



ANNUAL REPORTS
OF THE
ARCHAEOLOGICAL DEPARTMENT
FOR THE YEARS 1885-1905

B. LEWIS RICE

Director of Archaeological Researches in Mysore

Editor

A. SUNDARA

Officer on Special Duty
(Hampi Resurrection Project)

Assisted by

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1989

DIRECTORATE OF ARCHAEOLOGY & MUSEUMS, MYSORE
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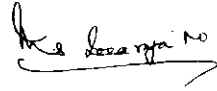
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PREFACE

The contribution of Benjamin Lewis Rice to the Archaeology of the erstwhile State of Mysore, cannot be adequately appreciated in mere words. His publications on Epigraphy and Kannada literature as well as Gazetteers speak volumes for the devoted service of this savant. Without the availability of even proper transportation, he and his Pandits in the Department of Archaeology have traversed the length and breadth of the erstwhile State documenting epigraphical and other archaeological remains and making them available in print. With all the facilities available today, such a volume of work is not forthcoming. Therefore, it is our duty to pay homage to Benjamin Lewis Rice.

Apart from the academic research he has carried out, Rice was also known for his proper reporting of the activities of the Department. Thus, even though short, his Annual Reports from 1885 to 1905 are worthy of note. Dr. Sundara who held fort of the Directorate during my deputation to Government of India has rendered valuable service in putting all these Annual Reports into a single volume besides giving an authentic life sketch of Benjamin Lewis Rice. I would like to record my appreciation to Dr. Sundara for this work and I hope this volume will be welcomed by the scholars and students.



(M.S. Nagaraja Rao)

Director of Archaeology
and Museums



BENJAMIN LEWIS RICE (1837-1927)
DIRECTOR OF ARCHAEOLOGICAL RESEARCHES (1885-1905)

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EDITOR'S NOTE

One of the fundamental functions of the Directorate of Archaeology and Museums is to publish annually a report about the various activities carried out during the every immediately preceding year : explorations of archaeological remains, sites in different parts of the State, excavations of select important archaeological sites to lay bare remains of ancient villages, towns, burials etc. of the Pre-historic and Historical periods ; survey of epigraphical records, monuments of various kinds, sculptures, paintings etc ; collection of coins of different ruling dynasties ; besides technical reports and reference books on the discoveries made during explorations and excavations. Actually it was Sri R. Narasimhachar, Officer in-charge later Director of Archaeological Researches who started publishing regularly exhaustive Annual Reports on the various activities of this Directorate from 1906. So far, Annual Reports for the years upto 1957 are published. Thereafter owing to some unavoidable difficulties, publications of the Annual Reports, could not be continued. In the recent years efforts have been made to prepare the reports in respect of the years for which materials worthy of publication are available. The materials are being checked to finalise the reports.

Be that as it may, few know that Lewis Rice also prepared Annual Reports from 1885 to 1905 (both years inclusive) and submitted them to Government in the form of Proceedings. They contain mostly academic activities carried out and very valuable brief summary of the important notices during the respective years. During his tenure as Director of Archaeological Researches, he got published all the inscriptions he noticed in the eight districts of the old Mysore State and Kodagu in 12 volumes under the title : *Epigraphia Carnatica*, five rare and valuable Kannada works of the medieval period he had collected during the survey under *Bibliotheca Carnatica Series, Mysore and Coorg Gazetteers* in three volumes. However, Lewis Rice is pre-eminently known for his monumental work in Epigraphy. Few know that he did notice some important archaeological sites, monuments from the point of conservation, rare sculptures etc. Perhaps as far as my knowledge goes of the published literature on Megaliths, they do not contain any reference to the Megalithic sites reported by Lewis Rice. Realising the immense academic value of these Proceedings, the Directorate as a part of the Centenary Programme undertook their publication.

While editing, sub-caption with section number indicating the topic as well as some important matter in the following paras, as for example Epigraphy, Architecture etc. or the Santaras etc, are introduced. The spellings of the names of the some of the localities as given by the British writers are retained along with the respective original names, currently used e.g. Coorg (Kodagu), Seringapattam (Srirangapattana). Certain common words not accurately pronounced by the writer are replaced by the correct form for instance haḷagannaḍa for haḷa-kannaḍa. Footnote numbers at appropriate points are used to indicate relevant references to the subsequent publications on the notice reported in the Proceedings and others. The paras in the Proceedings have been rearranged systematically in the Reports in accordance with the sub-captions. In the later Proceedings the numbers within the brackets indicating the number of inscription in the published *Epigraphia Carnatica* are replaced by foot-note. At the end some select illustrations of the monuments, sculptures, reported by Lewis Rice a few line-drawings got prepared by him, select bibliography are added to make the reports as useful as possible.

In the following Introduction to the Reports, important points of unusual kind are highlighted. Besides, how a few discoveries eventually led to further discoveries significant in South India or was found to be much more important than what it appeared to be when discovered, as e.g. the Aśokan edict in Brahmagiri, are discussed. Quite a few books of standard containing discussions on these and subsequent discoveries have appeared recently. Hence references to these relevant publications are included in the bibliography instead of dealing with them in detail here by co-ordinating the discussions from these reference books, that amounts to repetition.

The designation of this Directorate of Archaeology & Museums from the beginning was partially but occasionally modified for administrative conveniences and in accordance with the expansion of the responsibilities and functions of the Directorate, such as Archaeological Department (1885-1890), Archaeological Survey of Mysore (1891-1915), Mysore Archaeological Department and after the inclusion of the Museums in the State in 1964 under the control of the Department, the Directorate of Archaeology & Museums (Prāchyavastu Mattu Sangrahālaya Nirdēśanālaya in Kannada), Government of Karnataka, since then.

In editing these Proceedings, I gratefully remember my young colleagues Smt. S. Gowramma and Sri T. S. Gangadhara who un-grudgingly collected relevant published materials and arranged them systematically under my guidance. Smt. K. R. Shobha, Smt. T. K. Padmavathi, Sri S. Jothirlingeswarappa and Sri H. N. Anantharamu who typed the added materials neatly intime, Sri Balaraja Naidu and Sri C. Kuppachar for preparing the photographic illustrations and line drawing, M/S Parijatha Printers for neatly printing the script. Sincerely, I express my gratitude to every one of them.

A. Sundara

(A. SUNDARA)

*Officer on Special Duties for
Hampi Resurrection Project*

*3rd July 1987
Mysore*

BENJAMIN LEWIS RICE (1837-1927) : A BIOGRAPHICAL SKETCH

"Sosale Aiyar Sastry, my father, used to mention about you with reverence"

"Higō, santoṣa ! avaru ārogyavāgi iddāreya ?"

(Is it so ? I am glad : Is he keeping well ?)

" Yes sir, how are you ?"

"Higiddāne nōḍi. nara śakti kundide oḍḍiḍuvudakke āguvudilla"

(I am weak, as you see. Nervous weakness ; not able to move about).

"Very kind of you, Sir. You had taken the trouble of...

"Ayya Kannaḍadalle mātanāḍonave ?

muddāda Kannaḍa kiviya mēle biddu tumbā dinagaḷaduvu."

(Sir may we speak in Kannada ? It is long since I listend the delightful Kannada),

Thus spoke Lewis Rice in ripe old age to a Kannaḍiga Sri. S. D. Sastry a guide to the pavillion in a 1924 Exhibition of Industry and Commerce in London. Such was his intimate and deep love for Kannada. Nay, what a tremendous and invaluable service he rendered to Kannada is simply thrilling to know, during his tenure as the Director of Archaeological Researches in the Old Mysore State.

Early Life :

Lewis Rice was born in Bangalore on 17th July 1837. His father, Benjamin Holt Rice, was a Christian Bishop. Being inspired by a lecture by John Heads who was a Missionary to India, he too desired to go to India and to work as Missionary especially in Karnataka. He with his wife left for India and reached Bangalore in January 1837.

He was a Protestant and was to work in "London Mission." They were living in the outskirts of Bangalore i.e. in St. Marks Square. He used to give religious discourses especially to soldiers there and also to people at large in the nearby places on sandy days and festivals. He opened an English school and prepared text books also. He picked up Kannada so soon and so well that he even composed poems in the style of compositions of well known "Haridāsas" in Karnataka like *Purandaradāsa*. His wife shared the responsibilities of her husband with pleasure ; looked after the Girls' Primary School and took care of the boarding and lodging of the students. It was in this family environment charged with spiritual activities and social service that Lewis Rice grew. In course of time he had a sister.

Professional career :

After completing his primary education, he was sent to England for higher education in 1848. There he obtained B.A. Degree in Harrow and appears to have been in service for sometime. After his return to Bangalore in 1860, he was selected and appointed as Principal for the Central High School that later on was developed into now well known as Central College.

The following year, he on his own accord appeared for Higher Secondary Examination in Kannada and got through successfully. Four years later, he passed Hindi examination also. Realising the advantages of learning more languages, he studied Sanskrit.

In 1865 he was appointed as School Inspector for Mysore State and Kodagu involving extensive touring in rural areas. It was during these official tours he happened to look at stone inscriptions found in most of the villages, Kannada and Sanskrit Palmleaf manuscripts and developed interest in them.

Besides, he could procure in 1865 copies of several inscriptions collected by Major Dixon at the instructions of Commissioner Bowing. He edited them and also his collections. The Central Govt had planned to bring out a series of epigraphical researches and published the work prepared by Rice, the first of its kind : *Mysore Inscriptions* (Translations by Lewis Rice).

He was married in England when he had gone there on leave in 1868. On his return, he was promoted as Director of the Department of Education. He served in the Commission for Education (Reformations) under W. W. Hunter and submitted a report in 1882. And in 1883 he was elevated to the position of Secretary to Government for the Education Department. In 1884, he prepared reports on the History of Education in Kodagu (1832-1882) and future plans. He improved the system of education and tried that there must be a school atleast in each hobli of a Taluka.

As the Chief Officer Census in 1881, he submitted a good statistical analysis. For some time he was in charge of the Police Department also ! In recognition of his meritorious and efficient service in any field he was conferred with the title C.I.E. (Companion of the Order of Indian Nation) in 1884. Recognising his praiseworthy service in the educational field, the University of Madras conferred on him honorary D Litt

1884 is an important year in his life. Editing and publishing Kannada manuscripts by him began this year. Meanwhile, Sri K. Seshadri Aiyar, the then Dewan of the State being impressed at the immense wealth of material cultural relics in the State, especially on account of Rice, got a proposal for commencing Archaeological researches in the State, approved by the Government. And Rice was appointed as Director of Archaeological Researches on 24th January 1885 an additional responsibility besides his being Secretary to Government, Department of Education. In December 1887, a full-fledged Department for Archaeology was created and in 1890 he was appointed as full time Director of Archaeological Researches. He continued to work upto 1st July 1906 when he retired at the age of 69. What a tremendous work he did during these 20 years i.e. in the later part of his life is at once intelligible from his prestigious twelve volumes of *Epigraphia Carnatica* containing in all 8869 inscriptions actually surveyed in different parts of the State including Kodagu and edited these volumes besides Gazetteers and Kannada literary works of prime importance such as *Karnāṭaka Bhāṣābhūṣaṇa* etc. His reports edited below speak volumes in these respects.

After his retirement he settled down along with his family ; six sons, four daughters and grand children in Harrow-on-the Hill a suburb of Harrow city, England. Being highly disciplined he was at this age hale and healthy.

The Last days :

It was at 87 years of his age the memorable incident recalled at the inception of this narrative, occurred. He maintained correspondence with his Mysore friends. In his letter dated 6th April 1927 to Sri R. Narasimhachar : "Please remember me to all those who still continue to enquire about me My love for Mysore is unending" (= "Nanna viṣayavāgi innu vicharisuvarigella dayayiṭṭu nanna nenapu koḍi My-ūralli nanagiruva pritiḡe chyutiye illa"). so affectionately he requested him.

With his deep love for Kannada people and Kannada, his physical existence came to an end on 10th July 1927, before his ironically turned out to be good-bye letter reached the destination. Let us, fittingly better it is, recall the inimitable tributes paid to him by another worthy son of Kannada nāḍu Sri A. R. Krishna Sastry ; "Among those born in Kannada nāḍu and nourished with the salt of the land in maunds few have rendered such a great service to the land."

HIS WORKS

Archaeology :

i) Never in the history of Archaeology of any other state in India such a consistent, steady systematic survey covering the entire State was carried out in the field of Epigraphical studies surveying 9,347 inscriptions spread over the entire State, editing 8869 of them, translating and publishing them for the first time in 12 prestigious volumes all in just 20 years, indeed a monumental work still not excelled by similar work elsewhere in the country. These provided basic materials for the reconstruction of an authentic account of history and culture of the State right from 3rd century B.C. to the recent times.

(ii) His notes on the coins especially of the Vijayanagara period discovered accidentally here and there are recorded in the Annual Proceedings edited below. But his remarkable publication is: *A Find of Roman Coins near Bangalore* 1891 published by the Department. His research papers more than 50 mostly on some important inscriptions are published in *Indian Antiquary* and *Journal of the Royal Asiatic Society*. It is worthy of note that Rice was not satisfied by merely tracing inscriptions and editing them. He clearly showed they are basically useful in re-constructing the history and culture of the region. This he did by publishing a volume: *Mysore and Coorg from inscriptions* (1909).

Gazetteers :

iii) Another pioneering service rendered by him is the preparation of Mysore Gazetteer as an Inspector of Schools.

It is true that a plan of preparing *Gazetteer of Mysore* in 8 volumes one for each district of the State, was first formulated in 1867. Accordingly two volumes relating to Mysore and Kolar compiled by H. Wellesly and B. Krishniengar were published. The other volumes owing to some reasons could not be prepared. In 1871 Lewis Rice then Director of Public Instruction in Mysore and Coorg, was entrusted with the task of compiling the Gazetteer on a uniform pattern. But information necessarily to be entered in the Gazetteer were not systematically available in the Government offices. Yet Lewis Rice devised his own methods to collect information as systematically as possible. W. W. Hunter the editor of *Imperial Gazetteer of India* during his visit to Bangalore in 1874 on seeing the work being carried out by Rice was all appreciation for it and suggested to him to prepare Gazetteers for the entire state and also for each district. Rice agreed to the suggestion. He was successful in bringing out the *Mysore and Coorg Gazetteers* in 3 volumes in 1886-1887. The first volume exclusively deals with Mysore; the Second gives district-wise information and the third is concerned with Coorg (Kodagu). These Gazetteers contain information on the physical feature and other geographical aspects of the land, economic and administrative matters etc. Besides they contain the history, religion, current arts of the land etc. As a result one can get a good historical account and also various aspects of the land; administrative, economic, social, etc. These Gazetteers are in English and therefore people from other States also could know about the land. They were acclaimed as the most objective and comprehensively informative and therefore could be the best model for Gazetteers of the other States. The Central Government then had also planned to prepare *Imperial Gazetteers* for the country. Rice's Gazetteers were extensively used in their preparation. Twenty years later these Gazetteers were again revised by Rice and brought out more usefully. They were acclaimed as of high standard and merit. The *Calcutta Review* appreciates them as containing; "A mine of information about the country. Evidently written 'con a move' it shows great care and research, knowledge of language and literature of the country and thorough appreciation of the subject in hand". It is worthy of note in this context that although being exceedingly busy in preparing the volumes of *Epigraphia Carnatica*, he did undertake this monumental work because of his love for the land, the language and the people abundantly obvious in his exemplary remarks on the land in the Introduction of these volumes :

"If there be any truth in the observation that small countries with diversified and distinctive physical characteristics have played the greatest part in the world's history, and given rise to its most

distinguished men—Greece, Palestine, England and others being quoted as instances—Mysore, it seems to me, may fairly claim a place in the category. Not only does she abound in the picturesque features of lofty mountains and primeval forests, of noble rivers and mighty cataracts but—to mention only a few of the products specially pertaining to her—she yields by far the most gold of any country in India and the treasure in the past, carried off to the north by Musalman invaders, may have found its way to Central Asia among the spoils of Tartar hordes ; she is the peculiar home of the sandal and also of teak, a special haunt of the elephant, rears a famous and superior breed of horned cattle, supplies as the staple food of her people the nutrient grain of ragi : was the cradle in India and is still the chief garden for coffee cultivation. Thus in every department of the natural world she may claim some pre-eminence. In the fine arts she has produced marvellous examples of architecture and sculpture. In relation to humanity, again, she has been to the two greatest Hindu reformers a home for the monastery of one, and an asylum to the other. Nearly every form of faith, from Buddhism and Jainism to Islam, has here had its day. The Malnad region of Mysore has been the birth place of royal races dominant in the south the Kadambas, the Hoysalas, and perhaps also the Vijayanagar sovereigns. In modern times, the great general of the age, the Iron Duke, learned in the Malnad wilds of Mysore, no less than in the plains of the Deckan, those lessons of warfare which enabled him to end the ambitious career of the subjugator of Europe, who once thought to make an ally of Mysore and to conquer the East. Waterloo may in one sense have been won in the playing fields of Eton, but it was Mysore that contributed to develop the genius of the commander who carried the day, decried though he had been as the Sepoy General'' (Lewis Rice B : 1897 ; Vol. I, Preface)

Sanskrit studies :

iv) His interest and work in Sanskrit as indicated above was no less. His revised edition of the *Rāmāyaṇa* (first edited by Thiruangari Ramanujayangar) with explanations in Kannada and English (1868) ; of *Amarakōṣa* (1873), *Catalogue* of Sanskrit works available then in the Old Mysore State and Kodagu ; collection of necessary information about the Sanskrit works in possession of Sanskrit Pandits and their classification such as Vēdās, Vēdāṅgās, Kāvya, Nāṭaka as well as Jaina, Veerashaiva etc , would amply stand testimony to his knowledge of and interest in Sanskrit as well as his work in the field.

Unique service to Kannada :

v) From 1865 with the discovery and later publication of many rare Kannada works of the by-gone ages by Rice till then unknown, a new era in the study of the history of Kannada language and literature may be said to have begun. Owing to his incessant efforts nearly 300 ancient poets as well as the extent and richness of the literature, the growing beauty and embellishment of the language atleast from 8th century A.D., were brought to light for the first time. Rice started a new series : *Bibliotheca Carnatica*, edited and published important Kannada grammatical works : *Karnāṭaka Bhāṣābhūṣaṇa* (1884)¹, *Sabdānuśāsana*, (1890) and *Kāvyaśālōkana* besides poetical works : *Paṃpa Bhārata* or *Vikramārjuna Vijaya* or *Paṃpa Rāmāyaṇa* or *Rāmācharita Purāṇa*² (1892) and guided Sri K. B. Pathak in editing a very important and the oldest known Kannada poetic : *Kavirājamārga* discovered by Rice in 1888-89.

Rice's introduction to these works edited by him was highly informative containing an account of poets known till then giving the gist of the work in English and the entire work in Roman script so that the non-Kannada speaking people may also know about this language and literature, enjoy and appreciate. His work became the inspirational basis for Sri R. Narasimhachar who was trained by him. He did commendable work under Rice and later succeeded him as Officer in charge of Archaeological researches in 1906. Sri Narasimhachar well versed both in Sanskrit and Kannada brought out *Karnāṭaka Kavicharite* in 3 volumes giving an account of nearly 2,200 poets and writers of the ancient period. It is these pioneering

¹ The years within the brackets are the years of publication of the works.

² Earlier this work was published by the University of Madras in 1882.

and strenuous work by these two stalwarts that revealed the history and development of the Kannada language and literature and gave a place of honour and prominence to it in the History of Indian languages. What was once thought of the language as a colloquial form of Tamil, is now proved to be a well developed refined language of considerable antiquity with abundant literature of excellence. Keeping these facts in view, it is needless to say that the service rendered by Lewis Rice for the Kannada literature is indeed exceptional and unforgettable.

His personality :

His pioneering, splendid, versatile and fruitful work of various kinds for the Department in the latter part of his life (53-69 of his age), has no doubt earned a lasting place of honour in the academic world for him and gratitude of the people of Karnataka. One finds absolutely no exaggeration in the cryptic and precise description of his personality by L. D. Barnett : 'A man of untiring industry, wide learning and earnest devotion to the pursuit of truth, he has rendered exceedingly great services to the cause of knowledge by the stimulus which he has given to Historical and literary studies in South India'.

BOOKS AND RESEARCH PAPERS BY B. LEWIS RICE

(Note : EC : EPIGRAPHIA CARNATICA. IA : INDIAN ANTIQUARY.

JARS : JOURNAL OF THE ROYAL ASIATIC SOCIETY. EI : EPIGRAPHIA INDICA).

MYSORE ARCHAEOLOGICAL SERIES :

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1. 1886 ; EC, Vol I : Coorg (= Koḍagu).
- 1889 : EC, Vol II : Sravaṇa Beḷgoḷa.
- 1892 ; *Edicts of Aśoka in Mysore.*
- 1894 ; EC, Vol III : Mysore (= Maisūru) District, Part I.
- 1898 ; EC, Vol IV : Mysore (= Maisūru) District Part II.
- 1901 ; EC, Vol VI : Kadur (= Kaḍūru) District.
- 1902 ; EC, Vol V Hassan (= Haṣana) District.
- 1902 : EC, Vol VII : Shimoga (= Śivamogga) District Part I.
- 1903 ; EC, Vol XI : Chitaldroog (= Chitradurga) District.
- 1904 ; EC, Vol VIII : Shimoga (= Śivamogga) District Part II.
- 1904 ; EC, Vol XII : Tumkur (= Tumakūru) District.
- 1905 ; EC, Vol IX : Bangalore (= Bengalūru) District.
- 1905 ; EC, Vol X : Kōlar (= Kōlāra) District.
- 1914 ; EC, Vol I : Coorg (revised edition).

NUMISMATICS :

2. 1891 ; *Find of Roman coins near Bangalore.*

LITERATURE : BIBLIOTHECA CARNATICA SERIES :

3. 1884 ; *Karnāṭaka-Bhāṣā-Bhūṣaṇa of Nāgavarmma II. (c. 1145 A.D.).*
4. 1890 ; *Karnāṭaka-Śabdānuṣāṣana (with vṛitti : Bhāṣā-Manjarī and Manjarī Makaraṇḍa) of Bhaṭṭakalankadēva (17th c. A.D.).*

5. 1892 (revised edition) : *Paiṃpa Rāmayaṇa* or *Rāmachandracharita purāṇa* of Abhinava Pampa or Nāgachandra (c. 1105 A.D.), Bangalore.
(Note : This work was first published by the University of Madras in 1882.)
6. 1898 ; Pathak, K. B. (Ed.) : *Kavirājamārggu* of Nṛipatuṅga (814-830 A.D.) under the guidance of B. Lewis Rice, Bangalore.
7. 1898 ; *Pampa Bhārata* or *Vikramārjuna Vijaya* of Pampa (c. 10th c. A.D.), Bangalore.

GAZETTEER :

8. 1876 ; *Mysore and Coorg*, A Gazetteer-Vol I, Mysore in General, Bangalore.
9. 1876 ; *Mysore and Coorg*, A Gazetteer-Vol II, Mysore by Districts, Bangalore.
10. 1878 ; *Mysore and Coorg*, A Gazetteer-Vol III, Coorg, Bangalore.
11. 1897 ; *Mysore*, A Gazetteer-Vol I, Mysore in General (revised edition), Bangalore.
12. 1897 ; *Mysore*, A Gazetteer-Vol II, Mysore by Districts (revised edition), Bangalore.
13. 1897 ; *Mysore*, A Gazetteer-Vol III, Coorg (revised edition), Bangalore.
14. 1908 ; *Mysore and Coorg*, Imperial Gazetteer of India, Calcutta.

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15. 1879 ; *Mysore Inscriptions*, Bangalore.
(Note : This book is reprinted in 1983, by the Navarang publishers ; RB-7, Inderpuri. New Delhi-110012).
16. 1881 ; (Third edition) : *Amarakōṣa*, the *Nāmalingānuśāsanam* of Amarasimha.
17. 1884 ; *Catalogue of Sanskrit Manuscripts in Mysore and Coorg*.
18. 1884 ; *Report on the Mysore Census of 1881*.
19. 1886 ? ; *Padya Sāra* (VI Edition) & 1890 ? VIII Edition.
20. 1906 ; *European tombs and Monuments in Mysore*.
21. 1909 ; *Mysore and Coorg from the Inscriptions*, London.

RESEARCH PAPERS in :

I. THE INDIAN ANTIQUARY VOLUMES, BOMBAY :

1. 1872 ; "Transliteration and Translation of the Mercara Plates" Vol I, pp 363-65.
2. 1873 ; "Nāgamaṅgala copper plate inscriptions, transliterated and translated, with remarks" Vol II, pp 155-161, Published in 1874.
3. 1873 ; "Jain inscriptions at Śravaṇa Beḷgoḷa". pp 265-66, 322-24.
4. 1874 ; Bhadra Bāhu and Śravaṇa Beḷgoḷa", pp 153-58.
5. 1874 ; "The Nāgamaṅgala copper plates". pp 262-65.
6. 1875 ; "Lada lippee". Vol IV, p 61.
7. 1876 ; "Two Kongu or Chera grants of A.D. 454 and 513". Vol V, pp 133-140.
8. 1878 ; "Chera or Gaṅga Grants of A.D. 350 and 481". Vol VII, pp 168-176.
9. 1879 ; "The Chalukyas and Pallavas", Vol VIII, pp 23-29.
(Western Chalukya grant of Kirtivarmma II-S 679).
10. 1879 ; "Two new Chalukya grants". pp 89-98.

11. 1881 ; "The Mahāvali Dynasty". Vol X, pp 36-40.
12. 1881 ; "On a folklore story" (correspondence and miscellaneous); p 288.
13. 1882 ; "Akhanna and Mādanna". Vol XI, p 236 (miscellanea).
14. 1883 ; "Rāshṭrakūṭa Grant from Mysore". Vol XII, pp 11-19.
15. 1884 ; "The Gaṅga and Bāṇa Dynasties". Vol XIII, pp 187-90.
16. 1885 ; "The Gaṅga inscriptions in the Coorg". Vol XIV, pp 76-7.
17. 1885 ; "A Jaina Vaishnava compact". pp 233-35.
18. 1886 ; "Mudyānur plates of Ś 261 of the Bāṇa king Malladēva Naṅdivarman". Vol XV
pp 172-177.
19. 1894 ; "Vaḍḍavāra". Vol XXIII, pp 167-68.
20. 1915 ; "Kollipāka". Vol XLIV, pp 213-14.
21. 1916 ; "Muller". Vol XLV, pp 141-42.

II. JOURNAL OF THE ROYAL ASIATIC SOCIETY : London ; Miscellaneous Section.

22. 1911 ; Mahishamaṇḍala". pp 809-816.
23. 1912 ; "Mahishamaṇḍala". pp 241-244.
24. 1915 ; "The Hoysaḷa King Biṭṭi Dēva Viṣṇuvardhana". pp 527-31.
25. 1916 ; "The new Asoka Edict at Maski". pp 838-39.
26. 1919 ; "A new Gaṅga record". pp 236-39.

III. EPIGRAPHIA INDICA, Calcutta :

27. 1915 ; "John Faithful Fleet". Vol XIII, pp IX-XII.
28. 1918 ; "Penukoṇḍa plates of Mādhava II,(III)". Vol XIV, Part VII. No. 24, pp 331-36.

INTRODUCTION

It was the reign of the king Chikkadevaraja Wodeyar (1673-1704 A.D.) of the old Mysore State. Being a patron of Art and Religion, he evinced keen interest in the Temple worship, festivals etc. carried out in accordance with the traditions through the ages with the aid of endowments given by kings, chieftains of the past for conducting them. The grants so given were got recorded as official documents on not easily destructible, hard materials such as stone for public information, copper plates etc. lest they are subjected to alterations, changes etc. in later period by others or the owners or trustees in possession of such records to suit their personal benefits. Chikkadevaraja Wodeyar, therefore, desired to have a register of all such inscriptions in the State. Accordingly it is said a register was prepared ; preserved in the palace library ; but unfortunately it is said to have been destroyed in Tipu's reign (Rice B ; 1983 reprint ; p. vi Foot note). This is perhaps the earliest attempt so far known, at least to note the inscriptions in the region as important documents. It was perhaps not realised then that they could as well be the source material for reconstruction of the history and culture of the region.

Later, Major Dixon an Officer of the 22nd Regiment, Madras Native Infantry, was commissioned around 1865 to take photographs on behalf of the Mysore Government all the principal inscriptions in the State. He prepared photo copies of 150 inscriptions (129 stone and 21 copper plate inscriptions), more than half the number being from Balagāmi (=Balligāve) and Taldagundi (Talagunda area ?) in Shimoga District. Lewis Rice got these photo copies under the instructions of the Government to translate them for the Government. Before he did this, he collected from Taluka Revenue Officers of all the districts, information in a tabular form about such inscriptions in their areas. Consequently, existence of 3722 inscriptions in the State, was known as follows :

Bangalore	...	332
Kolar	...	840
Tumkur	...	148
Mysore	...	403
Hassan	...	464
Shimoga	...	791
Kadur	...	323
Chitradurga	...	421

3722

Some of the very important ones were published by him in *Indian Antiquary*. Some other important inscriptions (25 Nos.) and the photocopies (150) supplied by Dixon, were published in a volume : *Mysore Inscriptions* (Translated by Lewis Rice) in 1879 (Reprint 1983) ; "to present a somewhat complete view of the ancient history of Mysore" (1983 ; p. vii). Here, it is worthy of note that due emphasis was laid by Rice on the importance of the epigraphical materials as one of the primary sources for the reconstruction of ancient history and culture of the region. To put it in his words "Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognised as one of chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the *Karnāṭa* or *Karnāṭaka* country, as represented by the existing State of Mysore (Mahishur). The modern history of this State is

well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is even to its own people, almost if not altogether, a blank" (p. xvi) His exhaustive introduction dealing with the meaning, type, characteristics, format and contents in general of a Sasana (=inscription), as well as the political history, geography, language, literature, religion of the region through 2000 years, based on the inscriptions dealt with in the text elucidates his above statement. Nay, in these inscriptions Rice remarks 'An endless variety of topics might be noticed, in this introduction, such as the system of Government, (nāḍ āḍiḃā rūḍhi), the elaborate machinery of taxes and transit, duties, the land tenures, the land measures etc." (p. xii) that could not be dealt with here owing to the limits proposed to the book. He hoped, "And should this work have the effect of, in any measure, promoting the case of others as it has with me an interest in the people, country, its institutions, its important language and valuable literature, whether on the part of European scholars or more specially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times a labour which those alone are in a position to appreciate who have done similar work" (p. vii). Little perhaps did he then expect that he was destined to continue this pioneering, important work on a tremendously extensive scale a few years later as head of the Archaeological Department for nearly 20 years of surveying, editing and publishing such inscriptions from all over the State in several volumes of exceptional merit and standard.

Archaeological Researches the beginning and progress :

With the approval of the Scheme of Archaeological researches by the Government of the old Mysore State on 24. 1. 1885 Sri. B. L. Rice then Secretary for Education to Government was, rightly of course, entrusted with this work in addition to his duties. Right earnestly, he started systematic and intensive explorations of archaeological remains in the Old Mysore State and Coorg (=Kodagu). By 1893 all the districts were surveyed and thereafter some important inscriptions wherever necessary noticed earlier were re-examined and the newly found inscriptions were studied, some monuments of historical importance from the point of view of preservation were noted. Urgency of their maintenance was emphasised. Besides coins and archaeological sites by chance discovered, were examined. Many manuscripts of Kannada literary work were collected and studied. Editing of the inscriptions and their printing were in progress, consequently, quite a large number of inscriptions spread over the 8 districts of the Old Mysore State and Kodagu numbering 9367, a few sites of archaeological importance, sculptures and monuments of architectural, iconographic and historical importance ect., were reported in the Annual Proceedings of the Department submitted to the Government. The information so provided in these reports though in the form of Proceedings are exceedingly of much academic value giving an idea about the enormous archaeological wealth in the region on the one hand and archaeological researches carried out from 1885 to 1905 under the direction of Rice and the results thereof shedding abundant light on many important aspects of History and Culture of the region, on the other.

Among the archaeological remains discovered, inscriptions happened to be strikingly the largest in number. Rice owing to his interest developed in the study of inscription and Kannada much before he took up this heavy assignment reasonably therefore was attracted more towards the survey and study of inscriptions.

The inscriptions were studied, edited and published in 12 volumes under the title "*Epigraphia Carnatica*". Each volume contains the text of the inscriptions separately in Kannada and Roman scripts, English translation with exhaustive critical notes at the inception and the history and culture in respect of the district as known from the epigraphs. Mysore and Shimoga have two volumes each. Thus, including Kodagu there are 12 volumes (Refer to the list of Rice's publications above).

Most of the inscriptions for the first time were noticed and studied as such provided mine of information for the first time for the reconstruction of the history and culture of the region ; which

otherwise till then was hardly known. The political history, administration, patronage of art and literature and other meritorious works for the welfare of the people, social and religious conditions etc. could be known from these inscriptions. As known very well, even to this day there are hardly any other literary sources for tracing the history and culture of the people of Karnataka from the earliest times to about 8th century. A cogently well-knit genealogy of the various ruling dynasties both the imperial and the subordinate and their political career right from the Mauryan rule over the northern part of Karnataka from 3rd c. B C, such as some of the rulers of the Satavahanas of the Deccan, the Pallavas, the Banavāsi Kadambas, the Gaṅgas, the Chalukyas of Vāṭāpi, the Rashtrakutas, the Kalyāṇi Chalukyas, the Cholas, the Hoysalas, the Vijayanagara, as well as the subordinates; the Nolambas, the Santaras, the Sindhas, the Kejadi Nāyakas, the Chengalvas, the Kongalvas, the Wodeyars of Mysore etc. emerged exclusively from the study of these inscriptions which otherwise excepting the latter part of the history of Mysore Wodeyars, was scarcely known. They are discussed in the introduction to each volume of *Epigraphia Carnatica*. Here in particular a few inscriptions unusual in their contents are highlighted.

The discovery of the Aśōkan edicts in 1892 in Brahmagiri, Siddāpura and Jaṭṭiṅga Rameśvara in Molakalmūru Taluka, Chitradurga district (AR 1882-83, Epigraphy), is a land mark in the epigraphical researches in South India in particular and in India in general. This discovery is hailed by the scholars in the field then as the most significant and important of the year and remains to be so even now. The President of the Asiatic Society of Bengal then in his Annual Presidential speech observed: "The most important epigraphic discovery made in India during the year 1892". For, till then the edicts of Aśōka, the Mauryan Emperor (c. 273-234 B.C.) were not known to have been in existence south of the Narmada. This discovery for the first time established beyond doubt the extent of the Mauryan empire in the South. Incidentally the antiquity of the political history of Karnataka was pushed back to 3rd century B.C. These edicts are important in some other respects as well. The Brahmagiri edict mentions the name of the administrative headquarters i.e. *Isila* located in the southern division of the empire, Suvarṇagiri. It is only in this edict the number of days of the emperor's tour as Dharmayātra (for the propagation of Dharma) is written in numerals, the earliest known hitherto. The last word of the last line i.e. *lipikarēṇa* is in *Kharoṣṭhi* script, while the rest of the edicts is in Brāhmi and the name of the scribe who engraved this edict on the boulder is also mentioned as *Chapada* the earliest among the professional scribes, so far known. Thus, the edict in relation to the other minor edicts is very important. M. H. Krishna, the Director of this Directorate (1928-1947) taking the name of the city mentioned in the edict as clue, searched for the remains of the city (MAR 1943; pp-100-09. Sundara & Nagarajan; 1985 pp 129-39). It resulted in the discovery of an extensive ancient site with the remains of the historical period contemporaneous with the edict and of later periods. His stratigraphic excavations revealed the relics of the preceding cultures as well viz., the Iron age, the "Microlithic" (i.e. Neolithic in the Chalcolithic stage) etc. Thus for the first time in the history of Archaeology of South India, the remains of the pre-historic cultures prior to the growth of a city here as administrative headquarters of the Mauryan empire, till then known from the surface finds only, have been traced in the stratigraphic positions. Besides, it is here the remains of the chalcolithic cultures in the form of black-on-red ware painted pottery are found in the upper phase of the Neolithic culture. Later on, systematic methodical excavations by the Archaeological Survey of India and the State Directorate under the direction of Sir Mortimer Wheeler the Director General confirmed the stratigraphy obtained by Krishna in his excavations there (A I No. 4 : p 181-272). Besides, the excavations then of the nearby megaliths of two types: the Cist and the Pit-circles while disclosing the architectural details of the burials, the burial furniture and the mode of the burials, indicated the genetic relationship between the megalithic burials and the Iron Age habitational cultural levels. Thus the habitational site of the megalith builder was identified in relation to their burials for the first time. Secondly a clear cut overlap between the Neolithic and the succeeding Iron Age Megalithic and between the latter and the succeeding 'Andhra' (i.e. Early historical), was found out in the stratigraphic sequence of the cultures. This was useful in relatively dating the cultures from the reasonably datable historical cultures. Further in 1951, black-on-red painted pottery akin to that discovered by

Krishna in Brahmagiri, was discovered in clear and distinct stratigraphic position in Jorwe on the bank of the river Godavari, Maharashtra (Sankalia, H. D. et. al. 1951). The culture here is designated as the Jorwe chalcolithic culture. But the distinctive element of the culture is discovered by Krishna first in Brahmagiri. Thus the discovery of Aśoka edict is important in several respects apart from the political history, which has been realised subsequently in the course of further investigations. Even in Jatinga Ramesvara near the edict on the hill in 1978, I had traced an ancient site with Neolithic and Early historical remains as well as rock-engravings of animals near the c. 9th cent. brick-built Ganesha shrine at the foot of the hill. Later similar minor edicts of Aśoka in Koppala (2 Nos.), Maski in 1915 (both in Raichur District), Udegolam and Nitrur (in Bellary district), two each in the last two places. in 1977 were discovered. The edicts in the last three places, mention the personal name of the emperor "Aśoka".

Exploration and excavations in Maski (*AI*, no 13 ; pp 4-141) and Koppala (Sundara. 1976 ; pp 97-116) have revealed a sequence of cultures similar to that of Brahmagiri besides rock-paintings and bruising of prehistoric and historical periods. In Udegolam and Nittur were noticed by us during our survey in 1977 ancient sites with Neolithic-Megalithic-Early historical cultural remains including megalithic burials) in Nittur where Early palaeolithic cultural implements, were also noticed. It is significant to note that nearby these edicts in all the places are ancient sites with Neolithic, Iron Age Megalithic and Early historical cultures. The edicts were obviously set up in important towns during 3rd century B.C. Therefore there were many towns of importance, in Chitradurga-Bellary-Raichur region.

Similarly the Talagunda pillar inscription (*AR* 1890-91 Epigraphy) open a new chapter in the history of Karnataka, revealing the foundation of the first independent kingdom in Karnataka. The historical narrative is further confirmed with some more points by the Gudnapura pillar inscription of Kadamba Ravivarma (c. 485-519 A. D.), discovered in 1971 by me and Dr. B. R. Gopal (1985 ; pp. 81-91).

A few inscriptions are curiously interesting One of the Nelamangala inscriptions (1891-92 ; Epigraphy), is dated 4608 (i.e. 1507 A.D.) in "Kaliyuga" era similar to that of the celebrated Ravikirti's praśasti of Kaliyuga era 3415 (i.e.=of 634 A.D.) in the Jinēndralaya popularly known as *Mēlguḍi* in Aihole. Both widely seperated in time and space confirm the beginnig of the Kaliyuga era from 3101 B.C. and indicate the usage of this era consistently through centuries from a remote past presumably over a wide area.

Another inscription from Kurudi (*EC* vol. XI ; D₂. 174) speaks of the erection of "sibāra" ; (= Mailāra Kaṭṭe) by Mallaja, the carpenter ; but curiously enough the date of construction is expressed in the Era of Creation i.e. 195, 58, 84, 518 years corresponding to 1417 A.D. perhaps the only one of its kind in Karnataka. According to the Hindu calender in use even now, the current year of the Era of creation (Jagat sṛṣṭyādigata Saurābdh) is 195, 58, 85, 088 which is correct from that year and therefore indicates the usage of the Era since long.

Another refers to Kirtipura-10,000 which was the capital of Punnāṣa referred to in Ptolem's *Geography* of c. 2nd cent. A.D. (as Pounnata) an ancient province, in southern Karnataka (*AR* 1896-97 ; Epigraphy). It is identified with Kitturu in Heggadadevana Kote Taluk, Mysore District, on the bank of the river Kapilā.

Dr. Hultzch brought to the notice of Rice an inscription in Grantha and Vaṭṭeḷuṭṭu characters near the feet of the colossal image of Gommatēśvara in Śravanabeḷgoḷa (*AR* 1902-03 Epigraphy). It may be noted here that the text of the inscriptions is also in Marathi and Kannada. Thus it has been engraved in three scripts and languages ; Kannada, Marathi and Tamil indeed a very rare instance of trilingual inscription on the one hand and the popularity of Śravanabeḷgoḷa Gommatēśvara in South India on the other, one of the few of its kind in India. The text is, as is well known, speaks of the carving of the colassus at the instance of Chāuṅḍarāya, a devout Jaina.

The Turuvekere (Tiptur Tk. Tumkur dist.), Nagari inscription no. 1. of 1533 A.D. (*AR* 1903-04, Epigraphy) while giving the boundaries of a village "Trelinganapalaka", also known as Srinivasapuri

indicates the existence of a Buddhist town Kalāvati by name to the south-east. The place has been described as "Bauddha Vāsa Mahāpuri Kalāvati" with Hariṇāṭavi (=Dear park). Sometimes after 12th century Buddhism declined rapidly in Karnataka. Occasionally there are references to the disputes between the Bauddhas and other religious exponents of the other religious sects and to the kings describing themselves as "Chatuḥssamayāḥ" i.e. protector of the great religions viz. Śaiva, Vaiṣṇava, Bauddha and Jaina. (Chidananda Murthy; 1966 : pp 86, 114-15. Sundara; 1987 : pp 39-41). But no Buddhist relics as such of the late medieval period are found.

Rice does not seem to have identified the place Kalāvati since he remarks : "It would be interesting to identify this place which could be so described at a period so modern as the sixteenth century" (*EC*, Vol. XII ; 'ntroduction, P. 12).

This Directorate has reported (*MAR*, 1915 ; pp, 4-5) the extant archaeological relics in this locality : a natural cave temple locally known as Kallēśvara, a lingayat maṭha, a worn out 8th cent. inscription on a boulder to the left of the entrance to the maṭha and another inscription of later period at the entrance known as Bhairavana bāgilu.

Hayavadana Rao (1930 ; Vol V, pp. 184-5) while giving an account of the village Kalya in Māgadi Taluk Bangaloe summarily refers to the local legend about the sculpture of a human head in the local Kallēśvara temple described as *Kumbhaṭakāyaji* "who is supposed to have brought ruin on the place which was once a city of considerable importance bearing the name Kalāvati." Apparently he was not aware of the Turuvekere inscription mentioning Kalāvati and its location. Based on the report of this Directorate he gave a brief account of the archaeological remains including Bukka's inscription (*EC*, Vol. Māgadi 18) of 1385 A.D. a copy of which is found in Sravanabēlgoḷa. Also he wrote about the visit of the celebrated Telugu poet *Pālkurike Somanātha* of circa 12th-13th c.A.D., to the place and his demise here.

Dr. Chidananda Murthy, Professor in Kannada Adhyayana Kendra, Bangalore University, in his paper : "Identification of 'Kalāvati,' a great Buddhist centre of Medieval Karnāṭaka" presented in the December 1985 National Seminar on *Karnataka Archaeology* organised by this Directorate as a part of its Centenary programmes, has discussed at length the issue. While identifying the places mentioned in the Turuvekere copper plate such as Naḷināvati with Tavarekere (north-west of Māgadi in Tippasandra Hobli), Bhairavādri with Bhairavanaguḍḍa near Bhairapura, Srinivāsapuri with Srinivāsapura (south of Bhairavanaguḍḍa), finds that the modern Kalya is exactly southeast of Srinivāsapura. He concludes therefore the ancient Kalāvati is modern Kalya. But in his field explorations he has not encountered any Buddhist relics. However he opines, the image of the trunkless head in a cave known as Kallēśvara temple may have some Buddhist connections. Further the mention of Hariṇāṭavi along with Kalāvati reminiscent of Mṛḡgadava of the early Buddhism in North India, later of "pulleya bayalu" in the vicinity of Tārā Bhagavati temple and Jayanti Prabha Bauddha Vihara (*EC*, Vol VIII, Sk Nos. 169, 170) in Baḷligave would imply the place as being Buddhist centre. He thinks that Hariṇāṭavi said to have been located north of Srinivāsapura in the inscription, is probably the present Hullenahalli about 10 kms. north of Srinivāsapura. During his visit to the former place he was told that flock of deer from the nearby forest used to roam about there in the past.

In his explorations he noticed paintings of humans and designs in a cave locally known as "Chittārada gavi" in a nearby hillock and picked up a neolithic axe. In the Kallēśvara cave temple are also a Śivalinga, Nandi, and a sculpture of Śūrya. There are also Jaina relics : Pārśvanātha sculpture, a niṣidhi etc. In another cave is the samādhi of a Viraśaiva saintess Channamma. The celebrated Telugu poet Pālkurike Somanātha (13th c.) visited this place to have darśana of the samādhi of Channamma.

He adds that the place was an important trade centre. Reference in an inscription near a mānasthamba to merchants : *Deviṣeṭṭi* indicates the place as an important trade centre.

The Humcha inscription (*EC*, Vol. VIII. Nr. No. 46) of the early 16th century is simply exceedingly interesting and important as it makes reference to numerous historical and literary incidents. Especially it eulogises the virtues and scholarly eloquence of a Jaina sage vidyānandasvāmy or Vādividyānanda. The historical allusions especially to the various rulers of the medieval period mostly of the Malnad and downghat parts of Karnataka as also as far as Delhi region are noteworthy. Besides it lists as many as 41 Jaina erudite sages ranging in period upto mid-16th century such as Gautama, Bhadrabāhu, Umāsvāti, the author of *Tatvārtha Śāstra*, Mahārādhika Akaṅka, Māpikyanandi, Prabhāchandra, Pūjyapādasvamy, Nemichandra, Vasantakīrti, Padmanandi, Māghanadi, Nāgachandra, Dharmabhūṣaṇa, Dēvandrakīrti etc. A few of these are variously known for their literary works and also from other inscriptions.

Vidyānanda with his masterly scholarship and eloquence in Kannada literature, his poetic compositions in Kannada acclaimed as par excellence as well as discourses in the Jaina doctrines delightfully pleased the learned assemblies in the royal courts of the Tuṇāḍu Chieftains : Santavira king perhaps Śāluvendra or Indagarasa Oḍeya (1440-1510), Śājuvadēvarāya probably Dēvarasa Oḍeya (1510-26) and Guru Nṛipāla i.e. Gururāya Oḍeya (1525-40) all ruling over Hāḍuvalli and Bidarunāḍu with Sangītanura and Vēṇupura (the present Hājenagara, Shimoga Dist.) respectively as their capitals ; as well as Śājva Mallirāya probably Śājuva Mallirāya alias Tipparasa Mallirāya (1471-80), Śājuva Dēvarasa Oḍeya (1515-25), Kṛīṣṇa Dēvarasa Oḍeya (1525-50) of Nagire region with Gerusoopa as capital : Narasiṃha of Bilagi (North Kanara Dist.) branch and Bhairava Bhūpāla i.e. Vira Bhairarasa Oḍeya II (1501-38) of Karkala. Among the kings mentioned in the inscription whether Kēsari Vikrama is a title to Śāluvendra of Hāduvalli or another king is yet to be ascertained.

Further this Jaina erudite is said to have defeated in metaphysical disputes Nandana Mallibhṛṭṭa in the court of king Nanjidēva i.e. Nanjadēva (1502-33) of the Changājva line, with its capital Nanjarāya Paṭṭana, Kodagu District ; annihilated the Christian Sect ("Pērangiya Maṭṭamaṅ aḷidu") probably "European faith of the agent or viceroy of Seringapaṭṭam who it would appear, may have been a Roman Catholic (*EC*, Vol. VIII, preface) ; defeated the opponents of the other religious creeds in the court of the Vijayanagara emperor Kṛīṣṇadēvarāya (1509-29). Thus Vidyānanda had a long, brilliant, successful, celebrated career both in literary and religious activities at least from about 1475 to about 1530 or 1540 A.D. in the court of the Tu'ṇāḍu Chiefs and also of the Vijayanagara capital.

Similarly, Viśalakīrti, well versed in *Parāgama* heading Balātkaṛagaṇa revered by "Sikandara Suritrāṇa" perhaps Sikandar Shah (1489-1517 A.D.) of the Lodi dynasty, the ruler of Delhi, won in the religious disputes in the court of Vijayanagara emperor probably Virūpaḷṣarāya II (1469-85).

Another profound Jaina scholar Simbakīrti a great Logician defeated the Baudhas and other religious exponents in the court of "Mahamuda Suritrāṇa" i.e. Muhammad Adil Shah (1554-56) the ruler of the City of Delhi.

The Kalludi (Goribidanur Taluk, Kō'ar Dist.) inscription of 1388 A.D. (*AR* 1903-04 Epigraphy *EC* Vol X ; Gd. 10) states that during the reign of Bukkarāya as a Governor of Penugonda (Andhra Pradesh) he ordered the *Jalasūtradhāri* i.e. Hydraulic Engineer an expert in 10 sciences to build a canal for bringing water properly from the river Pennar to Penugonda. Two important points worthy of note here are : the term used as the technical designation for Hydraulic Engineer which we need very much now-a-days especially in administration and the effort made for the water supply to people. Rise records that the traces of the channels dug very near Kalludi where the inscription was located are still found. Penugonda is about 48 kms. from this point. It is a work therefore of considerably big dimension in those days. It is also interesting to note the names of 10 sciences mentioned in the inscription.

Kodakani (Soraba Taluk, Shimoga Dist.) inscription of 1449 A.D. (*AR* 1903-04 Epigraphy, *EC*, Vol. VIII, Sb 18) states unusually that Vijayanagara king Dēvarāya had become a demigod

Maharājika" after his death. This is a rare instance of the deification of a mortal after his death, a practice that was common especially among the Kambujan rulers from 8th-14th century in South East Asia, as a part of the *Dēvarāja Linga* cult and the temple built by each king became a mausolium for the deified king. Therefore the evidence will have to be considered in depth for understanding the scope and volume of the mutual impact for the religious practices between South India and South East Asia during the medieval period.

There are in different parts of the country numerous Chaityalayas with the images of the Buddha many enshrining the mortal relics of the Great Master or of his disciples and therefore sepulchral in character, and non sepulchral Jaina basadis enshrining the images of the mortal Tirthankaras and in Karnataka sepulchral 'Gaddiges' (=samādhis) of the Virāśaiva religious heads, crowned with Śiva linga with Nandi in the front on the floor as a religious focal point in the respective maṭha complex : all meant for the respective community worship like the other non-sepulchral Hindu temples dedicated to the gods ; Viṣṇu, Śiva, Durgā, Sūrya etc. Further for the kings in the ancient times, there appears to have been a practice of raising a stately mound over their mortal relics in prominent places called stupas since the Vedic period and its practice certainly finds expression in the Buddhist text *Mahāparinibbāna Sutta*. As known from the Sanskrit dramatist Bhasa's *Pratimā Nāṭakam*, there was also a custom of raising shrines housing the images of the deceased kings not for worship.

It should also be noted that practice of naming a temple after that of the person who caused it to be built or in whose name it was constructed, was in vogue from a very early period in Karnataka as for e.g. the Vijayēśvara now known as Sangamēśvara temple in Pattadakal got built by Bādami Chalukya king Vijayaditya II (c. 694-733 A.D.) ; Mahādeva temple in Ittagi (Yelburga Taluk, Raichur Dist.), the Daṇḍanāyaka to the Chalukyan king Vikramaditya VI. However it is not clear if this practice amounts to the deification of the persons concerned. It is particularly noteworthy in this context that in B. N. Jalihal near Pattadakal, a deep hill valley, there are nearly a dozen shrines variously with Śivalinga, images of Uma-Mahāśvara, Bhūtāmāta etc. of c. 8th century A.D. Apparently there does not seem to be daily community worship in these shrines. One of them has a two line inscription of the time of the Vikramāditya II the Bādami Chalukyan king. The monuments are supposed to be therefore memorials. All these practices with different shades of meaning, seem to have led to deify emperors, chieftains of some communities especially from the Vijayanagara period onwards on a relatively large scale. There is a monument enshrining Nandi believed to be a memorial of Shivappa Nāyaka and others of the Keṇḍi dynasty who were Virāśaivas, in Hale Nagara. There are similar monuments containing the images of Chieftains in Araga (both in Shimoga Dist.) and other places temple like mausolia with Śiva linga and Nandi of the Kittur Rulers in Kittur (Belgaum Dist.). The Kodakani inscription itself speaks of the construction of a Nandi shrine by the sons of Prithviśeṭṭi the chieftain of Chandragutti region on the day when their father died quietly a year ago on knowing the death of his overlord Dēvarāya the Vijayanagara emperor. The cult of Bira (=Vira=deified hero) was so common in North Kanara Dist., that shrines with images of deified heroes, are the most numerous. In Bangalore-Kōlār area sculptures representing curiously enough four armed heroes holding weapons indicating their deification are common. In the light of and relation of these archaeological evidences inscription of the type in Kodakani need to be studied more seriously.

The Māsūr (Shikaripura Taluk, Shimoga Dist.) inscription (*EC*, vol VII, Sk. 324) from the fort in the locality, it is interesting to note, unusually mentions the date of the foundation laid for the fort i.e. A. H. 1042 (=1632 A.D.) by the Bijapur Adil Shah a practice rather similar to the present day *Silā-Nyāsa* (Foundation laying ceremony). In the case of the other known monuments in India most commonly their dates wherever available, indicate the event of the consecration of the icons in temples, basadis or the occasion of the completion probably marking the beginning of the use of monuments of secular nature.

Numismatics ;

A significant contribution made by Rice was the study of coins in Karnataka. Besides his exami-

nation of hordes of Vijayanagara coins from Ramaswamy channel bearing the legend "Sri Vira Pratāpa Devarāya" the Vijayanagara emperor and of similar hordes from Jagalur and Holalkere areas containing "Phanams" and some bearing the legend "Sri Vira Pratāpa Kṛṣṇa Rāya" in his work on the 163 Roman silver coins in an earthen pot, of the reign period of Roman emperors; *Augustus* (31 B.C. 14 or 29 ? A.D.) (*Tiberius* (14-57 A.D.), *Caligula* (37-41 A.D.), *Cladius* (41-54 A.D.) and *Antonia Augusta* wife of *Nero*, (54-68 A.D.) found near Bangalore in 1891 while laying a railway track at Yashavantapura, he established the commercial contacts of the Romans with South India and particularly Karnataka. the first attempt of its kind in the studies of this field.

It would be appropriate to recall here that again in Bangalore while laying the runway in the Air-port in 1965, was discovered a high necked red-ware pot containing 256 Roman coins of the emperors: *Augustus* and *Tiberius* along with russet coated white painted pottery of the Early historical period, implying the area as an important centre of human activities. Dr. Seshadri the former Director of the Directorate of Archaeology and Museums, had studied these coins. This discovery along with the previous, would indicate Yeshavantapura-Air-port area was an important Indo Roman trade centre in the beginning of the Christian era.

In 1922, fortyeight gold coins of the Roman kings were reported to have been found in Katral, Bijapur Dist. but were not available for study in detail (Nagaraja Rao, 1980 ; pp 111-12).

During 1979-80, Fortysix gold coins in an earthen pot, were by chance found in a cultivated field in ploughing operation in Akki Alur, Haneal Taluk, Dharwad District (*ibid*). They were issued during the periods of the Roman emperors: *Augustus* (29 ? B.C. 14 A.D.); *Antonius pius* (138-161 A.D.); *Theodosius II* (408-450 A.D.); *Mercian* (450-457 A.D.); *Leo I* (457-474 A.D.); *Zeno* (474-491 A.D.); *Anastasius* (491-518 A.D.); *Justinus I* (518-527 A.D.). Nearly 42 of the coins belong to the last six rulers of 5th-6th c.A.D. During this period, it is noteworthy, the Kadambas were ruling from Vijayanti i.e. Banavasi in the heart of Malnād with evergreen forest producing cash crops such as spices including black pepper etc, and Hangal is only some 40 kms. north of Banavasi within the core area of the kingdom. The rulers therefore seem to have patronised the Roman trade. That Indo-Roman trade continued to flourish equally well during this period as in the preceding Satavāhana period, is implied for the first time from this discovery.

The Numismatic study therefore initiated by Rice is becoming increasingly interesting and important widening our knowledge of trans-continental trade contacts in Karnataka.

Reporting an important literary work :

It is worth mentioning about the prompt reporting by Rice in his Annual Proceedings of 1903-04. of the publication of a second century Papyri discovered at Oxyrhynchus in Lower Egypt in 1899 excavations at the instance of Biblical Archaeological Association. It was published with translation and critical notes by Bernard P. Grenfell and Arthur S. Hunt in 1903. It contains a Greek farce narrating a girl being carried off to the Western Coast of India by "Malip Naik" (Malpe Chief). Malpe was then a harbour in the west coast near Udupi, South Kanara District, Karnataka. The Greek lady Charition by name was to be rescued by paying ransom; but their escape was cunningly effected by her brother along with a Greek party sometime later by making the caieftain and his people drink wine heavily resulting in their being unconscious.

The play is essentially in Greek, having some passages in unknown language. Hultzsch (*JRAS* 1904), tries to identify certain words of the passages as Kannada. Later R. Narasimhachar (*MAR* 1927 pp. 11-21), has discussed at length this play and argues that the language to which the words such as "Miṇa, Mindai, Paḡaḡ (Paḡke)" belong, is Kannada. But Srikantha Sastry (1940, pp xx and 5-9) opines that the restorations from the Greek do not confirm to the laws of evolution of the Kannada language. Be that as it may, the attention drawn by Rice to this important discovery is noteworthy and a more scientific study of this farce may finally solve the problem.

Archaeological Sites :

a) Iron Age Megalithic Sites :

i) In a place called Bellibattalu, Tumkur Taluk, Tumkur Dist. (AR 1892-93), Rice reported the existence of stone circles. One of the "Cromlechs" was excavated. It yielded typical megalithic burial pottery. Rice was one of those early pioneers like Medows, Taylor, Cole etc. in incidentally discovering the Megalithic sites and examining them.

ii) Similar stone circles were noticed in Aimangala. (AR 1884-85), Hiruyuru Taluk, Chitradurga Dist. and in the same place are traced the remains of a town described as Nojamba-Paṭṭana (*Ibid*).

iii) Rice was the first to visit Chandravalli site (AR 1892-93 and 1894-95) which was found to be very important later. He noticed some stone circles i.e. megaliths.

b) Historical Sites :

In Chandravalli site Rice also noticed the remains of brick buildings etc. *Ankali maṭha, Morya Diṅge*. One of the coins found previously bore the name of a Śatavāhana king ; Pulumave i.e. probably Vasiṣṭhi, putra Puḷumāvi. In fact Mervyn Smith, a mining engineer, while prospecting in this hilly area in 1888 happened to pick up some potin coins having legends and figures on the obverse and reverse. He sent them to various museums. Some of them were of the Mahāraṭhis and the Ānandas the feudatories of the Śatavahana kings of the Deccan. Rapson identified them and discussed in his *Catalogue : of the Indian coins in the British Museum* (1908) and earlier in *Journal of Royal Asiatic Society*, 1903. Hu'tzsch's note on them was published *Epigraphia Indica* Vol, 7.

Later R. Narasimbachar officer-in-charge of and later the Director of Archaeological Researches at the suggestion of the Director General of the Archaeological Survey of India, Govt of India explored the site, collected fragments of pottery vessels, a terracotta circular plaque with rather illegible legend and figures of elephant etc. studied the coins and recommended that the site needed to be excavated scientifically (MAR 1909 ; pp. 29-30 and 1910 p. 4). It was M. H. Krishna in 1928 who explored extensively and excavated the site. During the explorations he collected neoliths, discovered a rock engraving of a tiger in outline, a "Prākṛit" inscription of Kadamba "Mayūrasārma" the founder of the Kadamba Kingdom, the only one inscription of his known so far. In the excavation are exposed : Iron Age Megalithic oblong cists containing variety of pottery vessels of black-and-red ware, redware etc typical of the the Megalithic culture ; remains of many brickstructures, Mahāraṭhi potin coins etc. clearly indicating that the site was first inhabited by the Iron Age Megalith builders in the latter half of the first millenium B.C. and in the same site rose up a town with numerous brick buildings around the beginning of the Christian era (Krishna, 1931). This was confirmed in the further excavations in 1947 and 1978 by the Archaeological Survey of India (AI No. 4 pp 271-310 IAR, 1978-79, pp 27-9). In 1947 excavations, besides the Mahāraṭhi potin coins bearing the names of their overlords, the Śatavāhana kings : Śrī Śātakarṇi (c. 120-149 A. D) Vasiṣṭhiputra, Puḷumāvi (c. 150-59) and Gautami Putra Śātakarṇi (172-201 A D,) silver Roman coins of Augustus and Tiberius pottery dishes with concentric circles of hatched or dotted design on the bottom interior caused by a technique known as "Roulette" technique prevalent in the Roman cities around the beginning of the Christian era. The town therefore was a flourishing trade centre having contact with the Roman world. Wheeler in his excavation at Arikamedu, Tamilnadu (AI No 2 ; pp. 17-124) prior to those of his in Chandravalli, exposed remains of a town with numerous brick buildings of commercial nature and identified the site as Indo-Roman trading centre. He could date this cultural phase with the help of the datable Roman rouletted pottery with which he was quite familiar prior to his becoming Director General of Archaeology in India in 1944. Before his excavation in Brahmagiri and Chandravalli he examined the archaeological materials excavated by M. H. Krishna kept in this Directorate ; found similar Rouletted pottery in the Chandravalli collection and therefore selected the site for further excavation.

Explorations by me in this area in 1978 resulted in the discovery of some excellent rock engravings of buffaloes. Styliatically of the Neolithic period and Neolithic habitation remains (Sundara, 1978 pp-

1-15). Sri. SriSailaradhya (1983), Reader in Kannada, Govt. College, Chitradurga discovered many rock-paintings of the early historical and medieval periods in Chitradurga—Chandravalli area, and an excellent figure of a richly attired lady characteristically and stylistically of 1st-2nd c. A. D. from the site. In his study of the Chandravalli inscription of "Mayūra Sarmma" Sri Rajasekharappa, Lecturer in Kannada in a College in Hosadurga near Chitradurga discovered that the language of the lithic record is Sanskrit; it refers to the repairing of an already existing tank by Mayūrasarmma (c.345-360 A.D.) and there is no reference to the regions said to have been subjugated by Mayūrasarmma according to the studies since M.H. Krishna. The texts of the inscription as given by Dr. M.H. Krishna (I) and Rajasekharappa (II) perused by Dr. K. V. Ramesh, Director of Epigraphy, Epigraphy Branch, Archaeological Survey of India are reproduced below :

- I 1. Kadambānām Mayūrsammā (Viṇimmi am
 2. taṭākam dubha Trikuṭa—Ābhira-Pa(ḷlava-Pa)ri
 3. yatrika—Sakastha'na)—Sayindaka—Punaṭa-Mokari'ṇa)
- II 1. Kadambānām Mayūrarmanā (Vinirmitam)
 2. taṭākam dṛiḍhikṛitam abhirūpam rachayitva
 3. ..sthāpayitvā Kupṇa Chāmena li ...

The II reading refers to the scribe Chāma from Kupṇa i. e. Koppala (Raichur district), who engraved the record the second known professional scribe the first being Chapaṇa of the Brahmagiri edict of Asoka Maurya, referred to above.

Further, I think the worn out letters of the third line immediately preceding the word sthāpayitvā may mention "Sivāyatanam" or "Mahādeva gēham" thereby meaning founding a Śiva temple. This is quite probable. For in my 1978 explorations referred to above, I have discovered a Śivalinga with distinct iconographic features lying right under the stone boulder with the above inscription in Chandravalli. I had then discussed that the linga was probably of a brick Śiva shrine got built by Mayūrasarmma (now Varmma) at the time of the construction of the tank which he got built (renovated according to the present reading) a common practice in the past (Sundra. 1978.)

On the report received from Noṇamangala, Mālur Taluk, Kōlār Dist. (AR 1896-97) Rice visited the spot where a monument buried under its debris, was accidentally exposed. It was a brick Jaina basadi. From the debris were obtained a plate ("Tāma Paṭṭikā" and many important antiquities such as five bronze Thirthankara images, articles of worship; such as bell, lamp-stands, inscribed conch shell etc

Monuments : Preservation

In the course of his study of inscriptions on the spots, he did briefly notice many temples of Ganga, Kalyāṇa Chalukya, the Chola, the Hoysaja, the Keḷadi Nāyaks periods in about nineteen places which are later found to be of greater importance. Some of the most important are the Chandragupta basadi in Sravaṇa Beḷgoḷa (AR 1887-88), the Jaina basadi in Halebeḷgoḷa (AR 1893-94), the Kēdāreśvara, the Tripurāntakeśvara both in Baḷligāve (AR 1890-91), the temples in Talakaḷu. (AR 1886-87), the Mahā-Lakṣmi temple in Doddagaddavalli (1886-87), the Hoysaja temple. in Belūr, Halebiḷu (1900-91), Amritapura. Tarikere Taluk, Chikkamagalur Dist, (1889-90). Bhūteśvara temple in Koravangala (1888-89) monuments in Hale Nagara (1899-1900), Indo-Islamic monuments (1891-92) in Sante bennur Chennagiri Taluk, Shimoga Dist. etc. These temples of the different periods, are in various styles: the southern Viṃāna, the vesara and the Indo-Islamic described in detail in the subsequent Annual Reports of this Directorate. Realising the importance of these monuments many in dilapidated condition he earnestly recommended to the Government for the proper preservation and maintenance of Aśokan edict in Jaṭṅga Rāmeśvara, the Bhadrabāhu inscription in Sravaṇbeḷgoḷa, the Kēdāreśvara temple in Halebiḷu etc. Nay he enhanced the value of *Epigraphia Indica* volumes (excepting Vols. I, X & XII) by adding to the illustrations of relevant and very important monuments of which the inscriptions form a part besides of the copies

of some important inscriptions. There are both photographic and line drawing illustrations of temples, maṇḍapas pillars, doorways, panels, ceilings, māna/dvaza/vijaya stambhas sculptures etc., including line drawings of the ground plans of fifteen temples. A list of illustrations from the *Epigraphia Carnatica* volumes, is given below and some representative illustrations are appended at the end.

Some of the sculptures noticed by him, the Begur viragal of the Ganga period dramatically depicting the war scene (AR 1886-87), the Nammaḷvar sculpture (Ibid), one of the twelve celebrated mystic Vaiṣṇava bhaktas of Tamilnadu known for their devotional compositions in Tamil, now in the Bangalore Museum of the Directorate, the Tārābhagavati (c. 12th A.D.) from Baḷḷigāve (AR 1890-91) are particularly noteworthy in view of the variety of these characteristic types. The only other known sculpture of Tārā Bhagavati of c. 13th century is from Koliwada, near Hubli, Dharwad Dist. It bears the celebrated Buddhist mantra: "Ye Dharma hetuḥ.....". All these indicate the prevalence of the Vajrayāna Buddhism surviving 12th-13th centuries in Medieval Karnāṭaka which otherwise is scarcely known. The Bheruṇḍēśvara pillar (EC, Vol, VII, Sk 151) in Baḷḷigāve got erected by Chāmuṇḍarāyasa is unique although gaṇḍabhēruṇḍa (double headed eagle) occurs in sculptures sparingly from 8th to 17th c.A.D. in Karnataka. Unfortunately the original colossal sculpture in zoo-anthropomorphic form crowning the pillar fell down and broken to pieces. Krishnarāji Wodeyar IV (1902-1940 A.D.), the king of the Mysore State, got a replica of the original since Gaṇḍabhēruṇḍa is the royal emblem of the Mysore Wodeyars. But it was not mounted on the pillar and is placed at the foot of the pillar.

The ceiling panel of Gaṇḍbhēruṇḍa in zoo-morphic form in bold relief within a floral ornamental frame in the Virabhadra temple adjoining the Rāmēśvara temple in Keḷadi, near Sāgara, Shimoga Dist. is powerfully portrayed. In the last decade a bronze emblem of Gaṇḍabhēruṇḍa of the Keladi period was discovered in Kod, Hirekerur Taluk, Dharwad Dist (Sundara, 1986).

The sculptural screens in Chandragupta basadi in Sravaṇabeḷgoḷa delineating supposedly the arrival of the Jaina sage Bhadrabahu along with his followers in 3rd c. B.C. are another unusual decorative art form of its kind probable providing a model for the Rāmāyaṇa and Mahābhārata panels of superb workmanship in the Somēśvara temple in Bandalike, Shikaripura Taluk, Shimoga District.

Another noteworthy monument of unusual in some of its architectural features is the Nandi maṇḍapa, of the Agobhēśvara temple in Ikkēri, near Sāgara. It is of the Keḷadi Nāyaks perhaps of the period of Virabhadra (1619-1645) or Shivappa Nāyaka (1645-1666). The engrailed arches as entrances on the four sides of the minarets at the top corners with parapet or ornamental trefoil kanguras in between all being the distinct Indo-Islamic architectural features are harmoniously blended in a Hindu temple. Amalgamation of these and other Indo-Islamic architecture features into the Hindu temple architecture was developed into a characteristic temple style under the Keḷadi rulers during their mid-late reign period as e.g. some temples of the period in Kavaledurga (Tirthahalli Taluk, Shimoga Dist.) the Nilakanṭhēśvara temple especially its domed śikhara in Hale-Nagara. By the way it is interesting to note that in Madikeri-Kodagu District, the celebrated Ōṃkāreśvara temple got built by Virarājendra in 1820 A.D. EC Vol. I Md1 completely Indo-Islamic in plan, elevation and architectural features. Intimately similar is the sacred Samādhī of the guru of the Vīraśalva maṭha in Savalgi (Belgaum Dist.); the Svayogēśvara maṭha, in Salotgi, Indi Taluk, Bijapur District. All these constitute an important stage during 17th-19th centuries in the long history of the development of temple and maṭha architecture, representing a distinct style.

A. Sundara

**A list of the illustrations of the monuments and sculptures published
by B. Lewis Rice in the *Epigraphia-Carnatica* volumes**

Serial No.	<i>Epigraphia Carnatica</i> volumes	Temples
<i>Photographic illustrations</i>		
1	II Sravaṇa beḷgoḷa (1899)	Chandragupta basadi, east side Sravaṇabeḷgoḷa.
2	..	.. north side or rear ..
3	..	Chāmuṇḍa Rāya basadi south side ..
4	..	.. east side ..
5	V Hasana District (1902)	Hoysaleśvara temple, south face, Beḷūr Taluk, Halebidu,
6	..	.. .. East face ..
7	..	.. .. North face ..
8	..	Chennakēśava temple, Beḷūr Beḷūr Taluk
9	..	Hoysaleśvara temple, west face, Beḷūr Taluk Halebidu,
10	..	Kēdareśvara temple in 1866 & 1886 (i.e. before and after conservation) ..
11	VI Kaṭṭuru District (1901)	Amritēśvara temple, Part of the north side Amritapura, Tarikere Taluk.
12	VII Shimoga District (1902) Part I	Kēdareśvara temple, section, Baḷḷigave, Shikaripura Taluk.

Plan of the temples (Line drawings)

1	II Sravaṇabeḷgoḷa (1899)	Sravaṇabeḷgoḷa.
2	..	Vindiyagiri & Chandragiri, Sravanabeḷgoḷa
3	..	Kattale basadi & Chandragupta basadi ..
4	..	Bhaṇḍāra basadi ..
5	..	Akkana basadi ..
6	..	Chāmuṇḍa Rāya basadi ..
7	III Mysore District (1984)	Kēśava temple, Somanāthapura, Tirumakūḍalu Narasipura taluk.
8	..	Nañjundeśvara temple, Nañjanagūḍu, Nañjanagūḍu Taluk.
9	V Hasana District (1902)	Chennakēśava temple, Beḷūr, Beḷūr Taluk.

1	2	3
10	V Hāsana District (1902)	Haḷebīḍu temple, Bēlūr taluk.
11	VI Kaḍūru District (1901)	Amriteśvara temple, Amritāpura, Tarikere taluk.
12	VII Shimoga, Part-I (1902)	Kedāreśvara temple, Baḷḷigāve, Shikāripura taluk.
13	„	Tripurāntakeśvara temple, Beḷgāmi „
14	VII Shimoga, Part-II (1904)	Aḷḷoreśvara temple, Ikkāri.

Sl. No.	<i>Epigraphia Carnatica</i> volumes	Pillars, doorways, ceilings etc.,
1	II Śravaṇabeḷgoḷa (1889)	Facade of Chandragupta basadi, showing the central doorway and its perforated side screens, sculptured with scenes from the lives of Bhadrabāhu & Chandragupta, Śravaṇabeḷgoḷa.
2	„	Tyāgada Brahma Dēva pillar, south side.
3	„	One of the raṅgamaṇḍapa of Akkanabasadi.
4	„	Perforated screen in the facade of Chandragupta basadi, enlarged view West side.
5	„	„ East side
6	IV Mysore District (1898)	Pillars in Arkēśvara temple, Haḷe Ālur Chāmarājanagara taluk.
7	„	Doorway & Panel in Arkēśvara temple. „ „
8	„	Ceiling in the Raṅgamaṇḍapa, Haḷe Ālur Chāmarājanagara taluk.
9	„	Pillars in Hanumanta temple (four face), Terakaṇāmbi
10	V Hāsana taluk (1902)	Pillars in Bēlūr temple and Parsvanatha basadi, Haḷebīḍu, Bēlūr taluk.
11	„	Circular porch, Arasikere temple, Arasikere taluk.
12	VII Shimoga District Part I (1902)	Doorway of Tripurāntaka temple, Baḷḷigāve Shikāripura taluk.
13	„	Śūla Brahmā stone. „ „
14	„	Bhēru-ḷeśvara pillar. „ „
15	„	Doorway at Sita honḍa, Baḷḷigāve, Shikāripura taluk.
16	„	Doorway of Sōṛeśvara temple, Bandalike, Shikāripura taluk.
17	VIII Shimoga District Part II (1904)	Gandabhērunda Ceiling, Keḷadi, Śāgar taluk.

1	2	3
18	..	Nandi pavilion, Aghorēśvara temple, Ikkēri.
19	VIII (1904)	Pillars at Aghorēśvara temple, Ikkēri and Virabhadra temple, Kejadi Sāger taluk.
20	IX Bangalore district. (1905)	Lion pillar in Somēśvara temple, Gangavaram Dēvanaha||i taluk.
21	XI Chitradurga district (1903)	Raṅgamantapā ceilings at Nanditāvare and HariHara, Dāvāṇagere taluk.

Sculptures

1	II Sravaṇa Be|go|a (1889)	Colossal statue of Gōmatēśvara, front view, Sravaṇabe|go|a.
2	..	Kukkutasarpa, from the statue of Padmāvati in the guru's matha, Sravaṇabe|go|a.
3'	..	a) Upper part of the colossal statue of Gōmatēśvara, side view. b) Sculptors scale, with English and French scales for comparison, Sravaṇabe|go|a.
4	..	Chāmunda Rāya basadi, enlarged view of sculpture on Frieze and cornice, Sravaṇabe|go|a.
5	..	Yakshi devati
6	V Hāsana district (1902)	Hōysa|a crest (saja and the Tiger) from the Virabhadra temple, Ha|e|bi|ḍu, Belūr taluk
7	VII (1902)	a) Tāra bhagavati, Buddhist Vihara, Ba|ḷagāmi Shikāripura taluk. b) Uma Mahēśvara, from the Pañchalinga temple, Be|gami. Shikāripura taluk.
8	VII	Simba-lalāta, Trimūrti temple, Bandalike, Shikāripura taluk
9	..	Sculptured screens, Tripurānataka temple, Ba||igāve Shikāripura taluk.

Note : At the end of this volume, only select illustrations from out of those listed above, as well as of the representative copies of the inscriptions from the *Epigraphia Carnatica* volumes, are given.

**Illustrations in the subsequent MAR, of the Monuments
referred to by B. L. Rice in his reports**

- I. *AR 1886-87, Talakāḍu temples.*
 a) *MAR* : 1912 ; pp 9, 10 (description).
 b) *Ibid* : 1932 ; pp 3-16, plate II : Kirtinārāyaṇa & Vaidēśvara temple,
 Talakāḍu.
 Plate : III 1) Sketch Map of Talakāḍu.
 2) Kirtinārāyaṇa temple, Talakāḍu.
 Plates : IV & V 1) Vaidēśvara temple, Talakāḍu.
- II. *AR 1887-88, Chandragupta Basadi at Śravaṇa Beḷagōḷa.*
 a) *MAR* : 1913 ; p 3 (description)
 b) *MAR* : 1915 ; p 32 (..)
 Plate : XV 2) Adisvara in Chandragupta Basadi.
- III. *AR 1888-89, Mahālakshmi temple at Doḍḍagaddavaḷḷi.*
MAR : 1917 ; pp 8, 9 (description)
 Plate : III Lakshmidēvi temple at Doḍḍagaddavaḷḷi.
MAR : 1933 ; pp 93, 97 (description).
- IV. *AR 1888-89, Hoysaḷa temples at Kōravaṅgala.*
 Buchēśvara temple.
MAR : 1920 : pp 4 to 6 (description).
 Plates : I, II, III Buchēśvara temple at Kōravaṅgala.
MAR : 1924 ; p 6 (description).
Ibid : 1925 ; plate VI, Buchēśvara temple at Kōravaṅgala.
Buchēśvara, Nāgēśvara and Gōvindēśvara temples.
MAR : 1933 ; pp 45-52 (description).
 Plates : X, XI, XII Buchēśvara temple, Kōravaṅgala.
- V. *AR 1889-90, Amritēśvara temple at Amritāpura.*
MAR : 1912 ; pp 24, 25, 26 (description).
 Plate : I Amritēśvara temple at Amritāpura.
MAR : 1917 ; p 2 (description)
Ibid : 1931 ; pp 6-12, (description).
 Plates : III, IV & V Amritēśvara temple at Amritāpura.
- VI. *AR 1889-90, Padmāvati temple at Wastara.*
 — Nil —
- VII. *AR 1890-91, Tripurāntakēśvara temple at Baḷḷigāve.*
MAR : 1911 ; p 17 (description).
Ibid : 1931 ; pp 58-62 (description).

- Plate : XIV Tripurāntakēśvara temple, Beḷgāmi.
MAR : 1941 ; pp 78, 79, (description).
Plates : XII & XIV Tripurāntakēśvara temple, Beḷgāmi.
- VIII. AR 1890-91, Kēdārēśvara temple at Baḷḷigāve.
MAR : 1911 ; pp 16, 17, (description).
Ibid : 1931 ; pp 62-64 (, ,).
- IX. AR 1891-92, Hari Harēśvara temple at Hari Hara.
MAR : 1912 ; pp 21, 22 (description).
Ibid : 1920 ; p 6 (description).
Plates : IV & V HariHarēśvara temple HariHara.
MAR : 1932 ; pp 50-53 (description).
Plate : XV HariHarēśvara temple, HariHara.
MAR : 1937 ; pp 71, 72.
Plates : XVIII & XIX HariHarēśvara temple, HariHara.
- X. AR 1891-92, Pavilions and Mosque of Ranadulla khan at Santebennur.
MAR : 1923 ; p 3 (description).
- XI. AR 1892-93, Chandravaḷḷi site at Chitradurga.
The report was issued as a supplement to the Annual Report of the Mysore Archaeological Department for the year 1929, published in the year 1931.
Plate : I to XVI Chandravaḷḷi site.
- XII. AR 1893-94, Kēśava temple at Dharmapura.
MAR : 1913 ; pp 19, 20 (description).
Ibid : 1943 ; pp 26 to 28 (description).
Plate : II & III Channakēśava temple, Dharmapura.
- XIII. AR 1893-94, Iśvara temple at Mākod.
— NIL —
- XIV. AR 1893-94 Lakshminārāyaṇa temple at Ānati.
MAR : 1927 ; p 2 (description).
Plate : Lakshminārāyaṇa temple, at Ānati.
- XV. AR 1893-94, Double temple at Agrahāra Beḷaguḷi
MAR : 1929 ; pp 9, 10 (description).
Plates : II, III & V Bettēśvara temple, Agrahāra Beḷaguḷi.
- XVI. AR 1894-95, Jaina basadi at Haḷe beḷagoḷa.
a) MAR : 1913 ; p 8 (description).
- XVII. AR 1894-95, Hēmāvati temple at Sira.
— Nil —

- XVIII AR 1900-1901, *Monuments in Basavanabyana at Nagara.*
 a) MAR : 1936 ; p 41.
 plate XIV : 2) view of the Devaganga pond near Nagara.
- XIX AR 1903-1904, *Buchēśvara temple at Koravaṅgala.*
 a) MAR : 1920 : pp 4,5.
 Plate I to III, Buchēśvara temple at Koravaṅgala.
 b) MAR : 1924 ; p 6.
 c) *Ibid*: 1925 ; plate VI, Buchēśvara temple at Koravaṅgala.
- XX AR 1903-04, *Somēśvara temple at Hīraṇahalli.*
 a) MAR : 1933 : pp 61 to 66.
 Plate XIV, XV, XVI : Somēśvara temple, Hīraṇahalli
- XXI AR 1904-05, *Tipusultan palace at Bangalore*
 a) MAR : 1935 ; p 24

SCULPTURES

Illustrations in the subsequent MAR :

- I AR 1885-86, *Sala attacking lion*
 a) MAR : 1941.
 Plate X : Hoysala group, Kādīreśvara temple, Beḷgāmi, Shikāripura Taluk, Shimoga district
- II AR 1885-86, *Mahāsatikal in Rāmarāgara Taluk*
 —NIL—
- III AR 1887-88, *Nammāḷvar*
 a) MAR : 1907 : p13
 b) *Ibid* : 1929 : p21
 c) *Ibid* : 1934 ; p26
 d) *Ibid* : 1935 ; p18
 e) *Ibid* : 1937 ; pp12, 13, 16, 17, 19.
 f) *Ibid* : 1938 ; p12
 g) *Ibid* : 1939 ; p33
 h) *Ibid* : 1943 ; p28
- IV. AI 1887-88, *Sculptural Panel of the perforated grills of the Chandra Gupta basadi in Śraṇabelagola.*

—NIL—

- V AI 1890-91, *Tārabhagaṇati in Bulligāve*
 a) MAR : 1941 ; p84 (description)
 Plate XI : 4) Tāra, Beḷgāmi Shikāripura Taluk, Shimoga District.

VI *AI 1896-97, Metal Tirthaṅkara Image in Mañjarabād*

—NIL—

VII *AI 1896-97 : Nonamaṅgala Bronzes*

—NIL—

Miscellaneous

VIII *AR 1895-96, 63 Bronzes of the Saiya Saints in Srikantēsvara temple at Nañjana gūdu*

MAR : 1940 ; pp27 to 69.

Plates VI to XI : Nañjundēsvara temple, Nañjanagūḍu.

IX *AR 1896-97, Conch shells, from Nagamaṅgala Mātur Taluk, Kōlār Distrct,*

—NIL—

X *AR 1900-01, Bells from temples in Hale nagara.*

—NIL—

XI *AR 1904 05, A Chinese bell from one of the Kempegowdu towers in Bangalore.*

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ARCHAEOLOGICAL DEPARTMENT

Annual Report for the year ending 31st March 1886

A. Exploration :

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

B. Epigraphy :

i) A few of the most prominent results obtained may here be stated. A complete collection of the Jaina inscriptions¹ at Sravaṇa Beḷgoḷa has been acquired, numbering some 130, many of them very long. They are of great interest both historically and philologically, and are being carried through the Government Press, but very slowly. I should be glad if a small suitable staff for such work were maintained : at present there is none, and the hands are taken off for any other emergent work that may happen to come in. On this system I can see no prospect whatever of the large mass of inscriptions collected being printed within any reasonable time that can be calculated. As regards Sravaṇa Beḷgoḷa, I may add that I received every assistance from Sahukar Barmanna of that place, whose public spirit shown in so many ways for years past is entitled to the special recognition of Government.

ii) A complete set also was obtained of the inscriptions at Halābidu,² which are numerous and of special interest. It is impossible to go on with the printing of these till the Sravaṇa Beḷgoḷa ones are done.

iii) Most valuable inscriptions,³ both on copper plates and on stones, have been obtained of the Ganga, Bīṇa and Pallava lines of kings. An outline of some of the information about the first I have been able to embody in a work on Coorg (Koḍagu) inscriptions⁴ which is just ready for issue.

iv) Of the Hoysaḷa kings an immense number of inscriptions⁵ have been collected, which will serve to fix exactly the dates of their reigns, not hitherto known with certainty. Of the Chōḷas, also, a large number of inscriptions⁶ has been met with, chiefly of the time of Rājendra Chōḷa. It is a singular thing, and no explanation is forthcoming to account for it, that the Hoysaḷas, a purely Kannaḍa family, employ the Grantha and Tamil characters in their inscriptions in the east of the country ; while, on the other hand, some of those of the Chōḷas, a purely Tamil family, are in Haḷagannaḍa characters. It may be mentioned here that for the purposes of this tour I had to learn the Grantha and Tamil characters, which I am now able to read easily. But for interpretation of the Old Tamil language I have not been able as yet to secure the aid that is requisite. A curious feature in connection with the Chōḷa and Hoysaḷa inscriptions is the large number engraved on the outer basement and walls of temples in places bearing the name of Maḍivaḷa. There are 20 or 30 of these Maḍivaḷas, each with a large Śiva temple covered with inscriptions. The meaning of Maḍivaḷa, commonly used euphemistically as a name for a washerman, is by analogy supposed to be "a holy place," but no clue has been found as to its origin. It is not Sanskrit. As regards the Hoysaḷas, a curious device used, principally I think from the time of Vira Ballāḷa, at the top of their stone inscriptions is a human figure with a double bird's head, one hand placed on the hip and the other raised up over the head, as if to cause the figure of a large dog (or ? tiger), fawning in front, to leap up. I have not succeeded in getting any explanation of this.

v) Some interesting Chōḷa-Ganga⁷ inscriptions have come to light ; also a number belonging to members of the Hoysaḷa family who seem to have borne rule for a time after the overthrow of the main power.

vi) Of the Chāḷukya kings some, and of the Vijayanagara and Penugonḍa kings a good many, inscriptions⁸ have been found. The latter, being in rather

small and close Nandi Nāgari characters on copper plates, are not easy to read. A fair number of inscriptions also occurred of the Mysore⁹ Rājas.

C. Architecture and Sculpture :

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

D. Miscellaneous :

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

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

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

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

BANGALORE,
31st July 1886.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

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| 1. <i>EC</i> , Vol II (1889). <i>EC</i> , Vol II (1923). <i>EC</i> , Vol II Revised Edition (1973). <i>MAR</i> : 1909 ; pp 12, 15, 16, 18, 19, 20, 24, 27, 28, 29. <i>MAR</i> : 1911 ; pp 37, 38. <i>Ibid</i> : 1913 ; pp 31, 32, 35, 50, 51. <i>Ibid</i> : 1915 ; pp 68 | <i>Ibid</i> : 1911 ; pp 44, 47, 48, 49, 51. <i>Ibid</i> : 1912 ; pp 41, 44. <i>Ibid</i> : 1917 ; pp 44, 45. <i>Ibid</i> : 1924 ; pp 31. <i>Ibid</i> : 1929 ; pp 73, 74, 77, 78. <i>Ibid</i> : 1934 ; pp 87, 90. <i>Ibid</i> : 1937 ; pp 174, 176, 181, 183, 185, 186, 187. |
| 2. <i>EC</i> , Vol V Bālūr Taluk Inscription nos 90 to 134, <i>EC</i> , Vol XV (Supplementary) Bālūr taluk, Inscription nos 311 to 331 and revised inscription Nos 13, 97, 130. <i>MAR</i> : 1908 ; pp 2, 3, 9 to 14. | <i>Ibid</i> : 1938 ; pp 109, 110. <i>Ibid</i> : 1940 ; pp 141, 142, 143. <i>Ibid</i> : 1941 ; pp 149, 150. |

3. Gaṅga (Kolār District).

EC, Vol X, *EC*, Vol XVII (Supplementary).

MAR : 1912 ; pp 30.

Ibid : 1914 ; pp 26, 34, 35, 38.

Ibid : 1917 ; pp 38, 39.

Ibid : 1924 ; pp 67, 69, 79, 82.

Ibid : 1925 ; pp 74, 85.

Ibid : 1927 ; pp 84.

Ibid : 1929 ; pp 104.

Ibid : 1930 ; pp 137.

Bāṇa *EC*, Vol XVII, (Supplementary), *MAR* :
1914 ; pp 41. *MAR* : 1927 ; pp 49.

Pallava. *EC*, Vol X.

4. *EC*, Vol I (1886), *EC*, Vol I Revised Edition
(1914), *EC*, Vol I Revised Edition (1972), *EC*.
Vol IX (Supplementary inscriptions), *EC*, Vol
XII (Supplementary inscriptions).

5. *EC*, Vol X, *EC*, Vol XVII (Supplementary),
MAR : 1909 ; pp 30, 34, 36. *MAR* : 1914 ;
pp 43, 44, 45. *MAR* : 1924 ; pp 51.

6. *EC*, Vol X, *EC*, Vol XVII (Supplementary).
MAR : 1910 ; pp 28.
Ibid : 1924 ; pp 87.

7. *EC*, Vol III, Tirumakūḍḷu Narasipura 33,
Mysore 14.

EC, Vol V Revised edition, Tirumakūḍḷu Narasi-
pura 221, Mysore 221.

EC, Vol IX, Bangalore 140.

8. Chalukyas

EC, Vol X.

Vijayanagara & Penugonda.

EC, Vol X.

MAR : 1909 ; pp 25, 37, 38 39.

Ibid : 1911 ; pp 53.

Ibid : 1914 ; pp 46 to 49.

Ibid : 1918 ; pp 51.

Ibid : 1923 ; pp 59, 62, 63.

Ibid : 1924 ; pp 49, 52, 58, 60, 64.

Ibid : 1925 ; pp 73, 75, 76, 79.

Ibid : 1926 ; pp 70, 73, 74, 76, 77, 79, 82, 84,
85, 88.

Ibid : 1927 ; pp 77, 79, 81, 82, 85.

Ibid : 1929 ; pp 95, 97, 99, 101.

Ibid : 1941 ; pp 153, 155, 157.

Ibid : 1945 ; pp 113, 114.

9. *EC*, Vol X. *MAR* : 1924 ; pp 54, 55, 57.

MAR : 1925 ; pp 64, 69, 77, 83.

Ibid : 1926 ; pp 81.

There are many inscriptions which have been
published in the subsequent volumes.

ARCHAEOLOGICAL DEPARTMENT

Annual Report for the year ending 31st March 1887.

A. Exploration :

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

B. Epigraphy :

i) Altogether 430 fresh inscriptions¹ were obtained and much information of great importance gathered, especially with referen e to the Ganga kings. Two valuable stone (inscriptions) were transported to Bangalore, of which one of great interest is now in the Archaeological Museum, containing the record, with sculptured representation, of the death of the king Nitimārgga² (Plate I).

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

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

C. Architecture and Sculpture :

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

D. Manuscripts (literary) :

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

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

E. Publications :

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

BANGALORE,
3rd August 1887.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol III, *EC*, Vol IV. *EC*, Vol Revised Edition ; III (1974), IV (1975), V (1976), VI (1977), VII (1979).
EC, Vol XIV (Supplementary).
MAR : 1911 ; pp 36.
Ibid : 1912 ; pp 36, 37.
Ibid : 1913 ; pp 31.
Ibid : 1914 ; pp 38.
Ibid : 1915 ; pp 45, 46.
Ibid : 1916 ; pp 45.
Ibid : 1917 ; pp 38, 39.
Ibid : 1918 ; pp 42-43.
Ibid : 1920 ; pp 29, 30.
Ibid : 1921 ; pp 17.
Ibid : 1924 ; pp 105.
Ibid : 1927 ; pp 105.
MAR : 1929 ; pp 105, 111.
Ibid : 1930 ; pp 144, 176, 197.
Ibid : 1931 ; pp 144.
Ibid : 1932 ; pp 236, 240.
Ibid : 1933 ; pp 236.
Ibid : 1934 ; pp 173.
Ibid : 1935 ; pp 90,
MAR : 1938 ; pp 188.
Ibid : 1941 ; pp 171.
Ibid : 1944 ; pp 53, 60.
Ibid : 1946 ; pp 42, 44, 47, 54.
2. *EC*, Vol III Tirumakūḍḷu Narasipura, inscription no. 91. (Doḍḍahundi Plates pp 165).
EC, Vol V Revised Edition.
Tirumakūḍḷu Narasipura, inscription .no. 257.
Plate IA.

REPORT OF THE ARCHAEOLOGICAL DEPARTMENT

for the year ending 31st March 1888

A. Exploration :

During the year as many as 9 taluks were surveyed, 6 in Mysore District, 2 in Bangalore District and 1 in Kolar District. The number of inscriptions examined and copied was over 1,000. Those¹ in Mysore District were of special importance as aiding to establish the history of the Ganga kings. The most valuable are such as bear a double date, giving both the Saka and the regnal years. One inscription was found with the date Saka 188, but, like the one in the British Museum of the same reign, it can hardly be accepted as genuine, though there is nothing in the inscription itself which supplies any probable motive for forgery. It is worthy of note that in the old inscriptions down to 700 years ago the modern name Maisūr appears simply as Maisu, the derivation of which is not evident.

B. Epigraphy :

It was found necessary to spend some time at Sravaṇa Beḷgoḷa in order to get complete impressions of the numerous and highly interesting Jaina inscriptions² of the place, as well as to obtain information on certain points which could only be elucidated on the spot with the help of Jaina pandits. The copies of inscriptions previously supplied to me, though they had been made with great labour, were found to be not sufficiently reliable, as portions of some had got mixed up with others somewhat similar to which they did not belong, and corrections had been made not by reference to the originals but according to what was supposed to be right. This rendered it necessary to take up the work from the beginning and the material now acquired will enable me to publish a version accurate I hope in all respects. Drawings and photographs were also taken of special features, which will be used to illustrate the work. The manuscript is all at the press and the printing is well advanced.

C. Architecture and Sculpture :

The discovery was made in the Kattale basti³ (basadi—a jaina temple) or temple of darkness—most fitly so called—of a perforated screen containing

nearly a hundred tableaux⁴ of minute sculptured representations of scenes in the lives of Chandra Gupta and Bhadrabāhu. This interesting work of art, probably never before seen by a European, forms the facade of the Chandra Gupta basadi, which there seems now no doubt is the oldest in the place. Several of the groups on the screen are unfortunately mutilated, and the whole was thickly coated with oil and black grease which vigorous scrubbing for two or three days served only partially to remove.

D. Conservation :

It was with great regret I saw how much damage had been done since I was last at Sravaṇa Beḷgoḷa to the Bhadrabāhu inscription,⁵ perhaps the oldest and certainly one of the most interesting in Mysore. Though for centuries devotees have been walking over it, the inscription had survived the contact of their bare feet without material injury. But recently a quantity of mortar for repairing a wall had been not only deposited right on the inscription but, as would appear, actually pounded on it. The result is that some parts are damaged beyond repair. I brought the matter at once to the notice of the Government and orders were given to surround with a suitable railing the space covered with this and other rock inscriptions near it. But thus far I have not heard of anything being done.

E. Staff :

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

F. Epigraphical & Manuscript gallery :

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

ii) In the same building it is proposed to form a collection of manuscripts of Sanskrit and Kannaḍa

literature, which will be available for consultation by learned men. The special arrangements for carrying out this scheme have not yet been matured.

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

G. Publications :

The printing of the important *Karṇāṭaka Sabdānuśāsanam*, with its commentaries, has made good progress, but the work is of such a nature that it can not be hurried. More than a half has now gone through the press.

BANGALORE,
25th August 1888.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol III, *EC*, Vol IV. *EC*, Revised Editions, Vol III. IV, V *EC*, Vol XIV (Supplementary) *MAR* : 1911 ; pp 36.
Ibid : 1912 ; pp 36, 37.
Ibid : 1913 ; pp 31.
Ibid : 1914 ; pp 38.
Ibid : 1915 ; pp 45, 46.
Ibid : 1916 ; pp 45.
Ibid : 1917 ; pp 38, 39.
Ibid : 1918 ; pp 42, 43.
Ibid : 1920 ; pp 29, 30.
Ibid : 1921 ; pp 17.
Ibid : 1924 ; pp 105.
Ibid : 1927 ; pp 105.
Ibid : 1929 ; pp 105, 111.
Ibid : 1930 ; pp 144, 176, 197.
Ibid : 1931 ; pp 144
Ibid : 1932 ; pp 236, 240.
Ibid : 1933 ; pp 236.
Ibid : 1934 ; pp 173.

- Ibid* : 1935 ; pp 90,
Ibid : 1938 ; pp 188.
Ibid : 1941 ; pp 171.
Ibid : 1944 ; pp 60.
Ibid : 1946 ; pp 42, 44, 47, 54.
2. *EC*, Vol II, (1889) *EC*, Vol II (1923), *EC*, Vol II (1973), Revised editions.
MAR : 1909 ; pp 12, 15, 16, 18, 19, 20, 24, 27, 28, 29.
MAR : 1911 ; pp 37, 38.
Ibid : 1913 ; pp 31, 32, 35, 50, 51.
Ibid : 1915 ; pp 68.
3. *MAR* : 1913 ; pp 5.
Ibid : 1915 ; pp 32.
Ibid : 1938 ; pp 19.
4. *EC*, Vol II illustration No. 6. Vol II (1923), Plate X.
5. *EC*, Vol II (1889) inscription No. 1.
EC, Vol II (1923) inscription No. 1.
EC, Vol II (1973) inscription No. 1.

*Proceedings of the Dewan to His Highness the Maharaja of Mysore,
(Archaeological),—dated 7th November 1888*

READ THE FOLLOWING PAPER :—

Report of the Archaeological Department for the year ending 31st March 1888.

No. 5238—501, DATED 7TH NOVEMBER 1888

REVIEW THEREON.—The Archaeological Researches under Mr. Rice have made fair progress considering that the separate department for this purpose was sanctioned only in December last. Nine taluks have been surveyed and over 1,000 inscriptions have been examined : the exact nature of these has not been reported to Government and it will be sometime before complete information can be submitted in the form of a connected narrative.

B. It is however evident that the researches would be very fruitful. Interesting discoveries are being made throwing considerable light on the ancient history of the country, notably the discovery of the perforated screen in the “ temple of darkness ” a Jain place, the screen containing as reported by Mr. Rice

nearly a hundred tableaux of minute sculptured representations of various scenes in the lives of Chandragupta and Bhadrabāhu.

C. The proposal that the inscriptions collected should be secured in a part of the Victoria Jubilee Building in Mysore and arranged in chronological order commends itself to Government and arrangements will accordingly be made on the completion of the building.

D. The inattention mentioned in para 4 of the report to the strict orders of Government regarding the prevention of further damage to the inscriptions on the Śravaṇa Belgōja Hill will be adequately noticed separately.

R. VIJAYINDRA RAO,
Chief Secretary

To—The Director of Archaeological Department.

ARCHAEOLOGICAL DEPARTMENT

Report for the year ending 31st March 1889

A. Exploration :

Three tours were made during the year, which occupied 158 days. Nine taluks and one sub-taluk were surveyed, and upwards of 900 inscriptions examined and copied. Of the taluks visited, 3 belonged to Kolār¹ District, 1 to Bangalore² District, 2 to Mysore³ District and 4 to Hassan⁴ District. An outbreak of cholera at Bēlūr prevented my finishing this last District. The longest tour was one made in the cold weather along both banks of the river Kāvēri from Seringapatam (Sri Ranga Paṭṭaṇa) up to Coorg (Koḍagu) and of the Hēmāvati from Manjarabad down to Attikuppa during which much information of great importance was acquired.

B. Epigraphy :

i) Near the Gautama kṣētra (Sri Ranga Paṭṭaṇa) were dug up two large stone inscriptions,⁵ of the 9th or 10th century, confirming the traditions recorded on the rocks at Sravaṇa Beḷgoḷa as to the connection of that place with Bhadrabāhu and Chandra Gupta. This independent testimony is of great value. From near the Hēmāvati in Manjarabad northwards, inscriptions of the Kadamba kings being to be met with.

ii) All the inscriptions⁶ at Mēlukōṭe were copied, and curiously enough, one was found recording apparently a grant of some elephants by Tipu Sultān. Also a buried stone was found conveying the right to the celebrated sacred white earth which is so extensively used and exported for the Vaiṣṇava sectarian marks.

iii) In the bed of the river at Rāmanāthapura is an inscription⁷ on a rock showing that the boundary of Coorg (Koḍagu) at one time extended to there. At a village in Arakalagudu taluk was found an interesting stone⁸ recording a gift made for instruction (*vidyā-dāna*) by the Ganga king Nitimārgga (reigned from 893 to 916 A D) to his *ayya* tutor to Mārkhāṇḍa bhāṭāra. The curious part about it is the sculpture at the top, which represents the king, with two attendants, making the gift by pouring water into the hands of the recipient kneeling before him. But the most singular

feature is the head-dress worn by the king and his attendants, which looks exactly like a cocked hat worn, in the manner of Napoleon Buonaparte. The figures are too much abraded to make out whether this is a turban tied in a peculiar way, which is probable, or a genuine hat. If the stone were in better preservation it would have been worth while removing it to a safer place.

iv) Many curious sculptured stones⁹ of ancient date were met with rudely illustrating how important prisoners taken in war were disposed of. Some are surrounded by flames, as if cast into the fire : in one case the victim is evidently seated in a small pit and about to be trampled by an elephant, which is being driven towards him. One fine inscription of the Hoysaḷa period was wantonly mutilated, by being gashed all over with some sharp cutting instrument, the night before it was to be copied. This mischief seems to have been done out of spite, for the purpose of casting blame on some local enemy.

v) At a little frequented temple in Manjarabad (Sakalēśipura) taluk, where an inscription¹⁰ partly buried in the interior had to be excavated, some danger was encountered from a large cobra, which seems to have been there for many years and is considered to be a guardian of the shrine. Notice was fortunately directed to its movements in time by the violent barking of a little dog, otherwise, however tolerant it may be of the regular worshippers to whom it is accustomed, it might have been less considerate towards strangers intruding within its haunts.

vi) A large number of copper-plate inscriptions were obtained. Of these, one, found in an old grain pit near Yedatore¹¹ (Kṛiṣṇarājanagara) gives an unbroken account of the Ganga kings down to son of Rāchamalla I, (who reigned from 869 to 893 A. D.), thus supplying the connecting links which it has been so tantalising to find missing by the abstraction or loss of a plate in previously found inscriptions. Though not dated there is no doubt about its period ; and one special and unique point of interest is that it imitates the Prakrit in the mode in which duplicated conso-

nants are indicated. From it we gather, among others, the important statement that Śivamāra, the son of Śrīpuruṣa, was anointed to the throne (perhaps after he had escaped from imprisonment) by the two anointed kings Govinda of the Rāṣṭrakūṭa line and Nandivarmma of the Pallava line, who with their own hands bound a diadem on his brow.

vii) Another, of great interest and importance, is a Kadamba inscription,¹² probably of the 5th century, obtained from the neighbourhood of Halebidu, through the kind assistance of Mr. Purnaiya, the Deputy Commissioner. It records a grant made in the 7th year of his reign, Kṛiṣṇavarmma, son of Śimbavarmma, son of Viṣṇuvarmma. The similar inscriptions hitherto found on the Bombay side have been dated by the ancient system of the seasons, such as, the rainy season or the winter season, or in other ways that cannot be identified. The present inscription is more explicit, but still no date or year of any era is given.

viii) From the Inam Office was obtained a grant of the Ganga kings of Kaṅginga,¹³ though the name Ganga does not occur in it. There is no record as to where it came from. It is engraved in Pūrvada Haṅga characters with a mixture of Grantha letters and is in the Sanskrit language. It is a grant made from his residence in Kaṅginga-nagara, by Dēvendravarmma, the son of Rājēndravarmma, worshipper of Gōkārṇa-svāmī of the summit of the Mahēndra mountain. The others of this class, found at Chicacole, &c., are dated in the *Gāṅgēya-varṁsa-saṁvatsara*,¹⁴ an era not identified, but the present one, though similar to them in other respects, bears no date. The donation consists of the village of Sidhatā in Kagalī-varāha.

ix) The copper-plate¹⁵ grant from Dharmēśvara in the Hosakote taluk, a place regarding which the most marvellous accounts are given, proved to be in Grantha and Tamil characters and of the time of Harihara Rāya of Vijayanagara. But many stone inscriptions of much older date were found in the neighbourhood.

x) The numerous inscriptions¹⁶ at Kaiṅvāra, which has evidently always been a place of importance, show that some centuries ago it was called Ēkachakra-pura and believed to be the town of that name mentioned in connection with the Pāṇḍavās.

C. Architecture :

Among buildings visited, the most remarkable were the temple of Mahā Lakṣmi at Gaddavalli in Hassan taluk. This place is called the southern Kollāpura, from some former connection with the celebrated Kollāpura or Kolhapur in the Southern Maharatta country (now in Kolhapur District, Maharashtra), where also there is a large temple of the Hoysaṅgi period of Koravangala and Hire Kadalur near Hassan, which are well worthy of preservation, deserve notice. Some of the sculpture in the latter, though now much mutilated, was of a superior order.

D. Manuscripts :

i) In literature a number of important manuscripts have been obtained. Among others are copies of the Sanskrit grammar *Sākaṣāyana*, with commentaries, but there has not been time to examine them yet. In kannāḍa, among the most interesting that were met with, are a copy of the old play called *Mitravinda Gōvinda*, considered an excellent specimen of the language; and a copy of *Hadibadeyadamma*, the duties of a faithful wife, related as if by Honnamma, a female attendant of the wife of Chikka Dēva Rāja (reigned from 1672 to 1704 A. D.). Also several Jaina works were secured, besides other compositions, of the time of Chikka Dēva Rāja by his ministers Tīrumalācharya and Chikkunādhya. Copies are being made out of these. Of certain old manuscripts of which information was received, it was impossible to get a sight, owing to the superstitious fears of the owners, and every subterfuge was resorted to in order to evade producing them until the camp had moved away too far to allow of further efforts being made.

ii) But manuscripts have been acquired of one most important work, called *Kavirājamārgalankāra*, by Nṛipatunga or Amoghavarṣa, a king of the Rāṣṭrakūṭa line who had as we know from inscriptions a very long reign from 814 to at least 867 A. D., and then voluntarily retired. He commences with reverence to his father Atiśaya-dhavaḷa (*i e*, Govinda or Prabhūtarṣa). Among works published before his time he names the *Haṛṣa Charitam* and *Kādambari* in Sanskrit. (These were by Bāṇa, who wrote early in the 7th century). But of authors in Kannāḍa who preceded him, he mentions, among others, Durvvinita, which is a most interesting allusion. For this was the Ganga king who ruled from 478 to at least 513 A. D. and who, as inscriptions tell us, not only had for his

preceptor the celebrated Pūjyapāda, (author of the *Jainēndra* grammar), but also distinguished himself by writing a commentary on 15 sargas of the *Kirātārjunīyam* (the well known poem by Bhāravi). Of still more interest, however, are his statements about the Kannaḍa Karṇāṭka country. He describes it as extending from the Kāvērī to the Gōḍāvērī, and says that in the central parts the very 'pith' of Kannaḍa was spoken in Kisuvoḷa, in the great town of Kopaṇa, in Puligere and in the famous Onkunda. Of these places Kisuvoḷa is the modern Paṭṭadakal in Kalāḍgi (now a part of Bijapur district); Puligere is Lakṣmēśvara in the Miraj State in Dhārṇād (now in Dhārṇād District) and has a number of old temples founded by the Ganga kings; Kopaṇa is several times mentioned in the inscriptions at Śravaṇa Beḷgoḷa as a celebrated place, and I am inclined to think it may be towards Kolhāpur; Onkunda was perhaps in Belgaum (i.e. Okkunda in Bailhongala Taluk, Belgaum District now submerged in the Malaprabhā Irrigation Dam area). He further states that so clever and well educated were the people that they could understand poems on hearing them recited, without needing to read and study them. These statements are born out by the poet Pampa in his *Vikramārjunavijaya*, composed in 941 A.D. For he says that he wrote in the 'pith' of the Kannaḍa of Puligere, and that his works were read by all classes, by servants as well as by the greatest poets. The high value of all this information for the obscure early history of Kannaḍa literature cannot be exaggerated.

E. Staff :

i) The Staff of the Archaeological Office are all

BANGALORE,
25th July 1889.

working well, but I regret that serious interruptions arose from severe illness on the part of nearly all who accompanied me on tour, even life being in danger in some cases from the fevers contracted. A commodious office, with separate rooms for photography and photolithography, has been provided, and has been found of great convenience. Mr. Paramasiva Aiyar, B.A., late Science Professor in the Central College, was attached to the Archaeological Department for a short time, and engaged in translating inscriptions in Grantha and Tamil characters, but the work was new to him and he had not made much progress when called away to other duties.

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

F. Publication :

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

L. RICE,
Director of Archaeological Researches
in Mysore

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Ibid : 1946 ; pp 34, 35.
5. *EC*, Vol III, Srirāṅgapattāṇa Taluk inscription
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EC, Vol VI revised edition, Paṇḍavapura Taluk
inscription No. 16 and Srirāṅgapattāṇa
Taluk inscription No. 85.
6. *EC*, Vol III, Srirāṅgapattāṇa Taluk inscription
Nos. 77 to 107.
EC, Vol VI revised edition, Paṇḍavapura Taluk
inscription Nos. 124 to 216
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Ibid : 1917 ; pp 58 59.
Ibid : 1947-56 : p 127.
- EC*, Vol III, Srirāṅgapattāṇa Taluk inscription
No 77. *EC*, Vol VI revised edition, Paṇḍava-
pura Taluk inscription No. 197.
7. *EC*, Vol V, Arakalaguḍu Taluk inscription No. 53.
The facts mentioned in the report coincides
with the inscription ; but the find spot of the
inscription is different. It is not on a rock
but found on a stone near the raṅgamaṇḍapa
of the Rāmeśvara temple, Rāmanāthapura.
There is another inscription No 58 in the
same place. Its find spot coincides with
the place mentioned in the report, but
the facts are different.
- EC*, Vol VIII revised edition, Arakalaguḍu Taluk
inscription No. 44.

8. *EC*, Vol V, Arakalagūḍu Taluk inscription No. 24.
EC, Vol VIII revised edition, Arakalagūḍu Taluk inscription No. 28.
 9. Large panels from Bēgūr and Doddagundi measuring respectively 2.02 m square and 1.51 × 1.04 m respectively are now displayed in the Government Museum of this Directorate, in Bangalore.
 10. *EC*, Vol V, Mañjarabād Taluk inscription Nos. 1 to 67.
EC, Vol XV (Supplementary), Mañjarabād Taluk inscription Nos. 68, 69.
 11. *EC*, Vol IV, Yeḍatore Taluk inscription No. 60.
EC, Vol V revised edition, Kriṣṇarājanagara Taluk inscription No. 105
 12. *EC*, Vol V, Bēlūr Taluk inscription Nos. 121 & 245.
 13. *EC*, Vol IX, Bangalore Taluk inscription No. 140.
 14. Subsequently it has been discovered that this era was used by the Eastern Gaṅgas of Kalinga nagara along with the Śaka saṁvatsara upto 11th c. A.D. It begins from 496-98 A.D. and was discontinued to be used from about 1038 A.D.
 15. *EC*, Vol IX, Hōskōṭe Taluk (Supplementary), inscription No. 34.
 16. *EC*, Vol X, Chintāmaṇi Taluk inscription No. 87.
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ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 31st March 1890

A. Exploration :

The survey was carried on over 7 Taluks, 2 Sub-taluks and one Jahgir, as well as over parts of 4 other Taluks not before completed. Upwards of 1,200 inscriptions were thus examined and copied *in situ*. The Districts visited were Kolār, Hāssan, and Kaḍūru.

B. Epigraphy :

i) Among the more interesting were several grants of the Kadamba¹ and Pombucha² kings. These are inscribed in the oldest form of Haḷagannaḍa. Duplicated letters are often written as in Prakṛit, with a circle to represent the first letter, and the *anusvāra* takes the form of a horizontal bar above the line.

ii) Among the Gaṅga inscriptions acquired, special mention may be made of one³ of the time of Śrī Puruṣa or Pṛithvi Koṅguṇi, which yields the undoubted date of A.D. 750, described as the 25th of his reign. A great step is thus gained in fixing the chronology of this important line, which must be regarded as the great Jaina dynasty of the South. It is interesting to note that, in some of their inscriptions of the 10th century, the running of a tank and the destruction of a grove are classed with the most heinous crimes.

iii) The Kaḍūru and Hāssan Districts, as might be expected, were exceedingly rich in Hoysaja inscriptions⁴ many of them elaborate poetical compositions of great length and a high standard. Complete copies were made of all those at Haḷebīḍu and Bēlūr, several being found the existence of which was not before known.

iv) A very important discovery was the identification of the Saśipura or Saśikapura from which the Hoysajas claim to derive their origin, with Aṅgaḍi in Muḍigere Taluk. There are some remarkable old temples⁵ there, containing superior sculpture, and the ancestral Vāsantikā Dēvi has merged into a Vāsantamma, surrounded with the Sapta Mātṛikā, who enjoys a great local reputation.

v) The Hoysaja inscriptions found include several grants by the early kings Vinayāditya⁶ and Ereyamga⁷.

The reason why Ballāja, the eldest son of the latter, did not come to the throne, appears to have been his early death from a severe illness, of which he had been for a time cured by the Jaina guru of Śravaṇa Beḷḷoḷa. His death made way for his younger brother, the celebrated Biṭṭi Dēva or Viṣṇu vardhana, whose minister Gaṅga Rāja retook Talakāḍu, the former Gaṅga capital, from the Choḷas, on which the king threw off the supremacy of the Chāḷukyas and made himself independent.

vi) In the Kolār District, many inscriptions⁸ were met with of the ancient Mahāvali or Bāṇa, the Pallava or Noḷḷamba and the Choḷa kings; also one of the Vaidumba kings. In certain more modern one's the limits of the rights, above and below the soil, conveyed with the land are described to be—as far above as the loftiest tree and as far below as the deepest well.

C. Architecture :

i) After the well known temples of Haḷebīḍu and Bēlūr, one of the finest among those visited was the Amṛiteśvara temple⁹ at Amṛitapura near Tarikere. It is in the Chāḷukya-Hoyasaja style, and must when perfect, have been of a richly ornate character. There are smaller well designed temples to Saraswathi and others within the same precincts. The whole is surrounded with a stone wall, having at top the rounded Hindu parapets, every parapet being sculptured on its outer face with some highly ornamental figure or device.

ii) In Wastara is an interesting temple¹⁰ of Padmāvati, which like the one at Aṅgaḍi above mentioned, was doubtless Jaina originally. The goddess has for her companion large sized figures of the Sapta Mātṛikā, and also of a king and his minister, though whom they represent is not known. The building is only of mud, with wooden pillars supporting a tiled roof but the interior has at some time been a brilliant painted chapel, the walls being coloured in stucco in what appear to have been very artistic designs. A few repairs are much needed to prevent the whole from going to ruin.

D. Conservation :

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

E. Manuscripts :

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

ii) Information was obtained of a history in Persian, said to have been compiled in the time of the Bijāpur kings, relating to the cave on the Bābāḷaṇ mountain. This work, it appears, was borrowed by a late Musalman official (Munsiff or Deputy Amildar) at Yeḍebajji and on his death, was sold by auction among his other effects. It has

thus been carried off probably to Mangalore. The local officers were informed of the matter by me and it is very desirable that the manuscript should be recovered if it can be traced.

F. Publication :

i) Of the volumes to be published containing the results of the archaeological survey, the one on Sravaṇa Beḷgoḷa has been completed, including 144 Jaina inscriptions of great interest, many of them composed by poets of repute and recognized as standards from being quoted in old grammatical works. The volume of inscriptions in the Mysore District is now in the press.

ii) The printing of the standard grammatical work, the *Karṇāṭaka Sabdānuśāsanaṃ* of Bhaṭṭakalāṃka Deva, has been at last completed. Only a few pages of Introduction remain to be done, in which will be embodied in a permanent form the latest information which has been gathered regarding the literature, as referred to above.

G Miscellaneous :

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

BANGALORE,
25th September 1890.

L. RICE,
Director of Archaeological Researches
in Mysore.

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Ibid : 1909 ; pp 21, 22.
Ibid : 1911 ; pp 42 to 51.
Ibid : 1912 ; p 44.
Ibid : 1913 ; pp 35 to 41.
Ibid : 1917 ; p 45
Ibid : 1918 ; p 46
Ibid : 1923 ; p 31.
Ibid : 1924 ; pp 25, 28, 30, 31, 36, 39, 41.
Ibid : 1926 ; pp 41, 43, 44, 47, 54, 57, 58, 62,
66, 67.
Ibid : 1927 ; pp 39, 40, 41, 42, 43, 45.
Ibid : 1928 ; pp 26, 28, 33, 34, 39.
Ibid : 1929 ; pp 73, 77, 78.
Ibid : 1930 ; p 107.
Ibid : 1931 ; pp 99, 101.
Ibid : 1934 ; pp 76, 83, 87, 90.
Ibid : 1935 ; pp 83, 84, 85.
Ibid : 1936 ; pp 59, 60, 66, 69, 84, 88.
5. *MAR* : 1929 ; p 8
Ibid : 1936 ; p 17.
6. *EC*, Vol V Deḷūru Taluk inscription No. 235
Arasikere Taluk inscription No. 6, Hāsana
Taluk inscription No. 107.
EC, Vol VIII revised edition, Hoḷḷenarasipura
Taluk inscription No. 105. Hāsana Taluk
inscription No 71.
EC, Vol XV (Supplementary), Hoḷḷenarasipura
Taluk inscription No. 85.
MAR : 1911 ; p 42.

- Ibid* : 1913 ; p 35.
- Ibid* : 1927 ; p 43.
- Ibid* : 1929 ; p 73.
- Ibid* : 1932 ; pp 171, 177.
- Ibid* : 1937 ; p 181.
- Ibid* : 1943 ; p 65.
- EC* Vol VI Chikkamagaḷūru Taluk inscription
Nos. 7, 15 38. Mūḍigere Taluk inscription
Nos. 9, 17.
- MAR* : 1916 ; pp 50, 51.
7. *EC*, Vol V Channarāyapaṭṭana Taluk inscription
No. 148, Arasikere Taluk inscription No.
102a.
- MAR* : 1924 ; p 31.
- EC*, Vol VI Kaḍūru Taluk inscription No. 33.
8. *EC*, Vol X. *MAR* : 1941 ; p 156 (Noḷambas),
Ibid : 1945 ; p 116 (Noḷambas).
9. *MAR* : 1912 ; p 24
Ibid : 1931 ; p 6.
10. The Padmāvati temple at Wastara has been
mentioned in the *EC*, Vol VI Chikkamagaḷūru
Taluk inscription Nos. 92 and 93. But there
is no reference to this temple in any of the
Annual Reports of the Mysore Archaeological
Department (1906-1956).

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 31st March 1891

A. Exploration :

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

B. Epigraphy :

i) It is only possible to indicate very briefly such points of information obtained as seem to be of special historical importance. Some of the most interesting inscriptions are those which confirm the tradition of the rule of the Gupta kings in the Mysore country. One¹, at the ruined town of Bandaṇikke, has a valuable verse to the following effect, summing up the list of the ruling dynasties :—the Kuotala country (which included the north-western parts of Mysore and the southern parts of the Bombay Presidency) was ruled by the nava-Nanda, Gupta-kula, Maurya kings ; then the Raṭṭas ruled it : after whom were the Chājukvas ; then the Kaḷachuryya family ; and after them the (Hoysaḷa) Ballaḷas'. Another², at Kubaṭur, expressly states that Chandra Gupta ruled the Nāg-khaṇḍa in the south of the Bharata-kṣētra of Jambū-dvīpa : this is the Nāgara-khaṇḍa. Seventy of so many inscriptions, of which Bandaṇikke seems to have been the chief town. And further, a record to be noticed below says that the daughters of the Kadamba king were given in marriage to the Guptas.

ii) Another highly important set of inscriptions are those referring to the early Kadambas. One, beautifully engraved on a stone³ pillar in the old nail-headed character, is of the time of Kākustha-varmmā or his son, probably the 6th century⁴ A. D. and gives information that is new and valuable regarding this line. So far as made out, it appears that a dispute between Mayūra-śarmṇā, a Brāhmaṇa of the Kadamba family, and Vira-śarmṇā, guru to a Pallava

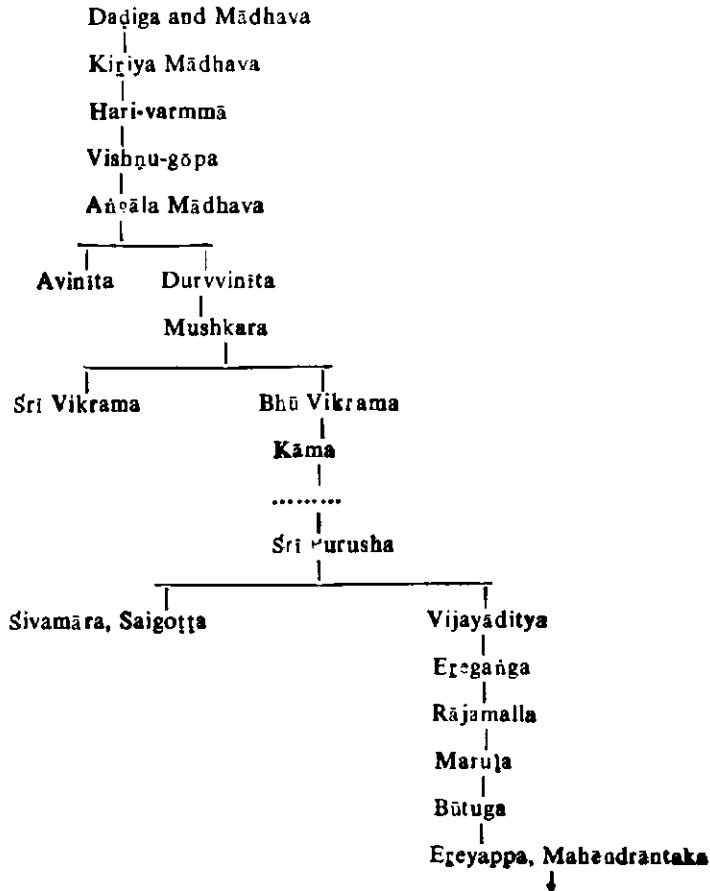
princess, led to a war, in which the Pallavas interfered on the ground that the Brāhmanas were becoming more powerful than the Kṣatriyas. But the Pallavas were driven off and Mayūra-śarmṇā, advancing as far as Śrī-Parvata (in Karnūl district), subdued Bṛihad Bāṇa and other kings. The Pallavas being greatly enraged at his success, he set out against Kāñchi and passed through wild countries till he arrived at Senānagara,⁵ where he was assisted by Prahān Bali.^{5a} This alliance rendered him so powerful that the Pallavas made friendship with him and gave him the crown. (He must be identified apparently with the Mayūra-varmmā of tradition). His son was Kaṅga-varmmā, whose son was Bhagiratha. His sons were Raghupārthiva and Kākustha. The latter had enemies in the Vyāyas and gave shelter to relatives persecuted by them. His daughters were given in marriage to the Gupta and other kings. He caused a pond to be made for a temple, and his son Śānti-varmmā had this inscription composed by Kubja. Another similar pillar,⁶ very much defaced, gives us the names of Śānti-varmmā, (?Mukāṅga and Siri Nāgadatta. It is dated in some year of the latter's reign. These are all stated to be lords of Vaijayanti (Banavāsi), of the Mānavya-gotra, and Hāriti-putras. Further, an old copper-plate inscription⁷ of the Kadambas was obtained which records a grant by Mādhātṭi-varmmā at Kodmāla^{7a} in the second year of his reign. It was composed by the private secretary Dāmodara Datta.

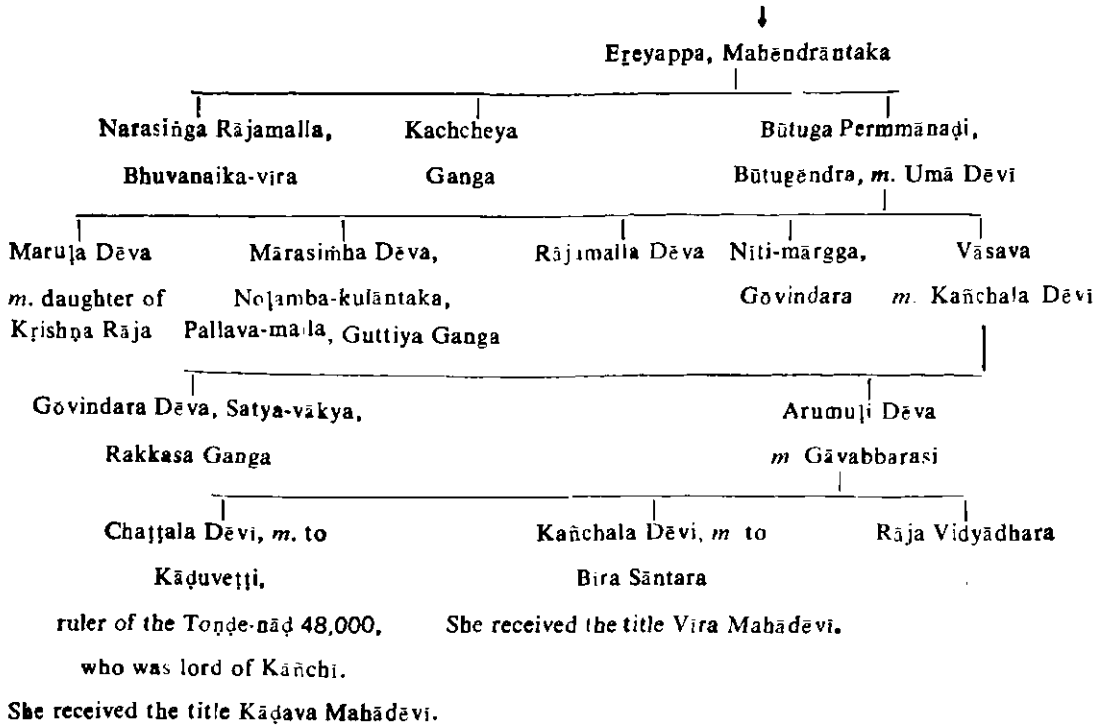
iii) Another most interesting group of inscriptions⁸ are those at the ancient Jaina capital of Hombucha or Humcha. One⁹ of these in particular dated Śaka 999, it is desirable to describe in some detail, as it gives complete pedigrees of the Śāntara and Gaṅga kings. The account of the latter is of special value, not only from corroborating their history as compiled by me from other sources, but from the various, fresh particulars it supplies. The line is deduced from Dhanañjaya of the Ikṣvāku-kula, who subdued the ruler of Kanyākubja. Dhanañjaya had by his wife Gāndhāri Dēvi, a son named Hāriśchandra. To the latter and his wife Rōhiṇi Dēvi were born two sons,

Daḍiga and Mādhava. Their descendants were the Gaṅgānvaya (*tad-anvayō Gaṅgānvayaḥ*). Both this inscription and several others at the same place make clear beyond doubt the accuracy of my conjecture that Simhanandi was guru to the first king and that he played an important part in establishing the Gaṅgas in power, for he is invariably described as *Gaṅga-rājyavarā mādida Simhanandy-āchāryya*—‘Simhanandi Achārya who made the Gaṅga kingdom.’ There is also a statement in connection with Gāvabbarasi (see

below) that her mother was the daughter of Balavarmā Dēva, a descendant of the line of “him who gave the crown to Guḍiya Daḍiga and caused him to rule,” an allusion that I cannot at present explain and which perhaps refers to some one else. But of Daḍiga first mentioned, it is said that ‘with the Kaurava army he stopped the army of the Matsya king.’ Daḍiga’s son was Kiṛiya Mādhava, the second king of the line, which is then carried on agreeing in the main with the lists already published by me.

The following is a summary table of the genealogy :—





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

world, who gave him an umbrella, the symbol of the Madanavīṭāra, such as no other kings had obtained. His brother Rājamalla is compared, among others, to the poet Rājasēkhara, which shows that the latter was not later than the 10th century.

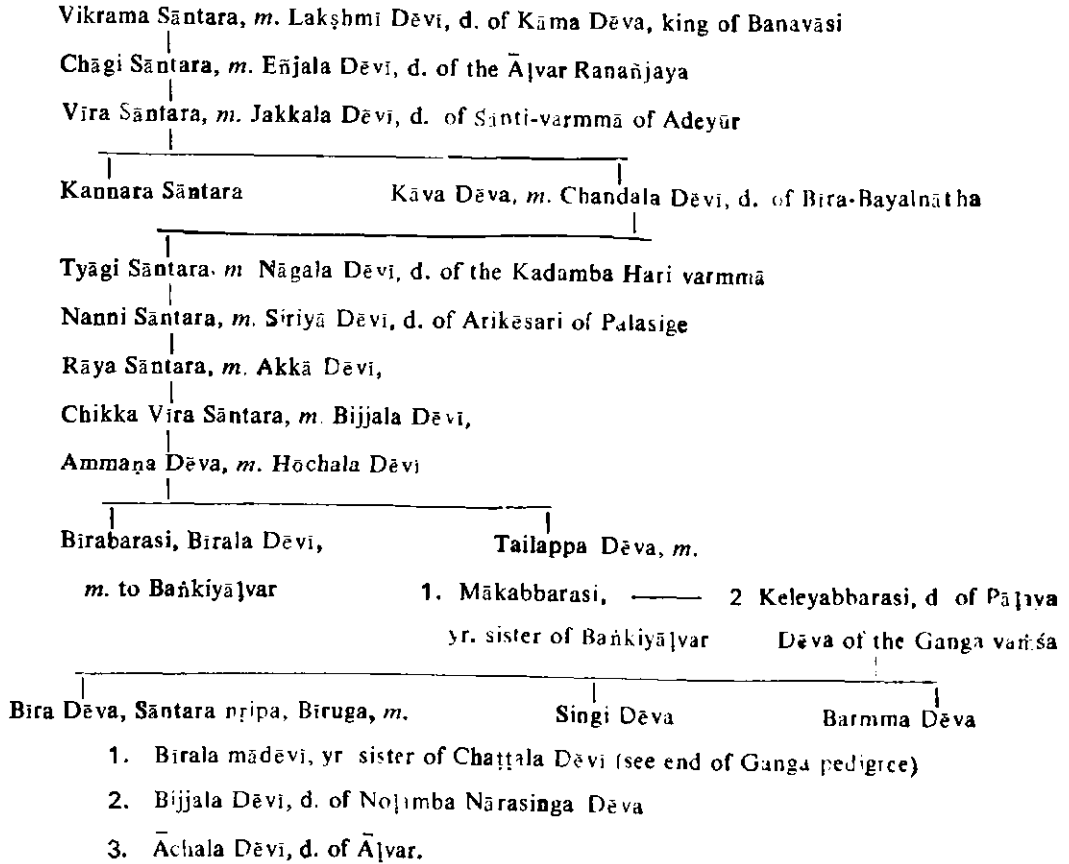
The Sāntaras* :

iv) To return to the Sāntara kings, whose descent is given with equal fullness. Jinadatta Rāya, the progenitor of the line, is traced back to Rāha, of the Ugra-vaṃśa, lord of the Northern Madhura, who was a successful leader in the Bhārata war in Kuru-kshētra, on account of which he received a *Saṃkha* and the *Vānara-dhvaja* or monkey flag from Nārāyaṇa. After several kings had ruled in succession to him, there came Sabakāra, who turned a cannibal. To him and his wife Śrīya-Dēvi was born Jinadatta. Disgusted at his father's character, the latter fled to the South. On his way he slew an asura named Simharada and thus obtained the *Simha-lāñchhana*, or lion signet. He also slew Andhakasura and founded Andhāsura, a place which still bears the same name, immediately to the east of Anantapur. Then coming to Kanakapura, the

* However there is also the usage of the name as Sāntara.

modern Humcha, he slew Kanakāsura ; and drove away Kara and Karadūṣaṇa who were in Kundada-kōṭe, the hill near Agumbe. Pleased at his exploits, the goddess Padmāvati entered into the lakki tree (still shown growing out of her temple) at Kanakapura, gave it the name of Pombuchcha and made it the capital of his kingdom. According to another statement he was aided in establishing his

kingdom by his guru named Siddhānta kīrtti. After several kings had ruled, there were Srikēśi and Jayakēśi. The former, by his wife Muduvi Mahādēvi, had a son Raṇakēśi. He was followed by several kings after whom came—Hiraṇyagarbha, who drove out the kings of Yadhivāsa and subdued the Sāntalige Thousand Nāḍu the present Tirthahaḷli Taluk, and took the name of :



v) These very elaborate and important accounts of the descent of the principal persons concerned in the grant are followed by equally welcome statements regarding the descent of the Jaina gurus of the donor. It may be sufficient here to mention, that Vādirāja is said to have been the disciple of Vimalachandra ; that Kanakasēna was the guru of Rāya Rācha-malla ; that his disciple Dayāpala wrote a prakriya to the *Sabdānuśāsanam* i. e. the Sanskrit grammar of

Sākaṭyana ; that Hēmasēna was guru to Rakkaṣa Ganga Permmāṇḍi. These accounts are of the first importance in helping us to fix the dates of early celebrated authors.

Other inscriptions :

vi) Very valuable Rashtrakūṭa and Ganga inscriptions¹⁰ were also obtained, the details of which it is impossible to include in this summary. But the

inscribed stones of the former dynasty are often of a special and very pleasing design. They approach a cruciform shape, the upper stem being rounded and deeply bevelled. The inscription is on the tablet forming the arms, and on all sides are floral and animal groups of elegant design. But the inscriptions are frequently not complete on one stone, being carried on over four, apparently, one to occupy each corner of the erection.

vii) Authentic copies were taken of all the inscriptions at the ancient capital of Balagāmi=(Balligave)¹¹ translations of which have been formerly published by me, made from Colonel Dixon's somewhat imperfect photographs. But many not before known were discovered. The situation of the old Buddhist monastery was also traced out and an image found of Tārā Devī.¹²

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

C. Architecture and Sculpture :

i) I wish particularly to bring to notice the necessity that exists for better arrangements for the preservation of the interesting old temples at Balligave. The Kedarāśvara¹³ is very much exposed to damage from the way in which the road has been carried in front of it over the tank bund. Far from the village it comes at an angle leading straight to the side of the temple, which is some feet below. A mud wall erected for its protection has broken down in many places, and hence cattle simply charge along the road into the temple precincts. These are overgrown with vegetation and altogether neglected. There appears to be some watchman appointed by Government, but his pay is so small and the manner in which it is drawn so roundabout, involving a delay of even months, that he cannot remain at his post and is virtually useless. A good wall round is needed to protect the buildings and the numerous inscriptions; the place should be kept free from vegetation; and some more practicable arrangement made about the watchman.

ii) A similar state of things prevails at the Tripurāntakāśvara¹⁴ with its fine sculpture. One angle¹⁵ has recently tumbled down. The person who enjoys the temple endowment lives at some other village at a distance and never comes near the place, so I am told. Both in this and the above temple some Liṅgāyats have been allowed to erect mud walls inside, enclosing the Nandi in a separate dark cell.

iii) In the Soraba Taluk in particular, there are numerous virakal=(Viragal)s and māstikal=(Mahāsatikal). The former differ from those in other parts from their elaborate sculpture, which occupies five instead of the usual three tableaux. The inscriptions on these too are fuller. The Mahāsatikals contrary to the usual rule, also contain inscriptions, and a large number belong to comparatively recent times under the Vijayanagara kings.

D. Manuscripts :

i) Fresh information of great importance has been acquired regarding the Sanskrit grammar¹⁶ of Śākaṭāyana and the commentary on it called *Amōgha vṛṭṭi*. A *Nyāsa* on the latter by Prabhāchandra has been lent as a matter of extraordinary favour and is being copied.

ii) The *Karṇāṭaka Śabdānuśasanam*,¹⁷ so long in hand, has at last been completed and is in the hands of the binders. The publication of this important work will, it is hoped, place the study of the Kannaḍa language and literature on a more scientific basis. To promote the same object, it is proposed to publish small critical editions of some of the shorter and most interesting old Kannaḍa works which may be regarded as classical and which are likely to be very popular. Such are the *Kabbigara Kāvam*¹⁸ of Anḍāya-(Āṇḍāyaya) expressly written in achcha-gannada or pure Kannaḍa; also the play called *Mitravinda Gōvinda* by Śiṅgarāya.

Miscellaneous :

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

ii) I desire to record my acknowledgments for the valuable help received from Mr. Abdul Rahman, Deputy Commissioner, in orders to the Talukas. I am glad to report that all my assistants in the office have worked energetically and well, notwithstanding much exposure and hardship. I am however in want of an additional assistant well acquainted with Tamil and

Sanskrit, in order to help me in preparing the Grantha inscriptions for the press. The volume of inscriptions in the Mysore District is being printed as rapidly as the Government Press can do the work with the existing staff. A few additional hands would, it is understood, ensure much greater progress.

BANGALORE,
16th July 1891.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol VII Shikaripura Taluk inscription No. 225.
2. *EC*, Vol VIII Soraba Taluk inscription No. 263.
3. *EC*, Vol VII Shikaripura Taluk inscription No. 176.
4. In accordance with the recent revised chronology the probable periods of Kākustha-varmmā and Śānti-varmmā are c. 405-30 and c. 430-55 A. D. respectively.
- 5 and 5a) According to revised reading, the words are 'Sēnāsāgarām' and 'Prāhan-bali'. The latter is not Proper Noun.
6. There are three inscriptions in the Shimoga District belonging to Mukkaṇṇa Kadamba and Śāntivarmmā : a) The Tāḷagunda inscription No. 186 (*EC*, Vol VII Part 1, Shikaripura Taluk) mentions that Sthāṇagūḍha agrahāra was established by the king Mukkaṇṇa Kadamba and he made thirty two Brāhmaṇa families to settle there. Trilochana-dēva a Brāhmaṇa set up the god Mādharma and along with his brothers made grants to it. Other names are not mentioned. b) The Jambehāḷi inscription No. 44, (*EC*, Vol VIII part II, Soraba Taluk) belonging to Śāntivarmmā, records the construction of the temple and grants to it. Other two names are not mentioned. c) The Maḷavaḷi pillar inscription No. 264 (*EC*, Vol VII Shikaripura Taluk) states that the ownership of the estate formerly said to be given having been abonded, the king grants it a second time and bestows upon *sirināgadatta*, 12 other villages in addition as a Brāhmaṇa endowment for the enjoyment of the Maṭṭapaṭi god.
- 7 and 7a) *EC*, Vol VII Shikaripura Taluk inscription No. 29 pt. 1. The full name of the king is Śiva Māndhātṭi-varmmā. The correct name of the village is Koḷāla.
8. *EC*, Vol VIII Nagara Taluk inscription Nos. from 35 to 69.
MAR : 1911 ; p 46.
Ibid : 1923 ; pp 77 to 81.
Ibid : 1931 ; p 209.
Ibia : 1934 ; pp 175, to 177.
9. *EC*, Vol VIII Nagara Taluk inscription No. 35.
10. *EC*, Vols VII and VIII.
Ganga inscription : *MAR* : 1935 ; p 110.
Rāshtrakūṭa's inscription : *MAR* : 1927 ; pp 133, 139.
Ibid : 1935 ; p 110.

11. *EC*, Vol VII, Shikaripura Taluk inscriptionNos. from 87 to 170.
MAR : 1911 ; pp 42, 46, 56.
Ibid : 1929 ; pp 124 to 131.
Ibid : 1941 ; pp 205, 206.
12. The large mutilated figure of Tāra Bhagavati is still lying in the Bauddhālaya which is situated to the west of the Deḷagāmi village, Shikaripura Taluk, Shimoga District. *EC*, Vol VII, Introduction, page 45). But now there are no traces of the Bauddhālaya and the image of Tāra Bhagavati is displayed in the State Museum of Archaeological Survey of India, in Baḷḷigāve.
13. *MAR* : 1911 ; p 16
Ibid : 1931 ; p 62
14. *MAR* : 1911 ; p 17.
Ibid : 1931 ; p 58.
Ibid : 1941 ; p 78.
15. Eastern garbhagr̥iha of the temple that was originally Trikūṭāchala order. Probably soon after the construction, the Maṅṭapa of this temple was replaced by the Sabha Maṅṭapa of the another temple looking east added there it. (refer to the plan at the end).
16. This work was first published by Gustava Apat in 1893 at Madras and subsequently published by Pannalal Jain in 1906 at Bombay.
17. Lewis Rice B. (Ed): 1890 ; *Karnāṭaka Śabdānuśāsanam*, (by Bhaṭṭakalāmkaḍava, 17 th century A D) Archaeological Survey of Mysore.
18. Narasimhachar, S. G. and Rāmanuja Iyengar, M. A (Eds) : 1893 : *Kabbigara Kāvyaṁ*, (by Anḍayya the great poet), Kāvyaṁānjari series, volume 2, Mysore.

ARCHAEOLOGICAL SURVEY OF MYSORE
Annual Report for the year ending 31st March 1892

A. Epigraphy :

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

ii) Some of the most important inscriptions yet obtained rewarded our researches, but all previous discoveries were crowned in interest by the unique discovery of Edicts² of Aśoka. As a separate report has been published regarding these, it is only necessary to state here that they carry us back to the third century B.C., the earliest period in Indian history that is illustrated by lithic records; and that no similar inscriptions have previously been found south of Kāthiāwad and Orissa. The edicts now brought to light correspond most nearly with the rocks edicts of Sahasaram, Rūpnāth and Bairāṭ, first translated by Dr. Bühler, but contain many important differences and are extended in a separate edict which is new.

iii) Among the other inscriptions of chief interest found in the year are those of Maṅge², which may with great probability be identified with the Mānyapura whose name occurs as a royal residence in the time of Śrī-Puruṣa. One³ is a grant dated Śaka 719, in the time of Mārasīmha, son and *yuva-rāja* of the Gaṅga king Śivamāra. The other⁴ is one dated Śaka 724, by Śūcha-Kambha-Dēva, also called Raṇavalōka, brother of the Rāshtrakūṭa king Govinda Prabhūtavaraṣa, who it would seem had recently died. Both contain many items of interest regarding the respective dynasties under which they were issued.

iv) Other important grants secured were those of the Śringēri maṭha at Kūṇāli. One is mentioned by Buchanan, but has never been allowed to be seen though I had often inquired for it before. It was produced lately in some law suit at Bombay and translated with great pains by a committee of paṇḍits specially appointed for the purpose by the High Court. The authorities of the maṭha were most cour-

teous in placing all these records at my disposal and we succeeded in showing them within a few minutes that the Bombay translation was not quite correct. There are two grants one⁵ by Purandara Rāya of the Kadamba family in Śaka 1073 to Viḍvāsankara, and the other⁶ by Kadamba-Rāya apparently in Śaka 1218 (the date is doubtfully expressed) to Viḍyāranya. The main difficulty in correctly interpreting the plates arises from the small and slovenly looking Nāgari characters used and the way in which they are engraved. The letters have no separation, the head line being carried right across without break from one side of the plate to the other. A good deal of time has been expended in my office in making them out. A similar plate, in the same characters, was obtained by me last year at Banavāsi.

v) Several stone inscriptions⁷ of great length, and dated in the 12th century, were found relating to the rise and history of the Gaṅga kings, confirming and adding to the information previously obtained from the important Humcha inscriptions. The establishment of the line was clearly due to a guru named Śimhanandi, who was at the time living at Perūr, which was yet to be identified. Of the various towns of this name, one is near Tirupati in the Chandragiri Taluk of North Arcot, and another is in Coimbatore Taluk. The latter seems to have been the most important place. If Śimhanandi's date could be fixed we should know with certainty when the Gaṅga dynasty commenced its rule in Mysore. By his aid they acquired the Ninety-six Thousand country, subsequently called Gaṅgavāḍi, whose boundaries were—on the east, Toṇḍa-naḍu; on the south, Chēram and Koṅgu; on the west, the ocean; on the north there was no fixed limit.

vi) The inscriptions of the Dāvānagere Taluk proved to be of great importance. One⁸ gives a full account of the Chālukya line from its origin, corresponding with the one at Mēguti⁹ which has been published. Others are Kadamba¹⁰ grants of old date. A considerable number¹¹ were also found of the Dāvagiri Yadavas and of the Pāṇḍya family of Uchchamgi. The information

afforded by the inscriptions¹² at Harihara can now be greatly added to beyond what is contained in my Mysore inscriptions.¹³ Male-Bennur, it appears, was given in jaghir by Kṛiṣṇa-Rāya of Vijayanagara to the son of Pratāpa-Rudra.

vii) Copies were obtained of the Persian inscriptions¹⁴ of the 17th century at the great ruined tank constructed by Bade Mallik to the north-west of the celebrated Sūlekere (=renamed as *Sānti Sagara* some years ago) The restoration of the tank would probably be a good work.

viii) Among curiosities in the way of inscriptions may be mentioned one¹⁵ on a rock near Nelamaṅgala by a blacksmith, recording four shocks of earthquake on Thursday, the 6th of Śrāvṇa, in Prabhava, the Kali year¹⁶ 4608 (=1507 A. D.) Another¹⁷, in describing the erection of a maṅṭapa, gives it unusual importance by dating the work in the era of the Creation, according to which its author makes the year 1,955, 844, 518 to correspond with Śaka 1339 (1417 A.D.)

ix) In the matter of coins a separate report was published regarding an important find of Roman¹⁸ coins near Bangalore. They belonged to the time of the early emperors and carry us back to the first century B.C.

B Architecture :

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

ii) Among buildings of special architectural interest, the great temple at Harihara¹⁹ claims a foremost place. But I would recommend that steps be taken to prevent further encroachment on the temple precincts, as the Brāhmaṇa houses are gradually filling up the whole of the open space around and have already been allowed to come much too far. Many excellent specimens of carving were met with in temples near the Tuṅgabbadrā river, especially at Nandiguḍi.²⁰ One of the most strikingly

picturesque group of buildings are the great mosque²¹ of Randulha Khān at Sante-Bennur and the highly artistic pavilions in and around the tank in front, which are Muḥammadan erections upon the foundation of Hanumappa Nayaka's original Hindu work. It is a great pity something is not done to restore and conserve these buildings, which are unique in Mysore and recall to mind some of the great erections of Northern India.

C. Publications :

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

D. Gazetteer work :

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

E. Staff :

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

L. RICE,

Director of Archaeological Researches
in Mysore.

BANGALORE,
20th April 1892.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol XI, Moḷakalmūru Taluk inscription Nos. 14, 21, 34.
2. *EC*, Vol IX, Nelamaṅgala Taluk inscription Nos. 54 to 61.
3. *EC*, Vol IX, Nelamaṅgala Taluk inscription No. 60.
4. *EC*, Vol IX, Nelamaṅgala Taluk inscription No. 61.
5. *EC*, Vol VII, Shimoga Taluk inscription No. 79.
6. *EC*, Vol VII, Shimoga Taluk inscription No. 80.
B. L. Rice in his edition of this volume has briefly summarised the contents of these two copper plates ; Sh 79 and 80. The first speaks of a grant of a village originally made by a Kadamba king Purandara Rāya also known as Āditya Sindhu in another place, in 1154 A.D. to Sri Vidyā Saṅkara Bhārati the head of Sringeri maṭha. It was confirmed by Vijayanagara king Harihara Rāya. Sh 80 also mentions about a grant to the same religious head of Srīṅgapuri (Srīṅgeri) and two other agrahāras by a Kadamba Rāya apparently around 1235 A.D. According to the Srīṅgeri Jagadguru Paramparā Śrī Narasimha thirtha was the religious head up to a few years before his attaining the "Mokṣa" in 1228 and his immediate successor Sri Vidyā Sankara born in 1228, was the religious head probably up to a few years before his attaining "Mokṣa" in 1310. Obviously therefore there are clear discrepancies between the dates of the grant and recipients. Further, the so called rulers : Purandara Rāya and Kadamba Rāya are not known from any of the available sources so far.
7. *EC*, Vol VII, Shimoga Taluk inscription No. 4.
8. *EC*, Vol XI, Dāvāṅagere Taluk inscription No. 1.
9. Mēlguḍi *ie*, Jinēndrālaya got built by Ravikirti a poet in the court of Chāḷukya Pulakēśi II in Aihole, Hungund Taluk, Bijāpura District in 634 A.D.
10. *EC*, Vol XI.
MAR : 1933 ; p 109.
Ibid : 1943 ; p 48.
11. *EC* Vol XI.
MAR : 1912 ; p 46.
12. *EC*, Vol XI,-Dāvāṅagere Taluk inscription Nos. from 22 to 68.
13. Lewis Rice, B. [Ed] : 1879 ; *Mysore Inscriptions*, Bangalore. Reprinted by Mrs. Nirmal Singal for Navarang ; 1983 New Delhi.
14. *EC*, Vol VII, Channagiri Taluk inscription Nos. 43, 44.
15. *EC*, Vol IX, Nelamaṅgala Taluk inscription No 71.
16. Incidentally speaking, this date confirms the beginning of the Kali era in 3101 B.C. used in Ravikirti's inscription of 634 A.D. in Aihole.
17. *EC*, Vol XI,-Dāvāṅagere Taluk inscription No. 174.
18. Lewis Rice, B. [Ed] : 1891 ; *Find of Roman Coins near Bangalore*, Archaeological Survey of Mysore.
19. *MAR* : 1912 ; pp 21, 22.
Ibid : 1920 : p 6.
Ibid : 1932 ; pp 50 to 53.
Ibid : 1937 ; p 71.
20. *MAR* : 1937 ; p 69.
21. *MAR* : 1923 ; p 3.

ARCHAEOLOGICAL SURVEY OF MYSORE
Annual Report for the year ending 31st March 1893

A. Exploration :

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

B. Epigraphy :

i) Foremost among the results of the year must be placed the remarkable discovery which has been made in connection with the Edicts¹ of Aśoka found by me in Chitradurga District last year. At the end of each of the inscriptions were a few letters which remained unread. These have now been deciphered by Professor Bühler of Vienna, and prove to be the word *lipikarēṇa* in Kharoṣṭhi or Baktrian-Pāṇi, also called Arian-Pāṇi characters, which are written from right to left. The only other specimens known are in a single inscription containing Edicts of Aśoka at Shahbāz-garhi, situated in the Yusufzai country in the extreme north-west of the Punjab, and on some ancient coins of Greek and Indo-Scythian princes of Ariana. Apart from the great surprise occasioned by this identification, the interest of our Mysore Aśoka inscriptions,—whose discovery has itself been described by one of the highest authorities as forming an epoch in Indian Archaeology,—is much enhanced by the occurrence therein of this unique feature. A paper relating to them was read in Paris before the *Academic des Inscriptions* by the President M. Senart, proposing certain emendations; and Professor Bühler has published in the *Vienna Oriental Journal*, together with further amendments, an account of his discovery; which has also been brought to notice by Dr. Burgess in the *Academy*. It was considered by M. Senart that the inscriptions indicated Mysore as being beyond the limits of Aśoka's dominions, but Dr. Bühler holds a different opinion. Besides other evidence his view derives support from the considera-

tion that this *lipikāra*, who was acquainted with an alphabet used only in so remote a country in the north west, and who employed it by preference in describing his profession, was most probably in the service of the State and transferred by authority to the south. In the opening words of the inscriptions, Tachhannagiri and Suvannagiri, the places from which the Aryaputra or Prince issued his orders, M. Vinson finds evidence for the currency at even that time of the names Daksha and Śiva.

ii) I paid a flying visit to Moḷakālmūru Taluk in connection with the preparation of better facsimiles of the Aśoka inscriptions, and was disappointed to see what barbarous methods were being adopted by the local authorities for preserving them. The matter was brought to the notice of Government and orders have been issued for more satisfactory arrangements.

iii) With reference to the rise of the Gaṅga dynasty, it was stated in last year's Report, that inscriptions had been found which clearly showed that its establishment in power was due to the influence of a guru named Simbanandī, and that he was at the time living at Perūr². The identification of this place was not decided on, but it now seems probable that it must be Gaṅga-Perūr, near Sidhavaṭṭam, the hideout of military chronicles, in Kaḍapa District, and that this village bears in its very name a proof of the truth of the tradition. Another place connected with the Gaṅgas, namely the plain of Gōṇūr,³ in which Chamuṅḍa-Rāya distinguished himself in a battle with the Nolāmbas in about the year 960, may in the same way be identified as the neighbourhood of Gōṇūr, a little to the north of Chitradurga.

iv) From an important inscription⁴ obtained in Sira Taluk we learn that Nolāmbādhirāja was Pallavādhirāja's son, and that he married Jāyabbe, the younger sister of the Gaṅga king Nitimārgga, the son of Rājamalla Permmāḍi. They had a son Mahēndrādhirāja, an ornament of the Pallava kula, who uprooted Chera and other claimants. The following queens had certain towns which had been taken by Nolāmbādhirāja in the Sira country assigned to them: Bijā

(i.e. Bijayn) Mādēvi was ruling Oleyūr and Baragūr ; Parama-Mādēvi was ruling Dharmmavoḷalu ; Akkabbe had Siyavūr and Dombabbe had Tailokavoḷalu. The date seems to be expressed in round numbers as 'eight hundred years from the time of the Saka kings', without specifying the exact year.

v) In Hoḷalkere Taluk were found several inscriptions⁵ dated in about Saka 880 to 890, in the reign of the Rāṣtrakūṭa king Akāla-varṣa, under whom were certain chiefs, having, among other titles, that of Ujjeni-bhujāṅga, who were ruling not only the Kadambaḷige Thousad (? Kulbarga), but also—which is the thing to be noted—the *nidhi*, *nidhāna*, *nikṣēpa*, and a force of a thousand men. The above terms, all of which signify hidden treasure, are rather remarkable used in this sense, as the direct objects of rule, and no other inscription have been found containing such statements. The *nidhi*, *nikṣēpa* are commonly only included in the eight rights of full possession. Also in the same Taluk the original form of Lokadoḷalu, the present name of a village there, is found to be Lokāyatavoḷalu, the town of the Lokāyatas. This is the designation of the school of Cḥārvāka.

vi) In the inscriptions of the Hoysala king Viṣṇu-varddhana mention frequently occurs of a king named Iruṅḷa⁶ defeated by him. All that was hitherto known about this king was that he was a Jaina and had Nayakirtti as his guru. He has now been satisfactorily identified as in possession of the fortified hill of Niḍugal in Pāvagaḍa Taluk. Some of the rulers of his line seem to have had their capital at Heñjuru, the position of which has not yet been traced. But it is curious that the battle of Heñjuru, is an event specially mentioned in several very singular copper plate grants claiming an antiquity which is undoubtedly fabulous. One⁷ from Nanjanagūḍu Taluk is dated in Saka 188 ; and one⁸ from Harihara apparently in Saka 272. These are Gaṅga inscriptions, and the latter is engraved in a strange jumble of alphabets. But the most interesting is one⁹ of Vira-Naṅamba, dated Saka 366, which is identical in characters and in much of its contents with the well-known copper plate grants¹⁰ in Shimoga District professing to be made by the emperor Janamējaya as the *sarpa-yāga*, more than 3000 years before Christ. The discovery of Heñjuru would therefore perhaps be of some importance.

vii) Other places mentioned among the conquest

of Viṣṇu-varddhana are Tereyūr and Vallūr, of which the latter was supposed to stand for Vellore. But we have now found that Tereyūr is in the north of Madhugiri Taluk, and that Vallūr is in the extreme north-east of Pāvagaḍa Taluk

viii) Another important identification has been made, that of the Kallehada-paṭṭaṅga mentioned in the interesting Rāmānujāchāri inscription¹¹ at Sravana-Belgoḷa, which states how the Jainas complained to Bukka-Rāya of Vijayanagara of obstruction from the Vaiṣṇavas, and how the king reconciled the disputes between the sects and made arrangements to prevent their recurrence. The Jainas who complained are said to have been those of the districts included within Ānegnḍi, Hosapaṭṭana, Penagoṇḍe and Kallehadapaṭṭaṅga. The first and third are well known places. The second is too general a name to be easily identified. It might be Hospet in Baḷḷary District. But the fourth has now been clearly identified with Kalya near Māgaḍi. Not only is this place properly called Kalleha according to local inscriptions, but a duplicate of the Rāmānujāchāri inscription has been found there. Kalya or Kalleha at the present day contains neither Jainas nor Vaiṣṇavas, but from an inscription in Nanjanagūḍ Taluk, shortly to be published, there is evidence that in the 14th century it possessed a flourishing Jaina community.

ix) While in England on privilege leave, I was invited to inspect some inscribed stones in the cellars of the British Museum and succeeded in identifying two fine inscriptions on black hornblende slabs as the ones missing from Belgium, when or by whom removed is not known. They are beautifully engraved in Kannada characters, and belong to the time of Kārttavīrya and Mallikārjuna, Rāṣṭra chiefs ruling over the Kunḍi, or Khunḍi. Three thousand in Saka 1127.

C) Numismatics :

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

D) Archaeological Sites :

As connected with the use of the name *Mōryara mane*, houses of the Moryas or Mauryas, for the cromlechs in that Taluk, may be mentioned the desig-

nation of a rising ground near Chitradurga as *Mōrya dīpne*. The curious subterranean chambers of the Añkli maṭha were explored, but no inscriptions discovered there. A cromlech excavated at Beḷḷibaṭṭu (Tumkur District) yielded only the usual pottery.

E) Manuscripts :

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

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

iii) A large number of works copied under my direction in past years were bound and sent to the Oriental Library at Mysore under the designation of *Bibliotheca Carnatica*. Several of the important old Kannada works brought to notice by me in the Introduction to the *Karṇāṭaka-Śabdānuśāsanam* are being published by Kāvya-mañjarī, which appears monthly at Mysore. Unfortunately the type is not very good.

F) Staff & office :

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

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

G) Publications :

i) The work of printing inscriptions has been going on as rapidly as possible. There are 7 volumes

District	No of Inscriptions printed	Kannada pages.	Roman pages	Translations: pages	Press
Mysore Part I ...	691	387	200	100	Government Press, Bangalore.
„ „ II ...	151	56	...	...	Do do
Hāsana ...	254	184	8	...	Basel Mission Press, Mangalore.
Kaḍūru ...	136	120	...	...	Caxton Press, Bangalore.
Shimoga ...	81	84	...	...	Government Press, Mysore.
Bangalore ...	36	20	...	...	Vichara Darpana Press, Bangalore.
Kōlāra ...	53	16	...	...	Rudrappa's Press, Bangalore.
Grantha and Tamil		Inscriptions 103	Pages 32		S. P. C. K. Press, Madras.
Arabic and Persian		„ 9	„ 4		Do do

In various, presses, as shown above, of which one containing inscriptions in the Mysore District, is very near completion. The following are details of the work done up to the end of the official year.

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

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

BANGALORE,
12th July 1893

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol XI, Molakālmuru Taluk inscription Nos. 14 21, 34.
2. Perur now in North Arcot District, Tamil nadu was then distinguished as Ganga-perur.
3. In the *EC*, Vol XI in respect of the Chitradurga District no inscription mentioning the historical event that is said to have taken place in Gōnūr. Chitradurga Taluk, Chitradurga District has been reported. Sravaṇa Belgoḷa inscription No. 109 (*EC*, Vol II, 1889), 281 (*EC*, Vol II 1923), 388 (*EC*, Vol II revised edition 1973) refers to this event describing Chāvunḍa Rāya as having defeated Noḷamba Rāja and therefore as having been honoured by his lord, with the title Viramārtanḍa.
4. *EC*, Vol XII, Sira Taluk inscription No. 24.
5. *EC*, Vol XI, Hoḷalkere Taluk inscription Nos. 30, 33.
6. *EC*, Vol V, Belūru Taluk inscription Nos. 16 58 124.; Arasikere Taluk inscription Nos. 34, 105.
EC, Vol VI, Kaḍūru Taluk inscription No. 99.
- EC*, Vol XII, Gubbi Taluk inscription No. 13.
- 7 & 8. These two Gāṅga inscriptions do not find place in the *EC*, Vol III Nāñjanagūḍu Taluk (*EC*, Vol III revised edition Nāñjanagūḍu Taluk) and *EC*, Vol XI respectively or in any of the later standard publications such as,
 - a) *Sources of Karnataka History* Vol I by S. Srikantha Sāstri (1940).
 - b) *Inscriptions of the Western Gāṅgas* by Dr. K. V. Ramesh (1984).
9. There is no reference to this inscription in any of the *EC*, Volumes and in the Annual Reports of the Mysore Archaeological Department (1906—1947-56).
10. *EC*, Vol VII, Shikaripura Taluk inscription Nos. 12, 45, 86.
EC, Vol VIII, Soraba Taluk inscription No. 183.
11. *EC*, Vol II, (1889), inscription No. 136.
EC, Vol II, (1923), inscription No. 344.
EC, Vol II, revised edition (1973) inscription No. 475.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1894

A. Exploration :

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

B. Epigraphy :

i) Of the more interesting finds may be mentioned a copper plate grant¹ by the Kadamba king Sivamr̥ṣavarmā in the 7th year of his reign, belonging to the 5th century. It is almost unique in being a grant to Atharvapi Brāhmaṇa. The characters are what are called box-headed, the tops of the letters being like those of farriers' nails. Another valuable copper plate grant obtained was one by the Gaṅga king Śrinuruṣa, belonging to the 8th century. It is well engraved in a somewhat larger type of character than usual with the grants previously found of this reign, and was the work of a different engraver, named Kunāchāryya², who has not been met with before. It records an endowment for feeding Brāhmaṇas made on the birthday (*śri-nakṣatra*) of the king's *bhāṭāra* or *guru*, who must have been a Jaina. The grant resembles the stone inscriptions of this period in being very brief and confining itself to the particular business in hand.

ii) Another Ganga grant³ obtained by Dr. Fleet and kindly lent for inspection, is dated in Saka 860 and belongs to the time of Būtuga, whose exploits are recorded in the Ātakūr stone⁴ (inscription). The capture of Penjeṛu (Hemāvati) from the Pallavas is mentioned and various other important particulars are given. Further confirmation of some of these is contained in a stone inscription of the time of Akālavaraṣa, also obtained by Dr. Fleet, dated Saka 896. In this we find Bhujabbe, the mother of a later Būtuga and apparently the grandmother of Mārasīṅgha the Noṅambakulāntaka, governing at Penjeṛu. This is the same place as the Henjeṛu referred to in last year's Report as occurring in some professedly very ancient grants. There seems no doubt that it may be identified with Hemāvati.

iii) Among the stone inscriptions met with was one⁵ of the time of the Rāṣtrakūṭa king Dhāravaraṣa, which belongs to the 8th century. In this we find Kambharasa governing the Ninety-six Thousand, or Gaṅgavādī, which is an item of great importance, as he may be identified with the Śrī-Kambaiyan of rock inscription No 24 at Sravaṇa-Belgoḷa, and with the Saucha-Kambha-Dēva of the Maṅge copper plates mentioned in my Report for 1891-2. The Navalōka of the former should probably be corrected into the Raṇavalōka of the latter. He was a prince of the royal family, apparently son of Dhāravaraṣa and brother of Govinda. Dhāravaraṣa having taken Gaṅga king prisoner, evidently appointed his own governors or viceroys to administer the affairs of the Gaṅga territories. Another stone inscription met with records the death of the Gaṅga king Eṅeyappa, and the attempts that were made to secure the throne for his son Rachamalla. But from the Ātakūr stone we know that the latter was killed by Būtuga, who thus gained possession of the Gaṅga kingdom.

iv) Other old Gaṅga stone inscriptions⁶ found were one of Sivamāra, belonging to the beginning of the 9th century and two of the time of Mārasīṅgha, dated in Saka 892 and 893. Several inscriptions⁷ of the time of Rājendra Chola were met with, engraved in Haḷagannaḍa characters. The whole of the Changālvā family who were chiefs of the country on the banks of the Kāvērī bordering on Koḍagu seem to have adopted Chōḷa names. A Hoysaḷa inscription⁸ of Saka 1105 gives us a second version of the interesting historical accounts relating to the Mariyāne family in the time of Vinayāditya as contained in the Sindigere inscription⁹.

v) Some boundary stones in the Berambadi State Forest were examined and copied, at the request of the Inspector General of Forests, and the use of the monogram was satisfactorily identified as the government mark whose use was introduced by Chikka-Dēva-Rāja of Mysore and continued by subsequent rulers to a comparatively recent date. This identification will probably modify some of the views that

have been published regarding certain coins bearing that symbol.

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

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

C. Numismatics :

In connection with the finds of coins reported to Government, specimens have been received for examination. Of the gold coins found in the bed of the Ramaswamy channel, one is Vijayanagara coin, bearing on the obverse Siva and Parvatī seated, and on the reverse the legend *Sri Prātapa Dēva Rāya* in Nāgarī characters. The copper coins, found in the breached tank at Katral in the Chitradurga District, are Muhammadan, but mostly so much abraded as to have lost all trace of anything on them. One or two, however, retain some indications of a name in Persian or Arabic characters, not yet deciphered.

D. Architecture and Sculpture :

The following have been noted as examples specially deserving of attention : the Kāśava¹⁰ temple at Dharmapura and the Īśvara¹¹ temple at Mākōḍ, both in Hunasuru Taluk. Also in Channarāyapaṭṭana Taluk, the Lakṣmī Nārāyaṇa¹² temple at Ānati, the large double temple¹³ of the Hoysaḷa period at Agrahāra Beḷaguḷi, and the ruined Jaina basadi¹⁴ at Haḷe Beḷgoḷa. The Mākōḍ temple has on its front wall a

singular piece of sculpture, representing in a perpendicular series, a *gaṇḍa-bhēruṇḍa* holding up *śarabha*, which is holding up a lion, which is holding up an elephant, which is raising with its trunk a serpent, which is about to swallow a buffalo. There is a figure of a man at the foot, apparently looking on.

E. Manuscripts

The accounts published by me, in the introduction to the *Sabdānuśāsana* on the subject of Kannaḍa Literature have begun to attract attention and interest. A learned Society in England has offered to devote a number of its Journal to it and publish it as a separate book, on my furnishing a revised copy with all additions and discoveries up to date. Also the Professor of Pāḷi informs me that, as a result of my discovery of the Aśoka Edicts here, the Pāḷi writings have been examined and a number of references found in them to Buddhist scholarship in this part of India. My essay is moreover being made the basis of a Cyclopaedia of Kannaḍa Literature to be published in Mysore, on the model of Chamber's work on English Literature. The *Kavya mañjari*¹⁵ continues to print a good selection of old works that I had brought to light.

F. Publications :

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

ii) The statement given below of the details of printing completed upto the end of the year, omitting those at Sravaṇa Beḷgoḷa.

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

iii) An additional pandit has been engaged, specially to assist in the laborious work of correcting proofs, and he will also be able to help with the large amount of transliteration to be done. The Assistant who was appointed to this Office was never able to take up any of the work, owing to employment elsewhere, and has now been provided with a different appointment.

District	No. of Inscriptions printed	Kannada pages.	Roman pages	Translations : pages	Press
Mysore Part I ...	803	381	218	117	Government Press, Bangalore.
.. .. II ...	435	176	...	...	Do do
Hāsana ...	362	304	24	...	Basel Mission Press, Mangalore.
Kaḍūru ...	206	164	44	...	Caxton Press and Govt. Press, Bangalore.
Shimoga ...	209	168	...	...	Government Press, Mysore.
Bangalore ...	129	48	...	...	Vichāra Darpana Press, Bangalore.
Kolār ...	166	36	...	...	Chāmundēsvari Press, Bangalore.

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

v) It seems of great importance that the effect so far produced in directing attention to the Kannada Language and Literature should be well followed up,

and proposals will be submitted for obtaining effectual assistance in this branch of work.

Gazetteer :

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

BANGALORE
1st August 1894

L. RICE,
Director of Archaeological Researches
in Mysore

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol IV, Hupāsūru Taluk inscription No. 18.
EC, Vol IV revised edition, Piriyaṭṭaṇa Taluk inscription No. 49.
2. The revised reading are Kundāchārya *EC*, Vol III revised edition, Heggadādevanakōṭe Taluk inscription No. 90 (1974) and Kuntāchāryya, *EC*, Vol IV, Heggadādevanakōṭe Taluk inscription No. 4.
3. *El*, Vol III, p 158, No. 25. The copper plate grant from Sūḍi, Dhārṡād District, purporting to have been issued by Būṭuga, in s 860 is spurious.
4. *EC*, Vol III, Mandya Taluk inscription No. 41.
EC, Vol VII revised edition, Maddūru Taluk inscription No. 42.
5. *EC*, Vol IV, Heggadādevanakōṭe Taluk inscription No. 93.
EC, Vol III revised edition, Heggadādevanakōṭe Taluk inscription No. 46.
6. Inscription of Sivamāra ; *EC*, Vol III, Nañjanagūḍu Taluk inscription No. 126.
EC, Vol III revised edition, Nañjanagūḍu Taluk inscription No. 192.
Inscription of Mārasīmha ; *EC*, Vol III, Nañjanagūḍu Taluk inscription No. 158.
EC, Vol III revised edition, Nañjanagūḍu Taluk inscription No. 242.
EC, Vol V, Channarāyapaṭṭaṇa Taluk inscription No. 267.
7. *EC*, Vols III and IV.
EC, Vol XIV (Supplementary).
EC, Vols III, IV, V, VII revised editions.
MAR : 1917 ; p 42.
Ibid : 1930 ; p 150.
Ibid : 1932 ; p 234.
Ibid : 1941 ; p 175.
Ibid : 1944 ; pp 58, 59.
8. *EC*, Vol IV, Nāgamaṅgala Taluk inscription No. 32.
EC, Vol VII revised edition, Nāgamaṅgala Taluk inscription No. 72.
9. *EC*, Vol VI, Chikkamagaḷūru Taluk inscription No. 160.
10. *MAR* : 1913 ; pp 19, 20.
Ibid : 1943 ; pp 26, 28.
11. There is no reference to this temple in any of the Annual Reports of the Mysore Archaeological Department (1906 to 1956).
12. *MAR* : 1927 ; p 2.
13. *MAR* : 1929 ; pp 9, 10.
Ibid : 1939 ; pp 68, 71.
14. *EC*, Vol II (1923) I, p 34.
MAR : 1913 ; p 8.
15. Karnataka Kāvyaṁāḷari was a private enterprise started from 1892. The editors were S. G. Narasimhacar and M. A. Rāmānuja ingar. The first book to be published, was *Ratnākarādhisvara śatakāṁ*

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1895

A. Epigraphy :

i) A special tour was made to the Shikaripura Taluk in order to decipher the important Sātakarṇi inscription¹ discovered last year. It proves to be in Cave characters and in the Prākṛit language. Like the Pāḷi inscription of the king of the same name in Aśoka (i.e. Brahmi) characters at Banavāsi i.e. the well known Nāga inscription it describes him as of the Manavyagotra, a Hariti putra, and of the Viṅbukaḍḍavuṭu family. He is also here called the king of Vaijayanti-pura or Banavāsi. The inscription begins with reverence to the holy Maṭṭapaṭṭi dēva, which seems to be meant for the god of Majjavāḷi, the present name of the village. The god there now is an ordinary linga, called Kallāśvara, in a most common place village temple. According to inscriptions,² a temple was created by the headman in 1028, in the reign of the Chālukya king Jagadēkamalla. The only other inscriptions at the place are, one of the Chālukya period in the 12th century, and some of the Kalachurya period in the 12th and 13th centuries. But there are no special indications of former greatness about the village. In the inscription under notice the king addresses his order to the *mahāvalabhami*, or local official, named Sungakam, notifying to him the grant of two villages to a brāhmaṇa named Korḍamāna as an endowment for the god. The grant is dated in the second fortnight of the hot season of the first year (of the king's reign), and may belong perhaps to the 2nd or 3rd century. It is of great importance as evidence of the Sātavāhana rule in Mysore, and serves towards filling up the history between the time of Aśoka and that of the Kadambas.

ii) This inscription is followed, on the same pillar, by a Kadamba inscription³ in similar characters and language. Unfortunately the king's name is so defaced that it cannot be made out, though there is a suspicion of Kākustha-varmā. He is described as the great king of Vaijayanti, and issues his order also to a *mahāvalabhami*, informing him of the grant of twelve villages to a brāhmaṇa named Siri Nāgadatta as a further endowment for the same god. It is dated in the first fortnight of the autumn season of the 4th

year. The interval between the two inscriptions cannot have been very great, and evidence is thus furnished of the existence of the Kadambas at a much earlier period than hitherto supposed. Also, as Dr. Bühler has pointed out, that the Maharāṣṭri form of Prākṛit was already a cultivated language in the south.

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

iv) In connection with the Sātavāhanas, whose name has been corrupted into Sālivāhana I may state that an inscription of Bukka Rāya⁴ of Vijayanagara was found in the neighbourhood actually dated in 1291 of the Sātavāhana Saka.

The Kadambas :

v) The fine and difficult Kadamba inscription⁵ at Tālagunda, in box-headed characters and Sanskrit verses, was carefully examined and fresh copy taken. It has now been completely deciphered and contains the following particulars. A brāhmaṇa named Mayūrasarmmā, of the Kadamba family, who are described as very devout brāhmaṇas, went to Kānchi, the capital of the Pallavas, in order to study under a guru named Virasarmmā. But some quarrel broke out with the Pallavas, and he was so indignant at the way in which they, who were Kṣatriyas, treated him, a brāhmaṇa, that he resolved to become a Kṣatriya in order to be revenged. Overcoming the guards on the frontier, he escaped to Sri Parvata (in the Karnūl District) and betook himself to the inaccessible forests beyond. Here he became so powerful that he levied tribute from the great Bāṇa and other kings. This roused the wrath of the Pallavas, who marched against him with an army. But he pounced down upon them suddenly like a falcon, and completely routed them. Discovering how powerful he had become, they

resolved to make friendship with him. They, accordingly recognized him as king, and invested him with a territory extending from the Amara ocean to the limits Prēmāra (perhaps Mālva in Central India). His son was Kangavarṃmā, whose son was Bhagiratha, sole ruler over the Kadamba dominions. His son was Raghuparthiva, whose brother Kākustha, was a powerful king, whose daughters were given in marriage to the Guptas and other royal houses. He caused a pond to be made for the temple at which Śātakarṇi and other mighty kings had worshipped, and his son Śāntivarṃmā had this inscription composed by Kubja. It is not dated but belongs to about the 5th century.

The Noḷambas :

vi) Hemavati on the Sira border I have for some time wanted to visit, but had not found an opportunity before. It was evidently a large city, and contains the remains of several fine temples. Numerous lingas of an enormous size are all over the place. It was most satisfactorily identified with the Penjēru or Henjēru whose name occurs in several of the professedly most ancient grants found in Mysore. The principal deity, indeed, is still called Henjērappa. I was fortunate in discovering a splendid massive pillar buried in the ground, with a fine inscription⁸ in Sanskrit cut on the four sides, giving genealogy of the Noḷamba kings.

vii) They are described as of the Īśvara vāṃśa, and descended through Trinayana and Pallava, the lord of Kāncī. The first king mentioned is Mangala Noḷambādhirāja, who subdued the Kirāta king, was a worshipper of Chaṇḍikā, and was praised by the Karṇāṭas. His son was Śimhapōta whose son was Chāru Ponnera, whose son was Poḷal Chōra Noḷamba, whose son was Mahēndra, whose son was Ayyapa Dēva. The latter had two sons, who ruled in succession, Anniga and Dilipa or Iṭīva Noḷamba. This last was ruling Śaka 864. The grant was composed by Chelluka. The information thus obtained is of great importance, as many grants of the kings named are found throughout the Kōlār District.

B. Archaeological sites :

i) The alleged site of the ancient city⁶ of Chandravalli, to the east of Chitradurga was explored. There are numerous evidences of its existence in very large sized bricks and remains of pottery found all over the

ground. Coins are frequently washed up after heavy rain. A number of leaden coins were found here a few years ago, one of which bears on it the name of Pulomayi (=Vāsiṣṭiputra Puḷimāvbi) a Śātavāhana king.

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

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

C. Manuscripts :

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

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

D. Gazetteers :

The new edition of the Gazetteer of Mysore involves much more labour than was expected. The

work has virtually to be written a new, as there is scarcely a page that does not require alterations and additions. Some 300 pages have been printed in England, and I am constantly working at the preparation of further copy. Maps and plans have also been sent to England for production in connection with the work.

E. Publication :

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

ii) As regards the nine other volumes of this series now in hand, required to complete the inscriptions of

the Mysore country, the following statement shows the progress made with them up to the end of the year.

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

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

Vol.	District	No of Inscriptions printed	Kannada pages	Roman pages	Press
IV	Mysore Part II ...	611	244	12	Government Press, Bangalore.
V	Hāsana ...	441	368	56	Basel Mission Press, Mangalore.
VI	Keḍūru ..	248	180	96	Caxton Press and Govt. Press, Bangalore.
VII	Shimoga Part I ...	263	244	12	Government Press, Mysore.
VIII	.. .. II ..	...	...	...	Do do
IX	Bangalore ...	146	56	...	Vichāra Darpaṇa Press, Bangalore.
X	Kolār ...	208	48	...	Chāmuṇḍēśvari Press, Bangalore.
XI	Chitradurga ...	49	32	...	Bhārati Bhavana Press, ..
XII	Tumkur ...	1	8	...	..

BANGALORE,
24th July 1895.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol VII, Shikaripura Taluk inscription No. 273. plate : serial No. 18, front page No. 252.
2. This inscription is actually located in the Koppalu of "Rāmantadēva temple" (Rāmanātha temple-?) at Maḷavaḷḷi, Shikaripura Taluk. *EC*, Vol VII, Shikaripura Taluk inscription No. 267. In inscription it is stated that the gāḍāgavunḍa got constructed Kali-dēva temple on 10th regnal year (Prabhava Saṃvatsarada Asveyja suddha tadige sōmavaradanadu) of the Chālukya king Jagadēkamalla. The date corresponds to 1147 A.D. where as the date given by B. Lewis Rice in the above report corresponds to 1106 A.D. (S 1028).
3. *EC*, Vol VII, Shikaripura Taluk inscription No. 264.
4. *EC*, Vol VII, Shikaripura Taluk inscription No. 281.
5. *EC*, Vol VII, Shikaripura Taluk inscription No. 176.
6. Annual report of the Mysore Archaeological Department, 1929 ; M. H. Krishna.
7. Careful diggings of such stone circles as early as 1851 in Jewargi, Ankola (Gulbarga District) by col Meadows-Taylor and scientific investigations in Brahmagiri, Molakāḷmuru Taluk, Chitradurga District, and *A.I.* : No. 4 ; pp 181 to 270 and Maski (*A.I.* : No. 13 ; pp 5 to 141) and other places from 1947 onwards, have unambiguously established that they are burials containing generally post excarnate single or Multiple burials of the protohistoric early Iron age community described as Megaliths dated to c. 1000 B. C.—I. c. A. D. in Karnataka, such Megaliths of various types in hundreds are found in several hundred sites all over south India, representing an important stage in the cultural history of South India not known from any other sources excepting some stray references in sangama literature.
8. *EC*, Vol XII, Sira Taluk inscription No. 28.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1896

A. Epigraphy :

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

ii) This other inscription¹, in the same small Cave characters, but in the Sanskrit language, was discovered at Anaji in Dāvanagere taluk. It is probably not later than the 4th century. A visit was paid to the place for the purpose of carefully deciphering it. The information derived from it is that a desperate battle was fought, presumably in the same neighbourhood, between Naṅakkāsa Pallava Rāja which gives us a name hitherto unknown of the early Pallavas, and Kriṣṇavarmma-Rāja, no doubt a Kadamba. The latter's army was completely routed, and Śivanandavarmma, the prince whose territory had been laid waste by the war, resolved in consequence of this disaster to retire from the world and devote himself to religious austerities in order to gain *svarga*, or admission to paradise.

iii) Fresh impressions were taken with the new paper of the fine Kadamba inscription on the Tālagunda pillar in Shikāripur taluk; also of the important Bhadrabāhu inscription at Sravaṇa-Belgoḷa,

in the reading of which certain corrections have been proposed, and some of the references in which are still under discussion.

iv) A set of copper plates², found among the papers of a recently deceased Kotwal, were sent to me from Ganjam, and prove to contain a Gaṅga inscription of the 8th century, in the time of Māraśiṅga-Eṅgappa, son and Yuvarāja of Sivamāra II. With his permission a grant was made to a Brāhmaṇa by the Pallava king Kali-Nolambādhirāja, named Kolliyarasa, and his son.

v) At Muḷabāgilu an inscription³ in Grantha characters on a boulder was brought to notice, which appears to record the fact of a refutation of Vidyāraṇya by Akṣobhyatirtha in some public disputation. But the inscription has been lately purposely destroyed so that only a few letters remain visible. The above account of its contents is given by persons who saw it before it was damaged and who had made a copy of it. Akṣobhyatirtha was a disciple, it is said of Madhvāchārya. There was a difference of a century or more between the periods of Madhvāchārya and Vidyāraṇya. On this account, though not impossible it seems hardly likely that Akṣobhyatirtha could have been a direct disciple of Madhvāchārya.

vi) My attention was drawn by a former schoolmaster to the existence, in a small dark room in the Srikanṭhēśvara temple at Naṅjanagūdu of 64 metal images with the names engraved at the foot of each in Haḷa-gannaḍa letters.⁴ They turn out to be images of certain Śiva devotees or Śivabhaktas, mention of whom occurs in several Liṅgāyat works. The *Saraṇa-līlāmṛita* is said to contain an account of the whole. The story of one of them, Bēḍar-Kannaiya, has been included by the celebrated poet Ṣaḍakṣara-dēva in his poem called *Vṛiṣabhēndra-vijaya*. Kannaiya, it would appear, belonged to *Kālahasti* (now in Andhra Pradesh) in the *North Arcot District*.

vii) A photograph was sent to me from England, through the Royal Asiatic Society, of a document found on a sepoj who was executed at Trichinopoly

about 150 years ago, with a request that I would get it deciphered. It proves to be a pass, in Mahrattī (=Marāṭhi) from Murārjī Hindū Rao Ghorpaḍe, for a small party of horsemen and footsoldiers proceeding from Puducheri, or Pondicherry, to Channapaṭṭaṇa, or Madras. Its date is probably 1746 and the chief in whose name it was issued may be the celebrated Murārī Rao of Gutti, who finally fell into the hands of Haidar Ali in 1775 and was sent to Kabbāldurga, where he died. The decipherment of this document has given great satisfaction to the owners.

viii) An ancient tile from Upper Burma was also sent to me to decipher. It contained a seated figure of Buddha, with the legend, in Nāgarī characters, *mahādhiṃmaha bhāṃtāṇa rakṣaṇakaraḥ*, so far as could be made out.

B. Conservation :

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

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

iii) The enclosure of the Chājukyan temple⁵ at Araṣikere remarkable for its circular porch, has been successfully carried out, but I would suggest that, if the structure allows of it, the earth which has accumulated round the basement should be removed down to ground level, so as to show the building up properly and any sculptures there may be on that part of it. The fine big temple south-east of it is quite neglected and in a filthy state, being used apparently as a latrine by the frequenters of the large

weekly fair held all round it. It is a pity this building has not been secured against damage.

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

v) The highly interesting Maḷavaḷḷi pillar, containing the Śātakarṇī inscription, the oldest in Mysore next to the Edicts of Aśoka, is in urgent need of some protective measures. What now remains is only the shaft of the pillar, and this is simply stuck up into a hole in the ground before, a temple at the entrance of the village. It is open to damage from every passing boy taking cattle to graze or from any other mischievously disposed person. The pillar, it is probable, like the one at Talagunda, originally stood on a pedestal about 5 feet (1.5 m.) high. This would be sufficient to secure it from harm. I would suggest that such a pedestal, about 2 feet (=0.60 m.) square, be erected of stone, with a sloping top, so as not to afford a seat or foothold, and that the pillar be firmly erected on it. It is very desirable that this, the only inscription of its kind in Mysore, should be conserved. The Talagunda pillar is probably, from its high pedestal and situation, out of harm's way.

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

C Manuscripts :

i) The services of Mr. K. B. Paṭhak, B.A., Assistant to the Professor of Oriental Languages, Deccan College, Poona, were temporarily engaged as my Assistant, and he joined in September. I have entrusted to him the editing of Nripaṭṅga's *Kavirājamārga*⁶, the oldest work in Kannaḍa of which we actually have copies, and never before printed. It is of the greatest interest on account of its references to former authors and its description of the spread of culture among the Kannaḍa people, in the 9th century. The discovery that in one part it contains an adaptation of verses from the Sanskrit of Daṇḍī is a fact of much significance, for Daṇḍī is in it described as at

that time an ancient author. This consists with the opinion of Orientalists who have assigned him to the 6th century. It is further of the first importance as a testimony to the antiquity of Kannaḍa literature, for we know from an inscription⁷ at Sravaṇa-Belgoḷa that Daḍḍi eulozied Śrivaraddha, the author of the voluminous and most celebrated early Kannaḍa composition, the *Chūḍāmāni*, of which unfortunately no trace has yet come to light.

ii) The Pampa-Bhārata or *Vikramārjuna-Vijaya*⁸, the oldest work we have after Nṛipatuṅga's, also never before printed, is nearly finished and will be an important addition to the standard works of Kannaḍa literature that have been so far published.

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

D. Staff :

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

E. Publications :

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

ii) It thus appears that, out of the total number of about 9,000 inscriptions that have been found in Mysore, 3,515 have up to date been printed and including the forthcoming volume, 1827 finally disposed of. The private presses in Bangalore are very slow with the work and thus disappoint the object with which it was entrusted to them.

Vol.	District	No of Inscriptions printed	Kannada pages	Roman pages	Press
V	Hāsana	510	456	80	Basel Mission Press, Mangalore.
VI	Kaḍūru	292	204	96	Caxton Press and Govt. Press, Bangalore.
VII	Shimoga Part I	345	300	12	Government Press, Mysore.
VIII	„ „ II	...	...	...	do do
IX	Bangalore	200	76	...	Vichāra Darpaṇa Press, Bangalore.
X	Kolār	249	60	...	Chamuṇḍēśvari Press, Bangalore.
XI	Chitradurga	79	48	...	Bhārati Bhavana Press, „
XII	Tumkur	13	20	...	do „

F. Gazetteers :

The task of compiling the new edition of the Gazetteer has taken up much of my time, and the collection of information necessary for it has been far from easy. But good progress has been made with

it. The manuscript of the first volume has been completed, and 700 pages have been printed in England. Maps and plans for the work are also in course of production there. I hope the present year may see the book finished.

BANGALORE,
7th August 1896.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol XI, Dāvāṇagere Taluk inscription No. 161.
2. *EC*, Vol IV, Srīraṅgapāṭṭaṇa Taluk inscription No. 160.
EC, Vol VI revised edition, Srīraṅgapāṭṭaṇa Taluk inscription No. 66.
3. In the *EC*, Vol X, Kōlar district and also in the Supplementary Vol XVII, the text of this inscription does not find place. Obviously, therefore the inscription was already destroyed when B. Lewis Rice visited the place. He therefore inevitably reported what the local people had supplied about the inscription.
4. *EC*, Vol IV, Nañjanagūḍu Taluk inscription Nos. 200 to 265.
EC, Vol III revised edition, Nañjangūḍu Taluk inscription Nos. 24 to 89
MAR : 1940 ; pp 27 28. 29
Ibid : 1940 ; Plate Nos. VI to XI.
5. *MAR* : 1909 ; p 3
6. Pathak, K. B. (Ed) ; 1898 ; *Kavirājamārga* of Nṛipatuṅga, *Bibliotheca Carnatica* series, Bangalore. Śrī Paṭhak edited the work under the guidance of B. Lewis Rice who discovered this importance of work in 1889.
7. *EC*, Vol II, inscription No. 54 *EC* Vol II (1923) inscription No. 67. *EC*, Vol II revised edition, inscription No. 77.
8. Lewis Rice, B. (Ed) ; 1898 : *Pampa Bhārata* or *Vikramārjuna Vijaya* of Pampa, *Bibliotheca Carnatica* series, Bangalore.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1897

A. Epigraphy :

i) Among the results of the year's work an important identification was made of Kirthipura,¹ the capital of Punnāḍ. The Province of Punnāḍa or the Punnāḍ Ten Thousand was known from early Gaṅga inscriptions as situated in the south of Mysore. It also corresponds with the Pounnata mentioned by Ptolemy in the 2nd c. ntury, where beryl was found, and with Padinaḍu or Hadinaḍu the Ten Nāḍu country of later times, which included Yeḷandūr, and whose name survives in Hadināru in Nañjanagūdu taluk. An old Jaina work lately obtained says that Bhadrabāhu, when he died at Sravaṇa Beḷgoḷa in the 3rd century B. C., was on his way to the Punnāḍa country. The Gaṅga king Avinita in the 5th century married the daughter of the Punnāḍa Rāja and his son Durvinita annexed Punnāḍu. A copper plate grant² of the Punnāḍu Rājas met with some time ago (by Mr. Sewell, who kindly sent it to me for inspection) mentioned Kirthipura as if the Punnāḍa capital, but there was no other clue to its locality. It may now be identified with Kittūru on the Kabbani (=Kabinī) or Kapilā river, in Heggāḍadēvanakoṭe Taluk. An inscription³ at the place, of the 11th century, when a Kadamba prince was the governor, calls it "Kittūr, which was the immense great city Kirttipura, the royal residence" (*Kittūr āda ananta Kirtti-mahānagara-purada rājasthāna*).

ii) Another important identification was that of Ānebiddasaṛi or Ānebiddajaṛi the name of a district around Tumkur. An inscription⁴ recently found while digging in the tank bed at Tumkur, brought to my notice by the Deputy Commissioner, showed that the name was in use in the time of the Hoysaḷas, in the 12th century and from the other sources we know that it continued to be used under the Vijayanagara kings to the 15th century. It means "the steep where the elephant fell" and has been discovered to be the name of a town formerly on Dēvarāyanadurga at the place now known as Ānegondi, elephant pit, at the base of Karigiri, elephant hill. There is also a legend accounting for the name.

iii) Various other interesting discoveries have to be reported. The ryots of Noṇamaṅgala, Mālūr taluk, while ploughing near their village, came upon traces of a wall, which the Amildar caused to partially excavated and found a number of antiquities which he brought to my notice. The wall was composed of very large comparatively thin bricks, such as have been met with in several ancient constructions. To the east an inscription on copper plates⁵ was found stuck into a crevice. To the north a sort of chamber occurred, partly projecting from the wall, in which were discovered a variety of articles. One was another inscription⁶ on copper plates, but the remainder were a metal elephant, eight (or an octave of) conch-shells pierced for use as musical instruments, five metal Jaina images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. A further excavation in my presence showed that the building was probably a Jaina basadi, with an enclosure wall in the latter of which these relics were found. Arrangements have been made for laying bare the whole site, when a plan of the foundations will be prepared.

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

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

vi) Another ancient set of copper plates⁷ was found buried in a house at Hire-Sakuna in Soraba taluk and brought to my notice by the Sub-Division Officer. The seal of the ring on which they are secured bears the legned *śri-Mṛigēśavarmma* in box-headed characters. The inscription is Sanskrit throughout and engraved in the same box-headed characters. It records the grant of a village to a brāhmaṇa by the Kadamba king Mṛigēśavarmma, grandson of Kākus-tha, in the 8th year of his reign and belongs to the 5th or 6th century.

vii) An interesting discovery was made on a European coffee plantation in Mañjarabād and brought to my notice by the owner. A cooly, digging pits for the plants, struck upon some metal object, which, on being excavated, proved to be the image of a Jaina Tirthaṅkara,⁸ in bell metal of extraordinary weight. Over the image was a removable metal canopy, bearing the *mukkode* or triple umbrella of the Jainas, and the whole was fixed on a massive metal plinth.

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

ix) An inscription⁹ in Nāgamaṅgala taluk has given us for the first time most valuable information regarding the boundaries of the early Hoysaḷa kingdom, as it was in the time of Vinayāditya, the second king of the dynasty. These were Koṅkaṇa, Ālvakhēḍa, Bayalnāḍ, Talekāḍ and Sāvimala. Koṅkaṇa was a term applied to the whole of the country below the Ghats on the western coast, from Gujarat downwards. But there were also divisions called the Seven Koṅkaṇas, among which were included Havya and Tuḷava, or North and South Kanara. Some portion of Kanara is evidently here meant, Ālvakhēḍa is the territory of the Ālvas. These were a line of kings of very ancient date, subdued at the beginning of the 7th century by the Chālukyas. They are variously called Ālva, Ālva, Ālva, and Ālva, and inscriptions connected with them have been found in

Koppa taluk and at Mangalore. Ālvakhēḍa would therefore appear to be some part of South Kanara. Bayalnāḍ we know from many inscriptions was in Heggadāvanakoṭṭe Taluk. Talekāḍ is the existing Talakāḍu on the Kāveri, now in Tirumakūcalu Narasipur Taluk. The Hoysaḷas did not yet possess Talakāḍu but their kingdom approached the Talekāḍ territory, then in possession of the Choḷas; and as the eastern boundary is not defined. Talakāḍu perhaps stands for all the Gaṅga possessions east and south, dependent upon it, which had been acquired by the Choḷas. Sāvimala was evidently a hill and was somewhere towards the north. It continues to be mentioned as the northern limit of the Hoysaḷa territory long after, but has not been identified. The similarity of names has suggested Savanūru in Oharwaḍ but there is nothing to show that they were connected in any way.

x) Last year's Report mentioned the discovery of a number of metal images in the Śrīkaṭhēśvara temple at Nañjanagūḍu with inscriptions upon them. On visiting the place I found that the original images were large ones of stone, and that the metal ones were for processional purposes. They represent the *tiru-ttonḍar* or Śaiva devotees who are celebrated in the Tamil *Periya-Purāṇam* and the *Dēvāraṁ* hymns. The *Saraṇa-lilāṁṭita* is said to contain an account of them in Kannaḍa and the famous Liṅgayat poet Shaḍakṣara-Dēva has included them in his *Vṛṣa-bhēndra vijaya*. The orthodox number is 63, but there appear to be 66 at Nañjanagūḍu. The stone images may be of Choḷa date, the 11th century, but the metal ones, besides the name of each figure, have engraved on them the statement that they were presented by Nañjarajā of the Daḷavāyi family of Kaḷale¹⁰. They are therefore of the 18th century.

xi) A reference was made to me inquiring if I had anywhere met with the name of a king called Vairamēgha, mentioned. It is said in connection with the Ālvās, certain original Tamil Vaiṣṇava teachers who are much venerated, and of one or more of whom an image is generally placed in many old Vaiṣṇava temples. It so happens that in an inscription of the 9th century found near Kaḍaba, which I published in 1883 (*Ind Ant*, vol. XII). Vairamēgha is the name given to the Rāṣṭrakūṭa king Dantidurga or Khaḍgāvalōka, who was ruling in 754. Doubt has been

thrown on the authenticity of this grant by Dr. Fleet, among other reasons because of the use of this title of Vairamēgha, on the ground that it is not supported by any other record. But from the above it would appear that it is no fabrication, and the identification I am informed is likely to prove of value.

B. Architecture :

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

C. Manuscripts :

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

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

D. Staff :

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

E. Publications :

i) The printing of inscriptions with a view to publication has been pushed on as rapidly as the presses would do the work, but, with the exception of the Mangalore press, I regret to say that the

Vol.	District	No of Inscriptions printed	Kannada pages	Roman pages	Trans lations : Pages	Press
IV	Mysore, Part II ...	862	384	208	108	Govt. Presses, Bangalore.
V	Hāsana ...	558	528	104	...	Basel Mission Press, Mangalore.
VI	Kaḍūru ...	337	228	96	...	Caxton Press and Govt. Press, Bangalore.
VII	Shimoga Part I ...	434	348	32	...	Government Press, Mysore.
VIII	„ „ II ...	...	...	...	...	do Bangalore.
IX	Bangalore ...	201	80	...	...	Vichāra Darpaṇa Press, Bangalore.
X	Kolār ...	274	72	...	...	Chāmuṇḍeśvari Press, Bangalore.
XI	Chitradurga ...	97	68	...	...	Bhārati Bhavana Press, „
XII	Tumkur ...	45	36	...	...	do „

private presses as a rule do very little. Part II of Inscriptions in the Mysore District is now virtually finished so far as the texts and translations are concerned. Only the Introduction remains to be done. The volume contains 958 inscriptions and this completes the Mysore District making for it a total of 1761.

ii) The statement given above, shows the progress made in printing up to the end of the year, not counting three volumes already published.

iii) I calculate therefore that nearly 3800 inscrip-

tions have been printed up to the period of this report, and that, including the volumes already published, more than a half that number have been finally disposed of.

F. Gazetteers :

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

L. RICE.

*Director of Archaeological Researches
in Mysore.*

BANGALORE,
30th August 1897.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. This has been identified with Kittūr on the Kabbani (Kapilā) river in Heggadādevana Kōṭe taluk Mysore District.
2. *EC*, Vol XIV (Supplementary), Yelandūru Taluk inscription No. 175.
MAR : 1917 ; p 40.
3. *EC*, Vol IV, Heggadādevanakote Taluk inscription No. 56.
EC, Vol III revised edition, Heggadādevanakote Taluk inscription No. 123.
4. *EC*, Vol XII, Tumkūru Taluk inscription No. 49.
5. *EC*, Vol X, Mālur Taluk inscription No. 73.
6. *EC*, Vol X, Mālur Taluk inscription No 72.
7. *EC*, Vol. VIII, Soraba Taluk inscription No. 33.
8. *EC*, Vol V, Mañjarabad Taluk inscription No. 67.
9. *EC*, Vol IV, Nāgamāṅgala Taluk inscription No. 32.
EC, Vol VII revised edition Nāgamāṅgala Taluk inscription No. 72.
10. *EC*, Vol IV *EC*, Vol V, revised edition.
MAR : 1917 ; p 55.
Ibid : 1946 : pp 63, 64 revised inscriptions.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1898

A. Epigraphy :

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

ii) A stone inscription² in Goribidanuru taluk, of early 10th century, belonging to the time of the king Aṅṅiga Bira-Noḷamba, son of Noḷambādhiraḷa Ayyappa-Deva, supplies other important fresh information relating to the Gaṅgas. It states that the Sāntara king (one of the Humcha line) attacked both Nanniya-Gaṅga, the son of Piḷḍuvipati, and Aṅṅiga Bira-Noḷamba, and that Gaṅga slew him, brought his head and his sword to Noḷamba, and died. Piḷḍuvipati is evidently a form of Prīthvipati, the name given in the Udayāndiram plates to a missing king of the Gaṅga line, who preceded Śrīpuruṣa, but is generally for some reason omitted from the genealogy.

iii) From several Hoysaḷa inscriptions³ in the Kaḷūru District we obtain specific dates for certain events in the lives of the king. Thus, the coronation⁴ of Ballāḷa II took place on the 22nd July 1173; and that of Ballāḷa⁵ III on the 1st February 1292. The latter (according to an inscription⁶ in Shimoga Taluk) made a grant to celebrate the

return of his son from Dīḷḷi (Delhi) on the 6th May 1313, after the Turuka war. He must therefore have been carried thither as a hostage by the Musalman invaders. This king died on the 8th September 1342, when he fell fighting against the Turukas at Beribi. The birth of Nārasimha III was on the 12th August 1240. We also know that Viṣṇuvardhana's younger brother Udayāditya died at Kelavaṭṭi (Hassan Taluk) in 1123. A fresh inscription informs us that Udayāditya's daughter, Ēchala-Dēvi, died at Vijayitamaṅgala when Biṭṭi-Dēva, that is Viṣṇuvardhana, was ruling at Talakāḍu. This was in 1117, and as Vijayitamaṅgala represents Batmaṅgala, it would appear that Udayāditya and his family accompanied Viṣṇuvardhana in his conquests to the south and east, when he captured Talakāḍu and Kōlar and drove out the Choḷas from the Mysore country.

iv) With the assistance of Mr. Councillor Abdul Rahman, Khan Bahadur, a copy and impression were obtained of the fine Arabic and Persian inscription⁷ at the Māsūr Madak tank in Shikaripura taluk. The stone on which it is inscribed was removed from the fort on the adjacent hill and built into the sluice constructed by the Bombay Government in 1863, as stated on it in Kannaḍa. A report by Colonel Playfair, B.E., says of the tank "the site was apparently a very favourable one: a considerable river, after passing through an extensive plain, entered a gorge in the hills of no great breadth, which it was comparatively easy to close. This was done, and on a magnificent scale, by an earthen dam, about 800 feet (240 m.) thick at the base and 100 feet (30 m.) in height. The hills in the neighbourhood still present clear traces of the vast excavations for material, and of the roads by which it was brought to the site while a fort of considerable pretension on a hill commanding the tank is stated by tradition to have been erected for the protection of the work people. Not content with the mass of earth thrown up as an additional precaution they faced it, particularly at the point, where it crossed the river, with enormous blocks of stone. The sluices were conceived on a similar magnificent scale....."

Where in ordinary practice small stone pillars would carry the platform over the stopper, here the supports formed of a single stone, weighed about 20 tons each... The tank was finished and gradually filled, when to the utter discomfiture of its constructors it burst, not through the valley they had so carefully closed, but through the hill-side itself. It is difficult now to ascertain the exact cause. Tradition says that there was a third sluice on the hill where the breach now is; if so, it must have been the waste weir, and utterly insufficient for its purpose. The river in flood, of course, after filling the tank sought an outlet and found it here, but being too small blew it up, and a vast body of water passed over the saddle of the hill in a deep groove with a fall down to the old bed of the river of nearly 100 feet (30 m.). The result was a chasm which looks as fresh now almost as the day it was made, with sides nearly perpendicular and as if cut with a knife. As the water decreased in volume and fall, and the strata to be cut through became harder, the erosion ceased and a certain quantity of water remained in the tank. Its surplus escapes now over the point where the cutting of the water ceased, and forms a petty little waterfall." The whole undertaking was abandoned by the original builders, and the unfinished channels and the dam with all its appendages remained overgrown with jungle, the haunt of various wild animals. Eventually, Colonel Playfair, when Executive Engineer, in spite of the difficulties of the work, successfully constructed a culvert under the old sluice, thus tapping the water by a low level tunnel. On its completion the inscribed stone from the fort was brought down and built into the sluice. No mention is made in it of the tank, but the inscription states that the fort was erected by the Bijapur Sultan, Muhammad 'Adil Shah, son of Ibrahim 'Adil shah. The foundation was laid in A.H 1042 (=1632 A.D.) and the fort completed in A.H. 1045 (=1635 A.D.). It must therefore have been a preliminary to the invasion of Bidnur in 1637 by the expedition under Randulla-Khan. The tank itself is in Mysore, but the lands watered by it are in Bombay, the boundary running along the old dam,

B. Manuscripts :

i) In the publication of ancient classical works of the Kannaḍa language, which have never before been printed, considerable progress was made. Nṛipatuṅga's *Kavirājamārgga*, on the preparation of which for the

press Mr. Pāṭhak was engaged, has been completed and only awaits binding. It is the oldest Kannaḍa work of which manuscripts have actually been found and belongs to the 9th century. The subject is *Alaṅkāra*, but apart from the subject matter, it is of great interest for the light it throws on the condition of the Kannaḍa language and literature at the time when it was composed.

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

iii) Another standard work, never before printed, has also been sent to press. This is Nāgavarmma's *Kāvya-valōkana*.⁸ Notwithstanding search in every quarter for a long period, a virtually complete manuscript was obtained only in the last five years. But copies of various portions were made for me many years ago, and these were handed over by me to the Rev. F Kittel, who undertook to publish the work, having already edited *Kēśitāja's Śabdamaṇi darpaṇa*⁹ and Nāgavarmma's *Chandōmbudhi*. His labours over the Kannaḍa-English Dictionary, however, impaired his health so much that he left India with no prospect of returning and therefore restored the manuscripts to me. The work is one of the publications of which is a desideratum for the Kannaḍa language.

iv) And here I would place on record my sense of the great loss that Kannaḍa literature has sustained in the death of the lamented Brahmasūri Śāstri of Sravaṇa Belgōja. He was certainly the most learned Jaina in Southern India and proved of great assistance in the acquisition of old manuscripts. I was instrumental in making him known to Orientalists in Europe who corresponded with him on Jaina topics.

C. Staff :

The post of Assistant in my office, which was held by Mr. K. B. Pāṭhak, B.A., Assistant professor of Sanskrit in the Deccan College, Pune, whose services had been lent for two years, was vacated by him at the end of August, the rules making it necessary for him to revert to the Bombay service. I should have

been very glad if he could have remained. The office hands have continued to carry on their often arduous duties in a satisfactory manner.

D. Publications :

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

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

iii) The statement given below shows the work done in printing up to the end of the year, not counting the volume that was completed and published.

E. Gazetteers :

I am glad to be able to report the final completion of the *Mysore Gazetteer*, the preparation of the revised edition of which has occupied the greater part of my time for the last two or three years. It was not expected that the revision would prove so difficult or occupy so long a time. The work has been printed in England and published by Messrs. Archibald Constable and Co. of Westminster. All who have seen it are unanimous in praise as to the get up of the volumes, so superior to what could have been done locally. An unfortunate delay of some months occurred owing to the publishers not having got the maps ready in time.

Vol.	District	No of Inscriptions printed	Kannada pages	Roman pages	Translations : Pages	Press
V	Hassan	794	616	128	12	Basel Mission Press, Mangalore.
VI	Kaḍuru	371	250	116	32	Caxton Press and Govt. Press,
VII	Shimoga Part I	492	388	48	...	Government Press, Mysore and Bangalore.
VIII	„ „ II	91	36	...	...	do Bangalore.
IX	Bangalore	207	84	...	...	Vichāra Darpaṇa Press, Bangalore.
X	Kōlār	313	80	...	...	Chāmuṇḍēśvari Press, Bangalore.
XI	Chitradurga	119	100	...	...	Bhārati Bhavana Press, „
XII	Tumkur	84	64	...	...	do „

BANGALORE,
25th August 1898.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol VI, Chikkamagaḷur Taluk inscription No. 50.
 2. *EC*, Vol X, Goribidanūru Taluk inscription No. 4.
 3. *EC*, Vol VI, total number of inscriptions : 232
MAR : 1916 ; pp 50-55.
Ibid : 1923 ; pp 36, 41.
Ibid : 1925 ; pp 51, 52, 54, 57, 60.
Ibid : 1927 ; pp 47, 48, 49, 54, 55, 56, 58, 59, 65.
Ibid : 1932 ; pp 162, 165, 168, 171, 176, 177, 179, 181, 182, 187, 189, 190, 193, 194, 195, 197, 223, 229.
Ibid : 1944 ; p 43.
Ibid : 1945 ; p 112.
 4. *EC*, Vol VI, Kaḍuru Taluk inscriptions No. 4, 136, 139.
 5. *EC*, Vol VI, Chikkamagaḷuru Taluk inscription No. 36.
 6. *EC*, Vol VII, Shimoga Taluk inscription No. 68
 7. *EC*, Vol VII, Shikaripura Taluk inscription No. 324.
 8. Mallappa, B. (Ed) : 1882 ; Narasimhachar, R. (Ed) ; 1903 *Kāvyaśālākāna* (by Nāgavarmma 12th c. A.D.) published under the direction of B. Lewis Rice.
 9. Kittel, F. (Ed) : 1872 ; Karnāṭaka Sahitya Pariṣaṭṭu 1920 ; Mangesha Rau, R. (Ed) ; third edition 1920 ; *Subdamaṇidarpana*, (by Kaśirāja c. 1260 A.D.), Mangalore and Bangalore.
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ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1899

A. Epigraphy :

The Hoysalas, Early rulers :

i) The inscriptions¹ examined during the year have yielded fresh information of value regarding the Hoysala dynasty. The genealogy as usually given proceeds from Saja, Poysaja or Hoysaja, the progenitor of the line, to Vinayaditya. The relationship of these to one another was, however, far from clear. Some inscriptions seemed to imply that there were kings between, others that they were father and son, while others again gave ground for identifying the two as being the same person. We have now discovered inscriptions which introduce Kama-Hoysaja as the father of Vinayaditya ; and state that he was also known as Rāchamalla-Permmāḍi, a title hitherto supposed to be confined to the Ganga kings. One stone inscription is dated in the 7th year of his reign. The relation which Kāma bore to Saja has yet to be ascertained.

ii) Another inscription² gives us an important statement, not met with before, of the boundaries of Viṣṇuvardhana's kingdom. They were—on the east, Kānchi (Conjeeveram) ; on the south, Koṅgu (Salem and Coimbatore) ; on the west, the ocean ; on the north the Kriṣṇā and Veṅṅā (? Pennār) rivers ; and he is said to have erected mounds or piles of stones to mark these as the permanent limits of his territory.

Other items of interest relate to the family of Viṣṇuvardhana. He is generally credited with only one son, who was born towards the close of his reign and succeeded him on the throne. But we have now records³ of a Kumāra-Ballāla Dēva, described as his eldest son, and governing in 1129. This prince must therefore, have died soon after. Moreover he had sisters, younger than himself, the eldest of whom was Hariyabbarasi or Hariyala Dēvi.

The Sēnavāram :

iii) To the west of Chikkamagaḷuru has come to light a new line of kings, bearing the name of Sēnavāram,⁴ ruling in the 11th century, a time when the Hoysala power was coming into notice. They claim to be of

the Khachara family or Vidyādharas, lords of Kūḍalūr-pura, and distinguished by the Serpent flag. The names so far obtained of the kings are Jivitavāra, Jimutavāhana, and Marasimha.

Other inscriptions :

iv) The fine Kadamba inscription⁵ discovered by me at Tāḷaḷunda, described in my Report for 1894-5, has attracted much attention in Europe, as it is evidence that the Kāvya style of composition was in full vogue in the South at that early period. I had gladly consented to the publication of the inscription by Dr. Bühler, than whom no one was better qualified to deal with it ; but his lamented death has prevented this.

B. Numismatics :

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

C. Manuscripts :

i) The *Pāmpa Bhārata* or *Vikramārjuna-vijayaṃ*⁶ of Pāmpa, the next oldest work after Nṛipatunga's of which we have manuscripts, was also completed and published. It should be a valuable addition to the series of which it forms a part. The work was prepared for the Press by Pandit B. Srinivāsaiyangār of my office, one of the best Kannaḍa scholars we have, and the proofs were read by my present Assistant, Mr. Narasiṃhāchār, M.A.

ii) On the completion of the two works above mentioned, the printing was commenced of Nāgavarmma's *Kāvyaḷalōkana*⁷, a most valuable standard work, never before published. The revision of the proofs has been entrusted to the same capable hands.

iii) That monumental work on grammar, the *Karnāṭaka Bhāṣā Bhūṣaṇa*, first published by me in 1890, with dedication to the late Mahārāja, is out

of print and in general request. It is therefore proposed to bring out a new and cheaper edition. Meanwhile a new edition, it may be observed, has been published by Dr. Kittel of the *Sabdamañi-darpaṇa*.

iv) And here mention may be made of an interesting discovery that has arisen out of Professor Sēṣagiri Sāstri's Report on the search for Sanskrit and Tamil manuscripts in Madras Presidency. From it we learn that a Jaina named Guṇasāgara, in his commentary to a Jaina work on Tamil prosody, refers in his opening lines to *Guṇakāṅkiyam*, which he describes as a work on Karṇāṭaka prosody, and states that its verses are addressed to a woman. From the name it is conjectured that this work was dedicated to Guṇakāṅka Vijayāditya, an Eastern Chālukya king who reigned from 844 to 888. Should this prove to be the case, the work cannot fail to be of great interest from being so near in time to that of Nṛipatunga or Amoghavarṣa's whose reign was from 815 to 875, when he abdicated and lived on to at least 877. An inscription of 866 says that Amoghavarṣa was worshipped by the king of Vengi, that is, the Eastern Chālukya king. No trace has as yet been discovered of the work, but search is being made. The peculiarity of its being addressed to a woman is also seen in Nāgavarmma's *Chhandōmbudhi*, the verses in which are addressed to his wife.

D. Staff

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

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

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

E. Publication :

i) The table given at the end corresponding with those published in previous Reports shows the work done up to the end of the official year.

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

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

iii) As regards the publication of ancient classical works of Kannāḍa literature, never before printed, Nṛipatunga's *Kavirājamārgga*⁸, the oldest work of which manuscripts have actually been found, was issued from the press. It is a work of the 9th century, written by Nṛipatunga or Amoghavarṣa, one of the Rāṣṭrakūṭa kings, and is of great interest. It has been edited by my late Assistant, Mr. K. B. Pāṭhak, B.A., who has a special acquaintance with Jaina literature.

iv) Dr Kielhorn has published an article on the rare metre employed in the greater part of the inscription. This metre is not described in any Hindu work on prosody, nor does it occur throughout Hindu literature. But a minute search has resulted in the discovery of a verse in the same metre in each of two inscriptions of the 4th or 5th century, one of them published as prose by Dr Fleet. Also two verses in the celebrated Bower manuscript, written on birch bark and obtained in Tibet, which has lately been deciphered and published with so much labour by Dr. Hoernle. The date of this Buddhist work is about 400 to 450.

Now that attention has been directed to the metre. Dr. Kielhorn considers that specimens may be found in old Buddhist writings. But as regards the Tālagunda inscription, these researches confirm the opinion expressed that it is not later than the 5th century.

F. Gazetteers :

iv) The revised edition of the Gazetteer of Mysore,

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

Vol.	District	No. of Inscriptions printed	Kannada pages	Roman pages	Translations : pages	Press
V	Hāssan ...	858	680	176	16	Basel Mission Press, Mangalore.
VI	Kaḍūru ...	387	262	148	60	Caxton Press and Govt. Press, Bangalore.
VII	Shimoga Part I ...	523	404	56	28	Govt Press, Mysore & Bangalore.
VIII	„ „ II ...	179	76	...	...	Government Press, Bangalore.
IX	Bangalore ...	221	88	...	...	Vicharadarpaṇa Press, Bangalore.
X	Kōlār ...	342	88	...	...	Chāmuṇḍeśvari Press, ..
XI	Chitradurga ...	113	92	4	...	Bhārati Bhavana Press ..
XII	Tumkur ...	105	72	...	...	„ „ „

BANGALORE,
31st August 1898.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. EC, Vol V, Arasikere Taluk inscription Nos. 141, 157.
EC, Vol VI, Mūḍagere Taluk inscription No 19.
2. EC, Vol V, Belūru Taluk inscription No. 119.
3. EC, Vol VI, Mūḍagere Taluk inscription No. 22.
4. EC, Vol VI, Chikkamagalūru Taluk inscription Nos 61.62, 75, 76, 94 & 95
5. EC, Vol VII, Shikāripura Taluk inscription No. 176.
6. Lewis Rice, B. (Ed) : 1898 : *Pāmpa Bhārata or Vikramārjunavijaya* (by Ādikavi Pāmpa, 10th c. A.D.), *Bibliotheca Carnatica* series, Archaeo-logical survey of Mysore.
7. Mallappa, B. (Ed) ; 1882 : *Kāvyaavalōkana* (by Nāgavarmma, 12th c. A.D.) Narasimhachar, R. (Ed) ; revised edition, 1908 ; published under the direction of Lewis Rice, B. *Bibliotheca Carnatica* series, Archaeological survey of Mysore.
8. Paṭhak, K. B. (Ed) : 1898 : *Kavirājamārgga* (by Nṛipatuṅga, 9th c. A.D.), *Bibliotheca Carnatica* series published under the guidance of B Lewis Rice, Archaeological survey of Mysore.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1900

A. Epigraphy :

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

i) Of the volumes remaining to be published, now in hand, two are completed so far as the inscriptions in the original we concerned, a third is nearly so, and a fourth is well advanced. The inscriptions of the Shimoga and Shikāripura taluks, Bēlūr and Arasikere taluks, and Chitradurga and Dāvāṇagere taluks, are specially long and difficult ones, but of great importance.

ii) Among items of interest that have come to light may be mentioned a distinguished line of gurus in the 12th century, described as of the Śakti-pariṣe,¹ the Mūvarakōpeya-santati and the Parvvatāvaḥi. These terms have to be investigated.

iii) Many inscriptions² in Baḷḷigāve refer to a Lakuḷśa-paṇḍita as being exceptionally distinguished in *Siddhānta*, and founder of a school of Philosophy called the Lākula-mata. From an inscription³ published by the late Dr. Bühler it was known that he was settled in Gujarat. But an inscription⁴ now published by Dr. Hultzsch seems to show that he was the head of a maṭha in North Arcot District in the 11th century. From there he must have moved to Baḷḷagāmi (Baḷḷigāve) in the Mysore country, and eventually gone to Gujarat, where he founded the Pāsupata sect.

iv) In connection with the Hoysala kings several fresh pieces of information have been obtained. We find a boy named Biṭṭi,⁵ which was also the king's original name, receiving unusual favours from Viṣṇuvarḍhana, who, having then no son living, may perhaps have intended to adopt him. The king, it is said, performed his *Upanayana*, selected a wife for him and personally celebrated his marriage, and made him *Sarvādhikāri* at an early age. He gained some

important victory and was styled Immaḍi-daṇḍa-nāyaka. But in 1136 a son was born to the king and we lose sight of this young man, while the new born son is declared to be on the throne from the time of his birth.

v) A clue to the extent of the Hoysala kingdom in the time of Nārasimha I is obtained from the following given as the boundaries⁶ in 1145 :—east, Nangali ; south, Vikramēśvara ; west, Āḷvara-khēḍa ; north, Herddore. This southern boundary is one not previously met with, and is difficult to identify. Possibly it may be connected with the Vikramapura or Kannanur near Śrirangam, which was afterwards the residence of the king Somēśvara of this line.

vi) The king Ballāḷa we know captured Uchchaṅgi-durga⁷, but it appears that the Choḷa king had previously besieged it for twelve years, and abandoned the enterprise as hopeless. Ballāḷa, however, is represented as easily succeeding ; and in token of his triumph he assumed his titles of Giridurggamalla and Sanivāra-siddhi the latter because the victory was accomplished (*Siddhi*) on a Saturday (*Sanivāra*).

vii) We also learn that in 1276 Saḷuva Tikkama, the general of the Sēvuḷa king Rāma-Dēva, assisted by the army of Irunḷuḷa (the chief of Niḍugal in Pāvagaḍa taluk), suddenly invaded the Hoysala territory and laid siege to Dorasamudra⁸. But he was driven back with great slaughter from his encampment at Belavāḍi (north of Haḷebīḷu) as far as Dummi (the hill at the boundary of Shimoga and Chitradurga).

viii) Other new information is, that in 1330, which was after the downfall of the Hoysala kingdom, the last Ballāḷa was holding his residence at Virūpākṣa-paṭṭaṇa⁹. We know that he had been at about this time living at Unnāmale (Tiruvannāmalai in South Arcot) but Virūpākṣa-paṭṭaṇa would appear to be in the Mysore country, and has yet to be identified. His son was named Virūpākṣa-Ballāḷa.

B. Manuscripts :

i) In the editing of ancient works of literature, the printing was completed of Nāgavarmma's

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

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

C Miscellaneous :

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

ii) The passport sent to me for translation, referred to in my Report for 1895-6, has been published in England, and it appears has the following endorsement, written by Captain John Dalton who defended

Trichinopoly in 1752,—“Commission under the great seal of Misoor (Mysore) found on the sepoy executed at Trichinopoly for attempting to seduce the Commanding Officer at Chindominy Gate and shoot the Commander of the Garrison”.

D. Staff :

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

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

iii) The last Report referred to the long interruption of work which had occurred owing to the outbreak of plague, during which the office was virtually deserted. This year there has been very serious interruption

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

* These are the whole of the volume.

due to the prevailing influenza fever, which quite prostrated the strongest men in the office for a considerable time and has not yet disappeared. This sickness has interfered with progress almost as much as the plague.

E. Publications :

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

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

BANGALORE,
25th August 1900.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. Sakti per̥ṣe : Like the Jaina munis the Saiva gurus also used to speak about their sub-branches technically designated as *Per̥ṣe*. Āmnāya, Santati. Among the per̥ṣes two were very well known : Sakti per̥ṣe and Simha per̥ṣe. Again in Sakti per̥ṣe there are two Āmnāyas or Āvalis. One is Parvatāmnāya or Parvatāvaḥi and the other, Bhujangāvaḥi. Here Parvatāvaḥi indicates probably the branch located in Sriparvata or Sriśaila. A section known as Mūvarakōḥeya santati belongs to Bhujangāvaḥi. Santati indicates the establishment founded by it in charge of a temple or a maḥa ; eg, Sriparvatada Aagastēsvarada santatiya maḥa. These Gur̥s are Kalamukhas and followers of

- Lakulīśa sect (Chidananda Murthy, 1966, pp 131-32.)
EC, Vol VIII, introduction pp 22, 26 46, Shikāripura Taluk inscription Nos. 98, 99.
 2. *EC*, Vol VII, Shikāripura Taluk inscription No. 126.
 3. *EI*, Vol I, p 271.
 4. *SII*, Vol III, p 27, No. 18.
 5. *EC*, Vol V, Belūru Taluk inscription No 17.
 6. *EC*, Vol V, Arasikere Taluk inscription No. 55.
 7. *EC*, Vol V, Belūru Taluk inscription Nos. 137, 175 Arasikere Taluk inscription No. 178
 8. *EC*, Vol V, Belūru Taluk inscription Nos. 164, 165.
 9. *EC*, Vol V, Arasikere Taluk inscription No 66.

READ—

Annual Report on the Archaeological Survey of Mysore for the year ending 30th June 1900.



No. 5227—MIS. 1068, DATED BANGALORE, 12TH OCTOBER 1900

ORDER THEREON—Recorded.

C. SREENIVASIENGAR,
Secy to Govt., Gen. & Rev. Depts.

To—The Director of Archaeological Researches in Mysore.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1901

A. Epigraphy :

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

ii) The Kaḍūru volume contains important matter relating to the Kadamba and Gaṅga dynasties. We gather, for instance, interesting information regarding the Sinda country or Sindavaḍi,¹ which shows that it extended over the Bellary District and much farther to the east than was previously supposed. From an inscription² in the Shimoga volume we learn that Noḷamba-Sindavaḍi, as it is termed, which implies parts of the Chitradurga, Bellary (Baḷḷāri), Dharwad and Bijāpura Districts was one of the buffer provinces formed by the Chāḷukya king Somēśvara Bhuvanāikamalla for the protection of the south of his empire.

iii) But of greater value is an ancient inscription,³ the oldest on stone that has been met with of the Ganga kings, belonging to the 5th century. It supports the traditional account that Durvvinīta (here called Nirvvinīta) subdued Kaḍuveṭṭi and gave the crown to his infant son or grandson. The Jāvali plates,⁴ too, of the time of Śrīpuruṣa, yield the exact and accurate date of 750 A.D. (as calculated by Dr. Fleet according to three systems) and are therefore of special value towards fixing the chronology of the Ganga kings. After the overthrow of their power at the beginning of the 11th century, we find a Ganga family ruling at Asandi for several generations, under the Hoysaḷas.

iv) Light is also thrown by the inscriptions⁵ on the early Āḷuva or Āḷupa kings, who ruled in South Kanara and whose country was called Āḷuva-Kbēḍa.

v) But, as might be expected, the Hāssana and Kaḍūru volumes are mainly concerned with the

Hoysaḷas, as these Districts formed the heart of their kingdom. My identification⁶ of their birth place, Sosevūru or Saśakapura, with Anḡaḍi in Muḡagere taluk is undoubtedly correct. The reign of a Nṛipa-Kāma Hoysaḷa, previously unknown, the father of Vinayāditya, is also established. Indeed it is hardly too much to say that every incident and occurrence of the Hoysaḷa sovereignty is elucidated in these records. Several places in the Tamil country are named at which the kings were encamped while engaged in expeditions for war but these have not yet been identified. On the other hand Ballaḷa II appears to have resided for a considerable time at a place said to be on the Tungabhadra, called Haḷḷavūru, with the classical names of Vijayasamudraṃ and Vijayapura. The only name I can find corresponding with this is Hallooru (Haḷḷūru) of the maps, which is on the left bank of the Tungabhadra in the Raṅge Bennūru Taluk, (now in Hire Kerur taluk, Dharwad District) not far from Harihara.

vi) The inscriptions⁸ of the Sringeri Jāgir give us interesting facts regarding its original grant to Vidyāraṅya by Harihara, the first king of Vijayanagara and his brothers; also of the subsequent ruin of the maṭha, and its re-establishment by the Keḷadi king Venkaṭappa-Nāyaka, followed by the restoration of the spoliated endowment lands by Śivappa-Nāyaka.

vii) The Shimoga volume⁹ contains records of the highest value from both historical and linguistic points of view. They go back as far as the 2nd century, to the king Sātakarṇi; next to the Edicts of Aśoka which belong to the 3rd century B.C., his is the oldest inscription found in Mysore, and serves to bridge the gap between the times of Chandragupta and Aśoka on the one hand and the rise of the Kadambas on the other. The inscriptions of the Śhikāripura taluk alone are enough to furnish materials for an extensive history, and there is no more valuable collection in the country.

viii) With reference to the celebrated pandit Lakulīśvara mentioned in the last Report, founder of the Paśupata sect in Gujarat, there is an inscrip-

tion¹⁰ showing that he was settled in Mysore at Balgāmi (= Balligāve) in 1036. His residence there was at the Kājamukha Brahmachāri sthāna in the Pañcha Liṅga temple, the temple of five lingas set up by the Pāṇḍavas.* The following are named as opponents whom he had refuted in disputation,— Akalanka, Vādi-gbaraṣṭa, Mādhava-bhaṣṭa, Jaānanda, Viśvānala, Abhayachandra, Vādiḥa simha Vādirāja and Nayavādi.

B. Conservation :

i) A tour was made at the request of Government to the Hāssan, Shimoga and Chitaldroog (=Chitradurga) Districts to report upon certain special subjects. The first place visited was Halebidu, in connection with the conservation of the ruined Kēdārēśvara temple. According to inscriptions¹¹ this temple was erected by Ballāla II and his wife Abhinava Kētala-Dēvi at the beginning of the 13th century. Fergusson, the great authority on architecture, described it as "one of the most exquisite specimens of Chālukyan Architecture in existence and one of the most typical." He also points out that by a curious coincidence it was contemporaneous with the English cathedrals of Lincoln, Salisbury, and Wells, or the great French churches at Amiens, Rheims, and Chartres, of course without communication: and adds "it is worthy of remark that the great architectural age in India should have been the 13th century, which witnessed such a wonderful development of a kindred style (the Gothic) in Europe."

ii) This unique work of art, it is lamentable to state, is a thing of the past. Drawings of a hundred years ago show that it was then intact. But a photograph of about fifty years ago shows a banyan tree rooted in and growing out of the vimāna. This was allowed to continue spreading without check, and in the course of about fifteen years had covered up the most beautiful part of the sculpture. The roots thrust out the images and stones, many of which were sent to Bangalore, Mysore and other places. The tree was now removed, but too late. A photograph of 1886 shows what was then left. Detailed drawings were now made to scale of the different parts, the stones were numbered and the whole was virtually dismantled, with some intention, never fulfilled, of erecting the building elsewhere. Recently a number

of the best statues were transferred to the enclosure of the Hoysaṣvara temple and set up there, but eventually an enclosure wall was provided for the Kēdārēśvara itself, and there the debris of the temple now lies. My report on the operations proposed to be carried out by the Public Works Department at this and other temples in Halebidu has been separately submitted.

iii) The next places visited were Kavalēdurga, Nagara and Anantapur, where it was proposed to conserve certain remains of the old Nagara dynasty.¹² The measures necessary at Kavalēdurga consist principally of clearing away vegetation in the court yard of the palace (of which nothing now remains) and raising some of the pillars of the colonnade which have fallen. There are also a number of well constructed ornamental ponds, of which the Sānti-Gaṅge pond requires slight repairs. The whole place is on a hill surrounded by fortifications, and almost deserted except at the time of certain festivals. The maṭha of the former Liṅgayit gurus of the Keḷadi kings attracts a certain number of adherents. At the highest point of the droog (=durga) is the temple of Śikharēśvara, a peculiar feature of which is that the only door is on the west. There is a fine view from here of the Western Ocean.

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

Among interesting relics of former times at Nagara are the bells at some of the temple, which were carried off by Tipu Sultan from Christian churches in Malabar or Canara. One¹³ has on it the inscription, —FECIT AMSTELODAMI ANNO DOMINI 1713.

v) At Malanduru near Anantapur are the remains of a fine Liṅgayat maṭha in a large enclosed ground.

* According to local tradition, the Panchalinga temple is in Chalukyan style datable to circa 12th century.

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

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

vii) I took the opportunity of visiting Mannekōṭe, a village in the north of the Challakere taluk, in order to see if it could possibly have any connection with the Mannai-kaṭṭakam mentioned in Chōḷa inscription, and am quite satisfied that this refers to Manne in Nelamaṅgala Taluk. At Talak is an old Muhammadan tomb or *gori* with domed roof, which has been converted into a Basava temple called Gori Basava.

C. Manuscripts :

i) The editing of important Kannaḍa classical

works never before published continued to receive attention. The printing of Nāgavarma's *Kavyāvā-lōkana* was completed, with appendices identifying the quotations &c. contained in the work.

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

D. Staff :

iv) The photographer accompanied me to Haḷebīḍu and obtained some good Plates of the Hoysāḷa temple at Haḷebīḍu, which I designed should be so arranged as to show the architectural effect rather than the sculptured details, generally the principal attraction to artists. He has also taken photographs of the Tamil inscriptions at Kolār and Āvani, without which it is difficult to arrange the matter in due order.

E. Publication :

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

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

Vol.	District	No. of Inscriptions printed	Kannada pages	Roman pages	Translations ; pages	Press
VIII	Shimoga Part II ...	631	276	...	...	Government Press, Bangalore.
IX	Bangalore ...	311	132	...	...	Govt Press, Mysore
X	Kolār ...	412	104	...	...	Chāmuṅḍeśvari Press, Bangalore.
XI	Chitradurga ...	241	208	104	32	Bharati Bhavana Press ..
XII	Tumkur ..	219	136	...	...	.. ..

BANGALORE,
7th August 1901.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vols VII, VIII, XI.
MAR : 1941 ; p 134.
MAR : 1942 ; p 198.
2. *EC*, Vol VII, Shikaripura Taluk inscription No. 136.
3. *EC*, Vol VI, Chikkamagaḷuru Taluk inscription No. 50.
4. *EC*, Vol VI, Mūḍagere Taluk inscription No. 36.
5. Only one inscription of the Ālupa kings has been noticed in the *EC*, Vol VI. There are no inscriptional references in any of the *EC* Volumes.
EC, Vol VI, Koppa Taluk inscription No. 38.
6. *EC*, Vol VI, Mūḍagere Taluk inscription Nos. 9, 15, 16.
7. *EC*, Vol V, Channarayapatṇa Taluk inscription Nos 181, 172 and 244 Arasikere Taluk inscription Nos. 40 and 137.
8. *EC*, Vol VI, Srīngāri Jāgir inscription Nos. 1, 5, 11.
MAR : 1916 ; p 66 (the content of the inscription No 11 and that of the *MAR* : 1916 are the same).
9. *EC*, Vols VII, VIII and *Supplementary inscriptions in the Shimoga District* (Vol XVIII).
MAR : 1911 ; pp 31, 35, 38, 40, 41, 42, 46, 54.
Ibid : 1919 ; pp 37, 43.
Ibid : 1923 ; pp 72 to 122.
Ibid : 1927 ; pp 118 to 146.
Ibid : 1928 ; pp 61 to 92
Ibid : 1929 ; pp 117 to 175.
Ibid : 1930 ; pp 205 to 256.
Ibid : 1931 ; pp 168 to 211.
Ibid : 1934 ; pp 175 to 193.
Ibid : 1935 ; pp 110 to 132.
Ibid : 1938 ; pp 202 to 212.
Ibid : 1941 ; pp 191 to 214.
- Ibid* : 1942 ; pp 179 to 204.
Ibid : 1943 ; pp 99 to 144.
Ibid : 1944 ; pp 160 to 172.
Ibid : 1945 ; p 125
10. *EC*, Vol VII, Shikaripura Taluk inscription No. 126.
11. *EC*, Vol V, introduction page 38, Bē'ūr Taluk inscription No. 115
12. *Nagara dynasty*, i.e. the Kejadi Nāyakas who ruled from c. 1500 to 1763 A.D., first as subordinates to Vijayanagara emperors over South Canara, part of Kāsaragod, Chikkamagaḷuru, Shimoga and parts of North Canara District.
EC, Vols VI, VII, VIII, *Supplementary inscriptions in the Shimoga District* (*EC*, Vol XVIII).
MAR : 1908 ; p 25.
Ibid : 1911 ; p 54.
Ibid : 1916 ; pp 64 to 68.
Ibid : 1923 ; pp 82, 84, 88, 89, 92 to 102, 105 109.
Ibid : 1927 ; pp 67, 68, 134, 135, 140, 145.
Ibid : 1928 ; pp 61, 63, 66.
Ibid : 1929 ; p 158.
Ibid : 1930 ; p 212.
Ibid : 1931 ; p 171.
Ibid : 1932 ; p 158.
Ibid : 1933 ; pp 172, 189.
Ibid : 1934 ; p 94.
Ibid : 1936 ; pp 96, 149.
Ibid : 1938 ; pp 203, 208.
Ibid : 1943 ; pp 99, 104, 109, 115, 118, 121, 124, 126, 130, 133, 136, 142.
Ibid : 1944 ; pp 169, 172, 175.
13. *EC*, Vol VIII, Nagara Taluk inscription No 78.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1902

A. Epigraphy :

i) Many of the inscriptions are of course long and elaborate compositions of the Hoysaḷa period. But there are some valuable ones relating to the early Kadambas. Others bring to light the line of Kongāḷva¹ kings ruling in the west in the Arakalagūdu country. They make the farthest point to which the Chōḷa invasion of the 11th century extended in the west. It is not impossible that their minister Nakulārya,² who boasts of being able to write in four languages, may have been the famous Lakula who founded the Pāsupata sect in Barōda.

ii) Important information is obtained regarding Changāḷva³ and Bālūr⁴ kings. The latter ruled over Mañjarabad, which is said in old official reports to have been called Balam, but no authority has been found for this name. There seems to be indicated some treaty between Mysore and Bijāpur, which led to the erection of the fort of Channarayapaṭṭana. Another interesting record⁵ is what appears to be an authoritative list of the Mysore Rājas in 1811, the time when Kriṣṇa Raja Wodeyar assumed the reigns of government.

iii) The Shimoga Part I volume, relating to the eastern half of the District, is virtually completed. It includes the voluminous and important inscriptions of the Shikāripura Taluk. Among these are the Prakrit inscriptions of Sātakarni and the early Kadamba Śivaskandavarmā, which go back to the 2nd century, also the specially valuable and learned Talagunda pillar inscription of the 5th century, relating the origin of the Kadambas, which has excited so much interest in Europe.

iv) Some of the numerous Baḷḷigāve and Talagunda inscriptions belonging to the Chālukyās and Kalachuryās were formerly published in my *Mysore Inscriptions*,⁶ translated from Colonel Dixon's small and imperfect photographs. The whole are now given, and the versions are more full and correct, being made from trustworthy fac-similes. There are several inscriptions containing an elaborate account of the origin and rise of the Gaṅgas.⁷ Much light is thrown

on the Sāndraka⁸ and Sinda kings,⁹ who were apparently of the Naga or serpent race.

v) Of results previously published it is doubtful whether sufficient attention has been directed to the inscription¹⁰ in Chāmrājaagara, which states that the Hoysaḷa general Puṅṣa, in the course of an expedition to the Nilagiris and Kēraḷa or Malabar in 1117, "frightened the Tōḍas." This seems to be the earliest authentic record of the Tōḍas as the residents of the Nilagiris, and proves that they were the settled inhabitants there eight hundred years ago, and must in consequence have migrated there long before. It also shows that Tōḍa is the correct form of their name, and not Tuḍa, as Dr. Caldwell and others have represented.

The ummattūr chiefs :

vi) Some interesting information has appeared relating to Sivanasamudram the island at the Falls of the Kāvēri. As shown in the Mysore volume, Part II, the place belonged to the Ummattūr chiefs,¹¹ and contained the temple of their family god Sōmēśvara. From particulars published by Dr Lüders it appears that a Franciscan friar named Luiz was sent in 1510 by Albuquerque, the Portuguese Governor of Goa, to Kriṣṇa Rāya, the king of Vijayanagara seeking his aid against the Zamorin of Calicut. On arrival at the capital, friar Luiz reported to Albuquerque that the king was preparing with 5000 foot and 2000 horse for an expedition against one of his vassals, who had risen in rebellion, seized Penugonḍa (in Anantapur District, to the north-east of the Mysore country), and was claiming the whole kingdom as his by right. As soon as he had been put down, the king intended to proceed with all his forces to the sea coast.

vii) This rebellious chief seems to have been the Ummattūr Rāja. In confirmation of which, an inscription¹² in Guḍḍupet gives him the title (previously unaccounted for) of Penugonḍa ch-kraśvara. And he also calls himself master of the Hoysaḷa kingdom. We know moreover that the country up to and beyond Bangalore was at one time called the Sivanasamudram country. The chief is said to have

been named Gaṅga Rāja, and if he was (as I have conjectured) in any way a representative of the ancient Gaṅga family who ruled over the Mysore country for so long, he may have based his claims to the whole kingdom upon that connection.

viii) After Kriṣṇa Rāya had settled the parts of Drāviḍa about Kānchi or Conjeveram, the capture of the fort of Sivanasamudram at the Falls of the Kāvēri was the first military exploit of his reign, as stated in an inscription from the Kriṣṇa District lately published. The Ummattūr chiefs then apparently retired to Kalhatti in the Nilagiris, and the line eventually came to an end early in the 17th century, under highly romantic circumstances. The original capital of the Gaṅgas was Kōlār, and the line finally became extinct at Sivanasamudram, which two places are now curiously enough, after centuries, again brought into intimate connection by the Kāvēri Electric Power Scheme for the transmission of electricity from the Kāvēri Falls to work the Kōlār gold mines.

Vāne family :

ix) Of the inscriptions examined during the year, it may be of interest to mention one at Kuppāṭūr¹³ in the Sorab taluk, which shows a Vāne family settled there in the 13th century. They are said to have come from Dēṇagāve in Vānakhedā. The first mentioned is Somadēva-Vāne, whose son was Ravidēva-Vāne. By his wife Mallubayi, the latter had three sons,—Soyidēva, Ekkemadēva and Vikramadēva. The last of these, together with his wife Ellaladēvi, made a grant to provide a *chhatra* for daily feeding ten Brāhmaṇas.

Kilgunthe ?

x) A considerable number of inscriptions have now been met with showing the existence of a recognized custom by which devoted adherents of kings took upon themselves vows not to survive their masters. Accordingly, on the death of the king, they were under the obligation to commit suicide, which was effected by entering the fire, giving their heads to be cut off, throwing themselves down from high pillars, and so on. But one method of carrying out the vow is described as becoming *kil-gunthe*¹⁴. This obscure expression has given ground for much speculation, but in the light of the information now obtained seems to mean "buried under."

xi) It may also be noted that the grants of land generally called Kalnāḍ, which it was customary to make for the benefit of the families of those who distinguished themselves and fell in battle, appear in the Sāgar taluk to be described as Sivāne.

B. Conservation :

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

C. Manuscripts :

i) Of the ancient literary works in hand, never before published, the printing of Nāgavarmma's important *Kāvyaśālōkana* and *Karnāṭaka Bhāṣa Bhūṣaṇa*, to appear in one volume, has been completed, and only the Introduction remains to be done.

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

iii) An important manuscript work was also offered to me to publish, called *Kavikanṭhahāra*, a metrical vocabulary of rare Kannada words. It is by Sūryanka, a minister of the Bēlūr king Venkatādri-Nāyaka, the son of Kriṣṇappa-Nāyaka who had the title Dhavalaṅka-Bhīma. The author says of himself that he was the son of Timma-māntri. Bēlūr he calls Vēlānagara, situated in the Hoysaṅgi country, which he describes as a mirror (or reflection) of the Kāshmir country. As I had no time to take it up myself, the editors of the *Kāvyaśālōkāra* of Mysore (who have

done a good deal in publishing rare old Kannaḍa works) were induced to issue it in their serial.

iv) It may also be noted that the monumental *Karṇāṭaka Sabdānusāṣana*, which is to Kannaḍa what Pānini is to Sanskrit, and which I was the first to publish and bring to the notice of scholars some years ago, is being made the basis of articles in the *Vāgbhūṣaṇa* of Dharwada, in which the contents of the work, which is all in Sanskrit, are being explained in Kannaḍa.

D Publication :

i) The kaḍūr volume of the *Epiḡraphia Carnatica* was completed and issued in August last year. Owing to its exceeding the weight allowed by the Post Office, there has been some difficulty about its distribution to learned Societies. The volume contains 626 inscriptions, among which are some of the first importance for the history of the early Kadambas, Gaṅgas and Hoysaḷas. Light is also thrown on the history of the Sringeri jāgir and the Kaḷasa kingdom.

ii) The Hāssan volume has been completed and is in the hands of the binders, but it turned out to be so bulky, as thick as a volume of the *Encyclopaedia Britannica*, that it was decided to make it a double volume, which has caused a little delay. The work has been beautifully printed by the Basel Mission Press at Mangalore, and contains all the inscriptions of Belūr

and Haḷebīḍu. With illustrations of the temples there.

iii) Of the volumes remaining to be published, that relating to Chitradurga is the nearest to completion. It contains the Edicts of Aśoka and the valuable inscriptions at Harihara. There are many Rāshtrakūṭa and Sevuna records and the history of the Pāndya kings of Uchchaṅgi is made clear.

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

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

vi) There remain the Bangalore and Tumkuru volumes, and much of each is already in print as far as the originals in Kannaḍa are concerned. The transliteration is also ready in manuscript.

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

Vol.	District	No. of Inscriptions printed	Kannada pages	Roman pages	English pages	Press
VIII	Shimoga, Part II...	869	488	48	...	Government Press, Bangalore.
IX	Bangalore	480	200	...	...	Vichara Darpana Press, Bangalore.
X	Kolar	560	116 Tam. 104	...	...	Chāmuṇḍeśvari Press, Bangalore. S. P. C. K. Press, Madras.
XI	Chitradur	642	400	176	72	Bhāratī Bhavana & Govt. Press, Bangalore.
XII	Tumkur	307	184	...	...	" " "

viii) If the pace of the work at the presses can be kept up to the mark, and no interruption arises from plague or other causes, it may fairly be said that the

end is now in sight of this laborious undertaking, which has extended so much beyond what was originally anticipated.

BANGALORE,
16th July 1902.

L. RICE,
Director of Archaeological Researches
in Mysore.

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vols I, V, IX (1914).
EC, Vols I, V, V:II, revised editions.
EC, Vol XIV (Supplementary).
MAR : 1913 ; pp 32, 33.
Ibid : 1924 ; p 106.
2. *EC*, Vol V, Arakalagūḍu Tauk inscription No. 99
EC, Vol VIII revised edition (1984) Arakalagūḍu Taluk inscription No. 133.
3. *EC*, Vol I (1914).
EC, Vol II (1889), Vol II (1923).
EC, Vols IV, V, IX.
EC, Vol XIV (Supplementary).
EC, Vols I, II, IV, V revised editions.
MAR : 1913 ; p 34.
Ibid : 1914 ; p 43.
Ibid : 1925 ; p 93.
Ibid : 1934 ; p 171.
4. *EC*, Vol I (1886), Vol I (1914).
EC, Vols V, IX, XI.
EC, Vol I, revised edition.
EC, Vols XIV, XV (Supplementary).
MAR : 1911 ; p 54.
Ibid : 1912 ; pp 53, 54.
Ibid : 1916 ; p 70.
Ibid : 1922 ; p 13.
Ibid : 1929 ; pp 66, 72.
Ibid : 1936 ; pp 61, 87.
5. *Ibid* : 1943 ; p 158.
Ibid : 1944 ; pp 52, 173.
5. *EC*, Vol VI, Koppa Taluk inscription No. 48.
6. Lewis Rice, B. (Ed) ; (1879) : *Mysore Inscriptions, Bangalore*. (Note : This book is reprinted in 1983, by the Navrang Publishers, RB-7, Inderpuri, New Delhi-110012).
7. *EC*, Vol VII, inscription Nos. 4, 10, 39, 57, 64.
EC, Vol VIII, Nagar 35.
8. *EC*, Vol VII.
9. *EC*, Vols VII, VIII.
MAR : 1942 ; p 198.
10. *EC*, Vol IV, Chāmarajanagara Taluk inscription No. 83.
EC, Vol IV, revised edition, Chāmarajanagara Taluk inscription No. 2.
11. *EC*, Vol IV.
EC, Vols III, IV, VII revised editions.
MAR : 1908 ; p 22.
Ibid : 1912 ; p 53.
Ibid : 1913 ; p 48.
Ibid : 1915 ; p 61.
Ibid : 1918 ; pp 55, 56.
Ibid : 1920 ; p 39.
Ibid : 1930 ; pp 120, 121, 137.

Ibid : 1934 ; p 168.

Ibid : 1935 ; pp 92, 99, 104.

Ibid : 1939 ; p 183.

Ibid : 1946 ; pp 45, 51, 52, 53.

12. Inscription No. 67 from Gundlupet Taluk (*EC* Vol IV. *EC*, Vol III revised edition, inscription No. 26), belongs to Vijayanagara king Narasimhamahārāya. In it is mentioned that the title Penugoṇḍa Chakrēśvara is borne by Virachikkarāja oḍeyar of the Ummattūr line. These chiefs were also described as masters of Hoysaja Rājya, Ghēnaṅka-chakrēśvara, Gajabēṅṅakāra. There is no

reference to any Gaṅgarāja in this and any of the other inscriptions of the Ummattūr chiefs.

13. *EC*, Vol VIII, Soraba Taluk inscription No. 270.
14. Kīḷḡuṅṅē : One of the kinds of a class of a most trusted and Loyal servants of kings especially of the late Ganga and Hoysaja dynasties. They would sacrifice their life in protection of their masters. In the event of their masters death before theirs, they would commit suicide immediately. There are different categories of such loyal servants in the medieval period such as Garuḍas etc.

*Proceedings of the Government of His Highness the Maharaja of Mysore,
General, dated 20th September 1902.*

READ—

Annual Report on the Archaeological Survey in Mysore for the year ending 30th June 1902.

No 4836-7—MIS. 727, DATED BANGALORE, 24TH SEPTEMBER 1902.

ORDER THEREON—Recorded.

2. The result of the year's work is satisfactory, and Government share the hope that the completion of this important and laborious work is in sight, and trust that the Superintendent of the Press will give Mr. Rice every possible help to enable him to achieve his object by the end of the present year.

H V. NANJUNDAYYA,
Secy to Govt , Gen. & Rev. Depts.

To—The Director of Archaeological Researches in Mysore.

The Superintendent, Mysore Government Press.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1903



A. Epigraphy :

i) Among fresh discoveries during the year was a set of Gaṅga copper plates¹ at Maddagiri, recording the grant by Kongaṇi-Mahārāja (distinctively known as Durvvinīta) in the 4th year of his reign, of a village named Tipperūr, near Peruka in the Vanne-vishaya, to a Brāhmaṇa named Skandaśarmā. The plates, called *paṭṭikā*, were engraved by Chikkaṇa. So far as our information goes, their date is about 482 A.D. And in support of this is a curious mistake, where, instead of describing the king as the Mādhātṛi of the present age, we have Mādhātṛivarmā. Now this is the name of the Kādamba king who was the donor of the Kūḍagere plates.² And he was evidently of the same period as Mṛigēśavarmā of the Hitnahebbagilu³ plates, (or) who was the son of Śāntivarmā, the prince who had the fine Taḷgunda pillar inscription engraved. These have been assigned to the 5th century. We may perhaps account for Mādhātṛivarmā being named here instead of Mādhātṛi by remembering that Durvvinīta was the grandson of a Kādamba princess. Owing to the intimate relations thus subsisting between the Gaṅgas and the Kādambas, the name of the contemporary king of the latter house may have been more familiar to the engraver. Or it is even possible that the composer may have purposely introduced the reigning Kādamba king's name as a flattering compliment.

ii) An interesting fact, brought to my notice by Dr. Hultzsch, is that, among the inscriptions in different languages and characters on the colossal image of Gomṭeśvara at Śravaṇa Belgōla, stating that it was made by Chāmuṇḍa-rāja, the Tamil version, though but a single sentence, is engraved one half in Grantha characters and the other half in Vaṭṭeḷuttu.

iii) In regard to the Hoysala some important information has come to light in connection with Nārasimha II. He is generally described in inscriptions as the uprooter of the Magara and Kādava kingdoms, and the establisher of the Choḷa kingdom. No particular explanation of these epithets has hitherto been obtained. But an inscription⁴ of

1222 A.D. in Chikmugaḷūr taluk represents the king as marching south against Raṅga. This was probably the Magara king, and his territory (see below) must have been in Coimbatore or Salem Districts. Again, an inscription⁵ of 1233 in the Gubbi taluk, states that two of Nārasimha's generals, Appaya and Goppaya, having obtained his permission, ruined the Kādava king and released and brought Choḷa (? there), in approval of which services the king made them a grant.

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

v) Other important information has come to light explaining an inscription⁶ of 1516 at Male Bennūr in Dāvangere taluk, which states that Kṛiṣṇa Rayamahārāya of Vijayanagara granted Male Bantūr to Gajapati Pratāpa-Rudra-mahārāya's son Virabhadra-mahārāya. Now an inscription in the Kṛiṣṇa District, published by Dr. Lüders, states that Kṛiṣṇa Rāya captured alive on the battle-field Virabhadra, the son of the Gajapati king, and took Koṇḍaviḍu, the date of the capture being the 23rd of June 1515. The one therefore confirms the other. Paes and Nuniz' Portuguese horse-dealers who have left narratives of the period, also mention the prince being taken prisoner. Male Bennūr is not far from Hallavūr on the Tungabhadra, where the Hoysala king Viraballaḷa lived for some time three hundred years before.

B. Conservation :

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

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

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

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

C. Numismatics :

i) Two finds of gold coins were reported, from Jagajur and Hoḷalkere Taluks respectively. The

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

ii) The other lot was composed of 67 gold pagodas, of the type known as "Durgī varahas". They had a figure of Durgī on the reverse and an inscription in Nāgarī characters, which, by examining several coins together, read as *Sri Pratāpa Kriṣṇa Rāya*. These coins were probably issued by the Chitradurga State, which was feudatory to Vijayanagara.

D. Manuscript :

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

ii) At the same time, some fresh commentaries of value on the *Bhāshā-Bhūṣaṇa* having come to hand, one of them in Malayālam characters, which is a

testimony to the importance of the work, I resolved to have a revised edition appended, as it is closely connected with the *Kāvyaśālākāna*, being the same author's expansion of the first chapter, which contains a summary of the grammar of the language. Important additions to the Kannaḍa classical works never before published have thus been made available for scholars in general, and H. H. the Mahārāja has been pleased to permit the dedication to him of the volume.

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

E. Staff and work :

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

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

F. Publication :

i) Three more volumes of *Epigraphia Carnatica*, namely, Hāsana, Shimoga Part I and Chitradurga were completed, leaving only four more to bring the series to a conclusion, namely, Shimoga Part II,

Kolara, Tumkūr and Bangalore.

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

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

iv) The Chitradurga volume is in the hands of the binders. It contains 642 inscriptions, including the Edicts of Aśoka discovered by me in the Moḷakālmuru taluk, which created an epoch in Indian archaeology. Valuable and fresh information is also obtained regarding the Pallavas, Rashtrakūtas, and the Pāṇḍyas of Uchechangi. Some clue is found to the Janamējaya in whose name certain well-known copper-plate grants exist, professing to be of a fabulous antiquity. The numerous lengthy inscriptions at the Harihara temple appear for the first time in a complete and authentic form.

v) The Shimoga Part II volume is all in types as regards the original text in Kannaḍa. The transliteration and translation are ready in manuscript and are going through the press. But as Soraba taluk alone contains 571 inscriptions, and 84 copper-plate grants of the Keḷadi kings were found at Kavaledurga the work is of a prolonged nature. Fortunately many of the inscriptions are some what short.

vi) For the Kolara volume the Tamil text is all printed and most of the Kannaḍa transliteration and most of the translation are ready in manuscript.

vii) The Tumaṅkru volume contains many important inscriptions. The Kannaḍa text is all printed, and transliteration and translations are ready in manuscript.

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

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

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

Vol	District	No. of Inscriptions printed	Kannada pages	Roman pages	English : pages	Press
VIII	Shimoga Part II ...	1021	700	136	60	Government Press,
IX	Bangalore ...	588	228	...	...	,, ,,
X	Kolar ...	652	152 150	...	...	Chāmuṅḍēśvari Press, SPCK., Madras,
XII	Tumkuru ...	542	528	...	...	Bhāratī Bhavana Press

BANGALORE,
20th July 1903.

L RICE,
Director of Archaeological Researches

1. EC, Vol XII, Maddagiri Taluk, inscription No. 110.
2. EC, Vol VII, Shikaripura Taluk, inscription No. 29
3. EC, Vol IV, Huṇṇisūru Taluk, inscription No. 18
Plate ; p. 136.

4. EC, Vol IV, revised Edition, Piriyaṭṭāṅṅa Taluk inscription No. 49.
plate numbers ; XX, XXI.
4. EC, Vol VI, Chikkamaḡaḡuru Taluk, inscription No. 56.
5. EC, Vol XII, Gubbi Taluk, inscription No. 45.
6. EC, Vol XI, Davaḡagere Taluk, inscription No. 107.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1904



The present Report is drawn up agreeably to the instructions contained in Government of India Resolution No. 26-28 (2) of the Department of Revenue and Agriculture (Archaeology Epigraphy), dated the 7th of July 1903.

of the ruined Kēdāraśvara temple at Halebidu. My views on the subject have been communicated to the Chief Engineer on reference being made.

PART I. WORK OF THE DEPARTMENT.

A. Epigraphy :

i) The Office staff have been fully occupied in the laborious task of carrying through the Press the great number of inscriptions collected in the field survey of previous years. The Chitradurga volume of the *Epigraphia Carnatica*, containing 642 inscriptions, ranging from the 3rd century B.C. to the present time, was completed and published. The Shimoga Part II volume, containing 1038 inscriptions, dating from the 5th century to recent times, was also brought to completion and is in the hands of the binders. The number of inscriptions thus far disposed of up to date is 8016.

ii) Tours were made by the Tamil pandit in Kolār and Bangalore Districts in order to obtain good impressions of the complicated Tamil inscriptions. These have now been deciphered and translated by the Assistant. The Jaina pandit has obtained some fresh manuscript works of interest, and a set of Ganga plates of much importance, of the 9th century.

B. Conservation :

In regard to conservation of ancient buildings plans and estimates have been under preparation in the Public Works Department for the restoration

C. Staff :

i) The Photographer and Draughtsman have been engaged in preparing illustrations for the volumes of inscriptions, and the Architectural Draughtsman has been working at the plates connected with the Halebidu temples.

ii) In addition to strictly Archaeological work, I have been engaged in the preparation of the Gazetteers of Mysore and Kodagu for the Imperial Gazetteer of India, which involves much labour. Mr. W. S. Meyer, C. I. E., the Editor of the Imperial Gazetteer, visited Mysore in November, and we were enabled to arrange many details in personal conference. The state article has been sent to Simla, and other parts are in manuscript.

D. Publication :

i) There remain three more volumes to conclude the series. Of these, the original text of the Tumkuru and Bangalore volumes, with 670 and 1081 inscriptions respectively, is all in type, and that of the Kolār volume nearly so. The transliterations and translations are being vigorously pushed on, and there is every prospect of this important undertaking being brought to an end before long, unless something unforeseen should prevent. It is very desirable that a compendium should be prepared giving in a convenient form the collective results of the Historical

Vol.	District.	N. of In scriptions printed.	Kannada & Tamil : Pages.	Roman : pages.	English : pages.	Press	
IX	Bangalore	...	1081	466	...	Govt. and S. P. C. K.	
X	Kolār	...	980	418	48	88	Basel Mission, Govt. and S.P.C.K.
XI	Tumkūru	...	670	398	20	56	Bharati Bhavana & Govt.

information contained in the whole set of volumes when complete. Also a set of diagrams to show the development of the Kannaḍa alphabetical characters.

ii) The above statement of the printing so far done of the unpublished volumes, has been given in the form adopted in previous Reports.

II. PROGRESS OF ARCHAEOLOGICAL RESEARCH

A. Epigraphy :

i) The Ganga plates freshly discovered, above alluded to, were found at Gaṭṭavāḍipura in Nāñjan-gūḍu Taluk. They are beautifully engraved, but are much corroded from having been buried under a mound of saline earth, in digging through which, to improve a water course, they were found. Out of 9 plates that must have belonged to the original 2 are missing. They are dated in the Saka year 826, nearly two years later than the Narasapura plates (Kōlāra District).

ii) They record a grant by the Gaṅga king Eregaṅga, made under the direction of his uncle Rājamalla, from the camp at Kadare Maldūr. The village of Siva-Ayyamaṅgala was given to a brāhmaṇa named Sivāryya or Kaṇva-mahādeva, who had made there a large tank, fed by three small rivers. He must have been a prime minister, for he is graphically described as a skilful pilot in steering the ship of the State and his grandfather is said to have done the same in the time of previous kings. They were descended from a family of Tānagundūru. (sthāna Kundūru=Tālagunda) in the Vanavāsi District, which, it is said, was originally peopled by brāhmanas from Ahichchhatra, agreeing in this with the story of its origin as given in Shikāripura¹. No. 156. The sound that went up from it owing to the continual recitation of the vedas and the chorus of learned studies was like the roar of the ocean. This accords with the description of it in the fine Tālagunda pillar inscription, Shikāripura² No. 176. The donee formed the village he had received into 120 shares, of which he retained a half for himself and his family, and gave the other half to brāhmaṇas

iii) For historical purposes the plates are of considerable importance, especially in regard to the 9th century, and throw light on the perplexing question of the identity of Ereyappa, whose name so

often occurs in inscriptions. The genealogical account of the Gaṅga kings, down to Sivamāra Saygoṭṭa, corresponds with what we know from other sources. The following is a brief summary of events from that period onward, based on this and some other dated inscriptions.

iv) Sivamāra was the son of Sripuruṣa, the 50th year of whose reign was 776 (Dēvarhaḷḷi plates³), so that it could not have continued much longer. Sivamāra's son Mārasimha, also called Mārasinga Ereyappa (Gaṅjam⁴ plates), was Yuvarāja in 797 (Manne plates⁵). But he must have died, for we are here informed that Sivamāra—perhaps on his imprisonment by the Rāshṭrakūṭas, which lasted to at least 813, at which time they were still in possession (Kaḍaba⁶ plates)—gave charge of the kingdom to his younger brother Vijayāditya (called Raṇa Vikrama in the Vallimallai inscription),—who, it here says, like Bharata, knowing the earth (or land) to be his elder brother's wife, refrained himself from her. Sivamāra was eventually reinstated and at one time gained a victory over the Vallabha army at Mudugundūr (? Mandya Taluk). His successor on the throne was Vijayāditya's son Rājamalla, with the usual titles of Satyavākya Konguṇivarṃmā Permmāṇḍi, who re-cued his country which had for a long time been seized by the Rāshṭrakūṭas (Gaḷigekere plates⁷). His son Nitimārgga Ereyappa followed, who gained a victory at Rājāmaḍi, which from other records we find was to the north of the Gōribidnūr Taluk, and overthrew the Vallabha army.

v) His son Rājamalla, having the same titles as the one above, was ruling in 870, with Būtarasa as Yuvarāja,⁸ and continued to 903 Narasapura plates. He was victorious in a battle at Remiya, and his son, (the Raṇa Vikramayya of the Gaḷigekere plates), here called Būtugendra, defeated Rājārāja (a Chōḷa king), and overcame Mahēndra (a pallava Noḷamba king) at Hiriyaūr (Chitradurga District) and at Sūḷūr and Sāmiya. He five times fought successfully with the Koṅgas (Tamil people of Coimbatore and Salem) who opposed his capturing elephants, and caught many herds according to the ancient methods.

vi) This prince married Chandrobhelabba, daughter of Amōgha Varsha, (the Rāshṭrakūṭa king who reigned from 815 to 877, and whose knowledge of

and interest in the Kannaḍa people and language are attested by his *Kavirājamārgga* which I have published. The issue of the union was a son Eṅganga. But Būtuga seems to have died, for Rājamalla apparently abdicated in favour of Eṅganga, whom it says he crowned under the name of Eṅyappa, and who is also called Nitimārgga. He slew Mahēnira (whence he is distinguished as Mahendrāntaka), and captured the forts of Tipperu. Sūrur and Peñjaru (the latter now Hēmavati, on the northern border of Sira Taluk) He was the donor of the present grant in 904. He was succeeded by his son Satyavakya, who was on the throne in 920⁹.

vii) This is a circumstantial and consistent narrative, and enables us to adjust a number of undated inscriptions, which, owing to the recurrence of the same names among the kings without any distinctive mark, it has been difficult to assign to the proper periods.

viii) General perusal can alone show the value of the materials presented in the new volumes, but among the many inscriptions of interest a few may be mentioned.—One at Hēmavati confirms, in the same words as the important one on the subject at Śravaṇa Beḷgoḷa already published (No. 57), the date 20th of March 982 for the death of Indra-Rāja, the last of the Rashtrakūṭa kings and the same titles are applied to him.

ix) An inscription¹⁰ of 1347 in Sorab taluk shows us Mārāpa,—the fourth son of Sangama, the founder of the Vijayanagara empire—established at Gomantasaḷa or Chandraguṭṭi, now called Chandraguṭṭi, as ruler of the Kadamba Kingdom. He paid a visit to Gokarṇa, where he bathed in the sea, and on his return in conjunction with the great minister Mādhava, disciple of Kriyāśakti, compiled the *Saivāgama-sārasaṅgraha*, after collating the vedas and pūraṇas.

x) One¹¹ in Goribidnur taluk, of 1388, informs us that when Harihara-Rāya's son Bukka-Rāya was governor of Penugoṇḍa he was desirous of providing for the water-supply of the city, in order to promote the welfare of the people, water it says being the life to all living beings. He accordingly gave orders to the *jatasūtra* or hydraulic engineer, who was emperor (or master) of ten sciences, to bring the Henne river to Penugoṇḍa. This is the Pennēr or northern Pennār, also called Uttara Pinākini—initial P in the old

forms changing to H in the modern. The engineer thereupon made a channel from the river to the Siruvera tank, which is 10 miles (=16 KM) to the north. This channel, of which traces can be seen, was taken off from near Kalloḍi, where the inscription was found. How far it extended I am unable to say: Penukoṇḍa is over 30 miles (=48 Km) distant in a direct line. But presumably it answered the purpose for which it was made, or this inscription would not have been set up to commemorate it. As to the ten sciences of which the projector was master, there are mentioned only hydraulics, divination or telling omens from sounds (of birds, lizards, etc.), and medical treatment by mercury (or ? perhaps alchemy), which are not ordinary qualifications of engineers in the present day.

xi) One¹² in Tirthahajji taluk fixes absolutely the 31st of August 1404 as the date of the death of the Vijayanagara king Harihara II. This agrees with the statement in Śravaṇa Beḷgoḷa No. 126, which was not hitherto confirmed, and the latest date for this king has even been put as far back as 1399.

xii) Another¹³ in Sorba taluk of 1449, speaks of the Vijayanagara king Devarāya as having come to his setting or end, and become a *mahārājika* or demigod. This seems to indicate an apotheosis of the Vijayanagara sovereigns after death similar to that of the Roman emperors.

xiii) An inscription¹⁴ at Turuvākere, of so late a date as 1533—which records the grant of a village evidently in the Telugu country, its name being Trelinganapālaka or Śrinivāsapuri, situated to the south of the Bhairava hill, in giving the boundaries, says that on the south-east was the great Bauddha town named Kalāvati. It would be interesting to identify this place, which only 370 years ago is described as a *Bauddhāvāsa-mahāpuri*.

xiv) Among the records of triumphs gained in religious disputation by certain Jain orators, inscriptions¹⁵ of the 16th Century, at Humcha, represent one as having overcome by his eloquence the European faith (*Peringiya mata*) of the Agent (or Viceroy) of Sriraṅgapaṭṭaṇa who was therefore probably a Roman Catholic Christian. Another carried on disputations so far away as at the Mughal Court in Delhi. Here, in the presence of Sultan Mahamud, he speedily defeated Bauddha and other

opponents, and was honoured by Sultan Sikandar. He also debated before the Vijayanagara king Virūpāksha

B. Architecture :

That numerous specimens of the beautiful Chājukya Hoysaja architecture are to be found in the deserted temples scattered about the country is well known. Some interesting views of certain such have been published by Mrs. Bullock Workman, who, and her husband, are distinguished as American travellers that have gone through all parts of India, and especially as having scaled some of the highest peaks of the Hindu Kush. The illustrations given are those of the Somēśvara temple at Hāranhalli and the Būchēśvara at Kōramāngala, of the 12th century, both in the Hāssana District, mentioned in my volume relating to it and the Gazetteer. A splendid collection might be made of similar views in the State the sculptured features of which, even after centuries of neglect, still extort the admiration of foreign visitors who have been all over India.

C. Manuscripts :

i) In connection with manuscripts, among the papyri belonging to the 2nd century discovered Oxyrhynchus in Lower Egypt, is one of special interest to us. It contains a Greek play or farce, based upon the story of a Greek girl carried off to the coast of India rescued by her brother. In it occur what are meant to be some Indian words, and these it has been conjectured are no other than Kannaḍa, the prevalence of which on parts of the Western Coast renders the supposition not improbable. Of the two or three short sentences used, a Greek translation is given of a portion, and they are thus known to refer to a drinking scene. Accordingly, a rendering has been attempted by Dr. Hulizsch, who, with some modification of the originals, produces the sentences *bēṛ koncha madhu. pātrakke hāki*, and *pānambēṛettikaṭṭi madhuvan bēṛ ettuvan*. The subject is certainly of interest, and connects the language of Mysore with early classical antiquities in a very unexpected manner.

ii) Locally a curiosity has been found, in a palm-leaf manuscript of 55 pages, containing a Sanskrit poem about 200 years old, copied in very neat and regular Telugu characters, but the whole written backwards and upside down, which it must be confessed is a remarkable feat. The name of the work is *Indirā hyudaya*, the theme being the birth of Lakṣmi, the Indian Venus, from the churning of the ocean. The author was Raghunātha-sūri.

iii) Several other manuscripts have been obtained, of which may be mentioned *Sachchhūdrādhikāranirṇaya*, a law book for Sūdras, in Sanskrit, by Tirumārya, the learned minister of Chikka Dēva-Rāya, end of the 17th century. Also *Sripāla-charite*, in Kannaḍa, by Mangarasa, beginning of the 16th century, and *Kalyāṇakāraka*, a work on medicine, in Sanskrit, by Ugrāditya, probably 12th or 13th century.

D. Gazetteers and other works :

i) The Gazetteers of Mysore and Koḍagu which I am preparing for the Imperial Gazetteer of India series have already been mentioned. They will form one handy volume of about 300 pages,—Mysore being allowed 250 and Coorg 50. They will include the results of the 1901 Census, and other information will come up to a more recent date, but the limits imposed will not admit of so full a treatment of subjects as in the Gazetteer volumes now current.

iv) I have also been appointed on the committee to revise the translation of the *Jaimini Bhārata*, made by Mr S. M. Edwards, I.C.S., Assistant Collector of Poona. The Mysore Government have undertaken to print the work, and it ought to prove of great value in making Kannaḍa literature better known, of which it is one of the most admired and popular poems belonging to the modern period. I remember that many years ago I began a metrical translation of it myself but had no time to go on with it. The death of Dr F. Kittle, which occurred in Germany last Christmas, made a serious gap in the small band of Kannaḍa scholars among Europeans, and fresh recruits deserve to be heartily welcomed.

BANGALORE,
12th August 1904.

L RICE,
Director of Archaeological Researches

REFERENCES TO SUBSEQUENT PUBLICATIONS AND NOTES

1. *EC*, Vol VII, The correct No. of the inscription is 186.
2. *EC*, Vol VII.
3. *EC*, Vol IV, Nāgamāṅgala Taluk inscription No. 85.
EC, Vol VII revised edition, Nāgamāṅgala Taluk, inscription No. 149.
EC, Vol IV, plate : No. 10, page No. 234.
EC, Vol VII, revised edition, plate No. V to IX.
4. *EC*, Vol IV, Śrīraṅgapaṭṭaṇa Taluk, inscription No. 160.
EC, Vol VI revised edition, Śrīraṅgapaṭṭaṇa Taluk, inscription No. 66.
EC, Vol IV plate ; page No 249.
5. *EC*, Vol IX, Nelamaṅgala Taluk inscription No. 60.
plate : serial No. 5, page No. 48.
6. *EC*, Vol XII, Gubbi Taluk inscription No. 61.
plate : serial No. 2, page No. 48.
7. *EC*, Vol IV, Yeḍatore Taluk, inscription No. 60.
EC, Vol V, revised edition, Krishṇarājānagara Taluk, inscription No 105.
EC, Vol. IV, plate : No. 6, page No. 108.
EC, Vol V revised edition. plate: Nos. VIII, to X.
8. *EC*, Vol III, Nāñjanagūḍu Taluk, inscription No. 75
EC, Vol III, revised edition, Nāñjanagūḍu Taluk inscription No. 385.
9. *EC*, Vol V, Arakalagūḍu Taluk, inscription No 61.
EC, Vol VIII revised edition, (1984) Arakalagūḍu Taluk inscription No. 81.
10. *EC*, Vol VIII, Soraba Taluk, inscription No. 375
11. *EC*, Vol X, Goribidanūr Taluk, inscription No 6.
12. *EC*, Vol VIII, Tirthahaḷḷi Taluk inscription No. 129.
13. *EC*, Vol VIII, Soraba Taluk, inscription No. 18.
14. *EC*, Vol XII, Tiptur Taluk inscription No. 1.
15. *EC*, Vol VIII, Nagara Taluk, inscription No. 46.

READ—

The Annual Report on the Archaeological Survey of Mysore for the year ending the 30th June 1904 received with docket No. 86, dated the 6th September 1904, of the Director of Archaeological Researches in Mysore.

No. G. 2211—147-2, DATED BANGALORE, 22nd OCTOBER 1904.

ORDER THEREON—1. Government note that the report has been drawn up in accordance with the instructions issued, but that it was submitted 3 weeks after the due date.

2. The number of the inscriptions completely dealt with during the year is 1,058, bringing the total from the beginning to 8,016.

3. Part II of the Shimoga Volume of the *Epigraphia Carnatica* having been completed during the year, there remain, 3 more volumes to conclude the series. Of these, the original text of the Tumkuru and Bangalore volumes is reported to be fully in type and that of the Kolar volume nearly so.

4. In addition to strictly archaeological work, the preparation of the Gazetteer of Mysore and Coorg (= Koḍagu) for the Imperial Gazetteer of India having been undertaken, the State article was prepared and forwarded to Simla.

5. A fresh set of Gaṅga plates were discovered during the year at Gaṅṅāḍipura in the Nāñjanagūḍ Taluk. They are said to be of considerable importance, as confirmatory evidence of the genealogical account of the Gaṅga kings, down to Śivamāra Saygoṭṭa and as serving to adjust a number of undated inscriptions, which, owing to the recurrence of the same name among the Kings without any distinctive mark, it has been difficult to assign to the proper periods.

6. The Government consider that it is certainly desirable to publish a compendium of the collective results of the historical information contained in the whole set of the archaeological volumes, but it will be convenient to deal with this suggestion if it is made in a separate communication.

7. Government note that the progress of the work during the year has been, as usual, satisfactory.

B. K. VENKATAVARADAIYENGAR
Secy. to Govt., Gen. & Rev. Dept.

To—The Director of Archaeological Researches in Mysore.

ARCHAEOLOGICAL SURVEY OF MYSORE

Annual Report for the year ending 30th June 1905.

The present Report, like that of last year, is drawn up in the form prescribed by the Government of India Resolution of the 7th July 1903 on the subject.

PART I. WORK OF THE DEPARTMENT.

A. Conservation :

i) In the matter of conservation of ancient buildings, plans for the restoration of the ruined Kadarāśvara temple at Halebidu were completed in the Public Works Department, in communication with this Office, and provision was made for carrying out the work this year. A restoration of what remains of the Palace of Tipu Sultan in the Bangalore Fort was under contemplation but has not been decided on. It involves the clearing out of offices now held there and removal of adjoining structures followed by the repainting in ornamental coloured designs of the interior walls according to the original scheme of decoration. A small portion of this was attempted experimentally a few years ago, but was not proceeded with.

ii) In one of the watch towers erected by Kempe Gauḍa in the 16th century at the four cardinal points round Bangalore was found a big metal bell, with inscriptions on it in Chinese characters. Efforts are being made to get an interpretation of these. But no information has been obtained as to where the bell came from, or as to when, by whom, or with what object it was placed where it is. It is a great pity that these four watch towers, which are picturesque landmarks on prominent points, should be allowed to go to ruin. A very small expenditure is needed to restore and preserve them. The one on the west has just its dome completely. The dome of the one on the south has been plastered all over, obliterating the design, and whitewashed. Those on the east and north are fast losing their domes by the bricks being pulled out. The latter is at present the most perfect and would furnish the design for restoring the others. I beg to commend this project for sanction. The nearest police station or some minor local official might be charged with the duty of seeing that no injury is done to them in future.

B Staff :

i) The Photographer and Draughtsman has been occupied with illustrations for the volumes of inscriptions, and in drawing the designs for a pillar called for from Simla. The Architectural Draughtsman went to Nandi as soon as the disappearance of plague there allowed, and is working at plates illustrating the temple there.

C. Publication :

i) Preparing for publication more of the numerous inscriptions collected in the field survey of previous years, and correcting the proofs received from the presses, is the work on which the Office staff have been mainly engaged during the year.

ii) The Shimoga Part II volume, which was in the hands of the binders at the close of the last official year, has since been issued. It contains 1038 inscriptions, dating from the 5th century to recent times, and completes the survey of the western Districts of the State. The architectural illustrations have attracted some attention. Copies were supplied on his request to Mr. A. Colton, A.R.A., who was on a visit to Mysore in connection with the statue of the late Maharāja, and one has been reproduced in an illustrated periodical.

iii) Of the remaining volumes, which relate to the eastern Districts, those for Kōāra and Tumukuru were completed and published. The former contains 1347 inscriptions, of which nearly a third are in Tamil and another sixth in Telugu. Those in Tamil were translated by my Assistant, who has a specially good knowledge of that language. The period covered by the inscriptions is from the 4th century. The Tumukuru volume contains 688 inscriptions, ranging from the 5th century. The important Gaṭṭavāḍipura plates mentioned in last Report were added to it in a Supplement.

iv) Only one more volume, that relating to the Bangalore District, remains for publication in order to complete the series. The printing of this is well advanced and being pushed on as rapidly as possible.

v) The compilation of a final volume, bringing to one focus and presenting in a convenient collective form the varied information scattered throughout the different volumes, has been approved by Government and is now in hand. The necessity of such a volume has been also pointed out by Oriental scholars in Europe.

D. Gazetteers :

Besides direct Archaeological work, I was employed on the Gazetteers of Mysore and Koḍagu for the Imperial Gazetteer of India. These have now been completed. Mysore has been all printed and sent to Simla. Koḍagu is in the press. In connection with the latter, a farther inquiry was made into the inscriptions in Coorg, and important fresh details have been obtained regarding the Changāḷva and Kongāḷva kings.

II. PROGRESS OF ARCHAEOLOGICAL RESEARCH

A. Epigraphy :

The information obtained regarding the Changāḷva and Kongāḷva kings enables us to follow out their history in a more satisfactory manner than was before possible. The kings themselves were first brought to notice in the Mysore Part II and Hāssana volumes. But it is only now that the part they played in Coorg (=Koḍagu) has become known.

The Changāḷvas :

The Changāḷvas were much the older of the two, and first appear in connection with Panāsoge or Hanāsoge in the north west of the Yeḍatore Taluk. They were Jains, and their priests claim control of all the Jain basadis from Panāsoge to Tala Kāvēri, which is the source of the Kāvēri river in Koḍagu. These perhaps indicate the east and west limits of the Changāḷva kingdom, which extended over the Hunāsūru Taluk, with some parts of the Yeḍatore and Arkalagūḍu Taluks, in Mysore, and the east and lower north of Koḍagu.

They were at first subject to the Gangas, but on the overthrow of the Ganga power at the beginning of the 11th century by the Chōḷas, they came under the overlordship of the latter, who, in accordance with their usual policy, imposed Chōḷa names upon the kings. When the Chōḷas were driven out of Mysore by the Hoysajas, the Changāḷvas seem to have made an effort to gain independence. But, following on

various earlier contests with the Hoysajas Narasimha I of the latter line slew Changāḷva in battle, and captured his elephants, horses, gold and new jewels. The representative of the family would seem then to have retired southwards into Coorg, (=Koḍagu) where an expedition was sent against him by Ballāja II. The Hoysaja general utterly ruined the Changāḷva king Mahādeva in a battle at Pālpāre in the Kiggatnāḍu Taluk of Coorg, (=Koḍagu) where he built a city for himself as the seat of his government. But he was not left in peace. For the Changāḷva king Pemma Virappa soon after attacked him, assisted by the Koḍagu chiefs from all the nāḍas. This is a statement of special interest, as it is the earliest express mention of the Coorgs that has been met with inscriptions,² the date being 1174. Though victory at first inclined to the Changāḷvas, they were finally defeated, and thence forward became subject to the Hoysajas.

In the 13th century the Changāḷvas had as their capital Śīraṅgaḷpaṭṭana,—not Seringapatam (i.e. Śīraṅga Paṭṭana near Mysore) but the place now known as Koḍagu Śīraṅgaḷpaṭṭana, which is in Koḍagu to the south of the Kāvēri, near Siddapur. After the overthrow of the Hoysaja power in the next century by Muhammadan invasions from the north, the Changāḷvas appear as if for a time independent. But meanwhile, like many of the old Jaina rulers, they had embraced the Lingayat form of the Saiva religion, and adopted as their family god Annadāni Mallikārjuna, of the Beṭṭadpura hill in Huṅasūru Taluk, which they called Srīgiri, perhaps with reference to the celebrated Śīraṅgarvata, the great Saiva sacred place in the Kurnool District. There was a king called Annadāni, after whom the temple may have been named.

At the beginning of the 16th century Nañja-Rāja founded their new capital Nañjarājapaṭṭana, to the west of the Kāvēri, towards Friserpet, and it still gives its name to the northern Taluk of Koḍagu. They also from this time call themselves the Rājas of Nañjarājapaṭṭana or Nañjarāyapaṭṭana and were apparently subordinate to Vijayanagara Pīriyārāja or Rudragāḷa, at the end of the century. He rebuilt the town called after him Pīriyapaṭṭana,—the Periapatam of the English histories,—in Huṅasūru Taluk.

But the authority of the Vijayanagara empire was now on the wane, and in 1607 the Vijayanagara

Viceroy at Sri Raṅgapaṭṭana, no doubt foreseeing the trend of events, made a grant of the Malalavāḍi country to Rudragaṇa, in order—it is said—that the worship of the god Annadāni Mallikārjuna should not fail as long as the Nañjarāyapaṭṭana kings of the Changāḷva family continued. Their end was however near, and after a rule of at least six centuries, the Changāḷva line was brought to an end in 1644 with the capture by the Mysore army of Piriyaṭṭana in defence of which the last king was slain.

The Kongāḷva :

To turn to the Kongāḷvas—their territory was in the Arakalagūḍu Taluk, with some parts of Mañjarabad and Hoḷe-Narsipura Taluks, in Mysore, and the Yeḷusāvira country in the north of Koḍagu. They were also Jains, and their career was almost entirely confined to the 11th century. The Kongāḷva title seems, from an inscription at Māmbi in Coorg, to have been created by the Chōḷa king Rajakēsarivarma, that is Rājarāja, who conferred it upon a king named Panchava-mahārāya for some exploit in the battle of Panasoge. Panchavamahārāya appears to be a recognized Pāṇḍya designation.

Of this Panchava-mahārāya we have an inscription³ at Balmuri near SriRaṅgapaṭṭana, dated in 1012. He is there said to have been invested by the emperor Rājarāja-Chōḷa with the rank of mahā-daṇḍanāyaka for the Bengi-maṇḍala (the Eastern Chāḷukya territory of Veṅgi, towards Rājamundry) and the Gaṅgamaṇḍala (the Gaṅga territory in Mysore). He then claims to have led an expedition throughout the western coast region, in the course of which he seized Tuḷuva and Konkaṇa (South and North Kanara), held Maḷeva (Malabar), and put to flight Charamma (the Chēra king of Cochin or Travancore), after which he pushed aside Teḷuga and Raṭṭiga (countries to the north of Mysore), and desired even the little Belvoḷa country (in Dharwar and Belgaum districts). Another inscription near Sri Raṅgapaṭṭana gives for him the cognomen Rājendra-Chōḷa, and says he had a stone pond of pure water made at the place where he encamped.

How he was connected with the subsequent Kongāḷva kings is not clear. But we find from the Coorg inscriptions that Rājendra-Chōḷa-Kongāḷva's son was Rājādhirāja-Kongāḷva, who, and his mother Pochabbarasi, had as their guru Gunasēna-paṇḍita, the disciple of Pushpasēna-siddhānta-dēva. In 1058

Rājendra-Kongāḷva-Tammayya built a basti at Muḷḷur (near Śaṇivarsante in Coorg) and endowed it. In 1070 Rājendra-Prithvi-Kongāḷva was ruling. In 1077 Rājendra-Chōḷa-Kongāḷva's crowned queen Padmala-Dēvi died.

From inscriptions in Mysore already published we know that battles took place between the Kongāḷvas and the Hoysaḷas in 1022 and 1026. The last king there mentioned of the Kongāḷva family is Rājendra-Prithvi-Kongāḷva Aḍaṭarāditya, but there is an inscription in Coorg of probably 1115, in which Vira-Chōḷa-Kongāḷva makes a grant of the customs duties of the Muḷḷu-nāḍ Seventy (evidently the country round Muḷḷur). But with the establishment of the Hoysaḷa power, and their expulsion of the Chōḷas from Mysore, which was in 1116, the Kongāḷvas seem to have become extinct.

A long time afterwards, in 1390, some Jains again resorted to the basadi which Pochabbarasi's daughter (not named) had originally founded at Muḷḷur, and were able to resume the endowments she had granted for it, which are still maintained.

Of the great variety of important new information contained in the three volumes published during the year it is impossible in a brief space to give any useful account. The Introductions to the volumes may be referred to as furnishing studies in a compact form of the salient points in their contents.

B. Manuscripts :

A number of valuable manuscript works of literature have been obtained, principally through the aid of the Jaina pandit. Of these, the *Uttāra-purāṇa* by Guṇabhadra is a Sanskrit work, probably of the date 898. The *Sāntinātha-purnā* is a Kannaḍa Champu work of the 10th century, by Ponna. *Yōgāmṛita* is a Kannaḍa work of probably the 15th century, treating of Jaina philosophy.

An important find is a complete copy of Nāgavarmma's *Nighaṇṭu*, called the *Vastu-kōṣa*. It is a Kannaḍa poetical vocabulary, giving the meanings of Sanskrit words. It belongs to the 12th century, and is a standard work of the language, but has never been published. In connection with this may be mentioned a copy of *Karṇāṭaka-sanjivana*, a Kannaḍa work by Śrīṅgāra-kavi, giving the meanings of words which are spelt with the three distinctive forms of / in the language,—ḷaḷa, kuḷa and kṣhaḷa. It is probably of the 16th century.

Much inquiry has been made but without success, in the hope of meeting with a copy, or some portion, of the *Chūḍāmaṇi*, referred to as the most important of the ancient works in the Kannaḍa language, and a model of composition. Its author received the encomium of the Sanskrit poet Daṇḍin, who lived in the 6th century, which is evidence of its antiquity. The author, Srivarddha, was also known as the Tumbalūr-āchārya, and it is not impossible that he may have been connected with the place now called Domlūr near Bangalore, the proper name of which was Tumbalūr or Tombalūr.

C Miscellaneous :

The Committee appointed under me, mentioned last year, to report upon a translation of the *Jaimini Bhārata* by Mr Edwarjes, with a view to its publication by the Mysore Government, find that a good deal of revision will be needed before it can be issued as an authoritative edition of a standard work with the *imprimatur* of the State. This may cause some delay in the publication, which is to be regretted, but is unavoidable.

BANGALORE,
15th August 1905.

L. RICE.
Director of Archaeological Researches.

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**No. G. 1444-5—G. M. (95-05)—2, DATED BANGALORE, THE 15TH
SEPTEMBER 1905.**

ORDER THEREON—Recorded. The repair of the watch towers at the four cardinal Points round Bangalore, erected by Kempe Gowḍa in the sixteenth century will be considered in the Public Works Department.

B. K. VENKATA VARADA IYENGAR
Secy. to Govt., Gen & Rev. Dept.

To—The Director of Archaeological Researches in Mysore.
The Secretary to Government in the Public Works Department.

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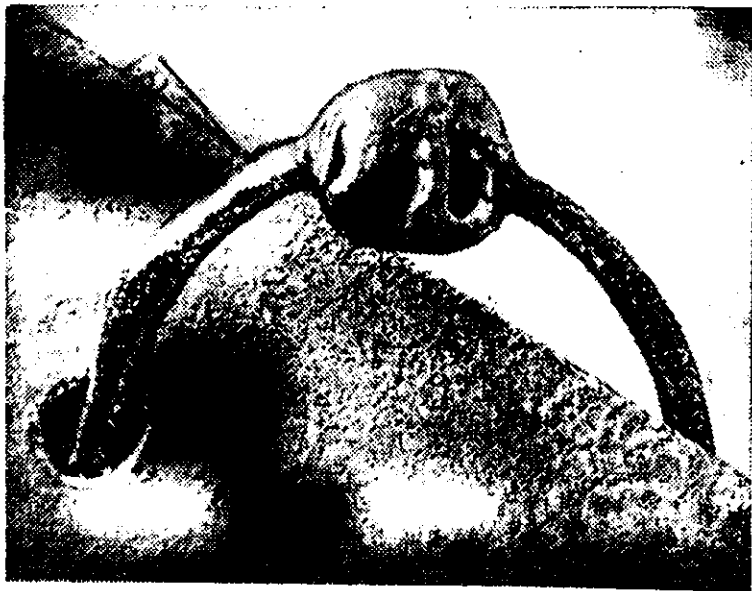
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FIGURES AND PLATES

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RING AND SEAL

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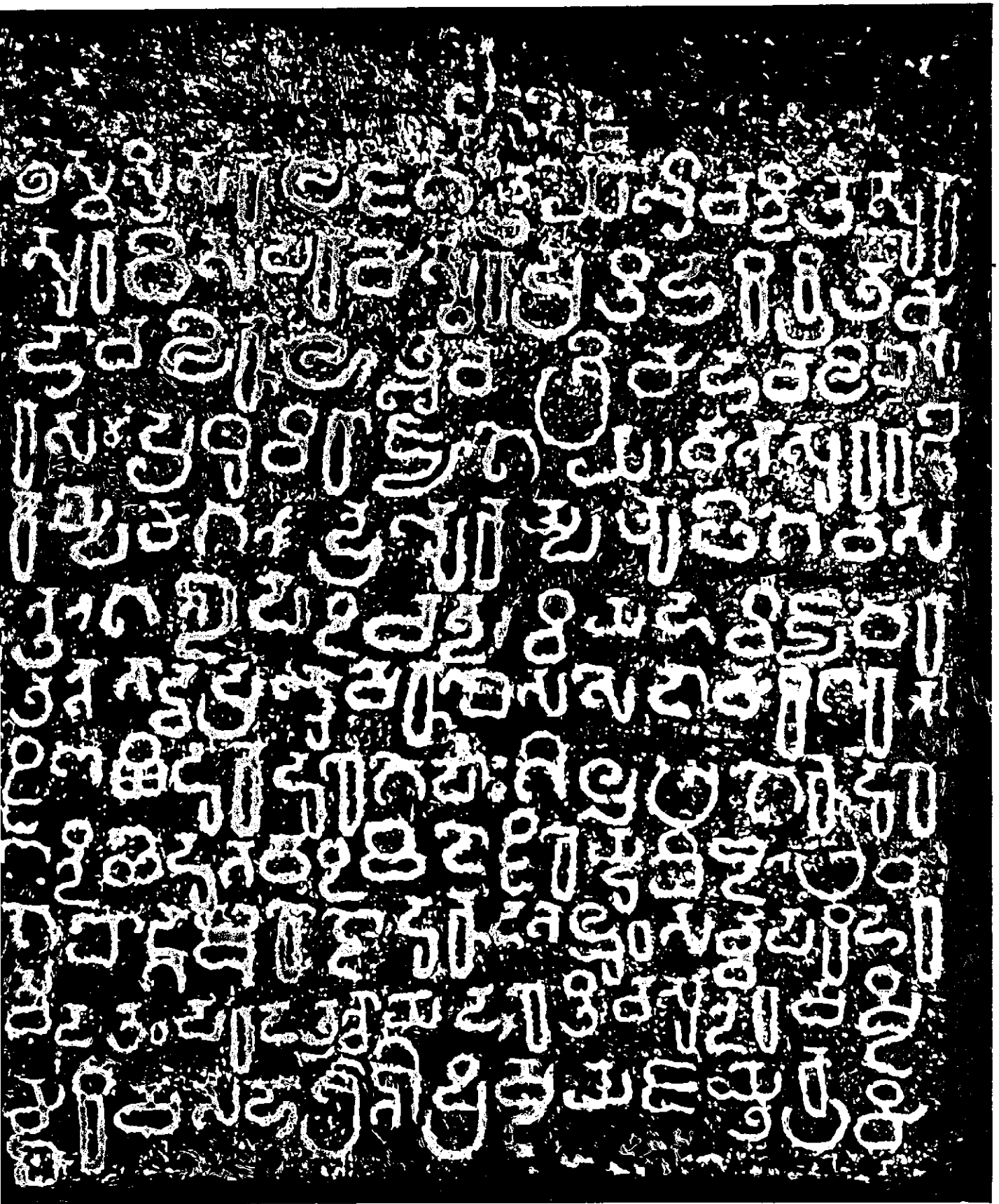
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ಸುಸುಕ್ರೋದ್ರಪ್ರಭಂಕೋಃ
 ಕಿಮ್ಪ್ರಾಸಂಕ್ರಿಯಾಃ ಪಪಕಾರಾಃ
 ಪ್ರತಿವೇದ್ರದಯಪ್ರಕಾಶಂವ
 ಸತ್ಯಸುಖೋದಯಕಾಷ್ಠಾಃ
 ಕೋಶಾಃ ಪುತ್ರವ್ಯಕ್ತಿಸುಖಾಃ
 ಸತ್ಯೋಪಾಸಂಕಾಸೇಃ
 ಕಮಪ್ರಾಪ್ತವ್ಯದಂಶಿ
 ಸಿದ್ಧಾಂತಾಃ ಪ್ರಾಪ್ತವ್ಯಂ
 ಪ್ರಸಾದಂವ್ಯಾಪ್ತಂ
 ಸಾಸಂವ್ಯಾಪ್ತಂ

TALKAD



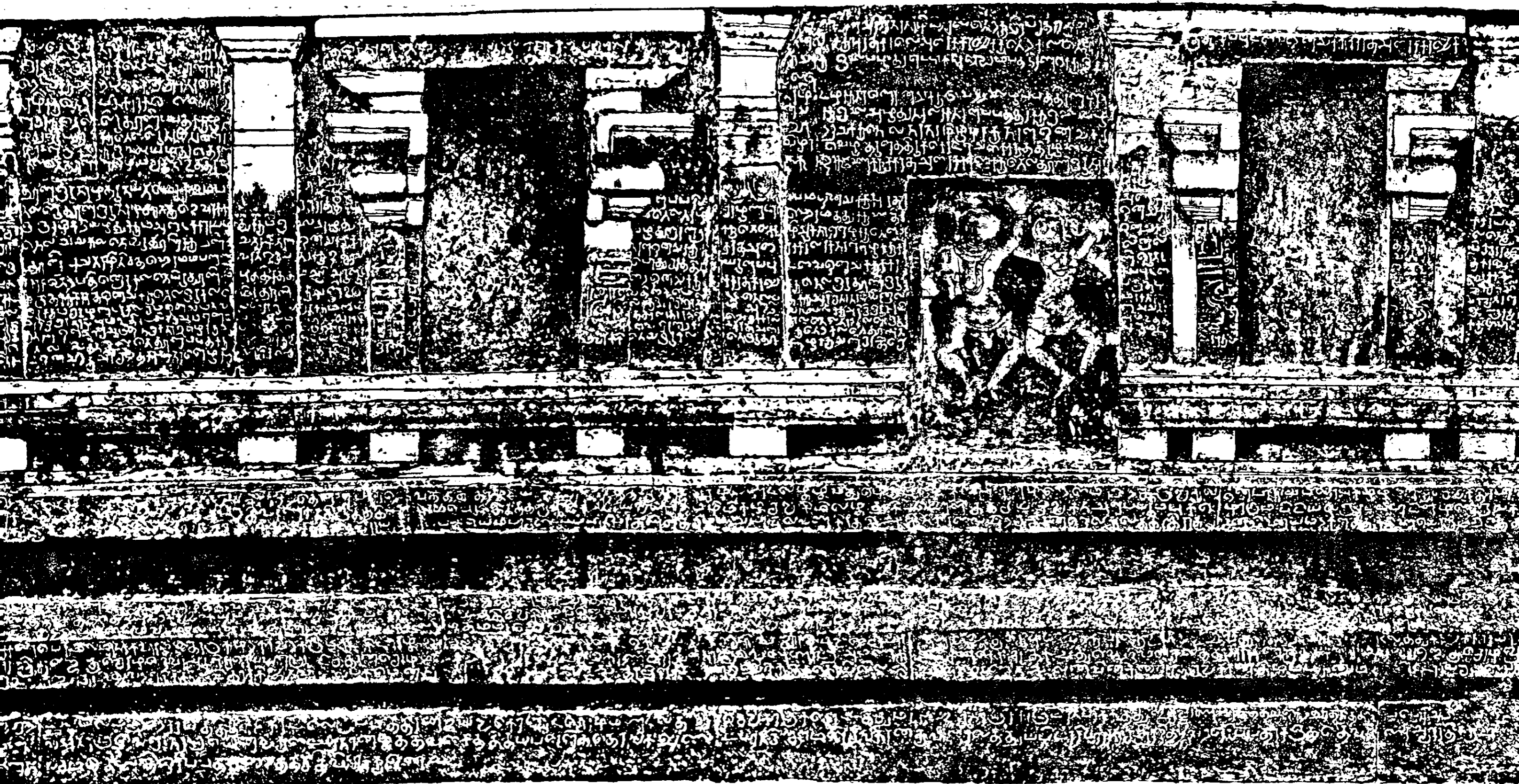
GÜLGÄNFODE STONE (SP-5)

శ్రీమద్వేదాంతమునకు ప్రతి
 యుగమునకును ప్రతికూలమును
 తుల్యములను సమములను
 తిత్తి ప్రతిగోపములు
 గావును సమములుగా
 తున్ గావింపబడునది
 గావును ప్రతికూలములు
 తిత్తి ప్రతిగోపములు
 సిద్ధములుగాను
 అక్షరములుగాను
 ప్రతికూలములుగా
 తిత్తి ప్రతిగోపములు
 గావును ప్రతికూలములు
 తున్ గావింపబడునది
 గావును ప్రతికూలములు
 తిత్తి ప్రతిగోపములు

HEMAVATI PILLAR, 1ST SIDE (SI 28)



ROUND THE PEDESTAL OF JAINA METAL IMAGE -(MANJARABAD No. 67)



INSCRIPTIONS ON KOLARAMMA TEMPLE (KL 112,109)

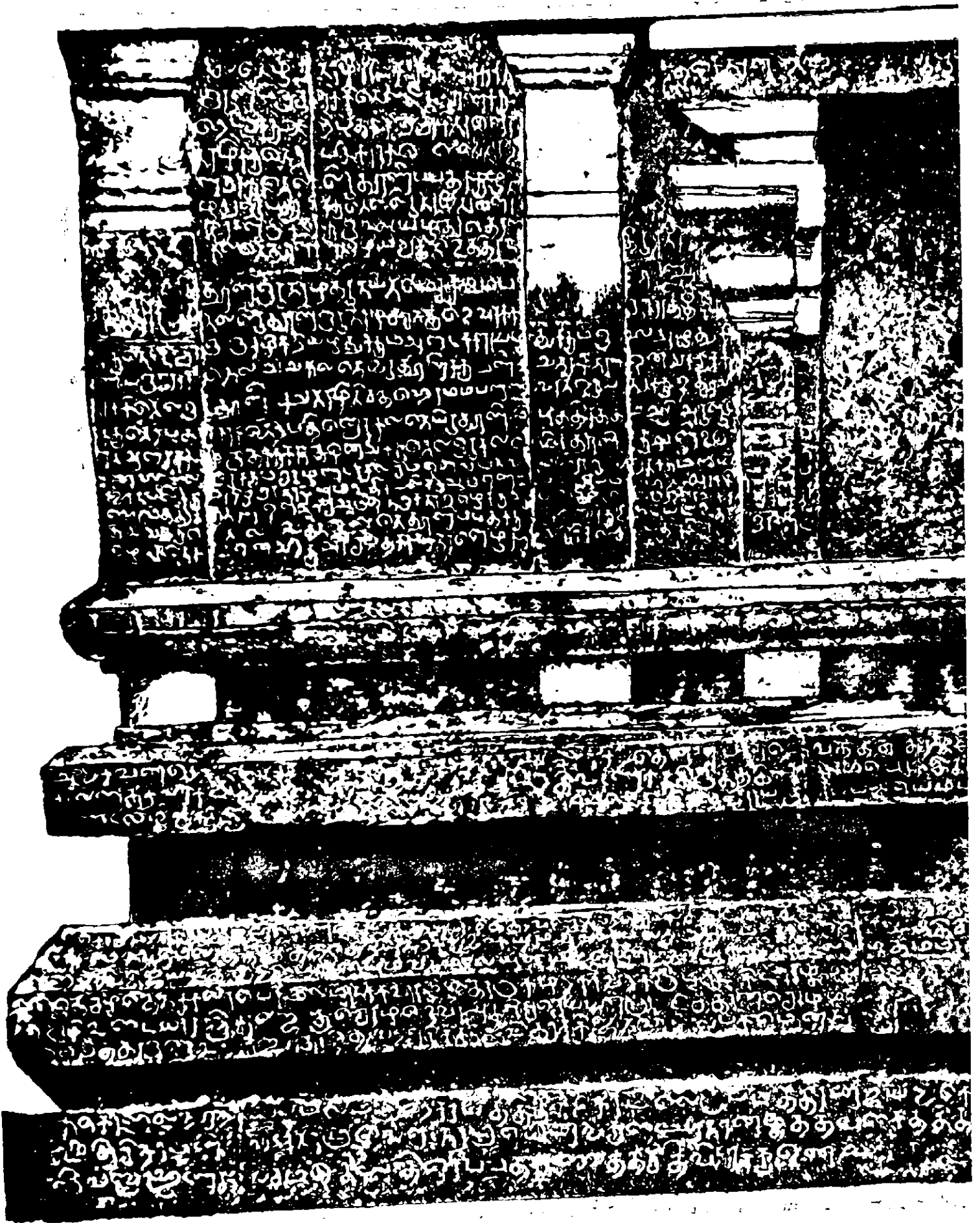
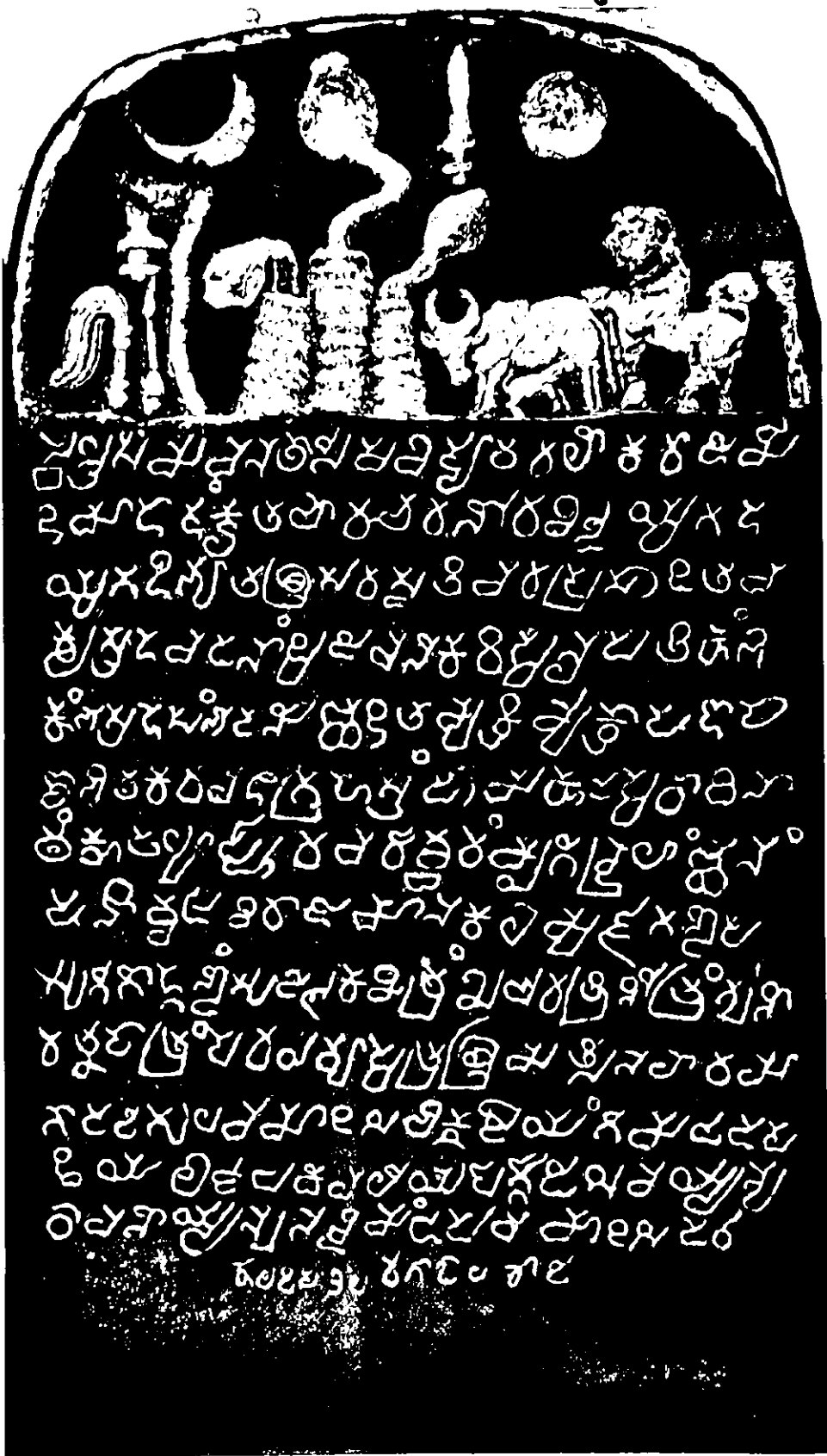


Fig. XIII



KANATI STONE - CHIKMAGALUR No 76

2
 4
 6
 8
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30

The image shows a stone inscription with 30 lines of text. The text is written in an ancient script, likely Tamil, and is arranged in a single column. The characters are densely packed and appear to be carved into the stone surface. The lines are numbered on the left side of the inscription, from 2 to 30. The text is highly stylized and difficult to read without specialized knowledge of the script.

THE BHAGAMANDALA STONE INSCRIPTION

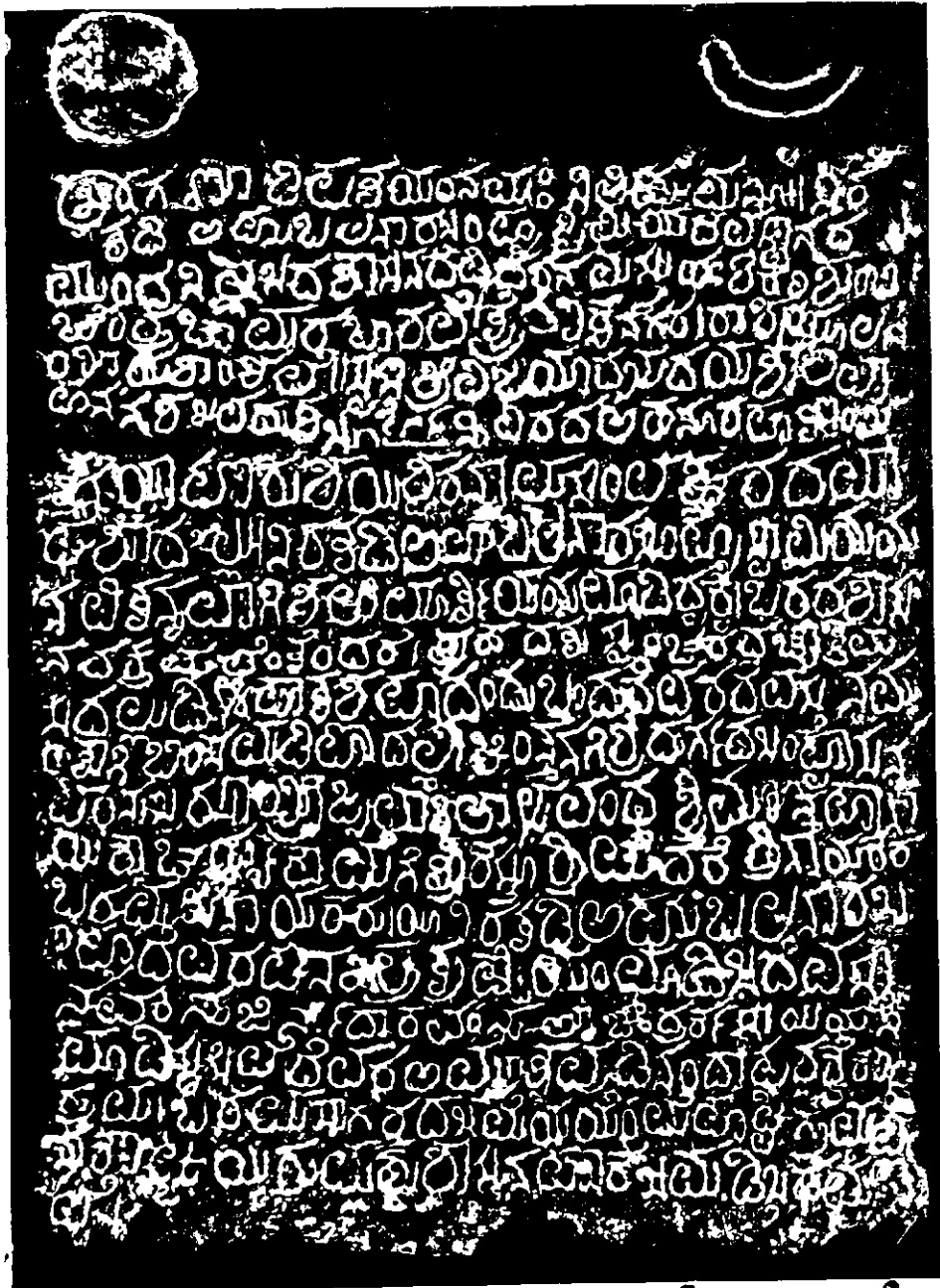


KUDALI MATHA COPPER PLATE (SH 79)



తస్య తా సు నం జిన తా సు నం ॥ ౧ ॥ వ ము ॥
 ఘృత్తి కా మి ని మ ద్యే త్ర లా శి త్రి వ లి య తి ॥ ౨ ॥
 రా జ ను ॥ శ్రీ య గు ధృ గాల య బా రు లి ॥
 బే ఙ్గా లి యు జా ప త్ర లి ని ది ర గ్ర వ ప్త మ త లి
 న స న నె మి వా త ని తా నం ॥ య తా ర త్ర గా వ న త్ర యి సు లో కి త ప్త ని స వే జ నా స వ్రం వి సు మ
 యం జ గ త్ర వ క్ష బ నం త గా ద య ఘో ర లో నా నా నా మ బ లా బ్ధు శై ల ర లో లం తార తా దా ర య
 దా త వ్య ద్ధా న ప ది త్రి త త్ర గా వ నః తి ఙ్గి మి గ ధృ రం కః ॥ ౩ ॥ త మ్ త తి తా నం త మ గి ధృ వ ల య
 మ న ము బ్రూ య మ గి ధృ నా నా గ మ ల త్ర ద్ధం ని య గి ధృ ని మి ష ఖ గ స న్య వ్ర మ గి ధృ
 రి వా త మ నా గే తా త్ర మం గ బ్ధి త ని జ ప ద మ గి ధృ వా రా త్రి చం త్రా త మ మ గి ధృ ని జ ప తా ర
 మే ర సే గే వి లా నా స వ్రం నె మి వా తా ॥ య త్తా రు న్నా మ శి ష గ్ర వ్ర జ గ తా న్నా స్త త మ త్రా
 య తే య ద్ధి వ్ర క్ర మ మం జు కం జ యు గ లం ॥ త్రి డి వ ర త్తా య తే య ణ్ణా క్షం తి ర షా ర జ్జ
 జ ల డిః సి తే ప్ర బం దా య తే నా యం ర త్త మ ర ఙ్గి తా ని ల జ నః త్రి గుం ధ మ దా ది త్త రః ॥ బ గి య్
 క్ష త్రి యో జ నా త్రి బి ప వి త ద య తా మ గ త్రి సు గ్రా ది ణా ద్య మ గ రా జ్జో ద్య గా స నం బం ద్ర న వా త
 సో య త ల క్ష ల క్షే ప్ర గా మం జ గ్గం బం తా త దే షా ప్ర గ్గం గే సో య లా బ్ధి ధృ నో ల్తం బ్ధ నా
 త్రి త్రి గి ధి బ్ధం మో గి ని త్రా త్ర వ మ్ మ మ మం సే మి బం ద్రం జి నం ద్రం ॥ ॥ జం బు ద్ధి త మ ఖా బ్ధ
 ద త్రి నా ద లో త్రి గ్గార తే వి ధృ రే దే త ప త్తి మ వా ద్ధి సు వ త వ గ త్రి తో గ్ర వా బ్ధి మ గా గ ॥ త ల్లి స్తం
 బు న ది సు ద త్రి గా త డ తి ర మం ద్ర వ ద్ధ గా స తే త్రి మ్మ త్రి మ మ రం మ రం డ ర మ ర త్ర వ్రం స్మ ర దా మ
 రం ॥ ॥ వ ర జ స త్రి త్రి గి ణా వ్ర ప స ధృ ని యో గి వా సో శ్రీ శ్రీ మం ది ర ని కు రుం బ దిం వి మ ల ర్ మ
 రం య గి త దా న తో డ లి గు రు య త్రి వ్రం ద విం క ఖ బు దా త ర దిం వ ర గ వ్ర గా డి యం సు ర బి ర గే ర నా బ్ధి య
 వాలా వ మ రం జ గ ద్య త్ర స ధృ మి ॥ త్రి మ త్రి మ మ రే త్త ర స క ల గ్ర మ గు ఖాల బా దా మ నాః త్రి మ ద్ధే వ మ బి ప

లాం త నం జి య త్రి లా క్ష మ
 మ్మ తా య జ గ త దం ద దా గు స ర
 త త్రి క వే త్రి ప మ మ వ త గ ధృ తం బు ర
 ము ప త తా షా గి వ జా రు తాం బ్ధం బుం
 య గ్ర త త్తా తం వం దే ము తి తాం తా వ త గ త మ
 య తా ర త్ర గా వ న త్ర యి సు లో కి త ప్త ని స వే జ నా స వ్రం వి సు మ
 యం జ గ త్ర వ క్ష బ నం త గా ద య ఘో ర లో నా నా నా మ బ లా బ్ధు శై ల ర లో లం తార తా దా ర య
 దా త వ్య ద్ధా న ప ది త్రి త త్ర గా వ నః తి ఙ్గి మి గ ధృ రం కః ॥ ౩ ॥ త మ్ త తి తా నం త మ గి ధృ వ ల య
 మ న ము బ్రూ య మ గి ధృ నా నా గ మ ల త్ర ద్ధం ని య గి ధృ ని మి ష ఖ గ స న్య వ్ర మ గి ధృ
 రి వా త మ నా గే తా త్ర మం గ బ్ధి త ని జ ప ద మ గి ధృ వా రా త్రి చం త్రా త మ మ గి ధృ ని జ ప తా ర
 మే ర సే గే వి లా నా స వ్రం నె మి వా తా ॥ య త్తా రు న్నా మ శి ష గ్ర వ్ర జ గ తా న్నా స్త త మ త్రా
 య తే య ద్ధి వ్ర క్ర మ మం జు కం జ యు గ లం ॥ త్రి డి వ ర త్తా య తే య ణ్ణా క్షం తి ర షా ర జ్జ
 జ ల డిః సి తే ప్ర బం దా య తే నా యం ర త్త మ ర ఙ్గి తా ని ల జ నః త్రి గుం ధ మ దా ది త్త రః ॥ బ గి య్
 క్ష త్రి యో జ నా త్రి బి ప వి త ద య తా మ గ త్రి సు గ్రా ది ణా ద్య మ గ రా జ్జో ద్య గా స నం బం ద్ర న వా త
 సో య త ల క్ష ల క్షే ప్ర గా మం జ గ్గం బం తా త దే షా ప్ర గ్గం గే సో య లా బ్ధి ధృ నో ల్తం బ్ధ నా
 త్రి త్రి గి ధి బ్ధం మో గి ని త్రా త్ర వ మ్ మ మ మం సే మి బం ద్రం జి నం ద్రం ॥ ॥ జం బు ద్ధి త మ ఖా బ్ధ
 ద త్రి నా ద లో త్రి గ్గార తే వి ధృ రే దే త ప త్తి మ వా ద్ధి సు వ త వ గ త్రి తో గ్ర వా బ్ధి మ గా గ ॥ త ల్లి స్తం
 బు న ది సు ద త్రి గా త డ తి ర మం ద్ర వ ద్ధ గా స తే త్రి మ్మ త్రి మ మ రం మ రం డ ర మ ర త్ర వ్రం స్మ ర దా మ
 రం ॥ ॥ వ ర జ స త్రి త్రి గి ణా వ్ర ప స ధృ ని యో గి వా సో శ్రీ శ్రీ మం ది ర ని కు రుం బ దిం వి మ ల ర్ మ
 రం య గి త దా న తో డ లి గు రు య త్రి వ్రం ద విం క ఖ బు దా త ర దిం వ ర గ వ్ర గా డి యం సు ర బి ర గే ర నా బ్ధి య
 వాలా వ మ రం జ గ ద్య త్ర స ధృ మి ॥ త్రి మ త్రి మ మ రే త్త ర స క ల గ్ర మ గు ఖాల బా దా మ నాః త్రి మ ద్ధే వ మ బి ప



NIRTADI STONE (DG 164)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَلَّمَ رَسُولَهُ فَاسْتَمِعُوا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَلَّمَ رَسُولَهُ فَاسْتَمِعُوا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ಈ ಕಲ್ಲು ಗುಡ್ಡದ ಮ್ಯಾಲೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕ್ಷಾಪೆ ಬಾಗಲ ಮ್ಯಾಲೆ ಯಿತ್ತು ಶುಭ ಗುಣವುಳ್ಳದ್ದು ಸಂವತ್ಸರದ ಸ್ತಾವನಾ ಶುಭಲಯಲಿತುಂಬನ ಮ್ಯಾಲೆ
ಯಿಟ್ಟು ಧಯಿಂಗ್ರ ಜನರ ಕಾರ ಶುಭ ಮಾಡಿ ತೆಳಗಿನ ತುಂಬು ಜೊಸ್ತಾಗ ಕಟ್ಟಿಸಿ ಧಿಸಂಗಲ ಒಡಿಯಿಸಿ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
عَلَّمَ رَسُولَهُ فَاسْتَمِعُوا
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



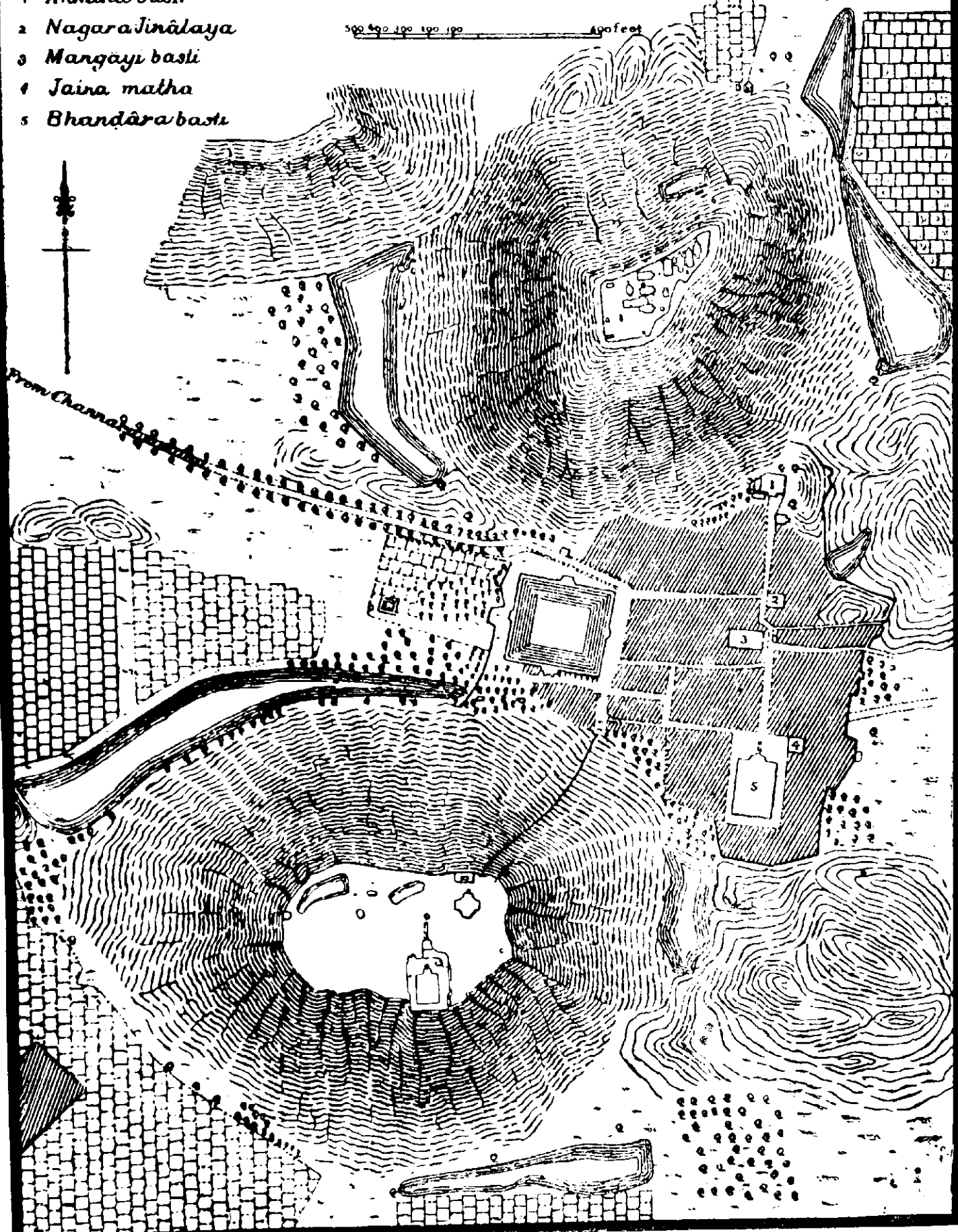
STONE FROM TIPU SULTAN'S PALACE BANGALORE FORT

ŚRAVANA BEḶGOLA

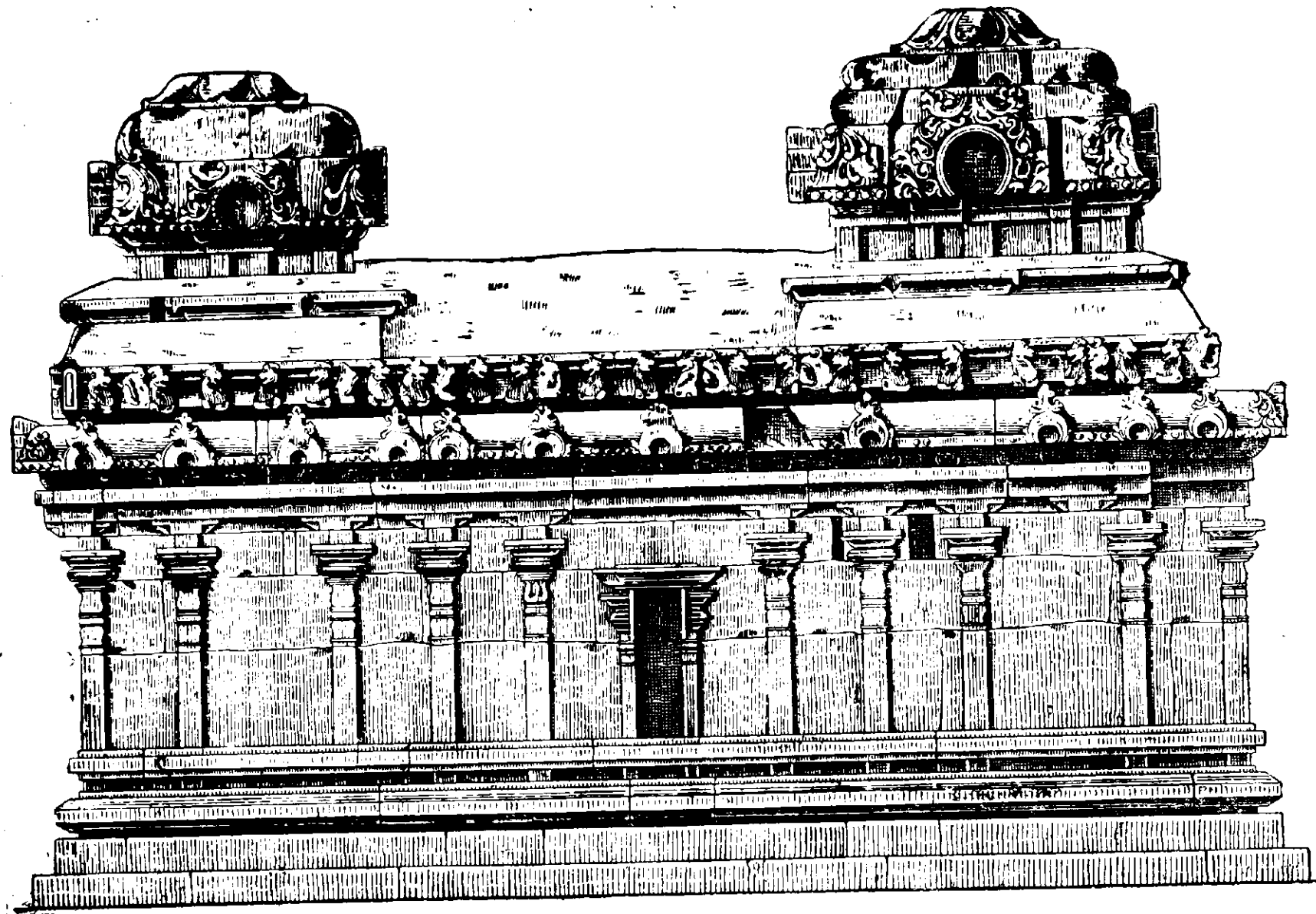
- 1 Akkana basti
- 2 Nagaraśinālaya
- 3 Maṅgalya basti
- 4 Jaina matha
- 5 Bhandāra basti

500 400 300 200 100 0 100 feet

Tinānāthapura

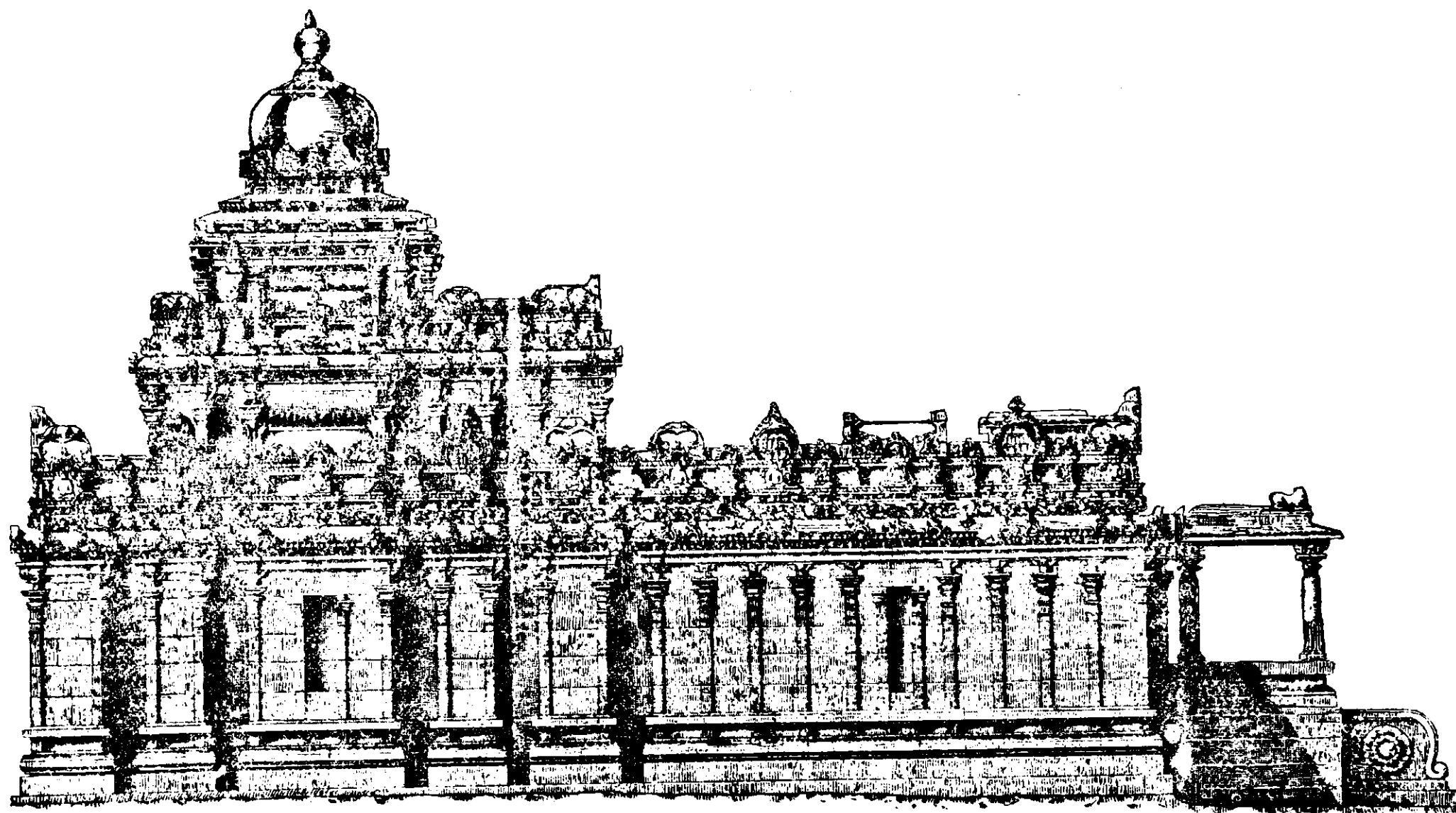


from Chamalapur



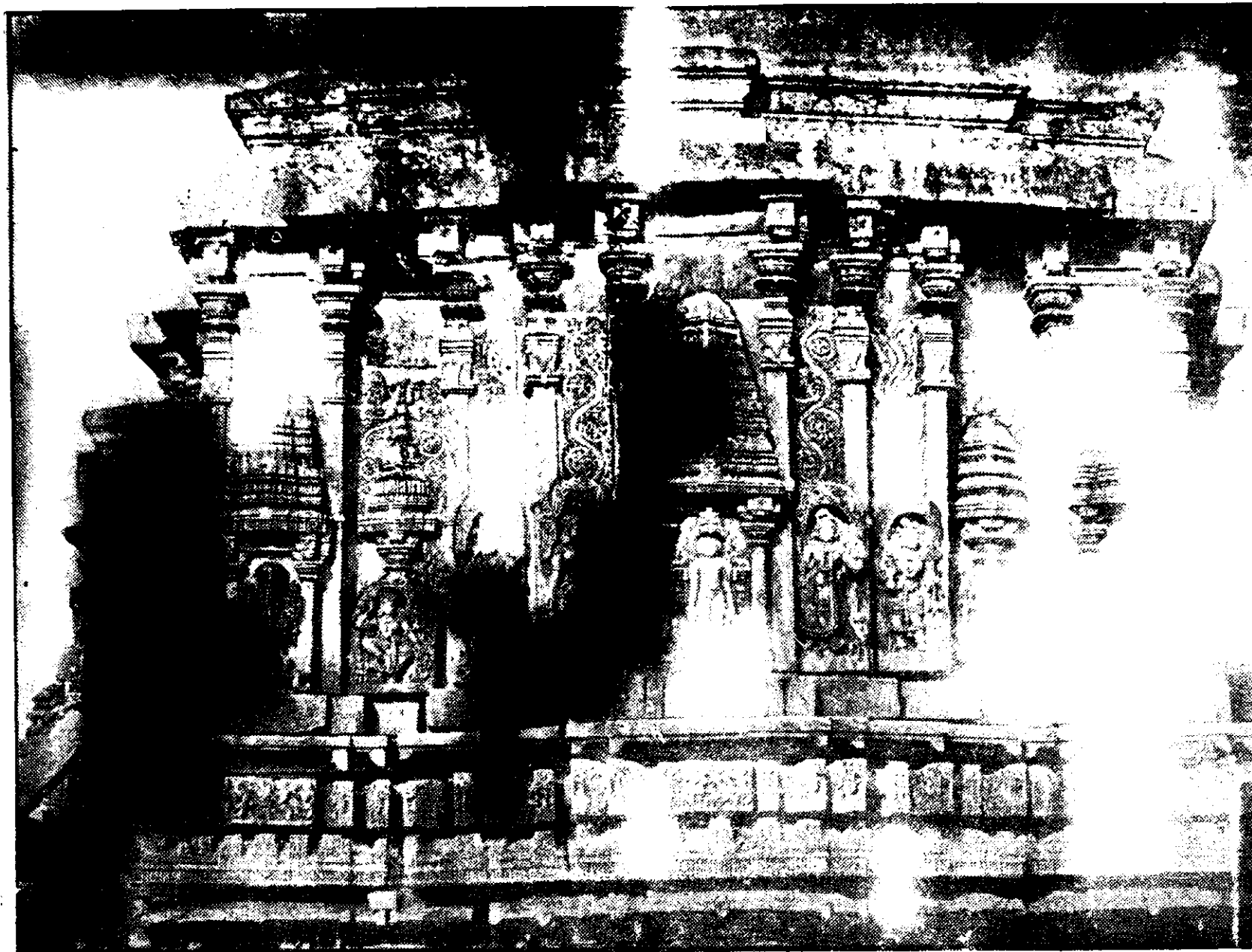
CHANDRAGUPTA BASTI NORTH SIDE

SCALE 0 1 2 3 4 5 10 FEET

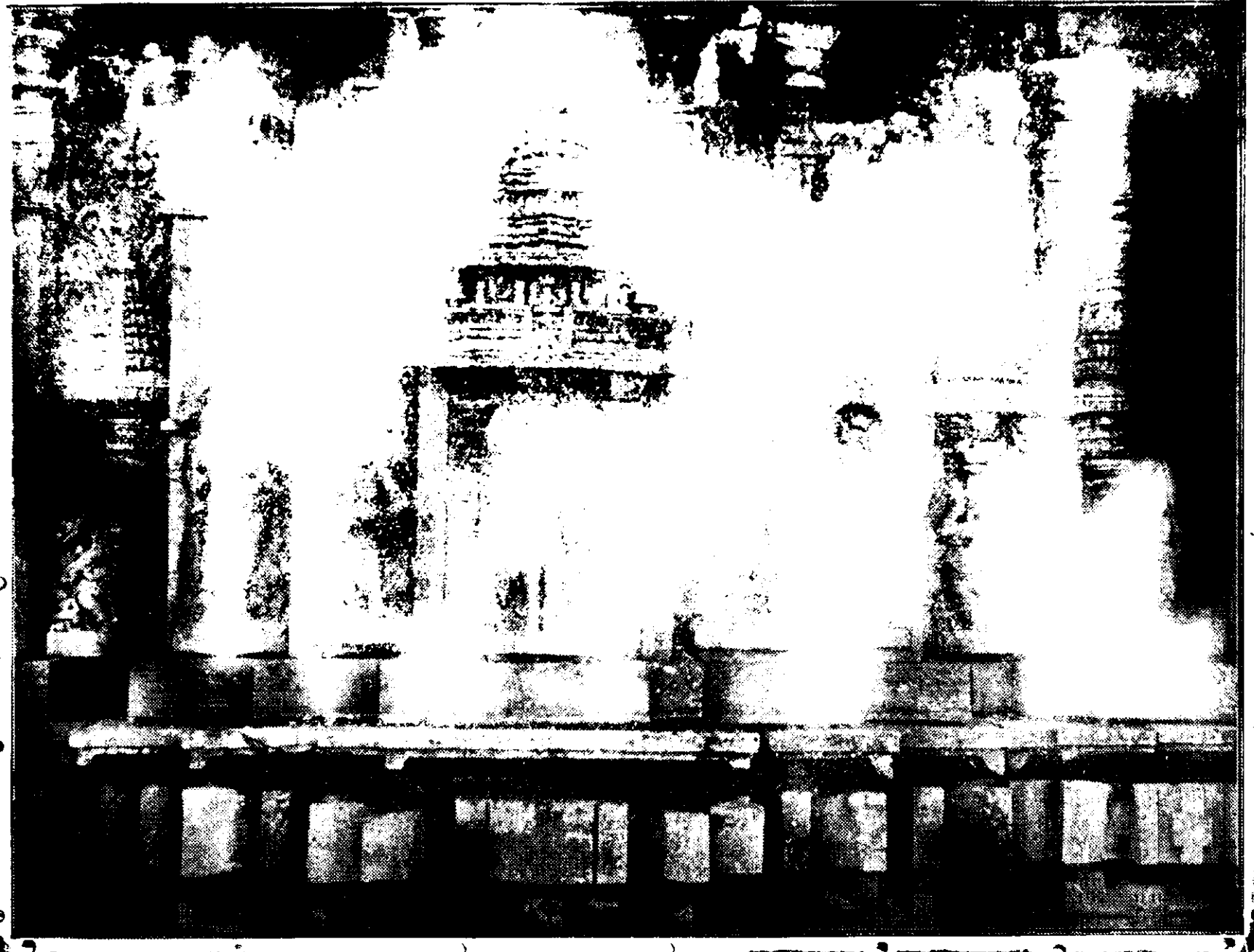


SIDE ELEVATION OF CHAMUNDARAYA BASTI

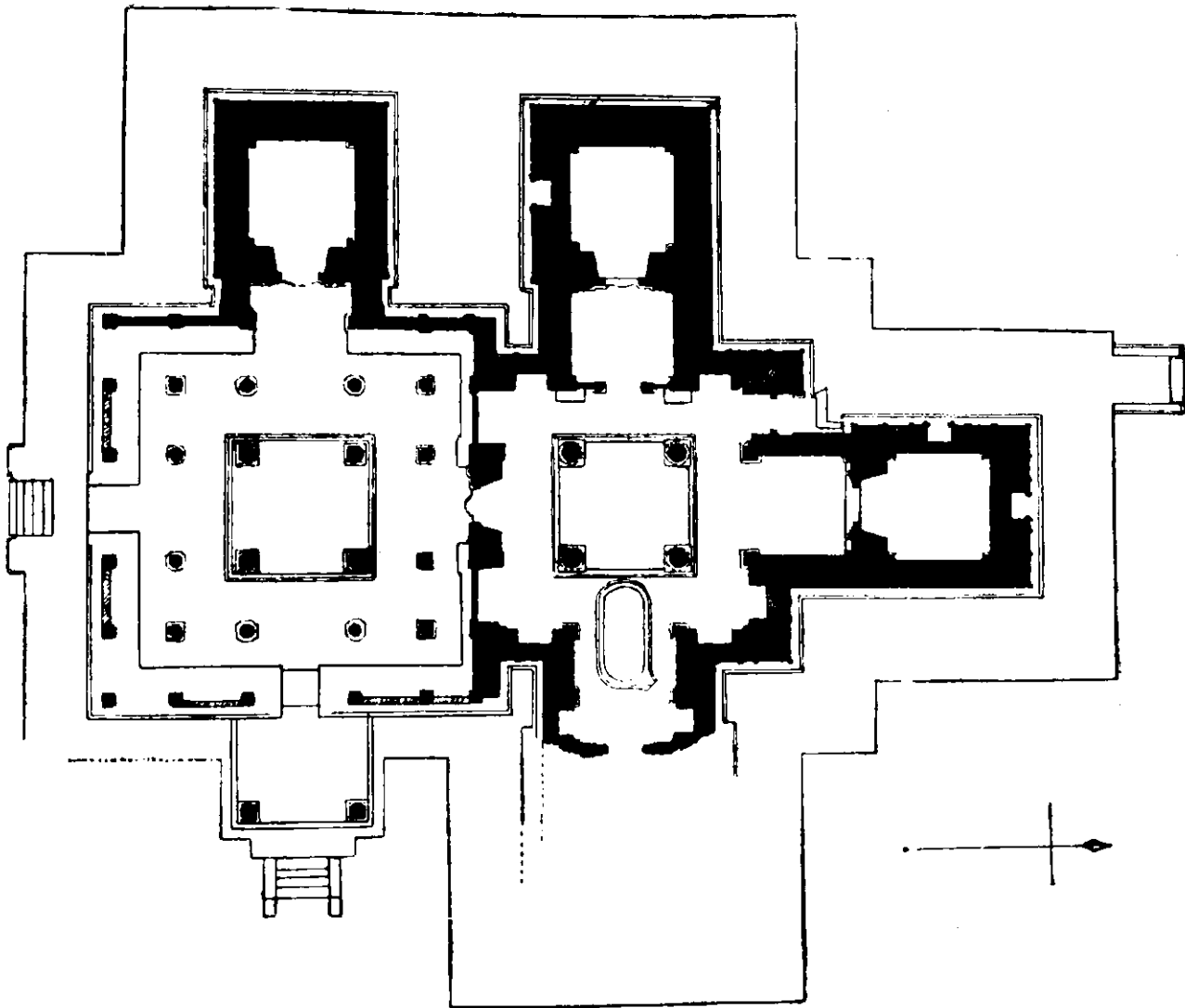
SCALE 1 2 3 4 5 6 7 8 9 10 15 FEET.



WEST VIEW OF SANTINATHA BASTI, JINANATHA PURA

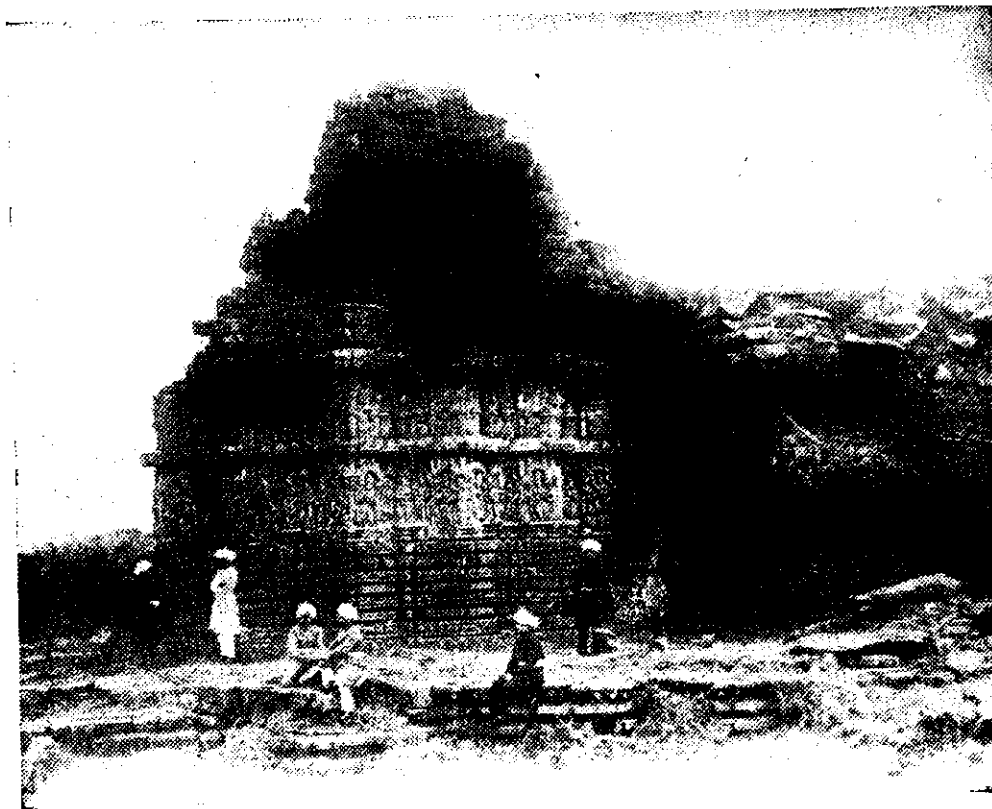
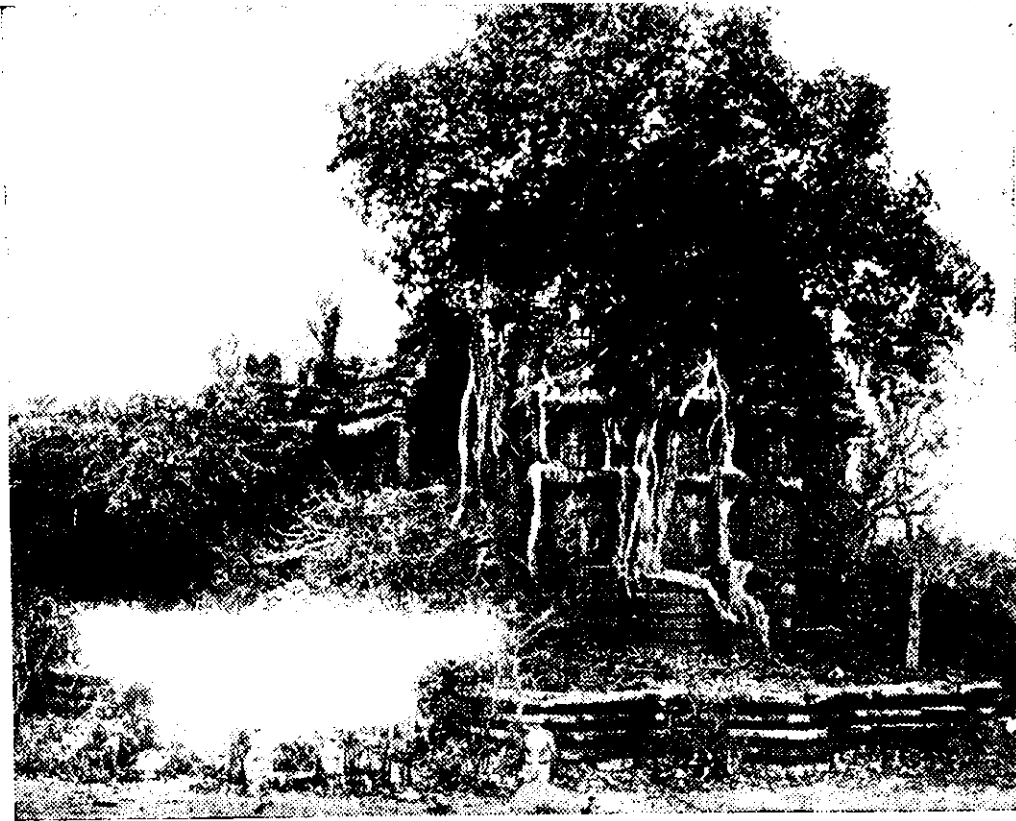


NORTH WALL (ENLARGED) OF SANTINATHA BASTI, JINANATHA PURA



SCALE 0 5 10 20 30 FEET

TRIPURĀNTAKA TEMPLE, BALGAMI
(GROUND PLAN)

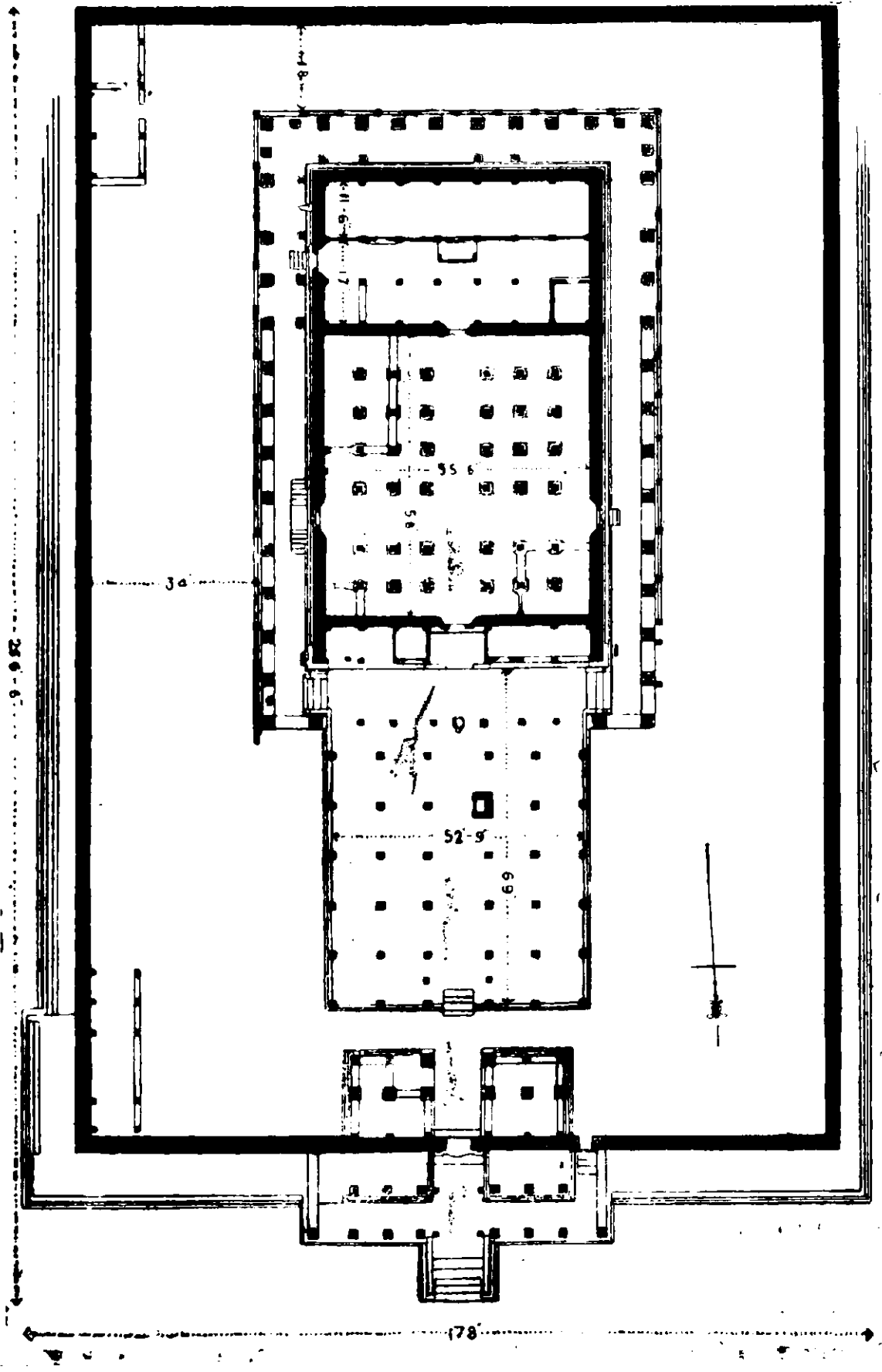


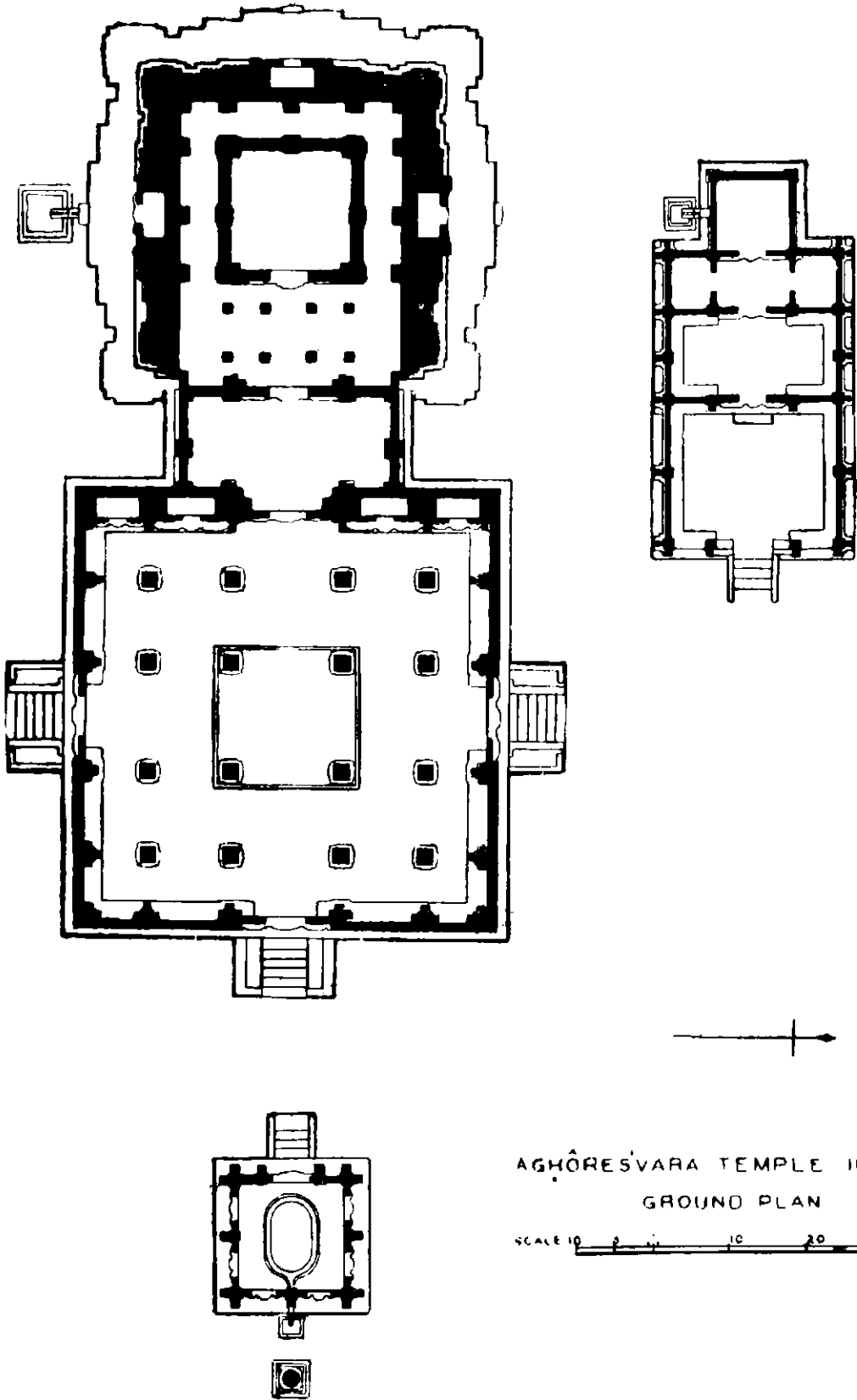
KEDĀRESVARA TEMPLE, HALEBĪḌU IN 1866 1886

BHANDARA BASTI

PLATE VIII

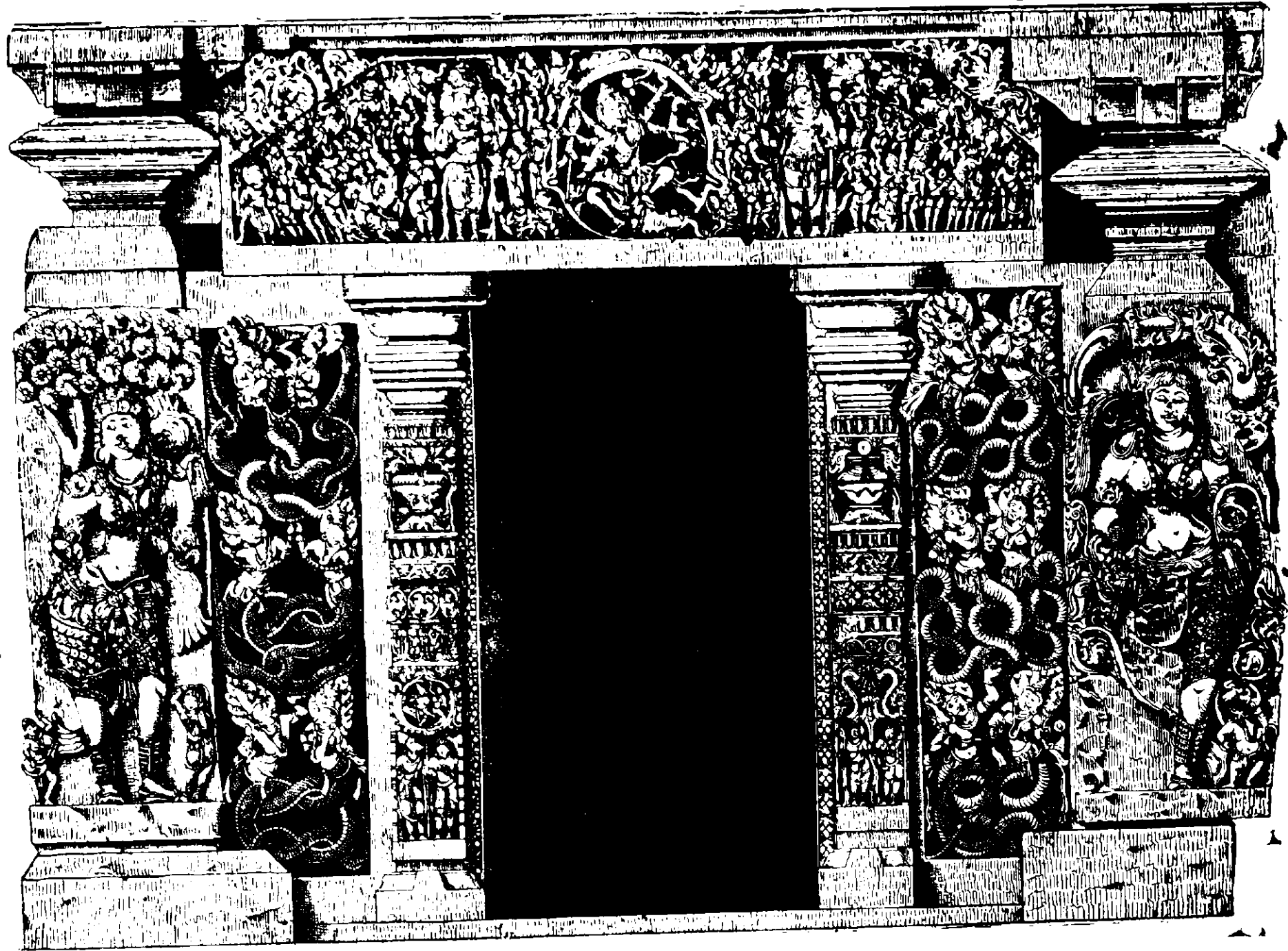
SCALE 20 15 10 5 20 40 50 FEET





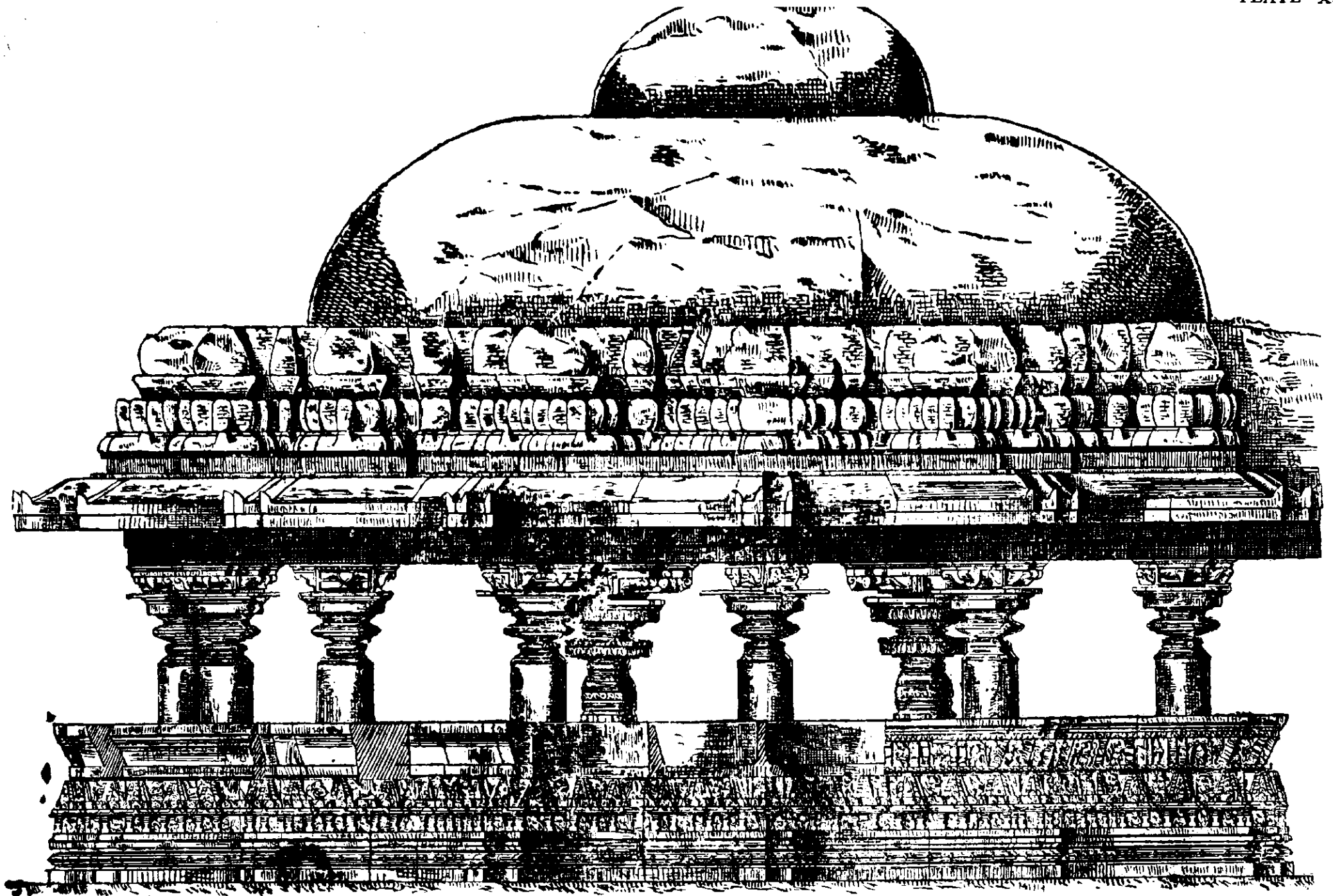
AGHÔRESVARA TEMPLE IKKÊRI
GROUND PLAN

SCALE 10 20 30 FEET



DOORWAY OF TRIPURAHANTESVARA TEMPLE
BELGAMI

SCALE 0 6 12 FEET

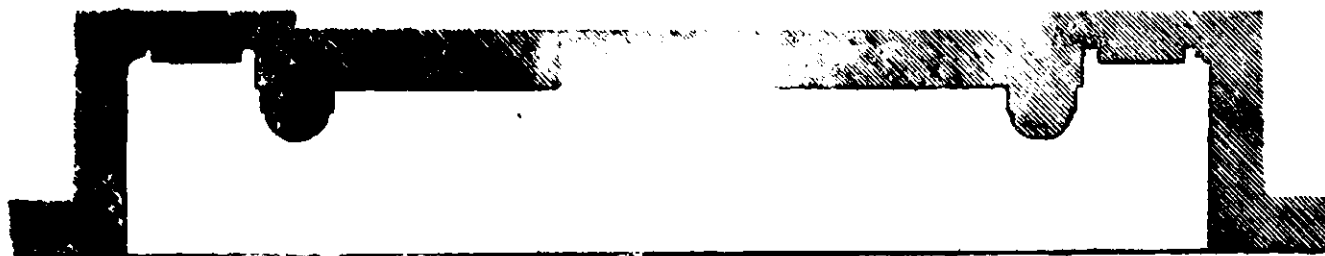


SCALE 6 FEET

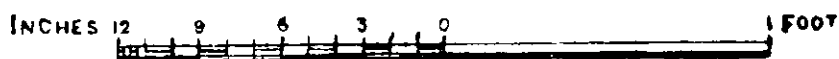
CIRCULAR PORCH, ARSIKERE

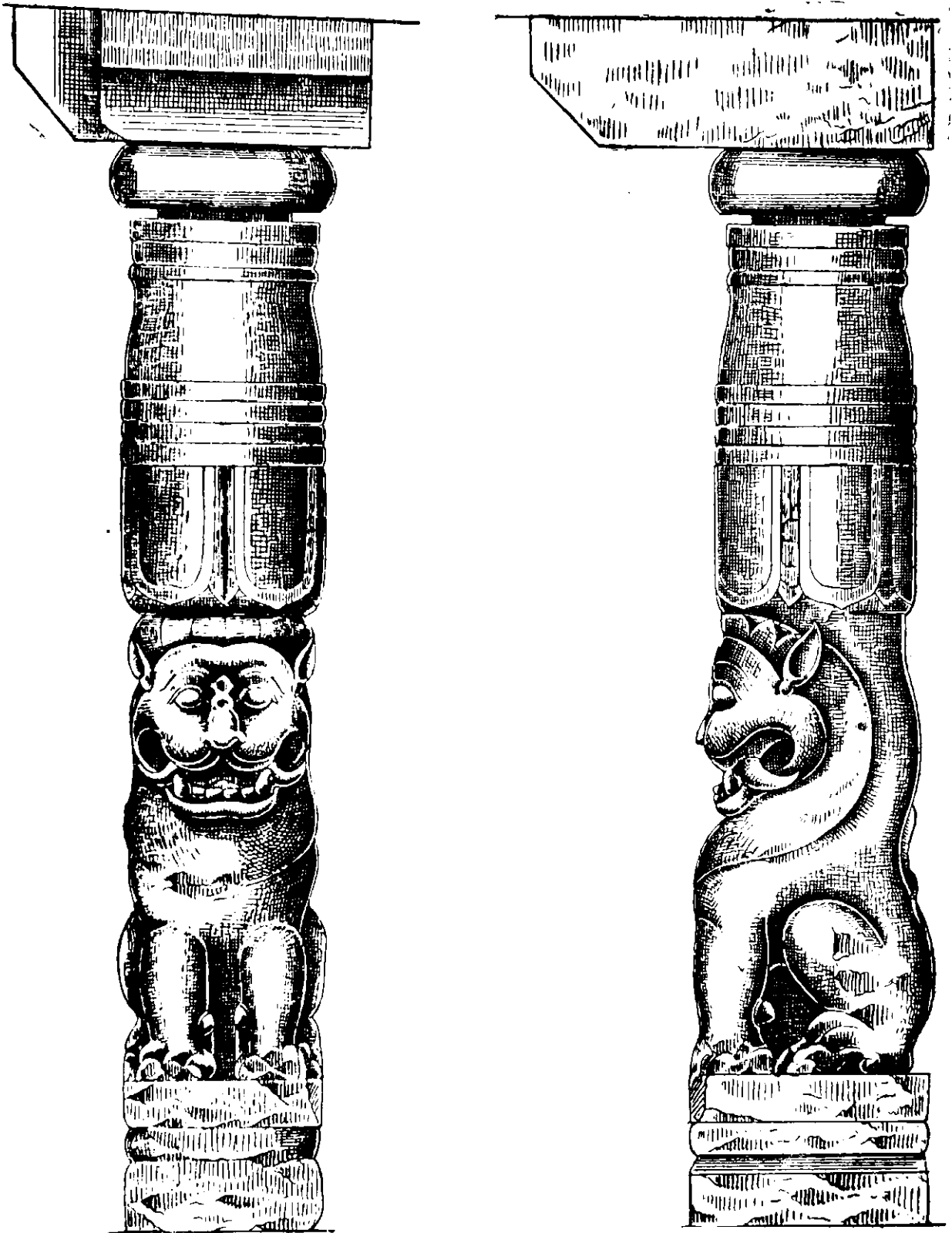


SECTION ON A.B.



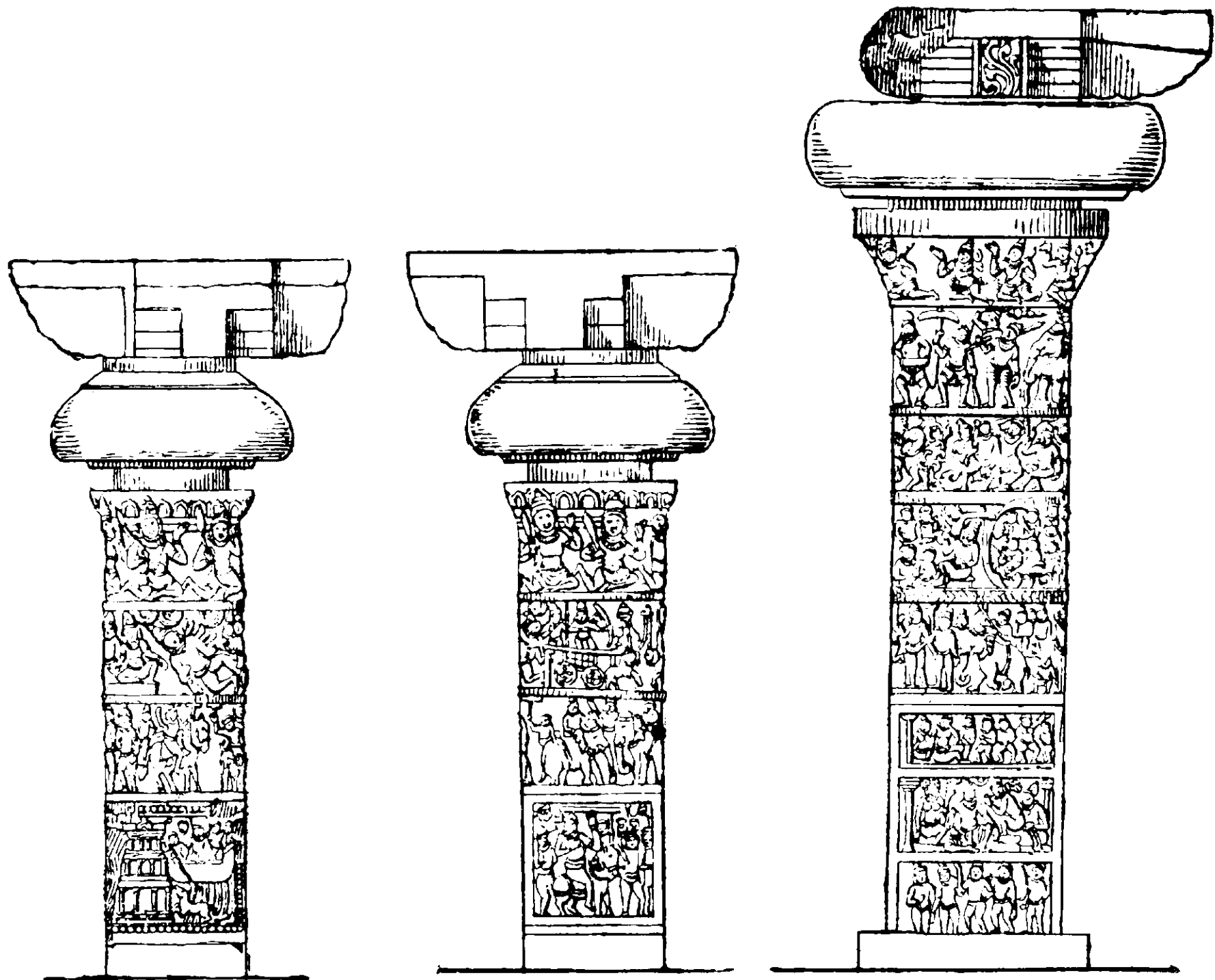
CEILING IN FRONT OF GÔMATÊSVARA.



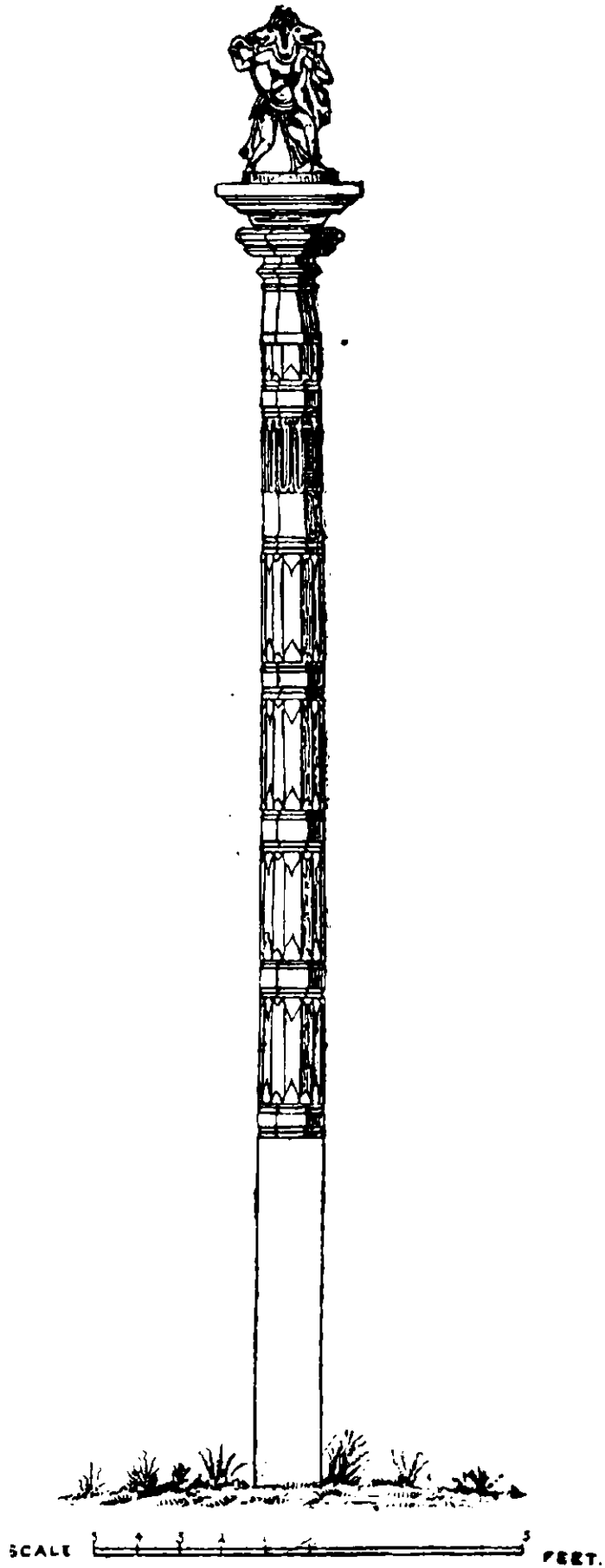


SCALE 1/2 3 6 3 1 FOOT.

PILLAR IN SOMESVARA TEMPLE, GANGAVARAM

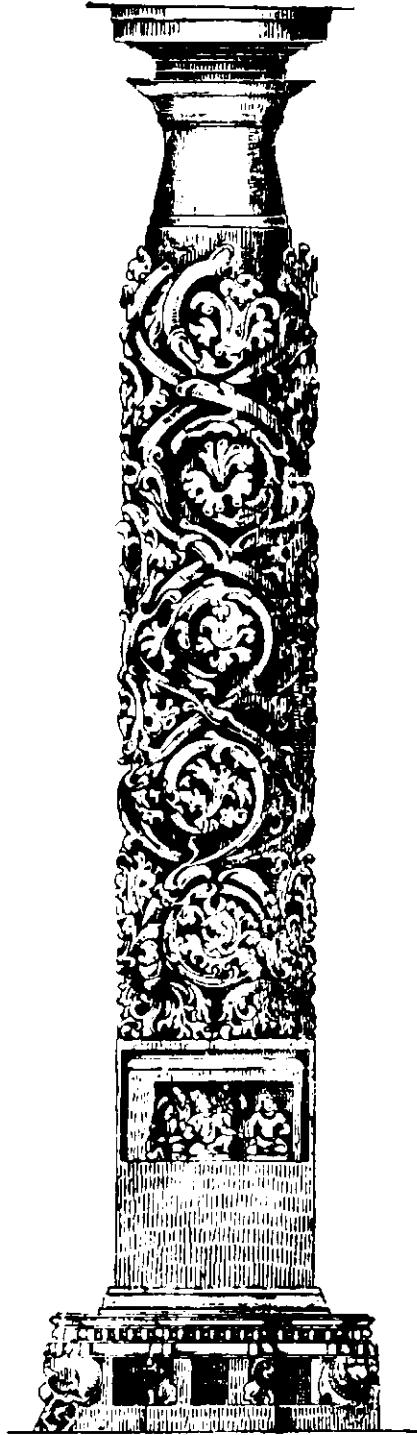


PILLARS IN ARKESVARA TEMPLE, HALE ALUR

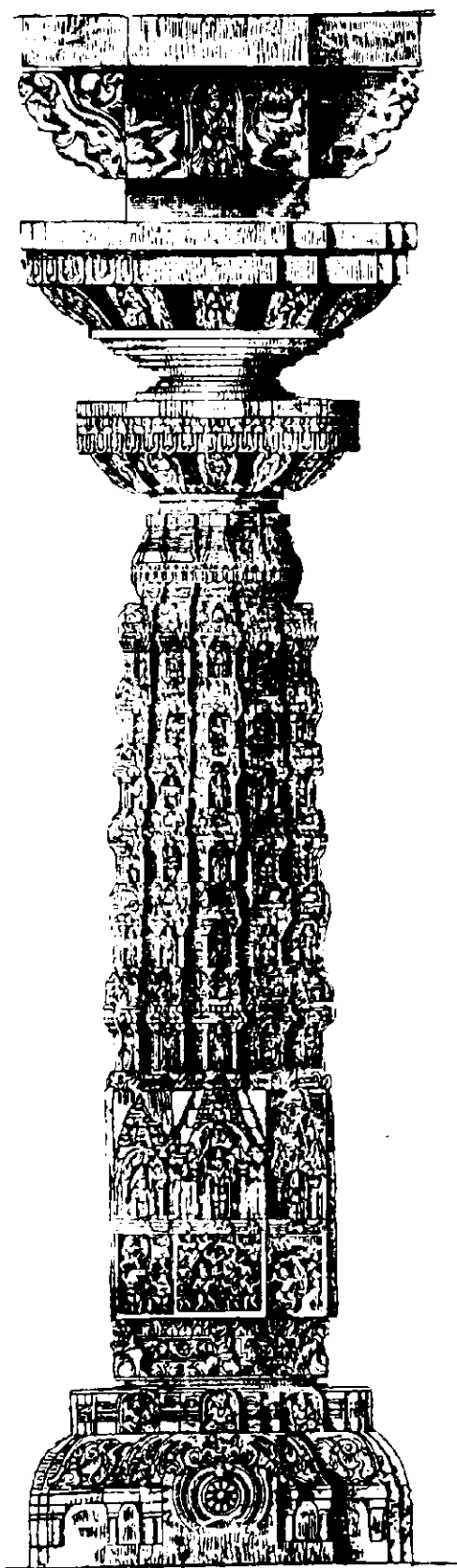


BHERUNDESVARA PILLAR
(SK 151)

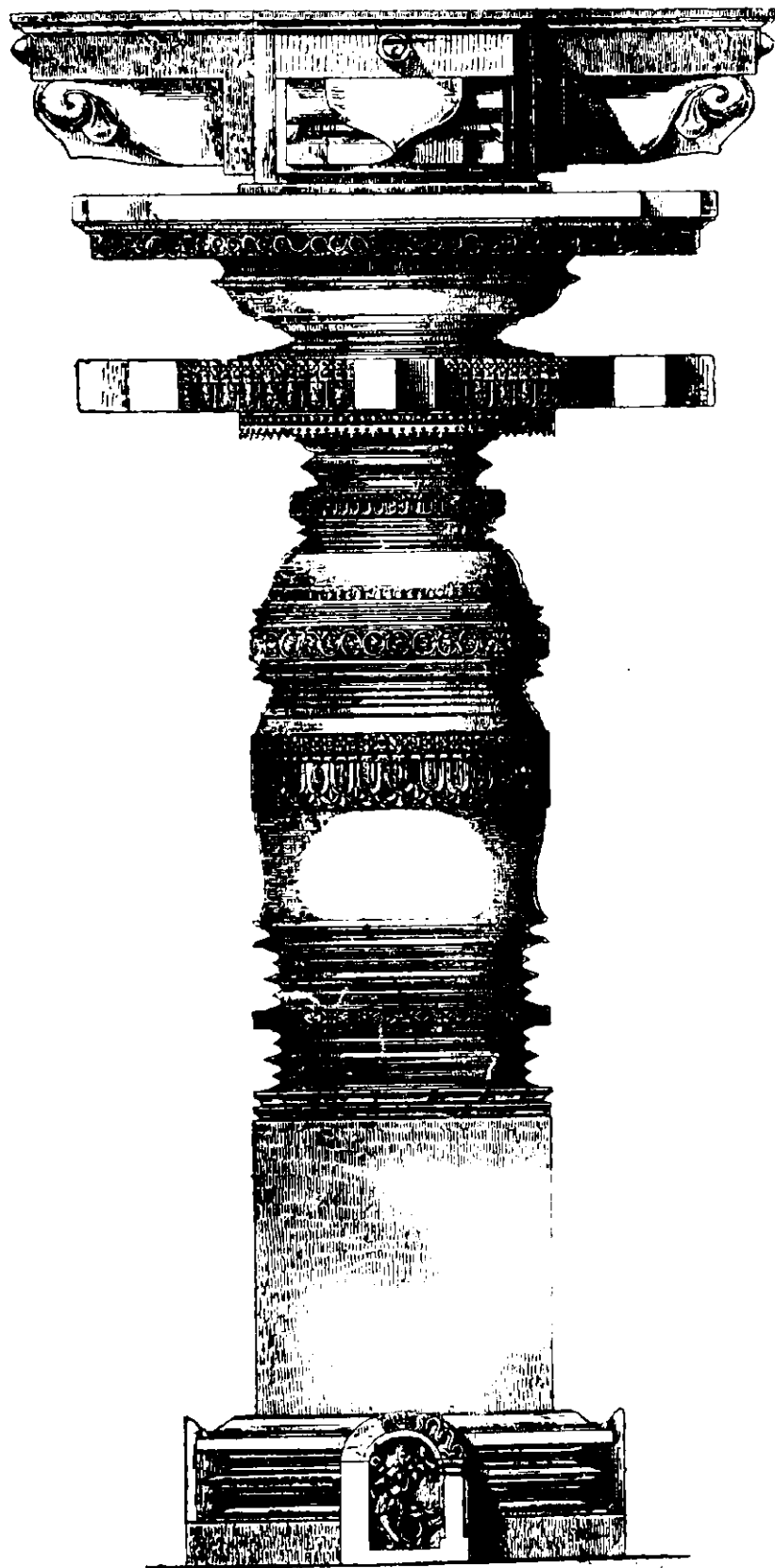
TYÂCADA BRAHMADEVA PILLAR SOUTH SIDE



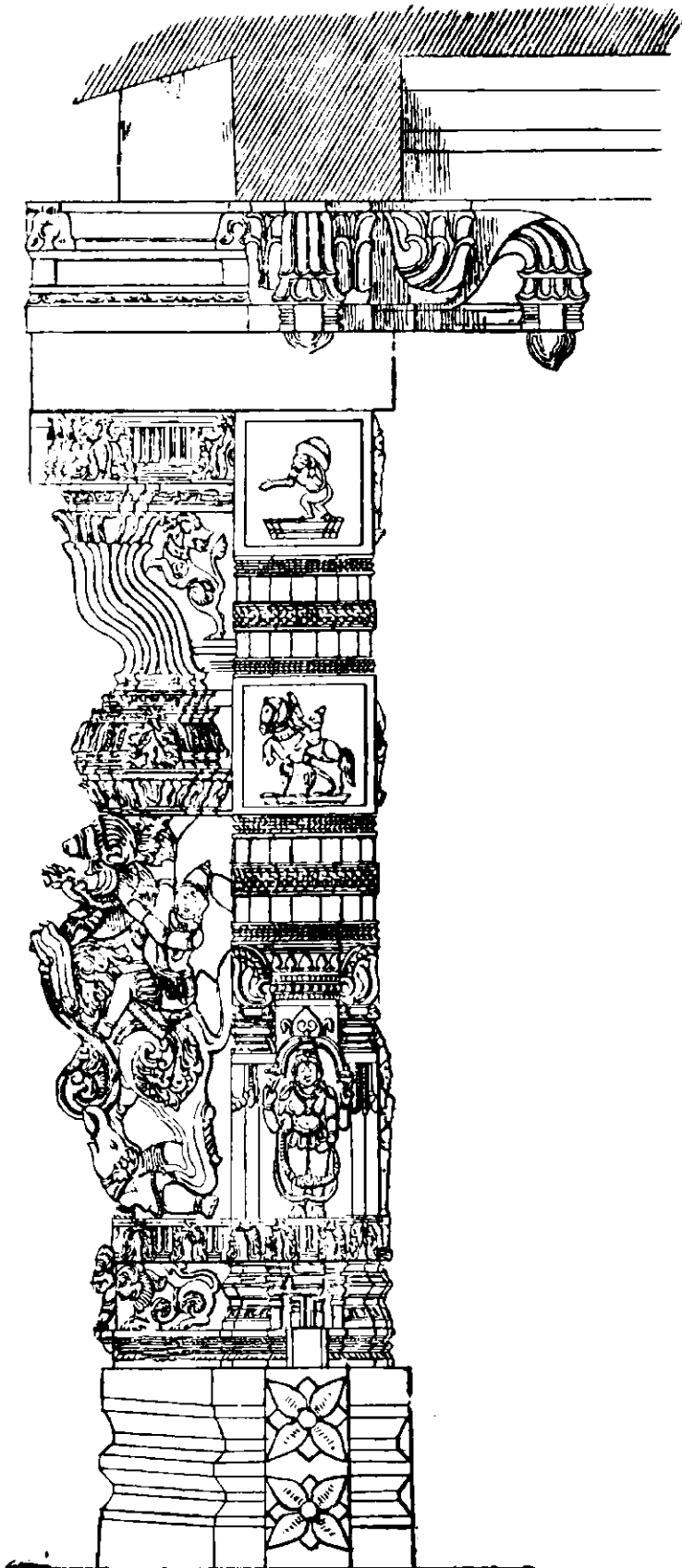
SCALE 12 6 2 3 FEET



NARASIMHA PILLAR
IN BELUR TEMPLE



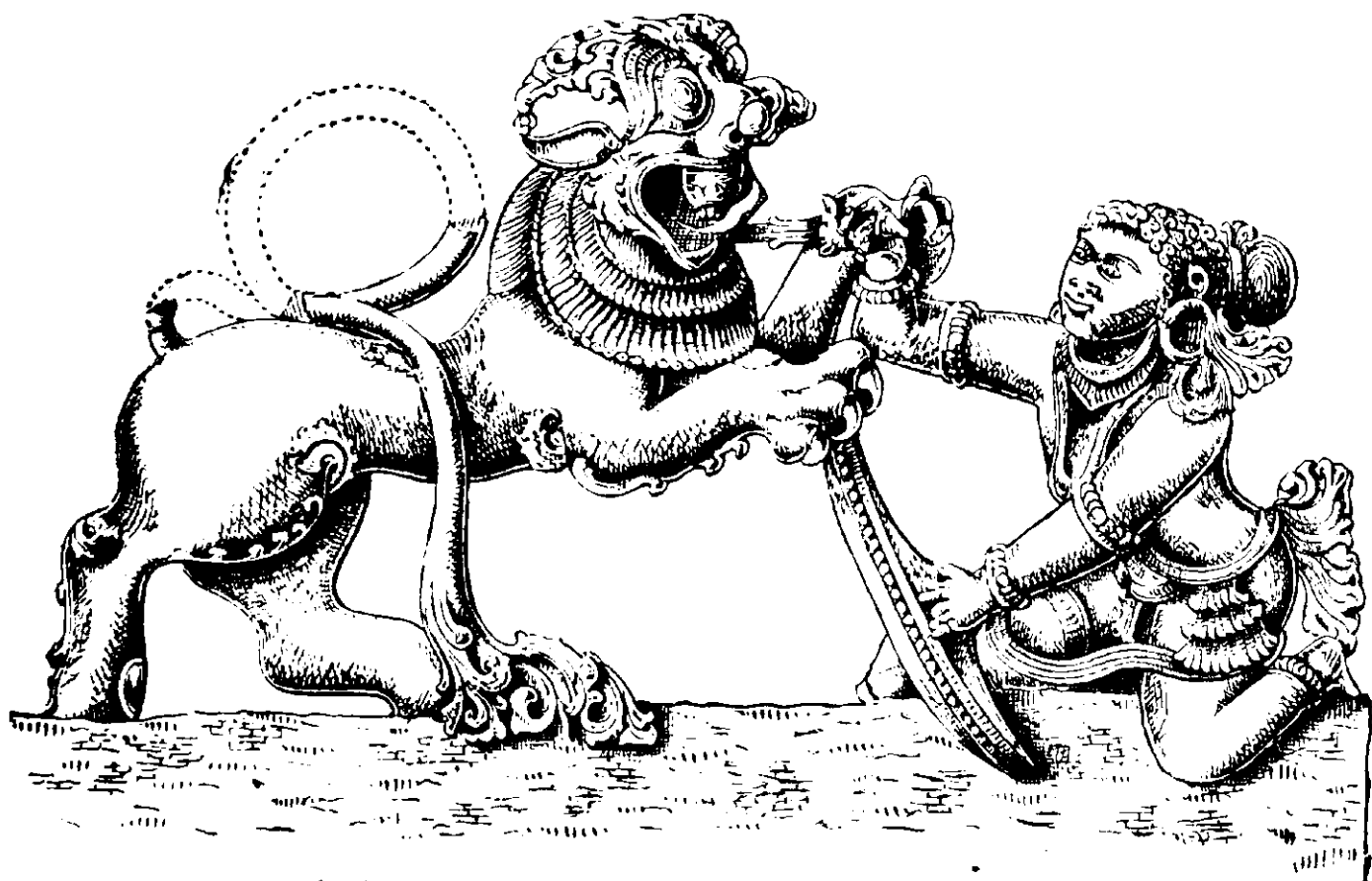
PILLAR IN PARSVANATHA
BASTI, HALEBIDU



PILLAR IN PARVASADEVA TEMPLE, NEAR GUNICULETE



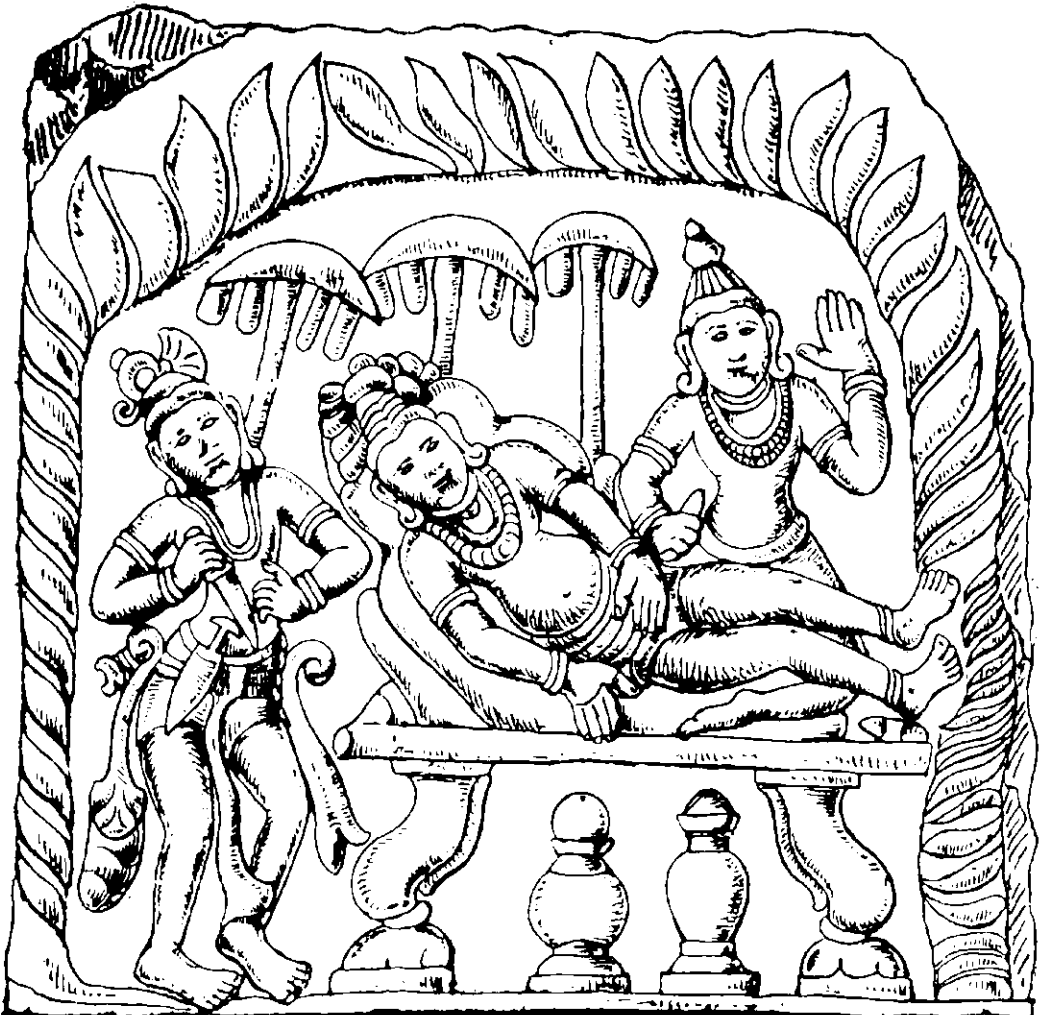
TARA BHAGAVTI, BALLIGAVE



HOYSALA CREST (SALA AND THE TIGER), HALEBID

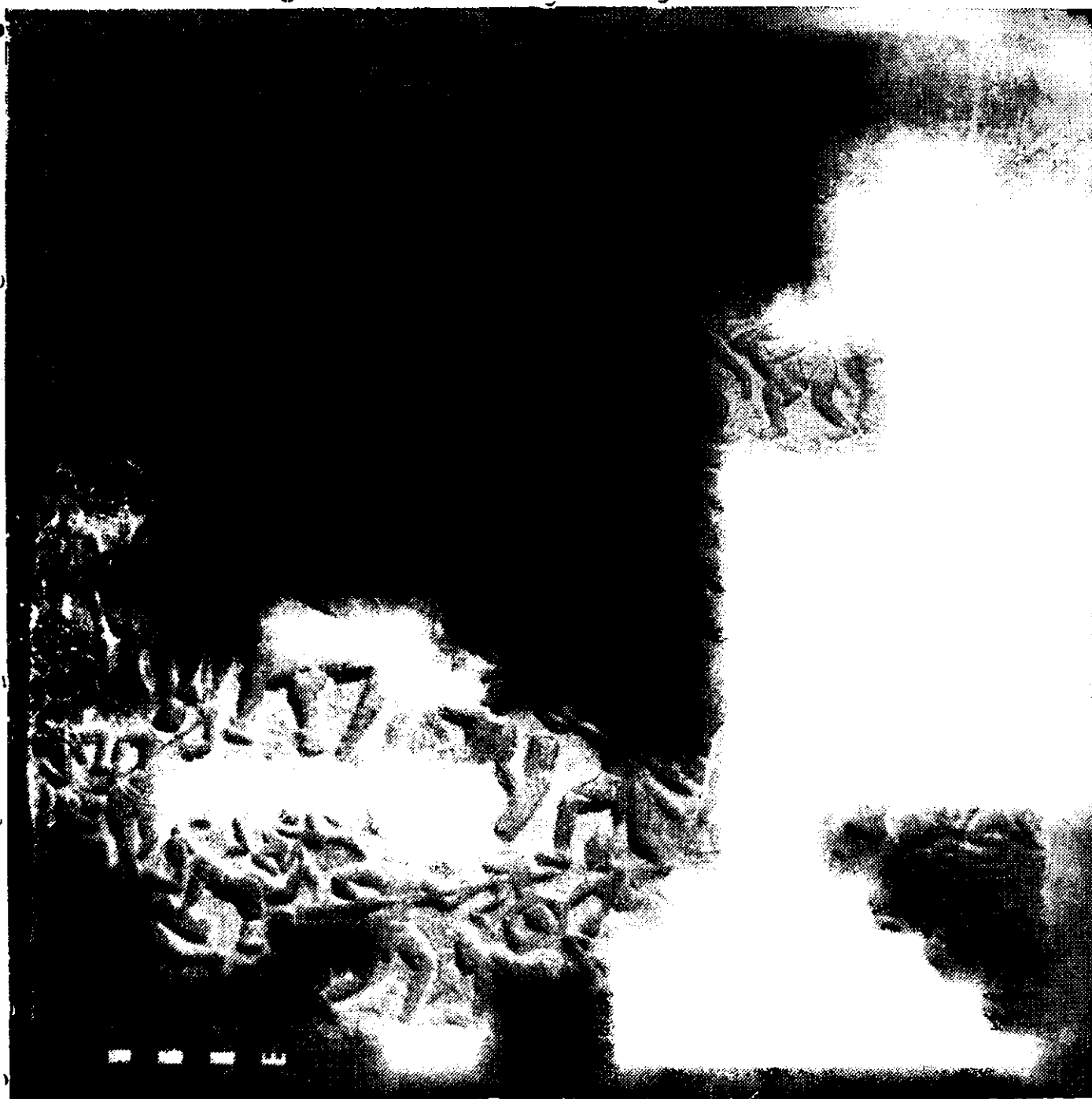


NAMMALVAR

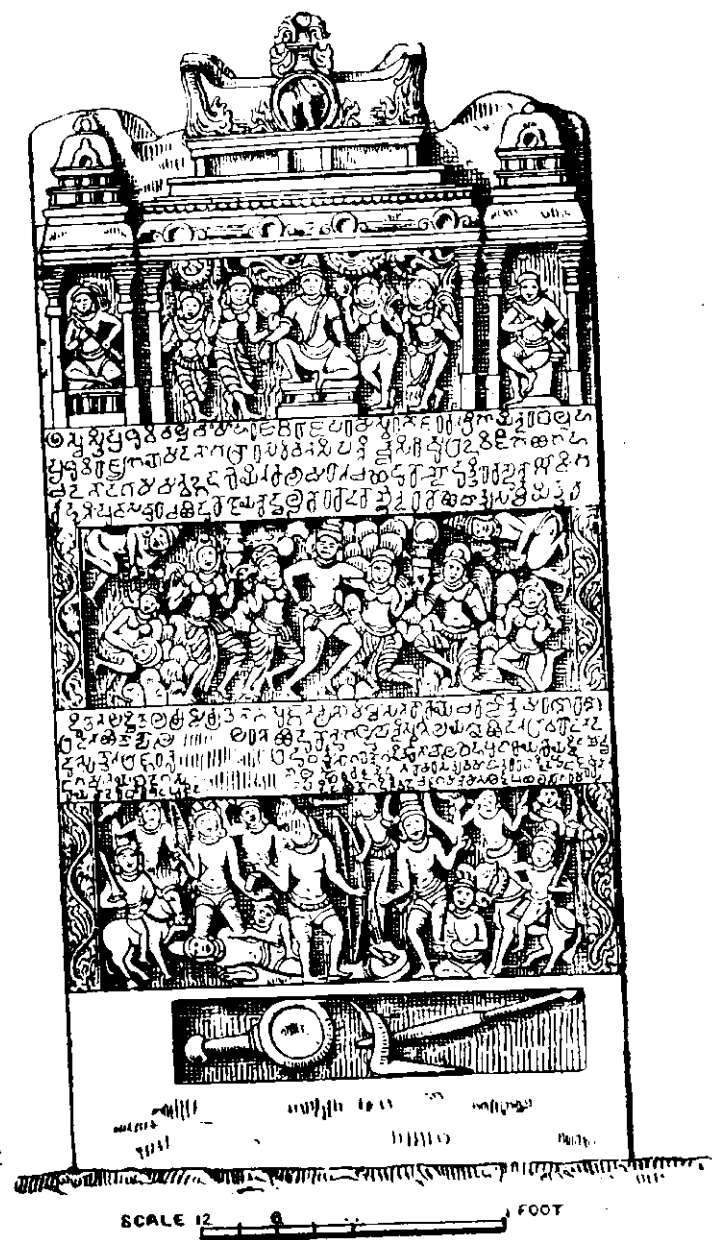


ॐ ಪುಷ್ಪಿನಿ ತಿರುಸೋಲನಿ ವಕ್ತುರ ಕ್ಷರದಿ
 ಕಾಡಿ ರಾಜೇಂದ್ರವರದೇವರಾಯನ
 ನಿರ್ಮಿತವಾದ ಉಪಾಸನಾಸ್ಥಾನವೆಂದ
 ಪರಿಶುದ್ಧವಾದ ಉಪಾಸನಾಸ್ಥಾನವೆಂದ
 ರಾಜೇಂದ್ರವರದೇವರಾಯನ ನಿರ್ಮಿತವಾದ
 ಉಪಾಸನಾಸ್ಥಾನವೆಂದ

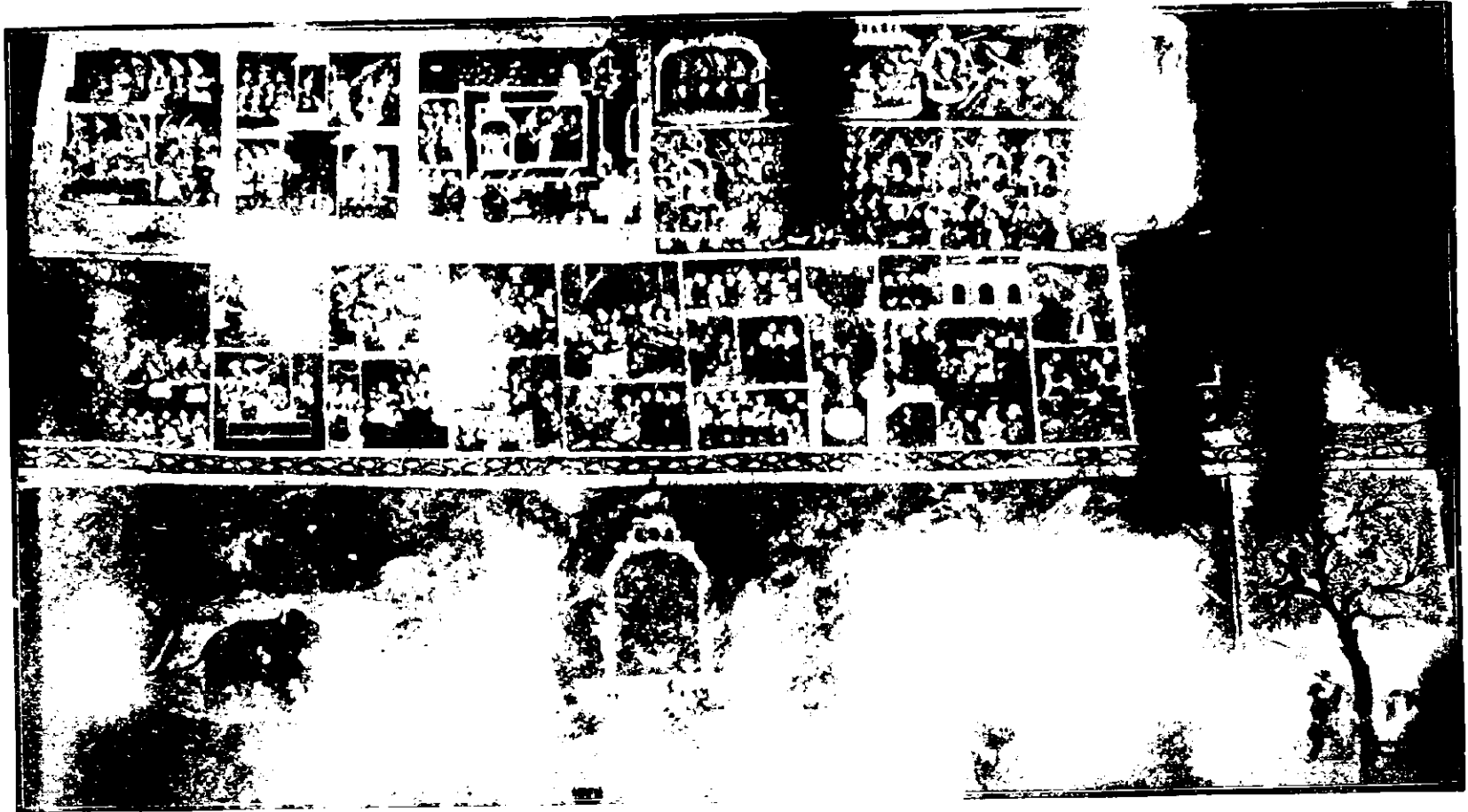
DODDAHUNDI. (TN.91)



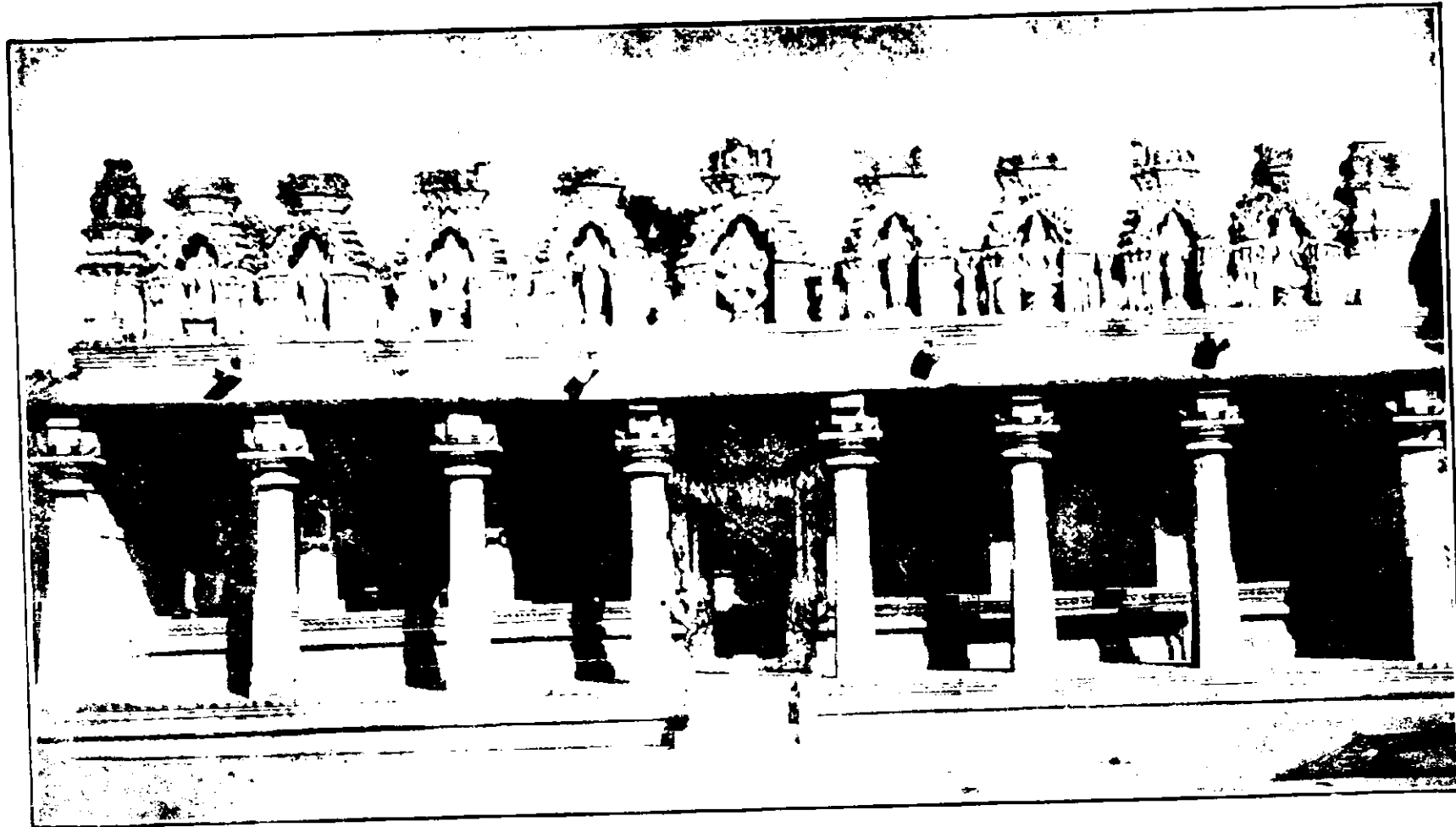
BEGUR STONE



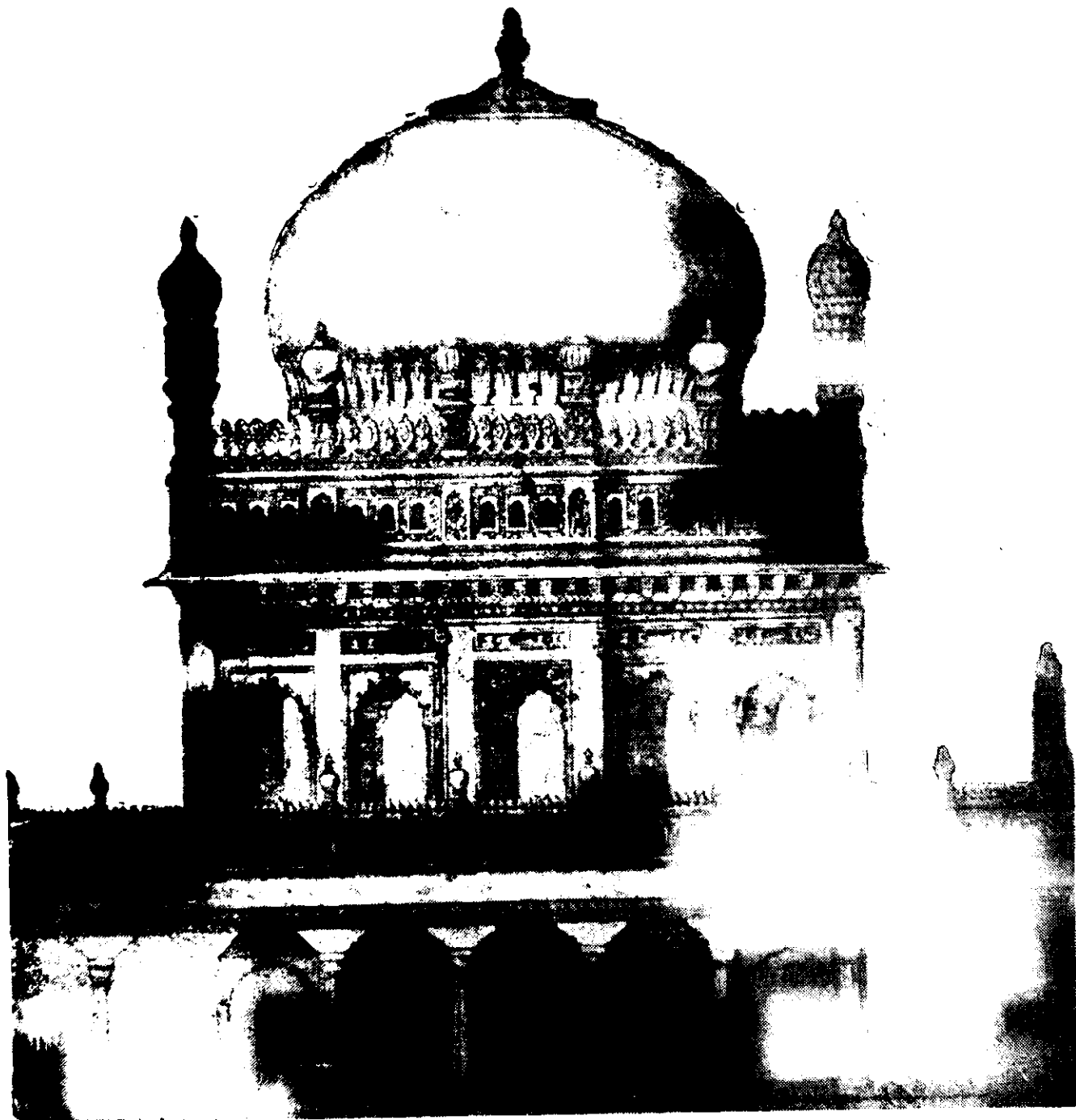
VIRAKAL AT MĀVALI (Sb 9 and 1)



PAININGS ON WALL OF JAINA MATHA



FRONT VIEW OF JA NA MATHA BEFORE THE UPPER STOREY WAS BUILT.



MAUSOLEUM OF HAIDER AND TIPUSULTAN, AT SRIRANGAPATTANA