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## **The Authors of Important Hoysala Inscriptions**

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### **Abstract:**

*The poets become generously eloquent when they take up to describe a King, Queen, Minister, Saint or even an ordinary person. Most of these qualities will not have historical significance but will be useful to show the poetic fancy and imagination of the writer. The inscriptional poets are generally great scholar in Kannada and Sanskrit and obviously have studied the various classical works in both these languages. They are inspired by the classical poets in making their compositions and this at times easily seen their inscriptional compositions. Thus the influence of the classical writers of the past has had a great impact on the inscriptions as for as language and style are concerned. Poets like Ravi Kirti offered a good example to this fact. The Hoysala inscriptions give us an idea of the period. It is rather unfortunate that full efforts are not made by competent literary men to evaluate these poets on the basis of their composition. The Kannada is the most post popular from used by almost all the poets of the period. This research paper examines the inscriptional poets in the Hoysala dynasty. The Hoysala dynasty is also critical positions of the administration for the used to primary sources of inscriptions. In this period relates that medieval age of almost South India. The very important inscriptional poets are contributed to historical information about the kings of Hoysala and it also famous administration, literature, education, architecture, agriculture and allied activities, trade and commerce, etc. This paper contains the information about the all of the historical elements given by the popular poets.*

**Key Words:** *Hoysala, Inscription, Poet, Historical, Literature*

**Introduction:** The Hoysala Empire stood as a prominent South Indian empire that ruled most of the modern day state of Karnataka between the tenth and the fourteenth centuries. The capital of the empire initially resided at Belur, later moving to Halebidu. The Hoysala rulers originally lived as hill peoples of Malnad Karnataka, an elevated region in the Western Ghats range. In the twelfth century, taking advantage of the internecine warfare between the then ruling Western Chalukyas and Kalachuri kingdoms, they annexed areas of present day Karnataka and the fertile areas north of the Kaveri River delta in present day

Tamil Nadu. By the thirteenth century, they governed most of present-day Karnataka, parts of Tamil Nadu and parts of western Andhra Pradesh in Deccan India. The Hoysala era emerged as an important period in the development of art, architecture, and religion in South India. The empire is remembered today primarily for its temple architecture. Over a hundred surviving temples exist across Karnataka, including the well-known Chennakesava Temple at Belur, the Hoysaleswara Temple at Halebidu, and the Kesava Temple at Somanathapura. The Hoysala rulers also patronized the fine arts. That patronage encouraged literature to flourish in Kannada and Sanskrit.

**Importance of Epigraphy:** The poets become generously eloquent when they take up to describe a King, Queen, Minister, Saint or even an ordinary person. Most of these qualities will not have historical significance but will be useful to show the poetic fancy and imagination of the writer. The inscriptional poets are generally great scholar in Kannada and Sanskrit and obviously have studied the various classical works in both these languages. They are inspired by the classical poets in making their compositions and this at times easily seen their inscriptional compositions. The influence of the classical writers of the past has had a great impact on the inscriptions as for as language and style are concerned. Poets like Ravi Kirti offered a good example to this fact in Karnataka.

Hoysala poetry is the great organization of literature in the languages namely, Kannada and Sanskrit. It was formed by the Hoysala Kingdom during the period from 973-1343 A.D. in southern India. The kingdom was established by Sala (Hoysala), Nripa Kama II, came into existence of political eminence during the rule of King Vishnuvardhana (1108–1152). Point out that the inscriptions are kavyas of largest advantage but it has to be observed that the overall growth and development of the poetry activity is observed in these several forms. Various famous literary giants were also the poets the rural person, poetic works become development. From the noted that literary developments to the epigraphs indicate to the progress succeeded in the field of literary forms. The several meters, their diversity, the love for alliteration, inclusion of verses from popular literary study. The inscription of the time for about three important centuries gave an important impulse to the epigraphs development in quality as well as quantity. Almost all two thousand inscriptions of the Hoysala Empire can be encounter from the smallest inscription of one letter mentioning the name of the Hoysala sculpture to inscriptions as long as 250 lines are available. There are important written on several materials and on pedestals, Viragals, stone walls, and of course the specifically founded stone slabs of soap stone, which are most artistic in nature. Kannada literature writing in native meters was initial propagated by the court poets. These meters were the Sangatya, structures sung to the supplement of a musical instrument; Shatpadi, six-line units; ragale, lyrical compositions in blank verse; and tripadi, three-line poetries. However, Jain writers continued to use the traditional champu, self-possessed of prose and verse. Significant literary helps in Kannada were made not only by court poets but also by noblemen, commanders, ministers, ascetics and saints associated with priories.

**Objective:** The research paper examines the inscriptional poets in the Hoysala dynasty. Though there are hundreds of inscriptions of the Hoysala's, the names of all the poets are not known to us for a simple reason, that they have not cared to mention their names in their inscriptions thus the inscriptional poets we know are small in numbers. That these authors of the inscriptions were good poets who were capable of using various meters in an effective way is proved by the large number of meters used by them. The Kannada is the most post popular from used by almost all the poets of the period. Very rarely do we see the transgression of the rules in using the meters. Another important contribution is the Ragale used in inscriptions. Tripadi has been used in an inscription from Shikaripura dated 1158 A.D., and it satisfies all the lakshanas prescribed by Nagavarma II. There are certain peculiarities in regard to piriyaakara, ganarachane, prasayojane and formation of prasa. These instances prove that the inscriptional poet were scholars in Kannada and had studied Chandassastra well and thoroughly.

The Hoysala dynasty is also critical positions of the administration for the used to primary sources of inscriptions. In this period relates that medieval age of almost of South India. The very important inscriptional poets are contributed to historical information about the kings of Hoysalas and it also famous administration, literature, education, architecture, agriculture and allied activities, trade and commerce, etc. This research paper gives information about the all of the historical elements given importance by the popular poets. The study concluded that the stated the famous poets identified to us through the Hoysala inscriptions stretches us knowledge of the period. Several inscriptional poets, important inscriptions are only a pretext to exhibit their knowledge in the languages i.e., Kannada and Sanskrit. The study was discussed about the combination of poems written by several authors of an inscription and these are poets an important inscription during the period in Hoysala dynasty.

**Overview of Inscriptional Poets:** Inscriptions of Kannada writing had managed a well-known position during the period of the Chalukyas of Kalyana. The Hoysala level as feudatories had taken portion in this activity. That means naturally and feudatories they derivative the same style with assured modern modernizations to outfit their essentials and also to revealed their established during in this cultural facet. In terms of naturally they monitored the typology of the Chalukyan writing also during the empire. The danasanas are the most efficient in Hoysala period. Usually, these inscriptions were distributed by the kings, queens, officers, ministers and rarely common men. It is noted that the poets get opportunities to observe and revelation their literary ability in structure. The poets become liberally fluent, when they take up to term a king, queen, minister, saint/ even an ordinary people. Important of these qualities will not have historical efficient but will be helpful to express that the lyrical fancy and head of the writer. The usually inscriptional poets are commonly excessive researchers in Kannada and Sanskrit and observably have worked the several classical study in both these languages. Thus they are enthused by the classical poets in making their structures and this at periods is simply perceived in their inscriptional

works. In fact, the encouragement of the classical writers of the earlier has had a prodigious impact on the inscriptions as far as concerned for language and style.

Now we try to understand the above concepts by taking the example of some of the inscriptional poets who flourished in the Hoysala period, in a chronological manner<sup>1</sup>.

**Chavaraja (1115 A.D):** This poet is the author of two inscriptions found in Shravanabelagola. The first one is in the Eradukatte Basadi and the second is engraved in the Chamundaraya Basadi. The first one is dated 1115 A.D., whereas the second record is dated 1120 A.D. the former epigraph refers to an epitaph set up in memory of Shri Meghachandra Traividyadeva by Lakshminimati Prabhachandra who was the chief disciple of Meghachandra. The latter inscription of 1120 A.D. refers to the setting up of a Nisidige in memory of Pochambike, mother of general of Gangaraja<sup>2</sup>.

**Devabhadra (1161 A.D):** Devabhadra was a poet working under the Vishnuvardhana and Narasimha I. His popular inscription of Jaina at Heggere in Tumkur district <sup>2(a)</sup>. It is also found that local Jain Basadi. It was a long inscription of 77 lines composed by Debendra muni. This writer revealed that Govideva, a disciple of Chandrayanadeva construction the Chenna Parsvanatha basadi in memory of his wife.

**Shantinatha (1164 A.D):** Shantinatha is the author of the inscription found at Lalanakere in Nagamangala Taluk. This inscription belongs to the period of Hoysala Ballala II. It introduces the Hoysala king's Prime Minister Heggade Kantimayya and Dandanayaka Hariyanna. It also describes the grants gives to Madhukeshvara temple at Lalanakere<sup>3</sup>.

**Mahadeva (1164 A.D):** This poet is the author of an inscription from Belur. The inscription belongs to the reign of Narasimha I and is dated 1164 A.D. It records the construction of temple and grants for a sluice by officers Bittideva and others. This poet Mahadeva is described as the son of Suryana. The inscription is almost like a miniature champu kavya<sup>4</sup>.

**Devaparya (1173 A.D):** There is an inscription to the west of the Jaina Basadi as Arasikere and it contains a date equivalent to 1173 A.D. it was written by Devaparya of Kasyapa gotra and Vajivamsa and son of Somanatha. This epigraph was written during the period of Ballala II. Besides giving the genealogy of the Hoysala and fine description of Ballala II, it also refers to the Kesava temple given by Pradhan Harihara<sup>5</sup>.

**Javani Pandita (1186 A.D):** This poet is the author of two inscriptions found at Channarayapatna. Actually the epigraph is engraved on the right wall of the entrance to the Kesava temple at the place. The inscription belongs to the time of Ballala II. The purport of the inscription is to record grant to Kolatur agrahara and to Mulasthan Ramesvara and also to the brahmanas of various gotras<sup>6</sup>.

**Harihara Suri (1194 A.D):** The Bommanahalli inscription (Arasikere taluk) was written by Harihara Suri in the year 1194 A.D., when Ballala II is the ruling the king. The inscription states that the king was camping at Baguli on this date. His minister Machiraja gave grants to the temples of Madhusudhana and Mallikarjuna. He also established an agrahara by name Madhusudhanapura<sup>7</sup>.

**Bachayya (1200 A.D):** Another poet of the time of Ballala II was Bachayya who was the composer of an inscription at Marenahalli in Belur taluk. After giving the genealogy of the Hoysala kings upto Ballala II, it refers to Benaka's wife Maravve. She gave grant to the Santalesvara temple<sup>8</sup>.

**Nagadeva (1218 A.D):** Nagadeva is another poet mentioned in an inscription of 1218 A.D., from Madapura in Kadur taluk. It belongs to the time of Ballala II and refers to his queen Baichaladevi who arranged for the establishment of the temple of Madhavaraya and grants to the same temple.

**Brahmadeva: (1218 A.D)** He is another poet of the period. The inscription belongs to the time of Ballala II and hence we may presume that this poet Brahmadeva was a good poet during the period of Ballala II<sup>9</sup>

**Trivikram Pandita (1187 A.D):** Trivikrama is the author of three inscriptions at the time of Ballala II two epigraphs are in Arasikere and one is at Banavara, which is near to Arasikere the first two inscriptions are dated 1190 A.D and next one is Dated 1187 A.D. first inscription from Arasikere refers to the grants made by king Ballala II to God Maleshwar and also refers to two Kalamukh saints as Trailokyasakti Pandita and Shiva Shakti Pandita. The other inscription refers to the construction of Viraballaleshwar temple and refers to the grants made over to the Kalamukha saint Kriyashakti, a disciple of Vimalshakti. Banavara inscription mentions the construction of Chatteshwar Temple by Kammatada (Mint) Chattashetti. The gifts were made over to Akhileshwar Pandita.

**Tribhuvan Shakti (1190 A.D):** This Poet is author of Budihal inscription of Tumkur District. It belongs to the period of Ballala II and is dated 1190 A.D and this inscription mentions about a grant to the temple of Dammesvara by Machigauda after washing the feet of saint Mahadevaras a disciple Kriyasakti, a Kalamuka saint.

**Boppan Pandit (c. 1190 A.D):** He was the author of an inscription at Shravanbelagola. Actually this inscription is found near the dwarpalakas near the Gommateshwar monolith. The poet narrates in this inscription the story of Bahubali's renunciation and also mentions the fact that this image was erected by Chamundaraya. This poet is famous as the author of 'Gummata stuti' which has been told by many authors in Sanskrit and Kannada. But this inscription is not dated.

**Janna (1191, 1197):** The poet Janna author of a copper plate inscription at Channaray pattan 1191A.D and also the inscription of Tarikere dated 1197 A.D He also wrote another two inscription dated 1205 A.D and 1208 A.D. But last lines of these inscriptions are destroyed hence we cannot get the name of the author<sup>10</sup>.

**Maleya (1192 A.D):** The Kedareshwar temple at Balligavi has a large number of inscriptions of various kings. One of these inscriptions is written by Maleya. It belongs to the period of Ballala II, 1192 A.D. it refers to an office Ereyana who gave a grant to the temple Kedareshwar temple for various purposes and also the gift of village Saliyur as sarvamanya. It refers to Ballala II camping at Lökkigundi one of the important forts of the area where a decisive battle took place between the Hoysalas and the Sevunas<sup>11</sup>.

**Kallayya (1205 A.D):** He was the poet of famous inscription presents at the village of Ganjikatte in Chitradurga district<sup>16</sup> and he was work under the period of Narasimha II. The inscription means to the contribution made to the several services for Dharmesavara temple.

**Nagadeva (1224 A.D):** Keresante in Kadur<sup>17</sup> has an inscription author by Nagadeva under the period Narasimha II. This poet relates that the Sambhulinga Temple.

**Bachanna (1227 A.D):** He was author of an inscription at Kanikatti during the period of Hoysala Narasimha II, it has near Bhairesvara temple<sup>18</sup>.

**Dasakirtidevar (1234 A.D):** In this period, a popular temple of Brahmesvara at village of Nalkundare in Channagiri taluk of Shimoga District<sup>19</sup>.

**Somanatha (1234 A.D):** In this period, the famous temple of the Kesava temple at Haranahalli and he was work in under Narasimha II. The inscription means to the built of a temple which Lakshminarasimha<sup>20</sup> was started and the several grants completed over to the deity.

**Kavikandana Nanda (1275 A.D):** Kavikandana Nanda poet is writer of an inscription presents at Kedagigere in Kadur taluk<sup>21</sup> and he also work of during period in Narasimha II.

**Padma (1295 A.D):** He was the writer of an inscription at Halebidu in on a stone of samadhi mandapa<sup>22</sup> under Ballala III. It means that samadhi marana of Vishnuvardhana Maladharideva and the establishment of nisidi stone by the person consisting Chandraparabha, Panditadevi, Bhavanandideva and Parsvadeve.

**Bommeyaraya (1303 A.D):** He is the poet inscriptional author for a viragal inscription presents at Mattikoppa in Sagara taluk<sup>23</sup> It is built during the period under Ballala III was camping at Banavasi. Bommeyaraya revealed that the without helpful for the rutting elephants of the adversary, unaware of the soldiers everywhere Bira arrived the enemy camp, began great havoc, sent several to the world of death.

**Sudhakaradeva (1331 A.D):** Suddakaradeva poet is the writer of an inscription represents at Mallikarjuna temple<sup>24</sup> in Sampige village and it was during the period of Ballala III. It means that the Mahapradhana Kameya dandanyaka, who was ruling from Sri Virupaksha Hosadurga. Singasetti is also provided grants to these inscriptions.

**Conclusion:** Thus this above sketch of poets known to us through the Hoysala inscriptions gives us an idea of the period. It is rather unfortunate that full efforts are not made by competent literary men to evaluate these poets on the basis of their composition. It can be concluded that the above stated the famous poets identified to us through the Hoysala inscriptions stretches us knowledge of the period. Several inscriptional poets, important inscriptions are only a pretext to exhibit their knowledge in the languages i.e., Kannada and Sanskrit. The study was discussed that the combination of poems written by several authors of an inscription and these are poets an important inscription during the period in Hoysala empire. The Hoysala period was imparted that the ministers and they are – Gangaraja, Somanatha, Polalva grants contributed to some of the various inscription. In this period, Hoysala kings contribute that the grants to various temple. Thus these research study was

discussed that the combination of poems written by several authors of an inscription and these are poets an important inscription during the period in Hoysala dynasty. It is also an important source to study the history of Hoysalas.

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