SIXTH CHAPTER
CHAPTER-VI
SOCIETY, RELIGION AND EDUCATION
Section. 1:
Society:

The Cola society in Karnataka was comprised of several groups of people which formed the "right and left hand classes (ValaAgaj and idaAgaj), the Brahmins and non-Brahmins though the village communities evidently acted as the main force of stabilising the economy in the Cola state\textsuperscript{1}. Though as truly pointed out by Prof. K.A.N. Sastri\textsuperscript{2} there is no ugly evidence of social conflicts between the upper and lower classes, the fact remains inescapable that the rural communities who toiled in the fields did not enjoy or consume all the fruits of their labour largely appropriated by the privileged upper classes in the society. The inscriptions are also silent about the vicissitudes of the agricultural community who were mainly responsible for the agricultural prosperity and a flourishing trade in the Cola state.

The Cola state and society continued to maintain the traditional hospitality by undertaking the rehabilitation of the

\textsuperscript{1} Refer Kuppuram, G., "Role of the village communities in the Cola period" - JTS, No.16, Dec.1979, PP.19-28.
\textsuperscript{2} K.A.N. Sastri, The Colas, P.546.
handicapped persons in the society. For instance it is clear from an inscription\(^1\) of Kulottunga Cola-I dated 1071, that they (the blind and dumb) were given food and shelter in the Kola-ramma temple.

**Classes of people:**
The information regarding the classes of people in the Cola occupied areas of Karnataka is not as abundant as it is in the rest of the empire. The Cola state did not maintain any community or region wise census to enable us to judge the numerical strength of each community living in the region. But statements found in the inscriptions\(^2\) for e.g., the 32 growing towns (valarpurem) reveal the expansion of the towns either due to urbanisation or industrialisation.

Secondly an undated record from Mysore\(^3\) refers to the 32 pattanas with Parameswari, tisaiyirattaimurrurvar of the four directions and the virasamaiya who met at Mangala for mercantile discussions.

As usual we notice references in the inscriptions to the four varnas and other mixed sections of people in the Cola society as indicated below:

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1. Ec., I, Kl.108.
2. Ec.,V(R), Kn.116.
3. Ec., IV(R), ch.133.
The earliest literary reference to society and caste is borne out by the Tamil Chronicle *KoAguḍesaratgākkal* (14th-15th century) though the work belongs to a later period, it helps us to know the initial cultural contacts between Karnataka and the Tamil country. The Cōla rulers in question gave the town of Keryur (Renamed as Rājarājapuram alias Talakād, the northern most part of the Koṅgu country) "to the merchants of Talavanapuram and by their hands made agrahāras for the brahmans and gave these to them, these Vaiśyas having always accustomed, to worship the divine Brahmans (deva brahmanas)⁵) pointing out the benevolent nature of the Cōla rule and tolerance between two castes.

Brahmins:

There were several sub-sects among the priestly class as below: Śiva-brahmāna⁷, Śrīvaiśnavas⁸, Śrīmahāśvaras⁹ and bhattas¹⁰.

1. Ec.,IX, cp.42a.
2. Ec.,X, Bg.7.
3. Ec.,X, K1.43.
4. Ec.,IV(R), Yl.98; Ibid.,X, Mr.101.
8. Ec.,V(R), TN.232.
10. Ec., IV(R), Yl.98.
The Settis of Karnataka were largely Saivites and the Sri-Vaivisnavas constituted a part of the priestly class. The Sri-Vaivisnava priest had the main responsibility of protecting the charities made to the temple apart from to the care of iraiyili i.e., lands granted to families on certain conditions and attending to the problems of those communities.

Vellālas:

The Vellālas and pelle or pillai were merchants originally found distributed in the Kongu-nāḍ i.e., Coimbatore, Salem and Periyar districts and during the period of Cola occupation they migrated to Karnataka and scattered themselves in all parts of the region.

Tuluva Vellāлас (the mudaliyar or the modern mudaliyar community) also appear frequently in the inscriptions of the period. The Tuluva Vellāлас constituted a greater portion of the settlers and domicile of Tulunāḍ and adhered more to cultivation. Special rights were conferred on the Tuluva Vellāлас for e.g., the Kaniyam, meris (mirasi' - a title indicating landlords seen in Tanjore district even today) etc., which were signs of their social status. These amenities

1. Muruga Setti - Ec.,III(R), Hg.58 dated 1020.
2. Ec.,X, Bg.7; Also refer: "The Kongu Vellāлас of Coimbatore" - JTS, No.16, Dec. 1979, PP.34 - 47 - for a detailed discussion.
3. KI.,V, 105 - Nandanapille is found mentioned.
were bestowed upon them by Adondai Cakravarti which continued to remain hereditary till the present day. The carpenters and the smiths added a suffix to their names of Tamil origin as 'asariyan' or 'acharya' which indicates their family surnames or sub-caste and place of origin.

Vaiśya:

The members of the 'chetti' community who belonged to the vaiśya caste occupied places of importance in nādu and nagaram and followed the profession of oil merchants. An inscription of Rajendra Cola dated 1033 refers to one Samaiya Senapati chchettiyar who hailed from Kongu country and belonged to the community of oil-monger (ennai vaniyar-daippo Kondu Viyāpāri).

Rathakāras:

We have epigraphical allusions to the particular caste of Rathakāras - who emerged out of a mixed caste or union. A record of Kulottunga Cola-I states that the bhūtās of Rājasraya-caturvēdimangalam consulted the 'śāstras and framed out the professions to be followed by the anuloma caste of Rathakāras viz., architecture, coach and chariot building,

2. Ec., IX, Cp.88c.
3. Cholachari the composer of the Sasanam - Ec., III(R), Nj.169.
5. ARE., 479 of 1908; Ibid., 1909, II, 45; Also the Mitaksara on Yājnavalkya, I, 95.
the erection of gopuras and mandapas and the manufacture of sacrificial instruments is borne out by the view of Vijnanesvara, the author of Mitaksara (the contemporary jurist).

Military classes (Velakkarars, i. daigai and valaigai):

Other classes seen prominently figuring in Cola inscriptions consist of the velakkarars or the personal body-guards of the ruler again subdivided into the right hand and left-hand i.e., the valaigai and Idangai groups. We also notice references to a vaduga velekara i.e., from the Telugu or a northern country, probably he must have migrated or transferred to Karnataka by the Colas during their invasion. There were frequent clashes between the right and left hand castes who belonged to the warrior class. Almost 70% of the total strength of the army comprised these sections of people.

1. K.A.N. Sastri., The Colas, P. 569.
2. Ec., X, Mb. 49a; Ec., V(R), Kn. 110.
2a. See Burton Stein., peasant state and society in Medieval south India, New York, 1980, pp. 193-195 - for a detailed discussion on the Right and left hand classes. The scholar also points out to the conflicts between the Valaigai and others of the conquering force which has taken up residence in and claiming control over the area.
3. Ec., VI(R), pp. 44.
Even Valanjiyar (i.e., banajigars) of the trading community and the nagaratattar or the nagartha of the Kannada country served in the Cōla army.

Tribal classes:

Among the tribal class we find the Kallars (in poor vicinity and visibility), malan (?), vedar (hunters), manradi (shepherds) and some hill tribes who were not given much social importance by the Imperial Cōlas, the reason that they were adherent or inhabited the macro and micro parts of the Cōla empire.

The Cōlas distributed the key posts in the empire either to their own kith and kin or the members of royalty or the first two upper classes who influenced the rulers more than the remaining two lower classes. This clear distinction and distance between the nobility and common people in the Cōla state led to class-conflict and closely here and there though suppressed ultimately. It was this factor which gave rise to independance of petty chieftain or family of feudatories in and around the Tamil country.

2. See my article for clear discussion in JTS, P.25.
3. Ec.,IV(R), ch.303.
4. Ec.,X, Mr.101.
5. Ec., IV(R), TN.170.
Personal titles:

A consideration of the names of selected individuals who had high sounding suffixes like raya\(^1\), rajan\(^2\), mārayan\(^3\) and adiraya indicated the social status enjoyed by them in society. Such titles were offered only to high officials and feudatories and in rare instances the middle class. It is evident that in the Cōla days "these titles became hereditary though when they were conferred, it must have been for personal merit or distinction"\(^4\). The earliest reference to these royal titles is found mentioned in Tolkāppiyam\(^5\) of the early Christian era. Another characteristic feature of the nomenclature of the Cōla officers was that the whole gamut of surnames of the ruling monarch was attached to the title endings; as for instance Rājarāja Brahmadhirāya was the surname of Krishna Raman who is found mentioned in the Kolar inscription\(^6\) dated 1033 and who was the commander-in-chief of Rājarāja-I\(^7\).

1. Ec., XVII, KL.41.
3. Paṇcavāmanmārayan - Ec., I(R), og.65.
5. Tolkāppiyam., Sitra.63.
The following are some of the further titles conferred on members of some nobility and common people as found in the Cola epigraphs of Karnataka:

(i) Cola nārayana and Mummadi Cola (King of elephants) of Rājarāja-I in 991 and 1000 respectively;

(ii) Pānchavan mārayan the general of Rājarāja bore the title 'Telugaramari'. He is also spoken of having bestowed the title 'Kshatriya-Sikhamani Kongalva' on a soldier in the battle of panasoge in 1012-13; named Manija for his valour shown

(iii)'Cola Ganga' or 'the Cola who brought the water from Ganga river to his capital Gangaikonda Colapuram' - title of Rājendra Cola-I in 1015-16;

(iv) Conferring the title 'Goggjyachari' on an individual by the Gavunda of Nagavadi for reasons unknown and several other inhabitants are witnesses to it in 1024-25;

(v) Dynastic prefixes and the names after the rulers are also noticed viz., 'Nadagavundaraditya Chola gavunda' son of uttama Cola gavunda in 1053;

(vi)'Virudara.jabhayaṅkara' or the terrible (?) - A title of Kulottunga Cola-I noticed from a solitary record dated 1102-03.

1. Ec.,IV(R), ch.145. 2. Ec.,VI(R), Sr.78; Ec.,X,Mb.208.
3. Ec.,III(R), Hg.7. 4. Ec.,I(R), og.65.
5. Ec.,III(R), N.213. 6. Ec.,V(R), My.221.
7. Ec.,III(R), Hg.32. 8. Ec.,VI(R), Sr.67.
Women in the Cōla society enjoyed considerable position and status as can be judged from a study of inscriptions. Women in Karnātaka under the Cōla rule enjoyed certain standards of freedom in all walks of their life. Since the rule of the Cōlas over southern Karnātaka was for a short period it is difficult to get adequate sources, throwing light on the status of women in the Cōla society. But the contemporary literary sources help us to a certain extent. It is common knowledge that the birth of a girl in a family in ancient India was considered inauspicious where she was even deprived of her property rights and social value of a son more than a daughter. Evidences are lacking regarding the status of common woman in the Cōla society but women of the royal society enjoyed high status in the rights of property and played a dominant role in state. This can be seen from the fact that the Cōla Kings granted to them independent powers.

The position and status enjoyed by women in the Cōla society may be analysed under the following categories:

(i) Royal women in administration,
(ii) Common women and social security,
(iii) Women and Religion,
(iv) Women and education.

The Cōla epigraphs of Karnataka refer to some queens and princess of royalty who took active part in state affairs. Thus for instance we find chaturvedimangalams or agrahāras established after the names of two queens of Rājarāja-I which happens to be the earliest references in Karnataka epigraphs:

Puṅganūr alias Trailokkīyamādevī
Chchaturpedimangalam and
Vandur alias Solamādevichcharuppedimangalam.

Rājarāja's divine sister is identified from an inscription dated 1013 in the name of a god at Malūrpatna as Kundavai Vinnagar Ālvār. This lady was much respected in the Cōla empire who made independent endowments to the temple of Tanjore district.

References to the queen of Rājendra Cōla-I to Adhirājendra are found missing in the records.

We find mentioned Bhuvanamuludaiyal or Avanimuludaiyal (the mistress of the whole world) the chief queen of Kulottunga Cōla-I who ruled jointly with the King.

2. Ec., IX, Cp. 132 dated 1007.
5. Ec., X, Mb. 105a, Mr. 101.
Of the three queens of Vikrama Cola Mukko-kilan adigal is referred to in inscriptions dated from his 5th regnal year to 12th regnal years as sharing the rule of the king. Her name appears till the 12th regnal year and it seems that she must have died thereafter.

We also notice references to marriage alliances concluded between the Colas and western Chalukyas of Kalyani. The long-standing enmity between the Colas and Chalukyas ended after the defeat of Chalukyas by Virarājendra's army in the battle of Kudalsangamam, and conclusion of a matrimonial alliance between the two royal potentates.

Virarājendra gave his daughter (name not found mentioned in any of the inscriptions) in marriage to Chalukya Vikramaditya VI. Such alliances enabled the establishment of peace for some years in south India in the midst of long drawn conflicts.

By about 1200 we find one Cola mahādevi probably Cola consort and most senior queen of Vira Ballāla Deva ruling over Kembāla. She was an undaunted lady who personally went to the battlefield and honoured a dead hero with grant of Kodagi. From this we can infer that she was an able administrator and magnanimous lady.2

(ii) Common women and social security (Sati):

It is not only that royal women displayed their abilities in the Cola administration but also the common woman who contributed much more effectively in safeguarding the Cola territory and sometimes sacrificed their lives in the act. An interesting Kannada record from Siddanahalli about a heroic lady fighter in 1041 is the only solitary and unique evidence of a common woman staging her acts of bravery. This relates to the act of bravery put up by Lakshamma gavundi daughter of Macha-gavunda who fought and died in the recovery of the cattle. In memory of her death a viragal was erected by the village officials and the Sasanam engraved by Mudigondacholapatti. This interesting event reveals that common women in medieval Karnataka were courageous enough to act as protectors of the society along with men.

It is equally interesting to note that family women were not confined to the four walls of their house but enjoyed considerable independent powers and joined the male members of

the family in making grants to temples etc. An inscription of Rajrāja-I dated 1013 refers to a wife, ponnakkā, of a village official of Hōganur who made grants for the god Kundavai Vināgar ālāvar.

There is also reference to a lady (mangai) making a gift of 3 pon of gold to the god of Talaikkad alias Rā-Jālapuram. Instances are not wanting of acts of charity by women like Manniyabbe who made grants for the brahmins and ascetics (tapasiyar) of the temple in 1023. In 1032 Gundabbe wife of Maraya settī of Srotiyur constructed a temple for god Mañasthānādeva and made a gift of fallow lands by the side of the canal running east of the temple.

The personality of woman and her beauty is clearly pictured by the author of Kaljngattupparani who refers to the lonely woman of Malainādu (Kerala and Coorg) and Tuluva-nādu (Mangalore). The military expedition by Kulottunga Cōla-I to these places provided an opportunity to get some of them to his court. Verse 43 of the work makes out the interesting fact that the women of Karunādiyar or Karnātaka were also conversant with Tamil and Telugu languages - speaking to the

1. Ec., IX, cp. 42a.
2. Ec., V(R), TN.247.
3. Ec., IX, Ht.10.
4. Ec., III(R), NJ.215.
multilingual nature of the people.

It is a well known fact that the life and honour of woman was not always safe and inscriptions\(^1\) from Kolar district speak of assault on innocent woman by unscrupulous elements, sometimes for political motivated causes. The cow raids sponsored by political rivals provided a welcome opportunity for such acts of molestation of woman. It was also a device to invite the villagers for a battle with the eventual object of occupying the territory of the chief antagonist pushing the boundary across the village.

At the same time there were always young men available who volunteered and protected the life and honour of the women in distress and lost their lives in them which fully reveals the sympathetic attitude shown towards the weaker sex.

Women were not exempt from labour and contributed their might to the exchequer. An inscription\(^2\) of Kulottunga Cola dated 1072 mentions that two women servants (pendir adival) should supply their labour to the temple without any payment (vetti) from every house except those of the school master (uvatti), temple manager and watchman in the temple of pídāniyar at Kolar.

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2. Ec., X, Mb.49a.
Even Temple dancing girls i.e., Devadiyargal who belonged to the class of courtesans are found for the first time in 1071 serving in the Kolaramma temple and who were paid in kind. During the reign of Rajaraja, the Tanjore temple had about 400 dancing girls for temple services. This practice was not opposed by the Cola society and a feature not to be found in other contemporary dynasties due to paucity of evidences. Even prostitution which is noticed rarely as a regular institution in other parts of Karnataka is not to be seen under the Colas in southern Karnataka though it was confined to the royal and upper classes.

Self-Immolation or Sati:

Sati was not common in the Cola period except for some scattered references though certain class of ladies took the vow or deemed it a dignity to die on the funeral pyre of their husbands. Even Medhatithi decided that the practice of sati was nothing but suicide. The women of Karnataka did not opt for their own immolation along with their men-folk but under crucial circumstances they were forced to accompany them to behold their status.

1. Ec., X, Kl.106d; Sd.91. 2. RTT, pp.234-35.
3. The earliest reference is about a wife of a gamunda of Kuvvalala-nadu committing sati in 1018 - Ec.,XVII,3,m.97.
An instance which is exceptional, of an important Mahāsatikal can be cited, dated 1057 of the reign of Rājendra Cōla about a woman committing sati against the will of her parents and relatives. The record which is in Kannada characters is elaborate and in a poetic language refers to Dekkabbe, daughter of Raviga, the chief of Nugu-nād and a feudatory to the Cōla ruler who was given in marriage to Echa who was administering Navile-nādu. Echa was a good wrestler and it happened that in a wrestling match he accidentally killed his opponent who was a relative to the King. Immediately he was brought to Talakād and executed by the King's officials. On hearing this his wife Dekkabbe who was intimate with her husband made up her mind to die along with him. Despite the advice of her parents, she remained adamant and argued them that she was an illustrious daughter of a chief and faithful wife of the ruler of Navale-nādu. This lady was so generous that she donated all her belongings and entered the fire.

Further Dekkabbe belonged to the peasant (Kudiyas) family by profession and Sudras by caste. Rev. F. Kittel is of the opinion that this is first epigraph mentioning the self-immolation of a Sudra wife after her husband's death.

1. Ec., IV(i), Hg.18.
A vice-versa example can be quoted here where the father commemorates the death of his son and daughter-in-law who committed sati. The father also made a grant of 1000 ghattas of land under one tank and 100 Kolaga of dry and wet land under another tank. But there are evidences regarding remarriage of widows after losing their husbands.

The latest reference about sati is from Bangalore district dated 1118 which records the death of a hero in a tiger-hunt wherein his wife entered the fire (tippankal). From a thorough study of Cola inscriptions it is obvious that sati was committed by women of the noble family.

(iii) Women and Religion:

As discussed earlier women took active part in religious activity and other discussions of life. Jainism which was considered as an ascetic religion by women was more popular in Karnataka. Though the Cola and Chalukya inscriptions mention that the Colas demolished Jain temples it was not to the extent of completely annihilating Jain religion. Tolerance is observed on the part of the Imperial Colas in Karnataka on humanitarian grounds. It is correctly observed by Altekar.

1. Ec., IV, Hg.100.
2. Ec., IX, Kn.12.
3. Ec., III(R), Hg.60; Ibid., IX, Dv.14.
"Those very women whom religion had once regarded as outcastes eventually enabled it to tide over most difficult times. They were the most faithful custodians of its spirit and traditions."

The abovementioned statement is corroborated by an example which states that in 1100 Basavave Ganti or Kantis, a female Jaina nun of Divakaranandi, Siddhantideva of Mula-Saṅgha, Desiya-gañā and pustaka-gachchha made some gifts of 30 gadyanās of gold at the time of Pādamulaparigraha (initiation into disciple hood) and got the worship done. She is also described as wholly devoted to self-imposed restraint, moral discipline, studies of religious works, meditation, observance of silence and performance of religious rites. A nishichi stone was set up as parokshavineya (religious expiation) by her disciple general dandanayaka Nakimayya.

The Jains liberated women from their bondage in the religious sphere to develop their spiritual personality.

Another case mentioning about religious catholicity is revealed by the instance of Cagaladevi a Jaina devotee who constructed a Saiva temple of Cagalēśvara in 1062 at Balligave (Shimoga district) and made some charities (Kanya-dana) to several brahmins.

1. Ec., V(R), Kn.23, (Trans - p.681).
2. Ec., VIII, Nr.47.
Nuns were not only seen among the Jains but also among the Saivas. Thus we find a female ascetic (yogini) being allotted some paddy for sustenance. They lived along with the staff of the temple of goddess pidăriyar. Besides this virgin women in the same temple performed the Kanya-puñi.2

Pious women appeared to be more wealthy and philanthrophic minded. A Tamil immigrant Nachchiyalvar, daughter of Sita-yandar, a dancing girl of Kirtinarayana temple at Talakad made a gift of lamp and deposited some money in the temple treasury for the permanent maintenance of the lamp.3 Karaikal Ammai, the Saiva woman devotee is seen figuring in an inscription dated 1124 from Davangere, an evidence of Tamil elements in the Chalukyan territory of Karnataka4 and compact reigco-cultural ties between the Cōlas and Chālukyas.

Apart from this, religious minded women went for pilgrimage to other parts of the country. Tiruvorriyur a place of religious importance during Rajendra Cōla-I attracted pilgrims from all parts of the country. Nimbaladevi wife of Indaladeva of Talagrama in Viratanagara (identified with Hangal, Dharwad district) visited the place and made a gift of 90 sheep for the maintenance of a perpetual lamp in that

2. Ec.X, Kl.108.
3. Ec.XIV, TN.189.
4. Ec.XI, Dg.155; EHD., P.435.
temple¹, and Ariyavammai alias Nigalabbai sani wife of Prabhadhara-bhatta of Merkalapuram in Aryadesa settled here as a devotee.

The bordering regions of Mysore i.e., Hassan and Sravanabelagola was a Jain centre. Though the Colas had to encounter the border conflicts they did not turn up their political aggressions into a religious one but instead respected all cultures alike.

(iv) Women and Education:

Women in Cola times were not much educated and illiteracy was the main cause of their suppression. It was only the woman of royalty and local officials who were given scope for entering the educational institution, vichchamaial the senior wife of peppanapperumal Samundaiyan is said to be well versed in pure Tamil.²

It seems that dancing provided popular education for women in the Cola empire. The temple of Somichchara in the village of Sugattur is mentioned as a centre of dancing for the dam-sels, well-equipped with mandapams, halls and palaces³.

¹. MER., 1913, App. B.138.
². Ec., X, Sd.9.
³. Ec., X, Sd.9 dated 1120.
Cattle-Raids:

Cattle-wealth which formed the main source of income for a particular locality, region and community was subject often to cattle-lifting was a common offence committed in and around Cōla occupied parts of Karnātaka. A study of the table of cattle-raids reveals that Mysore region was much affected by cow-raids. From this local fights and highway robberies cropped up. Another constant source of danger to the cattles were from the wild animals.¹

Herostones or viragals were raised for the heroes who died in the local skirmishes. An instance can be cited about a hero who defended a woman and died.

His brother performed the parokshanaya for him². Women heroines also participated in cow-raids.³ Cases of encountering highway robbers (Kallars)⁴ and thieves is also noticed in the region of Kolar and Mysore.

One cannot come to a definite conclusion about the purpose of cow-raids and local fights which conjoined several factors and the rest was left to the local authorities who were given independant powers to deal with the criminals.

¹ Ec., IX, Kn,12; Ibid., X* ct, 78.
² Ec., V(R), Kn. 113.
³ Ec., IX, Ht. 11.
⁴ Ec., X, Kl.14; Ec., III(R), Hg. 122.
FOOD & DRESS HABITS, SPORTS, PAST-TIMES AND ENTERTAINMENTS:

Food and Dress Habits:

Inscriptions recording endowments to temple refer to a number of food articles which were consumed during the Cola period. Paddy (nel) was the chief crop cultivated in the Cola land and hence rice (ansai) formed the staple food of the population. The prices of paddy seems to have varied from place to place and according to productivity. At kolar during the reign of Kulottunga Cola-I, the kasu equivalent to half a madai fetched only 2½ Kalams of paddy and 4 Kalams at Tiruvorriyur in Tamilnad. An inscription of Rajendra Cola-I dated 1014 refers to the cultivation of white paddy and harvested in spring (pavvan). Black paddy was harvested during Kodai (summer) freed from stones, chaff, sprouting and diseased grains supplied to temples. Also 2 full meals were given every day to those who collected paddy.

Nanasollasa and Lokopakara are the main source book for the study of food habits of the people of Karnata.

The mention of the temple kitchen presupposes that the items of worship particularly eatables were exclusively prepared in it. Most of the people were vegetarians. Even jowar (jola)

2. Ec., IX, cp.129.
3. Ec., X, Kl.108.
a new crop to the Colas was taken to cultivation and including it as their food in Karnataka¹.

Food varieties like vegetables (Kaykari) curry (Kariyamudu) cakes (yadaiy) were used. Arecanuts (adaikkay) and betel-leaves (verrilai) or tambulan² an important offering to the deity was consumed after the meals³ and betel-chewing was a past-time in early medieval days.

Non-vegetarian food was also consumed by royal officials and military staff. Though we get indirect evidence of goat and sheep sacrifice (bali) in temples, it is clear that meat was an important part of food habits. We get a rare undated epigraph⁴ of Rajañiraja-I from Kempanapura (a military cum commercial camp) mentioning about the feeding of a pig to the swordsman and merchant body guards in memory of the deceased heroes.

Drinks:

It is perfect as A.L. Basham⁵ writes in the following words:-

"Medical texts even of a late period go so far as to recommend the use of both meat and alcohol in moderation and do not

¹. Ec., IV(R), Ko.65.
². SCI., XX, 111.
⁴. Ec., IV(R), ch.146.
⁵. A.L. Basham., The wonder that was India, London, 1954, P.213.
forbid the eating of beef. It is doubtful if complete vegetarianism has ever been universal in any part of India, though in many regions it was and still is practiced by most high caste-Hindus.  

Even in the Cola days drinks formed a part of food-habits and there was no prohibition. The cost of 2 kalam of intoxicating drink (mattiyapanam) for the yogini-yogesvara pujari was equivalent to 1 kalam of paddy together with 1 tuna of rice was needed.  

Further inscriptions also refer to rest houses (annachchatras) and water tanks (aravattiges) which helped the travellers on long journeys and provided them with human necessities.

Lithic records are silent regarding the dress and ornaments worn during the period under study. But the sculptural evidence help us to a considerable extent. The ceiling sculptures of the Bhoga Nandisvara temple at the foot of Nandi hill in Chikballapur taluk of Bangalore district depicts the dress of a religious personality identified with Rājendra Cola-I(?) wearing a band like the Yajñopavita and a half-worked necklet bracelets, armlets and a short loin cloth resembling like a robe.

1. Ec., X, Kl.108.
2. SHI., XX, 101.
3. MAR., 1932, P.69.
The common cloth for women (adai) found mentioned in an undated record of Rajadhiraja was pavadai. Dekkabe the illustrious lady who committed Sati after the illegal execution of her husband donated all gold embroidered clothes.

Ear rings (Sevikkavu) was found to be used by women.

Flowers which played a significant place of worship of deities was also used by men and women and considered sacred. An inscription of Vikrama Cola dated 1120 mentions the names of some of the following flowers:

Ketagai, malligai, madavi, Kinjukamanjari, padar, punnal parrayara, magila, sidala, mauval serundi, senbaga and tirumanyinu.

Sports, past-times and entertainments:

Sports and past-times played a vital role in the social activities of the people during the Cola period, though advancements in various feats is not clear but most of the activities were confined to the rural people. The members of the royal family had their physical training through the ages imparted in heredity. Though sports in ancient days formed a part and parcel of the socio-cultural activities it was mainly for military orientation.

1. Ec., IV(R), Ch.146.
2. Ec., III(R), Hg.60.
3. Ec., V(R), TN.232.
4. Ec., X, Sd.9.
Elephant Feats:

The Cola rulers possessed the highest number of elephants in their army and in whole of south India which brought them victories over other contemporary dynasties in south India and abroad. As such the Colas encouraged or gave impetus to control the elephants. Rakkasa Gaiga a feudatory of Rājarāja Cola-I is well known for his capability of stopping a lusty elephant with his hand. The winners in this match were richly rewarded. Even Panchavan Marayān, a general of Rājarāja-I is described as gandhavāraṇa of Mummādi Cola i.e., Rājarāja, which means his rutting elephants destroyed many enemies.

Even Rājadhirāja-I was an expert in elephant riding and fighting. The Chālukyan inscription mentions that he died fighting valiantly in the battle-field (Rāvengadōli-chōlikan ammisattan and another record from Tanjore district states that he died fighting on an elephant back (ānaimel tumjiyarulina). Manasollāsa mentions that elephant-riding was for the amusement of the people and the rulers bore titles indicate a marvel to the elephant or a wrestler against the elephants. From the above statement it reveals the prime

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1. Ec., VII, Sh.39 & 57.
2. Ec., VI(R), Sr.78.
3. Ec., VII, SK.118.
4. MBR., 1925, Para 10; Refer App. B.No. 193 of 1925.
facie of elephants both in sports and war.

Shooting and Horse-Riding:

Archery and horse-riding equally formed an important game. The keeping of regiment of bowmen (villigal) in the Cōla army reveals that arrow-shooting was both a sport as well as military science.

Wrestling:

Wrestling was another important match witnessed and enjoyed by the Cōla rulers, Kannada inscriptions and literature refer to the word malla¹ and Jattu which came to mean strength. The rulers generally selected wrestlers as their body-guards who enjoyed special patronage in the Imperial court.

It is unfortunate to mention here that the Cōla rulers failed to adopt qualities of sportsmanship. A peculiar instance² can be cited from Belaturu where Echa the ruler of Navle-mād accidentally killed his opponent (a royal member) in a wrestling match. For this reason he was executed immediately by the Cōla officials.

The bordering regions of Mysore always invited trouble and hence the Cōlas posted strong persons to these areas.

1. Ec., III(R), Hg.60 - The inscriber's name of this record is 'Malla' who is also described as Kavirajabandhava (King of poets).

2. Ec., III(R), Hg.60 dated 1057.
Thus in 1020-21 we find mentioned Rājendrā Cola setti of Bamma gavunda nāḍ of Maravūr, a wrestler in border fights and quick in action. A record of 1019 speaks about the death of a person in mallayuddha or wrestling. Hence people of the above mentioned calibre were much valued for their strength, valour and physical attainments.

Hunting:

Hunting was a pastime in the Cola times. Agnipurānī3 mentions thus: "King should hunt in a forest of preserved games by way of taking physical exercises or by way of making himself inured to hardship."

Cola epigraphs from Karnātaka speak about persons losing their lives while fighting with tigers4 and boar5. Thereafter herostones were erected in memory of the deceased hero and liberal grants were made for their upkeep.

Music:

Music constituted the main core of entertainment both in the imperial court and temples. Music was conducted regularly thrice a day in the Mulasthanādeva temple at Srotnya-grama.

1. Ec., IV(R), Hg.5.
5. Ec., IX, Bn.32 dated 1080; Ibid., X, ct. 78 dated 1121.
Five musical instruments (Panchamahasabda)\(^1\) are specified in this record namely tivali (1), datte (3), Khandike (3), Jayagante (1) and Kāle (3).

Apart from these there were musical instruments like tabor (mattalam), double drum (Karadigai), Kambādavyan (?) s gong and hand-bell (Kamān) and specialists in this type of music were appointed in the temple of pidāyiar\(^2\).

Marriage:
Marriages were conducted in a grand fashion which was equivalent to a festival in those days. A lithic record\(^3\) dated 1054 mentions that Gaurakka the eldest daughter of Sarvajnapadada gauda Rajadhīraja Chakravarti of Maysanḍ who was the chief of the tala of Settikarapura in Ededore-nād was given in marriage to Bākadeva setti. Dowry was given in the form of lands donated to the son-in-law of the chief. The record also mentions that one Bāvī-setti gave adivari (?) to Gaurabbe.

Standard of living:
The people of the Cola times in Karnataka lived self-sufficient and happy life though we do not get detailed information about the relative status of upper and lower classes. Charity was

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1. Ec., III(R), No.215 dated 1032.
2. Ec., X, K1.106cU
3. Ec., II(R), No.178.
a notable feature and during every auspicious celebration, feast was offered to all the people of that particular locality.

Habitation seems to have been quite spacious, some lived inside the quarters of the temples. Bricks and stones were used for the construction of temples as well as houses.

Royalty lived in huge palaces and halls (mandapam). Kulottunga Cola-I is said to have been seated in the throne under the pearl canopy at Vikrama Cholapuram, in Kolar. But there are no traces of any buildings of the Colas today though recently the palaces of Rajendra Cola-I, Kulottunga-I and others have been unearthed at Gaṅgāikonda Cholapuram in Udayarpalayam taluk of Tiruchirapalli district by the Tamilnadu state department of Archaeology.

The standard of life can also be assessed by examining the allotments made to various categories of professionals according to their designations and the type of work in the Kola-ramma temple given in a tabular form:

1. Ec., III(R), Hg.58 - During the renovation of temple by the chief of Nugu-nāḍ, 1000 people were given feast.
2. Ec., X, Kl.106d & 108.
5. Ec., X, Kl.106d.
<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the consumer</th>
<th>Allotments</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Priest (who conducted the madapattiyam - management of the temple)</td>
<td>180 Kalam of paddy</td>
</tr>
<tr>
<td>2.</td>
<td>Performer of sacred worship (A Brahmin)</td>
<td>60 Kalam of paddy</td>
</tr>
<tr>
<td>3.</td>
<td>Brahmacharins (4)</td>
<td>5 nāli of rice each day for each.</td>
</tr>
<tr>
<td>4.</td>
<td>Waterman who supplied water (Tirumāṇaḷnin) for the goddess.</td>
<td>5 Kalam of paddy at 4 nāli a day.</td>
</tr>
<tr>
<td>5.</td>
<td>Flower gatherers (2) who collected flowers and held the sacred parasol of the goddess.</td>
<td>30 Kalam of paddy at 4 nāli a day for both.</td>
</tr>
<tr>
<td>6.</td>
<td>Watchman (3) (Tirumēykkapper)</td>
<td>90 Kalam of paddy at 1 Kuruni a day.</td>
</tr>
<tr>
<td>7.</td>
<td>Gardeners (2) of the temple garden.</td>
<td>60 Kalam of paddy at 1 Kuruni a day.</td>
</tr>
<tr>
<td>8.</td>
<td>Yoginis (4).</td>
<td>60 Kalam of paddy at 4 Nāli a day.</td>
</tr>
<tr>
<td>9.</td>
<td>Yogēsvāras (4)</td>
<td>90 Kalam of paddy at 6 Nāli a day;</td>
</tr>
<tr>
<td>10.</td>
<td>Bhairavas (3).</td>
<td>90 Kalam of paddy at 1 Kuruni a day;</td>
</tr>
<tr>
<td></td>
<td>For the Bhayiravimudali Virājendrakkaliyuga (probably head of the Bhayiravas?)</td>
<td>60 Kalam of paddy at 1 padakku a day.</td>
</tr>
<tr>
<td>11.</td>
<td>Drummer (who beats the drum bound on the head).</td>
<td>45 Kalam of paddy at 1 Kuruni and 1 nāli a day.</td>
</tr>
<tr>
<td>S.No.</td>
<td>Name of the consumer</td>
<td>Allotments</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------</td>
<td>------------</td>
</tr>
<tr>
<td>12.</td>
<td>Man who beats the Tabor (mattalam) (2).</td>
<td>105 Kalam at 4 nāli a day.</td>
</tr>
<tr>
<td></td>
<td>To the person who beats the double drum (Karadigai), to the man who beats the gong, to the man who rings the hand-bell (Kaimani) and to two men who blew the conch.</td>
<td>-do-</td>
</tr>
<tr>
<td>13.</td>
<td>Dancing master.</td>
<td>30 Kalam at 1 Kurumi a day.</td>
</tr>
<tr>
<td>14.</td>
<td>Accountant (Karanam).</td>
<td>37 Kalam, 1 tuni and 1 padakku of rice at 1 Kurumi and 2 nali a day.</td>
</tr>
<tr>
<td>15.</td>
<td>Dancing girls (Devaradayar) (24).</td>
<td>540 Kalam of paddy at 6 nāli a day.</td>
</tr>
<tr>
<td>16.</td>
<td>Potter (Kusavan) who supplied water for the temple kitchen.</td>
<td>15 Kalam of paddy at 4 nāli a day.</td>
</tr>
<tr>
<td>17.</td>
<td>Washerman (who washes the garments of the goddess).</td>
<td>-do-</td>
</tr>
<tr>
<td>18.</td>
<td>Astrolger.</td>
<td>30 Kalam of paddy at 1 Kurumi a day.</td>
</tr>
<tr>
<td>19.</td>
<td>Lecturer on Vyakarana and Yamala.</td>
<td>-do-</td>
</tr>
<tr>
<td>20.</td>
<td>Punari.</td>
<td>-do-</td>
</tr>
<tr>
<td>21.</td>
<td>Stone-Mason (Kal-tachchan) who repaired the temple.</td>
<td>-do-</td>
</tr>
</tbody>
</table>
Section.2:

Religion:

Saivism and Vaisnavism:

It is said that the gifts of southern India to Indian culture was Hinduism. The Imperial Colas were the champions of Saivism. The numerous saiva temples and mathas built by them can be listed to indicate the state of saivism. The Colas by their gradual expansion in south India invited much of the populace to take to the religion of Siva. But it is to be noted that they were not staunch saivites though the members of the royalty were Saiva devotees, they did interfere unnecessarily in the affairs of other religion.

The vijayalaya line of the Colas marked the commencement of glorious age of south Indian Saivism and vaisnavism. The Cola rule went to the extent of maintaining cordial relationship with the Srivaisnavites. An example can be cited from Yeldur of the 4th regnal year of Kulottunga Cola-I dated 1073 registers that Ammanaiyalvar (a Srivaisnava) granted to Sevaganparru to provide for the daily expenses of the arattayam in the temple of Isanasvaram Udaya Mahadevar (Siva temple) at Iratigir or the modern Yeldur in Mulbagal taluk of Kolar district a unique instance of religious affinity.

2. Ec., X, Mb. 106b.
The conditions of Saivism and Vaishnavism can now be studied with particular reference to the contribution made by some rulers as Rajaraja and Rajendra.

Rajaraja I:

The earliest mention of saivism in Karnataka is seen in Rajaraja's grants to the pidarinya temple at Kolar mentioned in inscriptions of his 12th and 22nd regnal years dated 996 and 1006 respectively. The worshipper of the goddess was a Saiva Brahmin of the Kausika gotra. During Rajaraja's reign there was perfect religious toleration. In his 23rd regnal year he granted a Visnu temple at Manalur. Subsequently in the same year three grants are found to be made to the same god. A record of Rajaraja dated 1003-04 of his 19th regnal year registers a grant by the gamundas of Mayilaveri of Idai-nad and other places in the name of periya Kundavai Alvar (i.e., Rajaraja's elder sister) in favour of Vinnagar Alvar (a Vaishnava deity) at Manalur. Another record of his 30th regnal year refers to a grant by him as Rajaraja Vidanga Deva which was after his name 'Vidanga' (Vitanka). This reveals that Rajaraja was the first ruler who patronised Srivaishnavism and made endowments often.

It was during the period of construction of the Tanjore temple that Rājarāja built and endowed a temple to Viṣṇu at Tadimalingi near Talakad which was called as Iravikulamānikka Vinnagar or Raviṅkulamānikya Viṣṇugrīha. Another record of 1004–05 which is the earliest reference to the vestiges of Śrīvaism in Karnataka records the purchase of lands for the temple out of the financial assistance by periya-Kundavai Āḻvār ('the elder sister of Rājarāja') and the sale-deed was to be protected by the Śrīvaivāyas of the temple. Hence the mention of Śrīvaivāyas in the early eleventh century in the view of Mysore district along with Viṣṇu temple indicates their presence in Karnataka and a centre of Śrīvaism established at Tadimalingi long before Ramanuja's advent and arrival in the area. Further this is doubly confirmed by the appearance of Śrīvaivāyas in the Janardana temple at Mayilangai or Tadimalingi in Mysore district in the late 10th century and early 11th century. This temple is a genuine Cola edifice fully devoted to Viṣṇu.

It is relevant here that both Kundavai and Rājarāja who were devoted Śaivites also patronised Vaiṣṇavism and Jainism a rare and unique example of their religious catholicity in

Karnataka by an alien power.

It was generally conceived earlier by the scholars that Śrīvaiśnavaism ushered into Karnataka along with Ramanuja during his religious persecution by Kulottunga Cola-I in the dawn of the 11th century. However S. Krishnaswamy Aiyangar makes the following observations in this context:

"The general body of vaishnavas were not ill-treated but Ramanuja's active work at Srirangam attracted attention and ended in the blinding of Kurattalvar and the old preceptor of Ramanuja himself. Ramanuja was compelled to leave the country. This must have taken place about the nineties of the 11th century. He immigrated into Mysore and converted Bittideva to vaishnavism. Thenceforward Vishnuvardhana supported the cause of Ramanuja and encouraged Vaishnavism and he went on building Vishnu temples and endowing them".

Other scholars have also expressed unanimous opinion denoting

the persecution of Ramanujacharya by the Imperial Colas which is also confirmed by the earlier establishment of Vaishnava colony at Tadimalingi - a part of Cola dominion. It is also worthy to note that both the nayanmars and Alvars lived together for a cultural and religious conglomeration.

Rajaraja built the temple of Jayangonda Cola Vinnagar Alvar at Manalur near Channapatna in Bangalore district and dedicated to Visnu. The grants to Vaishnava temples were continued by his son Rajendra Cola as the record of 1014 explicitly states that the Srivaishnavas and the 500 of Tiraiyayiram were to protect the charity. It is interesting to notice in this connection that inscriptions of Rajaraja end with the imprecatory verse to the effect that he who protects the charity "Will attain vaigundam the abode of Visnu". Similarly the inscriptions of Rajendra Cola-I with obeisance to Hari i.e., Visnu.

Rajendra Cola-I:

The period of Rajendra Cola is known for considerable advancement in Saivism and worship by some primitive deities. As a temple renovator his greatness is seen in the numerous grants made to the cult deity i.e., pidariyar of Kuvala.

1. Ec., IX, cp. 129 & 133.
2. Ec., IX, cp. 132.
3. Ec., IX, cp. 127.
One of his generals, Uttama Cola, replaced the brick portions of the temple with stone. Even the female goddess Chamundesvari is found worshipped from an epigraph dated 1038 at Alur, Malanahalli Hobli, Nagamangala taluk, Bangalore district, which registers a grant of 500 kuli of land to the goddess also referred to in another record as the guardian deity of Kaivara-nadu.

One of the most revered gurus of Rajendra Cola was Isanasiva pandita of the Kalamukha sect (who came from the north) to whom he showed his respect by dedicating a temple in honour of Isanasiva pandita at Sutturu in Mysore district. Though Saivism was given first preference by Rajendra Cola, other sects like Srivaisnavism did not lose its popularity as clear from the epigraphs of this ruler both in the Tamil country and Karnataka.

Reference to Vaikhanasa, i.e., worshipper of Visnu are not found mentioned in the lactic records of the Colas in Karnataka, probably owing to the absence of this sect in Karnataka, lack of epigraphical evidences. Though the Alvars and acharyas belonged to the above mentioned Vaikhanasa group they are noticed in the Cola inscriptions of Karnataka who were redeemed with high esteem.

2. Ec., IX, Nl. 7a.  
3. Ec., X, Kl. 26 dated 1017.  
3a. Ec., III, Nl. 164.  
4. ARE., 187 of 1919; 176, 181 & 184 of 1923; Ec., IX, cp. 127.
Worship of Minor deities:

Apart from the worship of traditional deities of Śiva and Visnu, the worship of Sūrya (sun) was also in vogue during the period of Rājendra Cōla-I. The worship of Ganapatīyar and Kshetrapala is also referred to in an inscription which registers a grant for the festival of the god Arumolidevisvaram Udaya Mahadevar of Nigarili Sōlapuram. It also states that the festival should start after the festival of Ganapati was over. A record of 1043 refers to the consecration of three images on the auspicious occasion of the worship of Duggai (i.e., Durga), Kettirapalar (Ksheirapalar) and Ganavatiyar (Ganapatiyar) and records grant of 700 Kuli of land by the local gāminda.

The promulgation of Nathism in Tulu-nād and in Kānarakā which was under the influence of the Cōlas is seen from the Sōla-devanahalli inscription in Kannada characters of Rājendra Cōla-I dated 1029. It gives the following account of Nathapantha:

"At the foot of the sacred big tree (Śri-vrksha) in Chandrapuri (the modern Chandāvara of the Honnavar taluk of North Kanara district) situated by the western ocean was stationed Adinātha..."
by only thinking solely on whose lotus feet are destroyed the results of the evil deeds committed in former births (Sri paschimabdhusthuta Chandrapuryam Sri Vrksa mūlādhikrtadina-thah). His disciple waited on by the Kings among the circle of great ones the greatest was Chāyādhunātha whose head the keenest rays (Chāya) of the sun (dīnanātha) do not effect. An intoxicated bee at his lotus feet was Dvipanātha, the world renowned. His disciple, invincible by other disputants, was Manninātha in the form of Rudra. The disciple of the last named Vamanayya."

This evidence testifies to the fact that the Nathapanta was strong in Chandravara during the 11th century and the record helps us to know that Adinātha who was familiar to the Tuluva country during the 9th-10th centuries was the first of the Natha-panthis sect. In this connection P. Gururaja Bhatt says thus: "The Natha-pantha predominantly Saivite in fundamentals and practice should command itself to most classes of people in Tuluva."

Kulottunga Cola-I:

During the reign of Kulottunga Cola-I many Saiva temples were rebuilt and the visnu temples continued to be placed under the protection of the Srivaismavas of the 18 nādus. Though Kulottunga was a devoted saivite, the persecution theory of Rama-

nuja cannot be entertained in the light of the evidences cited earlier and the existence of Srivaivishnavism in the occupied regions of Karnātaka long before Ramanuja. Ramanuja stepped into Karnātaka where Srivaivishnavism had already taken root under the benevolent patronage of early Cola rulers.¹

Some of the gods which might have been of popular worship during the days of Kulottunga Cola are found mentioned in an inscription² dated 1071: for instance Saptamatrikas - Virabhadra, Brahmani, Isvari, Vaishnavi, Indrāni, Ganapati, Chāmundēsvāri apart from the chief shrine or mūlasthāna, Kshetrapāladeva, Māhāsasta, Śūryadeva, Yogini and Yogēsvāra.

Vikrama Cola (1118-1135):

Vikrama Cola's reign saw the popularity of both the Saivite and Vaishnavite saints. Vikrama Cola was a devout follower of the Śaiva faith as seen by the grant of a sacred foot-stool of gold and the consecration of images of pārvatī, Ganapati and Śūryadevar.³ The worship of Śam became popular from the beginning of the 12th century for another two centuries.

Sugattur in Kolar district was a place of religious sanctity.

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² Ec., X, Kl. 110; SEI., Ill(ii), No.67, p.139.
³ Ec., X, Sd. 9 dated 1120.
Kulottunga-II (1133-1150):
The periyapuranam, a monumental Saiva hagiology composed by
Sekkilar who was a reformist of 12th century and court minister
of Kulottunga Cola-II considerably influenced and modernised
the Saivites of Karnataka into Veerasaivites. Even Harihara
a staunch Saivite, contemporary of Sekkilar and an accountant
in the court of Hoysala Narasimha Ballala felt the impact of
Saivism of the Tamil country whereby he composed his Nambi-
yanna Ragale. The 'Sixty three (Arupattumuvar) Nayanmars'
of the periyapuranam is also of the same number in Kannada
works which they call 'Aruvattu Muvara puratana charite' and
'Aruvattu Muvar puratana charanara charite' which indicates
that some sanctity was attached to the number 63 in mentioning
the Nayanmars. The life histories of the 63 Nayanmars of
periyapuranam was not only popular in the Tamil country but
also gained attraction in Karnataka celebrated in their
respective literary works as follows:

"Trishasti charite, Aruvattumuru puradana charanara/and
'Sarana Lilamrutam'.

Some of the religious personalities got their training in the
principles of Saivism now which helped them later on to propa-
gate it in a refined form i.e., Veerasaivism.

1. IC. Nambi Arooran., Glimpses of Tamil culture (Based on
periyapurana), Madurai, 1977, P.17.
2. Ibid., P.23.
In this context we can refer to the following observations made by Hariharawho visited the Cola land.¹

"Beleyillededeyilla jana Villadürilla
Melala tampilldimpilladāraveyilla
Kāveri Šakala Sasyādigala Kāveri
Hari ālaladesa dol harabhakti rasadante
dharmitalakkawrita Vimala Varudhiyante"

"There is no place where there is no vegetation,
no village where there are no people,
There is no watershed without sweetness and shelter,
The river Kāveri which removes the sins of those who touch it,
And nourishes the entire vegetation,
Flows in the land like the juice of devotion to Siva,
Like ambrosia to the land."²

Influence of Tamil religious literature and philosophy:
Further as discussed below Harihara who is famous for the story of Nambiyanna and Ponnambalam who was accused as a thief of a vessel by God in disguise as a priest is evidently borrowed from Sekkilar’s periyapurāṇam. G.S. Dikshit³ remarks

2. Ibid., P.13-14.
3. G.S. Dikshit., LSGMK, P.116 FN.
thus "the scene of this story is laid in Tamilnad and though it is based on a Tamil work *periyapurāṇam* still the poet Harihara who wrote the story in Kannada may be taken to depict the conditions with which he was familiar in Karnataka and this is also true of the other work Nambiyanna Ragale." The poet also refers to the existing social and religious conditions in Karnataka a counterpart prevalent in the Tamil country.

The 63 Saiva saints of Tamilnad are called 63 purathanas of Karnataka worshipped by the Virasaivas where one finds the depiction of the story and influence of Tamil culture in Karnataka. The people also worshipped the same god and the identical names were retained. The Nuthanas of the later Cōla times who were the Saiva saints of Karnataka were influenced by the saiva cult of Tamilnad and they considered its saivism as important. The sect or school of Saivism (or Saiva Siddhanta) which developed in the Tamil country influenced the Virasaiva cult of Karnataka during the later Cōla times.

T.P. Meenakshisundaran gives a list of Kannada works dealing directly with sixty three saints as below:

<table>
<thead>
<tr>
<th>Author</th>
<th>Name of the Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harihara</td>
<td>Puratana Ragalegalu (12th century)</td>
</tr>
<tr>
<td>Suraṅga</td>
<td>Trisastipuratana caritram (15th century)</td>
</tr>
</tbody>
</table>

Virabhadra - Aruvattumūvari purātana caritra.
Sivayoga Somesvara - Aruvattumūvari Sangatya.
Nijagunayogī - Purātana trividhi.
Kalale Nambirāja - Aruvattumūvari trividhi.
Anonymous - Purātana Deviyara trividhi.
-do- - Aruvattumūvari Caritra.
-do- - Praktanagna Kathavali.
-do- - Purātana Prakaranagalu.
Kumara Cenna Basava - Purātana Carita
Bhadravirasatā - Purātana purāṇa Samkṣepa Vilasa
Anonymous - Sarvapurātanara purāṇa
Lakkanna Dandesa - Śivatattvacintamani
Viruṇakṣa pandita - Cenna Basava purāṇa (1584)

Works Referring to the 63 Saints:

<table>
<thead>
<tr>
<th>Author</th>
<th>Name of the work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bommarasa</td>
<td>Saundarapurāṇa (1450)</td>
</tr>
<tr>
<td>Annāji</td>
<td>Saundara Vilāsa (1600)</td>
</tr>
<tr>
<td>Anonymous</td>
<td>Saundaresana Aruvattumūvarulīla</td>
</tr>
<tr>
<td>-do-</td>
<td>Saundaresana Yaksagana</td>
</tr>
<tr>
<td>Čeramaṅga</td>
<td>Cerama Kāvyā (1562)</td>
</tr>
<tr>
<td>Mahādeva</td>
<td>Sīriyāja Settiya Sangatya (1650)</td>
</tr>
<tr>
<td>Anonymous</td>
<td>Sīriyāja Settiya ragale</td>
</tr>
<tr>
<td>-do-</td>
<td>Sīriyāja Settiya Vardhiga</td>
</tr>
<tr>
<td>Sānkakāvi</td>
<td>Sīriyāja Satya Vardhiga parikṣa</td>
</tr>
<tr>
<td>Mahānta Desika</td>
<td>Sīriyājanā Caritra</td>
</tr>
</tbody>
</table>
Resemblances between the Tamil Saivas and Virashaivas were noticed. The Virashaivas called themselves as mahesvaras i.e., religious head. Both the religion did not differ much in their philosophical principles and the Virashaiva followed Tamil Saivism in few respects like Sasthala, Astavarna and panchacara.

T.P. Meenakshisundaran\(^2\) points out that the Virashaivites who migrated to the Tamil country had become heads of several Tamil Saiva mutts which reveals their influence and hold in the religious history of Tamil country.

The Golaki matha of Malkapur followed the religious principles and procedures existing in Tamilnad.\(^3\) The rajaguru who wielded considerable influence in Karnataka had the Cola, Malva and Kalachuri Kings as his royal disciples. The bhrarya

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1. Sadyojata swamiji., Saiva and Virashaiva Mathas in Karnataka (From the 10th century to the present period) unpublished thesis, Karnataka University, Dharwad, 1974, p. 79.
2. T.P. Meenakshisundaran., op.cit, p.93 - Shivannapalayavami found a mutt at Bammayappalayam near Pondicherry and he was the spiritual guru of Shivaprakasar.
3. ARE., 1917, pp. 122 FF.
of this mutt seems to have appointed ten village watchmen known as \textit{Virabhadras} of the Cola state for the purpose of punishing those who defied their religious law and order. The Cola rulers like Rajaraja-I, Rajendra-I and Kulottunga-I took keen interest in these \textit{mathas} by giving impetus for the socio-religious development of the \textit{mathas} and the dissemination of their creed.

Even Basaveshvara the religious reformer of Northern Karnataka is referred to in the Hiriyur inscription of Hoysala Narasimha-II dated 1258-59 as discussing with the renowned saiva worshippers like Siriyala, Bana, Cola etc., and in the Kalledevarapura inscriptions of Seuna Ramachandra dated 1280 Basavaraja is seen here in the great assembly of saivas like the Cera, Cola, Nambi etc. The above mentioned fact still strengthens the opinion that the Colas who were the champions of \textit{Saivism} obligated Basaveshvara to observe its principles and discuss them which brought the latter nearer to the Tamil country. It cannot be said that he completely relied upon them but selected the fundamental aspects of Tamil \textit{Saivism} which enabled him to form a cognizable later schools of \textit{Saivas} i.e., \textit{Vra\textasciitilde{a}}\textit{Saivism}.

The influence of devotional literature of Tamils during the Cola period had also a considerable impact on the socio-

\small
2. Desai, P.B., \textit{Basaveshvara and his times}, Karnataka University, Dharwar, 1968, PP. 132-134.
cultural set up of the people of Karnataka. The tale about Satyendra Cola who is identified with Rajendra Cola-I is retold in different languages as Kannada, Tamil and Telugu. Shadakshara Deva in his Rajashekavarilasa (1655) gives a realistic picture about Satyendra Cola. The story is that Rajaśekara, son of Satyendra Cola kills the son of an old woman and on investigation his father executes his son and himself dies along with his ministers. At this juncture saivites pleased with the King's act of justice and divinity whereby he takes them all to heaven. This story is also told by pillai Nāyanār in Tamil, Gubbiya Mallanārya in his Kannada work Bhavachintā Ratna in 1513.\(^1\)

The Virasaiva work Nava Cola Charita commemorates Satyendra Cola as one of the Nava Cōlas (Nine Cōlas).

\(^{1}\) Narasimhachar., Karnataka Kavicharite, Ed. 1919, 443, 193; Wilson., Meckenzje MSS, 324.


\(^{3}\) Ec., IX, Dv. 75 & 76; SII., III(i), No. 28.
The keen interest exhibited by the Cola rulers in religion is not only attested by written records but also depicted in the form of sculptures. A portrait statue of high quality of Nājendra Cola-I with the dress of religious recluse is found carved artistically in the ceiling sculptures of Bhoga Nandisvara temple situated at the foot of the Nandi hill in Bangalore district. This indicates that religion was essential adjunct for a King to be a ruler as well as a warrior.

JAINISM:

The Colas patronised jainism equally well along with Hinduism. Jainism flourished both in Tamil country and Karnataka under the Colas. Some of the scholars are of the opinion that the Colas were deadly opposed to the progress of Jainas. It can be conjectured that soon after the overthrow of the Gangas of Talakād, the Colas who took over the administration there neither demolished the relics of the former rulers nor extinguished their culture. The fact remains that Tamil literature was enriched also by its Jain writings which was kept alive

1. MAR., 1932, P. 69.

2. It is alleged that the Jain temples at puligere or Laksmesvar of the Gangas were ruined by the Colas. The record mentions that "the excellent temples which per-madi Ganga had constructed the outcaste pondi Cola destroyed and descended to the adhogati (hell)" — Elliot., Hindu Inscriptions, J.R.A.S, IV, p. 14.
and carried forward by mutual inter-migration of Jains between Tamil and Kannada countries during the period under consideration. Even the "Sravanabelagola inscriptions" refer to the ancient Jain classical works i.e., cintāmanā and cīlāmanā which considers as the best in Tamil literature.

Though political rivalry continued to prevail between the Colas Calukyas and Hoysalas the latter being staunch Jainas, tradition says that there existed a Cola temple in the Jain region i.e., Sravanabelagola and their extension is testified by the existence of 'Colana-halli' or the 'Village of Cola' near Sravanabelagola. The Colas soon after their occupation of Karnataka recognised their Jain feudatories viz., Chaṅgalvas and Kongalvas who ruled in and around Coorg, Hassan and Chitaldurg districts of Karnataka.

Mullur at the foot of Malambi hills and Hanasoge or panasoge in Coorg district were the chief centres of Jainism during the Cola period. This was an ancient site for the Jainas where several Jaina gurus belonging to Kunda-Kundānvaya, Mulasangha, Desiga-gana and pustaka-gachcha settled.

1. Refer the records from Ec., II(R), SB; Also see T.P. Meenakshi Sundaran., Tamil - A Bird's eye-view, P. 94.
A record of 1100 assigned to Kulottunga Cola-1 refers to a nishidhi stone set up by a person for a Jaina nun of Divakaranandi-Siddhāntideva of Mūla-Saṅgha, Desiya-gāna and pustaka-gachcha. Further the pontifical genealogy of Divakaranandi Siddhāntideva is given as follows:

Damanandi (a resident of panaśoge)
Śrīdharācharya
Maladharideva
Chandra Kirti-brati
Divakaranandi Siddhāntideva.

Nannī Chaṅgālva who is said to have constructed the Adinātha basadi of the pustaka-gachcha named it as Rājendra Cola Jina temple in the beginning of the 11th century. 4

Epigraphs 5 refer to paḷlicandaṃ—the lands endowed to the paḷḷi (Jain temple) unanimously tax freed by the Colas—a salient feature is to be noticed in the Cola revenue administration. But there are rare instances which reveal communal disharmony in some regions where the local bodies were powerful enough irrespective of the central government to levy a tax at the rate of 1 Kasu per head as part of the minor tolls on the

1. E.E., V(R), Kn. 23.
2. E.E., IV, Yd. 22.
3. Ibid., Yd. 21.
5. E.E., III(R), Gu.102.
Jain ascetics (Asuvi-makkal). The record also states that if they failed they had to pay double the amount\(^1\). It can be generally presumed that though the Colas were religiously tolerant, the natives of the particular locality in consideration under the Colas, were indifferent with the Jainas and were vested with full powers by the Cola state who on their own hand persecuted their religious rivals under any circumstances and exploited them. The Imperial Colas at this juncture were unable to prevent such religious exploitation for the very reason that the local forces were potential residential units who always stood by the side of the Colas in times of war and hence they were primarily patronised by the Imperial Cola rulers.

The Hindu hagiologies speak in vain about the persecution and wholesale extirpation of the Jainas. The tolerance of the Cola rulers is also seen by the fact that they made innumerable grants to Jain establishments from time to time. Rājarāja and his sister Kundavai made many endowments and constructed Jain temples.

It is interesting to notice that a Jain work Udayādityalāha-karam in Kannada came to be written by a Cola prince Udayāditya in C. 1150 which consisted of 72 stanzas on the art of poetry largely based on Dandin's Kāvyādāra\(^2\).

\(^1\) Ec., X, Mb. 49a.
EDUCATION

Though universal education an important feature of the recent centuries is not to be found in medieval southern Karnataka, the Cola rulers who were great scholars themselves took to the promotion of education seriously.

Educational endowments:

Educational endowments in the form of land grants were made for the maintenance of educational institutions and food for the ascetics who underwent religious studies. The earliest reference to such grants is dated 991 of Rājarāja wherein Somarasi bhattarakas of Iśvara lineage as the head of education and other village activities.

Primary education:

The most important progress in primary education was noticed among the engravers who could compose verses and passages and engrave by themselves. The Soladevanahalli record in Kannada dated 1029 of the 18th regnal year of Rājendra Cola-I was written by a mahāmatra Ajavarmmaya's son who is known as the emperor of Sasana expressions.

1. Ec., IV(R), Ch. 145.
2. Ec., IX, N1.1.
Malla described as a Kaviṛajabandhava i.e., poet and friend of poets and composer of the famous Belatūru epigraph dated 1057 of Rājendra Cōla-II's reign rendered his writing in a poetic form of high quality, simple, direct and full of pathos. The whole composition is fascinating due to the use of metres like akkaram and lalitavrittam, one of the best records in Kannada language and literature.

In 1057 an inscription from Hīrehadagali, Bellary district praises about its composer Demarasa who was knowing four scripts viz., Tilu (Telugu?), Tīvula (Tamil), Kannada and Nāgara and likewise several lithic records help us to know the diversified interest of engravers and their multilinguism.

Primary education also covered learning of languages. Thus a record dated 1290 from Mysore registers a grant of 6 gadyānas for the maintenance of a school teacher who had to teach his boy students, Nāgara, Kannada, Tamil and Grantha scripts (Nāgara-Kannada - Tīvula manōdīsva bālasīkṣeṇa upādhyāvāra jīvitakka).

1. Ec., III(R), Hg.60.
2. FMI., p. 444.
3. SII., IX, (i), 118.
4. Ec., VI, Mg. 22 dated 1129 - the record refers Dravila
5. Ec., XII, p.274 (1077); MAR., 1911, P.48, para 104;
   Ec., IV, Ng. 39, dated 127.
The sculptors apart from being skilled engravers also had the capacity to construct fine building. E.B. Havell remarks thus:

"The craftsmen being versed in national epic literature always figured in the history of India as missionaries of civilisation, culture and religion." ¹

Learning arts like singing and dancing was considered as an essential part of education for the ladies and even for men. In the pidariyar temple at Kolar remunerations was granted to a dancing master (nattuvan) to teach dancing girls. For staging these performances there was a stage in-charge for conducting songs, dramas and other entertainments ² which took place in huge mandapams or halls and palaces referred to in inscriptions ³. The school master (uvattti) was exempted from levies and no labour was extracted from his family members ⁴.

Higher Education:

Agraharas, mathas and other centres of learning imparted instructions in disciplines like vedas, vedangas etc.

Mini-colleges were attached to the temple of pidariyar for giving training in higher education and arrangements were made

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². Ec.,X, Kl.106d, Bg.38.
³. Ec., X, Sd.9.
⁴. Ec., X, Mb. 49a.
for teaching Vyakarana (grammar), purana (mythology) and Yamala and a lecturer was appointed for this purpose. ¹

The teachers (bhatta) were endowed with lands and money i.e., bhatta-vritti ² for the development and propagation of universal education.

The sacred temples in the Cola period formed a centre of learning adjusting to the needs of the people. It is interesting to quote in this connection C. Sivaramamurti ³, in the following words:

"The temple was one of the greatest institutions created by the Indian genius. It was the hub on which revolved the whole life of the village. The temple provided for the education of the scholar, monument of the public, the cultivation of art and aesthetic sense and for the piety of the worshippers. The temple as can be gathered from the inscriptions was at once a great centre of various activities."

Centres of higher learning:

People of the Cola times in Karnataka were well versed in the study of vedas ⁴ (Rig, Sama and Yajurveda) and institutions

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¹ Ec., X, Kl. 106d, 144.
² Ec., IV, Ng. 39.
⁴ Ec., III(R), Gu.56, dated 1049; Ec., X, Kl.108.
were set up in Agara\textsuperscript{1} for learning Śastras and various other branches of knowledge. Sugattur or pugattur in Sidlaghatta taluk of Kolar district was a famous educational centre for learning Tamil literature\textsuperscript{2}.

**Philosophy:** Philosophical education like Kalagama and Śivagama was known to the religious recluses.\textsuperscript{3} Mantras, hymns and other vedic texts were recited during the worship of deities,\textsuperscript{4} an instance of oral education. Epics and puranic stories inscribed on the temple-walls helped as a yearly book and visual education. The heroic instances and murals depicted some aspects of folk-literature. The acharyas or temple-priests at times acted as teachers. The Jaina basadis were sufficiently financed by the Cōla government who were carrying on classes for the poor.

The agrahāras of Malavur or Malurpatna in Channapatna taluk of Bangalore district, punganur or Honganur, Alur etc., were centres of learning in Karnātaka during the sway of the Cōlas. These agrahāras were mostly inhabited by Brahmin scholars who were the main exponents of education. The position of these settlements in Karnatak culture and society is explained by A. Venkatasubbiah in the following words:

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1. Ec., IV(R), Yl. 143.
2. Ec., X, Sd.9.
3. Ec., IX, N1.1.
4. Ec., X, Kl. 108.
"Instead of the hermitage situated near the town or village we now meet with settlements of Brahmins situated in the village itself. If the Brahmins thus settled were eminent teachers and their number was not small, the village or town inhabited by them would acquire much renown."¹

The *ghatkāsthanas*, an institute of advanced learning in medieval Karnataka was also called by the same name in Tamilnād which is said to have spread from Karnataka². The earliest reference to the 64 *kadigavātvalam*³ or *ghatkāsthanas* in Karnataka under the Cōlas is found in an undated record palaeographically assigned to the 11th century. The *ghatkāsthana* of Heijerapatna⁴ was a leading educational institution and the only one of its kind noticed in the Nidugal country during the rule of the Cōla chiefs who were the feudatories of the Imperial Cōlas.

¹ A. Venkatasubbiah, "A twelfth century University in Mysore" - QJMS, VII, P. 163.
³ Ec., V(R), Kn. 116.
⁴ Ec., XII, pg. 35 & Sl. 23.
It is evident from the above study that learning, teaching and making provision for advancement of the cause of education was considered a holy act during the period under study. In this connection Prof. K.A.N. Sastri has stated thus about the significance of literacy in medieval Karnataka.

"Though the pursuit of higher education was then as now necessarily concentrated in particular centres which commanded the resources in men and material required for it, the results of such a study were evenly spread all over the country; men possessed of the highest learning to which they had access at the time, the most cultured and refined intellectuals, went to live in villages and all over the countryside, where they took an active and constant part in guiding the daily lives of their less enlightened countrymen. Education in all its stages was vitally connected with all social life and institution and was productive of more abiding and tangible benefit to the people than appears in our own days."

ANNEXURE
<table>
<thead>
<tr>
<th>No.</th>
<th>Village</th>
<th>Taluk</th>
<th>District</th>
<th>Cow Raids</th>
<th>Thefts</th>
<th>Nature of fights</th>
<th>Date A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Bissanahalli</td>
<td>Mulbagal</td>
<td>Kolar</td>
<td>--</td>
<td>--</td>
<td>Refers to a local battle in the town of Mandikal.</td>
<td>1000</td>
</tr>
<tr>
<td>2.</td>
<td>Dodda-Sivara</td>
<td>Malur</td>
<td>Kolar</td>
<td>--</td>
<td>--</td>
<td>Refers to a battle and death of a hero.</td>
<td>1009</td>
</tr>
<tr>
<td>3.</td>
<td>Kallahalli</td>
<td>Chintamanil</td>
<td>Kolar</td>
<td>--</td>
<td>--</td>
<td>Records the death of a hero in Keyamangal Vill. in a battle and village grant.</td>
<td>1010</td>
</tr>
<tr>
<td>4.</td>
<td>Nambihalli</td>
<td>Srinivaspur</td>
<td>Kolar</td>
<td>--</td>
<td>Women were molested by the enemies.</td>
<td>1015</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Purahalli</td>
<td>Kolar</td>
<td>Kolar</td>
<td>Records the One death of a robber priest's son-in- (Kollar) law in a cow was killed.</td>
<td>1035</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sl. No.</td>
<td>Village</td>
<td>Taluk</td>
<td>District</td>
<td>Cow Raids</td>
<td>Thefts</td>
<td>Nature of Fights</td>
<td>Date A.D.</td>
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</tr>
<tr>
<td>1.</td>
<td>Siddana- Hoskote</td>
<td>Bangalore</td>
<td></td>
<td>Refers to a cow raid and the heroic fight and death of a woman.</td>
<td>--</td>
<td>--</td>
<td>1041</td>
</tr>
<tr>
<td>6.</td>
<td>Dihur</td>
<td>Kolar</td>
<td>Kolar</td>
<td>Refers to a cow raid and death of hero who saved the cattle of Velliur and village from destruction.</td>
<td>--</td>
<td>--</td>
<td>Herostone set by the hero's son.</td>
</tr>
<tr>
<td>7.</td>
<td>Gudihalli</td>
<td>Sidlaghatta</td>
<td>Kolar</td>
<td>--</td>
<td>--</td>
<td>Refers to local fight and death of hero after intense fighting.</td>
<td>1080</td>
</tr>
<tr>
<td>8.</td>
<td>Sidlaghatta</td>
<td>Sidlaghatta</td>
<td>Kolar</td>
<td>--</td>
<td>--</td>
<td>Refers to some local fight (not clear).</td>
<td>1118</td>
</tr>
</tbody>
</table>

Total No. of Cow Raids in Kolar District = 3

Total No. of Cow Raids in Bangalore District = 1.
<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Village</th>
<th>Taluk</th>
<th>District</th>
<th>Cow raids</th>
<th>Thefts</th>
<th>Nature of fights</th>
<th>Date A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Kiru-</td>
<td>Chamaraja-nagar</td>
<td>Mysore</td>
<td>Records a death of a hero in a cattle raid.</td>
<td></td>
<td></td>
<td>1016</td>
</tr>
<tr>
<td>2.</td>
<td>Marūru</td>
<td>Hunsur</td>
<td>Mysore</td>
<td>Records the appreciation of the valour exhibited by a hero named Ipagonda in a cattle raid.</td>
<td></td>
<td></td>
<td>1020-1021</td>
</tr>
<tr>
<td>3.</td>
<td>Lakshmana- Heggadeva-</td>
<td>Mysore</td>
<td>3. Lakshmana- Heggadeva-</td>
<td>Mysore</td>
<td>Mysore</td>
<td>Records the death of a hero in a cattle raid by recovering the cattles again.</td>
<td>1030</td>
</tr>
<tr>
<td>4.</td>
<td>Hampā-</td>
<td>Krishna- rajanagar</td>
<td>Mysore</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>1033 of an individual while fighting with the Changālvas.</td>
</tr>
<tr>
<td>Sl. No.</td>
<td>Village</td>
<td>Taluk</td>
<td>District</td>
<td>Cow Raids</td>
<td>Thefts</td>
<td>Nature of Fights</td>
<td>Date (A.D)</td>
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</tr>
<tr>
<td></td>
<td>Koppalu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>a hero who opposed the fight.</strong></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Gujja-ppana-</td>
<td>Hegga-</td>
<td>Mysore</td>
<td>---</td>
<td>---</td>
<td>Records the death of a man in a fight and his friend in turn killed his enemy in Navale-nad of Mudigondacholla mandala.</td>
<td>1063</td>
</tr>
<tr>
<td></td>
<td>devana-hundi</td>
<td>kote</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>Niiga-halli</td>
<td>-do-</td>
<td>-do-</td>
<td>---</td>
<td></td>
<td>Records the death of a warrior named Bira in a Skirmish in Baya-mad with the thieves and his son set up the herostone.</td>
<td>1069-1070</td>
</tr>
<tr>
<td>Sl. No.</td>
<td>Village</td>
<td>Taluk</td>
<td>District</td>
<td>Cow Raids</td>
<td>Thefts</td>
<td>Nature of fights</td>
<td>Date A.D.</td>
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</tr>
<tr>
<td>9.</td>
<td>Annuru</td>
<td>Hegga</td>
<td>Mysore</td>
<td></td>
<td></td>
<td></td>
<td>1115-1116</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dēvan</td>
<td></td>
<td>Records the death of a certain hero (gamunda)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>kote</td>
<td></td>
<td>in a cow raid and erection of a herostone in memory of the deceased.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total No. of cow raids in Mysore district = 5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Total No. of cow fights = 3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>No. of Thefts = 1</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>


No. of cow raids in Mandya District = 1.

Total Number of Skirmishes in Karnāṭaka during the Chōla period = 19