

VIJAYANAGAR AND ITS RUINS.

MYTHOLOGICAL ACCOUNT.

At the beginning of the creation, Vashista was born as the son of Brahma by the power of thought. Wishing to reside in a beautiful and suitable place and devote himself to the service of the Almighty, he wandered all over the world and at last settled at Hampi. Here Brahma created a pond called Manmuka. This pond is shown just to the north of the great Virupakshaswami temple (No. 27) and Malavantha temple (No. 34), hermitages. Two of these, viz., Matanga and the summits of high hills. are still in existence. Both are situated on the Hampi, doing service to these great Rishis.

3. Similarly, a nymph came and resided. Her name was Pampa. She was born as the daughter of Daksha Prajapathy, the eldest son of Brahma, in which Daksha endeavoured to perform a sacrifice without Rudra. Daksha's daughter unable to bear this jumped into the fire and disappeared. Parameswara became very furious at this incident and then Virabhadra restored the deities to their former shapes. They still lacked their former beauty and granted their request. The deities and penance. Parameswara was pleased with them and receive their worship. He complied with the wishes and settled himself in the shape of a linga with five faces. The principle face is at Hampi and is known as Virupaksheswara. near Hospet.

4. A quarrel arose between Parameswara and Daksha Prajapathy, the eldest son of Brahma, in which Daksha endeavoured to perform a sacrifice without Rudra. Daksha's daughter unable to bear this jumped into the fire and disappeared. Parameswara became very furious at this incident and then Virabhadra restored the deities to their former shapes. They still lacked their former beauty and granted their request. The deities and penance. Parameswara was pleased with them and receive their worship. He complied with the wishes and settled himself in the shape of a linga with five faces. The principle face is at Hampi and is known as Virupaksheswara. near Hospet.

- (1) Jumbukeswara on a hill near Hospet.
- (2) Kinneswara near Bukkur, hill west of Anegundi.
- (3) Kudikal Someswara on a hill to the north of Anegundi.
- (4) Vanabhadreswara on a hill near Hospet.

5. After Parameswara thus settled at Hampi, the nymph Pampa begged of him to become her husband, but the latter said he could not. Pampa then asked him to make her pure, to give her power to make others pure, and to assume the title of her husband. Parameswara accordingly bathed Pampa in a pond called Manasasarovara; directed her to reside in it in the shape of water passing by the name of Pampasarovara and assumed title of Pumpapathi (i.e., lord or husband of Pampa). There are still two tanks called by these names at Anegundi. Virupaksha temple is also known as Pumpapathi temple.

6. Somewhere near Hampi was a pond, and the Rishi who used it being annoyed at its being polluted by others cursed that every male being who bathed in it should become a monkey. A monkey thus became a nymph. In the Sun fell in love with her and begot Soogriva. The woman taking her two sons went to the Rishi, and after great entreaty she and her sons were made monkeys. Indra then built a town near Pumpasarovara, installed Vali as the king of monkeys and Soogriva as a petty king. This town was known as Kishkinda but there are no traces of it. There is however about a mile to the east of Nimbapur, a suburb of Vijayanagar, an oval shaped heap of calcareous scoria about 45 yards long by about 18 broad and from 10 to 4 feet high, partially covered by grasses and other vegetation. It is evidently artificial and of considerable antiquity, but the people aver it to be ashes of the bones of a giant named Walli or Bali, an impious tyrant slain here by Rama on his expedition to Lanka.

7. These monkeys by their devotion became very powerful and committed depredations, so much so that the Rishis had to desert the place. Subsequently, Rakshasas came and settled themselves, and the country grew into a jungle and went by the name of Dandaka Aranya.

8. Several ages after this, Ravana became king of Lanka and caused great annoyance to the world. When Rama, on his banishment from Ayodhya, was living in the jungles with his wife Sita and brother Lakshmana, Ravana came and stole Sita. While being carried away Sita tied her jewels in a corner of her cloth, tore off that corner and dropped it down. Soogriva picked it up and hid it in a den. This cave is still being shown by the people on the way between Kodanda Ramaswami and Vittalswami temples. There is a mark on a stone close by, and people say it was caused by Sita's cloth when she was being dragged by Ravana.

9. After Sita had been carried away, Rama came to Soogriva, collected an army of monkeys, destroyed Ravana, recovered Sita, and ultimately installed himself as king of Ayodhya. When returning from Lanka, Soogriva represented that he could not live without seeing Rama, and so Rama told him to make an image of himself and worship it. Accordingly, Soogriva enshrined the images of Rama, Lakshmana and Sita and gave the name of Chakrathirtha (whirl pool) to the water in front of them. These images are in a temple known as Kodanda-ramaswami temple, and are still being worshipped. Chakrathirtha continues to be a very sacred spot for bathing.

10. It was after this that the rivers Tunga and Bhadra rose and began to flow by the side of Vashista's hermitage and the Chakrathirtha.

11. The ancestors of the Raja of Anegundi were descendants of Pandus and originally ruled in Oude. When supplanted by their enemies, one of the kings named Vijayadwajaraya came to Kishkinda, cleared the jungle and built a town called Vijayanagara (city of victory). This was in the year 1077. His family became extinct in 1335 and the country was thrown into anarchy. Then a learned pundit named Vidyaranya (i.e. forest of learning) installed one Bukka Raya as the king. As the kingdom had no sources of income, Vidyaranya by the power of his penance caused golden showers to fall and ruled that the showers falling on houses should go to their owners and those falling on streets, mountains, &c., to the king. Thus the city was built and extended and maintained in a splendid state, especially by Krishna Rayulu who came to the throne in 1509, and built the Kristnaswami and Ramaswami temples.

12. By his penance Vidyaranya brought Saraswati to Hampi temple and established himself as the Manager of the Mutt called Singaribbutoo. After residing there for a long time, he went into a den but did not return. Singaribbutoo is shown just to the west of the Hampi temple and near it is the sacred tank called Lokapavanam (purifier of the world).

13. Kristna Rayulu was succeeded by Achyuta Raya and Sadasiva Raya, but they were weak kings, and in 1525 Rama Razu, son-in-law of Kristna Rayulu, assumed all real power. He built the Vittalswami temple as a match to others, but as it was constructed through envy, it did not improve and is now in ruins. It was he who endeavoured to construct a bridge across the river and bring water from the river to the temple. The ruins of this bridge are still visible (No. 30 on plan).

14. After a reign of 40 years, Rama Razu was defeated by the Mahomedans and a great part of his territory taken away. In 1702 the country was again invaded by an army from Hyderabad, the town was pillaged, the idols and buildings demolished, and the place was deserted. Since then the town goes by the name of Halupatnam (ruined city).

HISTORICAL ACCOUNT.

15. The following are extracts from accounts of contemporary writers:—
Abdur Razak has left a description of the town as it existed in 1442-4. He describes it as a magnificent city with seven fortified walls, and outside these a *chevaux de frise* 50 yards broad, of lofty stones set on bazoars round it, at the head of which was a lofty mandapam. The palace was loftier than all. Water flowed along the streets in cut stone troughs. To the right of the palace was the minister's office, called the *Divankhana*, very large and with a mandapam in front. Behind the King's palace was the mint where Varahas, artabs and fanams were coined. Behind the mint was a bazar 300 yards long and 20 broad, furnished with stone seats.

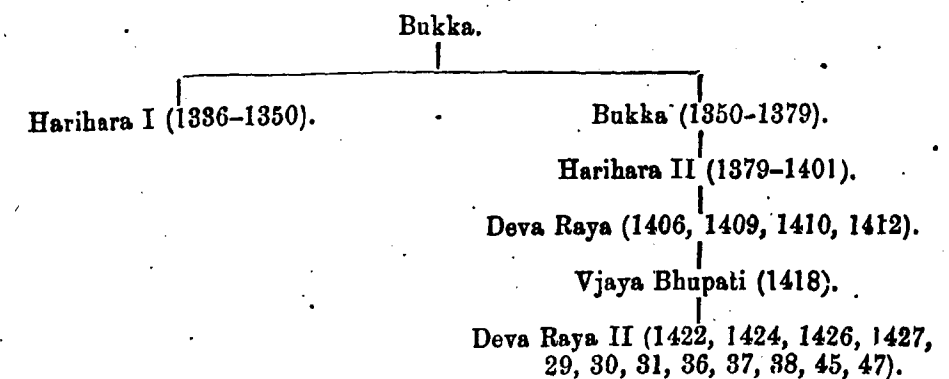
Edwardo Barbessa (account published in 1516). The capital was of great extent, highly populous and the seat of an active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and cinnabar, camphor, mustard, pepper and sandal from Malabar. The palaces of the King and his ministers and the temples were stately buildings of stone, but the greater part of the population resided in hovels of straw and mud. The kingdom then comprised the whole of the country south of the Kristna inclusive of the Portuguese possessions on the coast and the petty principalities of Malabar.

Cæsar Frederic (end of 16th Century). "I have seen many King's Courts, yet have never seen any thing to compare with the royal palace of Vijayanagar which hath nine gates. First when you go into that part where the King lodged, there are five great gates kept by captains and soldiers, within these are four lesser gates which are kept by porters and through these you enter into a very fair court at the end. The city is 24 miles round enclosing several hills. The ordinary dwellings have earthen walls and are sufficiently mean, but the three palaces and the pagodas are all built of fine marble.

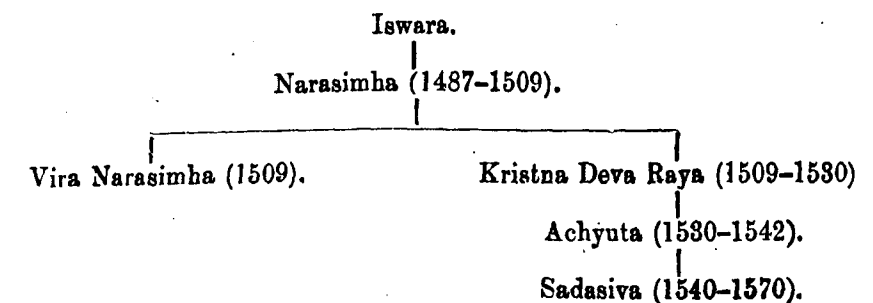
Ferishta (1593-1606). "The Hindus were utterly defeated, the King Rama Razu was captured by the soldiers of Nizam Shah, who promptly decapitated him; and the Mahomedans entering Vijayanagar in triumph razed the chief buildings, and committed all manner of excess. The Raz of Vijayanagar since this battle (1565) has never recovered its ancient splendour, and the city itself has been so destroyed that it is now totally in ruins and uninhabited."

16. The palace was again sacked by Tipu in 1786 and in consequence the chief palaces have all disappeared, and we see the remnants of only some of the temples and of minor buildings. The finest building extant is the Vittalswami temple, but it was far away from the palace buildings and so perhaps escaped total destruction.

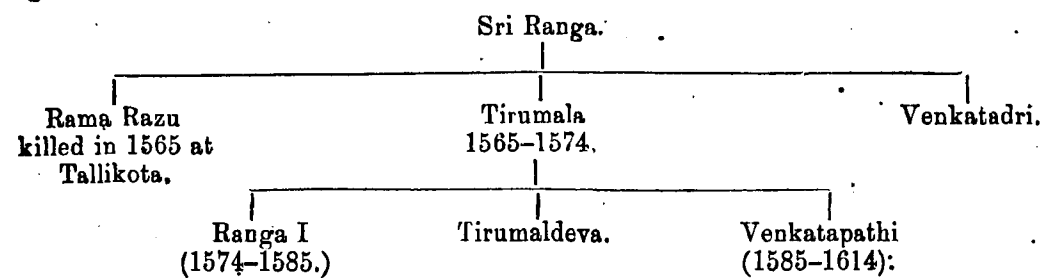
17. The earliest inscription is dated 1336 and the authentic history of this kingdom commences from this date. The throne was occupied by three dynasties before the country was conquered by the Mahomedans. The first is the dynasty of Harihara and inscriptions mention the following rajahs belonging to it.



It is not known how this family became extinct. The second dynasty is called the Narasimha dynasty and the following kings belong to it.



18. Kristna Deva Raya was the most famous of all the kings of Vijayanagar. It was in his time that their authority, if not the actual conquests, was extended to the whole of south India, and Mr. Sewell gives it as a fact that his name is held by all natives of the peninsula to this day as that of one of the greatest monarchs that ever ruled the country. The temples of Kristnaswami and Hazara Rama and the great statue of Narasimha were constructed during his reign and the great temple of Vittalswami was also commenced by him. The reign of Achyuta like that of his predecessor was remarkable for the number of gifts to Brahmans and endowments of temples. The next king Sadasiva was only a king in name, all power and authority having been assumed by Rama Razu, the minister, and the son-in-law of Kristna Deva Raya. He at first made an alliance with the Mahomedans, but his conduct towards them became subsequently so haughty, that the kings of Bijapur, Golconda, Dawlatabad and Berar advanced against him and overthrew the Vijayanagar kingdom at the battle of Tallikota near Raichore (1565). Rama Razu was seized and beheaded. He had an army consisting of 70,000 cavalry, and 90,000 foot, archers and matchlock men. The Mahomedans numbered 100,000 and at first seemed to yield to the Hindus, but they had 100 guns on which the Hindus could make no impression and which ultimately decided the victory. The Mahomedans plundered the city and only retired on receiving the cession of all lands north of the Tungabhadra. Rama Razu was the head of the third dynasty which consisted of the following kings:—



19. 1566, Tirumala returned to Vijayanagar and endeavoured to restore the city. He did not succeed and in 1567 moved the seat of Government to Penukonda. In 1577 the Mahomedans marched upon Penukonda but were driven back. The next king Venkatapathi moved his seat to Chandragiri and Vellore. In 1609, the province of Mysore was lost, by the capture of Seringapatam by the Raja of Mysore. In 1639, the then king Sri Ranga granted the site of the city of Madras to the English. The Rajahs became subsequently feudatories of the Mahomedans, paying them a tribute of Rs. 20,000.

1749, the Jaghire was conquered by the Mahrattas to whom the same tribute was paid.

1775, Hyder Ali annexed the country and made the Rajah pay a peshcush of 10,000 pagodas and furnish 1,000 foot and 100 horse.

1786, Tipu completely subverted the Jaghire and the Rajah became a fugitive.

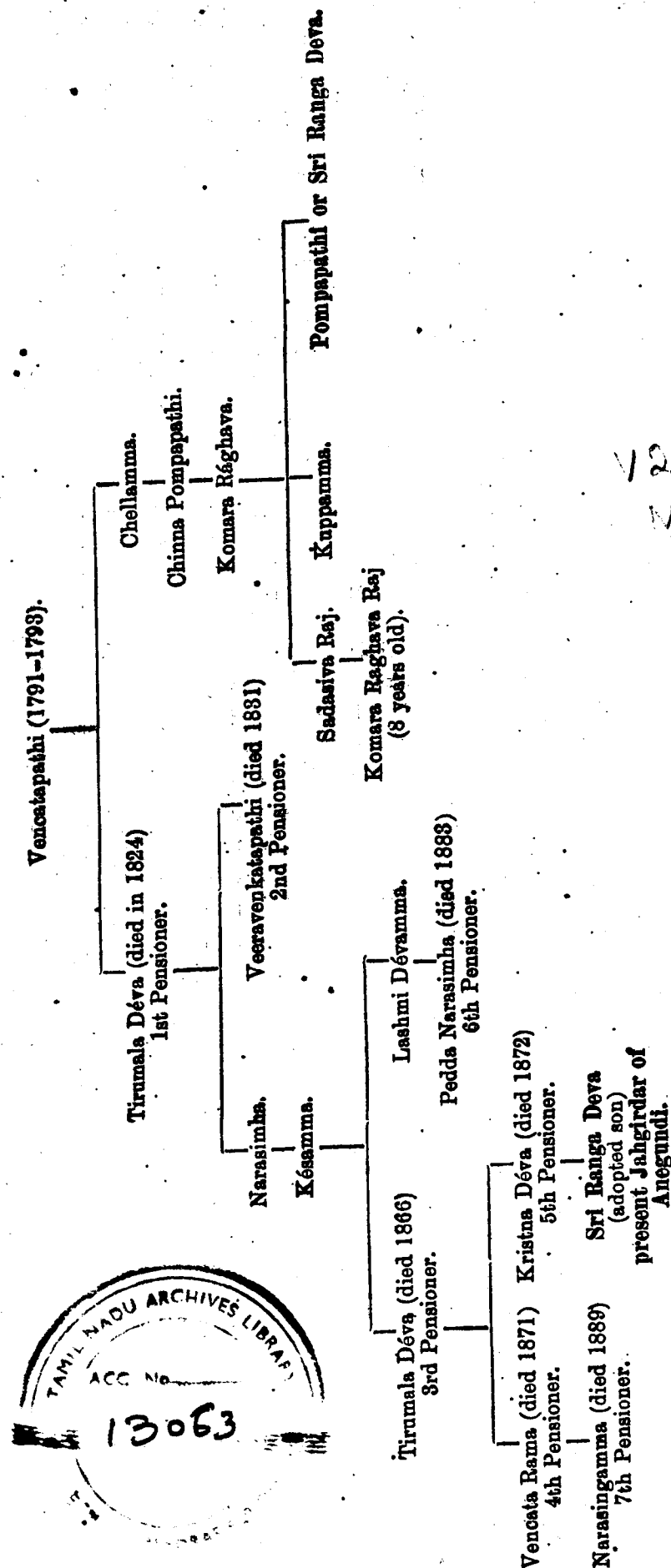
1791, the Rajah took possession of the state, taking advantage of the war.

1792, peace was concluded and the Jaghire went to the Peshwa's share.

1799, the Rajah again seized Anegundi but it was taken back by the English.

1800, the territory was given to Nizam, who ceded it to the English.

1801, The English continued the pension of Rs. 1377 per month, which had been granted to the Rajah by the Nizam. The pension ceased in 1889 on the death of the last lineal descendant of the original pensioner. The present representative of the family is Sriranga Deva Rayalu, the adopted son of the fifth pensioner. The pension was not given to him, because adoption was not recognized for the purposes of succession to this pension. The Nizam's Government has however been more generous to him and recognizing his adoption has continued to him the Jaghire of Anegundi, which had been restored to the first pensioner shortly before his death in 1824. The Jaghire is worth 30,000 a year and bears a peshcush of Rs. 10,000. The present Rajah's genealogy is as follows:—



(Sri Ranga Déva, the present Jagirdar, is the great-grandson of a sister of the 1st Pensioner. He has been adopted by his sister Kuppamma, widow of the 5th Pensioner. There is another male member of the family, viz., Komara Raghava Raj, the minor son of Sri Ranga Déva's elder brother, Narasingamma married the sixth Pensioner and succeeded to his pension as a lineal descendant of the 1st Pensioner.)



20. The State must have been extremely wealthy in its palmy days, for there is hardly a temple in any of the villages or towns in the south that does not bear some evidence of the liberality of the different Sovereigns. Though the kingdom lost all its real power at the battle of Tallikota in 1565, the people were loyal to their old rulers and even as late 1793, there are copper plate documents which acknowledge the representatives of the family as paramount sovereigns.

21. The existing ruins cover about 9 square miles. The most convenient place for viewing them as a whole is the crest of the hill at the foot of which Kristnaswami temple (No. 22) is situated, but a finer view can be commanded from the top of the Matanga hill (27) which lies at the end of the big street leading from the Virupakshaswami temple at Hampi. There are no complete buildings extant of a date earlier than the 14th century, but there are fragments which Mr. Rea thinks belong to the 12th or 13th century and may have either belonged to the ancient city or may have been afterwards removed from some of the ancient temples existing in other parts of the district and placed where they are now found. The Jaina buildings (No. 24) on the rising ground to the south of the Hampi temple seem to be the oldest buildings now remaining, and Mr. Rea considers that Hampi was the original site and that the town must have extended inwards to the south and along the banks of the river to the east.

22. The whole place is now deserted except a corner on the northern side of the Virupakshaswami temple at Hampi. Worship is done in this temple and a great festival attended by thousands of people takes place every year and the large street in front is fully thronged during the ten days the festival lasts. This is the only street where houses are still in preservation and this is because they are occupied every year. The only other temples where worship is done are (1) Kodanda Ramaswami temple, (2) Uddana Virabhadraswami temple and (3) Malavantha Raghunathaswami temple. Until the Duke of Buckingham's visit in 1880, the ruins appear to have been utterly neglected and to have suffered greatly at the hands of treasure seekers and pilgrims. The Duke ordered the employment of watchmen to prevent digging for treasure and setting fires within the temples for cooking and to clear the encroaching vegetation. In 1882 at the instance of Dr. Burgess the Government prohibited the destruction or removal of the materials. In 1883 a special Engineer named Mr. Black was appointed to attend to the ruins and he spent about 20,000 Rs. during that and the next year in repairs and in supporting weak portions of buildings. The ruins are at present in charge of the P. W. Department and a permanent staff consisting of 4 watchmen on Rs. 6 each a month is employed.

Description of the principal ruined buildings.

Kamalapuram bungalow (2)—is an old mandapam converted into its present form by J. H. Master Esquire, a former Collector of Bellary and presented to the District Board.

Chandrashekara Mutt (No. 38).—Is in good preservation but has nothing remarkable or beautiful to attract one's attention.

Queens' bath (3)—is 78 feet 5 inches square, with a reservoir in the centre 50 feet 9 inches square and 6 feet deep. The corridor of the building has an arched ceiling richly carved with foliated ornament in plaster, and over the bath on each of the four sides is a projecting window with three openings. The use of the arch in the doorways and the embellishments used in decorating inner rooms show that the design was considerably modified, if not constructed, by Mahomedans.

Aqueduct (4).—This must have supplied water to the bath and the whole town. According to Abdur Razak (1442-4) water flowed along the streets in cut stone troughs.

Throne (5)—is extremely interesting on account of its fine sculptures. Consists of a succession of platforms, the outer walls of which are carved in relief with elephants, camels, dancing girls, &c. It is about 150 yards from the Queens' bath. The total height of the platform is 31 feet and there are signs on its summit of a pavilion having existed. Inside this mound is a stair case which is partly blocked up. This is also called *Maharnavami Dibba*.

Stone trough (6)—is a monolith measuring $41\frac{1}{2} \times 3 \times 2$ feet.

Bazaar (7)—measures 250 yards and probably corresponds to the bazaar 300 yards long and 20 broad, referred to by Abdur Razak.

Octagonal building (8)—

Site of the mint (9)—all in ruins.

Site of the Palace (10).—The chief building appears to have completely disappeared and must have been more magnificent than the less important buildings that now remain.

Hazara Rama temple (11)—is comparatively small, it is stated to have been the private place of worship of the Kings. It is situated in a quadrangle measuring 110 feet from north to south and 200 feet from east to west. The inner and outer walls are covered with spirited basso-relievos representing hunting scenes and incidents in the Ramayana. Long rows of horses, elephants, camels, soldiers, dancing women, &c., placed one above the other, attract attention on every side. The adytum of the interior is supported on four most elaborately carved polished black stone columns and the ornaments are both bold and rich. Mr. Rea considers these columns to be distinctly dravidian in type.

There is a jaina figure on the outside of the Vimana wall. The inscription on the wall inside the *prākara* records the erection of the temple by Kristna Deva Raya in 1518. Another inscription of 1520 on the wall at the south side of the entrance to the temple records a grant to the temple by Timma Raja the Minister.

Palace of the Danaik (12)—must have been situated in the enclosure now containing a watch tower on the north west angle of the walls, the base of a mandapam in the north east corner, a building enclosed by walls on 3 sides and having arched openings on the north facade, a small octagonal two storeyed pavilion and some other mounds or ruins.

Pavilion or council room (13)—an octagonal building in good state of preservation. Has an upper storey. There is only one room on the ground floor and one above. The windows of the latter are too small to allow one to survey the surrounding country. The building appears rather too little for a council room.

Zenana (14) is surrounded by high walls but very narrow and not strong. The building is all in ruins. At 3 angles of the enclosure on which this is situated there are large towers (No. 15).

Elephant Stables (16)—consist of a long row of 11 chambers domed over, the central one having a double storey over it. The architecture is of the mixed Hindu and Mahomedan style.

Concert hall (17)—is an elevated terrace enclosing an open space. There is a verandah in front consisting of eleven arches. The one in the middle forms the entrance into the room.

Dasara Dibba (18).—This is an immense mass of earth faced with stone revetment. Half way up the mound there is a terraced walk round it and at the top there is an entrance with a small chamber. It must have been used by the kings as a platform from which they viewed the encounters of wild beasts and wrestlers in the arena below at the feast of the Dasara. The stone slabs along the side are covered with sculptures. Elephants and camels and tigers are represented with hunters with their dogs pursuing antelopes, dancing girls and musicians. In one place a king is sitting on his throne; before him stands a row of spearmen.

Underground temple (19).—This is not really so. It originally stood on the surface of the ground. The soil has silted over it from the high ground on the east, and some of the buildings in that quarter are completely covered. The shrines of which there are several are placed in the west end and these are almost completely covered. To the east of the shrines is a many pillared mandapam, filled with mud. It is said an underground passage runs from this mandapam eastwards and connects it with Hazara Rama temple. Mr. Rea examined this passage and found it to be only a popular myth. A similar delusion prevails in regard to the covered Vasanta mandapam west of the Throne.

Statue of Narasimha (20)—is hewn out of a single stone and is about 35 feet high. Represents Siva seated with a cobra with outstretched hood over the head. An inscription dated 1529 on a stone in front of the statue near Krishnaswami temple records the cutting of the statue by a Brahman and the endowment of worship thereto by Krishnadeva Raya.

Lingam (21).—This is also a monolith, about 9 feet high, placed inside a covered building.

Kristnaswami temple (22).—Stands at the head of a ruined bazaar now under cultivation. An inscription on a stone states that it was built and endowed by Krishnadeva Raya in 1513 after his return from the eastern conquests of Udayagiri and parts adjacent.

The plan is a large rectangular court, containing the principal shrine placed inside a larger and irregularly planned enclosure. The work is very plain throughout and somewhat coarse and crude in execution. The mahamandapa is the portion most ornamented. It has a carved moulded basement with piers over each bearing several minor detached shafts. The temple is remarkable for the enormous size of the stones used in its construction. Masses of cut granite, many of them 30 feet in length by 4 feet in depth, are seen high up in the wall. The weight of the gopuram and front of this structure has evidently been too great for the foundation although apparently on rock, and subsidence in the lower courses is certainly and rapidly destroying the fabric.

In the south side of the outer court, stands a plain building differing entirely from the structures adjacent. It has only a few small slits for windows, and a low arched door on the east side. The interior is divided into squares by piers with pointed arches over them. The roof consists of a series of flat domes over the compartments formed by the arches. The roof is reached by an outside stair.

Sasivikallu Ganappa Mandapam (23)—contains a colossal statue of Ganesha or belly god. Sasivikallu=stone as big as mustard seed. The top of the hill on which this temple is situated commands a fine view of the Tungabhadra river and the surrounding country.

Virupakshaswami or Pampapatiswami temple (25).—This is the great Hampi temple where service is still kept up and where a great annual feast takes place. At one time more than a lakh of people were attending the feast but the number has been gradually decreasing. Last year it was 40,000 but this year only about 12,000 people attended the festival. Cholera kept most persons back. Another cause for the decrease seems to be the strict enforcement of sanitary regulations.

The building consists of two large courts, one to the east and the other to the west, a wall dividing the two. The principal shrine and the great majority of the others are in the latter

court. Mr. Rea thinks that next to the Jaina temples on the rising ground to the south, this temple is the oldest extant. The eastern and larger gopura is stated to have been originally built in 1199 and repaired by Krishnadeva Raya in 1509. The lateral gopura was built by the same king in 1509 and was repaired in 1837 at a cost of Rs. 36,000 by Mr. Robertson, a former Collector, when the Hindu temples were under government management.

Outside this temple there are two sacred tanks—one on the northern side, called *manmuka* or *manmatha gundam* (a) and another on the western side called *Loka pavanam* (purifier of the world) (b).

The street in front of the temple (26)—is broad and is about 800 yards in length. It is in excellent condition and has rows of houses on both sides. At the other end of the street is a large figure of Basava or Bull (c) carved out of a huge rock. It was apparently once enclosed and covered, but only the rude external pillars of the temple now remain.

Kodanda Ramaswami temple (27).—Stands opposite to the Chakrathirtham, the sacred spot in the river for bathing. Contains large idols of Lakshmana, Rama and Sita, dressed and still worshipped.

Achyutarayanaswami temple (29)—occupies a position at the base of a precipitous hill, called the Matanga hill which contains a temple at the top. The ascent to this hill is very difficult but the view from it is very grand and is well worth the trouble. Achyutarayanaswami temple is at the head of one of the ancient bazars. Its plan is generally the same as the Kristnaswami temple. Between this and Vittal temple is Sita's tank and a cave where Sita's jewels were kept. Close by is a natural cleft in the rock, called Sita's mark said to have been caused by the dragging of her garment.

Bridge (30)—measures a quarter of a mile in length. The piers are plain upright granite blocks, placed at short intervals, on which horizontal stones were laid supporting the roadway. Two-fifths of the bridge still remains. This is said to have been erected by Rama Raj who was beleaguered at the battle of Tallikota (1565).

Vittalaswami temple (32)—ascribed by Ferguson to the reign of Achyuta Deva (1580—42). Two inscriptions of 1516 on the wall of a mandapam close to the main mandapam mention the name of Krishnadeva Raya. Another on the wall of Vittalswami mandapam records grant by king Sadasiva. This is dated 1561.

The chief feature of the temple is the mahamandapa, consisting of a richly sculptured basement on which the piers supporting the roof are placed. These are each formed of a single block of granite (20 feet high) and shew a central pillar surrounded by clusters of small detached shafts, *vyalis* and figures. Two other mandapams in the courtyard dedicated to Virabhadra and Ganesa show some good work. Outside the east gopura stands a lofty *dipdan* or lamp pillar with iron lamp brackets on the top.

The Duke of Buckingham made the following remarks about this temple—"The pagoda is itself a marvel of industry in carving, and beautiful both in outline and detail. Although the carving is not as a whole worked to the finished surface of the monoliths of Madura or of Vellore, the delicacy of the columns in their several groups surpasses any work I have yet seen."

The car is not a monolith as supposed by some but is constructed of blocks up to the cornice only. The upper portion is brick and plastered. It is badly cracked by fire.

The roof of the temple is formed of immense slabs of granite, and has sloping eaves of stones. Stone rings hang from beneath the eaves for hanging lights.

Malavantha Raghunathaswami temple (34)—situated on the summit of a considerable hill. The plan is a large rectangular court, a vimana in the centre, with the usual mandapams attached. The architectural treatment is good and shews none of the coarse detail observed in the earlier temples but closely approaches the later and finer work at the Hazara Rama temple. On the blocks of stone composing the outer wall are shown marine monsters in relief. In one place a crocodile lying in wait for a party of travellers is exhibited. Byragis keep worship here.

Ganagitti temple (35)—is a Jaina temple in excellent preservation. Inscription shows that it was built by Harihara in 1385 and proves his religious toleration. There is a dwajastambha (*i.e.*, flagstaff) of immense height cut out of grey granite.

Gateway (36).—Has a lofty dome over the entrance and the supporting arches are ornamented in stucco.

Pattabhiramaswami temple (37).—Is a large and massive structure with good carving and curious from its enclosing wall being lined internally with a double tier of granite-built cells, of which a large portion is uninjured. Its one courtyard includes an area equal to the double court at the Hampi temple.

N.B.—Compiled for the information of His Excellency the Governor of Madras and staff on the occasion of their visit to Hampi in October 1896 and printed at the Bellary District Gazette Press with the kind permission of the Collector.

M. S. MASCARENHAS.

