sculptured with a male and a female figure with folded hands which are said to represent Arunâchala Pant and his wife S'êshanma. The Pant, who lived about 120 years ago, is said to have built this as well as the Venkataramanasvâmi temple. The latter is a large structure surrounded by a veranda over which runs a parapet built of mortar in the Saracenic style. The pillars of the south veranda as well as those of the front hall have carved on them figures of the ten incarnations of Vishnu. Here also we have on two pillars figures of the Pant and his wife. One of the pillars shows a figure of Ganapati seated on the rat, with his consort on the

lap. Such a figure of Gaṇapati is called S'akti-Gaṇapati. To the left of the outer entrance in the *prākāra* is kept the stone image of A'dinārāyaṇa belonging to the ruined A'dinārāyaṇa temple. It is a seated figure, about 6 feet high with *prabhā*, with Lakshmi on the lap, canopied by a seven-hooded snake. To the right of the same entrance is lying a grinding mill, about 2 feet in diameter, the upper stone being beautifully carved with floral devices (Plate VI, 5). The two *chauris* of the temple are, according to the inscriptions on them, presents from Shama Rao, son of Arunāchala Pant. The god in the Viṭhala temple, about 2½ feet high, stands on a brick with the hands placed on the waist. His consorts stand at the sides with folded hands. The Gōpālakrishna temple has a figure of the god, about 2½ feet high, with four cows sculptured at the sides. The metallic images of the Késava temple at Araḷumallige and of the Ranganātha and Arkāvati temples at Dodballapur are also kept here. Near the Taluk office are kept a few figures which once belonged to some temple. One of them, deserving of notice, is a four-handed naked figure with flowing matted hair, the right lower hand holding a bell and the left lower what looks like a vessel. It perhaps represents a form of Bhairava. A new record was copied here. There is a well built pond, now in ruins, in the town, partitioned by stone slabs into 16 compartments or wells. Dargāpura, a village to the south, is said to have been granted to one Khisti Vali. The old inscription EC, 9, Dodballapur 32 is incised on a boulder at this village.

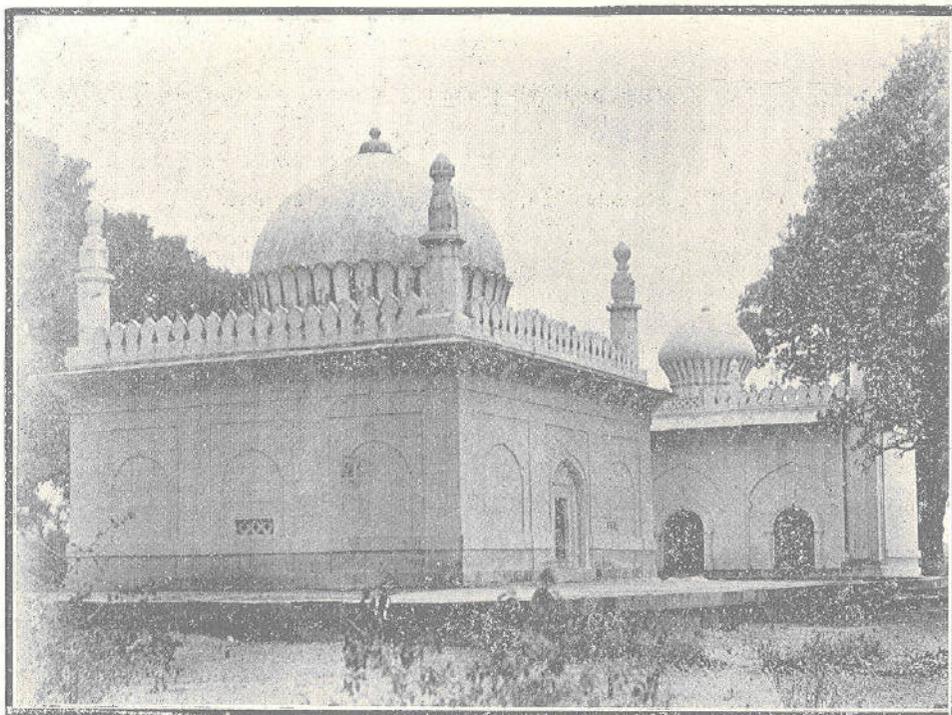
29. The place visited next was Gōribidnur. The Venkataramaṇa temple has a figure of the god, about 4 feet high, with 4 hands, the right lower hanging by the side pointing to the earth, the other three holding a discus, a conch and a mace. A fragmentary inscription was found at the entrance. The Navagraha temple has good figures of the nine planets standing in three rows on one pedestal. The Dargā known as Jalāl Bakhāri Vali Dargā is said to be an old structure, though of no architectural merit. The

Dargā and mosque at Hiribidnur were inspected. Both are fine structures built of stone (Plate VII, 2). The former is popularly known as Nyāmat Bī Dargā, though it is named Husain Shāh Dargā in official records. It is a square structure, measuring about 35' by 32', with a narrow doorway, four minarets at the corners and a big dome on the roof. There are drip-stones all round. The Dargā contains 4 tombs—the first to the left, of Husain Shāh, the next, of his wife Saidānī Bī, the third, of his daughter-in-law Nyāmat Bī, and the fourth, after some intervening space, of Sakinā Bī, daughter of Nyāmat Bī. The intervening space is said to have been reserved for the tomb of Husain Shāh's son, who went away to Mecca leaving his parents and wife. On her husband's departure Nyāmat Bī renounced the world and came here, her father-in-law and mother-in-law also following her in search of their son. As stated above, the Dargā is named after Nyāmat Bī, and it is only her tomb that is worshipped by people who want their desires to be fulfilled. Husain Shāh was one of the Bijāpur nobles. The mosque is known as Jumā Masjid. It is a fine rectangular building, measuring about 44' by 22', with three arched doorways and two large minarets, about 31 feet high, at the sides in front. The corner minarets at the back, about 11 feet high, are on the roof. The pedestals of the front minarets and the arches show ornamental work. The structure has a fine dome, about 14 feet high. Over the roof there are stone battlements all round, the front ones being carved with floral and geometrical devices. The building has a staircase to the right. Between the two structures is a pond which is now dry. Opposite to the buildings is a dilapidated Naubatkhānā in two storeys. It is said that a sanad granted by Aurangazēbe is in the possession of the owners. A new inscription was copied at the village.

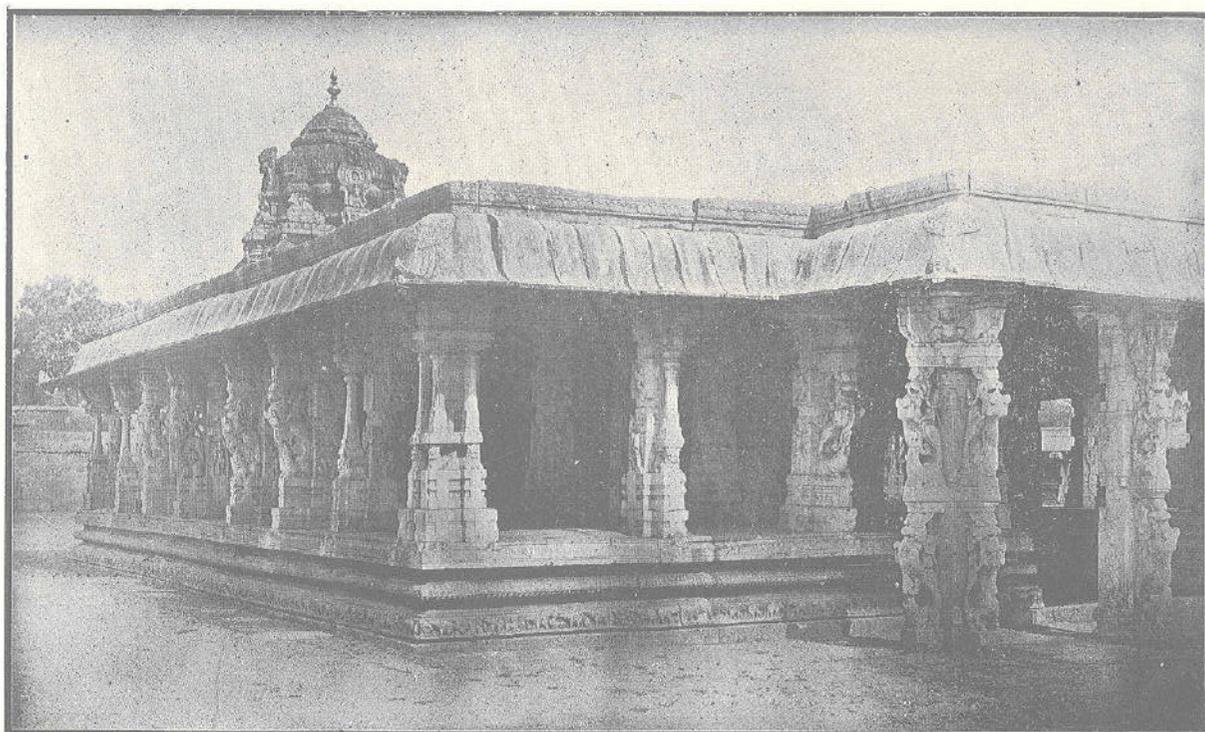
30. A few villages in Bangalore Taluk were also inspected. Vasantapura has a pretty large Vishnu temple prominently situated on an eminence. The god, known as Vallabharāyasvāmi or Vasantavallabharāyasvāmi, is a well carved figure, about 5 feet high, flanked by consorts. A cell in the front hall has a seated figure of the goddess of the temple. Another cell contains figures of Vishvaksēna and ten A'lvārs. According to the *Sthalapurāna* the god was worshipped by the sage Māṇḍavya. There are said to be eight *tirthas* around the place known as Chakra-tirtha, Gadā-tirtha and so forth. Two modern inscriptions were found in the temple. Mr. Scovell's garden is close to this village.



1. LAKSHMINARASIMHA AND PATTABHIRAMA, BY CHENNAKESAVAIYA OF DEVANHALLI.



2. HUSAIN SHAH DARGA AND JUMA MASJID AT HIRIBIDANUR.



31. An old *viragal* of the time of the Ganga king Mârasimha (961-974) was found at Hallimaîsur, Hole-Narsipur Taluk. The village appears to have been a place of some importance at one time. According to tradition, it was the capital of an old kingdom, and several of the villages around the place are said to have once formed its suburbs. It is said that Gôhalli had the king's cows, Kallahalli his milch cows, Têjur his horses and Kannambâdi his elephants. The king's barber lived at Kêtanhalli and the other barbers at Bađa-Kêtanhalli. The stones used for the Kannambâdi fort are gigantic in size. Some people seem to think that the Mysore kings had their residence here before Mysore became their capital.

32. Pandit Venkannachar of my office was sent out to copy some inscriptions in Yedatore Taluk. He copied one new epigraph at Hampâpura and seven at Chikka Hanasôge. Some of the latter are Jaina epitaphs of the 9th and 10th centuries.

33. The Photographer and Draughtsman was sent out to take pencil sketches and photographs of the Sômêśvara temples at Kolar and Kurudumale. The Sômêśvara temple at Kolar is briefly described in para 9 of my *Report* for 1910. It is a good specimen of Dravidian architecture. The *mukha-mantapa* or front hall is a fine structure (Plate VII, 3) supported by carved pillars like those at Rangasthala (para 18) and Nandi (para 20). The Sômêśvara temple at Kurudumale was also described in para 48 of my

Somesvara temple at Kurudumale.

Report for 1911. It is a very fine Dravidian temple, though of small proportions, built of black stone (Plate VIII, 1). Inside the temple stand opposite to the linga 3 statues which are said to represent the Later Chôla chief Îlavanji Vâsudêva Râya and his consorts (Plate VIII, 2). The chief, who belongs to the 13th century, is said to have built or renovated the temple. The Mahâganapati temple at the same village, also referred to in the para mentioned above, has in front of it a figure of a big rat, the vehicle of Ganapati, adorned with housings (Plate VIII, 3).

34. Colonel Sir Hugh Daly, K.C.I.E., C.S.I., the Honorable the Resident in Mysore, kindly gave me two seals of copper grants for examination. One of them is of an oval shape and the other circular (Plate VIII, 4 and 5). The former was found to belong to a grant issued by one of the Valabhi kings and the latter to a grant issued by the Chêdi king Lakshmi-karņa.

35. Altogether the number of new records copied during the year under report was 248. Of these, 208 belong to the Kolar District, 18 to the Bangalore District, 8 each to the Shimoga and Mysore Districts, and 1 to the Hassan District. According to the characters in which they are written, 48 are in Tamil, 5 in Telugu, 3 in Nâgari, 2 in Persian, 1 in Marâthi, and the rest in Kannada. In almost every village that was surveyed the printed inscriptions were also checked by a comparison with the originals. Complete and accurate copies have thus been procured of a large number of them.

36. While on tour the following schools were inspected.—The Kannada School at S'ivârapatņa, Malur Taluk, the A.-V. School, the Girls' School and the Industrial School at Dodballapur.

Office work.

37. About one hundred coins were examined during the year. Of these, 20 were gold, 1 silver and the rest copper. They were found to consist of Vijayanagar coins of Harihara II and Dêva Râya II, Mysore coins, and the coins of the British and other East India Companies.

38. The printing of the Roman portion of the revised edition of the S'ravana Belgôla volume has made satisfactory progress, about 100 pages having been printed during the year.

39. The printing of the revised edition of the Karnâṭaka S'abdânusâsanam has been completed. An English introduction to the work has to be written out.

40. The work in connection with the General Index to the volumes of the Epigraphia Carnatica has made fair progress during the year. All the slips have been written out. But owing to the haste in which the work was done at the beginning, several omissions of a somewhat serious character have come to light.

An attempt is now being made to supply these omissions before sending the work to the press.

41. A Supplement to Volumes III and IV of the *Epigraphia Carnatica*, consisting of the newly discovered inscriptions, about 750 in number, in the Mysore District, has been sent to the press. About 20 pages of the Kannada texts have been printed.

42. The Photographer and Draughtsman prepared some illustrations for the Annual Report for 1912-13. He took photographs of a number of coins and inscriptions. He accompanied me on tour to the Mysore, Bangalore and Kolar Districts, and took photographs of a number of temples, sculptures and articles of archaeological interest. He took sketches of the temples at Kolar and Kurudumale for the Architectural Portfolio. He inked some drawings for the revised edition of the *S'ravana Belgola* volume. Much of his time was spent in developing the large number of negatives brought from tour and printing photographs.

43. The Architectural Draughtsman completed eight plates illustrating the Hoysalesvara temple at Halebid and the Sômesvara temple at Kolar. He also accompanied the Photographer and Draughtsman for taking sketches of the temples at Kolar and Kurudumale.

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

45. The Half-tone Engraver prepared 33 half-tone blocks during the year. He also helped the photographer in printing a large number of photographs.

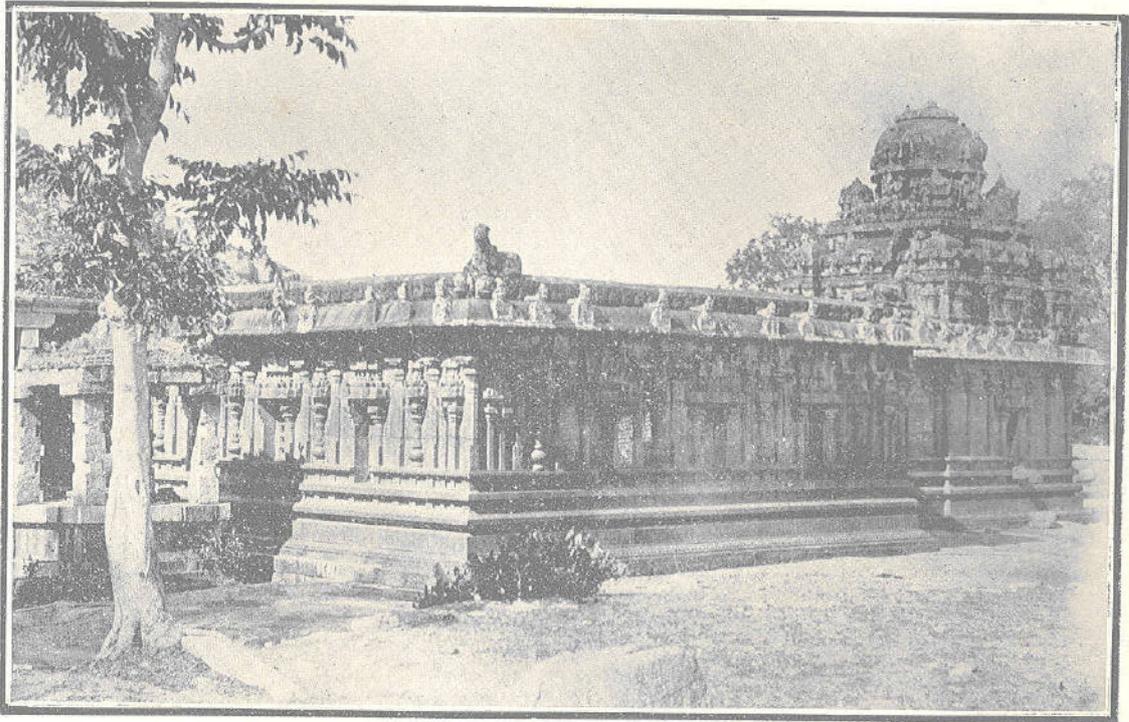
46. The following works were transcribed during the year by the two copyists attached to the office:—(1) *Râjêndravijaya-purâna*, (2) *Akârâdi-nighaṇṭu*, (3) *Smṛiti-sangraha* (in part), and (4) *Jainêdra-vyâkaraṇam*. They also compared about 250 pages of transcripts.

47. A note on the Kêśava temple at Sômanâthapur was submitted to Government in connection with the Viceroy's visit. A further note on Bhâmaha was contributed to the *Indian Antiquary*.

48. The office staff have diligently discharged their heavy duties.

49. Mr. B. Narayana Iyengar, retired Assistant Commissioner, has very kindly presented to the office library a set of the Catalogues of the Oriental Manuscripts Library, Madras.

50. My thanks are due to Mr. C. H. Yates, Superintendent, Government Press, for the personal care bestowed on the printing of the illustrations for my last Report.



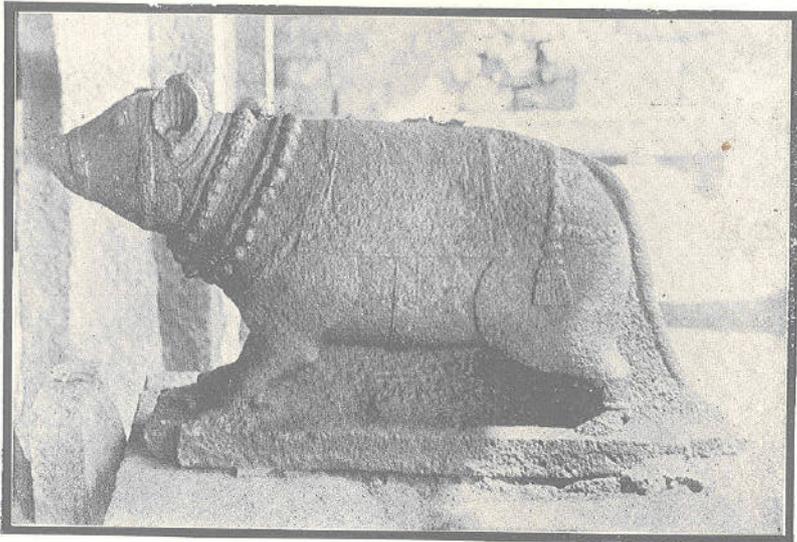
1. NORTH VIEW OF SOMESVARA TEMPLE AT KURUDUMALE.



2. PORTRAIT STATUES OF ILAVANJI VASUDEVA RAYA AND HIS CONSORTS IN SOMESVARA TEMPLE AT KURUDUMALE.



5. SEAL OF A COPPER GRANT OF THE CHEDI KING LAKSHMIKARNA.



3. RAT IN FRONT OF MAHAGANAPATI TEMPLE AT KURUDUMALE.
Mysore Archeological Survey.



4. SEAL OF A VALABHI COPPER GRANT.

LIST OF PHOTOGRAPHS.

No.	Size	Description	Village	District
1	6½" × 4¾"	Kesava Temple, Figure	Somanathapur	Mysore
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28	"	" " " " " " " " " " " "	"	"
29	"	" " " " " " " " " " " "	"	"
30	10" × 8"	" " " " " " " " " " " "	"	"
31	"	" " " " " " " " " " " "	"	"
32	12" × 10"	Somesvara Temple, Kalyana-mantapa (East view).	Kolar	Kolar
33	"	" " " " " " " " " " " "	"	"
34	"	" " " " " " " " " " " "	"	"
35	"	" " " " " " " " " " " "	"	"
36	"	" " " " " " " " " " " "	"	"
37	10" × 8"	Somesvara Temple, North view ...	Kurudumale	Kolar
38	"	" " " " " " " " " " " "	"	"
39	"	" " " " " " " " " " " "	"	"
40	"	" " " " " " " " " " " "	"	"
41	"	" " " " " " " " " " " "	"	"
42	"	" " " " " " " " " " " "	"	"
43	"	" " " " " " " " " " " "	"	"
44	"	" " " " " " " " " " " "	Chikkaballapur	"
45	"	" " " " " " " " " " " "	"	"
46	"	" " " " " " " " " " " "	"	"
47	5½" × 3¼"	" " " " " " " " " " " "	"	"
48	10" × 8"	" " " " " " " " " " " "	"	"
49	"	" " " " " " " " " " " "	"	"
50	"	" " " " " " " " " " " "	"	"
51	"	" " " " " " " " " " " "	"	"
52	8½" × 6½"	" " " " " " " " " " " "	"	"

No.	Size	Description	Village	District
107	6½" × 4½"	Brass figure received from the Residency, Front	Bangalore	Bangalore
108	"	" " Back	"	"
109	"	" " Front	"	"
110	"	" " Back	"	"
111	"	" " Right side	"	"
112	"	" " Left side	"	"
113	"	Copper plate seal received from the Residency	"	"
114	"	" "	"	"
115	"	Gold Coin	Chitaldrug	Chitaldrug
116	"	" "	"	"

LIST OF DRAWINGS.

No.	Description	Village	District
1	Hoysalesvara Temple, Makaras and Swans ...	Halebid	Hassan
2	" Makaras	"	"
3	" " "	"	"
4	" Scrolls	"	"
5	" " "	"	"
6	" Figures	"	"
7	" Elephants and Horses	"	"
8	Somesvara Temple, Pillar	Kolar	Kolar

PART II.

PART II—PROGRESS OF ARCHÆOLOGICAL RESEARCH.

I. Epigraphy.

51. Most of the records discovered during the year under report can be assigned to specific dynasties of kings such as the Gangas, the Râshtrakûtas, the Bânas, the Nolambas, the Chôlas, the Châlukyās, the Changâlvas, the Hoysalās, the Mughals, Vijayanagar and Mysore. There are also a few records which relate to the Mahrâttas and the Sugatûr and A'vati chiefs. Besides, two seals examined during the year were found to belong to two copper grants issued by kings of the Valabhi and Chêdi dynasties. Among the archæological discoveries of the year, the three copper plate inscriptions unearthed at Nandi and another found in the possession of a Muhammadan woman at Chikballapur (para 17) are of considerable historical importance. One of the former registers a grant by the Ganga king Mâdhava I, son of Kongunivarma, and appears to be the first record, yet discovered, of that king; another appears to be a record of the Ganga king S'ripurusha, dated in the third year of his reign; while the third, dated A. D. 806, records a grant to the temple at Nandi by the Râshtrakûta king Gôvinda III. The Chikballapur copper plates, which are dated in A. D. 810, give the interesting information that the temple at Nandi was caused to be erected by Ratnâvali, the queen of the Bâna king Bâna-Vidyâdhara. The Ganga genealogy given in these plates is of singular interest, as it is not found in any grant of that dynasty so far published. The Jaina epitaphs copied at Chikka Hanasôge, Yedatore Taluk, which go back to the 9th and 10th centuries, afford additional evidence of the place having once been a very important Jaina settlement. The old epigraphs of about the 8th and 9th centuries found at Bellûr, Dodda S'ivâra and Hulidênhalli, Malur Taluk, though fragmentary, testify to the antiquity and to the importance of those places at one time. A Vijayanager inscription, of A. D. 1544, is of some interest as it applies paramount titles to Râma-Râja. A silver cup belonging to the Gôpâlakrishna-svâmi temple at Dêvanhalli bears an inscription stating that the vessel was a present from Hyder.

THE GANGAS.

52. About half a dozen records relating to the Ganga dynasty were copied during the year. They include three sets of copper plates—one of Mâdhava I, one, apparently of S'ripurusha, and the third, of Jayatêja. Of the others, one refers itself to the reign of Mârasimha and another to that of Ereyappa or Nitimârگا II. A few more inscriptions which are clearly of the Ganga period, though no king of that dynasty is named in them, will also be noticed under this head.

Mâdhava I.

53. The plates of Mâdhava I (Plate IX), referred to in the previous para, are three in number. Each plate measures 8" by 1½", the first and third plates being engraved on the inner side only. The writing is in Hala-Kannada characters. The plates are strung on a ring which is 2" in diameter and ⅓" thick, and has its ends secured in the base of an oval seal measuring 1" by ¾". The seal bears in relief a standing elephant which faces to the proper right. The plates were unearthed about two months ago along with two other sets by one Shaik Mohadin, a resident of Nandi, while sinking a well in his field to the west of the village.

54. The language of the inscription is partly Sanskrit and partly Kannada, lines 1—9 and 16—18 being in Sanskrit and lines 10—15 in Kannada. Like the other published grants of the dynasty, the inscription begins with an invocation of the god Padmanâbha and describes the first king Konganivarma-dharma-mahâdhirâja as a sun in illumining the clear firmament of the Ganga family, as having obtained strength, valour and fame by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds

NANDI PLATES OF THE GANGA KING

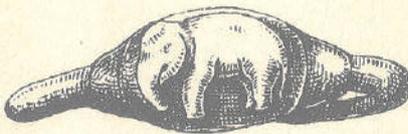
MĀDHAVA I

11b
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीगणेशाय नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीगणेशाय नमः ॥ ५ ॥
 श्रीगणेशाय नमः ॥ ६ ॥
 श्रीगणेशाय नमः ॥ ७ ॥
 श्रीगणेशाय नमः ॥ ८ ॥
 श्रीगणेशाय नमः ॥ ९ ॥
 श्रीगणेशाय नमः ॥ १० ॥

11a
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीगणेशाय नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीगणेशाय नमः ॥ ५ ॥
 श्रीगणेशाय नमः ॥ ६ ॥
 श्रीगणेशाय नमः ॥ ७ ॥
 श्रीगणेशाय नमः ॥ ८ ॥
 श्रीगणेशाय नमः ॥ ९ ॥
 श्रीगणेशाय नमः ॥ १० ॥

11b
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीगणेशाय नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीगणेशाय नमः ॥ ५ ॥
 श्रीगणेशाय नमः ॥ ६ ॥
 श्रीगणेशाय नमः ॥ ७ ॥
 श्रीगणेशाय नमः ॥ ८ ॥
 श्रीगणेशाय नमः ॥ ९ ॥
 श्रीगणेशाय नमः ॥ १० ॥

111a
 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीगणेशाय नमः ॥ २ ॥
 श्रीगणेशाय नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीगणेशाय नमः ॥ ५ ॥
 श्रीगणेशाय नमः ॥ ६ ॥
 श्रीगणेशाय नमः ॥ ७ ॥
 श्रीगणेशाय नमः ॥ ८ ॥
 श्रीगणेशाय नमः ॥ ९ ॥
 श्रीगणेशाय नमः ॥ १० ॥



SEAL

PLATE IX.

NANDI PLATES OF THE GANGA KING MADHAVA I.

- (I. b) 1. svasti jitam (m) bhagavatâ gata-ghana-gaganâbhêna Patmanâbhêna
śrîmaj-Jâhnâvêya-
2. kulâmala-vyômâvanâsana-bhâskarasya sva-khâtgaika-prahâra-khaṇḍita-
mahâ-śilâ-
3. stambha-labya-bala-parakrama-yaśasaḥ dâruṇâri-gaṇa-vidâriṇa-raṇôpa-
labdha-vraṇa-
4. vibhûshaṇa-bhâshitasya Kâṇvâya-gôtrasya śrîmat-Koṅgaṇivarṃma-dha-
rṃma-mahâdhirâjasya putra-
5. sya pitur advâgata-guṇa-sutasya vidyâ-vinaya-vihita-vṛittasya sâmyat-
prajâ-pâ-
- (II. a) 6. lanamatradhigata-râjyâ-prayôjanasya nânâ-śâstârtha-sadbhâvâd-
higamâ-ṇṇita-ma-
7. ti-viśêshasya vidvat-kadhi-kâñchana-nikashôpala-bhûtasya bhiśêshatô'py
anavaśêshasya.
8. nîti-śâstra-prayôkta-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dat-
taka-sûtra-vṛittêḥ
9. praṇêtu śrîmat-Mâdhava-mâdhirâjasya Mâdava-mahâdhirâjar
- (II. b) 10. koṭhadu tammâ kula-brahmaṇar kKaṅgama(m)ṅgalavarkke
Koṇṇinda-nâma-gôtrasya
11. Gattivarṃma paḍetadu Morasa-nâda Perppusur-nâma-gramam adara
tatakadâ
12. vaṭagay-kade koṭṭa mûḍây-diseyadu-kade Koṭṭûr-nâma-gramam adark-
ke â-
13. Pusurâ tadakada kelage dasa-kaṇḍugam maṇṇ adarâ oḍeyadu tanage-
- (III. a) 14. yuṃ aṇutodi-viṭṭu ulal perugum âguladârasya âguladâram ve-
15. sasidallige sand irppadu sarvva-parihara bahabhir vvasudhâ bhuktâ râjabhi-
16. s Sagarâviḥ pañcha-mâhâ-pataka-saṃyuttê bhavati yasya yasya yadâ
bhumi tasya
17. tasya (ta) tadâ palam (ma) svan dâtuṃ su-mahach-chhakya duḥ marâjam-
ugôjâptâḥ Ikshu-grâmê ta-
18. shtârêṇa Maraṇa-putrasya Śrîpâlan likitam Vaisaka-mâsê kka

PLATE X.

NANDI PLATES OF THE GANGA KING PRITHIVI-KONGUNI OR SRIPURUSA.

- (I. b) 1. svasti jitam bhagavatâ | gata-ghana-gaganâbhêna | Padmanâbhêna
śrîmat-Jâhnâvêya-kulâma-
2. la-vyômâvabhâsana-bhâskarasya | sva-khâtgaika-prahâra-parikhaṇḍitôt-
tuṅga-prakâśyamâna-ba-
3. la-parâkrama-yaśasaḥ dâruṇâri-gaṇa-vidâraṇa-raṇa-mukhôpalabdha-vraṇa-
vi-
4. bhûshaṇa-bhûshitasya | Kâṇvâyana-sa-gôtrasya śrîmat-Prithivi-Koṅgaṇi-
varṃma-dharmma-(ma)
5. mahâdhirâja | anêna Raṇabhâjana-nâmadhêyêṇa | âdmanah pravarddha-
mâna-vipula-
- (II. a) 6. vijaya-râjya-tritîya-saṃvatsarê varttamânê Pêrûra-puram ativasati
tatraḥ Koṅgêśvara-nâma-
7. chaityâlaya-sta | Phalguṇa-porṇṇamâsasyam Pûra-nakshatrê Chandra-vârê
Haritâyana-gôtra |

8. chhandôgakalpâya | Śivaśarmmaṇâkhyânuja | Īśvaraśarmmaṇâkhyâya Turgalûr-vvastavyâ |
9. Pera-purê Kittaṅgâdi-nâma | tatra serppadya | Vedkanda-nâyga-griha-madhyê griha-sthânaṃ Umâdatta-toṭṭât
10. pûrvvataḥ toṭṭa-kshêtram dvô | Kalkere-nâma-taṭakâdhastât dakshina-bâhya-prithu-kûlâyâ |
- (II. b) 11. uttarataḥ Pâdakâri-kshêtrât pûrvvataḥ Bali- | kshêtrât dakshinataḥ Kaliṅgadvâra-mukhasya shaṭ-khaṇḍi-
12. kaṃ śâli-kshêtram api cha Ālamaṇḍalasya shaṭ-khaṇḍikaṃ śâli-kshêtrañ cha api cha Kappûra-
13. kûpât dakshinataḥ A'ne-kûpât pûrvvataḥ Kayavan-are uttara-pârśva-dêva-bhögât u-
14. ttarataḥ śakata-mahâ-panthât paśchimataḥ bâṭalaṃ khaṇḍikaṃ âranya-kshêtra api cha Rôhi-
15. ni-nâma-vaṭa-vrikshât paśchimataḥ ashta-khaṇḍikaṃ âranya--kshêtram adbhir ddattaḥ śri-A-
- (III. a) 16. ttâni samasta--sâkshina savva-parihâra--samyukta | pramâdât dvêshyât haraṇâta sa
17. sa pañcha-mahâ-pâta-ka-samyuktô bhavati ida Manu-gitâ ślôkaṃ bhumi-dânât param dâna
18. na bhûtan na bhavishyati tasyaiva haraṇât pâpa na bhûtan na bhavishyati sva-dattam para-datta
19. vâ yô harêti vasundharâ shashṭi varsha-sahasrâni | vishtâyam jāyatê krimi svan datum
20. su-maha-chhakya duḥkham anyârththa--pâlanam dâna vâ pâlanam vêtî dâna chhrêyônâpâlana
- (III. b) 21. bahubhir vvasudhâ dattâ râjabhis Sakarâdibhiḥ yasya yasya yadâ bhûmi
22. tasya tasya tadâ phalam || sarvva-parihâra-samyuktô bhavati

PLATE XI.

1. STONE INSCRIPTION OF THE GANGA KING ŚRĪPURUŠHA AT MADIVĀLA
(KOLAR TALUK). 27TH YEAR.

1. svasti śrīman-Koṅguṇi-Muttarasarkke irppattâ
2. eḷana varshaduḷ Pulikalladi Āptadavâkki-
3. luḷ Segunṇanoḷ eḷidu viḷdo mûrûra kada-
4. da gaṇi la aḷ sa ra rûra-
5. kkaḷe vuttuge 8. maṅgâv aisvaryya yaṇi
6. kadaṭṭado 9. ya || śvakam pu . .
7. ivâ kaṭṭidor 10. tt ig uḷḷino

2. STONE INSCRIPTION OF THE GANGA KING EREYAPPA AT CHIKKA HANASOGE
(YEDATORE TALUK).

1. Eṇeya samu-
2. dra-vêshṭita-dharâta-
3. lamam pratipâlisu-
4. ttum itt Eṇega ma-
5. hâri-maṇḍalika-
6. rim besakeyye viḷâ-
7. sa-yêlgeyam me-
8. reva Karûran end e-
9. nisal âḷipor î-sti-
10. ta-sandhyar indu vand e-
11. raḡa samantu Ka-
12. lneleya-dêvara
13. pâda-payôruhañ-
14. gaḷoḷ || sthâvara-ja-
15. ṅama-tîrttham bhâvi-
16. si pêḷd âgaḷ orade Go-
17. mmaṭa-dêvar sthâvara
18. tîrttham Kalnele-dêva
19. r bhbhû-valayadolage
20. jaṅgama-tîrttham ||
21. Beḷdêvam baredam
22. iḷvede Mallâchâ-
23. ri ||

3. SANAD ISSUED BY THE MUGHAL EMPEROR MUHAMMAD SHĀH.

- 1 mutsaddiyāne muhimmāte hāl vō istiqbāl vo Dēsamukhān vo Dēsapāndī-
yān vo qānūn gōyān
- 2 parganā Hoskōṭā sarkār Karnāṭak subā dāruz-zafar Bijāpūr bedānand
- 3 chūn mauze Kōṭēpaḷḷi simth Narasāpūr amlā parganā mazkūr kāmīl
- 4 jamā mobalag navvad vo chār hun dārad dar ināme Sanjīva valad Tim-
marasā
- 5 Dēskulkarni simth mazkūr az ābā vo ajdād muddate qadīm muqarrar ast
- 6 dari vilā niz sābik dastūr bahāl vo barqarār dāshtā bāyād ke
- 7 mauze mazkūr darōbast batasarrufe mashārūn-ilhe vāguzārand ke
- 8 ke hāsīlāte ārā sāl-basāl fasal-bafasal mutasarrif shudā
- 9 bar tālluqe khidmāt vo zānīndāri khud az kāre sarkār muqaiyyad vo
sargaram būdā bāshad
- 10 taharir fittārīkh bist vo shashum Rajab-ul-Murajjab san 1134 Fasali

PLATE XII.

CHIKBALLAPUR PLATES OF THE GĀNGA KING JAYATEJA. A. D. 810.

(I b)

1. Ōṃ nama Śivaya svasti śrī jitam bhagavatā gata-gaṇa-gaganābhēna
Patmanābhēna śrīmaj-Jāhnaśvē-
2. ya-kulamela-vyōmōvabhōsana-bhāskarasya sva-bhuja-java-janita-śujana-
janapādasya
3. dāruṇari-gaṇa-vidāraṇa-raṇōpalābe-vraṇa-bhūṇasya śrī-Koṅṇi-vermma-
dharmmādhirāja-
4. sya Śrīvikramasya Śrīvikrama-putrasya Śrīvallabha-mahārādhirājasya
uttarōttara-mahārādhirājasya
5. śrīmat-Kaṇṇayya-sōtभवस्य ubhayam ubhaya-kula-viśuddhasyā śrī-
mān-Kaṇṇakurī-rājasya Kaṇṇakurī-rāja-pu-
6. tra Paramakuḷa-mahādhirājasya Paramakuḷa-putrasya Ajavarmma-mahā-
rādhirājasya Kaḍuvishamaḥ putrasya
7. Śīngāḍi-nāma-putrasya Ajavarmma Ajavarmma-

(II a).

8. nāma tam putrasya Nipatēja-nāma Nipatēja-nāma-putrasya Gaṅga-kulōt-
bhavaḥ ubhaya-kula-visu-
9. ddhasya śrī-Jayatēja-nāmaḥ Dattīya-nāma Gaṅga-vamśōtभवम
i-terad intu vṛiddhiyoḷ uttaradorā
10. Dhāravarshaṃ Kalivallabha Vēna putraka | Vṛittabhujā Prabhūta
varshaṃ Jagatūṅana rājya-bhōga-
11. sampattinoḷ imbu salve padīnēḷu-varishaṃ Dhanu-rāsiyandīna | pratha-
manu-Kālamukhya-guru-Kā-
12. laśakti-gurav agra-śishya yō | brata-niyamōpavāsa-guṇa-śīla-samānvita-
dāna-dharmma-sat-kṛita-para sarvva-bhū-
13. ta-ḍayan Īśvaradāsa-munēva mukhyatā-pratipāla mēchata-brajati Nandi-
malēśva-māḍapatyaya || Paḍḍā-
14. ge Koyatūru-pannirchhāsira-bhūmiyan āḷe Baṇarar Dadḍa-narādhi-
patyar avar ammaṅgaḷ Vaṇa-Vidyadha-rājarā

(II b).

15. ishta-su-dēv: Ratnāvali māḍisi Nandīyoḷōḷ Śīvalayam | koṭṭudu dēva-
bhōgam sōdaliyaman ā-

16. Vaiśākha-paurṇadōḥ || prathamam Durggankere mūdai-kāḍe-gōḍe e |
Saṅgavōyará kere yin tenkai na-
17. ṭṭa kalle per-ggaḷaniyin baḍagai naṭṭa kalle tenkai per-mmiddil Peḷna-
nandiya Kīrunandiya soḍaliyadā mūrūṃ
18. kuḍidā oḷbe paḍuvay naḍadu palase paḍuvay aṅkōle e vaḍagai naḍadu
māḍadi mūdaiy nōkki diṇḍe | baḍagai pe-
19. r-vvuttu attiyin tenkai diṇḍeyin paḍuvay nōḍi pōḍa oḷbeyōḷale Peḷnanandi-
kereya mūdai-kāḍe gōḍatti
20. baḍagai naḍadu kalmalaruḷi koliganmēla kār-are e | iṭṭage-sonē e | baḍagai
niṭṭaruḷi e Karaḍiguruḷi-mēla kōḍu-
21. ṅgal mūdai nōḍi naḍadu puṇuse pogari e Karaḍikuruḷi-mēla kār-are e
vigganale Kundarkkuruḷiye mūdai oḷve e

(III a).

22. sikire are e | sikire areyin tenkai nōḍi naḍadu pēr-oḷve Duggankere mūdai-
kāḍe gōḍuḷ
23. muṭṭittu pola-mēre samāptaḥ indan kādavarā eraḍum ungoṭṭam Ratnā-
valiya siraduḷ akke | ida kiḍipponge Śrī-
24. rrvataman koḷagu-mēg ikkida pāpam akke alliya rishiyarān chira-
chchēdam-geyda pātakan akku Bāraṇāsiyuḷ sasi-
25. ra-kavileyam sasirvva-brahmāṇara chira-chchēdam-geyda pañcha-mahā-
patan akku Jambu-dvīpadoḷ nālku-
26. Vēdamuṃ paḍinenṭu-pramāṇam siddhāntamu balla rishiyara brahm-
āṇaram konda patakan appon idan aḷippon idan kādava-
27. nge enetuman nistārisida palam akku | na visha visham ity āhu dēva-
svam visham uchyatē visham ēkānākānti
28. dēva-svam putra-papautrikam yasya yasya yathā bhūmim tasya tasya.
tathā palam

PLATE XIII A and B.

NANDI PLATES OF THE RASHTRAKUTA KING GOVINDA III.

A. D. 806.

(I b).

1.ma Śivayaḥ bahubrīr (bhir) vaśudhā dattā rājabhī Saka(ga)rādhivī
(dibhiḥ) | yasya ya-
2. sya yadā bhūmi | tasya tasya tadhā(dā) pala || svasti śrī sa vāvya
(vō'vyād) Didhā (Vēdha) sā
3. dhāma yat-(yan-) nādhi-(bhi-)kamala [ṃ] ksha(kṛi)taṃ Haraś cha
yasya kāntēndu-kalayā kam alāksha(lamkṛi)ta [ṃ] namat tavā-
4. sa bhūpā (pō) bhavad bruhad-uras-tala-ra (rā) jama (mā) na-śrī-Kaustu-
bhāyata-karair | upagu (gū) dha-kaṇṭha [ḥ] bhakty-a-
5. nvita (tō) vipula-vaksha (chakra)- vinirjitāri-chakrōpy a-Kṛishṇa-charitō
vibhū-Kṛishṇa-rāja [ḥ] | paksha-chchēdā (da)-bha-
6. ya-śrita(tā)khila-mahā-bhūbhṛi[t]-kā(u)la-bhrājītāta(tād) durlla[ṃ]ghyād
aparaik(r) anēka-vimala-bhrājishṇu-
7. ratnā[nvi] tā [t] yaś Cha (ā) lukya-kula (ā) d anūna-b(v)ibudha-bh (v)
rāta (ā) [śra] yō ma(vā) ridhēr | Lakshmit (ṃ) Mandaravat salīlam a-
8. v(ch)irād ākrishṭāntā(avān) Vallabha[ḥ] tasya(ā) bhū [t] tanaya [ḥ]
pra[tā]pa-visarēr(air)akra(ākṛān)ta-din(ṇ)-maṇḍalas chaṇḍa(āṃ)śō[s]
9. sā(a)drīśō'pra(py a)chaṇḍakarātā-pralaha(hlā)ḍita-kshma(ā)-ta[lah] Dhōra
(ō) dhairyya-dhanō vipaksha-vi (a) nitā-vaktra(ā)mbuja-śrī-hari(ō)

(II a).

10. hâriksha(kṛi)tya yaśô p(y)adiya[m anisam] dig(n)-na(â)yikanâ(kâ)-bhi[r] vri(ddhri)ta[m] j(jy)êshṭoram(ṭhōllaṅ)ghana-ja(â)taya(â)sy(py) ama-[la]yâ lakshmya(â) samêtô'pi
11. sat (n) yô bhû-nirmmala-maṅḍa[la]-stīti-yatâ(yutô) dôshâkarô na kva-chit Karṇnâdhâ(dhas)-stī(sthi)ta-dâna-santati-vibhritô(bhritô)[yas-yâ]nya-
12. dânaâdhikam dânam vi(i)kshya su-lajjitâ yacha(iva) diśâ[m] peñ(prâm)te stitâ dig-gajâta(h) aṅye(ai)r nna jâtu vijitam guru-śakti-
13. sâram a(â)kra(â)nta-bhûtalau ananya-samâna-[mâna]m yêha(nê)ha baddham avalôkya [chirâya] Ganga(Gaṅgam) du(t)ram sva-nigraha-
14. ne(bhi)yêva Kahêh(liḥ) priya(prayâ)ta[h] êkatra(â)tma-ñch(b)alêna va(â) rinidhinân(nâ)py anyas(t)ra rud(dh)vâ yanaram(ghanam) nish-kriṣṭâsi(ri)-bha-
15. ṭôddhâ(a)têna vidu(ha)rat (d'-gra (â)hâtibhir (bhi)mm(m)êna cha pati (mâtaṅ)gât(n) mada-vâri-nirjjharamu[chaḥ] prâppan(pyâ)natân(t) Pallavâ[t]
16. tat(ch) chitram madâ'a)-lêv(ś)am apy anudina[m] yam(s) sprishṭavân na kvachit hêlôhâ (lâ)-svi (svi)kṛitâ (a)-Gôdu(Gauḍa)-ra(â)dyê(jya)-kamad(l)â-matta[m] pratê(vi)-
17. śyâchira(â)d unma(âr)g[g]am Maru-madhyam â(a)pratibaddhe(lair) yâ (ô) Vatp(s)a-râjara m) khadvê(balaih) Gôhiyara (Gauḍiyam) śarad-indu-hâ (pâda)-dhavaḷa-chehha-
18. tra-dvayâ(a)m ka'ê)vaḷam tasmân madva'nâhri)ta tad-yaśô'pi kaka(u)-bhân(m) prântê [sthitam] tâta'tat)-kshanata(ṅat) laḍba(bdha)-pratishtam achirâ-
19. ya Kakaḷi (Kaḷim) ś(s)u-dûru(a)m uchchâ(tsâ)ryya śuddha-charitair dharanī(i)-talasya kṛitvâ puna[h] Kṛita-yuga-śriya-
20. m apy aśêsham chitram katham Nirupamaḥ Kalivallabhô'bhû [t] prô(â) bhû[d] dhairyat(v) atas tatô Niru-

(II b).

21. pamâd endô'indu)r yyathâ vâridhê[ś] śuddhâtma(â) Paramêśvarônnata-g(ś) ira[s]-sa[-m]sakta-bhô(pâ)da[s] stu(su)taḥ pat(d)mâ-
22. k(n)andakara[h] pratâpa-sahitô nityôdayâ yas) sônnata (têḥ) pûrvvô(â) drêr iva bhânuma'â n abhimatô Gôm(v)inda-
23. râjas sadâ yasmin sarvva-guṇâśre(a)ya(ê) kshītipatau śrī-Râshṭragu(kû)d (ṭ)ânvayô jâtâ(ê) Ya(â)da[va]-vamśam(v)a-
24. n Madhuripô(â)v âsi(âsid) [a]lamghya[h] parai[h] i dhri(dri)shṭa(â)s(ś)-âvatadhâya(vadhayah) kṛitâ[h] stya(su)-sadṛiśâ dâneṅa yênoḍdhata mû(u)ktâ-
25. hâra-vibhûshitô(âs) sta(sphu)ṭan(m) iti pratyâ(a)rtthinô'py artthina(âm) yasyâkâram amânushâ(am) stri(tri)-bhû(u)va-
26. na-mbya(vyâ)patti-rakshâ(ô)dhitâ(chitam) Krishṇasyêva nirikshya takshi (yachehha)ti patiry(y)pitaryy ai)kâdhipatyad(m) bhuta(va)ḥ tēnidy (nêd)am ani-
27. la-vidya(dyuch)-chañchalam avalôkya jīvitam asâram kshiti-dâna(ni)-para-ma-puṇyam(h) prata(var)ttita(ô) dēva-dâyô'yah(m)
28. sa châ(a) parama-bhaṭṭâraka-mahârâ [jâ] dhirâjâ(a)-paramêśvara-parama-bhaṭṭâraka-śrīmat-Dhârâvarshadêvâ(a)-pâdânu-

29. d(dh)ya(â)ta-parama(a)-bhaṭṭâraka-mahârâjâdhirâja-paramêśvara-śrî-pri-
thivi-vallabha-śrîmat-Prabhûtavarsha-
30. Śrîvallabhanarêndradêvaḥ kuśâlî sarvva(â)n êva yathâ-sanmatadvamana-
ga(sambadhyamânakân) râshṭrapati-vishaya-

(III a).

31. yapati (pati)-gra(â)mapati-gra(â)maku(û)ṭâyuktâ(a)ka-nya(ni)yukt [ak]
âdhikârîka-malâtârâdîma (mahattarâdîn) samâdig(ś)aty a-
32. stu ta(vas) ga(sam)viditâ(am) yathâ śrî-Mayûrakhaṇḍî(t)-[samâ]vâsi-
têna maya(â) ma(â)tâ-pitrôr âtmâś (manaśchahi)kâyûshmakâ
(mushmika)-
33. pû(u)ṇya-jaśâ(yaśô') bhivṛiddhayê kattril sakala-jaga[t] -trayâbhivandita-
surâsurâdhîśa-Paramêśvara-pra-
34. tihârikṛita-Mahâbali-kulôdbhava-śrî-Mahâbali-Bâṇarâjê Śrîparama-nâm-
mê su-kshatri-
35. yasya bigatâ dēvadatta-rachitênêkêtâ Kaivara-vishaya(â)ntarggatâ Kan-
damaṅgalô(a)-nâma-
36. dhēya pratipâditê | svasti vrata-niyama-tapôpavâsa-nitya-japa-hôma-
śamyu-
37. kta-tapôvanâdhipati śrîmât(man)-Nandigiri-stânâdhipati śrîmât(mad)-
Îśvaradâśa-tapô-
38. dhana-sidvâdhyadhâna sampannadhishṭita (sôtpadyamâna-visṭikah) sâ
(a)dhânya-hirasya(ṇyâ)dēyô â(a)châṭa-bhâṭa-pravêśya[h]
39. sâ(sarvva)-râjakîyanam (yânâm) ahasta-prakshêpâniya(panîyaḥ) â-chan-
drârkkârṇnava-kshiti-sarit-parvvata-

(III b).

40. samakâlîna[h] tapôdhanânvaya-kramôpabhôgya[h] dayâ(dâya)-rahitô'-
bhyantara-siddhâ(dhyâ)
41. bhûmi-chchhidya(dra)-[nyâ]yêna Śaka-varsha-nṛîpa-ka(â)lâtîta-samvat-
sara-sâtêshu saptê(ptasu) ashtâvimśatyâ(a)
42. chi(dhi)kêshu Pâtîva-samvatsarê Âdrâ-nakshatra-samyukta-parvvani
samkrânti-mahâ-puṇya-stiti
43. su-dhûpa-dîpa-gandha-bali-charu-chchhatra nityam abhya[r]chchayanti
tridaśa-vara-nutan(m) dēva-dēva[m] Śiva-
44. sya yê chânyê va prakârai[r] | vividha-guṇa-yutai[r] dēva-yajñô daśâbhi
kritvâ supta-vra-
45. tânâ[m] pratimînavidit-siddhânta-tatvâdi-yôgai[h] ēva[m] kriyôpavva-
narttha(tsarpanârttham) snâtvâdyôdakân(t)i-
46. sarggêṇa pratipâditô yatô'sya(ô)v(ch)itâya(tayâ) Mahâdēvasya dēva-
stâda(dâya)-stîtya (sthityâ) bhujjayatô(jatô)
47. bhôjayata[h] | [krishataḥ] karshayata[h] pratidig(ś)atô da(vâ) nâ(a)
ka[i] śchita(chit) tsvalô'pi(svalpâpi) paribanda(pantha)nâ kâryya(â)
48. tal(th)âgâma(i)-bhadra-nṛîpatibhir asmâttvaityamśaranyaddâ(asmad-
vamśyair anyair vvâ) samâ(sâmânyam) bhû-dânam(na)-phalama

(IV a).

49. phalam avêkshya bindulôḷetahaninity (vidyul-lôlâny)aiśvaryyâṇi triṇâ-
gra-[lagna]-jala-vindu-chañchala[m]
50. jîvitam asâram[âkalayya] sva-dâya-nni(nir)vvi[śê]shô'yam asmîm(smâd)-
dâyo'numantavyâ(vyaḥ) pratihalai(pâlayi)tavyaś cha ajña(â)-

51. na-timira-paṭala(ā)vritô(a)-mama(tir) dāyam a(ā)chchhidyama(ā)nakam
anumôdêta ssa(sa) paḷi(ñcha)bhira mahā-pātakai-
52. ś chōpapa(ā)takais cha samyuktô syāta(syāt) ity uktañ cha bhagavad-git-
am ktrad (vaktrād) vinis[s]ritam aś(yaś) Śivāya jalû(halô)-
53. pēta(ā)m sarvva-sasya-prarōhiṇi(ṇim) mahim mahīpatin(r) dadyāt tasya
punya-phalam śruṇu ya
54. yataddaṇḍa(yāvad-daṇḍā) bhavēd bhūmau(bhūmir) āyamanam (mṁtya-
mānā) samantataḥ tavatsakalpyasakhyānam(sa tāvat-kalpa-sankhy-
ānam)
55. Rudra-lōkē mahīyatē | sūryya-kōṭi-pratikāśai[r] | divya-stri-kōṭi-samyu-
tai[h] | sam-
56. yuktô(ktas) sarvva-bhōgais tu | sarvva-kāma-samā(a)nvitam(taiḥ) | vimā-
nair bhūmi-dānēnam(na) | tri-sapta-kula-
57. samyutam(taḥ) yathēshṭam Î(Ai)śvarē lōkē kri(kri)d(d)atē kalam aksha-
yam | viśśaśyōshṭō cha yā kōṭyā
58. narakānām su-dāruṇām | kramēna tasu(tēshu) paryyan(chyan)tē | dēva-
brahma-sva-hāriṇam(h)

(IV b).

59. sāmānyō'yam dharmma-sētu nripānām kâlē kâlē pālaniyō bhava-
60. nti(dbhiḥ) sarvva(ā)n ētām(n) bhāvina[h] pārtthivēndrō(drān) bhūyō
bhūyō ya(ā)chatē Rāmabhadrā[h]
61. sva-dattā[m] para-datta(ā)m vā yō harēti(a) vasund(dh)ari(rām) shashṭim
varisha-sahaśrāṇi pri(vi)shṭāyām
62. jāyatē krimi[h] śrīmat(man)-Mahābali-ṇaraṅge koṭṭodu Indapparasa-
magal Māni-
63. kkabbeyā dēgulakke koṭṭod ūra pola-mēre mūdai-dese elave Kiru-
64. Vaṅgarkereē teṅkā adaruḷ naḍugalle mu-chchandin-naḍugalle paḍuvay āle
65. Tāyēndekereye | vaḍagāy naḍugalle Kottandekereye | Siyamaṅgalada
66. pola-mēre Isānada dese naḍugalle Ambalatiṇḍeyin tenkāy pēr-olve-
67. ye Arakereye Piḷkekuṇḍukiye || Karu-goshṭiya

(V a).

68. pola-mēre Vāyavyada midiya mēgana . . chālādinde
69. beḷedanepi puṇuseyinde Nakkikūṇṭeyinde o
70. ṇṭeyinde Isānyada kisuvāliyinde ninda kallinde olbe-
71. yinde Āgnēyada Elanche-kūṇṭeyinde Pūlikūṇṭeyinde
72. Perbaḷad-olagana chādupalādinde piri-olveya || Kaivara-
73. dol ondu mānyam maṇamum mū-gaṇḍugam . . mmaṇnum irppattu-gaṇḍu-
74. gam aduvum paḍin-kuḷam pālum idam paḍedor Isvaradāsar
75. Paramēsvara- datti ||

received in battle while cutting down the hosts of his cruel enemies, and as belonging to the Kāvāyana-gōtra; and his son Mādhava-mahādhiraṅga as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as possessed of superior intelligence improved by acquaintance with the best principles of various sciences, as a touchstone for testing gold the learned and poets, as specially skilled among those who practise the science of politics in all its branches, as having well distributed faithful servants and as the author of a commentary on Dattaka's aphorisms. Then the inscription records that Mādhava-mahādhiraṅga granted, free from all imposts, ten *kaṇḍugas* of land in the village named Perpusūr in Morasa-nāḍu to his family Brahman Gattivarṇa of the Koṇṇinda (? Kauṇḍinya)—gōtra, a resident of Kangamangala. The village Koṭṭūr is said to be situated to the east of the land granted. After a few imprecatory verses the record closes with the statement that the charter was engraved in the month of Vaiśākha by Maraṇa's son S'rīpāla, a carpenter of Ikshugrāma.

55. As far as I know, this appears to be the first copper plate inscription that has been discovered of Mādhava I. It is not dated; but according to Mr. Rice, who assigns to Mādhava's successor Harivarṇa the dates 247 and 266 as given in his Tanjore (*Indian Antiquary*, VIII, 212) and Tagadur (EC, 3, Nanjangud 122) plates, both of which are supposed to be spurious by Dr. Fleet, its period would be about A.D. 240. The language of the record is corrupt in several places, and its orthography is open to objection at almost every step. Among other irregularities are the insertion of the expression—pancha-mahāpātaka-samyuktō bhavati—between the two halves of the verse beginning *Bahubhūh* (line 16), the breaking off of the verse beginning *Svam dātum* at the end of the first *pāda* and the occurrence of the unintelligible expression—marājamugoḷāptāh—after it (line 17). The palaeography too does not appear to coincide with the supposed period of the grant. These circumstances naturally lead one to suspect the genuineness of the present record. Of the places named in the grant, Kangamangala is perhaps identical with Kannamangala in Chintamani Taluk, and Koṭṭūr with Kōṭūr in Kolar Taluk.

S'rīpurusha.

56. Two inscriptions copied during the year belong to S'rīpurusha's reign. One of them is a set of copper plates recently unearthed at Nandi along with two other sets (see paras 17 and 53) and the other, a stone inscription at Maḍivāla (EC, 10, Kolar 78) now revised. The copper plates (Plate X) are three in number, each measuring 7" by 2", the first plate being engraved on the inner side only. The writing is in beautiful Haḷa-Kannada characters. The plates are strung on a ring which is 2½" in diameter and ¼" thick, and has its ends secured in the base of a circular seal 1¼" in diameter. The latter bears in relief a standing elephant which faces to the proper right. The ring was broken when the plates came to me. The language of the inscription is Sanskrit throughout, and, with the exception of the four imprecatory verses at the end, the whole is in prose. The grant begins, as usual, with the invocation of Padmanābha, but, without giving any steps in the genealogy, applies the usual description of the first king Kōṅgaṇivarṇa to Prithivī-Kōṅgaṇivarṇa-dharma-mahādhiraṅga and proceeds to say that by him, also named Raṇabhājana, when on a visit to the Kōṅgēśvara-chaityālaya in the city of Pērūr, was made, in the third year of his increasing victorious sovereignty, on a Monday corresponding to the full-moon day of Phālguna, under the asterism Pūra (Pūrva-phalguni), a grant of a house-site and certain lands (specified) to S'iva-śarma's younger brother Iśvara-śarma of the Haritāyana-gōtra, who was a student of the Sāmavēda (*Chandōga*) and a resident of Turugalūr. We are then told that S'rī Attāni were the witnesses, that the grant was made with pouring of water exempt from taxes, and that should any one through ignorance or enmity confiscate the lands he shall be guilty of the five great sins. Then follow four of the usual imprecatory verses and the record closes with the remark that the grant was to be free from all imposts. The house-site was situated in a portion of Pērūr known as Kittangādi and the lands granted consisted of garden, rice and forest lands. Among the boundaries occur Umādatta's garden, the Kalkere tank, the Kalinga gate, A'lamaṇḍala, Kappūra-kūpa (the Camphor-well), A'ne-kūpa (the Elephant well), Kayavan-aṅge (Kayava's rock) and the chariot road (*śakata-mahāpāthā*).

57. The record is peculiar in not giving the Ganga genealogy and in applying the epithets of Konganivarma, the first king of the dynasty, to Prithivi-Kongaṇi. Further, it gives the usual epithet—*sva-khaḍgaika-prahāra-khaṇḍita-mahā-silā-stambha-labdha-bala-parākrama-yaśasah*—in a slightly altered form thus:—*sva-khaḍgaika-prahāra-parikhaṇḍitōttunga-[silā-stambha]-prakāśyamāna-bala-parākrama-yaśasah*. Pūra, given as the name of the asterism, is the Tamil form of Pūrva-phalguni. According to the published Ganga grants only two kings of that dynasty, namely, S'ivamāra I and his grandson S'ripurusha, bore the title Prithivi-Kongaṇi. I think the present grant belongs to the latter, and, if A.D. 726 given as the year of his accession to the throne by Mr. Rice be correct, the date of the present record would be A.D. 728. The title Raṇabhājana applied to the king is new. There are a few orthographical and grammatical errors in the grant, and these together with the peculiarities noted above are sufficient to raise a reasonable doubt as to its genuineness; but the characters appear to be of the period mentioned above. Pêrūr mentioned in the grant appears to have been a place of considerable importance at one time. It occurs in connection with the earlier Ganga kings in EC, 7, Shimoga 64 and has been identified with Ganga-Pêrūr in the Cuddapah District. It is referred to in a grant of Mād'hava II (*Report* for 1910, para 50) and in another (EC, 10, Malur 72) of Avinita, son of Mād'hava II.

58. The other inscription of S'ripurusha referred to in para 54 is on a *viragal* at Maḍivāḷa, Kolar Taluk. It is printed as EC, 10, Kolar 78, and has now been revised (Plate XI, 1). This epigraph consists of 10 lines. The fourth line is almost illegible and though lines 5—10 are partly legible, the meaning is not quite clear. It tells us that in the 27th regnal year of Konguṇi Muttarasa, ?Pulikalladi fought with Segunṇa at A'ptadavākkil and fell. The record ends thus—May those who maintain this attain prosperity. It is not clear who Segunṇa was. It is not likely that the reference is to the Sêvuṇas. An inscription at Bellūr, EC, 10, Kolar 97, now revised, which is in characters of the 8th century, appears to belong to the same reign. Unfortunately the record is fragmentary, the stone being broken both at the top and at the side. The titles mahārājādhirāja, bhātāra and Permāḍi occur. The first two of these titles are applied to S'ripurusha in EC, 10, Mulbagal 80 and 255. It is to be regretted that in the portion giving the S'aka date only the letter *e*, very probably the first letter of the expression *ṣṭu-nāṇṇu* (seven hundred) is left. If complete, this record would have settled once for all the period of S'ripurusha. The epigraph mentions some daṇḍanāyaka and a village of the name of Kōḷūr. Another fragmentary inscription copied near the A'njanēya temple of the same village, which is likewise in characters of the 8th century, may perhaps be assigned to the same king. In this we have only the final imprecatory sentence and a portion of the engraver's name.

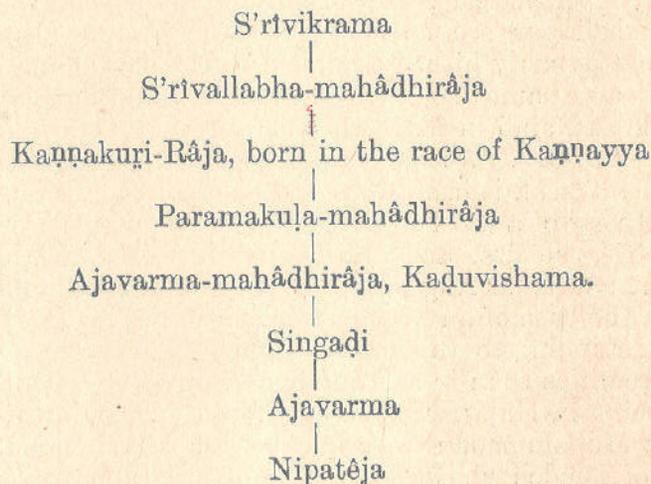
Jayatēja.

59. A set of copper plates (Plate XII) found in the possession of a Muhammadan woman at Chikballapur (see para 17) gives a genealogy of the Gangas not found in any record of that dynasty hitherto published, the last name in the genealogy being Jayatēja. It also names some Rāshtrakūṭa and Bāṇa kings and records a grant to the temple at Nandi in the 17th year of the Rāshtrakūṭa king Gōvinda III's reign, *i.e.*, in A.D. 810. As the grant begins with the genealogy of the Gangas and bears an elephant seal, it has to be looked upon as a Ganga record, though dated in the regnal year of a Rāshtrakūṭa king. The plates are 3 in number, each measuring 9½" by 3¼", the first and third being inscribed on the inner side only. They are strung on a circular ring which is 4¾" in diameter and ½" thick, and has its ends secured in the base of an oval seal measuring 2" by 1½". The seal bears in relief an elephant standing to the proper right. The plates, which are a little broader at the extremities than in the middle, are in an excellent state of preservation, the writing being in Haḷa-Kannada characters. They are, as stated above, in the possession of a Muhammadan woman at Chikballapur, said to be the widow of Dodda Mastan of Tondebavi, Goribidnur Taluk. It appears that Dodda Mastan came across the plates some ten years ago while removing silt from a pond at Māchigoṇḍanhalli, a village in Dodballapur Taluk. The widow has been using the plates as a charm for curing infantile diseases. They have thus proved a source of livelihood to her, though she does not know a word of what is written on them.

60. The language of the inscription is partly Sanskrit and partly Kannada, lines 1—9 being in Sanskrit and the rest, with the exception of two imprecatory verses at the end, in Kannada. Barring the imprecatory verses mentioned above, the whole is in prose. The grant opens like the Mudiyanur plates (EC, 10, Mulbagal 157) with obeisance to S'iva and, after invoking Padmanâbha, describes Konguivarma-dharmâdhirâja as a sun in illumining the clear firmament of the Ganga family, as possessed of a kingdom abounding in good men acquired by the victory of his own arm (see E C, 9, Bangalore 141), and as adorned with wounds received in battle while cutting down the hosts of his cruel enemies. It will be noticed that nothing is said here about the stone pillar and the gôtra of the family. Then the record seems to identify Konguivarma with S'rîvikrama, from whom the genealogy is continued thus:—his son was S'rîvallabha-mahâdhirâja; after him, born in Kaṇṇayya's race, pure in both the families (*i.e.*, both on the mother's side and the father's side), was Kaṇṇakuri-Râja; his son was Paramakuḷa-mahâdhirâja; his son was Ajavarma-mahâdhirâja, who seems to have had the title Kaḍuvishama; his son was Singaḍi; his son was Ajavarma; his son was Nipatêja; his son, born in the Ganga race, pure in both the families, was S'rî-Jayatêja, who had also another name Dattiya. We are then told that while the Ganga line was thus increasing in prosperity, in the 17th year of the northern king Dhârâvarsha Kalivallabha Vêna's son Vrittabhujâ Prabhûtavarsha Jagatunga's prosperous sovereignty, while I'svara-dâsa, endowed with all ascetic and other virtues, the chief disciple of the Kâlamukha guru Kâlaśakti, was the head of the *maṭha* in the temple on the Nandi hill, and while Paḍḍâge was the governor of the Koyatûr 12,000, Ratnâvali, the mother of Bânarasa Daḍḍa-narâdhipa and the beloved queen of Bâna-Vidyâdhara-râja, made a grant on the full-moon day of Vaiśâkha of certain lands (? *sodaliya*), as a *dêva-bhôga*, to the S'iva temple which she had caused to be erected at Nandi. Then follow details of the boundaries, among which may be mentioned Duggankere, Sangavôya's tank, Peḷnanandi tank, Kiṟunandi, Karaḍiguruḷi and Kundarkuruḷi, and a few imprecatory sentences which may be rendered thus:—May the two great toes of those who maintain this be on the head of Ratnâvali. May he who destroys this incur the sin of having turned S'rîparvata upside down, of having cut off the heads of the sages there, of having cut off the heads of a thousand tawny cows and a thousand Brâhmaṇas at Bâraṇâsi (Benares) and of having killed in Jambu-dvîpa sages and Brâhmaṇas versed in the 4 Vêdas, 18 *pramâṇas* and *siddhântas*. He who maintains this acquires the merit of having saved all that was mentioned above. The record concludes with the imprecatory verse beginning *Na visham* and the latter half only of the verse beginning *Bahubhih*.

61. This inscription, though disfigured by many orthographical and grammatical errors, is of considerable interest and importance in several ways.

(1) The Ganga genealogy given in it is unique. It may be clearly exhibited as under—



S'rî-Jayatêja, Dattiya, born in the Ganga race.

Of the kings named, the first two evidently represent S'rîvikrama, son of Mushkara, and his son Bhûvikrama, who had the title S'rîvallabha, of the usual Ganga genealogy. The names that occur after the first two represent perhaps a

collateral branch of the Gangas not hitherto known. The third king Kannakuri-Rāja is not mentioned as the son of S'rivallabha, but as born in the race of Kannayya. It is not known who this Kannayya was. It is not likely that he is the Rāshtrakūṭa king Krishna I, as the latter's period would be too late for the former. Paramakūṭa is apparently identical with the Paramakūṭa mentioned in the Talkad inscription (EC, 3, Tirumakudlu-Narsipur I) of S'ripurusha's first year. But the latter's son is named Arakēsi and not Ajavarma as in the above genealogy. Arakēsi was perhaps another son of Paramakūṭa. We have also a Paramagūṭa mentioned in the Nagamangala plates (EC, 4, Nagamangala 85) of S'ripurusha's 50th year, which record a grant by S'ripurusha to a Jaina temple caused to be erected by Paramagūṭa's consort Kundāchchi, but his father's name was Duṇḍu, and there is no evidence to show that the latter had also another name Kannakuri. EC, 9, Devanhalli 74 names an Ajjavarma, and, as its date is said to be about A.D. 780, he may be taken to be identical with one of the two Ajavarmas of the above genealogy. I do not remember having come across the other names in the above list in any of the published records. The last king Jayatēja, who is said to have been born in the Ganga race, must have been a contemporary of Gōvinda III in whose reign the grant was issued. We know, however, from other records that at the period of this grant, *viz.*, A. D. 810, the Ganga king was S'ivamāra II, though kept in confinement by Gōvinda III. It may therefore be concluded that Jayatēja represents a branch of the Western Ganga dynasty which was not known before.

(2) The Rāshtrakūṭas are referred to as kings of the north and two kings of that dynasty are mentioned by their titles—Dhruva or Dhōra by his titles Dhāravarsha, Kalivallabha and Vēna, and Govinda III (794-814) by his titles Prabhūtarsha, Jagattunga and Vrittabhujā. The titles Vēna and Vrittabhujā, applied respectively to Dhruva and Gōvinda III, appear to be new. That the grant, though opening with the genealogy of the Gangas, is dated in the 17th regnal year of Gōvinda III affords evidence of the acknowledgment by them of the overlordship of that king.

(3) With regard to the Bānas, the inscription tells us that Bāna-Vidyādhara had a wife named Ratnāvali and a son by her named Bānarasa Dadda-narādhipa. He had also another wife named Kundavvai, who was the daughter of Prithuvipati (*South Indian Inscriptions*, III, 98). According to the Udayendiram plates (*Epigraphia Indica*, III, 74) his son was Prabhumeru. The latter is referred to in EC, 10, Srinivasapur 5 and 6, and Chintamani 107. In case there is no explicit statement that he was Kundavvai's son, we may perhaps identify him with the Bānarasa Dadda-narādhipa of the present grant. In another copper plate inscription which will be noticed further on (see para 69) Ratnāvali is called Mānikkabbe and her father's name is given as Indapparasa. The latter may perhaps be identical with Gōvinda III's younger brother Indra who founded the Gujarāt branch.

(4). We are told that at the period of the grant Paddāge was the governor of the Koyatūr 12,000. This name does not appear to have been met with in other records. The inscription also affords evidence of the existence of the Kālāmukha sect in Mysore in the 8th century and of the influence commanded by the members of that sect. The imprecatory sentences at the end are not without interest. The information furnished with regard to the erection of the S'iva temple at Nandi and the existence of a *maṭha* in the temple on the Nandi hill is of particular interest as testifying to the antiquity of those temples. The oldest lithic record in the temple at Nandi is a Nolamba inscription of the close of the 9th century. As the present grant gives the name of the hill as Nandi-malai, we may conclude that the hill bore the name Nandi several centuries before the advent of the Chōlas who have been supposed to have changed Nanda into Nandi. Among the places mentioned in the grant, Karadiguruki may be identified with the modern village of that name in Malur Taluk and Kundarkuruki with Kundalagurike in Sidlaghatta Taluk.

Mārasimha.

62. A worn *viragal* in the bed of the tank at Halli-Maisūru, Hole-Narsipur Taluk, refers itself to the reign of this king. It tells us that during the sovereignty of Satyavākya.....Permanaḍigaḷ Mārasinga-Dēva....mayya fell in a cattle raid. The date may be about 970.

Ereyappa.

63. An inscription on a beam of the Gaddebasava temple at Chikka Hanasôge, Yedatore Taluk, which is a Jaina epitaph (Plate XI, 2), refers incidentally to the reign of Ereyya, who is evidently the Ganga king Ereyappa. It opens with a verse in praise of a Jaina teacher named E'lačhârya and tells us that he subsisted on water for one month and expired by *samâdhi*, and that *Ashtôpavâsa* (one who fasts for eight days) Kalnele-dêvar set up the *nisidhige* or tombstone for his guru E'lačhârya. Then follow two verses in praise of Kalnele-dêvar stating that when Ereyya was ruling the sea-girt earth, receiving homage from the great *maṇḍalikas*, Kalnele-dêvar received homage from all the world, and that of the two kinds of *tirthas*, namely, stationary and moving, Gommatadêva was the stationary *tirtha* and Kalnele-dêvar the moving *tirtha*. The writer of the epigraph was Beldêva and the engraver Mallâchâri. The date of the epitaph may be about 910. From EC, 4 Yedatore 28 at the same village we learn that E'lačhârya was the disciple of S'rîdhara-dêva and belonged to Dêsiga-gaṇa and Pustaka-gachchha. A Kalnele Râmachandra-dêva is mentioned in a later inscription, namely, EC, 5, Arkalgud 96, of 1095; but he was of the Sûrastha-gaṇa.

64. We may now notice a few inscriptions which, judging from their paleography, appear to belong to the Ganga period. An inscription on a broken stone lying in front of Munivenkata-Nayaka's house at Bellûr, Malur Taluk, records a grant by Gôvinda-Mâdhavarasar. The name Kumârandeyar occurs at the end. The date of the record may be about 800. Another near the sluice of the tank to the north-west of the same village, which is a *viragal*, tells us that A'la, son of Toḍugeyan Kêsari Toruvâlla who was a servant of the 32 *mahâjanas* of Sebben-nâḍu, rescued cattle and fell, and that the *mahâjanas* were pleased to grant five *kolagas* of wet land for him. Then follows the imprecation that he who violates the grant shall be guilty of the five great sins. The date cannot be much later than 800. A fragmentary epigraph at the entrance to Hulidênhalli, Malur Taluk, opens with the statement that Paramêsvara was ruling the earth and records the grant of some lands and house-sites to Nandiyadigal. The witnesses were the residents of the Têkal-nâḍu 76. It is unfortunate that the king's name is not available. The period of the inscription is about 800. Another inscription found on the sluice of the tank to the north-west of Bellûr, Malur Taluk, informs us that the sluice was caused to be built by Pulliyayya of the A'trêya-gôtra, son of Tâlivaḍu-guddigal, and tells us further that the building took place when Bôri's son Sâchiyanna attained his seventh year. The record may be assigned to about 900. There are two fragmentary *viragals*, inscribed in beautiful characters of about the 9th century, in front of the Kâšivîśvêsvara temple at Nârasâpura, Malur Taluk. In one of them the name Siguṇûrar can be made out and in the other the expression "fell in a cattle raid."

65. An inscription on a beam in the *navaranga* of the Râmêsvara temple at Chikka Hanasôge, Yedatore Taluk, is an epitaph of the Jaina teacher Nêmichandrârya, disciple of S'rîdhara-dêva. The epitaph of another disciple of S'rîdhara-dêva named E'lačhârya, was noticed in para 63 above. The present epitaph consists of six Sanskrit verses, two in praise of S'rîdhara-dêva and the remaining four in praise of Nêmichandrârya. The former is described as a member of the Panasôge line in the Dêsika-gaṇa and Pustaka-gachchha of the Koṇḍakundânvyaya, as a gale in dispersing the cloud anger, as a breaker of the pride of Kandarpa or the god of Love, as adorned with the jewels of the 36 qualities and as devoted to the 5 *âchâras*. His disciple, an ocean of good qualities, well versed in all the *śâstras*, honored by all, expounder of the Jaina faith, equal to Gaṇadharas in eloquence, a clever controversialist, was Nêmichandrârya. Dispelling the darkness of false creeds and spreading out the moonlight of his eloquence in all directions, the moon Nêmichandra shines in the firmament of the Jaina faith with the rays of his virtues. Having perceived that his end was near, Nêmichandrârya took the vow of *sallêkha* and having abstained from food for two months, expired and went to *svarga*. The period of this epitaph is about 900. Another Jaina epitaph at the same place, of about the same date, records the death of Jakkijabbe, wife of Nâgakumâra. She is described as a devoted S'râvaki who excelled even Rôhiṇi by her good qualities and is said to have gladly gone to the other world, having realised the loathsome nature of this body. We are told that her husband Nâgakumâra was a great warrior. The top portion of the stone being broken, the name of his father is not available,

1b
 ॐ नमो भगवते वासुदेवाय ॥ इति श्रीमद्भगवद्गीतायां अष्टाध्याय्यात्सर्वाङ्गसंग्रहोऽयम् ॥ १ ॥
 श्रीकृष्ण उवाच ॥ अर्जुन उवाच ॥ अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥

11a
 श्रीकृष्ण उवाच ॥ अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥

11b
 श्रीकृष्ण उवाच ॥ अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥

111a
 श्रीकृष्ण उवाच ॥ अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥
 अहो भवति धर्मो जगत्सु ॥ १ ॥



SEAL

though his title *samyaktva-ratnākara* occurs. Here may also be noticed the label on the pierced window (Plate V, 5) in the south wall of the *navaranga* of the Arunāchalēśvara shrine in the temple at Nandi (para 21). The window has a fine figure of Tāṇḍavēśvara below which the label is engraved. The inscription appears to consist of two lines, the first line being almost completely worn. The characters may be supposed to belong to the close of the 10th century. The meaning of the label is not quite clear, but this much can be made out, namely, that Kēśava carved the Anṇēśvara, the last word being a corruption of Arunāchalēśvara. We shall not be far wrong if we conclude from this that the figures of the Arunāchalēśvara shrine were executed by the sculptor Kēśava, the Tāṇḍavēśvara below which the label is found being of course one of his works.

THE VALABHIS.

66. Colonel Sir Hugh Daly, K. C. I. E., C. S. I., the Honorable the Resident in Mysore, very kindly gave me for examination two seals which he had in his possession of some copper grants. One of them (Plate VIII, 4), oval in shape, is similar to the one shown opposite to page 16 of volume I of the *Indian Antiquary* attached to a copper plate of the Valabhi king Dharasēna IV. Its full length with the ring is $7\frac{3}{4}$ " , the seal alone measuring $2\frac{1}{4}$ " by $1\frac{3}{4}$ ". The ring too is of an irregular oval shape, its ends being secured in the base of the seal which is convex on the back. The front of the seal has at the top, in relief on a countersunk surface, a recumbent bull which faces to the proper right; and below it, separated by a pair of horizontal lines the legend *S'ri-Bhaṭakkah* in raised letters. The above details of the seal agree with the descriptions given by Dr. Hultzsch (*Epigraphia Indica* III, 318) of the seal of the Gaṇēśgaḍ Plates (A. D. 526-27) of Dhruvasēna I and by Dr. Fleet (*Gupta Inscriptions*, 164) of the seal of the Māliya Plates (A. D. 571-72) of Dharasēna II. There can therefore be no doubt about the present seal belonging to a copper grant of one of the Valabhi kings. Bhaṭakka stands for Bhaṭārka, the progenitor of the Valabhi line of kings. The plates of this dynasty of kings, which are generally two in number, are connected, as a rule, by two rings, passing through holes in the lower part of the first plate, and the upper part of the second. This ring is therefore one of the two belonging to a Valabhi copper grant. It is not easy to say to which particular grant it once belonged. Several Valabhi grants have been published in the volumes of the *Indian Antiquary* and other journals; and, with regard to the following, it has been remarked that the ring and seal are missing:—Grants of (1) Dhruvasēna I (*Ind. Ant.* V, 204), (2) Śilāditya V (*Ibid.*, VI, 16), (3) Guhasēna (*Ibid.*, VII, 66), (4-5) Dharasēna II (*Ibid.*, 68 and 70), (6) Dharasēna IV (*Ibid.*, 73), (7) Kharagraha II (*Ibid.*, 76), [8] Śilāditya VI (*Ibid.*, 79), and [9] Śilāditya I (*Ibid.*, XIV, 327).

The present seal may for aught we know belong to any one of the above grants and it is equally possible that it may belong to some grant which has not yet been published. This much is, however, certain, that it belongs to a Valabhi grant issued in the 6th or 7th century A. D.

THE RASHTRAKUTAS.

67. Reference has already been made to some kings of the Rāshtrakūṭa dynasty when speaking of the Gangas [paras 59-61]. Only one record relating to the dynasty was copied during the year. It is a copper plate inscription of Prabhūta-varsha or Gōvinda III.
Gōvinda III.

68. The inscription referred to in the above para was also alluded to in para 61 when speaking of Ratnāvali, the queen of the Bāṇa king Bāṇa-Vidyādihara. It records a grant in A. D. 806 to the temple at Nandi by Gōvinda III and refers incidentally to the Bāṇas also. The grant consists of 5 plates, each measuring $9\frac{1}{4}$ " by $4\frac{1}{4}$ ". The first and last plates, which are thinner than the middle three, are inscribed on the inner side only. The first plate is broken into two pieces in the middle and a small portion at the left hand corner at the top is gone. The engraving on the last plate is rudely executed. The writing is in Haḷa-Kannada characters. The plates had no ring when they came to me. They were unearthed recently along with two other sets while a well was being sunk at Nandi (see para 17).

69. The language of the inscription is partly Sanskrit and partly Kannada, lines 1-61 being in Sanskrit and the rest in Kannada. Of the Sanskrit portion, lines 1-27 and lines 53-61 are in verse, the rest being in prose. The grant is rendered unintelligible in some portions owing to the omission of letters and the occurrence of a large number of orthographical and grammatical errors. The record is similar in contents to the Râdhanpur [*Ind. Ant.*, VI, 59; *Epi. Ind.*, VI, 242], Wani [*Ind. Ant.*, XI, 157] and Manne [EC, 9, Nelamangala 61] plates of Gôvinda III, which are dated respectively A. D. 808, 807 and 802. But unlike them it opens with obeisance to S'iva and has the verse *Bahubhîh* before the well-known verse *sa vo'vyât* and then gives only the first ten verses and the first half of the eleventh which are in praise of Krishna I, his son Nirupama, and his son Gôvinda III, omitting the remaining nine verses which give an account of Gôvinda III's conquests. These ten and a half verses are the same as those found in the Râdhanpur and Manne plates. Krishna is said to have easily and swiftly drawn to himself fortune from the Châlukya family. Nirupama is said to have imprisoned the Ganga and to have vanquished the Pallava and Vatsarâja. Of Gôvinda III, it is stated that when he was born the Râshtrakûta lineage became unsurpassable by others. The Wani plates, however, omit the 6th verse (*êhâtra*) and give only the second half of the 11th (*yasyâkâra*). The formal part of the present grant is likewise very similar to the corresponding portions of the other grants. After the verses mentioned above the inscription goes on to say that the parama-bhattâraka mahârâjâdhirâja paramêśvara S'rîprithivîvallabha śrîmat-Prabhûtavarsha S'rîvallabhanarêndradêva, who meditated on the feet of the parama-bhattâraka mahârâjâdhirâja paramêśvara śrîmad-Dhârâvarshadêva, announces to the *râshtrapatis*, *vishayapatis*, *grâmapatis*, *grâmakâtas*, *âyuktakas*, *nîyuktakas*, *âdhikârikas*, *mahattaras*, etc., according as they are concerned, that, being encamped at Mayûrakhandi, in the year Pârthiva corresponding to the S'aka year 728, on the holy occasion of the *sankrânti* coupled with the asterism A'rdrâ, for the increase of his own and his parents' spiritual merit and fame both in this world and in the next, he has made, at the request of the good Kshatriya Mahâbali-Bânarâja, named S'rîparama, born in the Mahâbali-kula who made Paramêśvara (S'iva), the lord of gods and demons, adored by all the three worlds, their door-keeper, a grant, with pouring of water, of the village named Kandamangala, situated in the Kaivara district, exclusive of former gifts, together with the taxes in grain and gold, to I'svaradâsa, head of the *sthâna* on the Nandi hill, who was endowed with all ascetic qualities, in order to provide for incense, lamps, sandal, *bali*, *charu*, etc., required for the worship of S'iva. Perceiving this life to be unstable like the wind or the lightning, and worthless, the king has made this gift for the god, which is most meritorious because it consists of a grant of land. The village, which was not to be entered by *châtas* and *bhatas*, nor to be pointed at with the finger by the king's officers, was to be enjoyed by I'svaradâsa and those that came after him in priestly succession as long as the moon, the sun, the ocean, the earth, the rivers, and the mountains endure, according to the custom of *abhyantarâsiddhi* and the rule of *bhûmichehchhidranîyâya*; and not even the slightest obstruction was to be made by any one to the donee when, according to the proper condition of a *dêvadâya* granted for the god Mahâdêva, he enjoyed the village or caused it to be enjoyed, or cultivated it or caused it to be cultivated, or assigned it to another. The king's gift was to be assented to and maintained, as if it were a gift made by themselves, by future kings, whether of his family or others, recognising that the reward of a grant of land was common to both the giver and the maintainer, and bearing in mind that riches are as transient as the lightning and that life is as unstable as a drop of water on the tip of a blade of grass; and any one who, having his mind obscured by the thick darkness of ignorance, violated this grant or assented to its violation, was to be considered as guilty of the five great sins as well as of the minor ones. Then follow seven benedictive and imprecatory verses, four of which appear to be peculiar to this grant, after which the Kannada portion begins. This portion opens with the statement that the grant was made to śrîman-Mahâbali Bânarasa for the temple of Mânikkabbe, daughter of Indapparasa, and, after giving details of the boundaries, closes with the remark that the donee was I'svaradâsa and that the gift was made for the god Paramêśvara.

70. It will be seen that this grant corroborates some of the statements made in the Chikballapur plates which were noticed in paras 59-61 above. The donee

in both the grants is I'svaradâsa, head of the *maṭha* or *sthâna* on the Nandi Hill. Ratnâvali, the queen of Bâṇa-Vidyâdhara, is named Mânikkabbe (*mânikyâ* and *ratna* being synonyms) in the present grant, and the temple at Nandi is referred to as hers, thus confirming the statement made in the other grant that she founded the temple. Her father's name is given as Indapparasa. As stated above (para 61), the latter may perhaps be identical with Gôvinda III's younger brother Indra who founded the Gujarât branch. This supposition derives some support from the respect with which the Bâṇas are spoken of in the record. This inscription also bears testimony to the fact that the temple at Nandi was in existence before A. D. 806, though it may have come into existence only a few years before that period. Kaivâra and Kandamangala, the places mentioned in the grant, may be identified with Kaivâra and Kannamangala, both situated in the Chintamani Taluk. Among the boundaries given in the Kannada portion may be mentioned Kiruvangarkere, Tâyandekere, Kottandekere, Arakere, Siyamangala and Pilkekurukki. Like the Wanî and Râdhanpur plates, the present grant also was issued from Mayûrkhaṇḍi. The four benedictive verses mentioned as peculiar to this grant in the previous para are quoted from *S'ivadharma* (see Hêmâdri's *Dânakhaṇḍa*, pages 508-9). They run thus:—

yaś S'ivâya halôpêtâm sarva-sasya-prarôhiṇîm |
mahîm mahipatir dadyât tasya puṇya-phalam śruṇu ||
yâvad-daṇḍâ bhavêd bhûmir miyamânâ samantataḥ |
sa tâvat-kalpa-samkhyânâ Rudra-lôkê mahiyatê ||
sûrya-kôṭi-pratikâśair divya-stri-kôṭi-samyutaḥ |
samyuktaḥ kôṭiśô' nekaiḥ sarva-kâma-samanvitaiḥ ||
vimânair grâma-dânêna tri-sapta-kula-samyutaḥ |
yathêshṭam Aisvarê lôkê kriḍatê kâlam akshayam ||

It will be observed that the verses as given in the plates (lines 52-57) are full of mistakes.

71. A *viragal* in Maṭhâda Basappa's field to the south-west of Arasanhalli, Malur Taluk, records that when Kannara-Ballaha was ruling Daḷigavaḷige Maragalla-gâmuṇḍa's son Damâgalla fought and fell at Puḷagaṇ and went to *svarga*. Daḷigavaḷige appears to have been a province like Vaḍugavaḷi of the Bâṇas. The name of the ruler leads one to suppose that he was either the Râshṭrakûṭa king Kannara himself or a feudatory of his bearing his name. The date of the record may be about 900.

THE BANAS.

72. Some of the Bâṇa kings were referred to when speaking of the Gangas (para 61) and the Râshṭrakûṭas (para 69). A Bâṇa king named Bâṇa-Vidyâdhara and his son Daḍḍa-narâdhipa by his queen Ratnâvali were mentioned. It was also stated that Ratnâvali, also called Mânikkabbe, was the daughter of Indapparasa (or Indra) and that she caused to be erected the S'iva temple at Nandi. Further, we were told of a Mahâbali-Bâṇarâja named S'ripârama, at whose request the Râshṭrakûṭa king Gôvinda III made a grant in A. D. 806 for the temple built by Ratnâvali. This Bâṇa king is probably identical with Bâṇa-Vidyâdhara mentioned above. Only one record relating to the Bâṇas was copied during the year.

Vira-Perbâna.

73. An inscription on a boulder at Dargâpura near Dodballapur (EC, 9, Dodballapur 32), which has now been correctly copied, makes the curious statement that Jayaçâman Vira-Perbânan, with the title *kaḍitale-maṇḍemâri*, killed ninety-five persons. *Kaḍitale* means a shield in old Kannada. The meaning of the record is not quite clear. The characters are of the 9th century.

THE NOLAMBAS.

74. There are only two records of this dynasty, one copied at Hulidênhalli, Malur Taluk, and the other at Nandi, Chikballapur Taluk. The former is an inscription of Nolambâdi-arasar and the latter (EC, 10, Chikballapur 28), now revised, of Nolambâdhirâja.

Noḷambâdi-arasar.

75. The inscription of this king, which is on a broken stone near Purnagauda's house at Hulidênhalli, tells us that when śri-Noḷambâdi-arasar was ruling the Ganga 6000, Buma-gamuṇḍa of Morompur died at Aṛaḍi. This king is also mentioned in E C, 10, Kolar 233 and Bowringpet 45, the latter also naming the place Aṛaḍi. The record may be assigned to the first half of the 9th century.

Noḷambâdhirâja.

76. This king's inscription, which is in the temple at Nandi, records that when the entitled to the band of five chief instruments, of the Pallavânvaya, favorite of earth and fortune, glory of the Pallava-kula, śrimat-Noḷambâdhirâja was ruling the earth, Divya-śakti-paṇḍita-bhaṭâra's Mayda-gâvuṇḍa, the *pâda-mûla* and the gâvuṇḍas of Pannaka, having assembled, made a grant of one *khaṇḍuga* of wet land together with some other lands to Ainûvvâchâri's son Puliyanna for havingkana at Nandi. Then follows the usual imprecation. From EC, 10, Kolar 79 we learn that Noḷambâdhirâja was a contemporary of the Ganga king Nitimârگا II.

THE CHOLAS.

77. Only a few records relating to the Chôla kings were copied during the year. Only one of them is in Kannada, the rest being in Tamil. Some of them are unfortunately fragmentary.

Râjarâja.

78. A *viragal* at Doḍḍa S'ivâra, Malur Taluk, contains a Kannada inscription which refers itself to the reign of Râjarâja. It informs us that when Râjarâja Mummadi-Chôla-Dêva was ruling the earth, punishing the wicked and protecting the good, on a Sunday corresponding to the 13th lunar day of the bright fortnight of Phâlguṇa in the year Kilaka corresponding to the S'aka year 930 (A. D. 1009), some *nâlgâvuṇḍa* fought and fell. The Prâkrit from *têrasa* is used for the 13th lunar day.

Kulôttunga-Chôla I.

79. A Tamil inscription on the sluice of the tank at Angarêkanhalli, Chikballapur Taluk, which is dated in the 35th year of the reign of Kulôttunga-Chôla, *i.e.*, in A. D. 1104, tells us that the sluice was caused to be built by Immaḍi-S'ôlagâmuṇḍan, Râjamânikka-vêḷân and the other landholders of Arpalam in..... vaḷanâḍu of Nigarili-S'ôla-maṇḍalam. Another Tamil inscription at Doḍḍa S'ivâra, Malur Taluk, which is a *viragal* dated in the 42nd year of the king's reign (1111), seems to record the death of some one whose name cannot be made out. One more Tamil record, found on the south wall of the Gangâdharêsvara temple at Maḍivâḷa, Malur taluk, may also belong to the same reign. It records the grant of certain dues by Irumuḍiperu-irâya-irâyar and the *Dêsi* 500 for the god Gangaigonḍa-S'ôḷisvara of Mâliyûr in Kuṛukkundâchchi-nâḍu of Vikkiramama-S'ôla-maṇḍalam. There is another record of Kulôttunga-Chôla on the east wall of the same temple (EC, 10, Malur 101) dated in his 43rd year (1112). The date of the present record may be about the same. Mâliyûr appears to be the old form of Malur.

THE CHEDIS.

80. It was stated in para 66 above that two seals of copper grants were received for examination from Colonel Sir Hugh Daly K.C.I.E., C.S.I., the Honorable the Resident in Mysore. One of them was dealt with in that para. The other seal belongs to a grant issued by one of the Chêḍi kings. It is circular in shape, measuring 3" in diameter, and is $\frac{1}{2}$ " thick (Plate VIII, 5). It has also a circular ring, which is $3\frac{3}{4}$ " in diameter and $\frac{1}{2}$ " thick. At the top the seal has, in relief, a seated figure of Lakshmi with four hands, flanked by two elephants with uplifted trunks; and at the bottom, a reclining bull, facing to the proper right, between two incense-burners. Between Lakshmi and the bull comes the legend, *S'rimal-Lakshmîkarna-dêvah*, in a horizontal line in Nâgari characters. The Chêḍi king Karna is called Lakshmîkarna in verse 26 of the Mahôba Chandella inscription (*Epi. Ind.* I, 220), in which his defeat by the Chandella king Kirtivarma is mentioned. This defeat is also alluded to in the prologue of the Sanskrit drama-

Prabódhachandrôdaya by Krishnamisra, who appears to have been a court poet of Kirtivarma. The details given above of the present seal agree with Captain Wilford's description of the seal of Karṇa's Benares grant (*Asiatic Researches*, IX, 108), only Captain Wilford mistook Lakshmi for Pârvati and the incense-burner for a basket. It is also likely that he did not read the legend correctly. The above Benares grant is dated in Chêdi-Samvat 793 or A. D. 1042 and it is said that its seal has disappeared (*Epi. Ind.*, II, 297). It is probable that the present seal belongs to Karṇa's Benares grant. This seal is of great interest on account of its legend which gives the name of the king as Lakshmikarṇa, the same that occurs in the Mahôba inscription referred to above, and thus leads us to the conclusion that the king styled himself thus.

THE CHALUKYAS.

81. There is only one inscription belonging to this dynasty. It is at the Kallu-maṭha at Channagiri. The letters are mostly worn. The record refers itself to the reign of the Châlukya king Tribhuvanamalla (1076-1126) and mentions a subordinate of his who was entitled to the band of five chief instruments, a mahâmaṇḍalêsvara and an ornament among the Châlukyas. Another subordinate is described as having his feet illuminated by the rays of the jewels set in the diadems of submissive kings. A mahâmaṇḍalêsvara, lord of the excellent city of Kânchi, is then mentioned as ruling the earth from his capital ?Chamelu. The rest of the inscription is mostly illegible with the exception of a line or two at the end which record a grant of land.

THE CHANGALVAS.

82. A *viragal* built into the bund of the tank at Chikka Hanasôge, Yedatore Taluk, relates to the Changâlva dynasty. Unfortunately the first line which contains the date of the record is defaced. The inscription records that while the mahâmaṇḍalêsvara Kulôttunga-Chôla-Bhujabala-Changâlva-Boppa-Dêva was ruling the earth, on the twelve Nâyakas of ? Gâlava-nâdu laying siege to the Kôliyûr fort, the *talâra* Uttaja, son of Onnaja, born at Hanasôge, together with 170 ?farmers fell, and that the stone was set up to commemorate this event. Kôliyûr is probably identical with Kôlûr near Chikka Hanasôge. The record may be assigned to about 1125. Another *viragal* at the same place, the top portion of which is broken, may belong to the same king, since it refers to the same siege. It tells us that Mârasinga, son of Kêtabôva, who was the crowned (*pattada*) son of Mâdi-gavunḍa of Hanasôge, captured the Kôliyûr fort and fell, and that the stone was set up to his memory.

THE HOYSALAS.

83. About 20 records copied during the year relate to the Hoysalas. They begin in the reign of Vishnuvardhana and end in the reign of Ballâla III, covering a period of about 200 years from 1139 to 1339. A few more records which belong to the Hoysala period, though no king is named in them, will also be noticed under this head.

Vishnuvardhana.

84. A Tamil inscription on the south base of the Karvêsvara temple at Bellûr, Malur Taluk, dated in 1139, tells us that during the rule over the earth of Tribhuvanamalla, capturer of Talaiikkâdu Kongu Nangili Nuḷambapâdi Vanavasi Pânangal and Pulikirai, bhujabala-Vira-Ganga-Poyâla-Dêvar, Pichha-dêvan caused the Kambiśvara temple to be erected in the name of....mbâḍaiyâr and granted some land for it. Another Tamil epigraph on the east wall of the same temple records a money grant for a perpetual lamp to be burned before Kûttâḍundêvar in the temple of Tirukkalattisvaram-udaiya Mahâdêvar *alias* śrî-Kailâsam at Velliyyûr *alias* śrî-Vishnuvardhana-chchaturvêdimangalam by Bhujabala-Vira-Ganga-Pôśala *Tulagâda-gaṇḍa* Ulagavallava-chChannai-nâḍâlvyâr Nimandavali-dêvar. From the title of the donor we may conclude that he was a subordinate of Vishnuvardhana. The sum granted was six *pon*, and from the interest on this amount the lamp was to be maintained from the month of Kâttagai of the year Saumya for as long as the moon and stars endure in order that the donor's lineage might be perpetuated. The year Saumya evidently corresponds to 1129. *Tulagâda-gaṇḍa* is the Tamil form of the Kannada title *Tolagada-gaṇḍa* which means "a warrior who does not retire from the battlefield."

Nârasimha I.

85. A fragmentary Tamil inscription on the east base of the Kaṇvêśvara temple at Bellûr, Malur Taluk, records that Tiruvagattîśvaram-udaiyân Varadakûtṭan, lord of Tuḷâr in.....ndûr-nâḍu, made a grant of land for the god.....Mahâdêvar of Velliyyûr *alias* śrî-Vishnuvardhana-chchaturvêdimangalam from the year Virôdhi when śrî-Nârasimha-Pôśâla.....râjar was the nâḍu-gâmuṇḍa of Kaivâra-nâḍu in Nigarili-S'ôḷa-maṇḍalam. The name of the nâḍu-gâmuṇḍa leads us to the inference that the record is one of Nârasimha I's time and that the year Virôdhi represents 1169.

Râmanâtha.

86. There are two Tamil records of this king, both copied at Bellûr, Malur Taluk. One of them, engraved on the north base of the Râma temple, tells us that in the 32nd year of the reign of the emperor of all the world Pôśâla-vîra-Râmanâtha-Dêvar (*i.e.*, 1286) Ganga-pPerumâl *alias* Ayyan-ankakkâra-Tuttarâditta-Râja-Nârâyana-Brahmâdhirâyar, son of Vâśinâyan, granted for the god Vâḷa-vanda-perumâl of Velliyyûr *alias* śrî-Vishnuvardhana-chchaturvêdimangalam the taxes leviable from his share of the village. There is also another inscription of the same date in the temple (EC, 10, Kolar 95) registering this grant of taxes. Ganga-pPerumâl was one of the Tamil Ganga chiefs of the Kolar District (see para 89). The other record of Râmanâtha, which is in Kârkûn Venkataramappa's field to the north of the village, is dated in the 33rd year of his reign (1287) and registers a grant of land, as a *kuḍangai*, to some one for having done some service to the village by Mâlinga-bhaṭṭa's son Marugan, a member of the great assembly of Velliyyûr *alias* Vishnuvardhana-chaturvêdimangalam.

Ballâla III.

87. There are several inscriptions of this reign, all in Tamil except one which is in Kannada. One of them at the ruined Iśvara temple to the north-east of Halligânhalli, Malur Taluk, dated in 1306, tells us that the śrî-Rudra-śrî-Mâhêśvara of Kundâni Adakkamattalam, S'ogudapâdi, Attimugai, Keḍundêvanâyanâr-kôyil, Têkkal-nâḍu, Periya-nâḍu, Têvanpaḷlam, A'viniyam, Uttanûr, Kuruḍimalai, the Kuvalâlam 300, S'îpati, Nandi, the Eighteen and the Eighteen lands, ascetics, heads of *sthânas*, the *pûjâris* of A'dikastêśvara, temple accountants, ?Tenandiri-nâyamâr, Padiyil-âyira-sôma-aṇukkar, the *kaikkôḷar* of the great temple, the *mûlachcheydi* Virabattirar and others, gave a *śâsana* on stone and copper to Aḷai.....senrâr, worshipper of E...yil-udaiya-nâyanâr of Têkkal confirming a former grant by Têkkal-râyar, in order that the worship of the god might properly be carried on for the welfare of Ballâla-Dêva's sacred body and kingdom. The grant was to be enjoyed by the donee and his descendants for as long as the moon and sun endure. The writer of the grant was the accountant of the 48,000 assembly (*nârpatteṇṇâyira-chchabai*). This inscription is of interest as it gives us an idea of the prevalence of S'aivism and the influence it commanded in the Kolar District at the beginning of the 14th century. Another inscription at Dodḍa Kaḍatur (EC, 10, Malur 83), which has now been completely copied, records a grant of land in 1307, for the success of the arm and sword of the king, to Iḷaiy-âlvâr, the *svâmiḡal* of Kaḍattûr *alias* śrî-Vishnuvardhana-chchaturvêdimangalam. Another much worn epigraph at Kuriki, Malur Taluk, dated 1317, seems to record a grant by the king's minister Kattâri-S'âḷuva Irâśaya Nâyaka. An inscription in the Bhairava temple on the hill at S'îti, Kolar Taluk, describes this minister as *mahâ-vîranâyakâchâri* and destroyer of the Turuka army (*Report* for 1910, para 85). Another at Hulidênhalli (EC, 10, Malur 49), now revised, tells us that in the year Raudri (1320) during the rule over the earth of the universal emperor Poyśâla-vîra-Vallâla-Dêvar a grant of land was made to Nambûri Purushôttama for worshipping the gods Allâla-perumâl and Varan-darum-perumâl. The mention of a Nambûri as the *archak* of a temple in Mysore in the 14th century is noteworthy. Another on the west base of the Varadarâjasvâmi temple at Têkal, Malur Taluk, which is dated 1339, records that the refuge of all the world, favorite of earth, mahârâjâdhirâja râja-paramêśvara, sun in the sky of the Yâdava family,, king of the hill chiefs, champion over the Malapas, terrible to warriors, fierce in war, sole warrior, brave in the battle-field, unassisted hero, S'anivârasiddhi, Giridurgamalla, a Râma in firmness of character,.....uprooter of the Makara king-

dom, establisher of the Chôla and Pândya kings, śrī-vīra-Vallâḷa-Dēva's son Dâdi S'inge-dennâyakkar's younger brother Vallappa-dennâyakkar granted certain lands, as a *sarvamānya*, to provide for lamps and flower garlands for the temple. Another at the same place (EC, 10, Malur 18), now completely copied, informs us that S'okkapperumâl-dâdar, one of the managers of the above-mentioned temple at Tēkkal which was the ? residence of Vallappa-dennâyakkar's son, granted in 1330 four houses, certain lands and a daily allowance of cooked rice to the dancing girls Malaiyâttaiyar Pettaperumâl Mânikkam, Ulagar, A'ṇḍavar and S'embon for their services in the temple, with permission to have the grant engraved on stone and copper. The temple authorities also pledged themselves to protect the dancing girls with their money and even life in case they were exposed to any danger. The signature of S'okkapperumâl is given at the end. A Kannada epigraph in Venkatiga's field to the north of Aradēsahalli, Devanhalli Taluk, dated 1336, states that when the Pratâpa-chakravarti śrī-Hoysaḷa-vīra-Ballâḷa-Dēvarasa was ruling the earth and the great minister Beṭṭarasa-dannayaka was governing Elahakka-nâḍu, for having repaired Hiriyakere which had breached four years ago, Beṭṭarasa-dannayaka and all the *gavudugal* of Elahakka-nâḍu granted some land below the tank to Kayâmâḍeya and Adde-gavuḍa.

88. We may also notice here a few records which clearly belong to this reign, though the king is not named in them. A Tamil inscription on a sluice to the south-west of Lakkûr, Malur Taluk, which seems to be dated in 1318, tells us that the *mahâ-sâmantâdhipati* Virakumâra S'ikkaya-Nâyakkan Kûḷaiya-Nâyakkan's son Kûḷa-dēvar Miṇḍi-dēvar built a tank and sluice in front of the village Pullamangalam for the benefit of all creatures. From another epigraph of the same date on the sluice of the Mâlur tank we learn that the same individual built this tank also together with the sluice. Another record at Anchimuskûr, Malur Taluk, which appears to be dated 1332, registers a grant of land by Aranga-Nâyakkar Mâḍeya-Nâyakkar to the *pattanaśuvâmi* yapa-ṣeṭṭiyâr Varadappan of Tirumalai in Ērumarai-nâḍu. Another on the north base of the Singapperumâl temple at Tēkal, Malur Taluk, dated about 1320, records that Pâlabaṭṭar, Vallânaivenṇa-ṣiyyar and the *kaikkôlar* of the temple of S'engisuram-uḍaiya-nâyinâr granted some lands to Uttarâpati and S'embakûttan. A Kannada inscription near the A'njanēya temple at Nâranakere, Hoskote Taluk, which appears to be dated 1316, tells us that the Rodda-nikalankamalla, *baṇṭara-bâva*, brother to others' wives, Bhujabala-Nâyaka's son ?Kadaba-Nâyaka's son Sôyi-Nâyaka made a grant to, son of Maṇigâra of Nâranakere in Mâsandi-nâḍu. The *gavudugal* of Mâsandi-nâḍu were to maintain the gift. The witnesses were Bayyapa and a few others. By the consent of both the parties the grant was written by *sēnabôva* Bânôja's son Siddôja; and the stone was engraved by Bhairôja. He who violated the grant was to incur the sin of having killed one thousand infants.

THE TAMIL GANGAS.

89. The Tamil Gangas were semi-independent rulers of the Kolar District in the 12th and 13th centuries. They rarely acknowledge the suzerainty of the Hoysaḷas. One of these chiefs named Ganga-pPerumâl *alias* Ayyan-ankakkâra-tTuṭṭarâditta-Râja-Nârâyana-Brahmâdhirâyar was referred to in para 86 above. A few others were dealt with in para 88 of my *Report* for 1910. An inscription of one of the earlier chiefs of this dynasty, named Ganga-pPerumâl, is engraved on the south wall of the Râma temple at Bellûr, Malur Taluk. It appears to be dated 1187 and is written in good Tamil verse like EC, 10, Kolar 132, of 1179, though portions of it are worn. The chief is described as the companion of the goddess of Fortune, the husband of the goddess of Victory, the guardian of the goddess of the great Earth and the lord of Venga....nâḍu. His consort, an abode of good qualities, an ornament among women, was A'raṇavalli. He built a beautiful maṇṭapa for the god Vâḷa-vanda-perumâl of Velliyyûr *alias* śrī-Vishnuvardhana-chaturvêdimangalam which was adorned by learned Brahmans. As stated before (para 12), the god in the Râma temple at Bellûr is named Vâḷa-vanda-perumâl in the inscriptions.

VIJAYANAGAR.

90. There are about 30 records of the Vijayanagar period, beginning in the reign of Harihara I and ending in the reign of Venkaṭapati-Râya I. They cover ARCH. R. 13-14.

a period of nearly 250 years from A.D. 1343 to about 1600. One of the records is worthy of notice as it applies paramount titles to Râma-Râja. A few of the printed inscriptions, which have now been revised, will also be considered under this head.

Vira-Kampanna-Uḍaiyar.

91. A Tamil inscription on the west base of the Varadarâjasvâmi temple at Têkal, Malur Taluk, records a grant of land in 1343 for a flower garden for the god of the temple by the great minister Śômappa who was the protector of the kingdom of the mahâmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, śrî-vira-Kampanna Uḍaiyar. The garden was to be named after the minister and flower garlands supplied to the temple regularly. It is stated incidentally that the land now granted once belonged to Mallar Mallinâtha.

Harihara I.

92. A Tamil epigraph near the Śiva temple at Dommâlûr, Malur Taluk, which appears to be dated in 1347, tells us that a general (name gone) of the mahâmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, champion over kings who....., Ariyappa-Uḍaiyar made a grant of....., as a *kudangai*, exempt from taxes, to the inhabitants of Periya-nâḍu in Erumaṟai-nâḍu and to the superintendents of the *nâḍus*.

Harihara II.

93. There are several records of this king both in Kannada and Tamil. A Tamil inscription recently unearthed while dismantling the fort wall at Lakkûr and now set up in front of the musafirkhana of the village records that when the mahâmaṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, śrî-vira-Bukkanna-Uḍaiyar's son Hariyappa-Uḍaiyar was ruling the earth, the mahâtântikâra-irâyar-gaṇḍa Nâganna-uḍaiyar's son Teppanna-uḍaiyar, Topparaśar Nâdaraśar, the great officer of Erumaṟai-nâḍu, and Veppûrar Sembîśiyar, Mâdi-śiyar and Tanmadêvar.....śiyar, the superintendents of Erumaṟai-nâḍu, made a grant of Amudaśamuttiram with all rights and taxes to the worshipper of the lotus feet of the lord of Tiruvengadam (Tirupati), *Abhanga Garuḍa-Nârâyana*, establisher of the path of the Vêdas, *S'attirakola-vijaya-chûdâmani*, an adamantine cage to refugees, punisher of the wicked and protector of the good, establisher of the six *darśanas*,..... śakavatti's son Annarâja-śakavatti-ayyanavar. After the usual imprecatory sentence comes the signature of Uḍaiyar, son of Tirumêniyar. The record closes with the statement that some land was granted to Uḍaiyaraśar. The inscription appears to be dated in 1381, though it gives the S'aka year 1283 wrongly coupled with the cyclic year Raudra. S'aka 1283 corresponds to S'ârvari (1361) and is too early for Harihara II. The S'aka year intended is apparently 1303 which corresponds to Raudra and falls within Harihara II's reign. As several of the donee's titles given above are applied to Râmânujâchârya in some inscriptions of the 16th century found at Melkote and other places (see my *Report* for 1907, para 27), it may be inferred that he was a S'rîvaishṇava Brahman and that those titles originally belonged to Râmânujâchârya. The title *Abhanga-Garuḍa* (invincible Garuḍa) as applied to the latter is to be accounted for perhaps by the fact that while Garuḍa experienced a slight reverse at the hands of Indra when bringing away the nectar, he triumphantly brought the nectar of Vyâsa's words taken from the middle of the milk sea of the Upanishads without any trouble whatever, as stated in the second introductory verse to his *S'rîbhâshya*. It may also be noted here that two of the above titles are applied to a high officer of the name of Dugganna under Bukkanna-Uḍaiyar's son Kampanna-Uḍaiyar in EC, 10, Kolar 101, of 1363. *S'akavatti* in the record is the Tamil form of the Sanskrit word *chakravarti*. The *tithi* on which the grant was made is given as ?Sampati-Saptami of the month Panguni. Another fragmentary Tamil epigraph on the base of the Venkaṭaramaśvâmi temple at Chikka Tirupati, Malur Taluk, mentions an agreement made in the presence of Apparâja-chakravarti-ayyanavar, the royal officer Mudeya-Nâyakkar and the *pattanaśuvâmi* Varada-śeṭṭi. The first name is so similar to that of the donee in the previous inscription that we may suppose that the two persons were very close relatives.

94. Of the other records of this king, an inscription at Karaḍiguriki, Malur Taluk, dated 1381, registers a grant to some one of the Kapila-gôtra, A'pastamba-sûtra and Yajusâ-sâkhâ by Vâjapêya-Hariyapa-bhaṭṭa's son Mâda-bhaṭṭa and other *mahâjanas*. Another at Toranhalli (EC, 10, Malur 87), now revised, tells us that the king's minister Malarasa-Oḍeyar granted to Virappa the village Toṛavasamudra as a *dandige-kodagi* or grant for the maintenance of a palankeen, free from all imposts. The final portion of EC, 10, Kolar 105, now copied, says that the village with the trees overground, the wells underground and the eight rights of possession was made into 15 *vrittis* and granted to 15 Brahmins.

Dêva-Râya I.

95. An inscription on the east base of the Râma temple at Bellûr, Malur Taluk, which is dated in 1407, tells us that by order of the great minister Bommedanûyaka's son Dêvarâya-Oḍeyar of Muḷuvâgil, Malligadêva-Râpe's son Malidêva-Râpe made a grant for the god Râma, the lord of Bellûr *alias* śrî-Vishnuvardhana-chaturvêdimangala. EC, 10, Kolar 94 at the same village, of 1406, records a grant to the god Sôma by the same officer under the orders of the same chief. The final portion of the latter epigraph, now copied, records a supplementary grant for the same god under the orders of the same chief by Dâvula Sûre-nâyaka of Belimâranahali and S'rigirinâtha of Bayiragonḍanahali. Though the above records do not name the king, they clearly belong to Dêva-Râya I's reign. To the same reign has to be assigned another epigraph at the *mahâdvâra* of the Varadarâjasvâmi temple at Têkal, Malur Taluk, which appears to be dated in 1408 and records a grant by Gôpa-ayya for the god Varadarâja of the temple.

Dêva-Râya II.

96. An epigraph on a boulder to the south of the A'njanêya temple at Têkal, Malur Taluk, dated 1442, records that while Sâḷuva Tip̄pa-Râja's son Gôpa-Râja was ruling the city of Têkal, and while the lord of the four oceans, Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya was seated on the throne at Vijayanagara, the minister Singa-Râja made a grant to provide for the festivals of the god Varadarâja, for the welfare of the king's right arm Sâḷuva Tip̄pa-Râja and his son Gôpa-Râja. The minister Singa-Râja is also mentioned in two more inscriptions at the same village, namely, EC, 10, Malur 3 and 4. The latter portion of Mâlur 3, consisting of about 25 lines, which has now been copied, gives the names of the dancing girls, about twenty in number, employed for service in the temple, and details about the lands granted to them. It also furnishes the interesting information that the temple had enjoyed up to the date of the inscription, namely 1431, the patronage of all the Vijayanagar kings from Harihara I downwards, naming them in order thus:—the lords of the four oceans Hiriya (Senior) Hariyapa-Oḍeyaru, Buka-Râya, Hariyapa-Oḍeyaru, Dêva-Râya and [Vijaya]-Râya-mahârâya.

Sâḷuva Narasinga II.

97. An inscription on the east wall of the Kaṇvêsvâra temple at Bellûr, Malur Taluk, dated 1498, tells us that, when the mahârâjâdhirâja râjaparamêsvâra Dharaṇivarâha Kâthâri-Sâḷuva Sâḷuva-Immaḍi-Narasinga-mahârâya was ruling the earth, on the holy occasion of a lunar eclipse, Râmiyappa-râhuta made, for the merit of Narasapa-Nâyaka, a grant of land with all the usual rights to provide for enjoyments, offerings of rice and perpetual lamps for the god Sômeya of Bellûr *alias* the immemorial *agrahâra* śrî-Vishnuvardhana-chaturvêdimangala. Another on the south wall of the same temple, which also bears the same date, being dated in the month of Mârgasira, while the other is dated in S'râvapa, records that, when Mêdini-misara-gaṇḍa Kâthâri-Sâḷuva Sâḷuva-Immaḍi-Narasinga-Râya-mahârâya was ruling the earth under the protection of Narasinga-Nâyaka, on the holy occasion of a lunar eclipse, the officer Timmaya, son of Perumâḷu-dêva, of Kalavûr, caused a stone maṇṭapa to be built for the god Sômeya and a car for the car-festival of both the gods Sômeya and Râmachandra of Bellûr *alias* śrî-Vishnuvardhana-chaturvêdimangala, in order that merit might accrue to the spotless moon of the Sindreya lineage, a Râhu to the suns the *maṇḍalikas*, Viśvanâtha-râhutta's son Râmapa-râhuta of Muḷuvâgil. Râma-râhuta is also mentioned in EC, 10, Malur 5, of 1499. The king mentioned in these records in Sâḷuva Narasinga II, who belonged to the Second Vijayanagar Dynasty, properly so called, and was the son of Sâḷuva Narasinga I, who was minister and general of the last weak rulers of the First Vijaya-

nagar Dynasty, and eventually supplanted it. Narasana-Nāyaka or Narasinga-Nāyaka, also referred to in the above records, was the father of Krishna-Dēva-Rāya and the second usurper of the Vijayanagar throne (see my *Report* for 1908, paras 63-66).

Krishna-Dēva-Rāya.

98. An inscription at Uḷḷrhalli (EC, 10, Malur 35), now revised, records that Viṣṭhala-rāhuta granted in 1525 to Tambi of Kōḷāla the village Uḷḷyarahali included in Tēkal-sīme which had been favored to him by Krishna-Rāya-mahārāya for the office of Nāyaka. Another on a rock to the north-east of Haḷepāya, Malur Taluk, tells us that the mahāmaṇḍalēśvara Bayiranna granted some land for some god. The land is said to be situated in some district favored to him for the office of Nāyaka. The record appears to bear the date 1515. Another epigraph near the Basava temple at *bēchirākh* Sēkamārapura of the same Taluk, records the grant of the village S'ēkumārapura by Krishna-Rāya to Silatanta-nāyaka as an *umbali*. The date of the record may be about 1520.

Achyuta-Rāya.

99. There are three records of this reign. One of them, engraved on a rock to the east of Elavugūli, Malur Taluk, dated 1530, states that, when the mahārājādhirāja rāja-paramēśvara, lord of the eastern, southern and western oceans, śrī-vira-pratāpa-śrī-vira-Achyuta-Rāya-mahārāya was ruling the earth, the *sthānikas* of Tēkal-nāḍu, included in the 18 *nāḍus*, and Vāradapa, the agent for the affairs of ...yanapaya, made a grant of land to *sēnabōva* Timmarasa for having built a tank. Another in a field to the west of Mailāṇḍahalli of the same Taluk, which appears to be dated in 1531, records a grant by Chinnappa-nāyaka's younger brother Timmappa-nāyaka during the rule of the same king. Another at Tēkal (EC, 10, Malur 32), now completely copied, tells us that, when (with usual titles) Achyuta-Rāya was ruling the earth, Pareyada Rāmeya-nāyaka's son Yaṛapa-nāyaka, lord of the village of Huḷadēvanahali belonging to Tēkal-sīme which was included in the 18 *nāḍus*, granted in 1542, as a charity of Achyuta-Rāya, the village Huḷadēvanahali, with all the usual rights, to Nayināraiya, the *sthānika* of the gods Sōmaya and Rāmayinga of Tēkal, to provide for offerings of rice for those gods.

Sadāśiva-Rāya.

100. Four inscriptions of this king were copied during the year. One of them to the west of Mailāṇḍahalli, Malur Taluk, which appears to be dated 1552, records that, when (with usual titles) śrī-vira-pratāpa-śrī-vira-Sadāśiva-Dēva-mahārāya was ruling the earth, seated on the jewel throne in the city of Vijayanagara, the mahāmaṇḍalēśvara Chika-Avubhalēśvarayyadēva-mahā-arasu of the A'trēya-gōtra, A'pastamba-sūtra and Yajuṣ-śākhā, son of Hiriya-Avubhalarāja-ayya of Nandyāla, born in the ma-kula, granted, with all the usual rights, the village Bayirasamudra belonging to Muḷuvāgilu-sīme which was favored to him by Sadāśiva-Rāya for his office of Nāyaka, for the god Mārkaṇḍēśvara. The words *Hiriya* and *Chika* prefixed to the above names mean "Senior" and "Junior" respectively. An Avubhaladēva-mahā-arasu of Nandyāla with the title mahāmaṇḍalēśvara is mentioned in EC, 3, Nanjangud 34, of 1546, and in EC, 4, Hunsur 25 and Chamarajanagar 121, of 1544, and Krishnarajapete 27. He may perhaps be identical with the donor of the present grant or with his father. Another inscription near the Taluk office at Dodballapur, dated 1545, tells us that Kāmāgauda Virāṇa-nāyaka, the agent for the affairs of the mahāmaṇḍalēśvara Rāmarājayya-Viṭhalēśvaradēva-mahā-arasu, granted, for the long life, health and prosperity of his master, the village Dāsagonḍanhalli belonging to Beḍa-nāḍu-sthala which was included in S'ivanasamudra-sīme to provide for offerings of rice for the god Māraka. Though the king is not named here, we know from other records that Viṭhalēśvaradēva was a subordinate of Sadāśiva-Rāya (see last year's *Report*, para 95). Another epigraph in front of the Gōpālasvāmi temple at Kendatṭi, Kolar Taluk, dated 1565, states that, when (with usual titles) Sadāśiva-Rāya was ruling the earth, for having cured Tirumala-Rājaiya of a desperate sickness (*apamrityu*), Tammappa-Gauḍa of Sugutūru granted, with all the usual rights, to....muti of Cheluvanahali, one of the *mahā-mahattu* and the object of the grace of S'iva whose lotus feet are illuminated by the rays of the gems in the diadems of Brahma, Vishnu, Indra and other gods, the village Kendatṭu of Kotanūru-Paṭṭade-sthala

which was included in Kôlâla-sime. 'Tirumala-Râjaiya, who was saved from death, is probably identical with Venkatapati-Râya I's elder brother Râma-Râjaya's son, who is referred to in EC, 3, Seringapatam 39 and 40, of 1585, and Nanjangud 141, of 1586 (see *Report* for 1912, para 112) One more inscription copied at Jôdipura, Malur Taluk, tells us that during the rule of Sadâsiva-Râya Tammappa-ayyanavaru of Sugutûru made a grant to some odayar for the spiritual merit of his father Dêvappa-Gauḍa. The date of the record may be about 1560.

Râma-Râya.

101. An inscription to the north-east of the I'svara temple at Nandi, Chikballapur Taluk, which is dated in 1544, refers itself to the reign of Râma-Râya and applies paramount titles to him. It records that, when the mahârâjâdhirâja râja-paramêśvara śrî-vîra-pratâpa-śrî-Râma-Râya-mahârâya was ruling the earth, seated on the jewel throne in Vidyânagara, the mahâmaṇḍalêśvara Vîra-Bukkarâju-Râmarâju-Timmayyadêva-mahârâjulu's son Viṭhalaiyadêva-mahârâjulu of the A'trêya-gôtra A'pastamba-sûtra and Yajus-śâkhâ granted, with all the usual rights, for the god Panchanandiśvara-Mahâdêva, the village Nandi situated in Kanda-varam-sîma which was favored to him by his lord (i.e., the king) for the office of Nâyaka, to provide for offerings of rice, enjoyments, and the jewel palankeen, *pancha-parva*, *sankrânti*, S'ivarâtri, car and other festivals. This epigraph is noteworthy as it applies imperial titles to Râma-Râja. He was no doubt the real ruler during the reign of the puppet king Sadâsiva-Râya; but the latter's suzerainty was invariably acknowledged. For another record applying paramount titles to Râma-Râja see *Report* for 1911, para 121.

Venkatapati-Râya I.

102. A much worn inscription near the Basava temple to the north-east of Gêrupura, Malur Taluk, records the grant of some village by Tamme-Gauḍa of Sugutûru during the rule over the earth of Venkatapati-Râya I. The portion giving the date is defaced. The period of the record may be taken to be about 1600.

THE MUGHALS.

103. Two Persian sanads received from Srinivasa Rao, Shanbog of Narasâpura, Malur Taluk, relate to the Mughal dynasty. One of them (Plate XI, 3) is the original with a seal containing the name of the emperor Muhammad Shâh (1719-1748) and the other a copy issued by Muhammad Mehdi Khân, a subordinate officer of the king. They are addressed to all the responsible clerks, Dêsmukhs, Dêś pânḍes, legal advisers and executive officials, present and future, of the Hoskôṭa *pargana* of the Karnâṭak Division of the conquered territory of Bijâpur, intimating that the village of Kôtehali in the Narasâpur Taluk of the above *pargana*, yielding an annual revenue of 94 *huns*, which had been enjoyed as an *inâm* by his ancestors, is now confirmed to Dêskulkarṇi Sanjîva, son of Timmarasa, and that he is permitted to enjoy the village on condition that he discharges his official duties diligently and faithfully. The sanad is dated the 26th of Rajab of the Fasli year 1134. The seal contains three lines which run thus:—

Muhammad Shâh

Bâdshâh Gâzi

Muhammad Mehdi Khân fidvi.

It also gives 16 as the regnal year and this would correspond to A. D. 1734. The figures of the Hijri year, which is also given, are not quite legible. The copy has also a seal, but the letters are indistinct. Besides Hoskôṭe the Mughal Province of Sîra had six more *parganas*, namely, Bûdihâl, Basavâpaṭṇa, Penukoṇḍa, Dodballapur, Kolar and Sîra itself.

SUGATUR.

104. Some of the Sugatûr chiefs were already referred to when speaking of the Vijayanagar kings Sadâsiva-Râya (para 100) and Venkatapati-Râya I (para 102). Only one more record of this dynasty was copied during the year. It is on a stone to the west of Toranhalli, Malur Taluk, the object of the inscription being the grant of a village in the cyclic year Vyaya to some Nâyaka's son by Immaḍi-Tamme-Gauḍa of Sugatûru. The year Vyaya probably represents 1586.

AVATI.

105. A few records of the A'vati chiefs were copied in Dodballapur and Chikballapur Taluks. The A'vati chief Dodda-Baireya-Gauḍa is represented as prostrating himself before the god in the *navaranga*s of the Bhōganandīśvara and Aruṇāchalēśvara shrines in the temple at Nandi and in the *navaranga* of the Yōganandīśvara temple on the Nandi hill with his name written at the side. Along with his figure occur a few others which, according to the labels, represent Bhadrāpa, Nandyāpa and Mudāpa, all with the title *gaṇḍara-gūḷi* (a bull among champions). These were probably officers under the chief. The date of these labels may be about 1500. An inscription at the *mahādvāra* of the ruined A'dinārāyaṇa temple at Dodballapur, dated 1598, records that the servants of the great *prabhu* of A'vati-nāḍu, Inuṇaḍi-Hāvaḷi-Bayirappa-Gavuḍa, at Ballālapura, made, for the merit of Hiriya-Gauḍeya-Hāvaḷi-Bayirai-Gauḍayya, an annual grant of certain quantities of grain to Nāgambhaṭṭa of Kāmagōḍanhalli, Anṇambhaṭṭa of Mālyavanta and Bhānubhaṭṭa of Hallebairlu. Another at the A'njanēya temple at the same place, dated 1610, records a grant for some gods by the same chief.

Another epigraph at Dēvanhalli (EC, 9, Devanhalli 16), now revised, records a grant in 1698 to the Vēnugōpālasvāmi temple at Devanhalli by the chief Gōpāla-Gauḍa. The record is similar in contents to Devanhalli 37 of the same date. After invocation of the Boar incarnation of Vishnu the inscription proceeds to say that for the service of the god Madana-Gōpālasvāmi, in company with his consorts Rukmiṇi and Satyabhāmā, of Dēvanāpura (Devanhalli), protected by the lotus feet of the god Venkaṭēśvarasvāmi in company with his consort Alamēlumanga, the great A'vati-nāḍu-prabhu Gōpāla-gauḍa, son of Soṇṇa-Bayirē-Gauḍa and his lawful consort Kempamma, and grandson of Mudu-Baire-Gauḍa, granted a number of villages with the object of providing for the daily, fortnightly, monthly and yearly festivals, the car festival, offerings, lamps and servants for performing the various duties in the temple. If any of the servants absented himself, a substitute was to be appointed and the service of the god carried on. Any surplus either in money or grain after allowing for all expenses on the sanctioned scale was to be devoted to the preparation of ornaments for the god; and in case there was a deficiency, the palace had to make it up. Whosoever was present at the time of the great daily offering was to be given consecrated food. The palace had to measure out 40 *khaṇḍugas* of paddy on the occasion of the car festival. Whatever details were entered in the temple registers had to be scrupulously carried out, and the same was to be the case with regard to the entries in the palace registers relating to the service of the god. Whoever among the four castes and orders violated the grant was to be looked upon as an outcaste.

THE MAHRATTAS.

106. An inscription on a big gong belonging to the Gōpālakrishnasvāmi temple at Devanhalli tells us that the gong was presented to the temple by the Kiledār Dhōṇḍu Raghunātha when the *mahā-pradhāna* Balaji Baji Rao's favorite servant Mukunda Rao was the Subhedār. The inscription is also repeated in Mahrathi characters and language. The date of the record may be about 1750.

MYSORE.

107. There are only a few records relating to the Mysore kings. Two of them belong to Krishna-Rāja-Oḍeyar II, one to Hyder and one to Krishna-Rāja-Oḍeyar III.

Krishna-Rāja-Oḍeyar II.

108. An inscription on a stone which is being worshipped as Chāmūṇḍēśvari in a cell in the Paṭṭābhirāmasvāmi temple at Jālige, Devanhalli Taluk, dated 1749, records the grant of the village Jālige by Krishna-Rāja-Oḍeyar II for the goddess Chāmūṇḍēśvari on the Chāmūṇḍi hill. Another in the A'njanēya temple at Jōḍi Kāmēnhalli of the same Taluk tells us that the revenue of this village was also to be added to that of Jālige granted in the previous inscription.

Hyder.

109. An inscription on a silver cup belonging to the Gōpālakrishnasvāmi temple at Devanhalli informs us that the vessel was a present to the temple from.

Navāba Haider Alli Khān Bahadar. The date of the inscription may be about 1760.

Krishna-Rāja-Odeyar III.

110. A *Nirūp* received from Khāji Muhammad Umar Sāhēb of Channagiri, dated 1821, is addressed to Lakshmana Rao, A'mīla of Channagiri, directing him to enquire into and dispose of a complaint made by Khāji Madā Mohadīn of Channagiri. The complaint was to this effect:— Three fields in Channagiri Taluk had been in the enjoyment of Khāji Madā Mohadīn as *inām* for the mosque at Channagiri. On the Amildar of the Taluk opposing the claim during Dewan Purnaiya's time, the Dewan's *tākit* was shown to him, whereupon two of the fields were confirmed to the complainant with a promise that the third also would be made over to him as soon as the *rāiyat* who was in possession of it came to the village. But the promise was not kept, and on the complainant producing another *tākit* from the Dewan *kachēri*, only three-fourths of the field in question were made over to him, though he was entitled to the whole of it. The Amildar is now directed to make over the remaining fourth of the field to the complainant, in case the claim was found to be just. The signature of the king—*śrī-Krishna*—comes at the end. The seal at the top contains three lines in Nāgari characters which run thus:—

Śrī-Chāma-Rāja-Vaḍēra tantūja Krishna-Rāja-Vaḍēr.

MISCELLANEOUS INSCRIPTIONS.

111. A few of the inscriptions which cannot be assigned to any specific dynasty of kings may be noticed under this head. An epigraph at the Bāṇēśvara temple at Narasāpura, Malur Taluk, dated 1021, states that on a Tuesday corresponding to the 14th lunar day of the bright fortnight of Phālguna in the year Raudra the Baragūr chief Biya-Gāvunḍa's son Deyyamma-Gāvunḍa set up an image of A'dityadēva (*i. e.* the sun-god). Two Tamil inscriptions near two mortars on rocks to the north of Mākārahalli, Malur Taluk, give the names of the men who caused the mortars to be made and of the masons who made them. One of them was caused to be made by Araṇaraśai-sāmantan, the mason being S'ellan; while the other was caused to be made by Śāma-gāmiḍar's son Naradāḍai of Vanpaḷi, the mason in this case being Śēvan. In both the cases the wages paid was one *kūṭṭam* of grain. The date of the records may be about 1300. In one of the inscriptions the mason is called *tulai-tachchan*, in the other *kūṭi-tachchan*. Another Tamil epigraph at Anchimusakur of the same Taluk, of about 1300, records a grant of land by Kāchchaya-nāyakkan and the inhabitants of Periya-nāḍu for the god Kayilāyam-uḍaiya-nāyanār. The grant was placed under the protection of the Māhēśvaras. Another on the base of the Varadarāja temple at Tēkal (EC, 10, Malur 19), now revised, gives us the additional information that the donees were two dancing girls of the temple and that, in case any one seized and carried them away owing to their accomplishments in dancing and music, the authorities of the temple and S'okkapperumāl-dāsar pledged themselves to rescue them. Two more epigraphs at the same place, dated 1357, record grants of land by the authorities of the same temple and S'okkapperumāl-dāsar to Dāsanambi Tiruvēngadamuḍaiyān and a few others for tending the flower garden of the temple, and to the carpenter S'okkapperumāl-āśāri for doing temple work. Five inscriptions copied in different places in Malur Taluk record certain works of piety and charity done by Vili-setṭi's son Vira. One of them on the pedestal of the *dhvaja-stambha* or flagstaff in front of the Kaṇvēśvara temple at Bellūr, dated 1532, states that the pillar was set up by him; another on a rock in Chikka Urukalgūḍa to the west of the same village, dated 1533, tells us that the pond there was built by him; two more at the same place, dated 1527 and 1533, inform us that the two mortars there were caused to be made by him; and another to the south-east of Narasāpura, dated 1530, records the construction of a tank by him. An inscription at Ullērhalli, Malur Taluk, which appears to be dated in 1537, records that Chokaya-gauḍa of Uḷiyarahalli made a grant of land, for the merit of the *mahāsāvantādhipati* Hebbare-Nāyaka's Bayicheya-Nāyaka, to Basavarājadēva, residing in A'nḍār's cave on the slope of the hill. Another near the A'njanēya temple at Tēkal of the same Taluk, which seems to bear the date 1584, tells us that Ranganātha-ayya made a grant to the barbers of Tēkal-nāḍu for the merit of his parents. Another on the pedestal of the flagstaff in front of the Gōpālasvāmi

temple at Dodda Kadatur of the same Taluk, which appears to be dated in 1609, states that the pillar was caused to be erected by Muthurāya's Gandadēvarāya-Nāyaka and that the sculptor was Bayirōja, son of Mangōja of Kadatūru. Another on a lamp-pillar in the Lakshminārāyaṇa temple at Hampāpura, Yedatore Taluk, says that the pillar was the gift of Linganna-odeyar.

112. Four inscriptions written in red ochre on the ceiling of the front veranda of the Ranganātha temple at Rangasthala, Chikballapur Taluk (para 18), consist of four Sanskrit verses which are quotations from a work called *S'rīrangarāja-stava* written in praise of the god Ranganātha of Srirangam by Parāśara-Bhaṭṭa, a celebrated Śrīvaiṣṇava teacher and author of the 12th century. Two of them give a fine description of Ranganātha's youth. They may be rendered thus:— O ornament of Srirangam! your glances are affectionate, your gentle smile is commanding, your words are refreshing, your body is always attractive to Lakshmi, your movements are a feast to the eyes. What more shall I say? The signs of your youth captivate my heart. O Ranganātha! your youth adds beauty to beauty itself. It is the season of the unfoldment of the first flowers of the celestial tree (*mandāra*) your body; it is the honey to intoxicate all the senses of the bees the Earth and Lakshmi (your consorts); it is the expansion of the flower garland of beauty; it is a cup full of the nectar of tastefulness. Another verse gives in brief the theory of creation according to the Viśiṣṭādvaita School of philosophy. It may be rendered thus;— O Lord! Thou sportest in the presence of Lakshmi by evolving, of Thine own accord, that part of Thy body consisting of individual souls and matter which lie dormant at the time of *pralaya*, just as a peacock sports in the presence of its mate by spreading out its variegated tail. The fourth verse, which is also attributed to Parāśara-Bhaṭṭa, though not found in his *S'rīrangarāja-stava*, is thus addressed to Ranganātha:— O Lord of Srirangam! Thou enjoimest the performance of a purificatory ceremony owing to a mere rumour of contact with a low creature which was at a distance. What purificatory ceremony wilt Thou prescribe when I, a lower creature, approach Thee? According to tradition among the Śrīvaiṣṇavas this verse was addressed to the god by Parāśara-Bhaṭṭa when he heard that a purificatory ceremony was proposed to be performed on account of a dog having approached the Āryabhāṭa gate of the Srirangam temple. Two labels over two prostrating figures on the floor of the *navaranga* of the Yōganandīśvara temple on the Nandī hill tell us that the figures represent Sōmara Kriṣṭama-Nāyaka and Bōlaya, the bearer of the betel-bag (*hadapa*) of Nāgapa-Nāyaka. It is not clear who these Nāyakas were. An inscription on a rock to the east of Gejjalāpura, Malur Taluk, dated 1729, records the grant of some lands, as a *surugu-mānya*, to Lakumōji's son Tukōji of Koṇḍarājanahālī belonging to Tēkalu-hōbālī. Tax-free land granted for having built a new village appears to be known as *surugu-mānya*. Another epigraph on the south wall of the Subrahmanyēśvara temple at Chikballapur tells us that Purōhita Venkatarāma-śāstri's son Aśvatta of Bhaktarahālī in Sidlaghatta Taluk, set up the god Lakshminrisimha and, to provide for offerings of rice, lamps and incense, granted the *bhaṭamānya* field in his enjoyment near Gollahālī in Pūrṇasāgarahōbālī of Ballapur Taluk. The sculptor was Rāmāchāri. The period of the record may be about 1800. As a curiosity it may be mentioned that a waving lamp known as *Nakshatra-ārati* in the same temple has twenty-seven cavities for holding oil with the initial syllables of the names of the twenty-seven *nakshatras* or asterisms inscribed in order against each cavity. According to an inscription on it the lamp was a present from Bāgalūru Subbarāya.

2. Numismatics.

113. The coins dealt with during the year under report were briefly referred to in para 37 above. They are about one hundred in number. Twenty of these were received from the District Magistrate, Chitaldrug. The remaining ones belong to the collections of Messrs. M. S. Narayana Rao, Retired Deputy Commissioner, and N. Narasimhaiya of Hole-Narsipur. Of these, 22 are gold pieces, 3 silver and the rest copper. They were found on examination to consist mostly of Vijayanagar and Mysore coins, coins of Travancore and Cutch, coins of the British and other East India Companies and coins of Ceylon, Sumatra and Persia. As stated in the last year's *Report* (para 119), some of the coins examined last



MISCELLANEOUS COINS.

Mysore Archaeological Survey.]

year, which could not be described in that report as it was not possible to give an additional plate of coins, will also be noticed here.

114. *Vijayanagar*:—The twenty coins received from the District Magistrate, Chitaldrug, were found at Bilichôdu, Jagalur Taluk. They are said to have been “picked up by a few boys and girls of Bilichodu village on 4th September 1912 in the public street of ‘Kote Naikara Kere’ of Bilichodu village under a cart standing near one Gududappala Basappa’s house.” It is also reported that in the said cart green grass was brought on the previous night and a load of *Bandarika* plants with their roots was brought from the forest on the previous Monday. The coins consist of 1 varaha and 19 half-varahas or *honnus*. The varaha is a coin of Dêva-Râya II, who ruled from 1419 to 1446. The obverse shows S’iva and Pârvati seated, while the reverse bears the legend-*śrî-Pratâpa-Dêva-Râya* in three horizontal lines in Nâgari characters (Plate XIV, figure 1). The half-varahas, which appear to be locally known as S’ivarâi honnus, belong to Harihara II (1377-1404). Their obverse is the same as that of the varaha noticed above, while the reverse has the legend *śrî-Pratâpa-Harihara* in three horizontal lines in Nâgari characters. A large hoard, consisting of 573 specimens of this half-varaha, which was found at Dodbanhalli, Hoskote Taluk, was examined by me in 1910 and described in my Report for that year: see para 113 and Plate V, figs. 3-6).

115. *Mysore*.—Of the Mysore coins examined during the year, two gold and two silver pieces will be noticed. Of the gold pieces, one is a *hana* issued by Tippu and the other a varaha of Krishna-Râja-Odeyar III. The former (Plate XIV, fig. 43), bears on the obverse Hyder’s initial, *H*, within a double lined circle with an intervening ring of dots, and on the reverse the name of the mint place, Patan or Seringapatam, and the date 1219 above it, also within a similar circle. The date given is of the Maulûdi era dating from the birth of Muhammad and corresponds to A. D. 1790-91. The numerals are written from right to left. A *hana* of Tippu minted at Farkhi or New Calicut was noticed in my Report for 1911 (see para 140 and Plate VI, fig. 19). The varaha of Krishna-Râja-Odeyar III (Fig. 44) has on the obverse seated figures of Śiva and Pârvati like the Vijayanagar coins noticed in the previous para and on the reverse the legend *śrî-Krishna-Râja* in three horizontal lines in Nâgari characters. The two silver pieces mentioned above also belong to this king. One of them is a quarter-rupee and the other one-eighth of a rupee. The former (Fig. 45) bears on the obverse a dancing figure of Child Krishna within a ring of dots, and on the reverse the legend *Krishna Râj Wadêrjalûs zerb Mahisûr san 1229* in Persian characters. *Zerb Mahisûr* means “struck at Mysore;” *jalûs* means “the year of reign,” though the number is not given; and the date 1229 is of the Hijra era, corresponding to A. D. 1813. The other silver coin (Fig. 46) was also known as *adda* (or half), as representing half the value of a Kañtirâi *hana*. Its obverse is identical with that of the quarter-rupee noticed above, while the reverse has the legend—Mayili *hana*—in three horizontal lines in Kannada characters.

116. *Travancore*.—Of the Travancore coins, two copper pieces will be noticed. One of them is a 4 cash piece and the other a 1 cash piece. The former (Fig. 37) has on the obverse a five-hooded snake and gives the value of the coin *-kâsu 4-* in Tamil characters in the exergue. The reverse shows Tenkale *nâmam* on a granulated surface with the date in the exergue. The date given is 911 of Kollam era, corresponding to A. D. 1735-36. This coin is also known as Anantan kâsu, evidently on account of the snake figured on it. The other piece (Fig. 38) bears on the obverse a standing figure of Vishnu and on the reverse a star-like device.

117. *Cutch*.—There is only one coin, a 3-pie piece, of this State (Fig. 39). The obverse has a trident or Tenkale *nâmam* in the centre with the date 1940 of the Vikrama era below it, and around the margin the legend—Mahârâô śrî Khengârâji, Kachehha—in Nâgari characters. The reverse gives in the middle the date san 1883 in Arabic numerals above some symbols, and around the margin the name of Queen Victoria and the mint-place Bhûj in Persian characters. The coin appears to be locally known as *tranbiya*.

118. We may now proceed to notice a few of the coins issued by the British, Portugese, Danish, French and Dutch East India Companies.

The British East India Company.—Of the coins under this head, which are all copper, two were issued from the Calcutta mint. One of them, a 3-pie piece (Fig. 2), bears on the obverse the *jahûs* or regnal year 37 of Shâh Âlam Bâdshâh and gives on the reverse the value of the coin—*ék pâi sikkâ*—in Bengâli, Persian and Nâgari characters. The other, a 1-pie piece (Fig. 3), gives the value of the coin in English and Bengâli on the obverse and in Persian and Nâgari on the reverse. Four of the coins belong to the 'Cash' series, consisting of a 4-pie or XX Cash piece (Fig. 4), a 2 pie or X Cash piece (Fig. 5), a 1-pie or V Cash piece (Fig. 6) and a $\frac{1}{2}$ pie or 1 Cash piece (Fig. 7). The obverses of the first three give the value of the respective coins in Telugu and Tamil, while the reverses give the same in Persian and English. The 1 Cash piece bears on the obverse a lion representing the Coat of Arms of the Company and gives on the reverse the value in Persian and English. Two coins represent a half Dub and a quarter Dub. The former (Fig. 8) has the value given in Telugu and English on the obverse and in Persian on the reverse. The reverse likewise bears the date 1808 in Arabic numerals.

Obverse.

Reverse

Compinivâru vôsina ara dabbu $\frac{1}{2}$ DUB. 1808 isvi nim falûs Hânarban Kampani.

The other coin (Fig. 9) gives the value in Telugu on the obverse and in Tamil on the reverse. One coin, a 1-pie piece (Fig. 10), has on the obverse a shield surmounted by a device resembling the figure 4 and divided transversely into four compartments, each containing one of the letters of the Company's monogram, V.E.I.C., and on the reverse a pair of scales with the Arabic word *adal* (justice) below. Coins of this class were noticed in my *Report* for 1912 (see para 142 C and Plate V, figs. 13-16), but there was no 1-pie piece among them. Three of the coins, consisting of a 4-pie piece (Fig. 11), a 2-pie piece (Fig. 12) and a 1-pie piece (Fig. 13), form another variety. Their obverses have the Coat of Arms of the Company with the date and the motto, *Auspicio Regis* and *Senatus Angliæ*, in the exergue, while the reverses give the value of the respective coins in Persian and English, and the date in Arabic numerals. All the three coins bear the same date, namely, A.D. 1825 and A.H. 1241. Two coins representing a 3-pie piece (Fig. 14) and a 1-pie piece (Fig. 15) have the same obverse as that of the three coins noticed above, but the reverse has a pair of scales with the Arabic word *adal* below and the date in Arabic numerals in the exergue. The reverse likewise gives the value of the coins in English, the dates in the exergue being A.H. 1249 and 1248 (A.D. 1833). Two more coins represent two varieties of $1\frac{1}{2}$ pie pieces. One of them (Fig. 16) with an obverse similar to that of the above has on the reverse the value given in English and the words—East India Company—round the margin at the top. The date 1853 is also given on the obverse. The other coin (Fig. 17) shows on the obverse the Queen's bust with the words—Victoria Queen—in the margin, while the reverse gives the value of the piece together with the word India and the date 1862. Two more coins again, representing a cent and a half cent, are shown in Figs. 18 and 19. The obverse has the Queen's head with the words—Victoria Queen—in the margin, and the reverse bears the value of the piece in the middle, the words East India Company round the margin at the top and the date in the exergue. Both the pieces are dated 1845.

119. *The Portugese East India Company.*—There are 4 copper coins issued by this Company, two representing a quarter Tanga, one a one-eighth Tanga and one 3 Reis. One variety of the quarter Tanga, shown in Fig. 24, bears on the obverse the Coat of Arms of Portugal surmounted by a crown, with the words—India Portug—in the margin and the date 1871 in the exergue. The reverse gives the value of the coin as $\frac{1}{4}$ Tanga or 15 Reis. The other variety (Fig. 25) shows on the obverse the effigy of the king of Portugal with the legend—Ludovicus. I. Portug: Et. Algarb: Rex—round the margin, while the reverse has a crown in the middle, the words—India Portugeza—in the margin at the top and the expression Quarto De Tanga in the exergue. The piece is dated 1881. Portug in the above legend stands for Portugaliæ and Algarb for Algarbiorum. The $\frac{1}{8}$ Tanga (Fig. 26) is similar to the above both on the obverse and reverse, except for the date which is 1886 and the expression Ottavo De Tanga giving the value of the piece. The obverse of the coin representing 3 Reis (Fig. 27) is the same as that of the first variety of the quarter Tanga noticed above, while the reverse merely gives the value of the piece.

120. *The Danish East India Company.*—There is only one copper coin of this Company (Fig. 29). It bears on the obverse the monogram of the reigning monarch (Frederick VII) surmounted by a crown, and on the reverse the value of the piece—IV Kâs—and the date 1842. Another coin with the same obverse, shown in Fig. 28, though belonging to Denmark, was not issued by the Company. It is a silver coin of Frederick VI (1808-39) struck for use in Europe. Its date is given as 1819.

121. *The French East India Company.*—There are two copper coins representing this Company. One of them (Fig. 30) has the fleur-de-lis, the royal insignia of France, and the other (Fig. 31) the cock, on the obverse, while both have the word Pudukchêri (*i.e.*, Pondicherry) in Tamil characters on the reverse.

122. *The Dutch East India Company.*—Five coins of this Company representing five different series will be noticed. They are $\frac{1}{4}$ stiver pieces known as *saltis* in Southern India. The obverse bears the monogram of the Company, formed by the three letters V. O. C. (Vereinigte Ostindische Compagnie—United East India Company) in which the O and the C are superscribed each on one side line of the V (Figs. 32-36). Some symbol at the top, such as a star or other small device, represents the place of mintage, and the year of issue invariably occurs in the exergue. The reverse has the coat of arms of the Company surmounted by a crown; but this varies considerably according to the series to which the coin belongs. Thus, in those of Holland the whole shield is occupied by a lion rampant facing left (Fig. 32); for Zeeland a demi-lion rampant appears in the shield and beneath it three waving lines representing the sea (Fig. 33); those of Friseland have two lions "passant guardant" one over the other (Fig. 34); the Utrecht series has a plain divided shield supported by a lion rampant on either side (Fig. 35); and that of Gelderland bears two rampant lions facing each other within a divided shield, with the motto—In Deo est spes nostra—round the margin (Fig. 36.) These coins are dated 1744, 1764, 1735, 1788 and 1786.

123. *Ceylon.*—There are four copper coins of Ceylon representing $\frac{1}{8}$ of a rix-dollar, a 5 cent piece, a 1 cent piece and a $\frac{1}{2}$ cent piece. The first (Fig. 20) has on the obverse an elephant standing to left, with the date 1802 in the exergue, and on the reverse the fraction of the rix-dollar, which was equal to 48 stivers in value, with the circumscription "Ceylon Government." 1802 was the first year of the British occupation of Ceylon. The second coin (Fig. 21) bears on the obverse the Queen's head with the word Victoria above and the word Queen below, while the reverse has a palm tree in the middle and gives the value in English, Singalese and Tamil. The left margin has the word Ceylon and the exergue the date 1890. The other two coins (Figs. 22 and 23) are similar to the above both on the obverse and the reverse except for the date, which is 1870 for both, and the value of the pieces.

124. *Sumatra.*—There is only one copper coin of Sumatra (Fig. 42.) The obverse has the coat of arms of the British East India Company with the words—Island of Sumatra—above and the date 1804 in the exergue. The reverse gives the value of the piece, *sât kapang*, in Persian characters, with the date 1219 in Arabic numerals in the exergue. A kapang is equal in value to $\frac{1}{100}$ of a Spanish dollar.

125. *Persia.*—There are two copper coins of Persia, representing 100 and 50 dinârs (Figs. 40 and 41). Both have on the obverse a representation of the sun shooting forth his rays, while the reverses bear in Persian characters the legend—*râij Mamlukat I'rân*—and give the value below. The obverse of the smaller piece bears the date 1295 (A.D. 1878) in the exergue. *Râij* means 'current coin.'

I have to thank Dr. J. R. Henderson and Mr. H. Nelson Wright I.C.S. for kind help in deciphering a few of the above coins.

3. Manuscripts.

126. Among the manuscript works that have come under notice during the year under report, three short Sanskrit works deserve some notice. One of them, styled *Vrata-svarûpa*, is a Jaina work, consisting of only 32 stanzas, by Prabhâchandra. It gives the results of the observance or violation of some of the Jaina *vratas*. Another, named *Gâyatri-vyâkhyâna*, is a Jaina commentary on the well-known Vedic verse called the Gâyatri, which comes to the conclusion that the god

invoked in it is none other than Jina. The third work, called *Nyāya-paddhati*, contains an alphabetical list of 168 *Nyāyas* or popular maxims. None of the above works is dated. Of the Kannada manuscript works, *Sukumāra-charita* by S'anti-nātha is a good *champu* work giving an account of a Jaina prince named Sukumāra. The author probably flourished in the 12th century. The name of his guru is given as Vardhamāna-muni. *Rājēndravijaya-purāna* is also a *champu* work written by a Virāsaiva author named Siddhalinga-yōgi. It gives an account of the prince Bhairavēśvara and may be assigned to the 16th century.

General Remarks.

127. The attention paid to individual works of art in my last Report has been greatly appreciated by authorities on Indian art and sculpture and other scholars in Europe and India. One authority writes to me from England: "I am pleased to see that you have devoted attention to the individual sculptures. It is interesting now to be able to examine and compare the works of Mallitamma and Baichōja." Another authority writes: "The illustrations of sculpture are very valuable and attractive. They are most useful for the study of Indian sculpture. Plate VII, No. 3 seems to me to belong to the best period of South Indian bronzes, *i.e.*, about the 10th and 11th centuries." Another again writes from Scotland: "The Report is most interesting to me. The photographs are admirably printed and very helpful." One scholar writes from England: "I look forward with much interest to the publication of many other works of art by you." Another writes from Sweden: "I think it is an excellent idea to include reproductions of images in the Report, and I sincerely hope that you will continue doing so in future." A European scholar in India writes: "I took particular interest in the photographs of figures from temples which are a feature of your present Report." An Indian scholar writes: "The photographs are excellently printed, and it will enhance the interest of the Reports if they become a feature of future annual Reports also." The newspapers too have spoken in very appreciative terms of this feature of the Report. It is therefore very desirable that in the interests of Indian sculpture, and especially of Mysore sculpture, the illustration of the works of particular artists, whenever available, and publication of individual sculptures of artistic merit or historical value should form a feature of future Reports also. I have accordingly continued to pay some attention to this branch of archæology in the present Report also. In plates II and III are given 11 signed images of the Kēśava temple at Sōmanāthapur, one of the sculptors being Mallitamma, probably identical with our old friend whose work was illustrated in the last year's Report. The illustrations of the sculpture and architecture of the Nandi temple in Plates IV, V and VI are of great interest as giving us some examples of Mysore work in this line in the 9th and 10th centuries. Plates IV and VIII contain portrait statues of a Chōla king, and of a Chōla chief named Ilavanji Vāsudēva-Rāya of the 13th century with his consorts. The Nandi temple has inscriptions of the Chōla kings Rājēndra-Chōla, Rājādhirāja and Kulōttunga-Chōla I, and if the tradition that the figure represents a Chōla king is true, we may suppose that the statue represents one of the above kings. The frieze of images at Dēvanhalli given in Plate VI is noteworthy from a mythological point of view. The information given about some living sculptors in paras 11 and 26 and the illustration of the work of one of them in Plate VII may be of some interest to the India Society of London. I have to add here that owing to the position of some of the sculptures in dark and inconvenient places the reproductions have not been very satisfactory.

It has to be stated here that vegetation, especially the *pipal* plant, has not only contributed but is contributing to the ruin of several good structures in the State. Attention has several times been drawn to this state of things. It is absolutely necessary to arrange for the destruction of vegetation by the regular use of the scrub eradicator or some other means. Any delay in this respect is sure to bring about the ruin of many artistic structures of which any country may be proud.

The Chikballapur plates of Jayatēja (paras 59-61) and the Nandi plates of Gōvinda III (paras 68-70) are of considerable historical importance. They incidentally bear testimony to the antiquity of the temple at Nandi which is carried

back to the close of the 8th century, and to the prominent position held by the Kālamukha sect of Śaivas in Mysore at that period.

It may be mentioned here that an unexpected blow is being dealt to the progress of historical research by the blasting of inscribed rocks in some parts of the Province. Several such instances came to notice during my recent tour (see paras 11-13). A large number of old records is engraved on rocks in many parts of the State. It is very probable that several of them have been lost to the world by this kind of ignorant vandalism. Early steps should therefore be taken to preserve the remaining records from such destruction.

It has been my practice to check the printed inscriptions by a comparison with the originals in all the surveyed villages. This has resulted in several corrections and additions of an important nature. With regard to this matter, Mr. Rice writes from England:—"I am glad to read that you have been able to complete the text of so many inscriptions in different places which were imperfect in the printed versions. It is dangerous to neglect any portion however unimportant it may seem at the time, as even apparently trivial items sometimes furnish valuable clues."

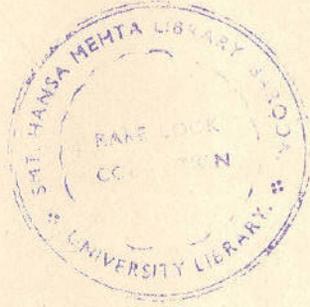
BANGALORE,

25th August 1914.

R. NARASIMHACHAR,

*Officer in charge of Archæological Researches
in Mysore.*

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