

Inscriptional Poets in Hoysala Dynasty

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Abstract - The 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 Hoysalas and it also famous administration, literature, education, architecture, agriculture and allied activities, trade and commerce, etc. The paper information about that the all elements of the historical given in the popular poets. The study concluded that the stated the famous poets identified to us through the Hoysala inscriptions stretches us a 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 dynasty.

keywords - Overview of Inscriptional Poets, Importance of the Inscriptional, and Poets.

Introduction

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 1025-1343 in southern India. The kingdom was established by 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/ poets become development.

From the noted that the literary development to the epigraphs indicate to the progress succeeded in the field of literary forms. The several metres, 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 metres was initial propagated by the court poets. These metres 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.

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.

Hoysalas empire, however there are hundreds of inscriptions, the names of all the writers are not recognized to us for the simple reason, that they have not liked to discussion their names in their inscriptions. Various important poets who are known to be writers in Kannada have also written epigraphs. Many poets have written more than one epigraph, while others are recognized to have related single inscription. This literature can be largely sub-divided into as follows are - works dominated by the themes of Jain writings, contrasting works by Veerashaiva writers not belonging to the vachana poetic tradition, rebuttals to Shaiva writings from Jain writers, early brahminical works (Vaishnava), works from the birth of the Bhakti (devotional) movement in the Kannada-speaking region, writings on secular topics, and the first writings in native metres (ragale, sangatya and shatpadi).

As in earlier centuries, Jain authors wrote about tirthankars (saints), princes and other personages important to the Jain religion. Jain versions of the Hindu epics such as the Ramayana and Bhagavata (tales of Hindu god Krishna) were also written. According to R. Narasimhacharya, a noted scholar on Kannada literature, more Jain writers wrote in Kannada than in any other

Dravidian language during the “Augustan age” of Kannada literature, from the earliest known works to the 12th century. The Veerashaiva writers, devotees of the Hindu god Shiva, wrote about his 25 forms in their expositions of Shaivism. Vaishnava authors wrote treatments of the Hindu epics, the Ramayana, the Mahabharata and the Bhagavata. Breaking away from the old Jain tradition of using the champu form for writing Kannada literature, Harihara penned poems in the ragale metre in Sivaganada-ragalegalu (1160). His nephew Raghavanka established the shatpadi tradition by writing a unique version of the story of King Harishchandra in Harishchandra Kavya (1200). Sisumayana introduced the sangatya metre in his Anjanacharita and Tripuradahana (1235). However, some scholars continued to employ Sanskritic genres such as champu (Ramachandra Charitapurana), shataka (100 verse compositions, Pampa sataka) and ashtaka (eight-line verse compositions, Mudige ashtaka).

The exact beginnings of the haridasa movement in the Kannada-speaking region have been disputed. Belur Keshavadasa, a noted Harikatha scholar, claimed in his book Karnataka Bhaktavijaya that the movement was inspired by saint Achalananda Dasa of Turvekere (in the modern Tumkur district) in the 9th century. However, neither the language used in Achalananda Dasa's compositions nor the discovery of a composition with the pen name “Achalanada Vitthala”, which mentions the 13th-century philosopher Madhvacharya, lends support to the 9th-century theory. Naraharitirtha (1281), one of earliest disciples of Madhvacharya, is therefore considered the earliest haridasa to write Vaishnava compositions in Kannada. Secular topics were popular and included treatises on poetry (Sringeraratnakara) and writings on natural sciences (Rattasutra), mathematics (Vyavaharaganita), fiction (Lilavati), grammar (Shabdamanidarpana), rhetoric (Udayadityalankara) and others. The Kanda padya is the very popular form used by almost all the poets of the dynasty. In this study focuses on point that Ragale used in inscriptions and Tripadi has been used in an inscription from Shikaripura during the time 1158 A.D., and it satisfies all the lakshnas recommended by Nagavarma¹.

Important of Inscriptional Poets in Hoysala Empire

In this section focuses on understand the concepts of taking major inscriptional poets of many of the flourished in the Hoysala empire are analysed given following below:

Chavaraja (1115 A.D)

Chavaraja is the writer of two important inscriptions establish in Sravanabelagola. They are - Eradukatte basadi (1115 A.D) and the Chamundaraya basadi². The earlier epigraph means to an inscription started in memory of Sri Meghachandra Traividyaadeva by Lakshminati dandanayakiti, wife of the popular Hoysala wide-ranging Gangaraja. The past inscription of 1120 A.D³, it means to the background of a *Nisidige* in memory of Pochambike, mother of general of Gangaraja.

Mardimayya (1123 A.D)

He is another well-known inscriptional poet at Sravanabelagola, in the Southern mandapa of Chavundaraya basadi⁴. The epigraph is an inscription in retention of Subhachandradeva, the preceptor of general Gangaraja. The famous of the epigraphers namely Padmanandi, Griddhrapincha, Divakaranandi, Gunanandi, Maladharideva, Kundakunda, Umasvati, etc.

Mallinatha (1129 A.D)

In this poet written by two inscriptions and they are – Parsvanatha basadi at Sravanabelagola and village of Hantur in Kadur⁵ with the both inscriptions during the period 1129 A.D., under Vishnuvardhana period. The Parsvanatha basadi inscription is lengthy and comprises of 223 lines. It refers to a consist of Jaina teachers of the anvyas of Kundakunda, who succeeded past to Mallinatha. The Hantur deals with the slightly a minor writing and is in Kannada language. In terms of construction of a Jaina basadi by a name Hariyabbarasi.

Santamahanta (1138 A.D)

Santamahanta poet is one of the Kannada inscriptional author working under Vishnuvardhana king. He most written by a Lalalanakere in Nagamangala taluk⁶. In this period, Grant minister of Echiraja and he was some granted provide to all under the period poets.

Somesvarabhata (1139 A.D)

He was well-developed poet from an inscription at Navile in Hassan district⁷. In this period related and granted under the Narasimha II. Somesvarabhata is a virtuous researcher in Sanskrit and poetry as demonstrated by the inscription.

Ganganna (1145 A.D)

He was the undertaken inscription at Sravanabelagola, with the near of Gandhavarana basadi⁸. It means that the death of Machikabbe mother of Santaladevi. It also consists the death of the Jain saint Prabhachandra Siddhantadeva. The inscription is languages are Kannada and Sanskrit with have consist of 193 lines.

Nagarasi Pandita (1156 A.D)

In this poet well-known inscription from the Chikka Kadalur in Hassan district⁹ and his also native place was Mudugere in Hassan taluk. However, he was working under the Vishnuvardhana empire. Nagarasi Pandita was a best researcher and Lakula Saiva saint with the has been sthanapati of the village people.

¹. EC., VII, Sh. 37.

². EC., II, 156.

³. Ibid., 136.

⁴. Ibid., 135.

⁵. Ibid., VI, Mg. 22.

⁶. EC., IV, Ng. 22.

⁷. Narasimhacharya, R. (1929). *Karnataka kavi charite*, I, p.525

⁸. EC., II, 173.

⁹. Ibid., V, Hn. 85.

Hamsadeva (1161 A.D)

Hamsadeva was author of inscription found at Sigebagi in Tumkur district¹⁰. The inscription has been thirty-six lines belongs to the period of Narasimha I. This inscription purpose of introduce feudatory Chattarasa, who started Chattesvara and gave grants to Bhimarasi Pandita and Kalamukha saint.

Devabhadra (1161 A.D)

Devabhadra poet was a famous inscription working under the Vishnuvardhana and Narasimha I. He was a popular inscription of Jaina at Heggere in Tumkur district¹¹. It is also found that local 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.

Santinatha (1164 A.D)

He is the author of the inscription initiate at Lalanakere in Nagamangala taluk¹². At that time, he was working under Hoysala Ballala II. It was presents the Hoysala king's prime ministers of heggade Kantimayya and danadnayaka Hariyanna. Their provide grants to Madhukesavara temple at Lalanakere.

Mahadeva (1164 A.D)

Mahadeva poet is the author of a writer from Belur¹³ and he was working under the Narasimha I. Belur temple built and grants for a sluice by officers Bittideva and others. It also inscription like a miniature champu kavya.

Suryana (1170 A.D)

He was the inscriptional poet of Jakkenahalli in Hassan taluk¹⁴ with he was the genealogy of the Hoysala Narasimha I. It presents his general Kalimayya who construction a temple of Kalesvara and provide grants to it. Other inscriptions are - Belur copper plate, Viradevarahalli stone, Asandi stone epigraph and two chronicles from Brahmasamudra were also written by Suryana.

Devaparya (1173 A.D)

He was an inscription to the west of the Jaina basadi at Arasikere and it was inscription by Devaparaya gotra and Vajivamsa and son of Somanatha¹⁵. He was inscription during the period of Ballala II. It was provided grants to Kesava temple by pradhna harihara.

Javani Pandita (1186 A.D)

He poet is the writer of an inscription originate at Channarayapatna¹⁶. It inscription belongs to period of Ballala II. The purpose of the writing is to highest grants to Kolatur agrahara and to Mulasthan Ramesvara and also to the Brahmanas of several gotras.

Trivikrama pandita (1187 A.D)

He was a famous author of inscriptions working under Ballala II¹⁷. It is two important inscriptions such as – Banavara, and Vira Ballesavara. In terms of Banavara inscription during the period 1187 A.D., in terms of banavara inscription means to the built of Chattesavara temple by Kammatada Chattasetti. It also consists of two Kalamuka saints namely, Trailokyasakti Pandita and Sivasakti Pandita. Another writing to the built of Vira Ballalesvara temple and means to the grants prepared over to the Kalamukha saint Kriyasakti.

Tribhuvanasakti (1190 A. D)

Tribhuvanasakti poet is the writer of an inscription establish at Budihalu in Tumakur district¹⁸ and it is belonging to the period of Ballala II. It purposes to largest a grant to the Dammesvara temple by Machigauda.

Boppa Pandita (c.1190 A. D)

He was the famous inscriptional author at Sravanabelogola¹⁹. It is usually this inscription if presents near the Dvarapalakas ear the Gommatesvara monolith. This is also related inscription of Bahubali's refutation. In this famous inscription of the Gummata stuti which has been said and resaid by various authors in Sanskrit and Kannada languages.

Maleya (1192 A.D)

This poet is a large number of author of an inscription of several kings²⁰ in Kedaresvara temple at Balligave. It refers to the officer Ereyana, who gave a grant to the Kedaresvara temple for several perseverance and it also the gift of the village Saliyur as sarvamanya.

Harihara Suri (1194 A.D)

¹⁰. Ibid., XII, Ck. 32.

¹¹. EC., XII., Ck.21.

¹². Ibid., IV, Ng.20.

¹³. Ibid., IX, Bl.136.

¹⁴. Ibid., V, Hn. 53.

¹⁵. Ibid., Ak. 71.

¹⁶. EC., V, Cn. 152.

¹⁷. Ibid., Ak. 90; XV, Ak. 205.

¹⁸. Ibid., XII, Ck. 9.

¹⁹. Ibid., II, 336.

²⁰. Ibid., VII., Sk. 105.

This poet written by Bommanahalli inscription at Arasikere taluk and he was working under the Ballala II²¹. It is found that the king was camping at Baguli. In this period, minister of Machiraja contributed grants to the Madhusudhana temple and Mallikarjuna temple. This poet was started an agrahara by the name of Madhusudanapura.

Bachayya (1200 A.D)

Bachayya was working under the Ballala II period and he was the composer of an inscription at Marenahalli in Belur taluk²². It relates to Benaka's wife Maravve. She provided grants to the Santalesvara temple.

Kallayya (1205 A.D)

He was the famous inscription author of the presents at the village of Ganjikatte in Chitradurga district²³ and he was work under the period of Narasimha II. The inscription means to the contribute made to the several services for Dharmesavara temple.

Nagadeva (1224 A.D)

Keresante in Kadur²⁴ 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 temple²⁵.

Dasakirtidevar (1234 A.D)

In this period, a popular temple of Brahmesvara at village of Nalkundare in Channagiri taluk of Shimoga District²⁶.

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 Lakshminarasimha²⁷ 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 taluk²⁸ 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 mandapa²⁹ 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 poet is inscriptional author for a viragal inscription presents at Mattikoppa in Sagara taluk³⁰. 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 temple³¹ 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 this inscription.

Other Important Inscriptional Poets in Hoysala Period

The other famous poets are author of the popular inscriptions found in Hoysala kingdom and these are the writers of the inscriptions of consisting literary advantage during the time, the various of the poets and literary men are stated in several inscriptions. The development of literary under as recognized from the inscriptions of the Hoysala period. So many of these can be analysed about inscriptions are given following below:

Buchiraja (1173 A.D)

He poet was noted that in an inscription at Arasikere taluk. He was worked under the king of Ballala II. It means that the he was a famous researcher in the languages of Kannada and Sanskrit.

Singadeva (1198 A.D)

He was stated that in an inscription presents at Udri in Soraba taluk. It refers to Banavasi area and was a participant of the family during the period in ruled at Jiddulige.

Nagadeva (1218 A.D)

²¹. EC., V. Ak. 118.

²². Ibid., V, Bl. 140.

²³. Ibid., XI, Ca. 23.

²⁴. Ibid., VI, Kd. 65.

²⁵. Ibid., Ak. 47.

²⁶. EC., VII, Ci. 52.

²⁷. Ibid., V, Ak. 123.

²⁸. Ibid., VI, Kd. 143.

²⁹. Ibid., XV, Bl. 322.

³⁰. Ibid., VIII, Sa. 101.

³¹. Ibid., XII, Gb. 30.

He poet was the author of an inscription characterizes at Madapura in Kadur taluk and he was writer of period in Ballala II. Singadeva queen Baichaladevi, who arranged for the established of the Madhavaraya and provided grants to the temple of Madhavaraya.

Brahmadeva

He was another poet of recognized in an inscription in that above period. Its inscription goes to the period of Ballala II and he was a better poet under the period of Ballala III.

Conclusion

It can be concluded that the above stated the famous poets identified to us through the Hoysala inscriptions stretches us a 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, those kings contribute that the grants to various temple.

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