CHAPTER II

INSCRIPTIONS

Introduction

Seventeen inscriptions have been noticed in fourteen localities. Fortunately many are intact but for small damages here and there to some of the letters. In some of these localities, architectural remains of the temples are also found. In other localities, inscriptions without any such remains are found.

Among the inscriptions noticed one refers to the construction of a sabhamantapa and also the installation of the image of Vinayaka there. The latter is important for particular references to the construction of Ganesha temples or installation of Ganesha images unlike those of Vishnu or Shiva are very rare. Another inscription from Chandapur refers to construction of Bhogesvara temple. Some of the other inscriptions refer to the names of the deities presumably of temples such as Gavanesvara, Bhogesvara, Trilochana etc.
The others excepting one speak about grants made to individuals etc. There is only one inscribed hero stone (Viragal) has been noticed. These inscriptions according to the dates mentioned in them or palaeographically datable variously to c. 9th-12th c. A.D. Mention also be made of the occurrence of the inscribed Tirthankara. It is interesting to note that one of the short inscriptions has the relief of a monkey. The inscriptions have been discussed below and the texts are given in an appendix.

Eight inscriptions out of seventeen are of Chalukyas of Kalyana and one of them is of the Kalachuri dynasty. Of the Kalyana Chalukya inscriptions three are of Jayasimha-II and the other five, of Vikramaditya-VI. One is of Bijjala-II of the Kalachuri family. Five of them do not refer to either the names of the kings or chieftains or the dates. Palaeographically they may be dated to c. 11-12th c. A.D. Three of them refer to the name of individuals. On the whole, eight of them are undated records.

On the basis of these inscriptions some of the noteworthy kings and chieftains of the period (11-12th c. A.D.) mentioned in them are the following.
a. Kings

Jayasimha-II

Jayasimha-II of the Chalukyas of Kalyana is referred as Jayasinga in the inscription from Sārijara dated in sākavara 934 (1052 A.D.) and in the undated inscription from Bhāravphra. One of them referred to him as ruling from Kalyana. This Jayasingadeva is obviously no other than Jayasimha-II ruling during 1015-1044 A.D. (Desai, P.B.; 1923; p. 165). Excepting the reference to the ruling king no other details are available in the records.

Vikramāditya-VI

In the three records from Chandapura, Aliyamba and Telgaum Vikramāditya’s most popular epithet Tribhuvanamaiałađeveda occurs. The records from Telgaum (1091 A.D.) and Chandapura (1142 A.D.) respectively refer to the king as ruling from Kalyana and Jayantipura. This Jayantipura as is well known from other records is the ancient Vaijayanti i.e., Banavasi.
b. Mahamanjalesvara

In some records occur the names of Mahamanjalesvara namely, Breyamara, Parmanjalesvara, Hajja and Shriramasva of the Sinda family and Bichara and other officers such as Goika, Mayarasa, Rudranandnayaka, Somnayaradandnayaka.

1. Breyamara

Among them Breyamarasa appears to be an early mahamanjalesvara. Breyamara was subordinate to Vikramaditya-VI of the Cheleukya of Kalyana.

The Alwai record of 1077 A.D. speaks of him as an officer ruling over Palugari-80. Palugari is yet to
be identified. Within a period of four years he seems to have been elevated to a position of mahāmandalaśvāra in the Telgaon inscription of 1081 A.D. describes him.

During this year he makes a grant from the area of Birige-40. Obviously it implies that the region he was ruling included Birige-40 also. Much later i.e., in 1122 A.D. (Śimha) he was ruling over a large region. (Ratti, S.H., et al; 1968: p. 44). For in another record from Karāṅkhel of 1130 A.D. (p. 55) he said to have been ruling over two thousand nādu (Kṛśṇabahubhāra). Thus Bṛyāmarasa started his career as an officer but soon became mahāmandalaśvāra gradually becoming more powerful as known from the increasing extent of the region he was ruling. Another noteworthy point here is that he had a long reign as an administrator i.e., nearly about 53 years. But whether Bṛyāmarasa of these records is one and the same is not clear. The Telgaon and Śimha inscriptions describe him as Ānurāṇivāravardhiśvāra... Therefore, Bṛyāmarasa of the first three records could be one and the same. But Bṛyāmarasa of the last record without any such epithet may possibly be descendant. In the latter part of his reign he was probably subordinate to Ānurāṇivāra-III.
2. Peraadisvara

Another mahismahipala was Peraadisvara. He made a grant of land during 1102 A.D. from the villages, Piriya Bahuge and Sirisage, which must have been in the region he was ruling. Which region he was ruling is not mentioned in our record. However, in an inscription from Shaliki (Kulkarni, V.S.; 1979: p. 369) dated in 1106 A.D. is referred to Kumara Hemma Pemadi, subordinate of Vikramaditya-VI. Since Kumara Hemma Pemadi was ruling near the region ruled by Peraadisvara in the region it is probable that Peraadisvara is the same as Kumara Hemma Pemadi. If this conjecture is correct then Peraadisvara of the record was ruling over the region around Shaliki.

3. Bicharama

The other mahismahipala mentioned in the Aliyembura record of 1122 A.D. is Bicharama. The region he was ruling is not referred to in it. He is stated as having been in charge of dancing girls. Probably he might have succeeded Ahavanalla Pemadi and ruling over the same region, since Aliyembura is to the north of Sirsi, but not far away from it.
Both the mahāmandalaśvāras were subordinate to Vikramaditya-VI.

4.  Hajja and Bhairavadēva of the Sinda Family

The Mahāmandalaśvāras of the Sinda family reported in the inscriptions collected by Late V.S. Kulkarni are Hajja and Bhairavadēva (pp. 351-434). With the end of the Chalukya rule the region came under the sway of the Śūnās of Dēvaṅgiri. The record from Khini-Ranjōl (p. 503) speaks of mahāmandalaśvāra Adyarasa owing allegiance to a Śūna king presumably Sīngara-III since a record is dated in 1209 A.D.

5.  Other Officers

Gōṅka

The inscription from Bhūshana records the grant by Gōṅka to grand children of one Bhuradara Kuñḍesa. But it does not give any other details about Gōṅka. But a Gōṅka is mentioned in later records in 1104 A.D. (p. 365). Whether this Gōṅkara is related to Gōṅka of our record is not known. It is to be ascertained.
The above inscription palaeographically dated to c. 8-9th c. A.D. has a bas-relief of seated monkey. The significance of the monkey bas-relief is not known.

Māyārāsa

The Aliyambara inscription of 1122 A.D. refers to an officer Māyārāsa who was under the Mandalika Bhojarasa.

Rudradandanaśākā

Rudradanandaśākā, a commander-in-chief as known from the inscription. He must have been under king Jayasimha-II of the Chalukyas of Kalyana.

Bommannavradandanaśākā

The inscription from Anadīr speaks of Bommannaśākā another commander-in-chief of the region during the reign of Jagadeśavallā-II (p. 436).
Religious Condition

Saivism

The inscriptions shed some light on the religious conditions of the region under study. Five inscriptions speak of the grant made to or construction of the Saiva temples. Similarly some other inscriptions noticed and studied by late V.S. Kulkarni from the region add a little more to our knowledge in this regard. Kumara Hemadadeva gave grants to the temple of Kapileśvara and also oil for burning lamp in the temple as known from Bhalki inscription (p. 547). The grants are also recorded in the same inscription for a Trealpurusha temple, a Jaina Brahma Jinalaya and a dhoultry. This speaks of the religious tolerance that the rulers practised.

An inscription from Chandapur of 1112 A.D. informs about the construction of the temple dedicated to Bhogadēvara on the bank of the Manjira (Manjira) by Lakshmīdhara Bhattacharyāya son of Bhogadēva Bhattacharyāya. The temple was constructed obviously in the name of his father Bhogadēva Bhattacharyāya (Chandapur) as the temple is called Bhogadēveradeva. Incidentally speaking the name of the river i.e., Manjira occurs in
the inscription indicating the antiquity of the river. Also he made land grant for the purpose of worship and renovation to the temple. In the inscription of 1122 A.D. (Aliyasbera) installation of the image of Vinayaka by Harppade Nayarasa of Raghorela is mentioned. Besides he got constructed a sabhasastapa presumably to the temple. Further land grants were made for the purpose of Angabhoga i.e., Abhisheka, Alankara and Rangabhoga i.e., various kinds of services such as Nrityasangita etc., to the God. In the presence of Mahajanana, five Settles, Panchamathasthanas to Kamaja Malana Bhatta. But now in the locality no temples of this period are in existence excepting some temple architectural pieces such as pillars, door-jambas and Shivalingas characteristic of the period. However, there are two sculptures of Dwibhujja Ganapati and Chaturbhujja nritta. Ganapati in this locality. The former is of c. 10th c. A.D. and the latter, of c. 12th c. A.D.

The nature of Saivism prevalent in the region is not clear in any of the inscriptions referred to above. However, the inscription from Aliyasbera (1112 A.D.) makes reference to Panchamathasthana. Presumably it must be
referring to the mathās affiliated to the Pancharathas.

Even today in many villages of this region there are people connected with the Pancharathas related to the Pancharathas in this region. The Pahoholthas of the Pancharathas are different considerably from those of the followers of Basavaśara. It is important to note here that Viraśāivasism, i.e., traditionally believed to have originated from Śri Nāgukāhārya is characterised by the institutions of the Pancharathas. But so far we have no clear historical evidence regarding the antiquity of this Vīrāvala sect. In view of this the inscription is very important as it makes reference to Pancharathas in a period when Basavaśara was in infancy. Thus much before the emergence of Viraśāivas sect reformed by and based on the essential teachings on Basavaśara, the other Viraśāiva sect of the Pahohacharyas was already in practice in this region.

One of the most important religious activities in the region is crowning of the temple Mahābhairava Mallāra-dēva with Kalāsa in Anadur by the king Jagadekamalla-II on the occasion of his coronation ceremony as known from the Anadur inscription (p. 435). It is important to know that the cult of Mallāradēva must have been
already so popular in this region during this period. That temple was erected for dedication to this God. Here reference to Mahābhairava Mailārādēva is of considerable importance. In Karnataka-Mahārāṣṭra region during 12-13th c. A.D. there arose a popular cult of Mailārāmalachi in north Karnataka region which is more or less identical with the cult of Khaṇḍōba of Mahārāṣṭra. Mailāragōḍa in Bānebennur taluk, Dharwad district, is still a very celebrated religious centre of the cult. In this region in almost every village a platform with a torana thereon carrying the trisūla symbol at the top over the pādaś is found. The inscription under discussion obviously implies the popularity of this cult as early as 12th c. A.D. (1139 A.D.). This cult is widely spread among the people at large different from the puranic Śaivism and other forms of Śaivism.

Here the expression Mahābhairava Mailārādēva clearly confirms the tradition that Mailārādēva is an avatar of Śiva or Bhairava. And therefore, the inscription is very important.
The two inscriptions from Chandāpur speak of the grants and exemption of tax on certain articles to the temple dedicated to Gauravēsvara. These imply that the temple already existed and must have been very popular over a long period. Unfortunately in both the inscriptions the lines that might have contained the purpose for which the grant was made are damaged. These grants were made by noblest persons - the mamuridandas and Ayyavole-500, the most famous trade guilds in South India. The temple must have been of regional importance.

Bhairavadeva of Sinda family seems to be staunch devotee of Siva. He got constructed two temples Mallalēvara and Somēvara and made grants to the deities. These temples were constructed in the name of his parents Hemmadi and Mallaladevi.

(PP. 350-352).

And the record from Anadur speaks of a grant made for the purpose of Anagbhōga i.e., Abhiseka, Alankāra; Rangabhōṣa i.e., various kinds of services such as urityasangīta etc., Naivedya to Narapēvar temple of Anandura in 1139 A.D. by Jeyadekamalla-II. Besides he made grant for the service of Annadana to Brahmanas and
The record speaks of another grant of land and flower garden made for the purpose of Puja, Naivyāya to the deity and Jireddhāra i.e., renovation to the temple of Haraṇēvara presumably by Gōvindađānanāyaka son of Nārayana and Sīrīyakīvī. Besides a dhavāshala (santr) i.e., feeding house was got constructed and attached to the temple. (p.438).

Adyaras of the record from Khini-Ranjōl (1269 A.D.) is stated to have installed the image of Hāyaśēvara (p. 351).

**Vaishnavism**

Although no inscriptions referring to the construction of temples dedicated to Vishnu or installation his images are so far found, this sect was almost as popular as Śaivism. For sculptures of Vishnu have been found in many localities which are discussed in the next Chapter.

**Jainism**

In Shālki there was a Brahmajinēlaya according to the inscription in Shālki (p. 346-347).
Construction of Brahmajinālaya appears to be a common practice since such temples are found in different parts of Karnataka for example the Brahmajinālaya of Attimabbe, a great Jaina devotee in Lakkunji (Desai, P.B.; 1963; pp. 359-61). Kumāra Hemaniṣidēva made some grant and oil for burning lamp to this basti. (Kulkarni, V.S.; p.346).

A Tīrthankara image from Kaṭhāṇa has an inscription stating that the image was got done by Tippasēti son of Dēvīsetti of Nālamangha. In many localities sculptures of Tīrthankara, Jaina Yakshas and Yakshis are found. They are discussed below. Thus Jainism was prevalent over wide area in the region during 11-12th c. A.D.

Administrative Divisions

As mentioned in the inscriptions of the region there were some administrative divisions such as Palugere-30 and Bīrige-40. Palugere could not be identified whereas Bīrige can be identified with modern Chikka Bīrige and Hirīk Bīrige near to each other. In the other records of V.S.Kulkarni (pp. 133-34),
the other administrative divisions of the region are Attalnolu and Bhallunki-84.

Educational Institutions

In the region under study Chandapur and Allyembar were ancient agrahara a kind of educational institution as mentioned in the inscriptions from those places (Allyembar and Chandapur) perhaps covering the Mahajanás of the locality. No other details about the curricular activities, qualifications of teachers, mode of payment to them, facilities given to students are available. In this regard inscriptions of other parts of Karnaṭaka from Nagayi near Chitapur in Gulbarga district and Balligain (Dikshit, G.S.; 1970; pp. 13-31) are quite informative.

People used to be not only religious but also charitable grants were made frequently to sātra etc., to feed the needy, etc., as known from Bhalki and Anadur records (Kulkarni, V.S.; pp. 347-436).

Economic Conditions

Inscriptions of the region give some information
about the nature of lands, village industries, articles of every day use, trade guilds, mode of currency, etc.

Specific reference is made to lands of black soil in the inscription from Magdal (1028 A.D.). Comparatively the black soil is the most fertile in the Deccan. The unit of measurement of the lands as known from eight inscriptions, for example from Telgaon, Aliyābar, etc., is matter. This is the most common unit of measurement prevalent during this period in Karnataka. Usually the grants of land to the temples, Bharashalas etc., for various purposes are given in matters varying from one to fifty.

The types of cultivated lands include varieties of gardens such as of Tamarind, palm trees, etc. Inscription from Khini-Ranjāl mentions about the gardens of Tamarind and palm trees indeed a rare instance. (p. 351). Usually gardens of plantains, betel are referred to in the inscriptions.

Tanks were the most important source of water for the cultivation of lands. An incidental reference is made to the existence of tank in the inscription from Raigira.
Among the village industries oil production was the most common. Obviously it implies cultivation of oil producing nuts such as ground nuts, etc. Even today ground nut is one of the important crops grown in the region. Grant of oil, therefore, for burning lamps in temples was one of the pious activities of the people. Reference to simple devices of oil producing i.e., gānu occurs in the inscriptions from Bhakti. (p. 368).

Besides there are references to articles of every day use such as Adaka, Kle, Kepanu, Inco, Homo, But areca nut and other articles could not have been grown in this region. There must have been got through trade.

Ayyavole-500 is one of the most important and powerful guilds in South India known from inscriptions datable from 6th c. A.D. onwards. This continued to be influential even in the medieval period. And in many inscriptions in different parts of Karnatāka there are frequent references to this guild. In our region the inscription from Chamiṣpur (1165 A.D.) mentions about Ayyavole-anm̄ūravu along with other classes of merchants such as māmuṇidānaś. But no details are available about
the guilds or classes of merchants. The expression 
manśīśī itself is explanatory. Merchants from other 
regions or from distant countries must have been 
visiting periodically the places like Chandāpur, etc., 
in this region for trading.

Taxes were levied on the articles which were 
brought from other regions as mentioned in the 
inscription from Chandāpur.

The mode of currency in the trade was probably 
exchange through coins referred to as gadyāna in the 
inscriptions from Bhālki,(p. 347) Telgaon etc. This of 
course was prevalent in different parts of Karnātaka. 
But there is scarcely any reference to the denomina-
tion of the coins.