

Dr. Nagarajaiah, Hampa

THE LATER GANGAS: MANDALI THOUSAND



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Dr. Nāgarājaiah, Hampa

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AUTHOR'S PREFACE

The period before the migration of the apostle Bhadrabāhu gives a hazy picture of the conditions of Jainism in Karnataka; the period after Bhadrabāhu also, for over four centuries, throws only a dim light on the condition of Jainism. But, after the advent and contact of the Gaṅgas, Jaina history is enlivened, leaving behind its vestiges of glory. From then onwards, Karnataka witnessed hectic activities of the construction of Jaina temples, monasteries, of causing images of Jinas, in fervent manner, at the instance of their preceptors.

All this resulted in the perfect methodical organisation of Jaina community in Karnataka, and also in the South India as a whole. It is the active agency of the adept Simhanandi-I, that the mighty Gaṅga kingdom was created. Daḍiga and Mādhava, two forlorn princes from the north were extended a refuge. They founded the Gaṅga dynasty and ācārya Simhanandi-II promoted it in the 3rd and 4th cent. C.E., which opened a new era of Jina-Dharma in Karnataka and Jainism, started with a bang of prosperity never looked back. Nirgrantha church spread so fast, covering very vast areas, that by fifth cent. C.E., itself, there were varieties of sects and schisms within the faith - the Ahariṣṭis, the Kūrcakas, the Nirgranthas, the Śvetapaṭas and the Yāpanīyas.

Though the Gaṅgas are called Western Gaṅgas, Gaṅgas of Talkāḍ, Gaṅgas of Talavanapura etc., the great Gaṅgas belong exclusively neither to western origin nor to Karnāṭaka alone; their achievements are the rich heritage of India as a whole. Therefore, I have tried to frame them in temporal terms, as the Early Gaṅgas and Later Gaṅgas. Accordingly, I have presented a comprehensive picture of the contribution of the early Gaṅgas, to the spread and sustenance of Jaina faith in the south, in my previous monograph of 'A History of The Early Gaṅga Monarchy and Jainism' (1999). This monograph continues to carry the history of the Gaṅgas, from where it had stopped in the above monograph, upto the end of their clearly visible vestiges.

Like several royal families of ancient India, the Gaṅga family also had some branches, in ancient times, ruling different parts. One of the main branches was ruling from Kuvalālapura and later from Talkād; another branch of the same stalk was ruling from Maṇḍali; after the liquidation of the former branch, the latter one of Maṇḍali picked up strength and sustained to its glory being a feudatory of the Kalyaṇa Cālukyas and the Hoysaḷas. The Maṇḍali Gaṅgas are rightly termed as the Later Gaṅgas, who are infact, the last Gaṅgas.

The Maṇḍali chieftans ruled at an important epoch in the South Indian history in general and in the history of Karnataka in particular. Their patronage of Jainism, and to other isms, seems to have lasted upto 16th cent., and had firm roots in the masses. The Maṇḍalināḍ administration is the best example of religious tolerance, not because they did not suppress other faiths, instead they continued the indulgent policy of their fore-fathers. This enduring spirit of the Maṇḍali reign has been evidenced by epigraphic corroboration. Some of the magnificent temples still bear witness to the bygone affluence and profusion of the Maṇḍali-Thousand.

Either in English or in Kannada, it is for the first time that the history of the Maṇḍalināḍ is described; so far, not even two pages is written about them. An account of my personal research and extensive field work, voluminous material has come to light and much of it is embedded in this monograph. Necessary care is taken to proper evaluation and selection of material out of a mass of epigraphical sources available; while doing so, I have fixed the date of the kings, queens, princes and other administrators, for the first time.

By way of conclusion, I should emphasise that the description of the Maṇḍalināḍ in its historical development presented in this book, is a broad outline. Broad outlines have their use and can constitute major advances in our understanding. A documented and chronological account of the political and cultural life of the Maṇḍali-Thousand was a desideratum till to-day, and this monograph aims at clearing the gap.

After voluntarily accepting the onus of perceiving subaltern studies, so far, I have published half a dozen books and some more papers dealing with minor and very minor dynasties of Karnataka. This monograph, one more in the series, again aims at concisely recording the major achievements of a minor principality.

I should place on record that I was really glad when I was complimented from the veteran historians that this is the first exhaustive write up on the Maṇḍali-Thousand rulers. I hope such appreciations will continue to inspire me to take up similar projects and to properly utilise my retired life. I can never forget the enthusiastic villagers who extended their co-operation during my field work. P.S. Ramabhatt, a research scholar, K. Vasudevachar, Jeweller and a Kannada activist, Ratnaiah, education officer, Krishna Murthy - photographer, Dr. Kamala Hampana, who has been a constant source of inspiration for my research work, and M/s Satyasri Printers, have helped me in one way or the other in preparing this book. I remember with gratitude the excellent services of Mr. Benjamin Lewis Rice, who has meticulously edited the volumes of *Epigraphia Carnatika* (VII-i. 1902, and VIII, 1902), which has helped me as the source book. Similarly I owe my obligation to the Indian Council of Historical Research, New Delhi, whose valuable financial assistance has helped both the author and the publisher. Last, but not least, I am obliged to the young entrepreneur Prakash Kambathalli, my publisher, for assigning this project to me unhesitatingly, and to the authorities of the Government Museum, Shimoga, who so kindly permitted me to take the photos.

Dr. M.A. Dhaky, Director, American Institute of Indian Studies, Dr. S.A. Bhuvanendra Kumar, editor of *Jinamanjari*, a journal published from Canada and U.S.A., and Dr. S. Settar, Chairman of ICHR, have never allowed me to relax! It is their affection that is generating extra energy in me to concentrate on the quality of production.

March, 1999
Bangalore

Nagarajaiah Hampa.

About the Author

Prof. Nagarajaiah, Hampa, one of the major litterateurs of Karnataka, has authored more than 70 books in Kannada and English, on varied subjects including linguistics, history and epigraphy, textual criticism, folklore, biography, transalation, children literature and Jainism. Some of his books have been translated to English, Hindi, Marathi and Telugu. He has taught under-graduate and post-graduate classes for 37 ½ years. He has served Kannada Sāhitya Parishat as secretary (8 years) and president (8 years). With 'Hampana' as his nom de plume, he is a recipient of a number of state and national awards. He has presented papers at the national and inter-national congress and delivered endowment lectures at various Universities. Contemporary men of letters have honoured 'hampana' by presenting five felicitatory volumes. Dr. Nagarajaiah's contribution to the study of Jainology is voluminous and significant.

This monograph on the 'Later Gaṅgas: Maṇḍali-Thousand', sheds light on a little known principality.

1. The lofty Nandagiri their fortress;
Kūvalāla their city, the 96000 their
country, the blameless Jina their
lord, Victory their companion in the
battle-field, the Jinamata their
faith, the Gaṅgas prospered
[EC.VII-i (BLR). Shimoga. 57 C.E.
1115].

2. In the ocean-girdled world
celebrated is the Gaṅgavāḍināḍu,
a Gaṅga country, with 96000
villages; in it is the Maṇḍalināḍ olim
Maṇḍali-Thousand, a most
celebrated sub-division.

- Epigraphia Carnatika, Vol. VII, Part-I
(1902), Shimoga 97. C.E. 1113, p. 108.

3. The Gaṅgas were in order to pro-
tect the Jina-dharmma of the
Kailāsa mountain.

- ibid, Shimoga. 10 C.E. 1085. p. 19

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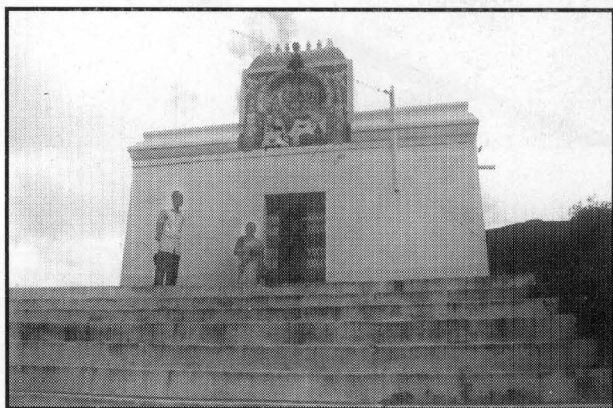
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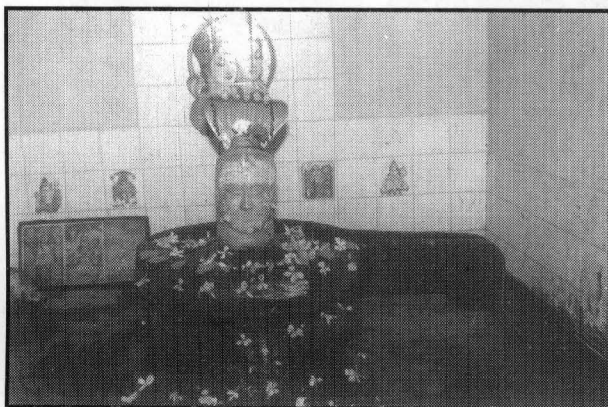
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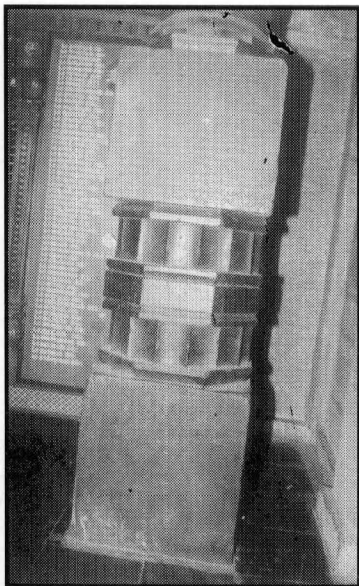


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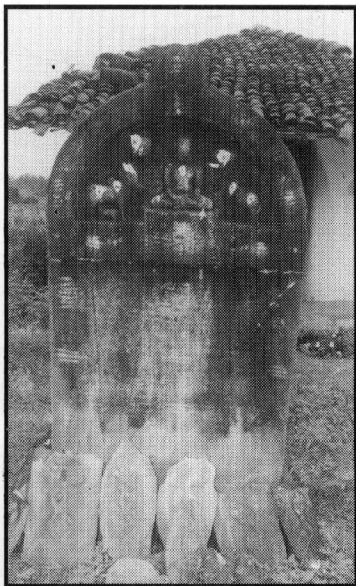


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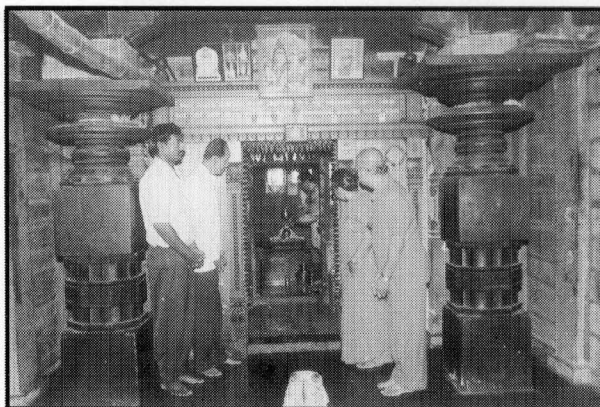
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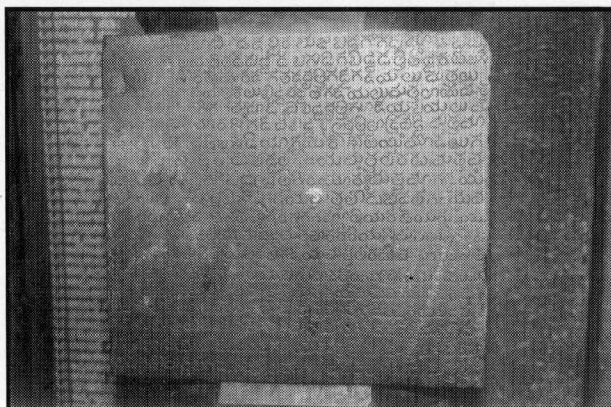
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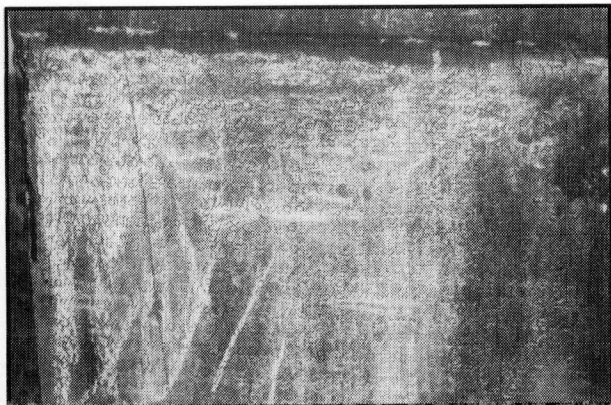


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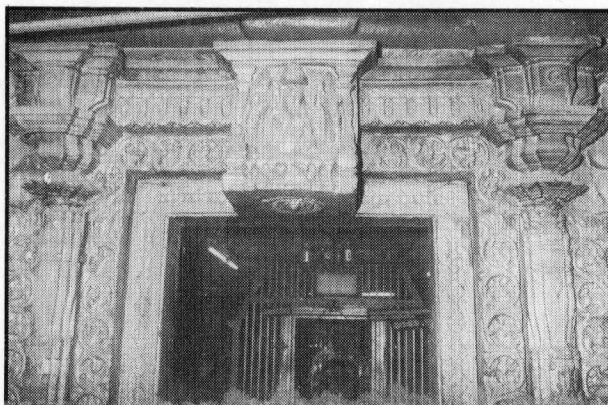
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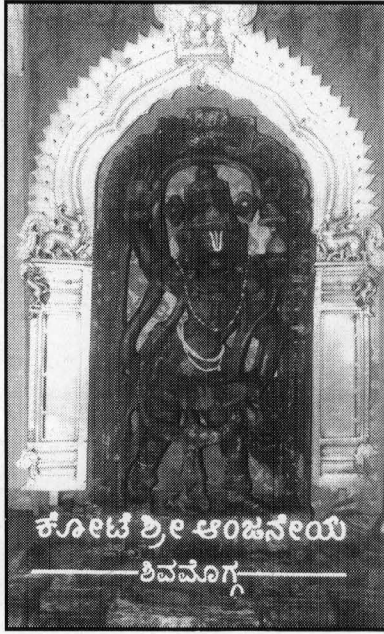
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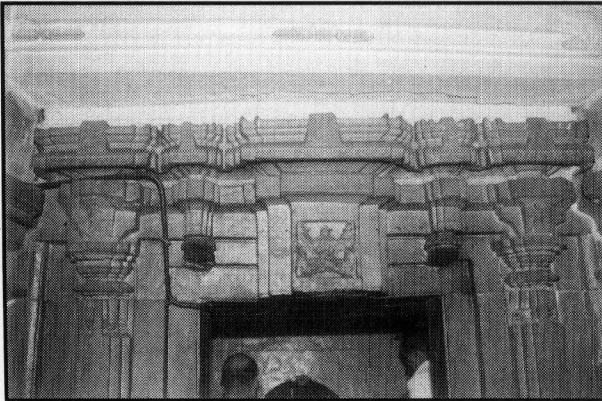
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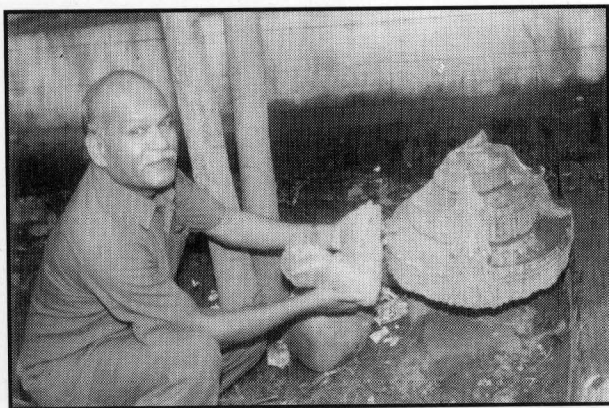


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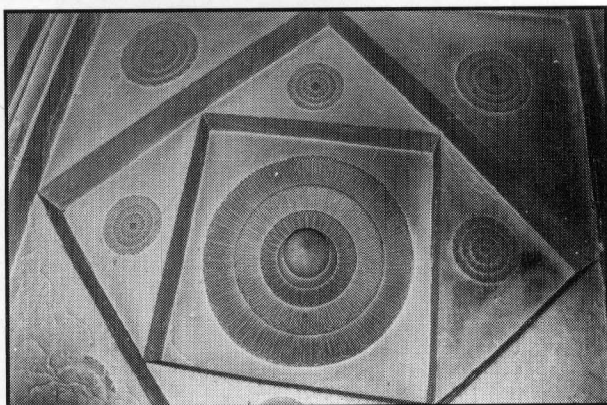


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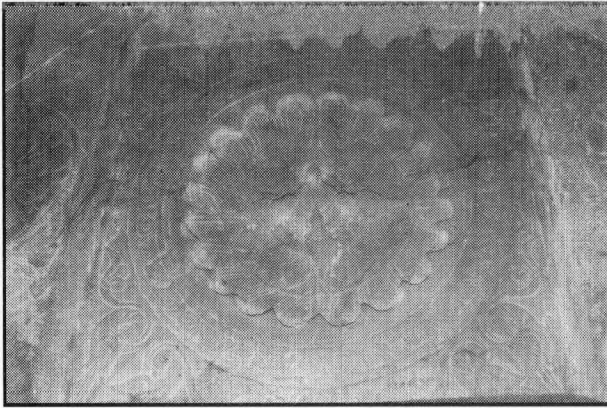
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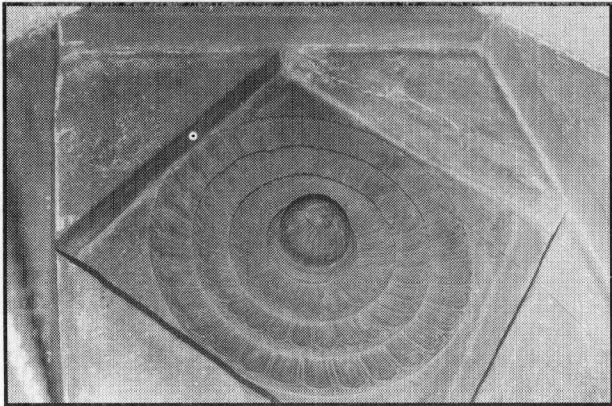
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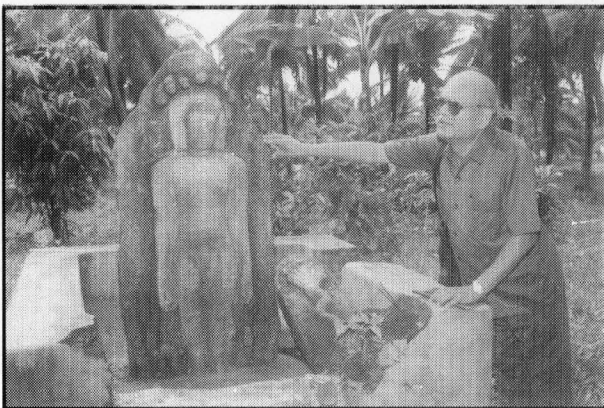
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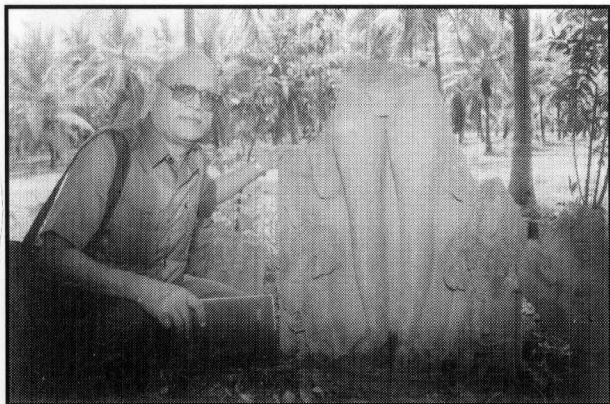


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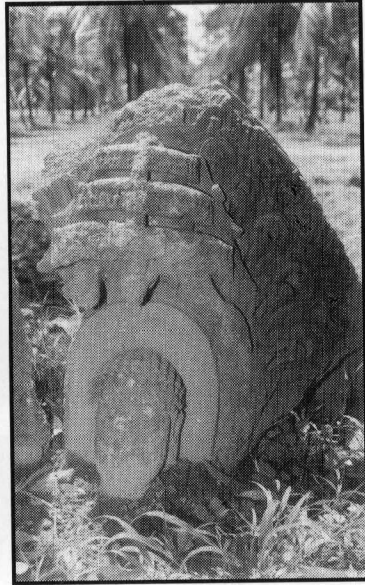
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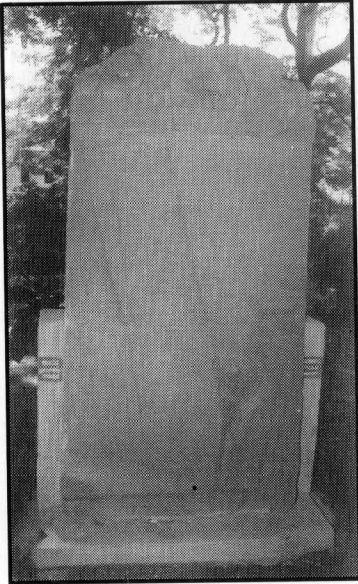
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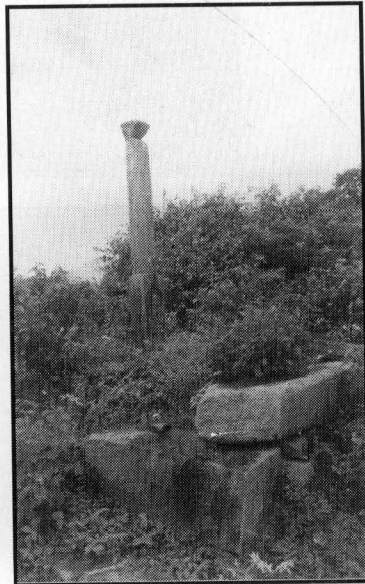
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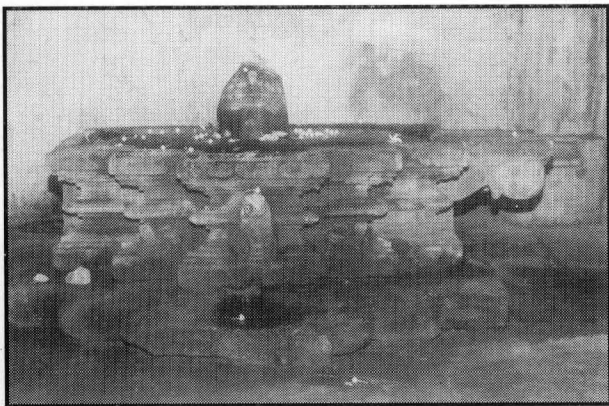


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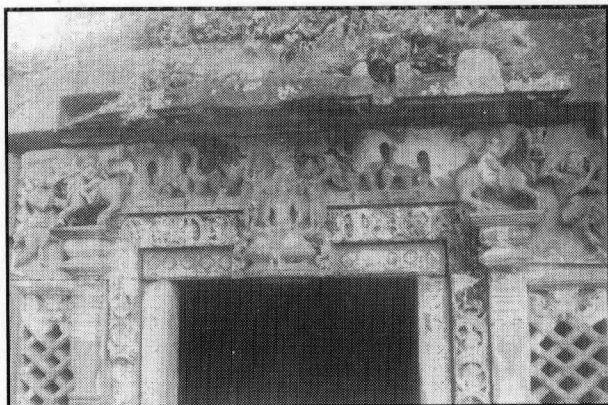
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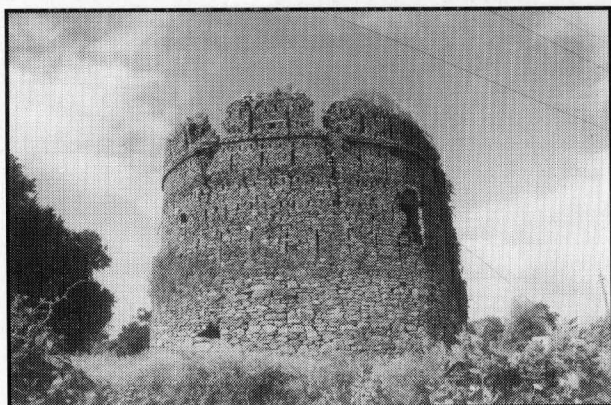
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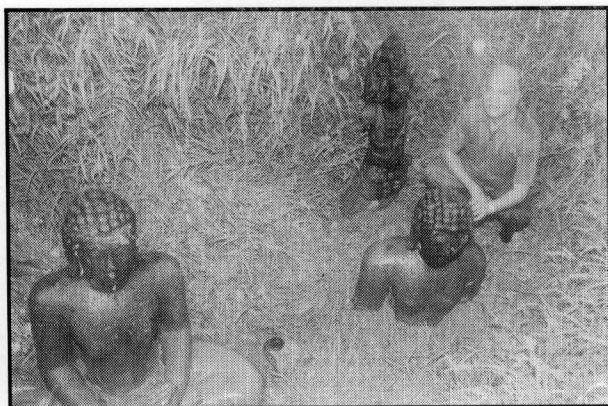
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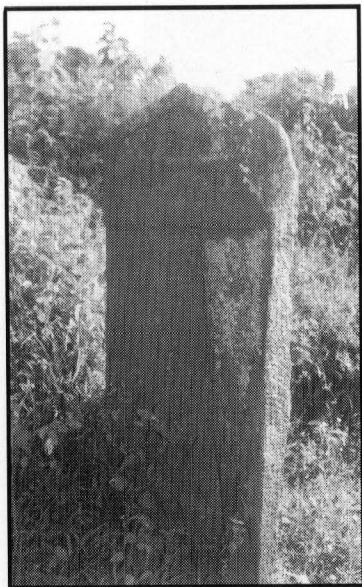


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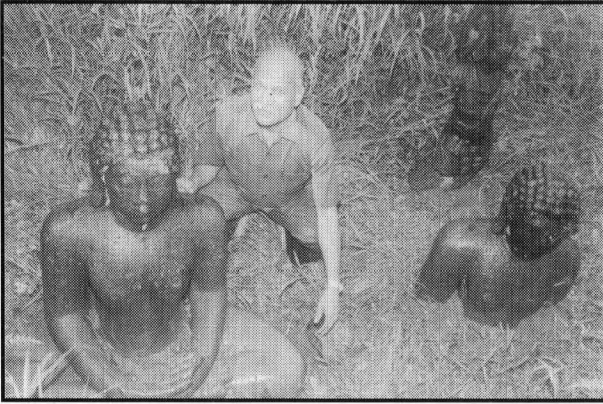
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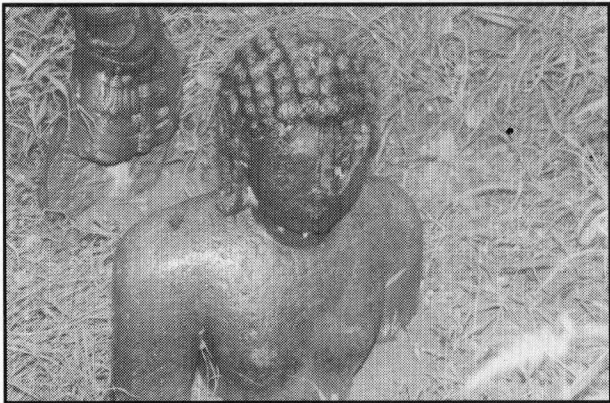
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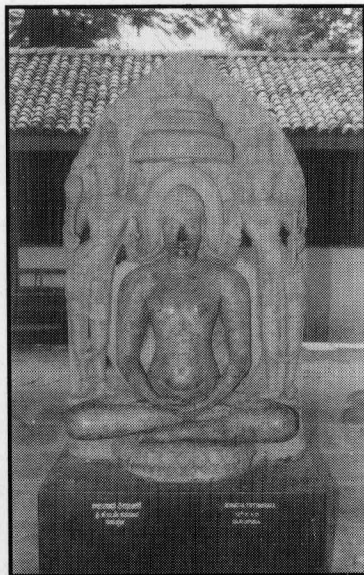
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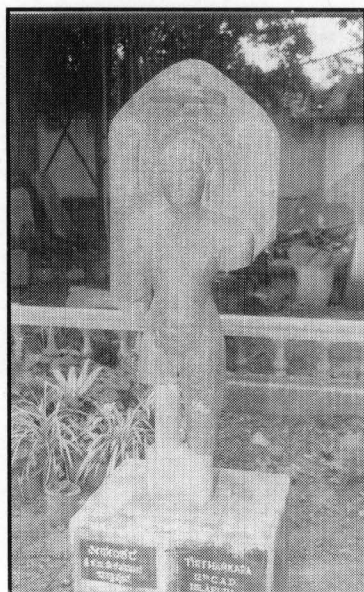
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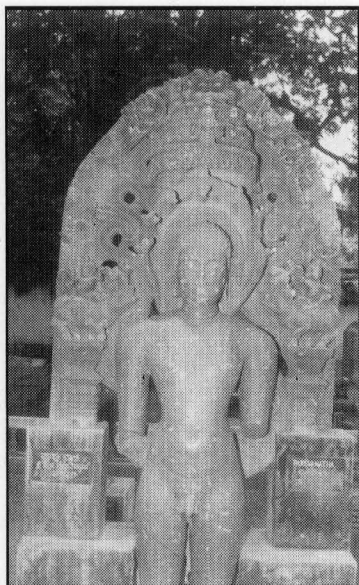


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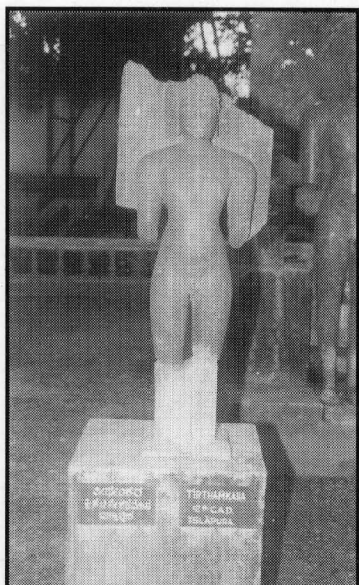


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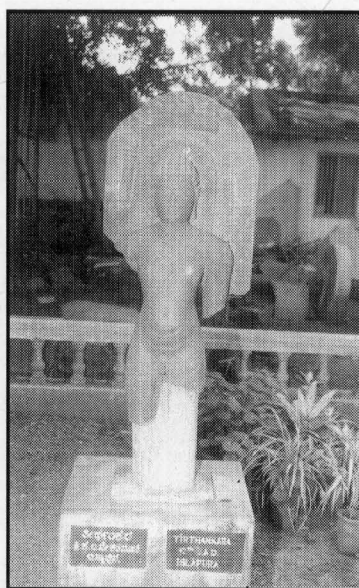
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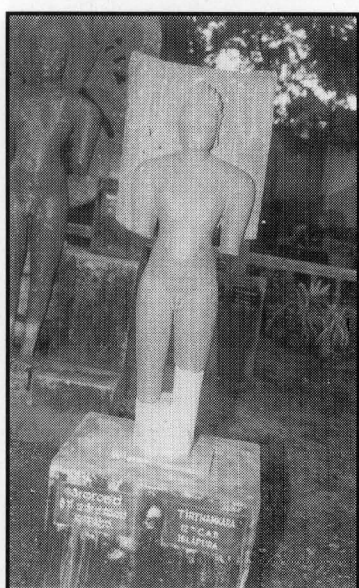
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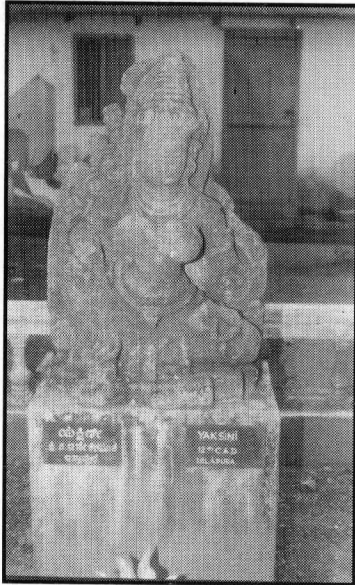
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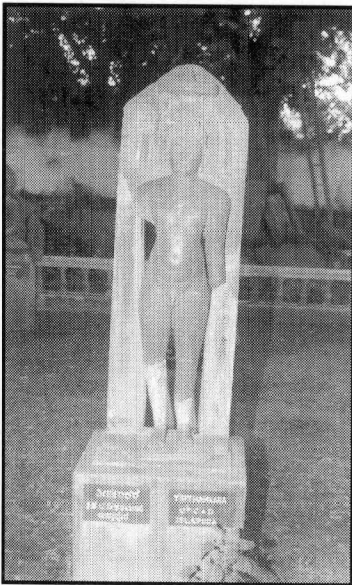
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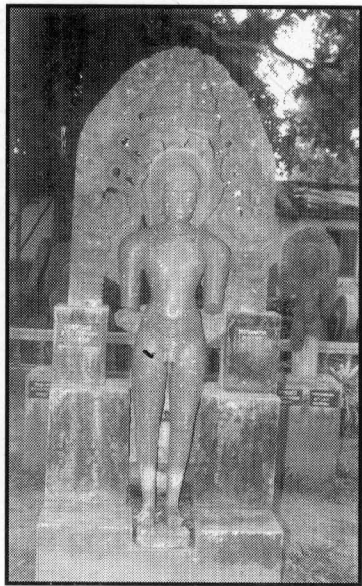
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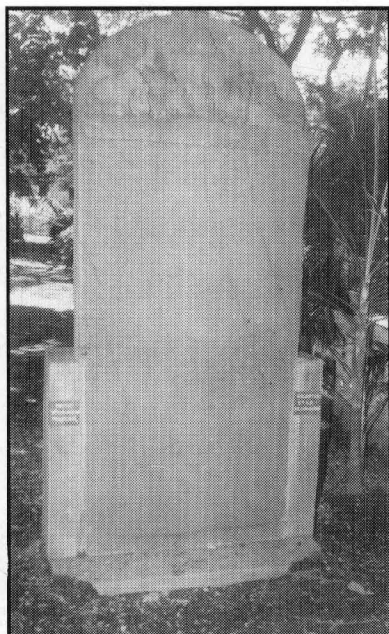


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DETAILS OF ILLUSTRATIONS

1. An ancient flight of stairs, made of rock, leads up to the historic point, scenically situated at Kallūrguḍḍa ('a hillock near the village of rocks'), vide, inscription number Sh. 4. C.E. 1121-22
2. Crest of Kallūrguḍḍa, with a newly built Śivālaya. None of the Jaina vestiages is found on the hill. Standing here, one can see a panoramic view of the modern Shimoga, a district head-quarters
- 3 a. Śivalinga inside the sanctum of newly built temple
- 3 b. Upper protion of the slab containing the inscription of Sh.4.1121-22. A Jina seated in paryankāsana dhyanamudra in the centre, capped with triple umbrella and flanked by two cauri-bearers, an elephant (right) and a cow (left) - are visible
4. One of the pillars in the navaranga to the left of the garbhagriha, with an inscription at the śalāka and piṇḍi portion of the citrakhaṇḍa pillar
5. Slab containing the full text of Taṭṭekere basadi caused by Nokkayya EC. VII-i (1902) Sh. 10 C.E. 1085, pp. 19-24
6. God Ānjaneya svāmy, mūlanāyaka of the converted Koṭe Ānjaneya temple, with decoration
7. Sculptural details of a Śrīkāra pillar in the converted Koṭe Ānjaneya temple, from piṇḍi to the capital

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8. Paṭṭa-jinālaya, the crown-jain temple of the Maṇḍalināḍu, at Harakere near Shimoga. Old basadi has been converted into a Śaiva temple, now known as 'Rāmeśvara Devālaya'. Arhat Pārśva image in the sanctum is replaced with Rameśvara

Linga. But, the two citrakhaṇḍa pillars in the Navaranga are original with simple capital, kaṇṭha, paṭṭike, kaṇṭha, a lid, kumba, 4 faces, 16 faces, 8 faces, 16 faces and a square piṇḍi; 'garbhagriha, closed antarāḷa and navaranaga - are part of the original basadi

9. A close look at the inscription on the pillar of Paṭṭada basadi [vide, Sh. 6. C.E. 1060. Harakere, p. 18]. Out of the total 26 lines, 19 lines are visible in the plate and the remaining 7 lines are continued at the piṇḍi part of the pillar

7. Ruined site of the original Taṭṭekere basadi commissioned by pergade Nokkayya. IWG: No. 150: 1085: pp. 468-70; MAR 1923, pp. 114-15

10. Ruined site of the original Tatttekere basadi commissioned by pergade Nokkayya. [WG: No. 150: 1085: pp. 468-70; MAR 1923, pp. 114-15

11. A close look of the same charter as in plate number 8 (upper portion)

12. Two śrīkāra pillars in the rangamaṇḍapa of the original basadi, now converted into Koṭe Ānjaneya temple at Shimoga

13. Dvāra śākha, door frame (pañca-śākha) details; tutelary deity, a seated Jina in the centre, capped with triple umbrella and cāmara bearers standing on either side, carved on a lalāta block of stone, at the tutelary position upwards in the centre of the door frame looks dim because of the repeated coating of the silver painting. Mālāṅkāra at uttarāṅga, below Kapota; animal motif in the creeper bearing band on one side, and the dance troupe on the other side are not clearly visible

14. Śrī Koṭe Ānjaneya svāmi, Shimoga

15. Details of the door frame (upper portion) with seated Jina flanked by two cauri bearers as tutelary figure at the lalāṭa as an auspicious figure, at in the Trikūṭa Jinālaya at Nyāmāti olim Nellavatti in Honnali taluk, commissioned by pergade Nokkayya

16. Dethroned Jaina vestiges including a broken right hand of a Yakṣī and a triple umbrella of a Jina at Nellavatti (Nyāmāti)

17. Gūḍmaṇḍapa padmaśilā ceiling in the Trikūṭa Jinālaya at Nyāmāti

18. Śrīkāra pillars in the rangamaṇḍapa (navaranga) of Trikūṭa jinālaya at Nyāmāti; doorframe of one of the sanctums with a Śivalinga inside the sanctorum. Details of the pillars: pīṭha, piṇḍi, śalāka, kumba, paṭṭike and bodige (capital)

19. Padmaśila - ceiling details with a pair of parrots on all the four corners (Nyāmāti)

20. A hall ceiling in the Jaina temple at Gurupura, about four kms from Shimoga

21. Sculptures of Arhat Pārśva and Nāgaraja, the cobra, kept outside the jinālaya at Gurupura

22. Dethroned and mutilated vestiges of a Jina and a makaratorāṇa, at Gurupura upper half of the Jina, standing on the lotus pedestal in Kayotsarga posture, is broken. Acolytic divinity attending upon Jina, with the female elemental spirit on the left and the yakṣa on the right

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23. Old original Jinabimbas, broken into two, triple umbrellas, a pedestal and other Jina relics kept behind the temple at Gurupura. Though the vestiges contain two broken parts of a Jina, one upper half and the other lower half, yet they are not of the same figure. [Vide, Sh. 64. C.E. 1112. pp. 63-69]. Not less than three jīnālayas must have existed at this place, during leventh and twelfth centuries. This is the same place which is referred in the epigraphs as Kurūḷi tīrthada basadi and a Gaṅga Jīnālaya commissioned by Nanniya Gaṅga Permmāḍideva-II, in C.E. 1132

24. Another view of the basadi, from right side

25. A view of basadi, from left side, at Gurupura.
The shrine is located in a cocoanut garden which is the property of Śrī Ādicucnanagiri Maṭha. The ruined Jaina shrine has ekatala śikhara, Vimāna of Drāviḍa style and rudracanda; sukanāsi seems to have been renovated. Door frame has four śākhās-vātāyana, pillar, vallī (vine) and Vajrapaṭṭikā. Creeper bearing door-jamb and the neatly framed dvārapālakas are very attractive

26. A displaced Jina Pārśva's head dumped behind the basadi at Gurupura. Though the face is disfigured, frizzy hair on the head, seven hood canopy capped with triple umbrella, aureola, dancers and musicians - are so neatly executed that the original image must have been a magnificent Tīrthāṅkara figure; compare with a similar image from Islāpura (plate No. 64)

27. One of the inscriptions of Gurupura, now safely preserved in the Shimoga Govt. museum

28. Mānastambha, a characteristic Jaina pillar of eminence, in fornt of a Jīnālaya at Basavanna Gaṅgūru near Shimoga; raised platform has collapsed

29. Old Jinālaya has been converted into a Sivālaya with a new name as Vīra Someśvara devālaya. Original jīnabimba in the sanctum has been replaced with a Śivalinga installed on the original simhapiṭha pedestal of Tirthaṅkara, at Gurupura
30. A close view of the front side with door frame details; Gūḍamaṇḍapa door frame with embellished jālandharas (vātāyana) on either side. Entire door frame from top to bottom, has beautiful designs, studded with minute details and delicate carving. Block of stone at the tutelary position, upwards in the centre of the doorframe has the usual seated Jina. But, an unusual feature of this door frame is, in addition to the Jina as a lalāṭabimba in the centre there are two more seated Jinas on left and right side corners; and the miniature sculpture (cikaṇīśilpa) is fascinating, though slightly covered with whitewash
31. A disused Jaina temple in open field at Basavana Gaṅgūru in ruins, surrounded and hidden under overgrown thick bush
32. Upper part details of the basadi at Basavana Gaṅgūru: Two figures resembling the Hoysaḷa Lāñcana, toraṇa-arch spewed from the mouths of an opposed pair of makaras (sea-monster, dolphin), a seated jina as a lalāṭa bimba, tutelary deity seated on the lion throne.
33. A fort on the outskirts of Bannikere village, which has a reference in a charter vide, Sh. 99. C.E. 1127 p. 109; 'Vīra Gaṅgarasa caused a Kannakāpura fort in the Maṇḍalināḍu which was a part of the Gaṅgavāḍi-96,000'. This fort consists of five stages, with a bandūku-kiṇḍi and a ambu-kiṇḍi
34. A Jaina ruins in a farm about 1½ kms from Basavāpaṭṇa in Cannagiri taluk. These three images were hidden under overgrown bush and almost buried upto the neck. These three images could be examined only after clearing the bush and mud, with the assistance of local enthusiastic youth. This site may be the original place where once a basadi existed

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35. An inscription on the (broken) slab in the open field at Bannikere near Shimoga, vide, Sh. 99 C.E. 1127 p. 109
36. Sanctum of a Śivālaya (of a later period) at Bannikere
37. A cauri-bearer of the post Rāṣṭrakūṭa period, with multiple kaṇṭhahāras (aḍḍike, cintāku), a pearl yajñopavīta, upavīta, udarabandha, kaṭibandha, droppery, long distended ear lobes called taṭānka and mālānka kuṇḍalas, karaṇḍaka mukuṭa on the head with the figure of Jina in pūrīta. His two hands holding a fly-whisk and a fruit are missing; 1 could not trace them in and around the pit
38. Of the three images, two are seated Jinas completely nude and unornamented but magnificent Tīrthankara images. Jina image to the right seated cross-legged in meditation pose (paryānkāśana), with hands resting upon elongated soles of his feet, as a true embodiment of peace and tranquility
39. Another image of a Tīrthankara in a farm near Basavāpatṇa. The forehead and eye up to the cheek on the left side is very much defaced, but the hair arranged in short schematic curls is intact. Since it was getting dark in the evening, Tīrthankara image could not be properly examined
40. A portion of the office at Basavāpatṇa where the image of Supārśva is preserved. Supārśva image was discovered while excavating a site for the foundation of a hospital; perhaps that was the place where a Jinālaya existed
41. My visit to Basavāpatṇa also yielded another surprising find of a 2 feet supārśva Tīrthankara image in khaḍgāsana posture. The image could be assigned to early leventh century
42. Sculpture of a Mahāsati at Sāsuvehalli (Honnālī tk)

43. A Niśidhi slab at Sāsuvehaḷḷi. A characteristic feature of this niśidhi is that a lady votary is sitting before the seated Jina on the lion throne with triple umbrella above; but, the friar who is to administer the sallekhanā rite is absent

44. Two tiered niśidhi stone at Sāsuvehaḷḷi;
below - a Jain ascetic administering the sallekhanā vow to the lay follower above - a seated Jina with two fly-whisk on either side and a triple umbrella (chatratraya) over the head

45. An old image of a seated Tirthaṅkara, without head, buried deep in a wet land (paddy field) a km away from Diḍagūru (Honnaḷi tk); local people obliged to recover the broken image of early 12th cent.

46. Details of the upper part garbhagriha door frame of the Arhat Supārśva temple at Diḍagūru which was commissioned in C.E. 1160 [Vide, Honnali No. 5 C.E. 1160. Diḍagūr p. 364]. Block of stone at the tutelary position, upwards in the centre of the doorframe has retained most of its original structure with Jina Supārśva carved on the lalāṭa-block. Uttarāṅga, below kapota, has mālāṅkārā and flowers; but the two buds hanging at the lalāṭa position are broken. Now the Jinālaya has been converted into a temple of Vīrabhadrasvāmī

47. Front elevation of the Arhat Supārśvanātha basadi, with the original doorframe and jālandhara. But the wall of the temple is of a later period, constructed during the conversion of the basadi into a non-Jaina temple, at Diḍagūru

48. Another niśidhi slab, similar to the one in number 44, at Sāsuvehaḷḷi. Ārādhana text being recited at the time of administering the rite of sallekhanā is placed on the triad in between the monk and the disciple

49. A fourth niśidhi slab at Sāsuvehaḷḷi, which was evidently an important Jain centre. According to the local version a bog to the left side of the place where the four niśidhi slabs are kept was a Jain site. Further excavation at the site may yield fresh material. An undated niśidhi inscription has been recorded [EC. Vol. VII - i (BLR) Honnali 86. p. 411]

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50. Jina Supārśva image in samabhangā posture, displaced from the original sanctum of the basadi, and fixed to exterior wall of the car garrage (teru mane) of the local Ānjaneyasvāmi temple at Diḍagūru. Face is disfigured, a five hooded canopy, three parasol, a nimbus (tiruvāci) going round consists of a torana-arch issued from the mouths of an opposed pair of dolphins (makara) standing on pillar. At the bottom are the figures of Yakṣa and Yakṣī

Plates 51 to 64 are illustrations of the Jaina vestiges neatly preserved in the Govt. Museum of Shimoga.
Unfortunately all of the images are mutilated

51. Ādinātha Tīrthaṅkara seated on a lotus pedestal (12th cent) from Gurupura temple, in excellent condition. The delicacy shown in carving the praśānta mudrā, calm posture, clubbed with spiritual introspection of the perfectly poised sitting Tīrthaṅkara figure suggests the artists skill. Graceful cauri-bearers in tribhanga pose are richly ornamented holding a bījapūra and fly-whisk

52. A slab, with an inscription, from Gurupura (12th cent)

53. 53 to 64 All the twelve images are from Islāpura and the entire hoard contains only broken, disfigured or mutilated figures, and the extent of damage can be imagined

65. A front view of the basadi at Basavana Gaṅgur [after the thick bush being cleared, with the help of local youngsters, who willingly volunteered their services]. Details of the door frame are excellent. Though it resembles the door frame of Gurupura basadi, the latter is earlier to the former, in temporal terms. Lower part door frame details; jālandara, kamba, vallī and vajra śākhās, dvārapālakas at the doorjamb. (See cover page)

Chapter 1

Prolegomena

The present Shimoga district in Karnāṭaka witnessed some extraordinary royal families, both major and minor, like the Maṇḍali-Sāsira, Sāntaḷige-Sāsira, Jiḍḍuḷige-70, Nāgarakhaṇḍa-70 and the Sāmantas of Chikka Māgadi, Tevara Teppa, Elevāḷa and Bārangi. A good number of the charters of these families contain references to a chronological history of their successors. This monograph aims at recording a brief survey of the Maṇḍali - Thousand principality through ages.

The Maṇḍali-Thousand did not emerge from obscurity. The Gaṅgas are referred to with the dynastic appellation of the Western Gaṅgas, the Gaṅgas of Talkāḍ or Talavanapura or Kuvalālapura or of Karnāṭaka etc. The phrase of the Western Gaṅgas of Talkāḍu, coined by B.L. Rice, gained currency, as the subsequent historians accepted it. Lewis Rice, a pioneer in the field, brought to light a good number of the Gaṅga copper plate inscriptions. J.F. Fleet, gen-

erating a controversy, said that many of the copper plates are spurious or forgeries. A pragmatic study by later epigraphists, allowing a margin of omission and commission, confirmed the genuineness of most of the inscriptions, thus nullifying the ambiguity. As far as the Maṇḍalināḍ Gaṅgas are concerned, the appellation is analogous with the early Gaṅgas, because, it is an extension of the same traditionally known Gaṅga family. Evidences of lithic records confirm that the Gaṅgas of Maṇḍali-sahasra are, as the very name also suggests, the direct descendents of the original Gaṅgas of Kuvalālapura ab initio, before the liquidation of the Rāṣṭrakūṭa empire. Diaspora of the Gaṅgas quickened after the fall of the Rāṣṭrakūṭas. Taking its root from Gaṅga Perūr in the Cuddapah district of Andhra Pradesh, a main stream that branched off earlier is the Maṇḍali-Sāsira, which historically speaking is as old as the Gaṅgas of the Kuvalālapura or Talavanapura, and its history is marked by vicissitudes.

Like several royal families of ancient India, the imperial Gaṅga family also had its branches, ruling from different centres. There are cogent reasons and records for holding the view that the original home of the early Gaṅgas was the Gaṅga-Perūr which is analogous with the medieval and present day Perūr. Later, they shifted to the Nandagiri where the Gaṅgas built a hill-fort and assumed the title of Nandagirinātha. Gradually, the Gaṅga kingdom extended in extent and the later Gaṅgas had to shift their head quarters from the hill-fort to Kuvalālapura situated on the plain; The Rāṣṭrakūṭas in the beginning shifted from Mārkaṇḍa hill (Mayūrkhāṇḍ) to Mārkaṇḍa village at its foot; the Bādāmi Cālukyas also shifted from the hill-fort. The Gaṅgas who proceeded to several places, finally settled at Talavanapura.

Of the praśasti text of the Gaṅgas, a relevant portion to the present context runs as follows: The lofty Nandagiri being their fortress, Kuvalāla their city, the 96000 their country, the blameless Jina their Lord, victory their companion in the battle-field, the Jina-mata their faith (Sh. 57. C.E. 1115). Thus the Gaṅgas gained by quick stages mastery over the then Karnāṭaka region; imperial appellation of the Gaṅgas, Satyavākya in Sanskrit and Nanni(ya)

in Kannaḍa, is vociferous in their charters but it is befitting their achievements.

Sources

In respect of the documentation of the genealogy of the Gaṅgas from time immemorial, recorded in the Sh. 4 and 64, the claim is dismissed by the historians as an attempt at driving purāṇic pedigree. But, a close scrutiny does throw some interesting light on the problem. Most of the facts narrated may not be literally true, but the suggested and symbolic meaning it carries needs some consideration leading to the origin and early history of the Gaṅgas. Lewis Rice has rightly given deserving credibility to the historical aspect of the inscription (ibid, "Intro". pp. 13-14).

Some of the charters are very lengthy, but contain useful information of historical importance. In particular the epigraphs number Shimoga 4 (1121-22), 39 (1122), 57 (1118) and 64 (1112), contain the quintessence of the history of the Gaṅgas, both the early Gaṅgas and the Maṇḍali-Gaṅgas; All the other charters are either expansion of what is said here or substantial to the most essential part recorded here.

Some of the later branches cropped up, after the Gaṅgas lost all resemblance of independence, sank into the position of local representatives of the greater sovereigns. Following is the broad classification of the main centres and ramifications of the Gaṅgas:

- i) Gaṅga-Perūr: Place of the Proto-Gaṅga dynasty
- ii) Kuvalālapura: First phase of their diaspora
- iii) Maṇḍali nāḍu: Second phase
- iv) Talavanapura: Third phase
- v) Maṇḍya area branch: Tippūru, Guttalu etc.,
- vi) Hāssan area branch: Sakaleśpura, Bāḷlu etc.,
- vii) Śivanasamudra branch in the Śimśa river belt; Chikka-Gaṅgavāḍi with its capital at Poṅganūr (Honganūr)

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Koṅgaṇivarman, the progenitor and Agamemnon of the Gaṅga family, second distinctive name of the Gaṅga kings, perhaps stayed back at Kuvalālapura; his son and successor Mādhava Varman-1 proceeded further, with the family preceptor the adept Siṃhanandi, to the Shimoga area, to be later called the Maṇḍali-Thousand, where he pitched the army camp that augmented the growth of a prominent branch of their family.

Without repeating what is said of the ācārya Siṃhanandi in the inscriptions (EC. VII-i (BLR) Sh. 4 1121-22 pp. 10-15), we can proceed with the description apropos of the Maṇḍali Gaṅgas. The two kings Mādhava and Daḍiga, on their march to subdue the Koṅgaṇa country, in mid 4th century, C.E., saw the great Maṇḍalipura which was famous in all the four ages **Kṛita, Tṛeta, Dvāpara and Kali-Yugas**, with Mahendrapura, Madanapura, Maṇḍalapura and Maṇḍali as their names respectively. Seeing on the outskirts of the town, a large tank with white water-lilly, the thousand-leaved lotus on blossom and the sound of many fish, the Gaṅga kings pitched their camp. On the advice of their preceptor Siṃhanandi ācārya, the ornament of the Krāṇur-gaṇa, a cohort of Jaina friars and nuns, the Gaṅgas caused a caityalaya on the Maṇḍali hill in about C.E. 350. Thus it has survived ab origine condition of the Maṇḍali in C.E. 350. This corroborates the antiquity of anekāntamata in this region.

Some of the references to this Maṇḍalināḍ in the inscriptions deserve a special mention:

- i) Maṇḍalināḍ (Sh. 96. C. E. 915, p. 106)
- ii) Maṇḍale-Sāyira (MAR 1935 No. 33. C.E. 939)
- iii) Maṇḍalināḍu-sāsira (Sk. 24. C.E. 970)
- iv) Meghutti-Maṇḍali-Thousand (Sh. 51. 1108)
- v) Maṇḍali-sāsira (Sh. 5 1108; Sh. 4. 1121-22)
- vi) (Beautiful) Maṇḍali-Thousand (Sh. 40. 1180. p. 46)
- vii) Nāḷprabhu of Maṇḍali-Sāsira (Sh. 36. 1180)
- viii) Maṇḍaliya-beṭṭa (Sh. 4. 1121-22)

ix) Gaṅga Maṇḍalināḍ (Sh. 54. 1216. pp. 53-55)

x) Gaṅga Maṇḍali-rājya (Sh. 78. 1291. p. 78)

An inscription of the 17th century refers to this family with its localisation - the Gaṅga Maṇḍalināḍu on the bank of the river Tuṅga-Bhadrā (Sh. 27. 1621. Yeragana-hāḷu). The main scene of Maṇḍalināḍ early activities lay on the banks of the Tungā and Bhadrā, where they strengthened their political position.

There were some small sub-divisions in the Maṇḍali-thousand region.

Eḍatorenāḍ is mentioned in an inscription of 1134 C.E. (Sh. 32. p. 43 Hutta-grāma). Another inscription refers to Eḍadore-Maṇḍali-sāyira, ruled by Hermmāḍideva, with its capital at Harige (Sh. 64. 1112). Eḍadore-70 had a Nālprabhu looking after the region (Sh. 39 1122), whereas the Maṇḍalināḍ is more known as the Gaṅga-Maṇḍalināḍ elsewhere, this is the only instance where the division is mentioned as Eḍadore-Maṇḍalināḍ, evidently named after its secondary capital town (Sh. 64. 1112) from where Gaṅga Hermāḍideva was ruling under his uncle Nanniya (Satya)- Gaṅga Permmāḍideva, who was ruling from the primary capital Eḍehaḷḷi. After it was superseded by the Hoysala Kingdom, Hosyala Viṣṇuvardhana is introduced in one of the inscriptions along with all titles of the Gaṅga Maṇḍalināḍ kings (Sh. 87, 1245 Islāpura). Thereafter, Maṇḍalināḍ is also referred to as Gaṅgana nāḍ, meaning the country of the Gaṅgas (ibid, and Sh. 698 1320). Geographical boundaries of the Maṇḍali-thousand can be marked as follows:

The modern Śīkāripur taluk on the north, Honnāḷi taluk on the north-east, Cannagiri on the east, Narasiṁharājapura and Tarikere taluks on the south, Tīrthahaḷḷi taluk on the southwest, Sāgara and Hosanagara taluks on the west, the taluk of the Soraba on the north-west side - are the boundaries of the Maṇḍalināḍu, which evidently had included some of the villages of these taluks. For example the villages of Diḍugur, Kuruva, Kuruvaḍagadde, Koṭepura and Honnāḷi. But, the heart of the Maṇḍali-Sāsira-nāḍu

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included the entire Shimoga and Bhadrāvati taluks, and the present taluk head-quarters of Tarikere and Nyāmāti town in Honnālī taluk. It is quite possible that some of the villages in the border of Chikka-Magaḷur district upto Koppa were within the limits of the Maṇḍalināḍ.

The Maṇḍali-thousand-nāḍu had the following broad administrative sub-divisions: Eḍavale-70 (MAR 1923. No. 116. 1160, Pādari-Hosur, Sh. 23. 115 Arakere), Eḍadore-70 (Sh. 39. 1122). Bilige-70 (Ci. 61. 1125), Cilūr-balī-30 (Hi. 14. 1076 Kuruva-grāma), Poḷalu-12 and Dummi-12 (ibid). Eḍehalli was one of the capitals (Sh. 97. 1112). Eḍadore was the main capital. Lewis Rice equates it with a place in Koppa, but there is a town of that name on the bank of Tungā near Shimoga enroute Cannagiri.

The Gaṅgas

An indigenous race, the Gaṅgas after their migration to Karnataka, made a modest but consistent beginning in the modern Kolār district region, with their will and skill, grew from strength to strength, expanding the boundaries to include numerically labelled as the kingdom of Gaṅgavāḍi-96,000. As the fortunes of war and alliances ordained, the Gaṅgas expanded their kingdom in all directions and held sway from the end of the fourth to the mid of tenth century C.E. After the birth of Būtuga and his sons, Mārasimha in particular, the Gaṅgas became unassailable, as the Yādavas after the birth of Kriṣṇa. But, at the peak of their imperial power, they were subdued by the more powerful Rāṣṭrakūṭas. They were reluctant to shoulder the Rāṣṭrakūṭa hegemony, fought many battles. Ultimately both realised their strength and weakness, wisely decided to strike an honourable ambivalence. Govinda Prabhūtavarṣa of the Rāṣṭrakūṭas and Nandivarman, the Pallava King, accompanied Śivamāra to the Gaṅga kingdom, bound the diadem on Śivamāra's brow with their own hands (MAR 1920 para 54). The families were tied together with matrimonial alliance, also motivated by political considerations.

The privity of the Kadambas and the Gaṅgas, the Bādāmi Cālukyas and the Gaṅgas, the Pallavas and the Gaṅgas was not as perpetual and cordial as the Rāṣṭrakūṭas and the Gaṅgas; The

Gaṅgas and the Rāṣṭrakūṭas friendship developed into virtually collateral branches of the royal line with marital status. Candrobababbe was married to Būtuga-I, and Revakanimmaḍi-I was married to the Gaṅga prince Ereyāṅga, both were daughters of Amoghavarṣa. Revakanimmaḍi-II, daughter of Baddega and sister of Kriṣṇa-III, was the wife of Būtuga-II. Kriṣṇa-III presented the 'Madanāvātāra', royal umbrella of rare honour, to Maruḷadeva, son of his sister and Būtuga-II, on the auspicious occasion of the latter's coronation. Kriṣṇa-III himself came to the Gaṅga capital to attend the coronation ceremony of Mārasimha-II. Thus, the Gaṅgas had their saving grace in their adverseries, because the Rāṣṭrakūṭas cleared the uneasiness by showering on them the warmth of royal treatment, sharing their moments of joy and distress. However, the Gaṅgas while under the aegis of their sovereigns, maintained the dignity and identity, and served on the basis of equality. Besides, the Gaṅgas and the Rāṣṭrakūṭas were bound together by bonds of a common religion, culture and language.

But, when the things were going smooth, the imperial Rāṣṭrakūṭas suffered a set back, never to come back. Ceasing the opportunity, Taliapa-II heralded and renewed the Cālukya dynasty, captured the capital Mānyakheṭa, crowned himself as the emperor. The death of the champion Mārasimha (C.E. 974) led to a greater crisis in the Gaṅga family, symbolised the disintegration and migration of the forlorn Gaṅgas. Indra-IV terminated his life (982 C.E.) in despair by the rite of Sallekahanā, a slow starvation, at Śravaṇabelagoḷa. That was the end of the Rāṣṭrakūṭa rule, and the whole of their kingdom became the Cālukya territory. After that those, who were rather reluctant also acknowledged the suzerainty of Tailapa-II. The Rāṣṭrakūṭas had gone totally destroyed but, some how the Gaṅga candle did not extinguish and continued to burn, casting its light on a limited zone of the Maṇḍalināḍ, who could strike a deal with which they were restored to their throne, but never to raise above the Cālukya imperialism; the Gaṅgas had no option but to acknowledge their suzerainty. There after, as the efficient torch-bearer of the Gaṅga

family, the localised Gaṅga Maṇḍalināḍ played a prominent role for another two hundred years and even more, but the later history after the 14th century is obscure; except for its name sake, nothing concrete comes forth.

In the beginning, the Gaṅgas were in gloves with the coeval dynasty of the early Kadambas of Banavāsi, who had wrested their hegemony from the Pallavas. Later, the duo of the Gaṅga-Kadamba combination paved the way for the Gaṅga-Cālukya (Bādāmi) combination, with the elimination of the Kadambas by the Cālukyas of Bādāmi. The Gaṅgas had crossed swords with the Cālukyas, the Kadambas and the Rāṣṭrakūṭas. Though, the Gaṅgas shifted their political alliance, at the same time maintained a cordial relationship with the Pallavas for sometime to come. The Gaṅgas had matrimonial alliances with the Kadambas and the Pallavas. Avinīta was the son of the sister of the Kadamba king Kriṣṇavarman. Infact it is the Pallava king Sirīhavarman who anointed the Gaṅga Āryavarman; again, it is the Pallava Skandavarman who put Mādhavarman-II on the throne. The Gaṅga king Durvinīta (Nirvinīta) was the son of the daughter of Skandavarman, king of Punnāṭa. But, by the time the Gaṅga Maṇḍalināḍ could flourish, the kingdom of Kadamba, the Bādāmi Cālukya, the Punnāṭa, the Rāṣṭrakūṭa, and even the Pallava had vanquished. The Cālukyas of Kalyāṇa, their suzerians, did not treat the Maṇḍalināḍ family more than any other of their feudatories. Hence the question of any marriage alliance with the suzerians did not arise. For that matter, the Sāntaras of Sāntaḷigenāḍ Thousand enjoyed more privileges with their overlords of the Cālukya imperialism than the coeval Maṇḍalināḍ chiefs.

During the period of interregnum in the reign of the Rāṣṭrakūṭas and the Cālukyas of Kalyāṇa, the Maṇḍalināḍ was ruled by the Kambharasa alias Raṇāvaloka as the viceroy over Gaṅgavāḍi, and the Vikramāditya Permmāḍi as the mahā-maṇḍaleśvara of the Gaṅgavāḍi.

Chapter 2

Origin and Genealogy

Á

Even though the Maṇḍalināḍ was started in about C.E. 350, after the mid fourth century, there is a lull period of five centuries, upto the beginning of tenth century. But the Maṇḍali-sahasra had continued uninterrupted as a part of the Gaṅgavāḍi-96,000. Owing to the non-availability of charters of the period of four centuries from fifth to tenth, nothing factual can be said about who succeeded whom apropos of Maṇḍalināḍ. Albeit, it is obvious that the Gaṅgas who ruled Gaṅgavāḍi also administered the Maṇḍali territory, as it was included in the Gaṅgavāḍi. There is a reference to the NanniyaGaṅga in one of epigraphs of ninth century (IWG: No. 91 : C. 9th cent p. 293, EC. XII (BLR) TP. 55). It is probable that the person Nanniya Gaṅga of this inscription being a chief of the Maṇḍalināḍ. A circumstantial evidence in support of this conjecture is

the regional proximity of Araḷaguppe, the find spot of the charter and Maṇḍali-sāsira territory. In that case Araḷaguppe inscription will be the earliest to mention the ruler of Maṇḍalināḍ. Next in the chronology comes a charter of Būtuga-I, which mentions that he was ruling the Maṇḍali region in C.E. 915 (Sh. 96. p. 106. Ālaḥaḷḷi), which provide copious attestation to the fact that the Maṇḍali rulers are of the same Gaṅga-kula. The very fact that the Maṇḍali-sāsira rulers are referred in many inscriptions as the Gaṅga Maṇḍalināḍ itself is a clear indication of the obvious fact, which does not warrant much debate. But, by that time the ancient city Talkāḍ, the Gaṅga capital finally fell into the hands of Rājendra Coḷa in 1004, assuming the title of Gaṅgai Koṇḍa Coḷa.

The Maṇḍali-Thousand region, comprising an administrative unit of the Thousand villages, gained its independent status of prominence after the rise of the Kalyāṇa Cālukyas. It is during this period, i.e. after tenth century, that a methodical dynastic chronology can be traced. To be more precise, it is during the long regime of Vikramāditya-VI, that the Maṇḍalināḍ was bifurcated from Gaṅgavāḍi-96000, with an independent status of a mahāmaṇḍaleśvara ruling the seperate divison. Perhaps, the wise emperor Vikramāditya must have felt the need for a solid base for his political hegemony in the extreme southern region of the vast kingdom. Hence, he judiciously preferred the well established Maṇḍali branch of the erstwhile Gaṅga family. The Cālukya king is said to have given the headship of the Maṇḍali-1000, along with all the rights, as regards treasure trove and underground stores, according to the rule of one-third tribhogābhyantara (Sh. 10. 1085). The Maṇḍalināḍ chiefs also reciprocated their desire to serve. Many of the cognomen of the Maṇḍali chiefs indicate their gratitude and a willing affiliation to the Cālukya benefactor. This was obviously a period of significant shift of loyalty, from the Rāṣṭrakūṭas to the Cālukyas, which eased their anxiety. When once the political uncertainty was cleared, the Gaṅga Maṇḍali family safely settled to persue their religious activities to the great benefit of the state in general and Jainism in particular.

Nāḍu : Its Significance

Regarding the numerical description attached to the names of territories such as the Gaṅgavāḍi-96000, the Nolmbavāḍi-32000, are believed to indicate the amount of revenue reckoned in niṣkas (varāhas or pagoḍas), as suggested by A.C. Burnell (South Indian Paleaography, p. 67). But, J.F. Fleet opined that the numerical components of such appellation denote the number of cities, towns and villages consisting in that principality; thus the three Mahārāṣṭras containing 99,000 villages (Aihole Inscription, IA. VIII. p. 244). According to Lewis Rice, "or else they may refer to subdivisions, or nāḍs, which were called Thousands. That they represent the number of villages, it is quite plain, is physically impossible, even supposing the whole areas were occupied by villages and nothing else" (Gaṅgavāḍi-article in Bhandarkar Commemoration volume : 1917 : 238-39). The system of administration by dividing the country into circles of tens, twenties, hundreds and thousands of villages is prescribed in the Mānava-dharma-sāstra (VII. 115-18) olim Manusmṛiti. Śukra has also mentioned grāma, daśagrāma, śatagrāma and sahasragrāma.

My preference for the appellation Thousand is nāḍ; a composite term to the numerical villages. Sāntaḷige-nāḍ, Maṇḍali-nāḍ are simultaneously used as alternatives of Santaḷige-Thousand, Maṇḍali-Thousand. Mahārājavāḍi (Marajavāḍi) is the Bāṇarasa's Mahārājara-nāḍ, the word nāḍ alternating with vāḍi, suggests that the Gaṅgavāḍi is originally a Gaṅga-nāḍ, the numerical 96000 being the composite nāḍ of different 96 nāḍs. Gaṅgavāḍi-6000 in Kolar district was a unit of nāḍs, using the term nāḍ as a substitute for Thousand and vice-versa. The collective noun form Thousand need not necessarily be an exact 'One Thousand' villages; on the other hand, it is just an honourific or rather a euphemic term suggesting a unit of big number.

Whatever be the exact number, the nāḍu is a unit of certain villages, each nāḍu being administered by the gāvunḍas. The word nālgāvunḍa a variant, with morpho-phonemic changes, of nāḍagāvunḍa, where in the compound the word nāḍ taking the form of nāl, is descriptive in nature, signifying that the nālgāvunḍa

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is the chief headman of that unit of villages. Thus the Maṇḍali-nāḍ had comprised some nāḍus such as Eḍatore-nāḍ, Haḍuvaḷike-nāḍ. Therefore, the Maṇḍali-Thousand nāḍ itself is a bigger unit of nāḍs which had included smaller units of nāḍus, Kaṁpaṇas and hence the denomination Thousand.

A gāvunḍa (gāmunḍa), a fief and head of village, is called nālgāvunḍa, when he is head of a group of villages. Some of the nālgāvunḍas were well trained warriors and they were also paḍevalas (Haḍuvaḷa). Being elevated to still higher position, they would be the daṇḍanāyakas (daṇḍādhipati). A reference to Gaṅganāḍa nālprabhu Bidirya Haḍuvaḷa Kālayya confirms this statement (HI.7. 1204. Kuruvaḡadde p. 367 line: 45). Some of nālgāmunḍas were also called as the mahāsāmantas, when they were entitled for the honour of the five great drums, the Pañcamahā-vādyas. Nāgayya nāyaka (HI. 10. 1111) and Oṭṭighaṭṭiyaṇṇa were the famous mahā- sāmantas of the Maṇḍali-Thousand. Oṭṭighaṭṭiyaṇṇa, was ruling in peace the gāvunḍike, with enjoyment for one generation (HI. 14.1076), in Kotepura belonging to the Cilurūr-balle-Thirty Kaṁpaṇa of the Maṇḍali-Thousnad-nāḍ; he was entitled to the five big drums.

The Perggaḍes (Herggaḍe, Pegggaḍe, Hegggaḍe, Vegggaḍe, Hegḡe) were feuds, the chief of the village on par with the gāvunḍas. Mostly the Perggaḍes are the officers to collect the local taxes, similar to Voḍḍa-rāuḷas; they were also in charge of the domestic affairs of the palace. The status of the Perggaḍe is called Perggaḍetana (Sh. 10. 1085). Perggaḍati (Heggaḍti, Hegggaḍiti) is the wife of a Perggaḍe. In the Maṇḍalināḍ, the Hegggaḍes also played a prominent role. For the preceptor Bālacandradeva of Mūla saṅgha Kāṇūr-gaṇa, meṣapāṣāṇa-gaccha, the Herggaḍe Jakkayya and his wife Jakkavve, caused a Caityalaya to be made in Diḡgur in 1106 C.E., setting up the god Supārśva; the Herggaḍe couple made grants of land (specified) for the god Supārśva, and for gifts of food to the ṛṣis, the Jain friars (HI. 5.1160 p. 364).

This Caityalaya of Supārśva, the seventh Tīrthaṅkara, is a rare temple because most of the thousands of basadis in Karnataka

are dedicated to Pārśva, Mahāvira, Ādinātha (R̥ṣabha), Neminātha, Śāntinātha, Ajitanātha and Mallinātha (Nāgarajaiah, Hampa: Śāsangaḷalli Basadigaḷu: 1998-B). There are only a few Jinālayas for Supārśvanātha Tīrthaṅkara, at Śravaṇabelagoḷa (10th century), Are-Tippūr (two mutilated images of 9th century, the earliest known Supārśva images in the state), Honnavāḍa (1054), Bidare (11th century), Sindagere (1136), Dānavulapāḍu (Andhra: 10th C: a Caturmukha-Supārśva), Heggere (1116), Miḍāgesi, Gokak (1842), Paṭagundi (1915) and Alarvāḍa (1941). Recently I discovered a Supārśva images at Basavāpatṇa (Sh. dt/ cp. tk) of the period of 11th-12th cent., and assigned to the reign of the Maṇḍali rulers.

Most prominent of the Perggaḍes, in the annals of the Maṇḍali-nāḍ, is the senior Perggaḍe Nokkayya, with numerous titles and praises, who commanded the respect and affection of all in the Perggaḍe Gaṅga's house. Since there are references to him else where in this monograph, there is no need to repeat the same, except stressing the point that nobody in the Gaṅga Maṇḍalināḍ - Thousand received such highest awards and rewards as the Perggaḍe Nokkayya, which underlines his towering personality. Another Hegggaḍe Candimayya was a Sarvādhikari of the village Bāgi, and he sold his gaḍḍike land in Kuruḷi, and buyer of it made it over to a Jain friar; gaḍḍike land was a rent-free mānya or inām land.

Titles

To consider the titles of the Maṇḍalināḍ-mahāmaṇḍaleśvaras, there are certain salient features which deserve clarification and consideration. The usual praśasti is as follows: the lofty Nandagiri being their fortress, Kuvalāla their city, the Ninety-six thousand their country, the blameless Jina their Lord, victory their companion in the battle-field, the Jina-mata their faith, having a crest of a lusty elephant, obtainer of a boon from the goddess Padmāvatī, fragrant as Jasmine, Nanniya-ganga (a Ganga of truth), an autumn moon to the water-lily the Gaṅgakula, with these and all other titles and names, Nanniya Gaṅga Permmāḍideva.

Permmā(na)ḍi : Its significance

An analysis of the personal names and the biruda will show that among the names, Mārasimha or Mārasingha is common, and among the royal titles Permmāḍi, Tribhuvanamalla and Nanniya are common. Because their kingdom was first established by Koṅgaṇi varman at Kuvalālpura, the Gaṅga charters are therefore unanimous in giving credit to Kongaṇivarman and Kuvalālapura. The Gaṅgas of the last phase had their names after the members of Būtuga's family, Mārasimha being more conspicuous, to perpetuate their memory along with the famous titles such as Nanniya Gaṅga, a Kannaḍa synonym of the Sanskrit word 'Satyāśraya', meaning 'a person of truth'.

Acquiring the biruda 'Permmānaḍi', has an interesting history. The Pallava king Nandivarman, while defeating the Gaṅgas, deprived them of the most precious necklace containing the rare diamond 'ugrodaya'. But soon the Gaṅga Śrīpuruṣa got the opportunity of retaliating the Pallavas. The cognomen Permmānaḍi was originally a title of the early Pallava kings. But, after defeating Kāḍuveṭṭi the then Pallava king, Śrīpuruṣa of the Gaṅga dynasty assumed the titles of 'Permmānaḍi' and 'Bhīmākopa'. The story did not end at it. Later, after defeating the Gaṅgas and the Rāṣṭrakūṭas, the Cālukyas of Kalyāna took over the titles of the Gaṅgas along with the popular and prestigious biruda 'Permmānaḍi' which implied supremacy. Thus the greatest of all the Cālukya emperors Vikramāditya-VI (1076-1126) is known along with the epithets as Tribhuvanamalla-Vikramāditya Permmā(na)ḍi. Therefore, with his kind permission, his feudatories of the Maṇḍalināḍ were allowed to use as the usual rāja-praśasti 'permmāḍi' (Permmānaḍi), along with the typical Cālukya rāja-praśasti 'Tribhuvanamalla' or a similar title of the then ruling king like Bhuvanaikamalla.

But, even then, the royal crest of the Maṇḍalināḍ was no different from the early Gaṅgas and they continued the same 'mada-gajendra' lāncana, lordly elephant in rut (Sh. 97 1103) and the 'piñcha' whisk, bunch of the peacock feathers as their dhvaja,

the banner of the divine Arhat (1A. XVIII. p. 309 11th century). Satyavākya or Nanniya and Nīṭimārgga being the other titles are also used as their second name. A process of shortening the lengthy personal name is also recorded. One of the charters of Maṇḍalināḍ has used the form of 'Ballu', an affectionate abbreviation of Vīra Ballāḍadeva. This reminds of the use of 'Vikki' for Vikramādityadeva. Similarly Goggi is the short form of Govindaradeva.

Hegemony

The Maṇḍalināḍ was within the fold of the Cālukyas of Kalyāṇa. But, after its liquidation, the Maṇḍali-sāsira region was officially taken over by the Hoysaḷa kingdom, in the last decades of twelfth century, and the Maṇḍali chiefs served the Hoysaḷas as their vassals (Sh. 40. 1180 pp. 46-47). Even before that, when the Hoysaḷas themselves were the feudatories of the Cālukyas, the region of the Maṇḍali-1000, which was then an independent state directly under the control of Cālukyas, there were unhappy incidents of the Hoysaḷas attacking the region of the Maṇḍalināḍ. Bopaṇṇa a general of Poysaḷa Biṭṭideva had once attacked the Maṇḍalināḍ (Sh. 12. 1120). An inscription of the early thirteenth century speaks of a general Goggi, an ornament of Nanniya Gaṅga's kingdom the Maṇḍalināḍ, as a dweller at the lotus-feet of the Hoysaḷa Pratāpa Cakravartti Vira-Ballāḍadeva (Sh. 5. 1218). The Hoysaḷa kingdom being in receipt of six-taxes from Gaṅgana-nāḍ and the neighbouring districts (Sh. 69. 1320), and also Viṣṇuvarḍhana with all the titles of the Gaṅgana-nāḍ (Sh. 87. 1245) are reported in support of the above statement.

After the GaṅgaMaṇḍalināḍ was amalgamated with the Āraga kingdom and merged in the Gājanūr-sthaḷa or sīme, in the year 1524, the villages Urukadvur, Daṇāyaka-Hosahaḷḷi and Mattūr were given to Triyambaka, who in turn gave it to Hariharārādhya. The village Mattūr was divided into 120 shares out of which 90 shares were given away to the Brahmans (Sh. 26. 1524). An inscription of the 13th century refers to the area of the Gaṅga Maṇḍalināḍ as a Svarṇagrāma-sthaḷa, a place of the golden village (Sh. 54. 1216).

A branch of the later Gaṅgas, who ruled for some years from Kolar region, opted to go with the Coḷas; another branch of the Gaṅgas preferred to rule independently from Śivanasamudra which was superseded by Śrī Rangarāja of Talkāḍ.

Jaina monasteries were prevalent in certain pockets in the Maṇḍalināḍ, at Bannikere, Nellavatti (Nyāmati), Taṭṭekere etc., continued to enjoy the royal support and received irrevocable grants.

Towards the end of tenth century and to be more precise in the early decades of eleventh century, the Gaṅgas liquidated and scattered to several places of protection and prosperity, though a major chunk found its settlement in the Maṇḍali nāḍ. The Cālukyās of Kalyāṇa, on the whole, were not hostile to the Gaṅgas and accommodated them wherever suitable. During the reign of the Cālukyās, there was an exodus of the Gaṅga family to the Hoysāḷa region, later to become an independent kingdom. The achievements of the Gaṅgas under the hegemony of the Hoysāḷas reached its apogee in Gaṅgarāja, who even defeated the mighty and invincible army of Tribhuvanamalla Vikramāditya-VI. But, we have some stray incidents of some individual Gaṅga chiefs holding responsible positions elsewhere also. For example, Gaṅgarasa of the status of mahāmaṇḍaleśvara of Kukavāḍi-300, is mentioned in an inscription from Gunjagnūr of Hoḷalkere taluk [EC. XI (BLR) Holalkere 68. 1126 (Chitradurga dt)]. When Govaladeva of the Kadambas of Goa was ruling, a Gaṅga Arikesari, with the titles of the Gaṅga dynasty, is mentioned as a mahāmaṇḍaleśvara of Kadarvaḷli-30. Similarly an inscription from Hūli (Pūli) records mahāmaṇḍalesvara Piṭṭa of the Gaṅga dynasty with some titles, along with the names of his wife and children, as followers of the Nirgrantha creed [EI. XVIII. 22-H. Belgaum dt/Saudatti tk].

Re-instated

Bhujabali Gaṅga Permmāḍi Barmmadeva-1 was made mahāmaṇḍalesvara of the Gaṅga Maṇḍalināḍ, during the reign of the Kalyāṇa Cālukya emperor Trailokyamalla Āhavamalla-Someśvara-I (1042-68). Till then, upto the end of the reign of the

Rāṣṭrakūṭas, i.e. 973-74, the Gaṅgas were ruling the Maṇḍalināḍ which was an integral part of Gaṅgavāḍī-96,000. Even after Tailapa-II (973-998) was crowned as the emperor, the Gaṅgas were allowed to rule as their feudatories. Rājamalla alias Rācamalla -IV, Rājamalla-V and Kali Gaṅga, sons of Mārasimha, were administering the Maṇḍalināḍ. Trailokyamalla Āhavamalla, who had Someśvara as his first name, made, out of his four sons, the second son Vikramāditya Permmāḍideva as the mahā-maṇḍaleśvara of the Banavāsi-12,000 and the Gaṅgavāḍī-96,000 (Nagarajaiah, Hampa: 1997-C: 218-25). During that period he had caused in the royal city Baḷligāve a basadi called Cālukya Gaṅga-Permmāḍi Jinālaya (EC. VII-i. Sk. 124. 1077).

Prince Vikramāditya-VI was ruling the Gangavāḍi province, as the mahā-maṇḍaleśvara, between 1058 and 1068, till his elder brother and yuvarāja 'crown prince', Bhuvanaikamalla Someśvara-II (1068-76) was throned as the emperor. An heir apparent, Bhuvanaikamalladeva, who had Someśvara as his first name, immediately after succeeding his father in 1068, shifted his brother from the Gaṅgavāḍi. It was a political move, because, Vikramāditya was popular and powerful in this region winning the confidence and affection of the sub-ordinate chiefs. Instead of his brother, he made Brahmaḥṣatra Buvanaikavīra Udayādityadeva as the mahā-maṇḍaleśvara of the Gaṅgavāḍi-96,000, Banavāsi-12,000, Sāntalige-1000, Kadambaḷige-100, Kogaḷi-500 and Māsiyavāḍi-140 (Sk. Nos. 109 to 130. 1070 to 1075 C.E.).

As things happened so fast that Vikramāditya succeeded his brother and crowned as the emperor Tribhuvanamalla Āhavamalla Vikramādityadeva Permmāḍi-VI, in the year C.E. 1076, and ruled for a long period of over five decades (1076-1126). During his reign, Tribhuvanamalla Vikramāditya-VI, officially confirmed and favoured and made over the Gaṅgavāḍi, including the Maṇḍali-nāḍ with all the rights of revenue, to the mahāmaṇḍaleśvara Bhujabala Ganga Permmāḍideva. Further the Maṇḍali chief was permitted to use the Cālukya emperor's biruda 'Tribhuvanamalla' as an honourific prefix in his name. Thereafter the chief of Maṇḍali is introduced with all the usual titles of the

early Gaṅgas as 'Satya vākya Koṅgaṇivarma Dharmma-Mahārājādhirāja Parmeśvara, boon lord of Kuvalālapura, Lord of Nandagiri endowed with all good qualities, having the crest of a lusty elephant, fulfiller of the mind's desire of the learned, obtainer of a boon from the goddess Padmāvati, scented like the musk, moon to the waterlily pond the Gaṅga-kula, Indra to the mountain of the maṇḍalikas, elephant to the lotus pond the hostile maṇḍalikas, punisher of the evil', with these names and other titles.

Resurrection

The genealogical details of the epigraph number Shimoga. 39 of C.E. 1122 are, though some portions are broken, by and large clear and in tone with the similar charters. As such, first king of the Maṇḍalināḍ, after it was superseded by the Cālukyas of Kalyāṇa and again handed over back to the ab origin Gaṅga family, was Bhujabala Gaṅga, who had Barmmadeva as his first name, and Permmāḍideva as the traditional epithet of the Gaṅga family. Kali Gaṅgadeva-I, who had Ereyaṅgadeva as his first name, was the father of Bhujabala Gaṅga Permmāḍideva Barmmadeva-I. Updating his position and to impart fulness to the genealogical discussion, this needs some more clarification.

There is an anomaly regarding the father's name of Barmabhūpala. According to the charter number Sh. 39 (1122) Maruḍadeva's son, was Yeriyaṅgadeva and his son was Barmmadeva. But the inscription number 57 of, 1115 C.E. states that Mārasingadeva's son was Kali Gaṅgadeva and his son was Bramadeva. Therefore, we can easily surmise that Kali-Gaṅgadeva had the Yeriyaṅgadeva as his first name, thus the anomaly gets cleared. Not only that, it is note worthy that the genealogy confirms an unbroken succession from Būtuga-II has continued.

Jayaduttaraṅga Koṇeyagaṅga Nārāyaṇa-Gaṅga Gāṅgeya, Stayavākya-Gaṅga-Permmāḍi, who had Būtuga-II (938-61) as his first name, had three wives Revakanimmaḍi, Kallabbā, Paddabbarasi and from them he had two daughters Kundaṇasāmidevi wife of Rājaditya and Bijjāmbādevi; and Būtuga

had five sons - Maruḷadeva alias Arumolideva, Mārasimha [who had the titles Guttiya-Gaṅga, Noḷambāntaka, Gaṅga-Kandarpa, Gaṅga-Cakrāyudha, Gaṅga-vajra, Gaṅga-Cūḍāmaṇi, Gaṅga-Vidyādhara Mārasingha-Permmāḍi], Raja(Rāca)malla, Nitimārga-Govindara Permmāṇaḍi and Vāsava (husband of Kañcaladevi) [Nagarajaiah, Hampa: 1997-C: 629-32]. Out of these five sons, Maruḷadeva (961-63), the eldest son, had a son by name Mārasinga, a most common personal name in the Gaṅga family. Mārasinga had a son Kali-Gaṅga, who had Yereyaṅgadeva as his first name. This Yereyaṅga-Kali Gaṅga-Permmāḍi-Barmmadeva-I, is the fourth generation after Būtuga-I; in other words Barmmadeva is the son of Būtuga's great-grandson.

B

THE MAṆḌALI RULERS

**Mahāmaṇḍaleśvara Bhujabala-
Gaṅga Permmāḍi Barmmadeva-I
(1045-65)**

Bhujabala Gaṅga Permmāḍideva-I, who had Barmmadeva as his first name, became the earliest ruler to set up his home in the Maṇḍalināḍu in the mid eleventh century, after the other centres of Mānyakheta, Talavanapura, Kuvalālapura and Mānyapura had ceased to be the hub of the early Gaṅga imperial might. Barmmadeva was a mahāmaṇḍaleśvara during the reign of the Cālukya emperor Trailokyamalla Āhavamalla Someśvara-I (1042-68). Barmmadeva, who had the other names of Barmabhūpāla, Bhujabala Gaṅga Pemmāḍideva and the title Gaṅgarabhīma, was the son of Kali Gaṅgadeva, younger brother of Rakkasa Gaṅga, who was a lay disciple of the preceptor Anantavīrya Siddhāntadeva; Barmmadeva was himself a laic of the monk Prabhācandra-Siddhāntadeva.

Bhujabala Gaṅga had his crowned queen Gaṅga Mahādevi, who was reckoned as a kalaśa, the best among women was born in the Pāṇḍyakula. She was a female bee at the lotus feet of Jinendra, her beautiful form adorned with good qualities. While Bhujabala Gaṅga was still a heir apparent to the Maṇḍalināḍ throne, he made a gift during the region of his father to the Maṇḍali tīrthada basadi in the saka year 976 (1054 C.E.). A number of his pious acts are extolled in the contemporary records. He renovated a basadi in Eḍedore-Seventy of the Maṇḍali-Thousand, giving it the name Paṭṭada-basadi, 'the crown basadi', endowed it with certain lands specified. This is different from the basadi, which was formerly established on the Maṇḍalihill by the founders of the ancient Gaṅga line. The Gaṅga kings perpetually provided the offerings, which the Gaṅgas had at a later period caused to be built of wood. During the time of this king Bhujabala Gaṅga Barmmadeva-I, this temple attained the royal status of being the chief of all basadis in the state and this Paṭṭada-basadi of the Maṇḍali-tīrtha is now called the Rāmeśvara temple at Harakere.

The Mahāmaṇḍaleśvara Barmmadeva-I had four sons from his crown queen the Gaṅga-Mahādevi, who ruled in quick succession. Mārasingadeva was his first son, Nanniya Gaṅga-I was his second son and Kali Gaṅga-II alias Rakkasa Gaṅga, who had Govindara as his first name, was his third son, and the fourth son was Bhujabala Gaṅga Permmāḍideva-II. His second son, Naniyya Gaṅga was a lay votary of the illustrious preceptor Prabhācandra Siddhāntadeva (Sh. 6. 1060; Sh. 10. 1085; Sh. 60 1115; Sh. 57 Sh. 1118; Sh 4. 1121-22 etc), and all of them made grants of land (specified) to this Paṭṭada basadi.

The celebrated Barmmadeva is described as a favourite of the goddess victory, a moon in raising the ocean his family line, of pleasing form, a bee at the lotus feet of Jina, the victor. Overthrowing powerful enemies and defeating them in great battles, he continued his victory march; attacking quickly his hostiles, and captured the enemies city, their fort and their territory; thus he extended his dominion by the power of his arm.

Mārasingadeva (1065-70)

Mārasingadeva is the eldest of the four celebrated sons of the Barmmadeva, who had Bhujabala Gaṅga Permmāḍideva as his second name. Mārasingadeva has been described as the lord of wealth of victory, with his three younger brothers who were also equally known for thier valour. Mārasingadeva's mother, Gaṅga Mahādevi was a constant worshipper of the feet of the Lord Jina. Mārasimha was influenced by his mother in persuit of the glory of their faith; a charter mentions that he was born like the three jewels 'ratnatraya', right faith (insight), right knowledge and right conduct. He made a grant of certain lands (specified) in Ārdravaḷḷi to the family god the Paṭṭada-basadi on the Maṇḍali hill in the year saka 987 (C.E. 1065). Moreover he was the lay votary of the pontiff Māghaṇandi Siddhāntadeva, a preserver of the established doctrine of non-absolutism, shone with the growth of the true doctrine of Jaina faith. Māghaṇandi was the monk disciple of Prabhācandra-deva-I, and a teacher of the illustrious Prabhācandra Siddhāntadeva-II. Under the guidance of his rāja-guru, Mārasingadeva and his younger brother Nanniya Gaṅgadeva together made a grant of certain lands (specified) in Siriyūr to the Maṇḍali tīrthada basadi, in the year saka 992 (1070) (Sh. 6. 1060; Sh. 10; 1085; 4, 1121-22).

Mahāmaṇḍaleśvara Tribhuvanamalla Nanniya-Gaṅga Permmāḍideva-I (1070-86)

With all the usual and traditional titles of the dynasty, Nanniya Gaṅga Permmāḍideva-I, second son of Bhujabala Gaṅga Permmāḍi-I, who had Barmmadeva as his first name, succeeded his father as mahāmaṇḍaleśvara of the Maṇḍalināḍ. He was a lay disciple of the famous Jaina ascetic Prabhācandra Siddhāntadeva-II. He made a grant of certain land (specified) in Siriyūr to the crown basadi of Maṇḍalināḍ, in saka year 992 (C.E. 1070) to conform the convenance of his family.

Mahāmaṇḍaleśvara Tribhuvanamalla Ganga Permmāḍideva, who had Nanniya Gaṅga, Jayaduttaraṅga as his other names, brought under his command the Gaṅgavāḍi-96000, the then Cālukya emperor Tribhuvanamalladeva having favoured him with

the Maṇḍali-Thousand belonging to it, with all rights as regards treasure trove and underground stores, according to the rule of one third. The Cālukya emperor Vikramāditya-VI, shortly after succeeding to throne, personally came all the way and half the way too, to receive his boyhood friend Goggiga Govindara Nanni Sāntara (1076-77). Goggiga gained still greater distinction than even Būtuga-II from Kriṣṇa-III, when the emperor Vikki gave him half the seat on his metal throne, and placed the valiant Sāntara at his side [EC. VIII. Nr. 35. 1077].

It was during the same occasion that the Maṇḍalināḍ, adjacent to the Sāntaligenāḍ, was officially recognised by the emperor. Thus, Barmmadeva was the first Maṇḍali ruler to possess the imperial title of 'Tribhuvanamalla', after whom his two younger brothers and the son of his youngest brother also had the same title. It was during his time that the senior perggāḍe Nokkayya prospered as a donar and was amply rewarded by the Gaṅga Permmāḍideva. He and his younger brother Kali-Gaṅgabhūpati were ruling the Maṇḍalināḍ together for some years. Tribhuvanamalla-Gaṅga-Permmāḍideva granted for the basadi at Taṭṭekere, constructed by the minister and senior Perggaḍe Nokkayya, shop tax and customs dues. Both Nokkayya and Dāmaraja were the ministers of the Tribhuvanamalla Gaṅga Permmāḍideva, and of the two, latter was also a poet who composed the text of Shimoga inscription number ten of C.E. 1085 [Sh. 10. 1085].

Tribhuvanamalla Gaṅga Permmāḍideva Kali-Gaṅga-II Rakkasa Gaṅga Govindara (1079-1103)

The resurrection of the Maṇḍali-Gaṅga lineage and a regular chronology starts from the period of Kali-Gaṅga, father of Barmmadeva, Bhujabala Gaṅga-I. Kali Gaṅga-II was the elder brother of Bhujabala Gaṅga-II and younger brother of Mārasingadeva and Nanniya Gaṅgadeva-I. In other words Kali-Gaṅga-II is the third son of Barmmadeva, a terror to the chiefs. Kali Gaṅga-II had Govindara as his first name, reminds us of the similar situation when the famous Gaṅga king Rakkasa Gaṅga,

son of Vāsava and Kañcaladevi, and a grandson of Būtuga-II, had Govindara as his first name.

An inscription of 1076 from Kuruvagrāma in Honnālī taluk introduces Tribhuvanamalla Gaṅga Permmāḍideva with the usual titles of the Gaṅga dynasty; Satyavākya Koṅguṇivarma dharma-Mahārājādhirāja, boon lord of Koḷālapura, Lord of Nandagiri, having the crest of a ruling elephant, obtainer of a boon from goddess Padmāvatī, fragrant as musk, Nanniya Gaṅga, Jayaduttaraṅga, Rakkasa Gaṅga śrīmat Tribhuvanamalla Gaṅga Permmāḍideva (HI. 14. 1076). This clearly establishes the date of his crowning to the Maṇḍalināḍ throne and that he was permitted to use the Cālukya emperor Vikramāditya's title name 'Tribhuvanamalla' as a prefix, as *exgratia*.

King Kali Gaṅga, known for following a policy to the core, is considered as more distinguished warrior, compared to the Mount Meru, ocean, son of Surendra, the tree of plenty (Kalpavṛkṣa) - in firmness, bravery, generosity respectively. If he speaks it is truth; if he does not, a śāsana; if he gives, Rāma's arrow; if he stops, death; if he walks, bestowing benefits, that is the road. Thus the charter has carved a niche, in high sounding eulogy, for Kali-Gaṅga, a liac votary of Prabhācandra Sidhāntadeva-II, who laid a foundation for his younger brother Bhujabala Gaṅga Permmāḍideva-II (Sh. 57. 1118)

Tribhuvanamalla Rakkasa Gaṅga Kali-Ganga Permmāḍideva was also a lay-disciple of another preceptor Anantavīrya Siddhāntadeva. He made a grant of land (specified with boundaries) to the Maṇḍali Tīrthada basadi, the crown temple (Sh. 4. 1121-22; Sh. 10. 1085; Sh. 57. 1118).

Mahāmaṇḍaleśvara Tribhuvanamalla

Bhujabala Gaṅga Permmāḍideva - II (1103-18)

Bhujabala Gaṅga Permmāḍideva-II, last of the four sons of Barmmadeva, succeeded his elder brother Rakkasa Gaṅga Kali-Gaṅga-II. A fragmentary inscription of 1103 (Sh. 14), the earliest record of his period, registers the erection and grant of land for the god Jakkeśvara. He punished his enemies and was terror to

his hostiles; he besieged the fortresses of his enemies and became celebrated for his strength; thus he was considered an ornament of the Maṇḍali Gaṅgakula.

Bhujabala Gaṅga had his capital at Eḍehaḷḷi. His consort crown queen Gaṅga Mahādevi had her first name as Candaladevi, her younger brother was Paṭṭigadeva. A bee at the lotus feet of Pārśva Jinendra, mūlanāyaka of the crown basadi on the Maṇḍali hill, Bhujabala-Gaṅga-II was a laic votary of Prabhācandra Siddhāntadeva-II. He made a grant of land (specified with boundaries) in Heg-Gaṅgaile, for the daily worship and offerings of the Paṭṭadatīrthada basadi of Maṇḍali and for the food of the ṛṣis, the Jain monks, in the year 1105.

His kula-guru, the religious teacher of the royal family, was the exalted and of unassailable wisdom, Municandra Siddhāntadeva, a confrere of both the Prabhācandra-Siddhāntadeva-II and Anantavīryamuni and a revered teacher of the wise monk Śrutakīrti. Bhujabala Gaṅga Permmāḍideva-II caused a Gaṅga Jinālaya in the Kuruli-tīrtha in 1112; after washing the feet of his friar Mādhavacandradeva, made several grants. His second consort Bācaladevi had the biruda pātra-jagadale, conferred on her by the king. An inscription of 1103 [Sh. 97] has recorded a graphic description of Bācaladevi's wisdom and mastery in the performing arts, of which there is a separate discussion elsewhere in this monograph.

The reign of Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva-II ushered in a new era of economic prosperity, ever since he assumed the crown to Gaṅga Maṇḍali. Both he and his elder brother ruled the region under the imperial Cālukya monarch Tribhuvanamalla Vikramaditya-IV (1076-1126). Bhujabala Gaṅga's son Nanniya Gaṅga Permmāḍideva-II succeeded him in 1118; the inscription of Nidige [Sh. 57. 1118] is the last inscription of the father and the first charter of the son [Sh. 14. 1103; Sh. 51. 1108; Sh. 64. 1112; Sh. 97. 1113; Sh. 57. 1118; Sh. 12. 1220 and Sh. 4. 1121-22].

Tribhuvanamalla (and Bhūlokamalla) Nanniya Gaṅga Permmāḍideva-II alias Satya Gaṅga Marsingadeva (1118-58)

Bhujabala Gaṅga Permmāḍideva-II was followed on the throne by his son Nanniya Gaṅga-II, who ably ruled and consolidated the supremacy of a compact principality. Perhaps the most remarkable personage of the Maṇḍali Gaṅga family was Tribhuvanamalla Nanniya Gaṅga Permmāḍideva-II. His long reign of over four decades and more was the period when the Maṇḍali nāḍ reached the highest point of prosperity. He had vanquished the hostiles and subdued the rest.

Rājyābiṣavādhipati, anointed ruler of the Maṇḍalināḍu, Nanniya Gaṅga, 'a Gaṅga of truth' had the titles of Jayaduttaranga and Gaṅga-Gaṅgeya, popular birudas of Būtuga-II [EI. XV. 23. 1071-72; MAR 1921. pp. 8-16]. He is the only son of Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva-II and Paṭṭamahādevi Candaladevi alias Gaṅga Mahādevi, and a grandson of Barmmadeva. He was ruling the kingdom in peace and wisdom with his residence at Eḍehalli. His consort queen Paṭṭamahādevi Kañcaladevi, was the daughter of Paddigadeva Mahā-maṇḍaleśvara Tribhuvanamalla Nanniya Gaṅga, important and powerful king, possessed all the traditional titles of the early Gaṅgas. Contemporary records refer to his fame, dancing on the moustaches of the regents of the eight quarters, and his splendour surpassing that of the submarine fire. He also had the title of Vīragaṅga Permmāḍideva.

Nanniya Gaṅgadeva and his crown-queen Kañcaladevi, having made a vow to the goddess Padmāvatī, obtained a son Hermmāḍideva; in fulfilment of the promise, he granted a tribute of the five paṇa from the villages of the Maṇḍalināḍ that he governed, to continue forever. His only son Hermmāḍideva was also a son-in-law of Ereyaṅga Hoysaḷa.

Daḍiga and Mādhava had formerly established on the Maṇḍali hill a basadi for which the kings of Gaṅga line had continued to provide the offerings. Afterwards the later Gaṅgas caused it to be made of wood; Barmmadeva made this basadi the chief of all

basadis giving it the name of the crown basadi. Nanniya-Gaṅgadeva caused the Paṭṭada basadi to be constructed of stone, and endowed it with lands and customs duties in the year C.E. 1121. His benefactions included the construction of twenty five Caityālayas for the promotion of his faith and made specified grants of lands and customs dues of Basadiyahaḷḷi, the meaning of this place name being 'the village of basadis'. He also erected the Kuralibasadi alias Gaṅga Jinālaya and made it famous as the Kuruḷi tīrtha, and made grants to the monk Mādhavacandradeva and distributed food and money.

Gaṅgaya, a general (Haḍavaḷa) of the Tribhuvanamalla Nanniya Gaṅgadeva, was succeeded by his son Haḍavaḷa Hemmāḍidevarasa [Sh. 42. 1122], and his son was Kaḷeya alias Kāḷa, who had two wives [Sh. 55. 1167].

Mārasingha, a sāhaṇi, care taker of horses of the king, slaying the enemy in the battlefield, went to the world of gods [Sh. 15. 1122]. Barmmisseṭṭi, the governor of Kalambūru nagara, erected a basadi; to provide for the ceremonies of the basadi and for gifts of food for ṛṣis, the Jaina seers, after washing the feet of the ascetic Śubhakīrtideva-bhaṭṭāraka, the king made over the land free of all imposts. One of the incidents of historic importance that took place during the reign of Tribhuvanamalla Nanniya Gaṅga deserves a special mention. Mahāmaṇḍaleśvara Tailapadeva, while ruling the peaceful kingdom of the Banavāsi-12000, Beḷuvala-600, Sāntaḷige-1000, Hānagal-500 and the Maṇḍalināḍ, ascended to svargga in C.E. 1130, on which Bopaṇṇa making good his word of vow for the occasion veḷe-vāḷi, went to the world above with Tailapadeva [Hl. 47. 1130-31. Beḷagutti]. This mahāmaṇḍaleśvara Tailap(h)a is identical with the mahāmaṇḍaleśvara Tailapa of the Hanungal Kadambakula.

Tribhuvanamalla Nanniya Gaṅga Permmāḍideva was the most powerful and famous ruler of the Maṇḍalināḍ who was also known for his prowess, splendour, learning and religious fervour. In his early days he was a lay-disciple of Prabhācandradeva. During his reign as the Maṇḍalināḍ chief, his religious teacher

was Budhacandra Paṇḍitadeva. His catholicity was exemplary. He treated the temples of Lord Śiva and his devotees with great respect. The great mahāmaṇḍaleśvara Bhujabalacakravartti-Tribhuvanamalla Bijjaṇa Devarasa of the Kalacurya kula was ruling the kingdom in peace and wisdom in C.E. 1158. Under his command, mahāmaṇḍaleśvara Nanniya Gaṅga Permmāḍi Devarasa with the titles Gaṅga-Gāṅgeya and Jayaduttaranga, was ruling the Eḍavaṭṭe-70, Ballave-70, Nariveḷige and Begūr agraharas [Sk. 18. 1158]. At that time Sovaguaḍa alias Soma, the senabova, kulkaṇi of the village accountant, for the prosperity of his father Madimayya, at the time of the sun's eclipse, worshipped the feet of 1300 of the agrahāra Begur. After obtaining their approval, Soma made for the god Mallikārjuna, to provide for ablutions, offerings and temple repairs a grant of rice land (specified) measured by the god's pole, in the year C.E. 1158. His reign must have come to an end shortly after C.E. 1158, as that is the last date occurring in the known inscriptions of his reign [Sh. 57. 1118; Sh. 12. 1125; Sh. 4. 11221-22; Sh. 13. 1539.42, 44, all of 1122; Sh. 56 1125; Sh. 59 1127; HI. 47. 1130-31; Sh. 20. 1137; Sh. 37. 1140. Sh. 64. 1150 (?); Sk. 18. 1158]

Tribhuvanamalla Nanniya Gaṅga Permmāḍideva ruled the Maṇḍalināḍ as mahāmaṇḍaleśvara, under four Cālukya emperors. He started during the fag end of the reign of Tribhuvanamalla Vikramāditya-VI (1076-1126) in 1118. After the death of Vikramāditya in November 1126, and his third son Someśvara-III, who had the title Bhūlokamalla, succeeded his father in February 1127; by that time his two elder brothers, Āhavamalla nūtna-Śrīharṣa and Mallikārjuna respectively had breathed their last [Corpus of Inscriptions in the Telengana Districts, part IV, No. 21. C.E. 1127]. Bhūlokamalla Someśvara ruled between 1127 and 1137. As a consequence, the Maṇḍali mahāmaṇḍaleśvara Nanniyagaṅga changed the royal appellation of his title from Tribhuvanamalla to the Bhulokamalla, thus the Bannikere inscription introduces him as Bhulokamalla Vīra Gaṅga Permmāḍideva [Sh. 99. 1127. Bannikere. pp. 109-10].

After Bhulokamalla Someśvara-III (1127-37), his elder son Perma Jagadekamalla (1137-49), and his second son and brother of Perma Jagadekamalla, Trailokyamalla Tailapa-IV (1149-62) ruled the Cālukya empire. Nanniya Gaṅga continued to rule as a feudatory under these two kings. Thus, he is the only Maṇḍali ruler who was a mahāmaṇḍaleśvara during the period of four Kalyāṇa Cālukya emperors-Vikramāditya-VI, Someśvara-III, Perma Jagadekamalla and Tailapa-IV. Towards the end of his rule, Nanniyagaṅga Permmadideva-II was also a vassal of the Kalacuri Bijjaṇa. It is believed that Bijjaḷa alias Bijjaṇa declared himself a independent king and started the Kalacuri kingdom in C.E. 1162. But, a charter of the Maṇḍalināḍ [Shikaripura No. 18, 1158] makes it clear that the Bijjaṇadeva had assumed the imperial Kalacuri seat as its first emperor in 1158 itself and the Maṇḍalināḍ was under his sway. This charter stands in support to the opinion of the historians who hold the view that Bijjaḷa established himself as an independent ruler from C.E. 1156.

When, Bhūlokamalla Vīra Gaṅgarasa Nanniya Gaṅga-Permmāḍideva was ruling, his friendship with Siddhigeseṭṭi, worshipper of Jina and mahā-vaḍḍa-vyavahāri, a greater merchant was permanently continuing. Vīra-Gaṅgarasa had built a fort at Kannakāpura, near Bannikere, confirmed to the third generation (tribhogābhyntara). To the east of this fort, Siddhigeseṭṭi's special patron Ankamayya-nāyaka and Bhāskaraseṭṭi had a well dug in front of the Mūlasthāna temple. On the application of several parties Vīra Gaṅgarasa and Rudramayya, the Oḍeya (leader) of Bannikere, made a grant of land (specified). Barmmiseṭṭi, who caused a Jina-caityāvāsa at Kalambūru-nagara, was the Paṭṭaṇaswāmy during this period.

Mahāmaṇḍaleśvara Gaṅga Hermmāḍideva alias Bhujabala Gaṅga Permmāḍideva-III (1127-60)

Mahāmaṇḍaleśvara Gaṅga Permmāḍideva, who had Hermmā Māndhātābhūpa and Hermmāḍiarasa as his other names, was the son of Tribhuvanamalla Nanniya Gaṅga Permmāḍideva-II. He was also called as the Bhujabala Gaṅga Permmāḍideva-III; Permmāḍi and Hermmāḍi, the variants are one

and the same. He is also mentioned as Gaṅga-Kumāra and Bhujabala Gaṅga Permmāḍideva-III. Hermmāḍideva was born by the grace of the goddess Padmāvatīdevi, attendant yakṣi of Arhat Pārśva, the 23rd Tīrthaṅkara. His parents Nanniya Gaṅgadeva-II and Kañcaladevi vowed a temple to the goddess Padmāvatīdevi, obtained the son in 1101, who was named Hermmāḍideva, and granted a tribute of five paṇa, from the villages of the Maṇḍalināḍ that he governed, to continue perpetually.

Gaṅga Hermmāḍideva, son-in-law of Ereyaṅga Hoysaṇa Deva (1098-1102) of the Hoysaṇa kingdom, described as a 'māvana gandha-vāraṇa', a father-in-law's lusty elephant. His residence was Harige, from where he was ruling a part of the Maṇḍalināḍ, as a contemporary ruler of his father, and later succeeded him as a feudatory of the Hoysaṇas.

Mahāmaṇḍaleśvara Gaṅga Hermmāḍideva made a caityālaya in Kuntalapura. To provide for the worship, for food to the four sections of the faith, for repairs of the basadi, for making Kuntalapura the chief station, assembling the chiefs and farmers of Yeḍadore Maṇḍalināḍ, to protect the work of merit, made a grant of the village with the rights pertaining free of all imposts. The donee was the Gaṅga Maṇḍalināḍ family preceptor Prabhācandra Siddhāntadeva-II.

Again, in the presence of the mahāmaṇḍaleśvara Gaṅga-Hermmāḍideva alias Bhūlokamalla Vīragaṅga Permmāḍideva took place:

Heggaḍe Candimayya, son of Lokkimayya, sold his gauḍike land in Kuruḷi, where a Gaṅga Jinālaya alias Kuruḷi-tīrtha basadi was built, to Kaliyara Malli seṭṭi, who in the presence of the king, made a grant of it to the preceptor Bālacandradeva. Similarly Siriyamaseṭṭi and his sons made a grant of their gauḍike land in Hallavūr, in the presence of king Nanniyarasa (satya) Gaṅgadeva, to Bālacandradeva.

After him, his four sons, Gaṅganṛpa, Mārasinganṛpa, general Gogginṛpa and Kaliyanaganṛpa succeeded for a brief period.

During which time the Maṇḍalināḍ was completely superseded by the Hoysaḷa kingdom. The general Goggi was the extender of the celebrated Gaṅga kingdom, a champion of extreme bravery. The prowess of this Haḍavaḷa Goggi is compared to Recaṇa (1135-1225), a famous general of the Kalacuris and Hoysaḷas, who had the title Vasudhaika bāndhava. At the time of general Gogginṛpa, Recaṇa daṇḍādhinātha was still serving the Hoysaḷa pratāpa-cakravarti Vīra Ballāḷadeva [Nagarajaiah, Hampa: 1997-C: 49-61]. Recaṇa, a great devout Jaina, erected Jinālayas at Lakkuṇḍi, Arasīkere and Jinanāthapura. He commissioned the poet Ācaṇa to write the Vardhamānapurāṇam, a campū kāvya of 16 cantos [ibid].

To the general Goggideva and his consort Mailave Rāṇi, was born Mudiyaṇa, an ornament of Gaṅga Maṇḍalināḍ, celebrated for speech without falsehood. To Mudiyaṇa and his wife Jakkale was born Vibhu Gaṅga(na) known for his counselling. To him and his wife Vijjale Rāṇi was born a son known as Madhusūdanadeva. He was a nāḷprabhu.

Madhusūdanadeva, compared to cupid (Manmatha), Saṇmukha and Jayanta, disposed charities to Goravas, Brahman, the poor, the pandits, the elders, the musicians - both vocal and instrumental. In the name of his father, nāḷprabhu Madhusūdanadeva caused to be built the Gaṅgeśvara temple, had a door made in the year 1218. On the holy occasion, he made certain grant of land (specified) below the tank of Gaṅgasamudra, for burning the perpetual lamp and for the auspicious ceremonies in the above temple. The donee was Someśvaraguru, the grandson of Amṛtarāsi guru.

Āsandi branch

After being displaced by the Hoysaḷas by reason of superior power, the Maṇḍalināḍ chiefs were allowed to continue their rule as dependants. When the Nissanka pratāpa cakravarti Vīra-Ballāḷadeva (1173-1220) was ruling, the mahāmāṇḍalika Barmmarasadeva, born in the renowned Gaṅgānvaya, was in the residence of Āsandi with his celebrated son Narasimhabhūpa [Ci.

73. 1180. Kallukere. pp. 468-70], obviously named after the father of the imperial Vīra Ballāḷa, as a token of allegiance to the new sovereigns of the Hoysaḷa kingdom.

When the Hemmāḍirāya was ruling the Gaṅga Maṇḍalināḍ, a branch of the same Gaṅga family Vayja māṇḍalika was ruling from Āsandi as its capital, with all the titles of the Gaṅga dynasty. From the grace of Padmāvati, Jina śāsanadevi of Arhat Pārsva, the 23rd Tīrthankara, builder of the ford and the omniscient spiritual teacher of the Nirgrantha creed, was born a son, the brave king mahāmāṇḍalika Barmmarasa, glory of the Gaṅgavarṇśa [Ci. 72. 1220]. When Barmmarasa was in the residence of Āsandi, to him and his companion Gaṅgamahādevī was born Narasimhabhūpa. On receiving the order from his king Ballu, Vīra Ballaḷadeva, mahāmāṇḍalika Narasimharasa attacked the kings of Māḷava, Lāḷa, Gujjara and Coḷa, on the battle field [Ci. 64. 1214: Alakanāḷu. pp. 460-62]. A dweller at his lotus feet, with all his titles, was the esteemed mahānāḷprabhu Mūdugere Rāmagaṇḍa, who constructed the tanks at Bilasamudra and Būcasamudra, erected a temple by setting up the linga of god Billeśvara, consecrated by the rāja-guru Kriyāśaktideva, made grants of land (specified) for the decorations and offerings, daily and special ceremonies.

When mahāmāṇḍalika Barmmarasa was in the residence of Āsandi, ruling his province, Hiriya-Belaḡavuṇḍa, Kāmagāvuṇḍa and his brothers set up the Śivalinga in Kallakere, constructed a tank, erected a temple. Further, for the decorations and illuminations of the god, temple repairs and offerings, washing the feet of Kariyagurudeva, made a grant of land (specified) and for the perpetual lamp, five oil-mills (gāṇa), also certain dues [Ci. 73. 1180].

Āsandināḍ, comprising some villages of the modern Cannagiri (Sh. dt), NR Pura and Koppa (CM. dt) taluks, was administered by a branch of the Gaṅgas during the transition period of the area from Cālukyās to Hoysaḷas. Āsandi became another major residence of the Maṇḍalināḍ during the time of the Hoyasaḷa king Ereyaṅga (1098-1102), the subduer by force of enemies who would

not submit. Those who ruled from Āsandi had their early affiliation to the Hoysaḷas.

Āsandi was a part of the Banavāsi Kadambas and continued to be a Jain centre from fifth century onwards. Perhaps the first prominent chief of the Āsandi Gaṅgas was Vaijarasa- I, who was a direct subordinate of the Hoysaḷa Ereyaṅga. When the hostile Aggadarāya ran into the Bedarabanki forest, in front of Hemmāḍi alias Tribhuvanamalla Rakkasa Gaṅga Permmāḍi (1076-1102), Vaijarasa-I aimed an arrow at the foe from his bow, which not only went through the skull but continuing on, to the amazement of the onlookers, hit one eye of a kite that was flying in the sky. For this extraordinary feat, Vaijarasa received from Hermmāḍirāya the title Kaṇṇa-ambi, eye arrow [Ci. 64 1214].

To Vaijarasa of extraordinary achievements was born king Nadaṇṇa alias Nada. Nadaṇṇa and his consort Nāgale, by the boon of the three eyed god Mukkaṇṇa (Śiva), was born the king Vayja-II. Vayjamāṇḍalika-II worshipped the goddess Padmāvatī saying 'this is my deity, the only light of my family, character and power. Similarly, his lady partner Vayjala Devi also worshipped daily the same deity. By their single dedication to the goddess Padmāvatī was born a son. Āsandināḍ, with its head-quarters at Āsandi, now in Cikkamagalūr dt/Kadūr tk, has been a seat of Nirgranta activities, ever since it was a part of the Banavāsi Kadamba dynasty, as early as 5th cent. C.E., and it was very soon under the sway of the Gaṅgas. A basadi at Āsandi is mentioned in an inscription of A.D. 961 [EC. VI (old) Kaḍūr. 159. C.E. 961]. Keleyaladevi was the queen consort of the Hoysaḷa king Vinayāditya who was ruling with his residence in Sosevūr.

Vinayāditya (1047-98) and Keleyaladevi, on the occasion of the marriage of Mariyāne Daṇḍanāyaka with Dekave Daṇḍanāyakiti, granted Āsandināḍ and Sindagere in the year C.E. 1048 [EC. VI. (1901) Cm. 160]. Mariyāne Daṇḍanāyaka, younger brother of Nākaṇa Daṇḍanāyaka, was the son of Ḍākarasa Daṇḍanāyaka and Ecave Daṇḍanayaka's consort Dekave was the sister of the greatest of generals Gaṅgarāja [EC. VII (R) "Intro" p. viii].

Boppadeva, son of Gaṅgarāja, the senior daṇḍanāyaka, commissioned a basadi, for the merit of his father, named Droha-gharaṭṭa-jinālaya. Viṣṇuvardhana, the Hoysaḷa king, renamed the temple as Vijaya-Pārsva jinālaya and made a grant of the village Jāvagaḷḷu in Āsandi-nāḍu [EC. Vol. IX (R) 13 l. 389. C.E. 1133. pp. 352-56]

Thus Āsandi continued to remain as a property of the Gaṅgas, and during the reign of the Maṇḍalināḍ also it enjoyed the same privilege. After the Maṇḍalināḍ and Āsandināḍ Gaṅgas, their influence gradually waned into oblivion.

Queen Consorts

Gaṅga Mahādevi-I

‘Gaṅga Mahādevi’ is the usual name given to all the queens of the Gaṅga kings, as their second name, their first name being different. Aṅkabbarasi, queen consort of Mārasimhadeva, is also referred to as a Gaṅga Mahādevi. In the same fashion all the queens of the Gaṅga Maṇḍalināḍ are mentioned as Gaṅga Mahādevi; only in a few instances their first name is also recorded.

Gaṅga Mahadevi-I was the Paṭṭadarasi, ‘the crown queen’ of mahāmaṇḍaleśvara Bhujabala Gaṅga Permmāḍi Barmmadeva. She had four sons - Mārasingadeva, Satya (Nanniya) Gaṅga, Rakkasagaṅga and Bhujabala Gaṅga-II, respectively. She, along with her husband, four sons and a grandson, made grants of land (specified) to Paṭṭada basadi, the crown basadi olim Maṇḍali-tīrthada-basadi. It is said the Gaṅga Mahādevi was born in Pāṇḍya kula. Everyone of her four sons were renown rulers; when her first son was born, it is recorded in the inscription that his birth was like the birth of three-jewels, the ratna-trayas. Gaṅga Mahādevī is styled as a female bee at the lotus feet of Jinendra. Her beautiful form adorned with good qualities. In short, Gaṅga Mahādevī was like a kalaśa, a sacred water-vessel, among women [Sh. 6. 1060; Sh. 10. 1065; Sh. 57. 1118; Sh. 97. 1112].

Kaṇḍaladevi

Kaṇḍaladevi, the crowned queen of Nanniya Gaṅga Permmāḍideva-II, had deep devotion to the Jina the victor. She was also an ardent devotee of goddess Padmāvatī-Devi, the presiding deity of the Maṇḍalināḍ Gaṅga family. She obtained a son, Hermmāḍideva, a Gaṅga-Kumāra, to succeed the throne of Maṇḍali-Thousand, after having made a vow to the goddess Padmāvatī. Pleased with the success and in fulfilment of her voluntary promise made to the deity, she gifted a tribute of five paṇa from the villages of the Maṇḍali province to continue as long as sun, moon and stars.

Candala Devi alias Gaṅga Mahādevi-II

Gaṅga Mahādevi-II, who had her first name as Candala Devi, was the crown queen of Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva-II. Candaladevi was so kind and generous that a charter has described her as the fabulous cow of plenty (surabhi) to her followers. She was the chief queen ornament of the seraglio of the king; with her sterling character, dexterity in handling the affairs of the harem, she was at the helm. She was also a proud mother of four competent sons - Gaṅganṛpa (Gaṅgarasa), Mārasinganṛpa, Gogginṛpa and Kaliyanaganṛpa, the best of sons who shone as great warriors.

Candaladevi, superior to all queens and kings, had an younger brother Paṭṭigadeva who was a noted person in the kingdom. When the talented Bācaladevi, another wife of her husband, constructed a caityālaya at Bannikere, to that Arhat Pārśvanātha caityālaya, Candaladevi alias Gaṅga Mahādevi-II also, along with her husband, ruler of the Maṇḍalināḍ, and her four sons made grants, free of all imposts, of Būdanagere.

Bācaladevi :Chief of dancers and musicians

Of all the queen consorts of the Maṇḍalināḍ rulers, it is Bācaladevi alone who stands unique with her extraordinary genius. Though she could not be given the status of Paṭṭamahādevi or Gaṅga Mahādevi, because she was the second wife, was second to none in her achievements.

A prominent personality, Bācaladevi, mahāmaṇḍaleśvara Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva's other half, was the cream of the Maṇḍalināḍ culture. She was, to her consort, wealth-victory-celebrity-wisdom personified; she was beyond any comparison. She did not confine herself to the four walls of the seraglio. Bācaladevi was a patron of art, with her charitable disposition. She would take delight in liberal gifts to the deserving and thus she is compared to the great 'dānacintāmaṇi' Attimabbe, the donor of donors [Kamala Hampana: Attimabbe and Cālukyās: 1995].

Bācaladevi had earned great distinction in performing arts. The Maṇḍali ruler Bhujabala Gaṅga permmāḍi had conquered the strong rulers by his might, but Bācaladevi had conquered him by her talent. The way in which she captivated her husband was like a play 'nāṭaka'; pleased with her excellent dance performance, he gave her the befitting title of 'pātra jagadale', 'chief of the world of dancers'. She was also a versatile singer. While the king, with his crown queen Gaṅga Mahādevī was staying in the capital residence of Eḍehalli, Bācaladevi was happy at Bannikere, confirmed in its enjoyment to the third generation. Her father was an officer appointed by the king to perform domestic and ceremonial duties of the palace.

Bācaladevi was a female bee at the lotus feet of the Jina, passage maker. She was dedicated to enhance the glory of her religion, so was her elder brother Bāhubali, who had earned name and fame as a devout Jain. Taking council with her brother Bāhubali, she erected at Bannikere a beautiful basadi called Pārśvanātha caityālaya, which was an ornament of the Maṇḍalināḍ. In the ocean-girdled world celebrated is Gaṅgavāḍināḍ, in it is the distinguished Maṇḍalināḍ, to which as the face Bannikere was its nose, blessing everyone was its lord Pārśvanātha. For that holy god in the year 1113 the king, Gaṅga Mahādevi, her four princes, ministers and the perggāḍe Bācaladevi, in the presence of the nāḍ-prabhus, made a grant, free of all imposts, of Būdanagere, certain lands in Bannikere, a garden, two oil-mills and certain customs-dues in both the towns. Grants were also given to the stone mason Kaloja and for the dancing girls.

The donee was the preceptor of Bācaladevi, the chief of Mūlasangha Desiga gaṇa, Śubhacandradeva munipa, a disciple of Maladhārīdeva yamina. For the decorations of the god, Erekaṇṇa, Lokkiguṇḍi prabhu, also granted one and a half Lokki gadyāṇa, to increase by interest and some land. These grants and the presence of all the chiefs at the basadi, go to confirm the

influence of the towering personality of Bācaladevi, who rose to the status of a queen from being born in the family of a country sheriff, by the virtue of her wisdom and genius [Sh. 97. 1113. Ālahalli. pp. 106-08]

Female religiosity amongst the Jain women of the Maṇḍalināḍ was almost on par with any woman of Hindu caste. Jain women strictly adhered to the sanctities of home.

Chapter 3

The Maṇḍalināḍu Polity

Within the limited scope of this monograph, only a summary treatment of selected topics will be possible to sketch the social, economic and cultural conditions of the Maṇḍalināḍ. Albeit, the social, administrative and religious conditions that prevailed in the Maṇḍalināḍ division were very much similar to those in the early Gaṅga kingdom, harmony and contentment with the existing order being the key-note.

The Maṇḍalināḍ was divided into certain well-marked territorial divisions which included the following sub-divisions with the Eḍehaḷḷi as its capital, now in Koppal taluk [Sh. 39 and Sh. 97. 1113; Eḍatorenāḍ (Sh. 32. 1134), Eḍedore - 70 (Sh. 39. 1112, pp. 45-46). Hiriyūr [Sh. 40. 1180. 43. 1172] and Haḍavalikenāḍ [Sh. 19. 1309]. Although a record of property in land was well maintained, there is no means of informing any estimate of the population of the Maṇḍalināḍ. However, going by the available records we are now review-

ing, the bulk of the population seems to be Jains. So many basadis, innumerable gifts to the maintenance of those Jinālayas attest the devotion of the Maṇḍalināḍ administration; we will shortly revert to this subject under the title 'religion'.

In the official hierarchy, mahā-prabhu Siṅdagāvunḍa, nāi-prabhus Hiriyappa, Nemaveggade, Hoysaḷa Goyisetti, chief of forests, the oilmen merchant community, as well as in the army, the Jains were in majority. They proved true and efficient to the trust and the rest of the community willingly acknowledged the justice of it. With due regard to the catholicity of the Maṇḍali lords, they were also, along with the enlightened Jaina ascetics, equally responsible for the wide spread of the Nirgrantha creed. But the Jains were not fanatics. They loved and respected the religions of others as their own dharmma: Hoysaḷa Goydi (Goyi)setṭi in Eḍadore and his two sons, worshippers of the feet of Jinendra, on hearing the recital of Śiva-dharmma. Purāṇa-kathā-prasaṅga, made a grant of land to god Siddheśvara. Matrimonial alliances between the Jains and the (Vīra) Śaivas was not barred. All these details will be taken up again at the appropriate place.

Although no local quarrels are registered, some stray instances of the turbulence of a chieftain leading to a village being attacked, its cattle being taken away, the local people valiantly defending themselves and the bravery of some village heroes - are reported from the contemporary records of the Maṇḍalināḍ. No information is forthcoming about observing the rite of sati.

The women of elite class in the Maṇḍalināḍ were more religious minded, dedicated to the traditional rituals. There is only a single record of a lady skilled in fine arts of music and dancing. She is none other than Bācaladevi, the spouse of the king, highly accomplished in performing arts. She displayed her proficiency in dancing to the admiration of her husband (Sh. 97. 1103 p. 107-08). The way in which Bācaladevi fascinated Bhujabala Gaṅga Permmāḍideva was like a play. Highly pleased, the king, who was her husband, gave her the befitting title 'pātra-jagadale', head of the world of dancers, along with the gift of a village Bannikere,

where she built a basadi to which Gaṅga Permmāḍideva also endowed with several gifts of land. "This is a very significant point, for dancing was not looked down upon as an art of any particular sect, but was practiced by persons well placed in society. Secondly, such dancers had so much faith in religion that they would undertake the construction of temples and basadis" [Sheik Ali: 1976: 275-76]. In the celebrated Maṇḍalināḍ as the face to Gaṅgavāḍināḍ, the Bannikere was its nose [Sh. 97: 112-13 pp. 106-108].

Intercaste marriage was not uncommon in the Maṇḍalināḍ. Siṇdagāmunda of Vīragrāma was a bee at the lotus feet of Jinendra. But, he had married Nāgagāvūṇḍi who was head of Māheśvara-gaṇa and respecting each others faith they lived happily. Perhaps this type of husband, wife and children each belonging to different religion, but yet living in harmony in the same house, was the order of the day. Jains could marry endogamously, albeit attend the local basadi ('Jain temple' from Sanskrit 'Vasati') without any intervention, either from the priest or from the Jaina laity. Normally, Jains do accomodate, if not encourage, marriages outside their own sects and castes, which elucidate the catholicity of Jainism. This reminds of a similar family of Mācikaḅbe and Mārsimhayya, the parents of Paṭṭa-mahādevi Śāntaladevi of king Viṣṇuvardhana, who were also supposed to have possessed different caste system. It is said that Viṣṇuvardhana, having come under the sway of the erudite great Rāmānujaācārya, converted to the Vaiṣṇava dharma and changed his name from Biṭṭigadeva to Viṣṇuvardhana. In the above two cases, the women were Jains and their husbands were Śaiva and Vaiṣṇava respectively. Brahmaśiva, a Kannaḍa poet (1175) has recorded such instances of inter-caste marriages and their peculiarities in his kāvya 'Samaya-parīkṣe'.

Feudal relations between the state and the merchant guilds, as referred in the epigraphs of the Maṇḍalināḍ was cordial. They had monopolised the trade and commerce, thus controlling the local civil, revenue and judicial matters. Hoysaḷa Goyiseṭṭi, a worshipper of the feet of Jinendra, was head merchant of the Maṇḍalināḍ. He was lord of the forest, evidently a dealer of wood and other products of the forest (Sh. 36. 1180). He was staying at

Edadore with his son Kalliseṭṭi, who had two sons Balla-gāvuṇḍa and Boppa-gāvuṇḍa. Kalliseṭṭi succeeded his father Goyiseṭṭi as the chief of merchants. Kalliseṭṭi alias Goyduseṭṭi was elevated to the position of paṭṭana-seṭṭi (Sh. 88. 1203). He was the 'Vaḍḍavyavahāri' of the beautiful Maṇḍali-Thousand [Sh. 36 and 40. 1180. pp. 44 and 46]. The epithet Vaḍḍavyavahāri is generally used in the sense of the chief of the merchants of a particular place or region or guild; even the senior merchants are referred to as Vaḍḍavyavahāri or Vaḍḍabevahāri [SII. ix-i. 177 1108; EC. II. 235. 1185; MAR 1946. 31. 1314]; a derived (corrupted) word from the Sanskrit Vṛddhavyavahārin. Perhaps this is below the status of Paṭṭana-seṭṭi, chief of the merchant guild, with a state-recognition, where as the "Rāja-śreṣṭhi" royal merchant, is the highest and a royal recognition.

Thus, the ascending order of the mercantile hierarchy would be like the merchant community chief Vaḍḍavyavahāri, the great merchant Paṭṭana-seṭṭi and finally Rājasreṣṭhi. There are only two instances of Paṭṭana-seṭṭi in the Maṇḍalināḍ, that of Barmmiseṭṭi and Goyduseṭṭi. The feudatories were permitted to recognise the chief of merchants and declare the paṭṭana-seṭṭi status, whereas the recognition of a Rāja-śreṣṭhi status was the privilege of the 'rāja', the king above the mahāmaṇḍaleśvaras. Therefore, there were no rāja - śreṣṭhis in the Maṇḍalināḍ. There were chamberlin (mane-verggade) and steward (bāṇasa verggade), besides a bureaucracy comprising of various grades. Offices of the Maṇḍalināḍ were hereditary and they were remunerated by assignments of land, suited to their position, in the hierarchy; they were also rewarded with titles of honour.

A reasonable land revenue and tolls on goods in transit was collected to the exchequer; confiscation of property or arbitrary unusual imposts is not reported, instead instances of exemptions are recorded. Building a temple or to endow a monastery or construction of a tank, was not only the act of merit but also road to social eminence and public recognition. Though the Maṇḍalināḍ was a vassal state, the chief enjoyed autonomy to an extent that he could alienate villages without the imperial sanction. The

Maṇḍali-nāḍu consisted of bhuktis with -70, -32, -12 or so, villages each named after the head-quarters towns. The Maṇḍali chiefs carried on the revenue administration in co-operation with the nāḍu-gāvunḍas, the hereditary revenue officers, who were remunerated by the grant of rent-free lands, called the gauḍike land. The village head-man had to discharge the duties of military captain also, on such occasions, when the village was disturbed by thieves and dacoits or the rivalries of adjacent villages. He had to lay down his life, if it comes to that, while defending the hearths and homes of fellow villages; we will have an occasion to take up the details of this reference once again.

Aḍavigove Sinda Gāmuṇḍa was a mahā-prabhu and a leading oil man. In his family, Barmmaṇṇa, son of Biṭṭiyama was another oilman [Sh. 37. 1140] in the Maṇḍalināḍ Thousand. The entrepreneur Barmmaṇṇa was trained in the skills of the war and once had gone on an expedition of Lokiguṇḍi. The other rural chiefs of the Maṇḍalināḍ were Hiriappa, Nemaveggaḍe, Hoysaḷa seṭṭi, Madhusūdanadeva and Sindagāvuṇḍa - all nāl-prabhus [Sh. 36-37. 1180. Sh. 42. 1122, Sh. 5. 1218]. Gaṅgimayya alias Gaṅgaya [Sh. 42. 1122 & 56. 1125], Hemmāḍi and his son Kāla alias Kaleya [Sh. 55. 1167] were the generals in the army of the Maṇḍalināḍ.

Wars

Sometimes to exhibit their superior strength, subordinate chiefs used to raid the neighbour territories. Except for some stray incidents of the usual attack on the border villages, carrying of the cattle wealth, there are not much references to any sanguinary battle of greater significance. Of course, there were some clashes between the Hoysaḷas and the Maṇḍalināḍu, before the latter was formally superseded by the former. A brief analysis of such bloody wars will confirm the validity of this statement.

A battle took place when against the mahāmaṇḍaleśvara Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva, entitled to the privilege of five great drums, the Pañca-mahāvādyā, was ruling the Maṇḍalināḍ Thousand.

Boppanṇa, a general of the Poysaḷa Biṭṭideva alias Viṣṇuvardhana (1108-52), rose and came in the battle of Halsūr in C.E. 1120. Bammayanāyaka, son of Cambavansi and Būtabbe, the brave servant (a Lenka) of the Maṇḍalināḍ chief, while his master was looking on at his boldness, fighting courageously attained to the world of gods [Sh. 12. 1120]. It is clear from this charter that a social custom of 'Lenka', dedication of life of a person to the service of his master, prevailed in the Maṇḍalināḍ also, which was more prevalent in the Hoysaḷa kingdom. But this system of 'Lenka' was in vogue from the early tenth century, and the great Kannaḍa author Pampa refers to this custom in his epic Vikramārjuna Vijayaṇ (Canto-7, prose after verse No. 4). There are similar instances recorded in the inscriptions [SII. XI-i. 50. 1005]. Lenka ('a faithful one') is a Dravidian word which can be compared with veḷevāḷi and garuḍa system. A lady with the same motif is called a Lenkiti [MAR 1943. No. 33. 1217], as old as of ninth century. When mahāmaṇḍaleśvara Tribhuvanamalla Nanniya Gaṅga Permmāḍideva was ruling the Maṇḍalināḍ, his chief of the horses Sāhaṇi Mārasingha, in the great battle in 1122, slaying the enemy, drove off many by the might of arm, went to the world of gods [Sh. 15. 1122]. This incomplete hero-stone, set up in memory of the deceased Marasingha, does not furnish other details of the 'great battle', such as the cause of the battle and the enemy who attacked the Maṇḍalināḍ.

While mahāmaṇḍaleśvara Nanniya Ganga Permmāḍideva was ruling the Maṇḍalināḍ, a similar incident happened. This time an oilman Bammaṇṇa, son of Biṭṭiyaṇṇa (Telliga-Tailika) in the family of the mahā-prabhu Sindagāmuṇḍa of Aḍavigova, played a prominent role. When Bittiga alias Biṭṭiyaṇṇa had embarked on an expedition to Lokiguṇḍi in C.E. 1140., waiting for the opportunity, 'Torahara' Kāḷaya carried off the cows of the village. On his return from the hostile march, Bammaṇṇa, the son of Biṭṭiyaṇṇa, slew his head servant, seized his horse, fought the hostile force which had turned back the arrow in the hands of his younger brother Kuśa, recovered the cows, and in the process the oilman Bammaṇṇa attained the world of gods (Sh. 37. 1140).

A similar act of chivalry is reported when mahā-maṇḍaleśvara Hoysaḷa Vīra Ballaḷadeva (1173-1220) was ruling the kingdom in peace and wisdom. Hiriyaḷpa was the nāl-prabhu of the Maṇḍali-Thousand. Hoysaḷa Goyiseṭṭi was the head-merchant and lord of forest; his son was Kalliseṭṭi and his son was Ballagāvuṇḍa. A person named Haḷliya-gauḍa (the valiant of the village) drove away the cows of the village belonging to Balla gāvuṇḍa, in C.E. 1180. But the courageous Sībaya appeared on the scene, ran out, confronted Haḷliya-gauḍa, slew several men, recovered all the cows and doing his duty to his master, the fearless Sībaya attained the world of gods [Sh. 36. 1180].

Gaṅgimayya, general of the mahāmaṇḍaleśvara Tribhuvanamalla Vīra Permmāḍideva, made an attack upon the area of Beḷagavarthi. In the severe battle many being killed, general Gaṅgimayya perceived that he too would fall. Gaṅgimayya, the Hanuman (a loyal and daring person) of Vīra Gaṅga Permmāḍideva displayed his intrepidity for his master, bringing down the pride of the opposite camp, went to the world of gods, amid the applause of the soldiers of both the camps (Sh. 56. 1125). Haḍuvala (Paḍeḷa-chief of the soldiers) Gaṅgayya and his son were devotees of god Śiva; listening the recital of Śiva-dharmma purāṇa, he had made a grant of land to the god Siddeśvara [Sh. 42. 1122].

Some more instances of the same nature go to endorse the fact that those who would fight ad finem, were inspired by the popular belief, which is so often repeated in very many inscriptions -

The victor gains spoil, the slain, too, the celestial nymphs;

What fear then of death in war to him

Who for a moment seeks the close encounter?

A clarification awaits for the rare usage of "Torahara" Kāḷaya [Sh. 37. 1170]. In this usage Torapa is the nominative base, rather known form and 'a' is the suffix of genitive case. Torapa (Toraha) is the name of a medieval family. Torapa-kula is mentioned in a

good number of epigraphs [El. XIX. 230. 1179, EC. VIII. (BLR) Sāgara 109, 1042. SII. XI-i. 148. 1099. El. XVIII. 200. 1107, KI. i. 24, 1148 etc]. Members of the Torapa (ha)- kula are known for their bravery and participation in battles. Torapa families existed in the Maṇḍalināḍ is reported from an inscription cited above.

Members of the goldsmith family were skilled architects. Caṭṭoja's younger brother Malloja constructed the tank and erected the temple [Sh. 43. 1172]. Erecting the temples of various castes and creeds was the popular form of identifying with the religious persuasion. As a consequence there were a large number of temples, either newly constructed or the old ones renovated, enjoying very many tax-free endowments, some being renewed from time to time; this subject will be dealt with all necessary details, in the chapter on religion.

Constructing the tanks [Sh. 10. 1085, and 43. 1172] was considered an act of religious merit. A ruined family, a breached tank or pond, a fallen kingdom, who so restores or repairs a damaged temple, acquires merit fourfold of that which accrued from them at first - was the divine influence to infuse the donars to indulge more and more in those acts of glory. Acts of digging wells [Sh. 99. 1127], establishing places for the free distribution of water and food to the needy [Sh. 10. 1085], forming paddy-fields (ibid) are reported. Important persons who are indulged and dedicated to the cause of merits were amply rewarded by the Maṇḍalināḍ chief. Perggaḍe Nokkayya who had acquired such greatness was granted the royal insignia of two horns, a conopy, cāmaras and big drums by the chief of the nāḍ, Gaṅga Permmādi deva, in addition to the headship of eight villages including the modern Shimoga (Sīmoge), a district head-quarters, 20 horses and 500 servants.

One of the measuring rods in the Maṇḍalināḍ had the name 'Gaṅgana gaḷe' [HI. 8. 1228. Kuruvadagadde, p. 368 line: 13].

In concluding the political history of the Maṇḍalināḍ, we may note that it was throughout under the rule of the line of the western Gaṅgas. They built up a remarkably efficient administrative

system. To judge from their grants, they generally led a peaceful existence without disturbing their neighbours or being very much troubled by them. In proceeding to sketch the policy of the Maṇḍali rulers, emphasis should be laid on certain fundamental characteristics in their attitude. They upheld the existing social order, protected it from any internal trouble and foreign invasion, received as the taxes, according to the rule of one third of the land, as was agreed upon [Sh. 10. 1085].

The Maṇḍalināḍ rulers respected the numerous social, economic and religious concerns of people. Ascetics, priests, temple servants, guilds of merchants, artisans - all functioned more or less independently of the ruler. A determined will to conquer new territories and raise to higher heights is not found. The village had a headman called gāvunḍa or nāl-prabhu, a country - sheriff, who was the mediator with royal government. The ūr, grāma, was the common type which included all classes of people who held the movable and immovable property in the village, maintained tanks, managed the affairs of the temples. Gāvunḍa had other regional variants such as grāmaṇi [Kauṭilya, Arthaśāstra, III-10], grāmika [Manusmṛti 7-116], raḍḍi or reḍḍi, paṭel or pāṭil - all equivalent terms signifying a village chieftain.

Traders and merchants also had their own assemblies or associations. As noticed earlier, nāl-prabhus, mahā-prabhus, gāmuṇḍas etc., were the officers charged with the maintenance of the peace and securing the safety of life and property. The Maṇḍalināḍ Gaṅgas specially favoured the particular religious creed they professed; albeit, never sought to impose it on all their subjects. As a matter of policy, the Maṇḍalināḍ Gaṅgas patronised all the other creeds. Usually succession to the throne was hereditary in the eldest male line, and there was no civil war on this ground. The high officers of the state were held by the hereditary officials who commanded the confidence of the king with their ability, character and descent.

The main royal family of the Maṇḍalināḍ was housed at Eḍehalli where the royal palace was maintained for a long time. The Maṇḍalināḍ queens, paṭṭa-mahādevi or otherwise, occupied

a position of equal importance and with the permission of king, made grants of land at their will. The consorts of Maṇḍalināḍ chief had the usual cognomen of the Gaṅga-Mahādevi, apart from a different first name, suggesting that the important lady is the queen of a king in the line of Gaṅga. These spouses were allowed to favour the tenets of their choice, to practice the talents whatever they possessed, and fine arts, even to the extent of giving public performance; music and dancing being liberally patronised. Bigamy was in vogue.

The Oṭṭighaṭṭiyaṇṇa, a mahāsāmanta ruling the gāvundike in Koṭepura belonging to the chiru-Balle - a Thirty kampaṇa of the Maṇḍali-Thousand, had a biruda 'Coḷamāṇikyā' (ruby of the Coḷa). This is the only instance of a person of Coḷa lineage enjoying a place of recognition in the Maṇḍali-Thousand [HL. 14 1076]. Another inscription of the same period also refers to a mahāsāmanta Ghaṭṭiyarasa [SII. IX-i 135. 1071. Hūvina-Haḍagali (Bellary dt)]; whether OṭṭiGhaṭṭiyaṇṇa and Ghaṭṭiyarasa are identical or just contemporaries, is worth pondering.

Similarities between Maṇḍali-Thousand and Sāntaḷige-Thousand

The Maṇḍalināḍ-Thousand and the Sāntaḷigenāḍ-Thousand, ruling concurrently, are marked by some striking similarities and developments in administration, art, architecture, language and religion. The Sāntaḷige-sāsira, adjacent administrative unit, serving as subordinates under the same sovereigns like the Rāṣṭrakūṭas and the Cālukyas, was ruled by a dynasty called the Sāntaras alias the Ugra-varṇśa. [Nagarajaiah, Hampa: Sāntararu-Onḍu Adhyayana: 1997-A].

The Maṇḍali and Sāntaḷige-Thousand families were contemporaries for several hundred years sharing common traits. They were not only neighbour states but also closely related by matrimonial alliances. Instead of dealing the subject at length, a comprehensive list of some common factors is given below:

- a. both the Sāntaras and the Maṇḍali Gaṅgas were contemporary dynasties.
- b. The beginning history of both the kulas are overladen by legend.

- c. Both the states upheld and protected Jainism.
- d. Arhad Pārśva was the Tīrthankara that they worshipped as thier family god and the basadi of Jina-Pārśva, the 23rd marker of the river crossing, was their Paṭṭa-Jinālaya or Tīrthada-basadi, 'the crown temple'.
- e. Goddess Padmāvatīdevī, the Jina-śāsanadevī, Yakṣi was their family deity. Thus they followed a common religion from beginning to the end.
- f. They had common names starting with Bhujabala (Nr. 35. p. 137), Nanniya (Nr 59 p. 154), Barmma, Goggi and Tribhuvanamalla (T1. 192. p. 205).
- g. Both had enmity with the Hoysaḷas in the beginning.
- h. Both served the same Rāṣṭrakūṭa, Cālukya, Hoysaḷa, Kalacuri and Vijayanagar empires as loyal feudatories.
- i. Both the states were concise and compact provinces in Shimoga district.
- j. Both the dynasties have a long and continuous history of over a thousand years.
- k. Apart from common Jain gods and goddesses, the temples of god Bhilleśvara and god Kamaṭheśvara were also found in both these states.
- l. After the final dissolution of the Cālukyan hegemony, Kalyāṇa passed into the hands of the Hoysaḷa Vīra-Ballāḷa-I (1173-1220) who had struck heavy blows and defeated Someśvara-IV (1184-90) in 1190, virtually the last ruler of the Cālukyas. Both the Sāntaḷige-Thousand and the Maṇḍali-Thousand came under the hegemony of the Hoysaḷas, which was a welcome shift for them, because both the dynasties had developed an affiliation to the Hoysaḷas and were followers of a common creed.
- m. The rule of succession to the throne in the eldest male line was followed by both these dynasties. Even when there were

more than two brothers, a cordial relationship between brothers prevailed. Any rupture within the sons or brothers, motivated by political ambition is not reported, in both the families.

Thus the two coeval minor states, splendid promoters of the Nirgrantha church, had a regular cultural and political contact maintaining their identity. Such a contact between the Sāntara and the Maṇḍali court is well attested.

The rulers of the Maṇḍali and Sāntaḷige, brought under one sceptre under the Cālukyas of Kalyāṇa, carved out two small principalities of their own over which they ruled for centuries, and they preserved the same cultural traditions of their benefactors in the field of art, architecture, sculpture, polity and religion.

The Cālukyas ruled supreme over the destinies of the Sāntaras and the Maṇḍali rulers. After the long reign of Vikramādityadeva-VI, the political power of the Cālukyas grew weaker and suffered eclipse during the constant wars with the neighbouring and subordinate chieftains, their territories were distributed between the victors, the Kalcuris, the Seuṇas and the Hoysaḷas, who emerged as major powers. Obviously, the Maṇḍali and Sāntaḷige, almost the collateral branch, became a prey to the annexations between the victors, who ruled supreme over the destiny of petty principalities. The Hoysaḷas who ruled for a longer period than either the Kalacuris or the Seuṇas, were nearer home to the Sāntara and Maṇḍali dynasties in all respects, and ruled almost independently under their new imperial overlordship, contributing greatly in the field of art and architecture as before.

Some of the charters, Sh. 4, 39, 57 and 64 in particular, more or less in identical diction, narrate the genealogy of the Gaṅga family containing a combination of the Vāmsika-, Anu-vamsika and Rāja-praśastis. Some portions in the very beginning of the narrative, as for example Sh. 4, look bit complicated, without furnishing much historical data. Even that portion of eulogy carrying

information on the reigning king, is full of lofty and lengthy conventional praises liberally showered; such eulogistic stereotyped composition is the hall mark of the medieval period.

The bards in the courts of the Maṇḍali-Thousand Gaṅgas and the Sāntaḷige Sāntara kings, had evolved a typical but standard royal formulary. It seems that the court poets who composed or drafted the important epigraphs of the Sāntaras and the Maṇḍali Gaṅgas, the two contemporary royal dynasties of the adjacent divisions in the Shimoga district, are one and the same or influenced by each other. For that matter the literary quality and merit of poetic excellence of the charters of the Sāntaras is far superior [Nagarajaiah, Hampa: 1997-A].

Chapter 4

Society and Religions

A glimpse of the religious conditions: The Maṇḍalināḍ rulers have carved themselves a permanent niche of honour in the religious life of Karnataka. They had great deference to all creeds of their times. There is not even a single instance of proselytising either an individual or a group. Available records clearly mirror the catholicity as practiced by the Maṇḍali-Thousand rulers, without losing their personal faith.

Some of the charters belong to an important phase in the history of Karnataka, because they provide new material for the study of the various aspects of political and religious history and culture of the region. Therefore, a detailed discussion of the important issues connected to this period is worth pondering.

While speaking of a particular king/kingdom as belonging to a particular religion/Dharma, one should not forget the basic truth that the Indian rulers

were duty bound to support and respect all religions existing in their kingdom. The rulers were the worshippers of all religious orders, champions of shrines of all gods, a dictum so well enunciated by Khāravēla, king of Kalinga, in second cent. B.C.

All said and done, each ruler had his own choice, his own allegiance to a particular caste, sect, creed or religion. He used to take more care to protect and promote his personal faith. Such an act of active patronage of a particular faith would be transparent in his administration. Many a time his or his subordinates annual taxes and other relevant revenues from a particular source of a village or a commodity, used to be turned over to a temple of his sect or a mendicant community of his religion. However impartial a king tries to be, such favours invariably brought a tremendous increase in that religion's political power, prestige and social status. Ultimately, this would lend an impetus to popularise the faith of his choice. The common people considered it to be easy and safe to develop royal contact, to derive administrative benefits and of access to the court by simply following the king's religion.

The socio-religious history of the Maṇḍalināḍ is not different from this analysis; their catholicism is transparent, but their pro-Jaina attitude is not opaque. During the long reign of the Maṇḍalināḍ Gaṅgas, once again the Jainas moved into positions of great influence as ministers, chief of army and as financiers. As a consequence they were able to establish a power base in the Maṇḍalināḍ also, which sustained for centuries. After the Gaṅgas, the Kadambas, the Rāṣṭrakūṭas, the Cālukyas of both Bādāmī and Kalyāṇa, the Kalacuris and the Seuṇas supported Jainism to the maximum. Once again fortune smiled on the Jainas, as the Hoysaḷas shouldered the responsibility of promoting Jainism as their own religion, which also helped the Maṇḍali-Gaṅgas to thrive for some years. A detailed analysis of the Maṇḍalināḍ charters will make the above observation more meaningful and confirm that the Maṇḍali rulers made munificent grants for the maintenance of both Jain and non-Jain monasteries without any discrimination. Liberal grants, consistent teaching and guidance of the monks, greatly contributed to the spread of material and

spiritual knowledge and to the stepping up of educational, literary and architectural activities.

As in all matters of spiritual and material culture, the Maṇḍalināḍ chiefs, in the sphere of religion also began by being heavily indebted to their ancestors and made signal contributions to the theory and practice of religion. Harmony and tolerance are the main characteristic of the Maṇḍalināḍ Gaṅgas. Temples of all sects were richly endowed for the daily worship and periodical festivals. There is no mention of Buddhism, Islam and Christianity; but, Jainism as the more favoured creed, Śavism and Vaiṣṇavism had greater influence on the life of the people. The donees of the temples are required to use the proceeds of the endowment for the daily rites and observances of the Mūlanāyaka and other deities in the temple. There are no references to Islam in the inscriptions of this period. Some traits of the revival of Brāhmanism can be recognised in the later charters of post-medieval period.

A salient feature worth contemplating is the mutual influence of the Rāṣṭrakūṭas and the Gaṅgas. Influence of the Rāṣṭrakūṭas on the Gaṅgas, at a later stage, operated on two levels; one, personal names like Govinda (Govindara, Govindaradeva), and the titles like the Jayaduttaranga. Secondly, the Gaṅgas started restructuring the old temples and erecting the new basadis, using stone instead of their old tradition of using the brick or wood. This shift in the material used, from wood to stone, is because of the influence of the Rāṣṭrakūṭas stone temples, in particular of Ellora. It is possible that the planners and workers of the major monuments of the Gaṅgas were extremely familiar with the earlier magnificent monuments of similar nature at Aihole, Bādāmī, Paṭṭadakal and Ellora.

The influence of the Gaṅgas on their masters, the Rāṣṭrakūṭas, was in the field of religion and language, in other words, Jainism and Kannada. Most of the emperors of the Rāṣṭrakūṭa royal house faithfully followed Jaina church because of the impact of the Gaṅgas. Kannaḍa became the official language and also was adopted as their mother tongue, thanks to the Gaṅgas.

As I have worked out the statistics and distribution of the Rāṣṭrakūṭa inscriptions; out of 516 charters, 340 are in Kannaḍa language, 90 are in Sanskrit, 104 are in Tamil, 7 are in Telugu and only one in Marāṭhi; and out of the 90 Sanskrit charters, 19 are bilingual of which 17 are in Sanskrit and Kannaḍa. This predominance of Kannaḍa was also due to the power exerted by the Gaṅgas; more and more matrimonial alliances also cemented the process.

Jainism became the principal faith throughout the regime of the Maṇḍali-Thousand kings, who continued to flourish one after another under the patronage of their imperials. The ascetics of the Nirgrantha order were the preceptors who guided and inspired the mahāmaṇḍaleśvaras to rule with respect and honour to all castes and creeds, to worship all gods. An exhaustive list of the rulers, preceptors, temples, the donors and the donee is recorded in some of the charters.

Perggaḍe Nokkayya : a pole star

Mahāmaṇḍaleśvaras of the Maṇḍalināḍ used to pay visits to different places and temples under the rule. On one such occasion in C.E. 1085, Gaṅga Permmāḍideva paid a visit to Taṭṭekere, where the main minister and senior perggade, a man of high rank, Nokkayya was living with his two consorts and two sons. During his visit, the king was pleased with his minister, to find and learn that Nokkayya and the members of the family were devoted to the state and to the service of the people, even in their adverseries. Overwhelmed by his feelings of warmth, the king gifted Nokkayya, the whole revenue of Taṭṭekere, an important centre of the Maṇḍali-Thousand.

An incident of taking exception to the construction of a basadi near the big tank of the village is also reported. Gujjaṇa, elder son of minister Nokkayya, opposed the idea of erecting temple near the huge tank of Taṭṭikere by his father. But the untimely demise of Gujjaṇa made the family suffer a set back. To commemorate the death of his son, the senior perggade Nokkayya built two more basadis, one each at Harige and Nellavatti, the modern Nyāmāti

town in Honnāli taluk, where the Trikūta-basadi exists to this day; it is converted into a Vīraśiva temple and the Jinabimbas replaced by Śivalingas. All the broken Jaina images were dumped into the old well in front of the present Kalmaṭha, covered with mud and sealed once for all.

But once again, it was the ill-luck of Nokkayya, that his second son Jinadāsa also had a premature death. As a paroksa-vinaya, respect to the deceased and to preserve the memory, Nokkayya erected basadis at Nelavatti and Taṭṭekere. Thus the aged father withstood the sad demise of his two grownup sons, commissioned totally four basadis to perpetuate the remembrance of his sons. Nokkayya dedicated all his time to the service of the people, mostly the rural folk; whatever was good to others, was good to him.

Nokkayya's service was spontaneous, and had the motto of service to people is service to god. The news of his dedication knocked the doors of the palace. The Maṇḍali king Gaṅga-Permmāḍideva, as a reward of Nokkayya's boldness, liberality and service, presented a good number of precious gifts. Among them the gāvuṇḍa-vṛtti, chief officer of eight villages (named), 20 horses (horses were preferred to elephants in the army of the Maṇḍali-nāḍ), 500 slaves, together with the fixed revenue of the eight villages, including the present Shimoga city. Taṭṭekere, Kīlūru, Aṇṇayūru, Haṇṇige, Kaḍavūru, Sīmoge (Śivamogga), Taṇṇikeri and Hennavura - are the eight villages that Nokkayya was allowed to enjoy the headmanship. As a bonus, Nokkayya also received Panasavāḍi, free of all imposts for as long as sun, moon and stars endure.

Pergaḍe Nokkayya had acquired such a greatness that the Maṇḍali king once again granted him the royal insignia of two horns, a canopy, cāmaras and big drums, a unique umbrella called the Meghaḍambara and thus made Nokkayya, cream of the principality, shine brilliantly as a mine of glory. But, Nokkayya did not lose his humility; being a laic of the exalted Prabhācandra Siddhānta Deva-I, of the original congregation (Mūla-Sangha),

Krāṇur-gaṇa and Meṣa-pāṣāṇa-gaccha, a cohort of the frairs and nuns, made grants of land (specified) for the sthānpatis, chief of the diocese. Nokkayya also made a specific and seperate grant of wet-land of a mattar to the local drummer (parekārs) and the potterer (Kumbāras). The Gaṅga king Permmāḍideva did not lag behind, he also once again endowed the shop tax and customs dues to the basadi of Taṭṭekere.

Jainism

Jainism olim anekānta-mata, a comprehensive religion, as opposed to ekāntamata, being one sided, is an organic religion. It adopted, accomodated and assimilated so many alien thought, art, architecture, gods and goddesss, so far as these adaptations agree with the primary dictum of Jainism, the universal nonviolence. The religious history of the Maṇḍalināḍu opens, continues and concludes with the predominant prevalence of the anekāntamata, as a state and public creed. A good number of inscriptions have irrefutably established the existence of a highly developed and secured Jaina society.

The most significant Kallūrugudda charter of the Nanniya-Gaṅga Bhujabala Permmāḍideva, registers not only the grants made to but also narrates in a nut-shell the religious history of the Maṇḍali Gaṅga family. The Harakere epigraph of C.E. 1060 is also a trend setter of their basic religious attitude to be followed by their successors.

‘Tīrtha’, a technical term so often used, needs a clarification; the following quotation will connote the term tīrtha - “in Jainism a place of pilgrimage is called tīrtha (literally, a ford), because it helps the aspirant in crossing over the ocean of saṃsāra which is full of pain and misery, and in attaining liberation from the other wise unending round of births and deaths. The primary aim of Jaina pilgrimage is, therefore, spiritual edification. It is probably why the Jainas have generally selected for the sites of their tīrtha-kṣetras mountain tops, secluded dales for jungle-clearings, far from habitations and the hubbub materialism - ridden wordly life, in the midst of captivating natural scenery and peaceful surround-

ings, conducive to concentrated meditation and spiritual contemplation” (Ghosh, A, (ed): *Jaina Art and Architecture*, Vol. 1 : 1974:36). Tīrthaṅkaras, a synonym for Jina, are the exalted teacher - propagators of their own faith.

The Maṇḍali tīrtha referred to in the charter, a name that has survived to this day, is to be traced in the ruins on the hill. Albeit, ‘the Maṇḍali tīrthada basadi’ was the crown-basadi, the ‘Paṭṭa Jinālaya’, the patron deity which formed the nucleus of religious life of the Maṇḍali Gaṅgas for several centuries. In other words that was the cathedral of the Gaṅga family. To be more precise, the Maṇḍali-tīrtha-Paṭṭa-Jinālaya was held in high esteem from C.E. 350 to C.E. 1600, till the final termination of the dynasty, Mādhava-I being the earliest known Maṇḍali ruler who founded this basadi. The main deity or the Mūla-nāyaka of this Maṇḍali tīrtha temple was the Arhat Pārśva (Sh. 57. 1118, Nidige pp. 57-61), the earliest known Jain temple of Jina Pārśva in Kaṇṇāṭaka.

From the beginning of the tenth century and onwards, inscriptions provide ample attestation to the religious leanings of the Maṇḍali rulers. Some of the charters also speak of the chief religious faith of the Maṇḍali rulers and their individual subjects including the members of the official hierarchy. The chiefs of the Gaṅga Maṇḍali were the benefactors of the Jaina Church, the greatest among them being the Tribhuvanamalla Nanniya Gaṅga Permmāḍideva-II (1118-58), who caused to be built 25 Caityālayas to help on the growth of his faith. He patronised Jaina institutions, both monasteries and monks, with liberal endowments, especially for providing food to spiritually accomplished caste gurus.

The efficacy of devotion of the Jina, the spiritual victor and ford-maker, and to the Jinālayas also called Caityālayas and basadis, can be better illustrated by referring to the Maṇḍalināḍ epigraphs. The basadis were rendered rich in lands and in money, in cash and kind, by generous donations of the Maṇḍali rulers, thier subordinates and their subjects, which accelerated the activities of Jaina monasteries, and Jainism virtually engulfed the Maṇḍalināḍ.

A good number of the Maṇḍali charters register the extent of spontaneous support which Jainism enjoyed. The pontifical genealogy of the Jaina preceptors recorded in the inscriptions is just outstanding and betrays zealously the respect they commanded by the state and its subjects. These preceptors were more than exponents of rigid dogmas. Some of the friars were political advisors to the kings, ministers, the queens and generals; they taught the lay person, who is an adherent of Jainism, initially aṇuvratas the five basic lesser vows, applicable to laymen of abstaining from evil conduct. These bhaṭṭaraks, the religious teachers, maintained good libraries (śṛtabhaṇḍaras).

Saints still ruled the society at large. People sought them out for, spiritual or otherwise, guidance. Their grandiloquence to a larger extent determined state policy. Ascetics could exert so much influence on the society, because of their simplicity-simple living and high thinking; ochre-clad renouncer, a portrait of homeless almsman, possessing nothing but bear hands and piñci, a peacock-feather whiskbroom, whose ordained duty was to seek truth, peace, enlightenment and infuse a sense of similar detachment in their followers.

Jaina Temples - the Basadis

The Jaina temples of Digambara and Śvetāmbar the two main and prominent sects, are very much similar in every respect, except that the images of the Tirthaṅkaras of the latter sect are decorated with precious stone and necklace of gems or similar rich ornaments of jewels, where as in the former sect absolutely unclothed and unornamented figures are found. Nakedness is in accordance with the monastic rule of the archaic period, the rigid form of the perfected saviours, representing a condition of absolute detachment from the world. In the Maṇḍalināḍ, practically there are no Śvetāmbara sanctuaries; only Digambara shrines abound.

Building the basadis, installing the Jina bimbas and śāsana deities there in, making substantial provision for their permanent sustenance were acts of greater merit for the Maṇḍali rulers.

On the basis of the inscriptions, it is seen that nearly forty Jaina temples were built during the rule of the Maṇḍalināḍ mahāmaṇḍaleśvaras. Unfortunately most of these Jain temples are not traceable now. Some of them are converted and the rest are destroyed. All the basadis of the Maṇḍali-Thousand sub-division were attached to the Paṭṭadabasadi, the crown temple, olim Maṇḍali-tīrthada-basadi, chief of all temples in the province.

Following is the list of some main basadis recorded in the charters:

1. Paṭṭa Jinālaya on the Maṇḍalihill, built by the founders of Gaṅgavāḍi kingdom, Daḍiga and Mādhava in C.E. 350, but renovated from time to time; a detailed discussion of its significance will follow.
2. Kuruḷi basadi, commissioned by Nanniya Gaṅga Permmāḍi deva-II.
3. to 28. Nanniya (satya) Gaṅga Permmāḍideva erected 25 caityalayas at different places.
- 29-30. Jinaśāsanadevi goddess Padmāvatīdevi temples; one on the Maṇḍali-hill and the other at Āsandi. About the nature and importance of the deity Padmāvatīdevi, a separate sub-chapter is earmarked.
31. Harige, capital town of Hermmāḍideva, had a basadi.
32. Taṭṭikere, an important town, had a basadi. The earliest reference of it comes from a charter of eleventh century (IWG: No. 150, pp. 468-70).
- 33-34. Two basadis at Nellavatti, another place of prominence. All the above four Jinālayas at Nos 31, 32, 33 and 34, were caused to be made by Perggaḍe Nokkayya, a minister of Maṇḍalināḍ. In particular the basadi built by Nokkayya in the midst of the big tank at Taṭṭekre, shone like a mountain of gods surrounded by the divine river; the Jinabhavana at Nellavatti resembled the Vimāna of the season.
35. A Jaina temple at Kalambūru-nagara was erected by the governor of that nagara, Barmmisetti. For the gifts of food

for ṛṣis, Nanniya Gaṅga Permmāḍideva gave land, free of all hindrances. The recipient was Śubhakīrtideva bhaṭṭāraka. Nagara (Nakhara, Nakara), occurring in the Kannada inscriptions in the sense of merchant guilds, seems to signify a commercial town where the concerned basadi was built. In the Sivatatva-ratnākara, Nagara is defined as a metropolis of imports and exports, a residence of various communities and castes and a seat of the ruler (Chapt. VI. VV. 15-16). Thus, Kalumbūru Nagara, with a basadi, was a main habitat of the Maṇḍali-Thousand.

36. When Hermmāḍideva, impaler of liars, and his father-in-law's lusty elephant ('māvana-gandha-vāraṇa'), was in the residence of Harige, his capital, ruling Eḍedore-Maṇḍali Thousand, made a caityālaya in Kuntalapura. To provide for the worship, for food to the four sections of Jaina society (the monk, nun, layman and lay woman), for all the four castes, for repairs of the temple, for making this the chief station for all, washing the feet of their family guru Prabhācandra-Siddhāntadeva, Hermmāḍideva made a grant of the village with all rights pertaining, free of all imposts, in C.E. 1132; the excellent ācārya, the adept, Nemicandra bhaṭṭārakadeva, stayed in this Kuntalapura chapel in the year C.E. 1204.
37. Satya (Nanni) Gaṅgadeva also made a 'Gaṅga Jinālaya' in the Kuruḷi-tīrtha in the year 1132, washing the feet of his religious head Mādhavacandradeva, made a grant of land (Sh. 64. 1132).
38. A basadi at Hebbaṇḍegrāma built by Ketavve, a lay disciple of the preceptor Municandra Siddhāntadeva, a disciple of Kanakanandi Traividya Siddhāntadeva. To this basadi, Biṭṭideva, Bhujabala Gaṅga Permmāḍideva, Barmma-gāvunḍa and nāl-prabhu made a grant of land (specified) with six houses and one oil-mill (Sh. 89. 1111. pp. 102-03).
39. The Arhad Pārśva Jinagrha at Bannikere, erected by the perggaḍati Bācaladevi, the beloved queen consort of Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva, was a

celebrated sanctuary and considered as an ornament to the Maṇḍali-Thousand province. The Gaṅga king, his two wives, his four sons, his council of ministers-all made a number of grants of various kinds to the basadi, to the stone mason and for the dancing girls (Sh. 97. 1113. pp. 106-08).

At this stage of recording the number of basadis and the grants these temples enjoyed, there are three special points to be clarified, to make the subject in extenso:

- i. In respect of the grant made over to the dancing girls, there are similar instances elsewhere also of setting apart a portion of the endowment for the maintenance of the 'devadāsīs'; angabhoga-rangabhoga are the variety of worship, expressing the devotion to god. It is well-known that dances were performed by dancers, particularly dancing girls, who were trained by the dance masters devoted to those temples; such dances were not confined to any one religion. Jaina temples also patronised performing arts such as vocal and instrumental music and dance. Basadis had a separate dancing hall:
 - a. Nāgadeva erected a stone pavement and a dancing hall in front of the Kamaṭha Pārśvadeva basadi (EC. II (R) 457 (335). 1195. p. 279. lines: 45-46).
 - b. Maṇṇe plates record the grant of a village from the king, free of all hindrances, for dances performed by dancing girls, singing and drums for the Śrīvijaya jīnālaya at Mānyapura (EC. IX. NL. 61. C.E. 802. p.45).
 - c. Similar instances are not lacking : APGAS - 111. Ng. 43. Ins No. 45. C.E. 1125, SII. XV. 164. 1220. p. 210, SII. XX.202.1244 etc.,
- ii. To consider the second aspect, a chief of the Lokkinguṇḍi granted 1 1/2 Lokki-gadyāṇa, to increase by interest. This shows that, those who were borrowers from the temple would return the amount with interest. In other words, basadis were also acting as banks.

- iii. In relation to the structure of the Jaina society, there is a reference in the epigraph under discussion, that a grant was made to the basadi for providing food to the 'Catur varṇa sangha samudāya'. In the context of Nirgrantha church, the phrase 'Catur-varṇa' does not denote the usual sense of the four castes of Brahmana, Kṣatriya, Vaiśya and Śūdra; the four sections of the Jaina 'sangha-samudaya' are the monk, the nun, the layman, and the lay-woman; to put it in the accepted terminology, the śramaṇa, the āryika, the śrāvaka and śrāvikā constitute the catur-varṇa-sangha samudāya (Sh. 57. 1118 and Sh. 64. 1132).

An extraordinary feature of the endowment (Sh. 64. 1132) is that the grant was made not only for the food to the Jains but also to all the four castes, the catus-samaya (ibid, line: 93), an example of the catholicity of Jaina society. There are instances of the tanks named after frairs as savaṇṇa kere '(the tank of the Jaina monk)' (Sh. 57. 1118) and the villages named after them as 'Savaṇṇa-bijilu-grāma' (EC. VIII-ii (BLR) Soraba. 223. 1139. pp. 97-98).

Jaina faith in the township of Bannikere, Taṭṭekere, Nellavatti, Nidige, Purulegrāma, Harakere flourished; it made its prominent mark on the Maṇḍalihiḷl. Inscriptions endorse profusely the fact that Jainism received tremendous fillip, rose to greater heights during the period of 11th and 12th centuries and it was still the religion of a large section of the people. Apart from the rulers, some of the local assemblies caused the construction of new basadis and renovation of old ones.

Paṭṭada basadi - 'the crown temple'

The concept of a Paṭṭadabasadi is exclusively a Jaina invention, particularly in Karnataka. Some major dynasties like the Gaṅgas, the Raṣṭrakūṭas, the Bādāmī Cālukyas, the Kadambas, the Hoysaḷas and some minor dynasties like the Sāntaras, Maṇḍali-Gaṅgas, the Cengālvas had their Paṭṭada-basadis, also called Paṭṭa-Jinālayas - 'the crown temples' of those royal houses. The ruling king and the palace would invariably possess a Paṭṭada-

rāni (the crown queen), Paṭṭada-āne (the crown elephant), Paṭṭada-kudure (the crown horse), Paṭṭada-katti (the crown sword), Paṭṭada-simhāsana (the crown throne). Analogous with this is the Paṭṭa-Jinālaya alias Paṭṭada-basadi (the crown Jinālaya). It is obvious that every royal family will have its own temple for the exclusive worship of the members of the palace. But the Paṭṭa-Jinālaya is conspicuous because there are no parallel term of other religions like Paṭṭa-sivālaya or Paṭṭa-viṣṇugeha or Paṭṭa-Brahmālaya.

Paṭṭa Jinālayas or Paṭṭada basadis are also called as the Tīrthadabasadis. The Ellamma temple on the hill of Saudatti was the Paṭṭa Jinālaya of the Raṭṭas; It is mentioned in the inscriptions as Raṭṭara Paṭṭa Jinālaya. Paṭṭa-Jinālaya for the Kadambas was at Palāsika, for the early Cālukyas at Puligeṛe, for the Sāntaras at Hombuja. For the early Gaṅgas, the Paṭṭada basadi was the Ṛṣbhānāth temple on the Nandi hill, but later they had their crown temple at Talavanapura.

The Jaina temple on the Maṇḍali hill, one of the oldest temples in Karnataka and of the Gaṅgas, built in about C.E. 350, was made the Paṭṭada basadi of the Maṇḍali Gaṅgas in the medieval period. The work begun by Mādhava-I was continued, after a lull of some centuries, by Barmmadeva Permmāḍi and his four sons, their children and grand children and the Caityālaya came to be recognised over a large region as the chief basadi of royal worship. Because this was in the province of the Maṇḍali sahasra, it is called as Maṇḍali tīrthada basadi (Sh. 6. 1060.p. 18, Sh. 4. 1121-22). This Jinalaya is also one of the rare temples that continued to prosper for nearly a thousand years with very many royal renewed endowments from time to time, ad majorem Dei gloriam, for the greater glory of god.

1. Koṅgaṇivarma Mādhava (C.E. 350-75), at the instance of his preceptor the Siṃhanandin - II, had found a small kingdom of his own called Maṇḍali-sāsira, on the outskirts of the present Shimoga, on the bank of the river Tungā. He also built a Caityālaya which was the earliest and first Jaina temple of wood in Karnataka (Rice, Lewis; Mysore Gazetter-1:

1897:311, Sharma, I.K.: 1992; MAR. 1912 p. 30 para. 70; Ec. VII-i. Sh.4. 1121-22).

2. In the end of the tenth century, a disciple of the Muncandra Siddhāntadeva, Rakkasa Gaṅga Nanniya Gaṅga Kṣitipāla, Mārasingana-anujam, gifted some wet lands under the tank of Taṭṭekere (1WG: No. 150: 11th cent.: pp. 468-70, MAR 1923, pp. 114-15).
3. Mahāmaṇḍaleśvara Bhujabala Gaṅga Permmāḍi-Barmmadeva-I (1050-65) endowed Maṇḍali-basadi with tax-free gifts in the year 1054 (Sh. 4. 1121-22, pp. 10-15), giving it the name of 'Paṭṭada basadi', the royal chapel.
4. He again made some more grants of land, along with his queen consort and four sons and a grandson, in the year 1060 (Sh. 6. 1060. p. 18). This temple exists in good condition even now at Harakere, as a Śaiva temple.
5. Barmmadeva's first son Māsinga, a lay disciple of Māghanandi Siddhāntadeva, made a gift to this temple in the year 1065 in Ādravallī.
6. Barmmadeva's second son, Nanniya (satya) Gaṅga made a grant in the year 1070.
7. Rakkasa Gaṅga, third son of Barmmadeva and a lay votary of the seer Anantavīrya siddhantadeva made another grant in the same year.
8. Bhujabala Gaṅga Permmāḍideva-II and the fourth and last son of Barmmadeva, made a grant of lands, specified with boundaries, in Heg-Gaṇagile, for the daily worship and offerings at the Paṭṭada Tīrthada basadi, and for the food of the Śramaṇas.
9. Again in the year 1121-22, Tribhuvanamalla Nanniya Gaṅga Permmāḍideva-II, grandson of Barmmadeva, on the happy occasion of the birth of his son Hermmāḍideva, made a hindrance free gift of the village Basadiyahaḷlī, to the crown basadi.

10. Tribhuvanamalla Nanniya Gaṅga renovated the crown temple, built by his ancestors, caused to be constructed of stone.

Thus, the Maṇḍali-Thousand Paṭṭa Jinālaya on the hill, was one of the rare temples, as old as fifteen hundred years that continued to enjoy renewed endowments. But it is astonishing that no information is coming forth about the time of the disintegration or the manner of the collapse of this crown temple, which had the status of being the chief of all the temples in the Maṇḍalināḍ.

It is noteworthy and also of historical importance that the Paṭṭa-jinālaya in the town exists to this day in good condition, converted into a Śaiva temple. It has undergone some modification: the front elevation is altered, the Vimāna on the temple has been removed, the Jina Pārśva image in the sanctum sanctorum has been replaced with the present Śiva-Linga, and in a nut-shell, almost all the traits of Jaina stamp has been systematically dismantled. Albeit, the original stone pillars of the navaraṅga, the centre hall of the temple, stand strong in situ, with the sculpture and the north-west pillar contains the inscription of C.E. 1060, all the 26 lines in tact, giving the following details:

The mahāmaṇḍaleśvara Bhujabala Gaṅga Permmāḍi Barmmadeva made grant of land (specified) for the Paṭṭada basadi of the Maṇḍali Tīrtha. And his crowned queen Gaṅga Mahādevī, his son Mārasingadeva, his younger brother Satya Gaṅga, his younger brother Rakkasa Gaṅga, his younger brother Bhujabala Gaṅga, his son Mārasingadeva Nanniya Gaṅga Permmāḍi - all made grants of land (specified). And in the villages of the nāḍ, which he ruled, he gave a tribute of five Paṇa to the goddess Padmāvatīdevī, to continue as long as sun, moon and stars. [Sh. 6. 1060. p. 18; total 26 lines]

The (small) shrine, exclusively built as an abode for housing the goddess Padmāvatīdevī, either inside the temple or outside but within the temple complex, does not exist now.

The Rameśvara temple as it (Paṭṭa Jinālaya) is called today, is just about three kms from proper Shimoga city. Everyday

the usual rituals of prayer and worship takes place here. The temple is in the heart of the village Harakere, retaining its old name, on one side of the main road from Shimoga, which passes through the village almost bifurcating the hamlet. The river Tungā flows behind the temple and the location speaks of the aesthetic excellence of the Maṇḍali rulers, who have rightly chosen the best site (niveśana) for their crown temple; the area in and around this chapel was the proper or rather heart of Maṇḍali town.

Further, the villages, tanks, paddy field, the wet land and dry land and a pond mentioned in the above endowment charter of the Paṭṭa Jinālaya (Rameśvara devālaya) deserve a special consideration. Taṭṭekere, Ādravaḷḷi, Koṇare, Siriyūr, Hūli and its tank, Heggana(gi)le, Heggere, Basadiyahaḷḷi, Harakeri and its tank and a pond are the places and the area covered in the gift to the crown-temple. Most of these places have survived to this day, with the very names. Taṭṭekere, about five kms still further and eight kms away from Shimoga, is the famous Jaina seat and the residence of the senior minister Nokkayya. The basadi that he built at Taṭṭekere does not exist now; but the small shed (of about 15' x 10') called Rameśvarana-guḍi was the place where the basadi once existed. The lithic record of the size of 7'6" x 3'3", in front of the guḍi, is one of the famous charters of the Maṇḍali rulers, which proclaims that the Gaṅgas were born in order to protect the Jinadharmma of the Kailasa mountain [Sh. 10. 1085, pp. 19-21]. The lone inscription at Taṭṭakere also contains the achievements of Perggaḍe Nokkayya who caused Jinālayas at Harige and Nellavatti.

Thus, it is well established that the entire area of Harakere and its neighbouring villages was attached to the Paṭṭa Jinālaya, with marked boundaries. What happened to the original mūlānāyaka pratime, the Arhat Pārśva image, and the attendant goddess Padmāvātidevi image of the Paṭṭa Jinālaya is not known, it seems that these images are not shifted to the Shimoga museum; similar is the case with the idols of Taṭṭekere Jinālaya.

We are not in a position to differentiate between the architecture of the kings and the architecture of the people, since the 'Chapel royal' (paṭṭa jinālaya) has undergone so many changes in the course of nine hundred years.

The Jaina style of architecture, on the whole is uncomplicated and does not differ much from non-jaina styles. Looking at the Jaina sanctuaries from a distance, one will easily say that it looks like any other temples. But, only a careful examination of the details, both the outside and the inside of the shrine, will reveal the items and details of difference from non-jaina temples and the elements of its own characteristic Jaina features.

The exterior of the temple may not look so graceful, but the interior details are lively; particularly the breath-taking beauty of its doorways and pillars are typical of the Maṇḍali-nād temples. This can be seen in the sanctuaries at Nyāmati, Basavana-Gaṅgūr, Shimoga, Harakere and Gurupura. These marvels would never have been accomplished, had the ruling mahāmaṇḍaleśvaras not taken a keen interest in them. Their interest and zeal in these works could be explained only if they lived so close by to these basadis that they and their consorts could visit the sanctuaries as often as they wished. Therefore, a careful examination and field-survey indicate that, the Gaṅga family might have been ruling the Maṇḍali nād in a feudatory capacity, with their residence at the present Harakere vicinity.

We get manifold sources of information for reconstructing an authentic account of the political, social, economic, religious and cultural conditions of the Mandali nād.

The political stability and the economic prosperity during the reign of the Cālukyas prompted the Maṇḍali rulers to patronise different temples and to create permanent endowment in its favour.

Goddess Padmāvatīdevī

Of the 24 Tīrthankaras of Jaina order, only Jina Pārśvanātha temples played a prominent role in the Maṇḍalinād for two reasons:

1. The Gaṅga family owes its origin to the political and spiritual guidance of the adept Sirṃhanandi, promoter of the Gaṅga kingdom, who caused by his faith the goddess Padmāvatī, the attendant deity of Arhat Pārśva, to appear, obtained a boon and gave the Gaṅgas a sword and the whole kingdom.
2. The crown-basadi, the paṭṭa jinālaya, of the Maṇḍali-Thousand had the god Pārśva as its mūlanāyaka, the chief of the sanctum sanctorum. And, this Pārśvanatha Jinālaya was the chief of all the temples; the deity Padmāvatīdevi is his attendant goddess, a desire fulfiler and a boon giver.

As a consequence to this, the deity Padmāvatī acquired the place of honour among the goddesses, and became famous and popular in the Gaṅga Maṇḍalināḍ. According to the Jaina pantheon, the deity Padmāvatīdevi is the consort of the cobra god Dharanendra (Dharaṇa, Nagendra, Nāgaraja, Phaṇendra). Both of them are considered as the Jina Sāsanadevi and deva of Arhat Pārśva (Nagarajaiah, Hampa: 1976: 114-16 and 138-41; Dhaky, M.A. (ed) : 1997).

The goddess Padmāvatī is the family deity of not only the Gaṅgas ab initio-ad finem, but also of the Sāntaras and even the Hoysaḷas. Sāntaḷigenāḍ and Maṇḍalināḍ dynasties invariably had in their rāja-praśasti a common phrase - obtainer of a boon from the goddess Padmāvatī, analogous with that of the early Gaṅgas (Nagarajaiah, Hampa: Sāntararu: 1997-A). They lived under the guardianship of Padmāvatīdevi, their favourite deity who presented them with a crest, a royal insignia.

Kaṅcalaidevi, a Paṭṭamahādevi of Mārasinga Nanniya Gaṅga Permmāḍideva, for having obtained a son Hermmāḍideva, a prince of the royal family, by the divine grace of goddess Padmāvatī, and in fulfilment of her solemn promise, granted a tribute of five paṇa, in the year 1121-22, from the villages of Maṇḍali nāḍu to continue as long as sun, moon and stars shine. Shimoga has the distinction of being the centre place of two of the earliest temples erected for Lord Pārśva and goddess Padmāvātī respectively in C.E. 350, by the early Gaṅgas at the instance of Sirṃhanandi

ācārya, the promoter of the Gaṅga kingdom. A century after this Padmāvātī temple on Maṇḍali-hill, Ravivarma (458-519), the Banavāsi Kadamba king, made some grants for the embellishments of the Padmāvātī temple at Kallīli village; Kallīligrāmaṁ-Padmāvatyālayasya-Pūjā samskāraṁ (Gopal, B.R: Corpus of Kadamba Inscriptions 1985: 87). So, the early temples for goddess Padmāvātīdevi are at Maṇḍali-hill (mid 4th century), at Kallīli in North Canara (5th century) and at Hombuja in Shimoga district (7th century).

Inscriptions of the Maṇḍali Gaṅgas and the Sāntaḷige-Sāntaras make a special reference to this deity as Lokkiyabbe and Nokkiyabbe. To impart fulness to this monograph, this observation needs further elaboration, covering its background.

Lokkiyabbe alias Nokkiyabbe is a tribal deity. The process of assimilation of tribal divinities is not new to the religions of India. Adoption of the local pastoral deity Lokkiyabbe, absorbing the name and identifying with Padmāvātīdevi must have taken place in seventh century C.E. and the melting pot of the regional tribal deity was the present day Hombuja. Inscriptions vouch to the testimony of this process of assimilation of the deity of the tree with the patron deity of Hombuja and the rulers Sāntaras. Tribal origin of Lokkiyabbe is not beyond recognition, because we have an access to the etymology of the word: Lokki/Nokki - (Nekki, Lakki, Lekki, Lokki, Lakali, Nakali-being other variants) is a variety of plant, the shrub or small tree vitex negundo or trifolia Lin; Lokki/Nekki is a Dravidian word with its cognates as follows - Kannada, Lokki, Nekki, Lakali, Nakali; Tamil, Noci; Malayalam, Noci; Tulu, Nekki, Lakki; Telugu, Noccil, Lokki; Sanskrit name for the Dravidian Lokki or Nokki plant is Indra-surasa, Indranke, Śephalika, Sinduvāra. Jains in Karnataka worship the shrub Lokki even to this day, considering it a symbol of Padmāvātīdevi.

The vegetarian character of the deity being the main characteristic feature of the typical Jaina goddess. Thus mostly the Yakṣas manifest in their benevolent form on the benefic aspect; they rarely manifest in their terrible form. Only occasionally, with valid reasons, they split into two opposing, yet complimentary

forms. For instance, if a person/power out of his/its personal hatred and in a state of anger and malice, indulge in causing any thing wrong to an innocent person, a Jina or an ascetic or a devout lay votary, deeply engrossed in meditation, the goddess Yakṣī would voluntarily manifest in her terrible form, demonstrate the malefic aspect and dispense the evil.

Generally the Yakṣīs manifest as the boon-conferring (anugraha-mūrti) and desire fulfilling (abhiṣṭa-vara-pradāyini) deities, but never the Jinas/Tīrthankaras. Thus, the Yakṣīs became the favourite goddesses for the worshippers; very imposing and aesthetically chiselled and designed images of Yakṣīs appeared. Architecturally also, there is scope for the sculptors for the imagination in the images of Yakṣīs, but particularly no scope for variety in the images of the Jinas. The Maṇḍali rulers also caused Padmāvatīdevī alias Lokkiyabbe temples. The Vayjamāṇḍalika and his queen consort Vayjaladevī of Āsandināḍ Gaṅgas, saying that 'this is our deity and the only light of our family, character and power', they worshipped goddess Padmāvatīdevī, everyday; a son was born to them, whom they named as Barmmadeva, who succeeded the throne.

Bhujabala Gaṅga Permmāḍi Barmmadeva was a laic devotee of the deity Padmāvatīdevī and in fulfilment of the obligation, he gave a permanent grant of five paṇa from the villages he ruled in the year C.E. 1060. There were temples exclusively built for Padmāvatīdevī, as the main deity to be worshipped in the sanctum sanctorum. She figures prominently in the Maṇḍalināḍ inscriptions in her boon granting divine form.

Padmāvatīdevī had the other names of Lokkiyabbe and Nokkiyabbe, meaning the 'Vṛkṣa-devatā', goddess of the plant Lokki or Nokki as variants. Some of the personal names of the Maṇḍalināḍ important persons were after the name of this goddess; Lokkiyakka, wife of Mārasinganaṇṇa, is one such name. Even male persons who were devotees to this deity would prefer to be named after her; Nokkayya is one such name. Since the Yakṣas are primarily sylvan deities, Padmāvatīdevī's association with the shrub Lokki is not surprising.

The Mūlanāyaka, the principle deity of the basadi at Nellavatti, the modern Nyāmāti, is not mentioned in the concerned inscription. But the beautiful image of the goddess Ambikā alias Kūṣmāndinī, of eleventh century in the village (now placed on the Jagatīkaṭṭe near Santemāḷa), suggests that the temple built in 1085 by the celebrated Perggaḍe Nokkayya, was for the god Neminātha, the 22nd Tīrthankara. At Diḍagur, on the bank of the river, in Honnālī taluk, the herggaḍe Jakkayya-Jakkavve couple caused a Caityālaya, in 1160, setting up the god Supārśva Tīrthankara, made grants for the god and for ṛṣis.

Recently 1 discovered an inscription in the Nyāmāti temple giving details about Īcarasa and Sovaladevi, his consort, who commissioned the extended portion, to the right side of the Trikūṭa Jinālaya caused earlier by pergaḍe Nokkayya. Īcarasa, chief of Sindavāḍi, was ruling from his residence at Beḷagavatti (Beḷagutti) as a vassal of the Maṇḍalināḍ, in the early decades of 12th cent.

Beḷagutti (Beḷagavatti, Beḷagāvartī) in Honnālī taluk, was the capital of Sindavāḍi principality of the Hoysaḷa kingdom. Vīraballāḷadeva had entrusted it to daṇḍanāyaka Toḍapiḷḷe, in C.E. 1175. Mallidevarasa (1196), Īśvaradevarasa (1216), Simhaḷadevarasa (1232) and Bīradevarasa (1249) succeeded Toḍapiḷḷe as sāmāntas. Later, Beḷagutti was ruled by the subordinates of Vijayanagara. With the discovery of the new inscription, it has come to light that Īcarasa was the earliest to rule Beḷagutti. Īcarasa and Sovaladevi, his spouse, had caused many Jinālayas, made Beḷagutti look like another Kopaṇa, a celebrated Jaina centre. Sovaladevi, a lady votary of Jinadharmā, has been compared to Dānacintāmaṇi Attimabbe, an illustrious lady of tenth century in the Cālukya kingdom. [Kamala Hampāna: 1995].

Nāḷprabhu Sindagāvuṇḍa, a bee at the lotus feet of Jinendra and a subordinate of the Maṇḍali rulers is mentioned in an inscription [Sh. 39 C.E. 1122]. But, it is not clear whether he was related to Īcarasa of Sindavāḍi or not. Yet, the charter confirms that Sindavāḍi was a part of the Maṇḍalināḍ.

Chapter 5

The Preceptors

The Nirgrantha creed has its political order, methodically maintained in the canonical texts and in inscriptions. This traditionally preserved chronological list of the religious teachers, more or less, is in confirmity with the available historical data. Jaina preceptors are called as Śramaṇas (Sanskrit), Samaṇa or Savaṇa (Prakrit), Yati, muni and ṛṣi. In hundreds of inscriptions, the term ṛṣi is invariably refers to a Jain saint. Some of these monks were rāja-gurus, royal teachers and maṇḍalācāryas, the abbots of a greater diocese, in which case such ascetics would be introduced with the epithet maṇḍalācārya of so and so.

These pontiffs had their individual and some times traditional titles, occasionally distinguishing prefixes or suffixes that speak of each preceptors monastic status, erudition and achievement. The bhaṭṭārakas had the title Jagadguru, teacher of the world [EC. II (R) 476 (345) A.D. 1159. line: 38]. The word Jagadguru, as an epithet is men-

tioned for the first time in an inscription of A.D. 1067 of Koppaḷa (Nagarajaiah, Hampa: 1978-A: p/73). Bhaṭṭārakas would stay in the Maṭha attached to the temple, whereas the Nirgrantha friars would stay in the basadi, sleep on the floor during the blun of seasonal variations. They were profound scholars in various branches of knowledge, not confined to their religious dogmas only. Most of them were grammarians, logicians, eloquent orators, litterateurs, proficient in religious discourses and debates. They were experts in siddhānta, the Jaina philosophy, syādvāda, the doctrine of qualified assertion, anekantavāda, the doctrine of manifold aspects, with a working knowledge in medicine. Nirgrantha monks would take food only once in a day, in forenoon, and would not sip even a drop of water for the next 24 hours and never after sunset.

Jaina pontificates were established during the reign of the Maṇḍali-Thousand Gaṅga kings at several places. Some of the basadis in the province were either newly built or repaired, or rebuilt, on the advice of these friars. Most of the Maṇḍalināḍ charters simultaneously testify to the growth of the basadis and the Nirgrantha-mata, at the hands of the local Maṇḍalināḍu rulers and the commoners. Thus, religious activities of Jains accelerated.

The descent of the seers of the Krāṇūr (Kānūr) gaṇa, a cohort of the friars and nuns of the original congregation, the Mūla-saṅgha has been chronologically recorded, starting from its first and foremost ascetic the adept Siṁhanandi ācārya.

Apostle Siṁhanandi ācārya

Quite a good number of Jaina ācāryas flourished in the Maṇḍalināḍu, commanding lot of respect from the state and its subjects. Among the very many monks that adorned the Maṇḍalināḍ, it is the great Siṁhanandi ācārya who stands unique at the top and all the rest of ascetics simply walked on his foot steps. There were two or three Siṁhanandi ācāryas; one in the third century, the other in the fourth century.

Following are the details as recorded in the Maṇḍalināḍ inscriptions:

Well-versed in the ten forms of righteousness (the Uttama Kṣamādi daśa-dharmas, the ten commandments of the Jaina church), possessing the auspicious wealth of immaculate virtues, a sight of pleasure for the devotees was the ācārya Siṃhanandi. He, bearing the stamp of radiance of fame reaching the four sea shore, free and far away from all impurities, a sun to the sky of Krāṇūrgaṇa, was dedicated to the practice of performing the 12 varieties of penance. When he was indulged in his daily penance and leading the life of austerity at the outskirts of the Gaṅga Perūr, Daḍiga and Mādhava, Kṣatriya brothers in distress, approached the ascetic.

The revered Siṃhanandi ācārya who carefully listened to the grievances narrated by the forlorn brothers. The adept monk, taking pity, made them indulge in the proper education. After some days, Siṃhanandi invoked the goddess Padmāvatīdevi who blessed them with a boon, a sword and a kingdom. Mādhava, revered by the learned, with all his might struck the stone pillar column which broke with a cracking noise. Convinced with the power of Mādhava, prophet Siṃhanandi placed a coronet of the petals of Karṇṇikāra flower, blessed them by scattering rice grains (akṣata). Thus, the saint with a pleased mind gave them a kingdom with a crest and cognizance, making his piñca, peacock feather whisk broom a signal flag for them, furnished with numerous attendants, elephants and horses.

Siṃhanandi ācārya's matured wisdom was such, that while establishing a kingdom for his laic followers with all required infrastructure, he also laid down for his protegee, rightly swept up in the spirit of the age and history:

If you fail in what you have promised
 If you do not approve of the Jaina teachings
 If you seize the wife of another
 If you eat honey or flesh
 If you form relationships with low people

If you do not give your wealth to the needy
If you flee from the battle field
Then your race will go to ruin

All the Gaṅgas faithfully adhered to these aeonial commandments almost verbatim; they fought bravely and won many decisive battles, whole-heartedly approved the Jaina teachings, maintained sterling character, remained virtuous, followed vegetarianism, aimed at altruistic principles, distributed their wealth to the needy. A number of the Gaṅga charters go to approve that they are celebrated for their unswerving fidelity to the plighted word. They continued to include the cognomen Dharma-mahādhīrāja and Satya-vākya or Nanniya Gaṅga to aver their guru the adept Siṁhanandi.

After the great Bhadrabāhu Śrutakevali ācārya, it is Siṁhanandi ācārya who as an apostle revitalised and opened a new vista to Jaina church in Karnataka, which assumed new proportions. The ācārya had a vision, a mission and an ambition. He had a large number of valiant and loyal royal followers who ably executed his sermon to achieve phenomenal success. The charter of Purale village makes it clear that the adept Siṁhanandi was a native of southern country: Dakṣiṇa-deśa-nivāsi (Sh. 64. 1132. p. 67). He is one of the earliest of Jain pontiffs to envisage the importance of political strength to safeguard the religion also. With Bhadrabāhu came Candragupta Maurya, relinquishing his kingdom and accepted monkhood. But, Siṁhanandi came with a band of martial race and trained them not to renounce the world but to rule the kingdom ably, and they did fulfil the wishes of their preceptor.

The Mūlasaṅgha, a dominant ecclesiastical institution, was established by Mahāvīra, and Indrabhūti Gautama (Pk. Indabūi Goyama) was the first to hold its pontifical chair. Later, apostle Bhadrabāhu first brought the Mūlasaṅgha to the south, and gradually it branched off into different gaṇas and gacchas. Once again the adept Koṇḍakunda ācārya, one of the greatest of patriarchs, consolidated all the splinter groups that had branched off from

the original congregation, including the Yāpaniya sangha and made Mūlasangha an invincible force in the south: Śrī Koṇḍakunda nāmā=bhūn=mūla-sanghā=graṇī gaṇī [EC. Vol. II (R) No. 79 (69) C. 12th Cent. C.E. p. 55]

Thus, Mūlasangha maintained its hold for more than a thousand years.

Among the congregations of the Nirgrantha creed, the best is Mūlasangha, the original congregation; in that Mūlasangha the zenith is the Desiga gaṇa (Sh. 97. 1113. p. 108). This statement of an inscription of the Maṇḍlināḍ has crystalised the long tradition of Jaina monachism. Mūla sangha superseded some of the early and later branches. Bācaladevi, queen consort of Maṇḍali ruler, was a disciple of this Desiga gaṇa; she caused to be made a celebrated Caityālaya, an ornament to the Maṇḍali-Thousand with Arhat Pārśva as the mūla-nāyaka and dedicated it to the tradition of Mūlasangha Desiga gaṇa.

Of the different sects of Jainism, Digambara the sky-clad, Śvētāmbara the white-clad and the Yāpanīya are the earliest. The inscriptions discussed in this monograph, however, do not contain any reference to the Śvētāmbara sect, only Digambara sect held faster to the ground. Though Yāpanīya sangha school of Jainism was different from the other two, but nearer to the former, had its sway in Karnataka between 4th and 14th centuries. But Yāpanīya lost its identity in the pre-medieval period itself, and it merged with the original congregation, in and around tenth and 11th centuries, even though its nomenclature continued to survive for some more centuries. Yāpanīya sangha had its own gaṇas and gacchas (Nagarajaiah, Hampa: Candrakode : 1997-C: 152-56).

The early Gaṅgas were followers and great supporters of Yāpanīya school, because the very promoter of the Gaṅga kingdom, adept Simhanandi was himself a Yāpanīya ācārya. Of the many gaṇas and gacchas, Kāṇūr gaṇa, Sūrasta gaṇa and Meṣa Pāṣāṇa gaccha, three of the cohorts of friars of the Yāpanīya

school of thought, are mentioned in the Maṇḍali-Thousand inscriptions. Charters of the period of Nanniya Gaṅga Permmāḍi and later epigraphs go to prove that his predecessors and successors continued to be followers of this sangha, and made generous gifts to the basadis.

Most of the preceptors of the Maṇḍali rulers are of Kāṇūr-gaṇa. It is Ponna (C.E. 960), a Jina-samaya-dīpaka, light of the Jaina religion, a court-poet of the Rāṣṭrakūṭa king Kṛṣṇa-III, who is the earliest author to mention and pay rich tributes to the Kāṇūr-gaṇa ācāryas. Poet Ponna, in his Śāntipurāṇam, has mentioned Arhadbali ācārya (1-17, 18) and Beṭṭada Dāmanandi (1-23, 24) as the excellent teachers of Kāṇūr-gaṇa. It is note worthy that the above pontiffs mentioned by poet Poona find place in the inscriptions of the Maṇḍalināḍ. After Siṃhanandi ācārya follows an exhaustive list of Kāṇūr-gaṇa ācāryas (Sh. 4, 40, 57, 64 etc). This list of the succession of Nirgranta pontiffs of Kāṇūr-gaṇa is in extenso identical with the Īcavāḍi fragmentary inscription; but, I have explained elsewhere in this monograph, that the Īcavāḍi charter is just a broken piece, containing the second half of the same Kallūrguḍḍa inscription, bearing the number Shimoga 4, in Rice's edition of Epigraphia Carnatika volume VII and part-I (1902).

The disciples after Siṃhanandi ācārya are Arhadbalyācārya, Beṭṭada Dāmanandi bhaṭṭāraka, Meghacandra traividya-deva, Prabhācandra Siddhāntadeva-I, Guṇacandra Paṇḍitadeva, Guṇanandideva, Māghanandi Siddhāntadeva, his colleague, Anantavīryamuni, his confrere Municandramuni, his disciple Śrutakīrti Kanakanandi-traividya, Mādhvacandra, his disciple Bālacandra yatīndra - these are the ācāryas of the Maṇḍali rulers. These are the monks who were the moving spirit behind the construction of Caityālayas. The names of these ascetics are repeated with various epithets, emphasising their spiritual attainment.

This long list does not say that these ācāryas came one after another in the same order; because, some of them were contemporaries, either living at the same monastery or at different basadis. Ālahalli, Basadiyahaḷli, Bannikere, Diḍagūr, Eḍehalli, Harige, Kalambūrunagara, Kuntalapura, Kuruḷi, Nelavatii, Nidige,

Purulegrama, Taṭṭekere - were some of the villages where these ascetics had stayed. Bālacandra bratipati was honoured at Purulegrāma in 1112; his confrere at Kopaṇatīrtha was Vaḍḍācāryabratipati, who was more honoured than his colleague Nemideva, was evidently a monk to whom the mercantile community had large number of lay votaries.

There are only three niśidhi stones caused to be made in memory of the deceased. One of the niśidhi is of the monk Bālacandradeva, erected by his disciple Nemideva in 1227. Incidentally this is the last reference to a Jaina monk in the Maṇḍalināḍ. It is curious to note that there are no references to nuns, the female Jaina ascetics, in any of the Maṇḍalināḍ charters.

Guṇanandideva, a Brahma to grammar, the brilliance of his speech spreading the glory of his qualities, his eloquence growing in fame like a moon, had become great.

There are two pontiffs with the name of Prabhācandra Siddhāntadeva, both being great scholars. The earlier ācārya, adoring the throne of Akalanka, a celebrated logician, a lion to the elephant of disputants, versatile in Śaḍdarśanas, proficient in all literature, a sun in the sky of the Nirgrantha congregation, belonged to the Mūla sangha, Koṇḍakundānvaya, Krāṇūrgaṇa, Meṣa-pāṣāṇa gaccha. The later Prabhācandra Siddhāntadeva-II was his great grand disciple and he also possessed similar virtues and scholarship. It is this ācārya who was a rāja-guru to some of the Maṇḍalināḍu chiefs.

Two of the rare instances of a person possessing a typical Jaina personal names are Bāhubali and Jinadāsa. Bahubali is recorded in an inscription (Sh. 97. 1113), Jinadāsa is mentioned in an epigraph of eleventh century (Sh. 10. 1085). Lokkiyabbe and Nokkayya are the names after the popular deity Padmāvatīdevi who had other localised names as Lokkiyabbe and Nokkiyabbe.

Basadis

Basadis were nucleus of various socio-religious activities, safe guarding the interests of the community. Along with the attached maṭhas, the basadis played a prominent role in moulding

the personality of the laics; its votaries were complimentary to each other and evidently depended on each other. Basadis were of the people, by the people and for the people. Basadis also worked as schools, primarily imparting the scriptural knowledge, initiation to religious texts. As repository of religious books written on palm-leaf, basadis invariably contained śṛtabhaṇḍaras, a collection of basic religious books and books on grammar, logic, philosophy, lexicography, medicine, poetics, prosody and poetry. For the lay votaries, they were also centres of attraction. Occasionally dramatic performances, based on the theme of the Jaina purāṇas were also arranged in the premises. Pañca Kalyāṇa episode, a popular theme, was enacted accompanied by dance and music. Dancing performances were more frequent, and a portion of the grants made over to the basadi was year marked to dances. Thus, basadis were also repositories of fine arts. Even the worship in the Caityālaya was not limited to the well-being of the individual alone. It had a range of wider scope of wishing safety for all people, with the king being god fearing, Indra blessing with seasonal rains, devoid of all diseases, famine and pestilence.

Therefore, basadi was an institution in itself and was more than a mere place of worship. Basadis even today, in and around the proper Shimoga town are found the traces of the predominance of Nirgrantha faith. A number of surrounding villages clearly betray the Jainistic features of iconography, coupled with the presence of more and more Jaina images. Jainism had entered Shimoga vicinity as early as in the early centuries of C.E., that go to confirm the veracity of the statements in Kallūrguḍḍa charter. Some of the ancient sculptures, Jaina images, pillars and pedestals and other antiquities, collected from the ruins in this area of the Maṇḍali nāḍu, are neatly housed in the old palace museum at Shimoga. These excellent masterpieces of architecture are the silent witness to the heyday of dominance of Jainism under the Gaṅgas of Maṇḍali-1000.

It is note worthy that the modern Shimoga city, a district head-quarters, was a small village, with 'SĪMOGE' as its early name, included in the Maṇḍalināḍ principlaity. The present Anjaneya (Hanumanta) temple, in the centre of Shimoga proper

town, was a basadi Jain temple, built by the Maṇḍali Gaṅgas in eleventh century. The village Sīmoge, along with another seven villages were gifted as a gāvūṇḍa-vṛtti, a means of subsistence, to the minister Perggaḍe Nokkayya, by his king Tribhuvanamalla Nanniya Gaṅga Permmāḍideva-I (1070-76) (Sh. 10.1085 pp. 19-21).

In all probability it is Perggaḍe Nokkayya who caused a basadi at the then Sīmoge, the modern Shimoga, in the end of eleventh century around 1090, which after being taken over by the Brāhmins, has been renovated and altered into a Vaiṣṇava temple; but it is happy to note that the old temple of the Maṇḍalināḍ, some how survives to this day in good condition, with some alterations. But, the old and original pillars are intact in situ; door frames are also maintained as they were. In these solid and heavy pillars and the door frames, technical skill is as transparent as the patient labour is visible. Śrīkāra columns very much resemble the similar columns in the Jinālayas of Halebīḍu olim Bastihaḷḷi of the Hoysaḷa period.

Catholicity of the Maṇḍali Gaṅgas

The Maṇḍali-Gaṅgas were wont to observe religious tolerance. They were the promoters of the dharma of the four traditional samayas, though Jainism continued to be the implicit faith of the state and the people, throughout the reign of the Maṇḍali-1000, fashioned after the early Gaṅgas. There were some agrahāras in the Maṇḍalināḍ and the Brāhmaṇas were respected and rewarded everywhere. Cordial relations prevailed between Jains and other sects which had most salutary effect on the state. Ālaḥaḷḷi inscription, one of the earliest of the Maṇḍalināḍ charters throws light on the catholicism of the Gaṅgas: Cikkabbe, consort of Būtuga-I, made over the tank, granted to her by her husband, as gift for purposes of management to god Īsānaśiva (Sh. 96. C.E. 915 p. 106). After the advent of Kālāmukha Śaivas, as early as tenth century, the Śaivas wielded a greater influence. The Maṇḍalināḍ patronised Śaivadharmā and Māheśvara Śaiva in particular.

God Siddheśvara temple

Though the progress of Arhatamata institution was unchecked, the worship of Lord Śiva was wide spread. Jains and Śaivaites, without any reservation or distinction used to attend each others temples and listen to the recital of Śiva-dharma-kātha-prasanga from the holy scriptures with devotion. During the period of the Maṇḍali Gaṅgas, the Maṇḍali-basadi and god Siddheśvara temple existed in Eḍadore-70, side by side, and together flourished with hindrance free gifts and endowments.

A nāḷ-prabhu Sindagāvuṇḍa was a bee at the lotus feet of Jinendra; his wife Nāgagāvuṇḍi was head of the Māheśvaragaṇa. The couple living happily in Vīra-grāma, made a grant for the decorations, distribution of food and for the repairs of god Siddeśvara, of land (specified) (Sh. 39. 1122). The god Siddheśvara and the priest Brahmeśvaradeva had their devotees mentioned in inscriptions (Sh. 51. 1108 and Sh. 40. 1180).

The devout Jain lay votaries, Hoysaḷa Goydisēṭṭi and his two sons, on hearing the recital of Śiva-dharma, made a grant of land for the embellishment and repairs of the god Siddeśvara (Sh. 40. 1180. p. 46). Mahāmaṇḍaleśvara Nanniya Gaṅga himself made a grant of a garden for the god Umā-Maheśvara of the Pañca Linga temple at Baḷḷigāve (Sk. 127. 1118)

A number of Śaiva and Vaiṣṇava temples were built during the reign of Maṇḍali Gaṅgas and were endowed with liberal grants. The nāḷprabhu Madhusūḍhanadeva caused to be built the Gaṅgeśvara temple in the name of his father of Madu-Gaṅga-Khaṇḍalipura in the Maṇḍalināḍ (Sh. 5. 1218). The god Kamaṭhesvara, whose temple had been erected of stone, was also worshipped and the temple had grants given by the devotees (Sh. 44. 1122). Haḍuvaḷa (general) Gaṅgaya and his eldest son Haḍuvaḷa Hemmāḍi-Devarasa, one day, on hearing the recital of Śiva-dharmma, made grant of land (Sh. 42. 1122).

When mahāmaṇḍaleśvara Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva-I was ruling in peace at his residence, a

temple for the god Jakkeśvara was erected, a linga was set up in the sanctum, a Kaśaśa was put up, and after washing the feet of Jagadindu-panḍita, a grant of land was made (Sh. 14. 1103 p. 22). In the principality of the Maṇḍali, Venkata Nāyaka erected the temple of Ranganātha and endowed it with land. Siriyoja, son of Mallojayya of Gaṅgūr, was the architect of the temple who also inscribed the inscription.

Begūr agrahāra was famous and highly respected vedic centre for Māheśvaras, Vaiṣṇvas and other creeds. 1300 Brāhmaṇas of the agrahāra of Begūr were characterised by self control, subjection, recitation of the vedas, meditation, abstraction, silence, propriety, prayer, religious vows. They were skilled in the Mīmāṃsaka, Lokāyata, Bauddha, Sāṅkhya, Vaiśeṣika and other sāstras and āgamas; performances of agnistoma and all other sacrifices; revered by the learned; obtainers of three fold fame in many branches of śruti, smṛiti and the meaning of śruti. Cattagosi, son of Kāla-gāmuṇḍa of Amba, made a grant of 25 Kamma of rice land and a site for one house, to provide a satra, choultry/feeding house, for distributing food to those of the country and those from other parts, in the year 1089 (Sk. 14 and 16. 1085; Sk. 18. 1158).

A Ghaṭikā sthāna

Bhīmesvara temple of Kusukūru agrahāra, village assigned to Brahmins for their maintenance, was a Svayambhu Linga-Kṣetra, self existent and hence hallowed, with the god Bhīmanāthadeva. Still more significant is that it was a Ghaṭikāsthāna, a place of learning in 14th century, when pratāpa cakravartī Hoysaṇa Vīra Ballāla Devarasa's ministers for peace and war, Devapa-Hariyapa was the Sarvādhikari of Haḍuvaḷikenāḍ in GaṅgaMaṇḍali. During his time in the year C.E. 1309, Bhīmanātha, 60 farmers, 1700 Gavare-gauḍas, 120 Sthānas and 18 castes granted for the god Bhīmanātha, free of all imposts. Equally famous was the god Ramanāthadeva of the village Kuruva.

When Tribhuvanamalla NanniyaGaṅga Permmāḍideva was ruling and his mahāsāmanta Oṭṭi-ghaṭṭiyaṇṇa at Koṭepura of Cīlūru-

balle-30 Kāṃpana of Maṇḍali-1000, Sāvanta Ramayya, after washing the feet of Padmaśideva, the priest of god Nāgeśvara, made a grant of land (specified) in 1076. He also made a gift of land for Paḷayiga, the dancing girl, the singers, for the man who brings bilpatre leaves, the Bael tree, and others. Rāmayya had carried out the stone work of the Nāgeśvara temple, built a tank for the god Śiva, with devotion set up the god Keśava in his own name, Rāma-keśava, and made grants of land including those given by the previous order (Hl. 14. 1076).

Bagavadi Someśvara Paṇḍita was the chief of the Śaiva temple in Eḍadore-70 of the Maṇḍali-1000. After washing his feet, the nāl-prabhu Nema Veggade, a liac Jain, with several others, made grant of land for the god (Sh. 43. 1172). A temple of Kāleśvara was erected by the general Hemmāḍi, in the name of his mother Kāḷevve. Later, his son Kāleya alias Kāḷa had it built of stone, made for it a grant of land, washing the feet of Kalyāṇa Paṇḍita, Malloja built the garbhagrha (Sh. 55. 1167).

Māraya, doorkeeper of Hoysaḷa Vīra Ballālā, in the name of his younger brother Cikkatamma, erected temple called Cikkeśvara, and made a grant (specified) for the service, offerings, food of ascetics and repairs of the temples; the people and farmers of Gaṅgana nāḍ (Maṇḍali) also made grants (specified) to the god Cikkeśvara from the customs dues. The donee was Mallikārjuna paṇḍita, disciple of Sūryābharaṇadeva, ācārya of Tripurāntaka, at the eastern gate of Śrīparvata. To the Paṭṭaṇa-svāmi Goyiṣeṭṭi, a dweller at the feet of Jinendra, 20 bullocks were allowed out of the 100 bullocks granted to the temple (Sh. 88. 1203).

Nāl-prabhu Madhusūdanadeva, son of Vibhu Gaṅga and Vijjale-Rāṇi, had a door made to the Gangeśvara temple erected by his father. Later he also granted land (specified) for the ceremonies and perpetual lamp of the temple (Sh. 5. 1218).

Literature

The Mauryas, the Sātavāhanas, the Cuṭus - were all alien to the soil of Karnataka; they employed either Prakrit or Sanskrit as

their language. It was left for the indigenous dynasties like the Gaṅgas and the Bādāmī Cālukyas to employ and encourage the language of the inhabitants of the region. The Banavāsi Kadambas, though an indigenous family, adopted Sanskrit as their official language. The Gaṅgas' contribution to Kannaḍa language and literature is remarkable. Some of the early kings of the Gaṅga dynasty were great scholars. Kannaḍa was the mother tongue of the Gaṅgas, the Rāṣṭrakūṭas, the Cālukyas of Bādāmī and Kalyāṇa. The Maṇḍalināḍu Gaṅgas also continued the religion and language of their family tradition. Thus, Kannaḍa was their mother tongue and the language of the administration. The personal names of the Gaṅga kings and queens such as Būṭuga, Eṇṇayappa, Eṇṇagaṅga, Muttarasa, Mukkara, Kambayya, Kaṭṭāṇa, Arasāṇa, Kālabba, Padmabbarasi, Revakanimmaḍi, Kallabbā, Puṇuseya Maruḷa, Arumolideva, Nanniya Gaṅga etc., virtually demonstrate that their mother tongue was Kannaḍa language.

But, whether the Maṇḍali Gaṅgas patronised Kannaḍa authors is not known. Albeit, there were some bards in the courts of these māṇḍalikas, capable of authoring the Maṇḍali charters. When the Kalyāṇa Cālukya emperor Tribhuvanamalla Vikramaditya-VI was ruling the kingdom, his feudatory Gaṅga Permmāḍi's minister was Heggade Nokkayya. His Sandhi-vigrahi and a poet Dāmarāja authored the Shimoga inscription number ten of C.E. 1085. This 'Śāsana-gabba', a śāsana-kāvya as the poet calls it, contains 59 lines, and fairly records the early and later Gaṅgas. This charter with the usual invocatory verse, Śrīmat-parama-gaṁbhīra-syādvāda, in praise of the Jinaśāsana, very often quoted in hundreds of Jaina inscriptions [it is a quotation from Bhaṭṭa Akalankadeva's 'Pramāṇasangraha' (C.E. 730-50)], contains some Sanskrit composition in the beginning. Immediately after the tenth line onwards, the whole inscription is in chaste Kannaḍa language.

Dāmarāja had a sound knowledge of Kannaḍa language and literature. This Taṭṭekere inscription can be considered as an abridged Campūkāvya. It is composed in ornate literary style and contains verses composed in Kanda, Vṛttas of Campakamāla,

Utpala and mattebha-vikriḍita form/metre. The epigraph betrays the poet's mastery in handling the historical events in the frame of an inscription, with a touch of poetic excellence. He is proficient in both Sanskrit and Kannaḍa languages and equally at ease in Jaina philosophy.

Apart from Dāmarāja, Kaviśvara Brahmadeva (Sh. 69. 1320) and Senabova Bogadeva, a lay disciple of Kanakanandi traividya deva (Sh. 89. 1111), are the poets who have composed some of the Maṇḍali inscriptions. Except for a few such inscriptions of literary merit, poetic flash and brilliance of ideas, the rest are all conventional and stereotyped.

The mendicant Prabhācandra Siddhāntadeva-II was learned (budha), versatile author in both Kannaḍa and Sanskrit, superior among the poets and was proficient in the three branches of knowledge (traividyā); he was a moon to the ocean of Siddhānta (Sh. 57. 1118. Nidige. p.59); The word 'Siddhānta' needs a clarification. Digamabara apostle Dharasena transmitted (C.E. 156) to his two disciples Puṣpadanta and Bhutabali, who compiled Ṣaṭkhaṇḍāgama, scripture in six parts; Gaṇabhadra-I compiled Kaṣāyaprabhṛta, dealing with theories of bondage of the soul. These two works, being highly technical, are comprehensible to the most advanced scholars or the mendicants. Pontiff Vīrasena (C.E. 816) wrote Dhavalā, the luminous, a commentary on Ṣaṭkhaṇḍāgama. The adept Jinasena (C.E. 820) wrote Jayadhavalā, the victoriously luminous, a commentary on Kaṣāyaprabhṛta. A mendicant possessing full knowledge of Ṣaṭkhaṇḍāgama and Kaṣāyaprabhṛta, the two primordial Siddhānta canonical works, was honoured by the title Siddhānta-Cakravartī. All the preceptors of the Maṇḍalināḍ patriarchate were proficient in grammar, epistemology, scripture, Śabdāgama, Yuktyāgama and Paramāgama; the last three are traividyas.

In importance, the most notable event of Bhujabala Gaṅga Permmāḍidev's reign was the copying of the Dhavalā-Tīkā, commentary on the first five parts of Ṣaṭkhaṇḍāgama (Kammāpayadi-Pāhuḍa alias Karma-prakṛti-prābhṛta). The illustrious erudite

Vīrasena ācārya, a royal teacher to both Jagattunga and Nṛpatunga, kings of the Rāṣṭrakūṭa dynasty, wrote Dhavalā-Ṭīkā, a commentary of 72 thousand verses, using both Prakrit and Sanskrit languages, in A.D. 816.

Bhujabala Gaṅga Permmāḍideva-I's consort Bācaladevi had constructed a beautiful Caityālaya at Bannikere, which had gained more importance, because of the Pāraśvanātha temple, the best of temples in the celebrated Maṇḍalināḍ. Śubhacandra Deva Munipa, a pupil of Maladhārideva Yamina [EC. 11(R) 484 (351) C.E. 1119], who was a moon to the ocean of Mūlasaṅgha, Desigaṅga, was the chief preceptor of Bannikere caityālaya. He had mastered āgama literature and had the cognomen Siddhānta-ratnākara. Once he wanted to read the Dhavalā-Tīkā to teach his pupil but the palm-leaf text was not there in the Śṛtabhaṇḍāra of the Caityālaya. Devamatī alias Rati-Deviyakka, mother-in-law of the Maṇḍalināḍ ruler Bhujabala Gaṅga Permmāḍi, who was a lady-votary of the ascetic Śubhacandra Siddhāntadeva, had camped at Bannikere Jina Pārśva Caityālaya, for the ceremony of concluding the religious observance of Śruta-pañcamī vrata. Knowing the need and excellence of Dhavalā-Ṭīkā, Deviyakka immediately arranged for copying the text. Because of the timely action of Deviyakka, a copy of Vīrasena ācārya's DhavalāṬīkā was made available, not only to her revered guru Śubhacandra Siddhāntadeva but the whole world, because that is the one and only copy available to this day.

Deviyakka (Devamati, Demati, Ratīdevi, Devamati), daughter of Nāgale, sister of both Daṇḍanāyakitti Lakkale (wife of general Gaṅgaraja) and Būcirāja, was wife of Cāmuṇḍa, a royal merchant. She has been compared to Sīta, Laksmī and to Śāsanadevata, attendant goddess of Jina, the agent in giving protection to the supreme Jaina faith. Demavati, liberal in giving food to the people, refuge to the frightened, good medicine to those rendered miserable by disease, and science and the āgamas (scriptural knowledge) to those desirous of learning them. Demavati, at the close of her life, fixed her mind on the Arhat, according to the prescribed rites for all lay votaries, observed

Sallekanā at Śravaṇabeḷagola on the Candragiri hill, and entered the high heaven as if her own home, in C.E. 1120. Her elder sister Lakkale alias Laksmi, set up a nisidhi, stone pillar, resembling a column of victory, for that excellent lady Demavati [EC. II (R) 158 (129) 1120. pp. 99-101].

Whoever conceived the act of Śāstra-dāna, their dream is realised: there is no other holier or greater Śāstra-dāna, ever known than this, in the annals of Jainism.

Similarly, another pious lady Mallikabbe, a queen consort of Śāntisenarāja also got copied by the skilled professional copyists, Mahā-Dhavalā (mahā-bandha). She is praised with the epithets Śīla-nidhi, an abode of amiable disposition and mahā-yaśasvinī, a great splendour of glory. Mallikabbe, to commemorate the completion of the Śrīpañcamīvrata, had the MahāDhavalā copied and respectfully dedicated to her preceptor Māghaṇandimuni, as an act of Śāstradāna; providing āgama texts, one of the six essential duties of an householder. Though further details about Mallikabbe and her spouse Śāntisenarāja are still lacking, yet it can be safely said that Mallikabbe, perhaps on the guidance of Devamati, did this act of greater significance, in the beginning of 12th century or vice versa. Māghanandi Siddhānatadeva was also a senior confrere of Śubhacandra Siddhāntadeva, in the Maṇḍalināḍ principality.

The copysists of the Dhavalā commentaries were also Jains and well-versed in Prakrit, Sanskrit and Kannaḍa. They have taken extra care and bestowed keen interest in selecting 'Sītāle', the best variety of palm-leaf, more flexible and durable, with the maximum length of thirty inches long and 3 1/2 to 4 inches in width. Instead of using 'kanṭha', an iron style, to write on the palm-leaf, the devoted copysits have used a specially prepared ink that would last long for centuries. Miniature paintings on the palm-leaf wherever possible, is done with extraordinary details and care.

Śubhacandradeva was the preceptor of Gaṅgarāja, the general, Lakṣmīmati daṇḍanayakiti, consort of Gaṅgaraja, Devamati who caused the copying of Dhavalāṭīkā as an act of Śāstradāna

and sister of Lakṣmīmāti, Jakkaṇabbe, the sister-in-law of Gaṅgarāja, Bhujabala Gaṅga Permmādi, Gaṅga-Mahādevi and Bācaladevi and many others. Daṇḍanāyaka Gaṅgarāja granted the village Parama for the maintenance of Jinālaya commissioned by his mother Pocabbe and his wife Lakṣmī. Gaṅgarāja's guru Śubhacandradeva was inaccessible to sin, of wide-spread-fame, resembling the milk ocean and a pearl necklace. Gaṅgarāja, after washing the feet of his preceptor, entrusted the gift of the village Parama on 28-1-1118 [EC. 11(R) No. 82 (73) C.E. 1118. pp. 64-65].

Lakṣmī alias Lakṣmīmāti, consort of Gaṅgarāja, general of Viṣṇuvardhana, the Hoysaḷa king, caused a new Jina temple in the year C.E. 1121 at Śravaṇabeḷagoḷa, which belonged to the Pustaka gaccha olim Sarasvati-gaccha, a cohort of Jaina friars and nuns, Desiga-gaṇa of the Mūla-sangha, the original congregation. Lakṣmī was a lady votary of Śubhacandra Siddhāntadeva, lord of sages, profound and perfect in Jaina philosophy [EC. 11(R). 160 (130). C.E. 1121. p. 101]. Lakṣmīmāti, like her sister Demavati, was a mine of auspiciousness; through her, the method of making gifts of food, shelter, medicine and learning acquired splendour. Lakṣmīmāti daṇḍanayakīti, the lay disciple of Śubhacandra-Siddhāntadeva, adopted sanyasana, ended her life by samādhi, and went to the world of gods on 20-1-1122, on Candragiri hill. Gaṅgarāja, the general and husband of Lakṣmīmāti, set up the nisidhi, an epitaph, as an act of reverence to the deceased and consecrated it with valuable gifts and worship.

Thus, the rulers of Maṇḍalināḍ and their preceptors had connections with Śravaṇabeḷagoḷa and the merits of promoting their creed in different ways, with far reaching effects. Śubhacandradeva is also mentioned in another inscription of the Maṇḍalināḍ [Sh. 89. C.E. 1111 Hebbanḍe-grāma p. 103].

APPENDICES

- ✱ Inscriptions of Maṇḍali-Thousand
- ✱ Family Genealogy
- ✱ List of personal names
- ✱ List of place names
- ✱ Bibliography
- ✱ Abbreviations

Inscriptions of Maṇḍali - Thousand

Inscriptions of the Maṇḍalināḍu, with the exception of Sh. 96 and Sh. 26, mostly belong to the period of three imperial dynasties of medieval Kaṇṇāṭaka, viz, the Cālukyas of Kalyāṇa, the Kalacuris and the Hoysaḷas. The two early inscriptions, bearing number Sh. 96 and Sh. 26 of C.E. 915 and C.E. 970 respectively, belong to the period of the Rāṣṭrakūṭas. Inscriptions of Sh. 26 and 27 of 1524 and 1621 respectively, belong to the Vijayanagara period, by which time the Maṇḍalināḍ had virtually lost its significance. A predominant ruling dynasty which held sway during the major period of the Maṇḍali Gaṅgas was of the Cālukyas of Kalyāṇa, and the present day Karnataka State was under their rule. After the Cālukyas of Kalyāṇa rose to the highest power, and brought a vast region under one umbrella, the Gaṅgas were indirectly suppressed. The fall of the Rāṣṭrakūṭas, who were totally obliterated from the political scene, was a severe shock and blow to the Gaṅgas, who could not really rise to the power again, though there was nominal re-establishment of the Maṇḍali-Gaṅgas under the Cālukya hegemony. An analysis of the charters will throw light on this aspect.

There are about fifty charters directly dealing with the Maṇḍalināḍ, dating from the early tenth century (C.E. 915) to mid seventeenth century, covering the reign of the Rāṣṭrakūṭas, the Cālukyas of Kalyāṇa, the Kalacuris, the Hoysaḷas and the Vijayanagara empires, as mentioned above. Prominent among these major dynasties, apropos of the Gaṅga Maṇḍalināḍ, are only two, the Cālukyas and the Hoysaḷas. In tota, the lion's share of the epigraphs go to the period of the Cālukyas of Kalyāṇa. Shimoga 96 (C.E. 915) and Shimoga 24 (C.E. 970) are the earliest, and only two charters which belong to tenth century. There are three inscriptions, Nos. 6, 10 and 58, which belong to eleventh century; but there are twenty records of twelfth century. Totally about 23 inscriptions cover the period of Cālukya regime. Inscription number 27 of 1621 is perhaps the last inscription which refer to the Gaṅga-Maṇḍalināḍu.

Most of the dates suggested and worked out by Lewis Rice are valid, as I calculated them once again, except a few, where a correction is necessary. For example, the date of the important Nidige inscription number Shimoga 57, should be 1118 instead of 1115, of the Purulegrama (Shimoga 64) should be 1132 instead of 1112 etc.

List of inscriptions

Some of the inscriptions are lengthy and contain very useful information of historical importance. In particular the epigraphs, No. Sh. 4 (1121-22), Sh. 39 (1122), Sh. 57 (1118), Sh. 64 (1132) and Sh. 97 (1112), contain a detailed account of the origin and genealogy of the Gaṅgas, Gaṅga-anvaya-avatāram. Shimoga 4 (1121-22) and Shimoga 64 (1132), each with their very long lines, runs to totally 95 and 104 lines respectively.

On the whole, succession of kings is in general accord with the known facts from other inscriptions, though here and there some of the details may vary, which is to be expected in such extended annals. As noticed and rightly pointed by B.L. Rice, the earliest containing similar account is the inscription at Hombuja (EC. VIII. Nr. 35. 1076), which is much superior in execution (EC. VII-i. "Intro." p. 14. f.n.1). But the details of Hombuja and other similar charters, while narrating the genealogy of the Gaṅgas, does not go beyond the period of Būtuga-I and his sons, which also stops at Rāja(Rāca)malla and Rakkasa Gaṅga. In a way Hombuja inscription furnishes some details of the third generation after Būtuga-II, but not the history of the Maṇḍali-1000 province.

One of the famous and significant charters of the Maṇḍali-Gaṅga administration is Shimoga 4 of 1121-22, of the period of Kalyāṇa Cālukya emperor TribhuvanamallaVikramaditya-VI (1076-1126). The same slab laying on the rock bed of the Kallūrguḍḍa hill, containing a long inscription recorded earlier by Lewis Rice and his team in 1901 (EC. VII - i. Sh. 4. 1121-22 pp. 10-15), has been later, after a lapse of two decades, shifted to Īchavāḍi, a nearby village, after breaking it into two. But, the upper half of the stone slab containing the first half of the portion of the above

charter under discussion, was in due course brought down from top of the hill, and is now in the museum of Shimoga. The other half of it was left uncared, which contained the second half of the same inscription. Luckily this was noticed by R. Narasimhachar which he published in the MAR 1923, pp. 14-15. Not knowing that was a part of the same inscription published earlier by Lewis Rice, on paleographic grounds of the charter, Narasimhachar proposed a date of tenth century. K.V. Ramesh, while editing the inscriptions of the Western Gaṅgas, has included this fragmentary inscription of MAR 1923, and also, unaware of its background, has suggested the date as second half of the 10th century A.D. (1WG: No. 150 pp. 468-70).

But, after a careful examination, I discovered that the Īchavāḍi inscription is an integral part of the Kallūrguḍḍa inscription published earlier by Lewis Rice. Therefore, the suggested date of tenth century A.D. to Īchavāḍi inscription is not correct. It should be C.E. 1121-22. Lack of proper knowledge has cost the country dearly, in the form of the destruction of inscriptions and invaluable art pieces. One such example, in the present context of the history of the Maṇḍalināḍ, is the above charter of Shimoga number 4, which introduces the king, his wife and four sons, highly praised and credited with numerous virtues and achievements worthy of note.

List of some important inscriptions of the Maṇḍali-1000 principality; reference numbers are from EC. VII-i (1902) and belong to Shimoga (Sh.), Honnāḷi (Hl.), Śīkāripura (Sk.) and Cannagiri (Ci.) taluks:

Sl. No.	Inscription No.	Date	Place and page number
1	4	1121-22	Kallūru-guḍḍa, pp. 10-15
2	5	1218	Basavana Gaṅgūru. pp. 15-18
3	6	1060	Harakere. p. 18
4	10	1085	Taṭṭekere pp. 19-21
5	11	1400	Gānjanur. pp. 21-22
6	12	1120	Gondi Caṭṭanahaḷḷi p. 22

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7	13	1122	Gondi Caṭṭanahaḷḷi p. 22
8	14	1103	Gondi Caṭṭanahaḷḷi p. 23
9	15	1122	Huṇasavāḍi. p. 23
10	19	1309	Kuskūru. pp. 24-25
11	23	1115	Arakere-cilāra. p. 26
12	24	970	Bhairekoppa pp. 26-27
13	26	1524	Mattūru. pp. 27-28
14	27	1621	Yaraganahāḷu pp. 35-36
15	32	1134	Huttagrāma. p. 43
16	36	1180	Hiriyūru. p. 44
17	37	1140	Hiriyūru p. 44
18	39	1122	Hiriyūru p. 45-46
19	40	1180	Hiriyūru p. 46-47
20	41	1203	Hiriyūru p. 47
21	42	1122	Hiriyūru pp. 47-48
22	43	1172	Hiriyūru p. 48
23	44	1122	Hiriyūru p. 49
24	45	1172	Hiriyūru p. 50
25	51	1108	Siddāpura. pp. 52-53
26	54	1216	Sogāne. pp. 53-54
27	56	1125	Bidare. p. 57
28	57	1118	Nidige. pp. 57-61
29	58	1070	Nidige. p. 61
30	64	1132	Puralegrāma. pp. 63-69
31	65	1204	Puralegrāma. p. 70
32	66	1227	Puralegrāma p. 70
33	69	1320	Kudligrāma. pp. 71-72
34	87	1245	Isalāpura. pp. 99-100
35	88	1203	Sante-gaduru pp. 100-02
36	89	1111	Hebbaṇḍegrāma. pp. 102-03
37	96	915	Ālahaḷḷi. p. 106; 1WG: No. 137: pp. 409-10
38	97	1112	Ālahaḷḷi pp. 106-08
39	99	1127	Bannikere pp. 109-10
40	1WG: No. 150.	1121-22	Ichavāḍi. pp. 468-70
41	HI.2	1064	Honnāḷi pp. 363-64
42	4	1064	Honnāḷi p. 364

43	5	1160	Diḍagūr. p. 364
44	7	1204	Kuruvadagadde pp. 365-68
45	8	1228	Kuruvadagadde pp. 369-70
46	10	1111	Kuruvadagadde p. 371
47	14	1076	Kuruvagrāma. pp. 372-73
48	47	1130-31	Beḷagutti p. 392
49	Sk. 130	1075	Baḷligave pp. 239-40
50	Ci. 64	1214	Alakanālu pp. 460-62
51	73	1180	Kallu-kere 468-70
52	MAR 1923. 116.	1106	Pādari Hosūr
53.	MAR. 1935.33.	939	

Some of the new facts of historical importance, found in the Maṇḍalināḍ inscriptions are discussed at the appropriate places. The following points also need special consideration:

- A. Tailapadeva, son of Śāntivarma and Siriyādevi, was a mahāmaṇḍaleśvara under the rule of Gūvaladeva, a mahāmaṇḍaleśvara of Gove, with all titles in C.E. 1103. He was placed incharge of Pānungal-500, during the reign of the Cālukya emperor Tribhuvanamalla Vikramaditya-VI (1076-1126). Later, he was elevated, with more responsibility of administering Banavāsi-12000, Pānungal-500 and Kontakuli-30, from his residence at Pānugal. The charter of Beḷagutti is the only inscription giving complete picture of his area of administration, which included Banavāsi-12000, Beḷuvala-600, Sāntaḷige-1000, Hānagal (Pānungal)-500 and the Maṇḍali-1000. Further the importance of this Beḷagutti epigraph is enhanced, because of the information it provides about the date of his death as C.E. 1131. Thus, Tailapadeva ruled as mahāmaṇḍaleśvara for over two decades, from 1103 to 1131. His consort Bācaladevi was princess of a Pāṇḍya king [El. XIII.2. 1107. Niḍagundi, El. XVI. 8-B. 1107. Puligere, Kl. I. XIX. 1108. Shigavi, Sil. XX. 76-1118. Bāḷambīḍa. Kl. V. 18. 1119, EC. VII-i (BLR) Hl. 47. 1131 Beḷagutti].
- B. Cikkabbe, queen consort of Būtuga Permmāḍi-I, who had Būtugendra as his first name, finds place in an inscription of

Maṇḍalināḍ (Sh. 96 C.E. 915 p. 106); Būtuga's crown queen was Candrobaḷabba, daughter of Amoghavarṣa Baddega (MAR 1919 pp. 21-24, 1WG: No. 120: C.E. 906, *ibid* No. 113, 9th century C.E.). With the evidence of these and other epigraphs the date of Būtuga-I may be fixed between C.E. 880-920.

- C. Inscription No. Sh. 65. of 1204 provides an interesting information for the epigraphists. An inscription, in the Jain temple of Kuntalapura in the Maṇḍalināḍ, containing wrong information was noticed by the Nemicandra Bhaṭṭāarakadeva, then abbot of the diocese. He immediately brought it to the notice of the then ruling king, the sāmantas, and the local gāvunḍas. With the approval of the government and the public and in their presence, the preceptor got the mischeivous Śilāśāsana (stone inscription) defaced and a new stone śāsana written.

Genealogy

Students of history know that fixing the first regnal year of the early Gaṅga kings, from the Koṅgaṇivarma upto Durvinīta, is a very difficult problem. Because of the bewilderingly conflicting dates given for the early Gaṅga kings, the dates vary and pose a challenge to the historians. This is the main reason for the differences found in the genealogy lists of the Gaṅgas, so carefully prepared by the expert Gaṅgalogists. Based on the list prepared by M.V. Krishna Rao, B. Sheik Ali, I.K. Sharma and others, I have given a genealogical sketch, which includes the genealogy of the Maṇḍali Gaṅgas.

Here again a problem crops up in fixing the succession of the four brothers, Gaṅgaṇṛpa and others. Unfortunately the inscription (Sh. 91.1112-13) is badly damaged exactly in the line containing required information. The line in question (line: 11) starts with an eulogy of the person, supposed to be the brother of either the king or his consort, and abruptly cuts at the spot where some letters with required details are lost. After that luckily the rest of the inscription is intact, in the fairly lengthy charter running into 59 lines.

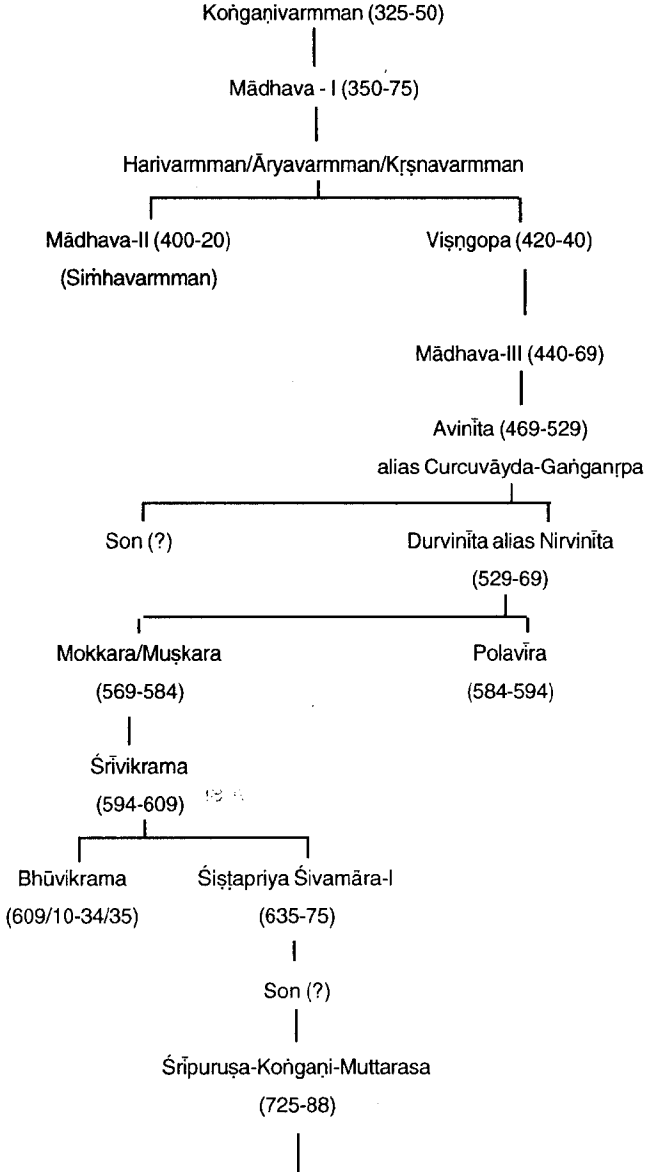
The crux of the problem is regarding the decision to be taken of the parenthood of the four brothers, the Gaṅga, Mārasīṅga, Goggi and Kaliyaṅga nṛpas. If they are to be treated as the sons of the Tribhuvanamalla Bhujabala Gaṅga Permmāḍideva-II (1103-18), which seems to be reasonable, then the immediate question would be - why there is no mention of his first son the Tribhuvanamalla NanniyaGaṅga Permmāḍideva-II (1118-58) who is known from other inscriptions (Sh. 4.1121-22). Therefore, this problem needs further clarification.

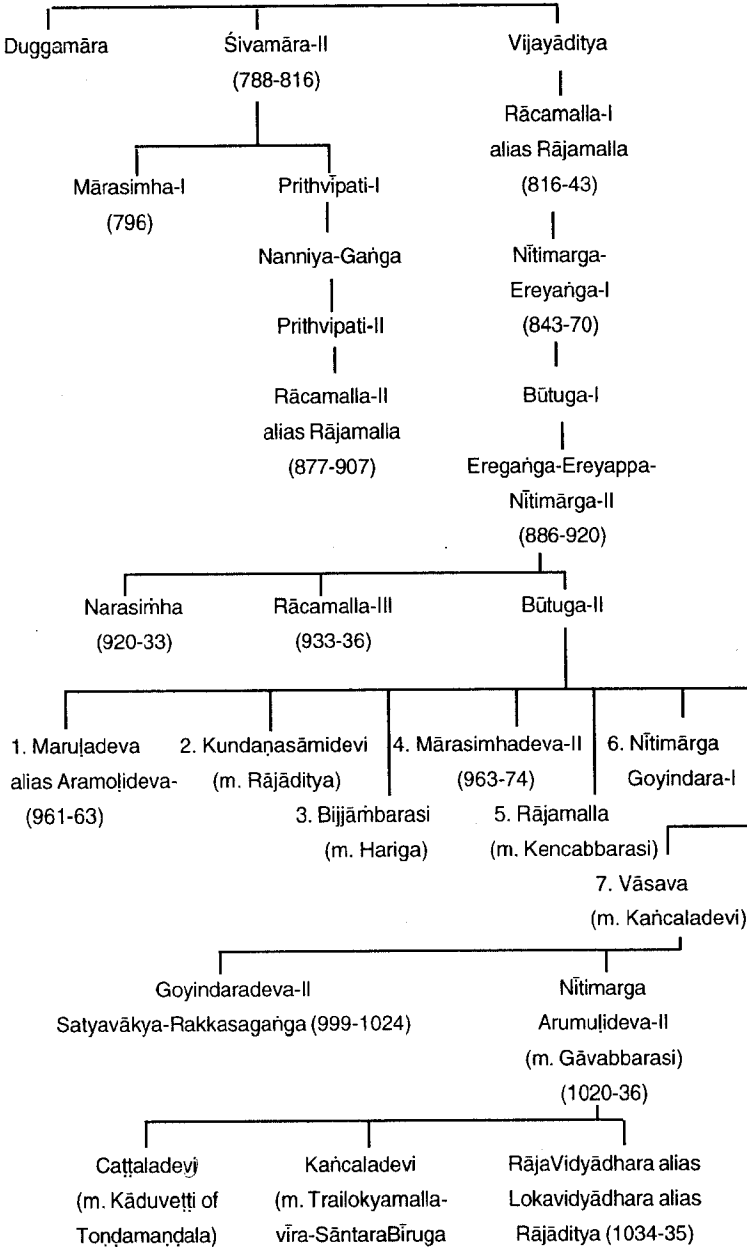
I have tried to record fairly an authentic and exhaustive genealogy of the Gaṅgas, both the early and later Gaṅgas, who ruled in succession. Some scions of the Gaṅga family survived here and there, and maintained cordial relationship with those in power. I have not tried to workout or trace the genealogy of such stray cases of individuals.

Illustrations

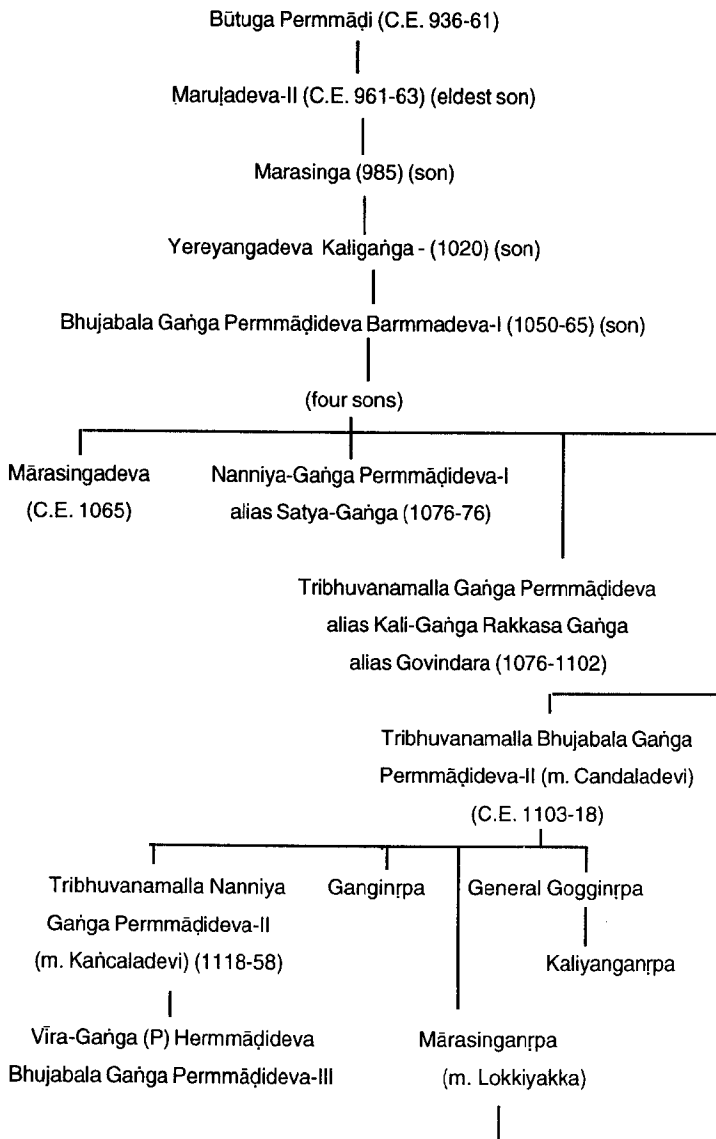
I had the opportunity of conducting extensive and intensive field work in Shimoga district. This facilitated in acquiring lot of fresh and first hand information. Most of the illustrations in this monograph, except the few photos of Shimoga Government Museum, are being published for the first time. In these illustrations, the history of a vibrant minor principality, hitherto ignored and pushed under carpet, is enlivened.

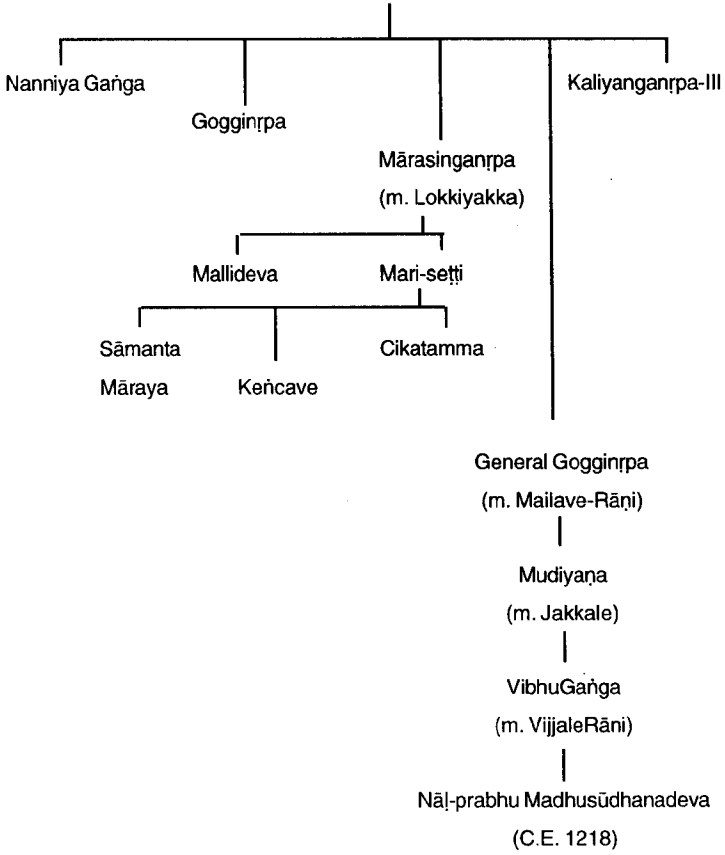
Genealogy of the Gaṅga dynasty





Genealogy of Maṇḍali-Gaṅga Rulers





Āsandi-nāḍ Gaṅga Māṇḍalikas

Vajya (ṇṇa)-I alias Kaṇṇambi C.E. 1125

|

(son) Nada (ṇṇa) (m. Nāgale) C.E. 1140

|

Vayja-māṇḍalika-II (m. Vayjala-Devi) C.E. 1160

|

Mahāmāṇḍalika

Barmm(arasa) alias Barmmabhūpāla C.E. 1180

(m. Gaṅga-Mahādevi)

|

Mahāmāṇḍalika C.E. 1120

Narasimhabhūpa-alias Narasimharasa

|

[Cennagiri Nos. 73 & 77, 1180; ibid. 64. 1214; ibid. 72. 1220]

List of personal names

The names of the Maṇḍali Gaṅga kings and queens are pedantic and studded with the usual, traditional titles. For instance, Tribhuvanamalla-Bhujabala Gaṅga Permmāḍideva or Tribhuvanamalla-Nanniya-Gaṅga-Permmāḍideva are all rather the royal cognomen and family name. Bhujabala Gaṅga, Nanniya Gaṅga, Permmāḍideva, Rakkasa Gaṅga, Satya Gaṅga, Vīra-Gaṅga etc. are not the first names of the persons, Even Gaṅga-mahādevi is also the usual honourific phrase of the queens of the Gaṅgas and hence their first name is different from this; for instance the first name of the Gaṅga-mahādevi-I is Kañcaladevi, and Gaṅgamahādevi-II is Candaladevi. Similarly the first name of the Bhujabala Gaṅga Permmāḍi and Kali Gaṅga Rakkasa Gaṅga is Barmmadeva and Govindara respectively.

Following is the list of some personal names, mentioned in the inscriptions of Maṇḍalināḍ:

Baicaṇa	Kāḷavve
Balluga	Kalliseṭṭi
Bammaya-Nāyaka	Kaleyabbe
Barmmadeva	Kāmale
Bittideva (Poysala)	Kañcaladevi
Boppana	Keleyabbe
Būtabbe	Keñca-gāvuṇḍa
Candaladevi	Keñcavve
Candimayya	Ketaṇṇa
Deviyakka	Ketavve
Ēcaladevi	Lokkāmbike
Gaṅgaimayya	Lokkiyakka
Goggi	Lakkimayya
Goggiga	Madiga
Goyiseṭṭi	Mārāya
Goyduseṭṭi	Madhusūdana
Gujjaṇa	Maḷlave
Hiriappa	Malliyabbe
Jakkale	Malliseṭṭi
Jinadāsa	Malloja

Kāla	Mārasinga
Kāḷabbe-gāviti	Mudiyaṇa
Nokkayya	Singa-gāvuṇḍa
Permmale	Rācaṇa
Poleyamma	Vijjale
Singaṇa	

-aṇṇa and a short form (abbreviation) of it, -aṇa means ‘a brother’; but its secondary meaning denotes the sense of affection and respect; occasionally -aṇṇa/-aṇa is added to the proper personal name as an honourific suffix; Ketaṇṇa, Boppaṇa, Mudiyaṇa. Generally -aṇṇa/-aṇa is added in the end of the personal name of male persons; but instances where the female personal names also take this suffix are not lacking. -aṇṇa/-aṇa is semantically very much similar to the suffixes -appa and -ayya (father) added to the personal names of male persons. Morphologically -aṇṇa, -appa, -ayya are all free morphemes and Dravidion words. -abbe, -avve, -devi are the suffixes added to the female personal names. Primary meaning of the suffixes -abbe an -avve is “mother”. But to express the sense of affection and respect, these two suffixes are used. Sanskrit word -devi meaning ‘a goddess, a respected lady’ is also affixed to the (female) personal names.

The variants of Gāmuṇḍa, gāvuṇḍa, gauḍa are from the Sanskrit grāmaṇḍa, which takes the form of gāmuṇḍa in Prakrit; gāvundi, gavuḍi, gāvuṇḍi and gaundi are the female noun forms; -gāviti, a rare form with the same meaning as gāvundi is also used; gāviti may be derived from the Sanskrit word grāmastrī, ‘a village woman’.

The personal name Biṭṭi (ga) is again from the Sanskrit word Viṣṇu (Viṭṭu, Biṭṭu + ga), with the usual suffix -ga, generally added to the male personal names.

List of place names

The following is the list of some of the names of villages and towns mentioned in the inscriptions of the Maṇḍalināḍ:

- Ālahaḷḷi (Sh. 96 C.E. 915 p. 106; 97-1112-13 pp. 106-08)
 Ārdraḷḷi (Sh. 4. 1121-22)
 Arakere
 Areyūru (Sh. 10. 1085)
 Bāgi (Sh. 64. 1132)
 Ballave - 70 (Sk. 18. 1158)
 Basadiyahaḷḷi (Sh. 4. 1121)
 Bannikere (Sh. 97. 1112-13)
 Begūr (Sk. 18. 1158)
 Beḷagavarthi
 Bhairekoppa (Sh. 24. 970. pp. 26-27)
 Bidare (Sh. 56 1125; HI. 7 1204)
 Būdanagere (97-113)
 Diḍugūr (HI. 5.1160)
 Eḍeḷḷi (Sh.39.1122 pp. 45-46 and 97.1112-13 pp. 106-08)
 Eḍatorenāḍ (Sh. 32. 1134. p. 43)
 Eḍedore-70 (Sh. 39. 1122; 40.1180; 43.1172)
 Eḍatore (HI. 2 and 4. 1064)
 Eḍavaṭṭe-20 (Sk. 18. 1158. Begur)
 Gaṅgasamudra (Sh. 5. 1218)
 Gaṅgūru, Gurupura
 Haḍavaḷḷikenāḍ (Sh. 19. 1309)
 Halasūru (Sh. 12. 1120. p. 22)
 Haḷḷavūr
 Harakere (Sh. 6. 1060 p. 18)
 Harige (Sh. 10. 1085)
 Hebbaṇḍegrāma (Sh. 89.1111. pp. 102-03)
 Heg-Gaṇagile (Sh. 4.1121-22)
 Heggere (Sh. 6. 1060)
 Hennavura (Sh. 10. 1085)
 Hiriyūru (Sh. 39. 1122. pp. 45-46)
 Hosahaḷḷi (Sh. 26. 1524)
 Huliyaḷḷi (Sh. 4 1121-22)
 Huttagrāma (Sh. 32. 11134. p. 43)
 Isalāpura (Sh. 87. 1245. pp. 99-100)
 Kadavuru (Sh. 10. 1085)
 Kalambūrunagara (Sh. 57.1118)

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- Kallūrugudda (Sh. 4. 1121-22 pp. 10-15)
Kannakāpura - Fort (Sh. 99. 1127)
Khandalipura (Mudu-Gangur) (Sh. 5. 1218)
Kilūr (Sh. 4. 1121-22)
Kuntalapura (Sh. 64. 1132)
Kuruḷi (Sh. 4. 1121-22)
Kuntalapura (Sh. 64. 1132)
Kuruḷi (Sh. 4. 1121-22)
Mattūr (Sh. 26. 1524) Meguti
Mudu-Gaṅgur (Khandalipura) (Sh. 5. 1218)
Nariveḷige (Sk. 18. 1158)
Nelavatti (Sh. 10. 1085)
Nidige-Nidigi (Sh. 57. 1118 and 58. 1070)
Panasavāḍi (Sh. 10. 1085)
Parvatavallī (Sh. 14. 1103)
Puralegrāma (Sh. 64. 1112; 65. 1204 p. 70)
Siddāpura-Benkipura (Sh. 51. 1108)
Sīmoge (Sh. 10. 1085)
(the present Shimoga, now a district headquarters)
Siriūr (Sh. 4. 1121-22)
Sogane (Sh. 54. 1216)
Tarīkeri (Sh. 10. 1085)
Taṭṭekere (Sh. 10. 1085. pp. 19-21)
Tāgarti
Uttavallī (Sh. 32. 1134. p. 43)
Vaḷagere (Sh. 10. 1085)

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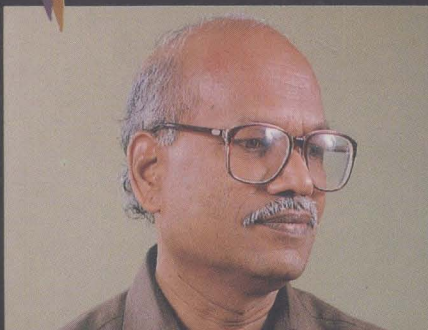
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Abbreviations

APGAS: Andhra Pradesh Government Report on Epigraphy
BLR: Benjamin Lewis Rice
C.E.: Current Era
Cent.: Century
Ci.: Cannagiri
CM: Cikkamagaḷūr
Dt: District
EC (R): Epigraphia Carnatika
EI.: Epigraphia Indica
HL: Honnali
IA: Indian Antiquary
ibid: ibidem, same as above
IWG: Inscriptions of Western Gaṅgas
KI: Karnatak Inscriptions
MAR: Mysore Archaeological Report
NG.: Nalgonḍa
NL: Nelamangala
Nr.: Nagara (Hosanagara)
NRPura: Narasimharājapura
p: page
pp: pages
Sh: Shimoga
SII: South Indian Inscriptions
Sk: Shikāripura
Tk: Taluk
TL: Tīrthahaḷḷi
TP: Tiptūr
Vol: Volume



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