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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1938



BANGALORE
PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1940

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Mysore Archæological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

PART I—ADMINISTRATIVE.

Staff.

Dr. M. H. Krishna, M A., D.LIT. (Lond), continued to be the Director of Archæology in addition to his professorial duties at the University and there was no change in the staff

Tours.

The Director toured in the taluks of Pāvagada, Madhugiri, Koratagere, Kunigal, Maddūr, Yeḷandūr, T -Narsipur, Malavaḷḷi and Kānkānhalli for the purpose of collecting inscriptions and information about architecture and also for inspecting the monuments for conservation purposes. The Assistant to the Director toured in parts of Shimoga, Hassan and Mysore Districts for copying inscriptions.

Exploration

Among the ancient sites and monuments studied, were those at Pāvagada, Nidugal, Midigēśi, Koratagere, Huliyūrdurga, Mēkēdāṭ Kabbāldurga and also those at Yelandūr, Agara, Mūgūr, T.-Narsipur, Tirumakūdlu, Ālagōdu, Mālingi, Talkād, Śivasamudram, Mārehalli, Malavalli, Kānkānhalli and Molagālu Among the discoveries were a number of Chōḷa and Hoysala monuments constructed in the Dravidian style, one of the earliest of them being the Janārdana Temple at Mālingi, which is a Vishnu temple that was managed by a Śrī-Vaishnava board of trustees before the days of Śrī Rāmānujāchārya. A number of fine images were also discovered and the links between the Chōla and the Hoysaḷa schools of architecture were noted A special study was made of a number of forts.

Conservation

Considerable attention was paid to the conservation of monuments The renovation work in the temples of Bēlūr and Halebīd progressed very greatly with the co-operation of the Department of Public Works and the Bēlūr and Halebīd Temples' Renovation Committee. At the suggestion of several Jain bodies who expressed their anxiety about the safety of the Gōmata statue at Śravanabeḷagola, the Director of Archæology studied the image with the kind co-operation of the Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,

the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members

Epigraphy.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top floor of the Jagan Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Ganga king Avinīta which bears witness to the close relationship between the Pallava and the Gaṅga dynasties The Assistant Mr R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

Wall paintings.

A detailed study was made of the paintings on the walls of the top floor of the Jagan Mohan Palace at Mysore and many interesting historical points and portraits useful for a study of Mysore in the 19th century were noted.

Museum.

One copper plate grant of the Ganga king Avinīta and 84 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied The Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archæology and Ethnology sections with the assistance of the the Curator of the Museum

Publications

The Annual Report for 1936 and the Guide books for Seringapatam and Bēlūr were published, while the Report for 1937 and the Guide for Halebīd and the additional matter required to complete the Mysore Supplement of the Epigraphia Carnatica were sent to the press.

Library.

About eighty new publications were acquired for the library (*vide* Appendix D)

Finances.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (*vide* Appendix E). A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.

PART II—STUDY OF ANCIENT MONUMENTS.

TUMKUR DISTRICT

PAVAGADA

(Pl. II, 1)

A note on the Hill Fort at Pāvagada has appeared in the Mysore Archæological Report for 1918 (pp. 8-9). The steps leading up the hill are constructed corresponding to the concave part of the hill and between the two projections on the south-east.

Points of Interest on the Hill.

The following objects are noticeable on the way up The serial numbers below correspond to those given in the accompanying sketch map (Pl II, 2)

1. Iśvara temple.
2. Hill fort gate No 1 —This is made of irregularly hewn boulders cemented with mortar and provided with a parapet wall having numerous musket holes Some of the round bastions have cannon platforms, which might be the structures of the days of Hyder and Tipu who improved the old Hindu wall The gate has the sun, the moon and other usual Hindu carvings
3. Guard house and powder magazine
4. Hindu fort gate—No 2
5. Hindu fort gate- No. 3
6. Hindu fort gate—No. 4.
7. Just behind the above is a boulder on which a colossal Āñjanēya is carved in relief in the striking attitude treading over the fallen figure of Akshaya-kumāra. In front of the image and to its left a monkey is eating fruit The bricks of the battlements measure 10″ × 7″ × 2″.
8. Guard room with disappeared roof
9. Inscription—Pāvagada 97 (Supplement).
10. Hindu fort gate No 5
11. Hindu fort gate No 6
12. Hindu fort gate No. 7
13. Hindu fort gate No. 8
14. Mantapa—formerly used as Taluk Kacheri
15. Kalyāni pond
16. Magazine and guard room
17. Tuppada kanaja—A very fine view is obtained of Nidugal on the west and of Kāmanduiga on the north.

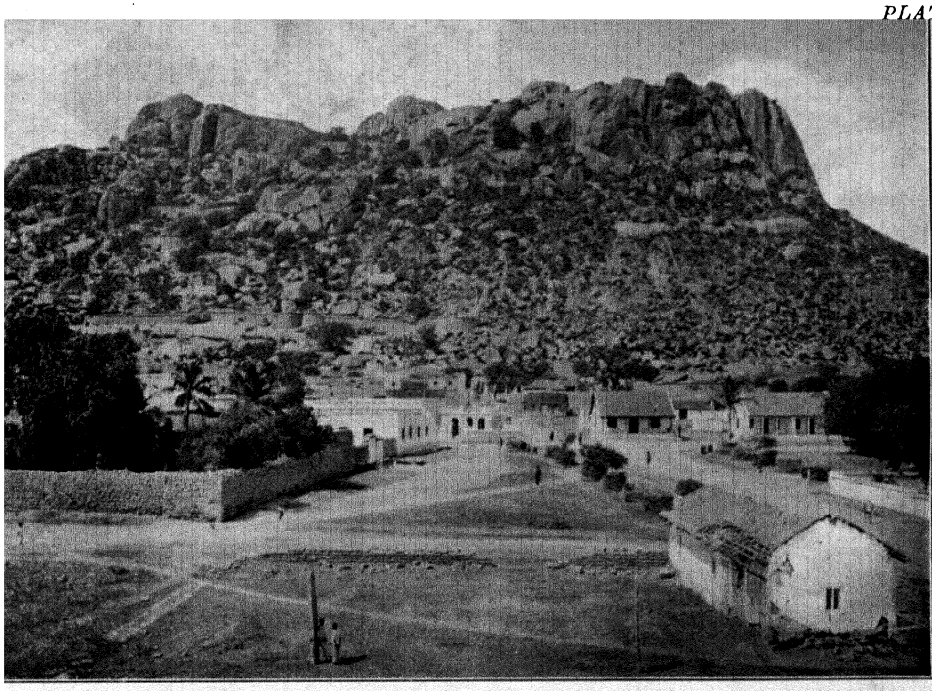
18. Nāga stones
19. Nāgara done
20. Hindu fort gate No. 9 (without mortar and stone work).
21. A disappeared temple with a pair of elephants—rudely carved of granite stone.
22. Two guard houses
23. Bastion with a gun—bore, 4½″ in diameter
24. Done with a guard room
25. Akkannana done. It is said that it never goes dry.
26. Mantapa and done
27. Powder magazine
28. Masjid The site appears to be that of an old temple.
29. Temple gateway
30. Store room
31 Thieves' Drop—a precipice facing due North 30° E with a guard room on the north.
32 Three granaries and a small gate leading to Bhīmana done. Near the fort an inscription stone which is said to have been imbedded in the rock has been removed
33 Bhīmana done
34. Powder magazine built by Tipu Its roof is built on low rocks and the roof is vaulted.
35 Sultan Battery This is a roundish battery built on the highest part of the hill which has been converted into a platform about 100 feet in diameter. It has a high flagstaff with a small stepped pond to its south-west and a small guard room at each of the four points of the compass. The battery has accommodation for fourteen pieces of cannon and the terrace is well paved with stones. This commands a good view of the country around.
36 & 37. To the south-west of the above on a lesser eminence of the hill and further south-west on a still lower peak are two other smaller batteries.

NIDUGAL

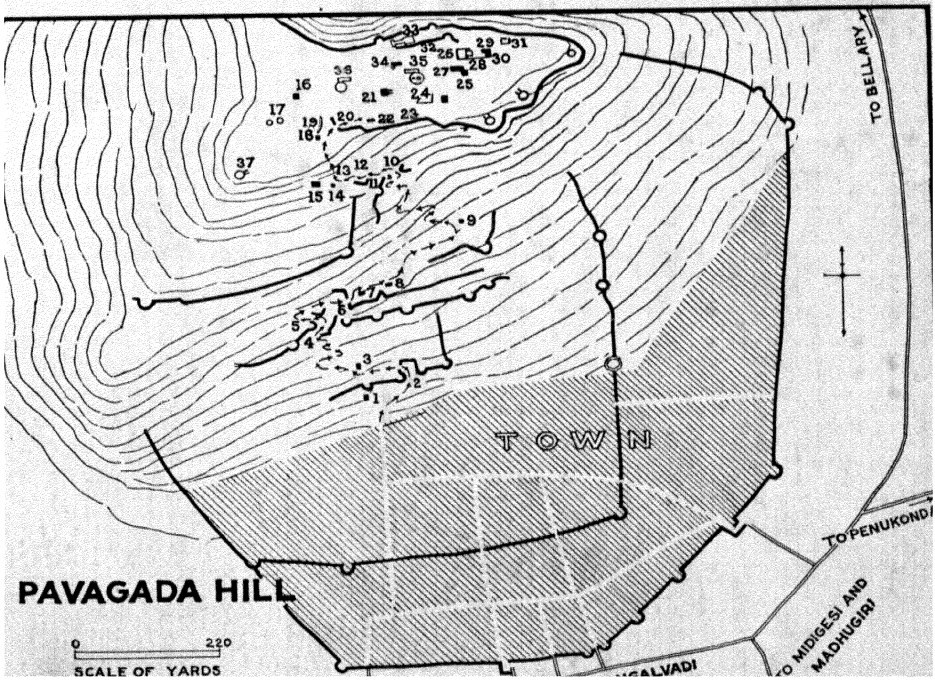
(Pl III, 1)

The fort on the hill at Niḍugal was last visited in 1918 and an account of it was published in the Annual report of this department for that year. Here a sketch map is published and the points of interest are described. The numbers refer to those given in the map (Pl IV, 1).

1. Sāravādēśvara temple.— This temple faces east and is said to have been built by the chief Hoṭṭanṇa Nāyaka III of the Harati dynasty, in memory of Sāravāḍ



1. HILL AND TOWN, PAVAGADA (p. 3.)



in the Bijapur District wherefrom his family claims to have come. The back wall of its mantapa has two sets of carvings showing four couples, evidently the builder and his relations or ancestors. The pillars also contain similar votive figures rudely carved.

About 50 yards to its east is a stone built tank now used for irrigation purposes

2 Gaḍḍadaiyana Matha —This is evidently a Śiva temple of the Nāyak period, the linga of which has disappeared.

3. Kālamma temple.—A half-built structure containing a seated image of Kāpālikā Durgā evidently brought from the temple No. 27 on the hill.

4 Kāśi Iśvara temple —This is a well-built stone structure of the Pāllegār days with three cells, the central one having a linga, the right, Ganēśa and the left, a fine seated image of Annapūrnā with a ladle resting on both hands (Pl. V, 1).

5 Hanumān temple —This is of the Pāllegār period. Its garbhagriha contains a relievo image of Hanumān By its side stands the figure of a Brahmarishi holding a rosary in his right hand resting on a stick, and a book in his left hand. It is probably Vyāsa From his left shoulder hangs a bag containing all his belongings.

6. Mirza Hussain Vali Dargа —Near the darga of Hussainshah Vali is a small mosque behind which is a well whose pulley is supported on two black stone pillars, finely carved with bulls on top. These appear to have belonged to the palace well, above the hill.

7. Śrī Rāma temple —(Pl III, 2). This is one of the best preserved in the lowest level of the town, known as the Sante Bazaar. It has a long garbhagriha behind the mukhamantapa In the former are engraved on a large boulder some interesting groups, of which the central one consists of Kōdandarāma with Lakshmana, Hanumān and another monkey to the right, and Sītā, Jāmbavān and Garuda to the left. Ādiśesha and another cobra are carved below a long panel consisting of the Vadagalai caste mark supported by śankha, while above there are chakra, the Sun and Moon, and Nārada and Tumburu playing on vīnas A rishi blesses a child, while another rishi is in yōga A warrior stands with folded hands To the west of the Rāma group is a large Āñjanēya in the sitting attitude

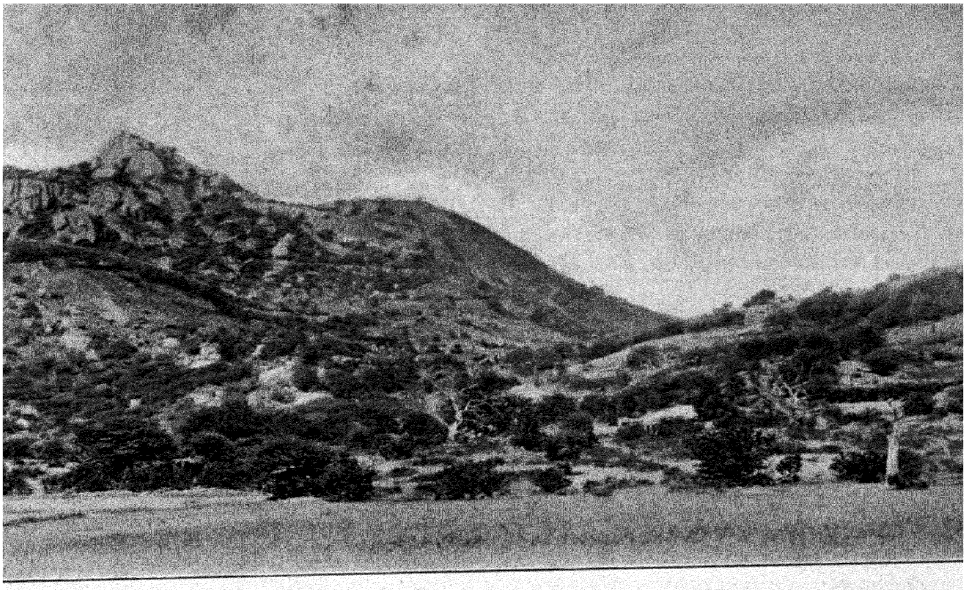
Near the foot of Rāma is kept on the ground a seated bhaktavigraha with joined hands The date of the sculpture is about the second half of the 16th century.

8. Kottūrappana Matha.—This is a stone built mantapa which is more recently used as a gymnasium It has an earthen platform against its back wall, which is perhaps used as a cot

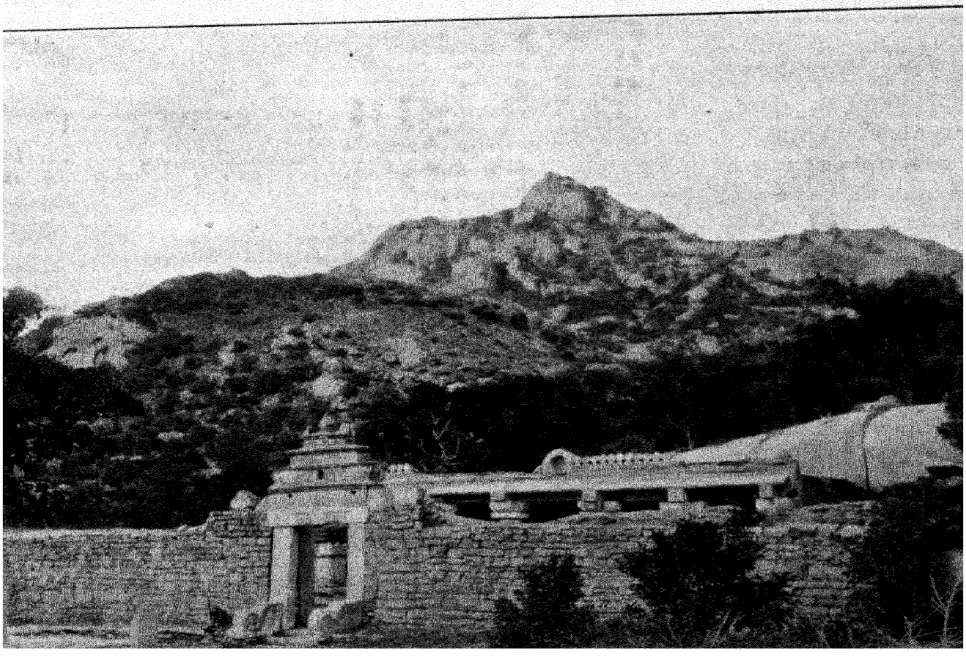
9. Stone paved way up the hill.

10 Natural stream

11. Ruined stone mantapa



1. HILL VIEW, NIDUGAL (p. 4).



2. SRI RAMA TEMPLE, NIDUGAL (p. 5).

12. The first fort gateway. The wall is rudely constructed of rough hewn stones and is only about 8 feet high The gateway is a modest Hindu construction and is called Madhyarangadabāgilu

13. Vīragal.

14 Spring well.

15 Hanumān temple

16. Śūlada Vīramma's pits in rocks.—These are natural pits about one half foot deep and almost 1′ 9″ wide.

17. Second fort gateway called the Vajrada Bāgilu, with a large kīrtimukha of earth covered over with plaster. It is a 17th century construction. The gateway is well constructed with a number of relievo carvings. On the faces of the side platforms (*jagali*) are carved several figures Some of them are elephants, horse-drawn chariots, tiger fighting yāli, kūrma, matsya and obscene figures.

18 Path leading to the old town.

19 Path leading to the peak.

20. Gateway of Vīramma's kōte

21 Iśvara temple of the Pāllegār days (about 1600 A.D.). The Linga is absent from its pedestal A small Nandi is kept in the vestibule

22. Basavanna's shrine.—The bull is absent. In its back wall is a rudely carved panel of a devotee worshipping a linga. The shrine is of the Pāḷḷegār days.

23. Vīrabhadra Shrine.—This is a stone structure facing north with a garbhagriha containing an image of Vīrabhadra of black stone belonging to the Pāllegār days (Pl V, 2). The building contains a closed vestibule an open vestibule enshrining two Garudas and two bulls, and a navaranga of four pillars, on the back wall of which are dvārapālas of brick and mortar. There is no mukhamantapa, but in the yard in front, there stand a granite linga, a broken lamp pillar, an iron lamp pillar, etc., of the Pāllegār days. In front of the temple are also placed a large group of nāga stones By the side of the east door of the navaranga stands a relievo group of Śūla-Brahma showing two heroes worshipping the pikes before being impaled. The sculpture is said to have been originally housed in the mantapa opposite the east door It is of dark trap stone and may hail from even the 14th century

24. Pārśvanātha Basti —This is an old late Hoysala-Dravidian structure of about 1232 A D (Irungola II's time) It has a garbhagriha with a black stone image of Pārśvanātha standing under a multi-hooded cobra with an inscription on the pedestal (E.C XII No Pg. 51) The vestibule doorway has rudely carved perforated screens supporting the jambs, while outside the garbhagriha the walls seem to be made of huge slabs (some times 8 x 5 feet) placed one on another without mortar. The navaranga of 9 pillars, the mukhamaṇṭapa of 4 pillars and the pātālānkaṇa of 4 pillars, show workmanship of the Pāllegār period Evidently these

portions were rebuilt in about 1600 A.D The Padmāvatī image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archæology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it This niche is now empty.

25. Vīramma's well. This is a large stonebuilt pond

26. Sīge Bhāvi.

27. Durgā shrine.—This is a small structure which enshrines a seated image of Durgā with all the four arms broken

28. Ādimārāyana shrine —Facing north, near the east gateway, stands the one roomed shrine of Nārāyana In it on a Garuda pedestal stands a fine Hoysaḷa image of Nārāyana made of black stone, about 6 feet high including the pedestal. Its workmanship is simpler than in the usual Hoysala images and the god holds in his four hands śankha, padma, gadā and chakra On the jambs are carved the God's two consorts. The god wears a four-stepped tiara of evidently Hoysala workmanship

29. Tippe Rudra temple.

30 East gateway called the Pāvagada gateway.

31. Tirumaladēvara-katte —This is a small tank to the east of the Pāvagada gateway.

32 Lakshmīnarasimha temple.—This is the largest structure on the hill and is of the Hoysala-Dravidian type. Its garbhagriha houses a Lakshmīnarasimha group, on the torana of which appear the ten avatārs. In the vestibule are also a small image of Kēśava and a nāga. In the navaranga are kept a Sūrya image and a sculptured panel depicting Rāma's coronation The rebuilding of the navaranga and the construction of the mukhamantapa appear to have been done in the Pāḷḷēgār period

33 Next to the above on the west stands the Nagarēśvara temple in whose compound, against the west wall, are kept some inscriptions There is another inscription on a black stone slab in the navaranga, which is dated 1171 Śaka corresponding to 1249 A D. In the west garbhagriha and the north cell are two images. In the navaranga are kept —

(1) Saptamātṛikas
(2) Nāga stones
(3) A Nandi
(4) Mahishāsuramardinī of Hoysala workmanship, and

(5) Kēśava.

34. Sōmēśvara temple —

This structure which bears on its navaranga doorway the date 1280 A.D. evidently belongs to the reign of Narasimha III It has been well described by Mr R. Narasimhacharya. Its navaranga doorway is elegantly carved. In one of the navarañga cells is a good image of Mahishāsuramardinī, while the female figure holding a child is kept in the vestibule An inscription in the navaranga refers to a grant made about the year 1370 A.D.

35. Ruined masjid of Aramane Bābayya with tombs and tank.

36. Cavalier.

37 Kurubara Haṭṭi with about 15 houses.

38. Shrine of Mahishāsuramardinī with a relievo figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago Behind it, is a small towered structure said to be the tomb of a yōgi.

39. Gateway of the outer fort around the palace.

40 Gateway of the inner fort around the palace

At the upper end of the inner gateway, facing south, near a ruined shrine is a seated image of soapstone beautifully carved in the Chālukyan style The deity is Bhairava treading on the body of a beheaded demon. Skeleton-bodied Bhetālas dance around him He is eight-handed holding sword (broken), snake, mace or axe (broken), trident, damaruga, broken, bowl with demon's head and bow. The tōrana, 4′ high, is of a flower-laden creeper with a fine lion's head.

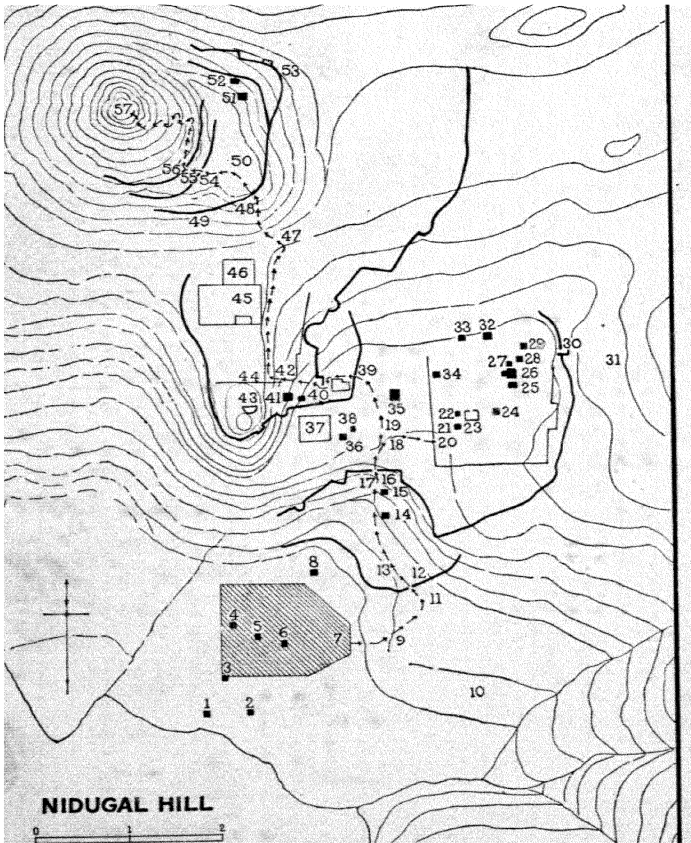
To the south of the same gateway stands a soapstone image of Ganēsa, 3′ high, simple in form and not ornamented like the typical Hoysala work

41. Foundations of numerous buildings.

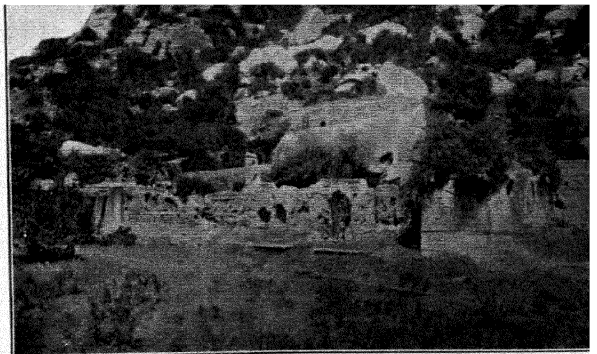
42 Chennakēśava temple.—This is a temple built of granite, with a brick tower of the Nāyak days and an interesting secret storey in the double roof The image is now said to be in the village of Bellibatlu to the east of the hill

43. A deep semi-circular tank with stone steps leading down This appears to have been the chief source of water-supply to the town.

44 Īśvara temple.—On the platform to the north of the tank stands a small bu fine granite temple which is mentioned as having been built by Jagadēkamalladēva, son of Irungoḷa I (circa 1150 A.D.). The temple has a garbhagriha with the linga disappeared and the pītha disturbed. The vestibule is open and the navaranga has four octagonal bell-shaped granite pillars. There is a lotus in the centra ceiling Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamātṛikā panel having only these seven figures —Indrāṇī, Brāhmī, Māhēśvarī, Kaumārī, Vaishṇavī, Vārāhī and Chāmundā



1. SKETCH MAP (p. 4).



2. PALACE SITE, NIDUGAL HILL (p. 9).



3. CANNON, NIDUGAL HILL (p. 9).

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PLATE IV.

(Durgā). Ganēśa and Vīrabhadra are absent. Opposite to the temple stands a small mantapa with a soapstone bull.

45. First fortgate of hill top —In this area (which is back of the hills) stand the high walls of what was once the palace of the Pāḷḷegārs (Pl. IV, 2). The building is entered by an arched gateway between two high balconies and is divided into several compartments The walls are of rough size stones to about 4 feet and then built of sundried biscuit-shaped bricks. The building very much resembles the palace of the Nāyaks on the Chitaldrug hills. The walls are 5 feet broad at bottom and taper upwards.

46. Durbār Hall.—Behind the palace on a rock stands a high stone structure. There must have formerly stood a hall or room here, probably used for a safe retreat. It is said to have been the durbār hall of the Pāllegārs. Through an arch under a boulder are entered the apartments consisting of the kitchen, the guards' room, etc.

47. On a boulder stands the figure of a prince with folded hands before a linga and a bull. Behind the boulder is a pool from which a drain leads water to the tank near the palace.

48. Second fort gateway of hill top

49 Cave serving as horse stables

50. Under a rock shelter is a shrine which appears to have contained a dark stone image of Bhairava. This has now disappeared and is represented by a fragment consisting of his feet, the dog and a Bhētāla. The shrine is popularly known as that of Guligañjamma

51 Guard rooms and powder magazine, with a pond formed by cutting out rocks around a natural pool

52. Kālahastīśa temple.—To the north of the above there is a temple of Kālahastīśa of the Pāllegār times, having a garbhagriha containing a low natural linga, an open vestibule with a small Nandi, a navaranga of four pillars of very ordinary workmanship, and a porch of three ankanas. In the porch is a black stone slab which has an inscription of the Harati chief Hottanna Nāyaka (E. C. XII, Pg. 46) By the side of the northern pillar of the garbhagriha there is a fragmentary inscription of 3 lines.

To the east of the Kālahastīśa temple and other buildings on the fort walls and bastions are found about 3 or 4 pieces of cannons made by welding iron bars and rings, as in the cannon placed to the right of the Government Museum at Bangalore.

53. Wicket gate leading north-east down the hill To its west on a bastion lies a huge cannon in two pieces, which together give it a length of 19 feet (Pl. IV, 3). The diameter of the hole is one foot. To its west lies a large natural pool of water.

54. Third fort gate of hill top.

55. Fourth fort gate of hill top.

56. A rock shelter cave said to have been a powder magazine. It is more probably a temple

57. A steep zig zag climb on the north-east face of the topmost hill brings us to a large boulder which forms the peak of the hill and is 3,772 feet above the sea level Here stood an old temple of Nandi. It was constructed by Hottanna Nāyaka in about 1700 A. D The ruined temple and the image of the bull were rebuilt by public subscription in 1928, in memory of which an old Hoysala inscription was rubbed off its slab and a new one inscribed. This inscription and the one on the bell opposite the temple were copied. The lamp pillar of the temple appears to date from the Pāllegāi days. From the top a good view is obtained of the various inhabited terraces of the hill and of the country around.

MIDIGESI.

(Pl. VII, 1)

Midigesi was last visited in 1918 and an account of the hill fort of the place has appeared in the report for that year (p. 8) The following are the several points of interest —

(1) Fort wall

(2) Venkataramana temple

(3) Old palace site. It has high rubble walls surmounted by earthen ones now in ruins. To the south of the palace is a pond called Vokkarane which supplied water to the palace

(4) Hill fort wall and gateway No. 1—Old Hindu structure

(5) Hill fort wall and gateway No 2—Old Hindu structure

(6) Mantapa in ruins—Perhaps a guard house.

(7) Hill fort wall and gateway No. 3.

(8) Hill fort wall and gateway No. 4.

The steps here run through a natural cleft between two vertical faced boulders about 5½ feet apart (Pl V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

(9) Hill fort wall and gateway No 5.—This gateway the stone work of which bears lotuses, fish, etc., is an old structure improved by Hyder or Tipu and provided with pointed arches and vaulted roofs.

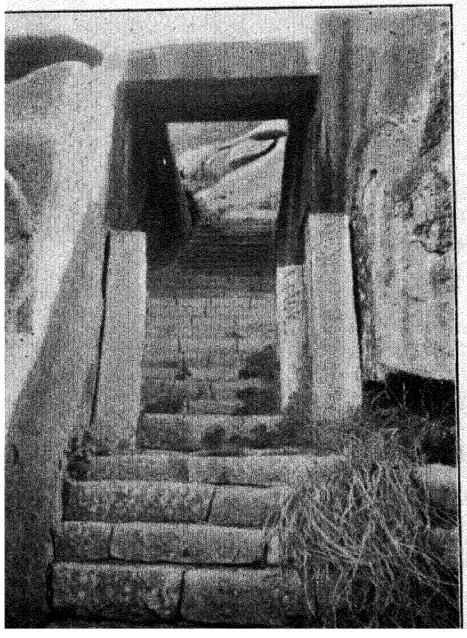
(10) Musare-Done.—This is mostly built of brick and most probably belongs



1. ANNAPURNA, KASI-ISVARA TEMPLE, NIDUGAL (p. 5).



2. VIRABHADRA, NIDUGAL (p. 6).



3. ROCK-CUT ENTRANCE, HILL FORT, MIDIGESI (p. 10).



4. MAHISHASURAMARDINI, SOMESVARA TEMPLE, KUNIGAL (p. 16).

Mysore Archæological Survey.]

to Hyder's days. At its west end is a platform for drawing water with a rope.

(11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.

(12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).

(13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi

(14) Granaries

(15) Āñjanēya temple —This is a small structure of the Pāllegār days with a relievo of Hanumān in it

(16) A brick built tank improved in the Muslim days

(17) Citadel of Palace —This has two courts, the outer one of which contains granaries The inner one probably had living rooms. A plaster relievo of Garuda in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.

(18) Store rooms for oil and ghee (?)

(19) Granary.—Rice husk, etc., are still found in six pits To the north-west of the granary is the trigonometrical station

(20) Kanyarammana Done.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a linga-like stone

Venkataramanasvami Temple

The temple which overlooks the town to its east is built on the lower slopes of a high terrace Its dvāramantapa which has a tall Dravidian brick tower and lion-bracket pillars, has a Gaṇēśa in a small cell on the south and Bhairava on the north. Its mukhamantapa has a set of fine pillars with ribbed brackets. The garbhagriha appears to be a late Hoysala structure.

Mallesvara Temple.

The Mallēśvara temple is also of the Pāllegār times. Both are kept well and in a good state of repair.

KORATIGERE.

(Pl. VII, 3).

A note on the hill fort at Koraṭigere has appeared in the Mysore Archæological Report for 1918 (P. 3 ff). The several points of interest that we come across as we climb up the hill, are the following :—

1. Fort wall No. 1.

Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.

2. Fort wall and gateway No 2.

3. Guard house.

4. Fort wall and gateway No. 3.

Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagriha stood formerly an image of Timmaiya or Śrīnivāsa. Some conical stones are set up there and an image of Tirumangai Ālvār is found. There is a cave chamber to the east, which is vacant Possibly another to its west which is said to contain a liṅga and a pīṭha is now walled up. The doorway of the vestibule with its Vaishnava dvārapālas, the pillars of the rangamaṇṭapa with the relievo carvings of Hanumān, and Garuḍa, the votive images of the Pāllegārs, etc , show that the structure is of the Pāllegār period.

5. Fort wall and gateway No. 4. Just behind is a pond of water.

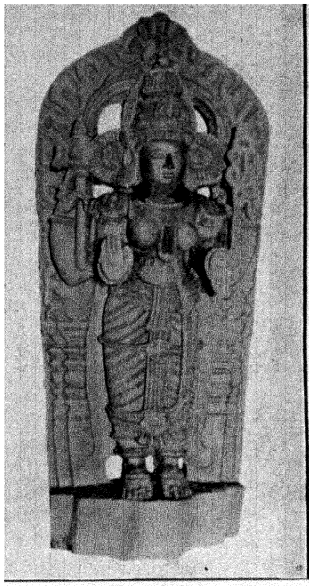
6. A building used as a reading room built about 30 years ago, now in disuse.

7. Gangādharēśvara temple.--From a fissure in the rock above Gangādharēśvara water drips down on the linga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivaganga It is said that another linga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādharēśvara and the former's consort is similarly covered up by the wall behind Pārvatī. It is said that 30 years ago the images of Śrīnivāsa and his consorts were set up along with those of the Navagrahas. Two unnoticed images kept in the temple are of interest One appears to be of Nammālvār with a vīra-rēkhā on his forehead The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple, the sooner it is removed, the better.

KUNIGAL

GANĒŚA TEMPLE.

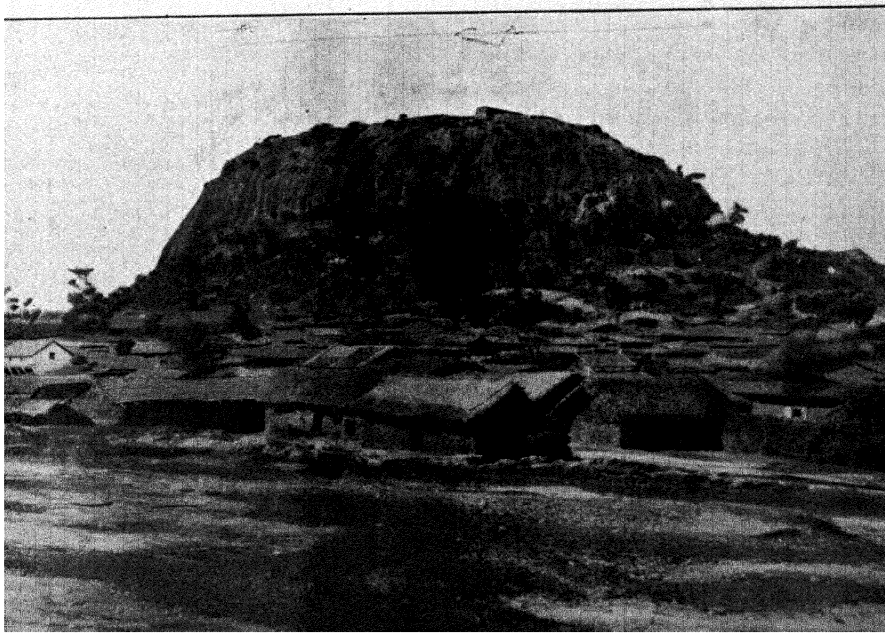
The Ganēśa temple contains an old image of Ganapati on a mūshaka-pīṭha. It appears to have been built during the Vijayanagar days in a part of the fortgate



. PARVATI, SOMESVARA TEMPLE, KUNIGAL (p. 15).



2. SARASVATI, SOMESVARA TEMPLE, KUNIGAL (p. 15).



3. HULIYURDURGA (p. 16).

Mysore Archæological Survey.]

which is now partly existing. A new inscription of the Hoysaḷa period was copied here on a stone lying adjacent to the Hanumān temple.

NARASIMHA TEMPLE.

The Narasimha temple appears to have been built in two or three stages:

History and General Description

The original temple with its garbhagriha, vestibule and navaranga is of the Hoysala period. The navaranga built of granite with a now disappeared porch is a structure of the late Hoysala period. The garbhagriha contains an image of Janārdana with the ten avātaras on the prabhāvali. The vestibule doorway is finely ornamented with creeper scrolls The navaranga which has Bālakrishna on the lintel of the doorway and four cylindrical granite pillars as in the Pañchalingēśvara temple at Sōmanāthapur has a shallow dome with a pendant. As in many other temples of this period like the Vaidyēśvara temple at Talkād, the navaranga has a door to the south. Two cylindrical pillars of the original porch are now found in the later structure in the north-east corner of the temple. The outer view of the main temple is plain except for its characteristic octagonal cornice and the series of right angled pilasters with biscuit-shaped capitals

To this original temple a mahādvāra was provided on the east. The southern porch of the main building which is now closed in has sixteen-fluted granite pillars

In the late Vijayanagar days alterations appear to have been made, *viz*, the addition of a mukhamantapa of three ankanas with pillars of cubical mouldings bearing rudely carved sculptures, the addition, in place of the porch of a pātālānkaṇa of four pillars, another mahādvāra, and the construction of two rows of cells facing each other between the two mahādvāras.

Main Image

The Narasimha temple is so called since the original image appears to have been Narasimha, which was lost in subsequent days. The present Janārdana figure was brought from Huliyūrdurga and installed here

Other Images.

The Garuḍa facing the main image is peculiar since it has four arms holding kalaśa, chakra, śankha and sarpa. The figure is interesting, though rudely carved in granite in the late Vijayanagar days. It bears moustaches and *tenkalai* caste mark.

In the outer set of cells facing east, there are a Kōdandarāma group and a Vishvaksena placed in front of a stone brindāvana. The significance of the latter is not known.

Conservation.

The temple may be declared 'Protected' and put under Class III.

PADMĒŚVARA TEMPLE

History.

The disposition of the several buildings shows that Kunigal was an agrahāra town granted in the late Hoysaḷa days, probably about 1250 A. D. In the centre stood the Narasimha temple, while to its north-east, about 150 yards away, was built the Padmēśvara temple, an ornate granite structure in the typical Hoysala style.

General Description.

The garbhagriha of the temple has a medium-seized linga on a fine pedestal. The vestibule is divided into three compartments, of which the north one contained Pārvatī, now disappeared, and the south one, Ganēśa, also disappeared but substituted by a modern one. The navaranga has four pillars of granite having cubical mouldings and connected by sixteen-fluted shafts with wheel moulding above. The ceilings contain mostly padma domes with pendants. The east door of the navaranga has no porch, while the south one appears to have had a porch

Conservation

The Narasimha and Padmēśvara temples, though not of extraordinary beauty, still deserve to be preserved. Both of them are in a decaying condition, and particularly the latter, the foundation having sunk at the west end of the navaranga and the roof become leaky throughout. The Padmēśvara temple is said to have about Rs. 500 at its credit. This may be very well utilised for the preservation of the temple

The old fort wall separates the area of the temple from the large tank on the north-east.

ŚIVARĀMĒŚVARA TEMPLE

The Sivarāmēśvara temple is a modern structure of little archæological importance, except for the figure of Mahishāsuramardinī. This image which is said to have been brought from the ruined Kottēśvara temple at Kottegere is in the typical Ganga style. It is a relievo carved on a granite slab. The goddess holds a snake, prayōga-chakra, a conch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (*datti*). The figure is interesting

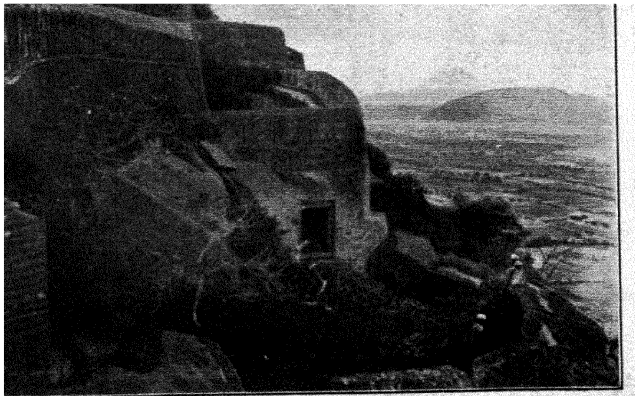
TANK.

Nira Bagilu Anjaneya.

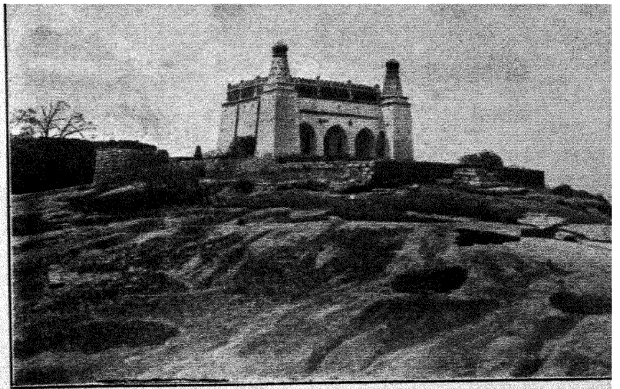
About 50 yards to the north-east of the Padmēsvara temple and over the relics of a fort wall of the Vijayanagar period stand the remains of the water-gate with a Hanumān shrine. On the pillars of the gate and on their cubical mouldings are found, among others, the following sculptures:—

Sculptures on first gate.

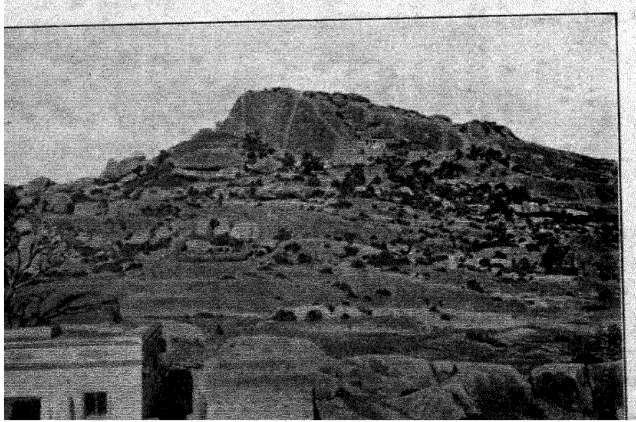
Camel with a rider, anthropoid gandabhēruṇḍa standing with lions in its beaks and elephants in its hands; wheeling acrobats; and musicians playing on Sarasvatī vīṇā.



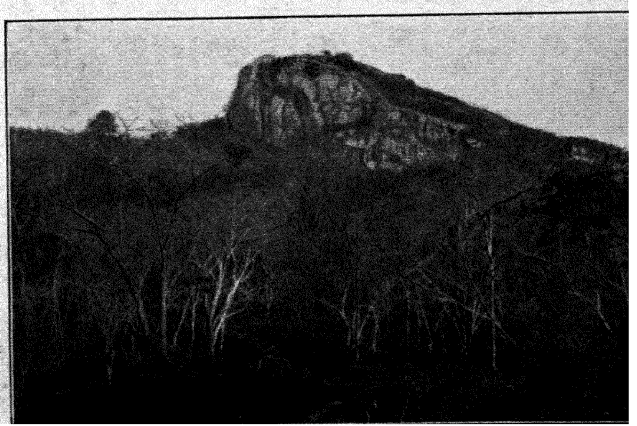
1. HILL FORT, MIDIGESI (p. 10).



2. MASJID, HILL FORT, MIDIGESI (p. 11).



3. HILL, KORATIGERE (p. 12).



4. BILIGIRI HILLS (p. 24.)

Mysore Archæological Survey.]

PLATE VII.

Tank Bund.

The lower portions of the tank bund are made up of largish round boulders and are evidently of Hoysala days.

Sculptures on Second Gate.

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars. Among these may be noticed· Bhairava, Vīrabhadra wearing long coat and tiny beard, Jangama-guru holding kamandalu and staff, Dakshiṇāmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder This person who is dressed like the image of Kempe Gauda at Śivaganga has no sacred thread He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap To his left stands an attendant bearing his sword and betel bag (*hadapa*).

A pillar in front of the chief is cracked and a timely prop would save the structure from decay.

SŌMĒŚVARA TEMPLE.

History and General Description.

The Sōmēśvara temple contains a number of buildings built in different times, dating from the Hoysala to the Pāllegār days. It is a granite structure with the original temple having a peculiar plan. The latter contains a garbhagriha with a multi-corniced basement. A pilastered outer wall is now bent to the north and is out of plumb, the basement having sunk.

Linga.

The Sōmēśvara liṅga which is a naturally rounded stone on a low pedestal appears to date from about the 13th century or earlier.

Navaranga.

In front of the vestibule stands a navaranga with plain ceilings and four cylindrical granite pillars In the navaranga is kept a fine Hoysala image of Sūrya. This image stands on a pedestal carved with Aruna. His horses are supported by the Sun's consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōrana having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

Porches.

In addition to the eastern doorway which must have led to the tank, the navaranga had a porch on the south with eight cylindrical pillars and a similar one on the north The north porch appears to have been dismantled in later days to provide accommodation for the shrines of two images. Of these images, one is Pārvatī, (Pl VI, 1) a slim figure, about three feet in height, of the late Hoysaḷa or early Vijayanagar period as seen from the serpentine *tōrana* and the full length of the *sari*. The other image is of Sarasvatī (Pl. VI, 2) which is, however, of Hoysala workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.

At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relievo image of Mahishāsuramardinī (Pl. VI, 3) This image is most interesting It appears to belong to the Ganga days even (C. 800 A. D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhanga and her four hands hold a sword, a discus, a conch and a bow in order She wears a jewelled kirīta, necklets, sacred thread, breast-bands, nāgābharaṇa, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsuramardinī at Nandi and evidently belongs to the same age. Traditionally it is said to have been installed by Sankarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

The outer southern porch with its roughly sculptured granite pillar, the vacant Śiva temple in the south of the compound and the Pañchalinga temple on the west of the mahādvāra are all structures of later days.

HULIYURDURGA.

(Pl. VI, 3).

Huliyūrdurga was last visited in 1919 by this Department and a note was published in the Annual Report for that year (para 35, page 16). The fort on the hill must have been formidable during the latter part of the 18th century owing to the great natural advantages The hill is a solid mass of rock, cup-like in shape and difficult of ascent. The several points of interest to be noted are the following —

(1) North gateway of the town fort wall with Gaṇēśa and Āñjanēya temples.

(2) Hill fort wall and gateway No. 1 (Pāllegār structure without mortar).

To its south is a platform lined with stones, where the taluk kacheri is said to have once stood.

(3) Gōpālakrishna temple --This temple which faces east is situated directly to the west and close to the hill.

History.

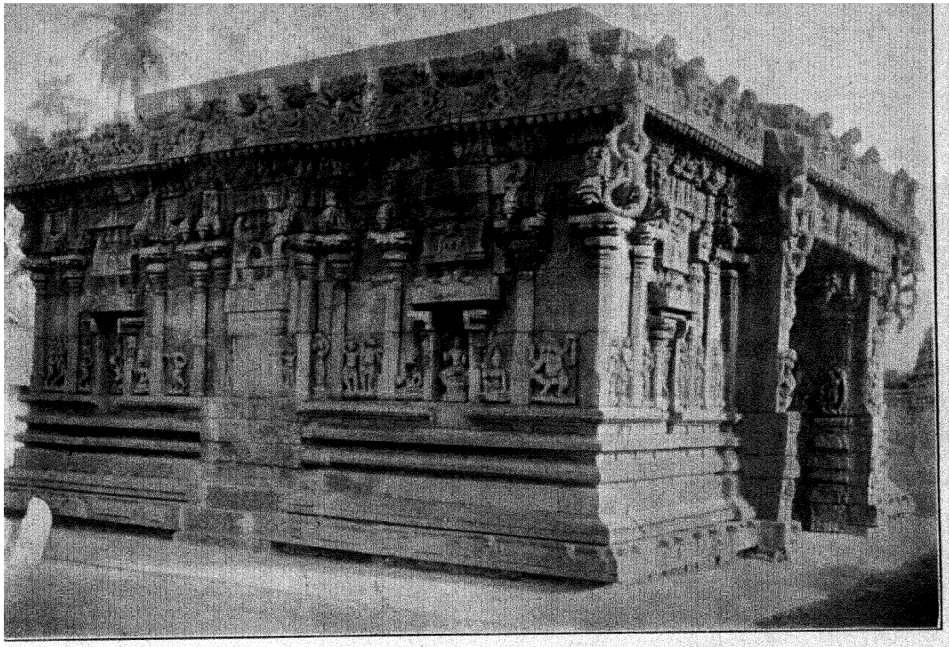
It appears to have been built either by Kempe Gauḍa or by his conqueror Chikka Dēvāraja Vadeyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kālinġamardana between Śankha and Chakra.

General Description.

The temple has a garbhagṛiha, a vestibule, a navaranga of four pillars, a mantapa of three aṅkanas, a pātālāṅkana of six ankanas and a front porch of one ankana.

Navaranga Pillars.

The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them On the lower parts of the pillars which are square are carved the figures



1. MAHADVARA, GAURISVARA TEMPLE, YELANDUR (p. 22).



2. LAKSHMIVARAHA, VARAHASVAMI TEMPLE, YELANDUR (p. 21).



3. RANGANATHA, BILIGIRI HILLS (p. 24, n. 1).

of dancers and musicians. The navaranga has two smaller cells on the north and south. These are also vacant.

Main Image.

The original image of Vēnugōpāla belonging to the temple was broken into pieces and the fragments now lie to the north of the temple.

Lakshmi Shrine.

To the south of the temple is a smaller shrine of Lakshmī, a fine figure seated in padmāsana, which is also smashed into pieces The portion from the waist downwards is yet found in the navaranga and does credit to the sculptural work of the time.

(4) Second hill fort wall and gateway
(5) Ruined buildings.
(6) Third hill fort wall and ruined gate.
(7) Fourth hill fort wall and gate with Ganēśa. The pathway lies on a steep rock.
(8) Fifth hill fort gate with some *dones* (water pools)
(9) Sixth hill fort gate.
(10) Granary and grinding stones with *done.*
(11) Ruins of old buildings, built of bricks (11″×7″×2″) evidently during the Pāḷlegār period
(12) Ruins of observation tower with *done* and brick platform, said to be Kempe Gauda's observation tower
(13) Jyōtirmavēśvara temple.—This temple in the old town, is also a structure of the Pāllegār days Its mantapa and pātālānkana have been walled up and used as a Rāma-mandir The only objects of interest in the temple are the images of Vēnugōpāla and his consorts which are fine. The god is about 16″ high and is really a Janārdana image with padma, abhaya, chakra, śankha and gadā—a form generally known as Varadarāja.

HASSAN DISTRICT

SRAVANABELAGOLA

POINTS FOR CONSERVATION.

KALYĀNI.

The Kalyāni pond is finely built Its steps are intact and no resetting is required The inlet and outlet are closed The water must be pumped out and the inlet and outlet opened and provided with shutters The gōpuras and mantaps may be cement pointed.

DODḌABEṬṬA.

The Brahmadēva shrine is a new building, good and intact. The inscription of Rangaiya at its back must be released to the view.

The damaged corners of the second gateway may be covered up. The lichens must be removed by a careful chemical wash

The third gateway has no special character. The cuttings at the base of the pillars may be cement-pointed.

A part of the fort wall at the fourth gate is out of plumb. It may be reset and the neighbourhood cement pointed. The leaks of the gate may be cemented and the mud walls removed and opened out as far as possible

The north and east faces of the platform at the Odegal basti are out of plumb and should be rebuilt with concrete filling.

The roof of the mantapa enshrining the Brahmadeva pillar must be reset. The lichens should be removed and the whole pillar cleaned.

The two trees near Siddha's rock at the fifth gateway may be removed and the flooring reset.

The sixth gateway is probably a construction of the Mysore dynasty. One jamb is out of plumb. The upper brick work may be removed and a separate light parapet put in.

The seventh or last gate is intact.

The flooring of the pradakshinā is irregularly settled. A concrete bed would perhaps be the best. All the slabs require resetting and pointing. Outlets for rain water should be given in the walls

The ugly walls covering the small doorways on the west may be removed and battened wooden doors provided.

The Chāmarāja mantapa should be rebuilt with the old materials.

The dressed stone pillars of the Gullakāyajjī maṇṭapa, etc, should not be covered with white-wash or paint. The pillars are out of plumb and should be reset.

The tree in the parapet of the Siddhara basti should be removed with its root and the cracked ceiling slab near S B. No 36 may be supported by a pilaster.

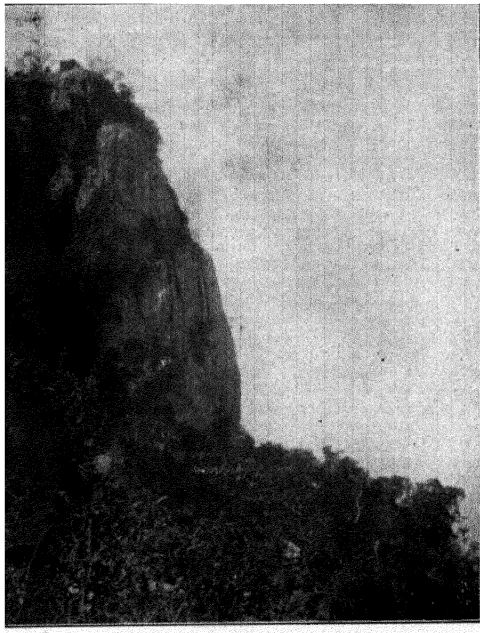
Electric lighting may be brought from Holenarsipur which is only 16 miles away.

The pillar at the Vardhamāna basti has a brick top with a cactus tree. The latter should be removed and the brick work rebuilt

The south wall of the Akkana Basti is out of plumb and should be rebuilt with great care The east pillars of the porch which are out of plumb should be watched for further bending. All white-wash should be removed.

GOMAṬĒŚVARA IMAGE

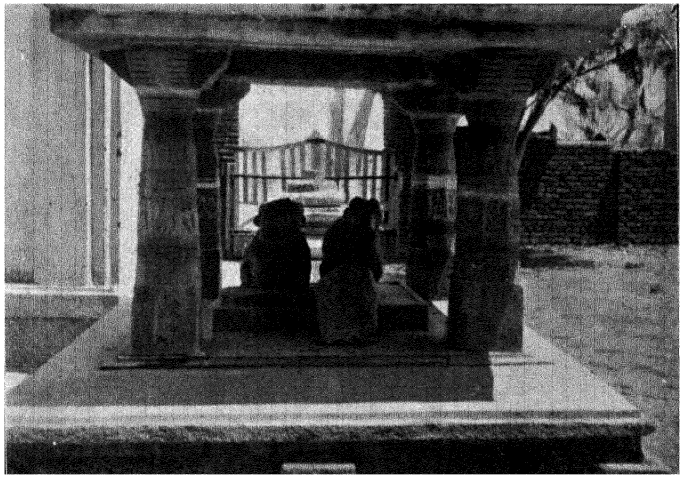
Left foot —Portions are peeling off. It is much worse than the upper part of the body, perhaps because abhisheka is performed.



1. BILIGIRI HILLS (p. 24).



2. DURGA, AGARA (p. 26).



3. BULL MANTAPA, DESESVARA TEMPLE, MADDUR (p. 28).

Left leg.—This is pitted in front and a reddish hue appears on the west. Black spots appear on the creeper. They are to be examined.

Left thigh and chest.—Here patches appear. Just outside the right leg is a long vertical crack, about 10 feet long, which should be covered up with some adhesive silicate

Right hand.—A crack, about a foot long, appears just above the small finger.

Hips.—A very thin crack is developing between the hips.

Left back and right shoulder and arm.—Large patches appear owing to the stone surface having peeled off. No lichens or plants are visible. A microscopic examination may reveal some tiny plants whose roots dislodge the crystal.

Chin and neck.—These are getting covered by dark lichens.

Face.—A crack starting from the right eye is spreading towards the right nostril.

CHIKKABETTA.

Inscription rock.—The area of inscriptions should be protected by circumscribing rock-cut channels in the form of arcs on the east and west.

Pārśvanātha Basti —The granite cornices of the south-wall are disintegrating. Preservatives may be tried here before being applied to the big image.

Mahānavami Mantapa —The brick tops need replastering. The inscription pillar which is out of plumb may be observed for further settling.

Śāntinātha Basti —The roof has been repaired with cement. Corners may be pointed with cement

Bharatēśvara image —This should be railed off and hitting the image with stones should not be permitted.

Supārśvanātha Shrine —The south beam has cracked and has been propped up by a pillar. This is all that is needed now

Chandraprabha Basti —Two cracked brackets have been propped up. The crack is widening. The load on the roof may be lightened.

Pārśvanātha Basti —Recently repaired.

Kattale Basti. —The north and south walls of the navaranga are re-built of size stones with pierced stone windows The floor of the pradakshiṇā requires to be paved The brick walls are to be rebuilt with size stones and the roof is to be completely remade The old framework should not be disturbed.

Chandragupta Basti —The barred windows on the east are out of place. On the fifth window spaces are too wide. Expanded metal could be inserted at the back of the windows, if possible.

Anantanātha Basti.—This is small and intact.

Ādīśvara Basti.—This is recently well repaired. The garbhānkana has to be plastered. Supporting pillars are upside down.

Chāmundarāya Basti.—The walls of granite are peeling off. The navaranga is leaking The image upstairs is smeared with red lead. This should not be done.

North Ādīśvara Basti.—Props are needed for the western pillars.

Śāsana mantapa —The north beam should be replaced and the ugly wall removed.

North Śāntīśvara Basti —The roof is to be replaced.

Mantapas near done —The damaged ones may be removed

JINANATHAPURA

ŚĀNTINĀTHA BASTI.

Conservation.

The Śāntināth Basti is a beautiful building. An approach road may be made. The neighbourhood may be cleared A compound wall may be put up The platform should be dug up and reset. The south wall which is out of plumb should be rebuilt carefully as at Halebīd. The plants in the north wall may be removed. The prop stone against the north wall should be replaced

MINOR BASTI.

Conservation.

The plants should be removed The basti is intact It is a Hoysala building with granite pillars

MYSORE DISTRICT.

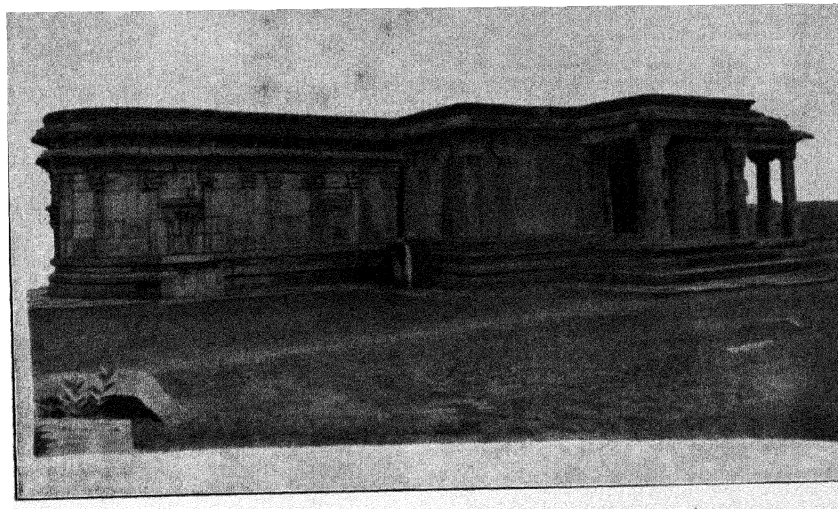
SERINGAPATAM.

PŪRNIAH'S BUNGALOW.

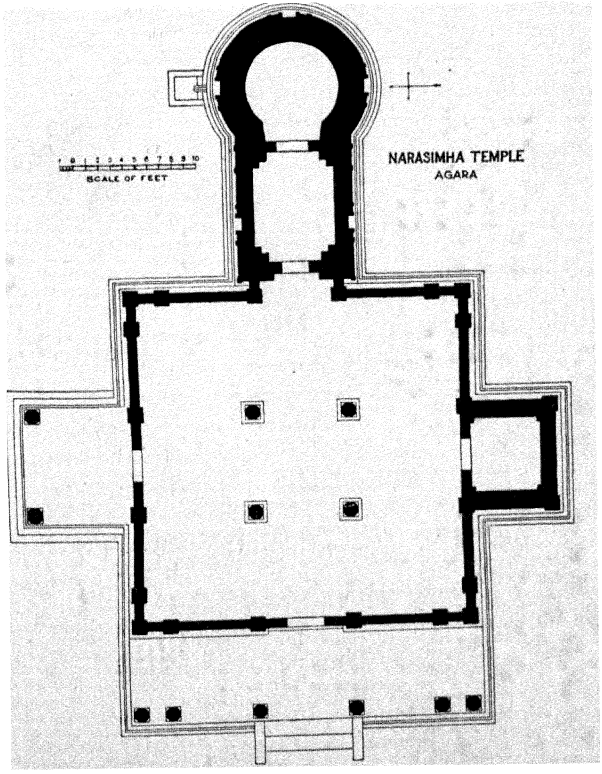
Pūrniah's house is a large building in the European style built probably in 1799 for General Harris It is situated on the north bank of the south branch of the Kāvērī directly to the south of the Mysore gate It is surrounded by a large and fine garden.

It was occupied by General Harris for a short time immediately after the fall of Seringapatam and later on by the Officer Commanding, and in 1811 it was given over to Dewan Pūrniah for his dwelling. Since then it has been, along with the garden, in the possession of the Jahgīrdar of Yelandūr.

The stone inscription reads. "This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Purniah, Dewan to the Maharaja of Mysore, 1799-1811".



1. NARASIMHA TEMPLE (NORTH-EAST VIEW), AGARA (p. 25).



2. GROUND PLAN (p. 25).

Mysore Archæological Survey.]



3. NARASIMHA, NARASIMHA TEMPLE, AGARA (p. 25).

The building is finely built with commodious halls and large rooms, to construct which at modern rates not less than Rs. 50,000 would be needed It is entirely bereft of furniture and is very badly looked after. The garden has been leased to a retired peon for Rs 400 a year and this man is expected to look after the building according to the lease terms The man has no interest and cannot look after it He says that the Jahgīrdar visits the place about once in a year. But no attempt has been made to repair the building.

The building is generally intact. But its walls have sprung numerous cracks. The south-east room especially has large cracks in its walls and the terrace is so damaged that it leaks in many places. The building is very strong and can be repaired with about three or four thousand rupees and the neighbourhood could also be dressed up with a total expenditure of about Rs 5,000. It is fully worthy of such expenditure and could be used as an office building, Magistrate's Court, etc. The Jahgīrdar is bound under the Rules of the Ancient Monuments Preservation Regulation to spend the money. Otherwise Government may acquire the building. Thousands of monkeys live here The building may be examined by the Public Works Department and an estimate prepared

YELANDUR

In the Annual Report of this department for the year 1917 the derivation of the name of Yelandūr and the history of the place are explained. Here a detailed study of the temples has been made.

VARĀHASVĀMI TEMPLE

There are four shrines in the Varāhasvāmi temple The central one contains the image of Lakshmī-Varāha (Pl VIII, 2) The god has an anthropoid body and a boar's head and is seated in sukhāsana with Lakshmī on his left lap His four hands are thus disposed abhaya, chakra śankha and around Lakshmī's waist. This group which is generally rare is a fine one. Its well worked drapery, slimness of the body and the tapering knīta remind us of the work of the Chōla period. The tōrana which is in the Dravidian style appears also to be carved out of the same stone.

Lakshmi-Varaha Image

By the side of the south prākāra wall is enshrined an image of Kēśava or Chennigarāya in standing posture His hands hold abhaya and padma, śankha, chakra and gadā. It is an image brought from elsewhere and probably belongs, like the Varāha image, to the Chōla period

Kesava.

The goddess' shrine on the north contains an image of seated Lakshmī with her hands in abhaya and dāna. It is an image of the Vijayanagar period.

Lakshmi.

Conservation.

The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Jahgīrdār. The Varāhasvāmi temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakshinā, the parapet walls of the dvāramantapa, etc., being out of repair Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the hands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chauri bearers The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot

THE GAURÎŚVARA TEMPLE

The Gaurīśvara temple comprises now of six buildings situated in front of the Jahgīrdār's bungalow.

Mahadvara.

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tādapatri (Pl. VIII, 1). About four feet of its lower part are now imbedded in the earth so that only the torsos of Gangā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc There is the figure of Umāmahēsvara on the lintel attended by Iśāna and Vishṇu.

Wall Sculptures.

The outer walls have rows of sculptured figures thus—

South East—

Bhairava attended by dancing dwarfs and half-naked women.

South—

(*a*) Sadāśiva standing, attended by rishis, Nandikēśvara, etc , under a relievo turret of the Dravidian style supported on either side by ornamental pilasters

(*b*) Venkatēśa standing with worshippers and attendants

West—

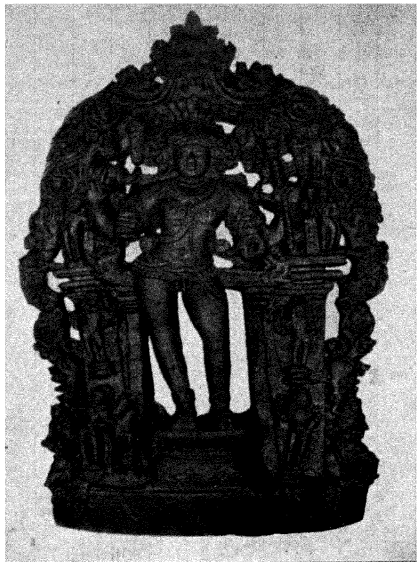
(*a*) Vīrabhadra attended by goat-headed Dakshabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.

(*b*) Vēnugōpāla attended by the Gōpīs

North—

(*a*) Śiva seated with Nandikēśvara singing and Ganēśa dancing.

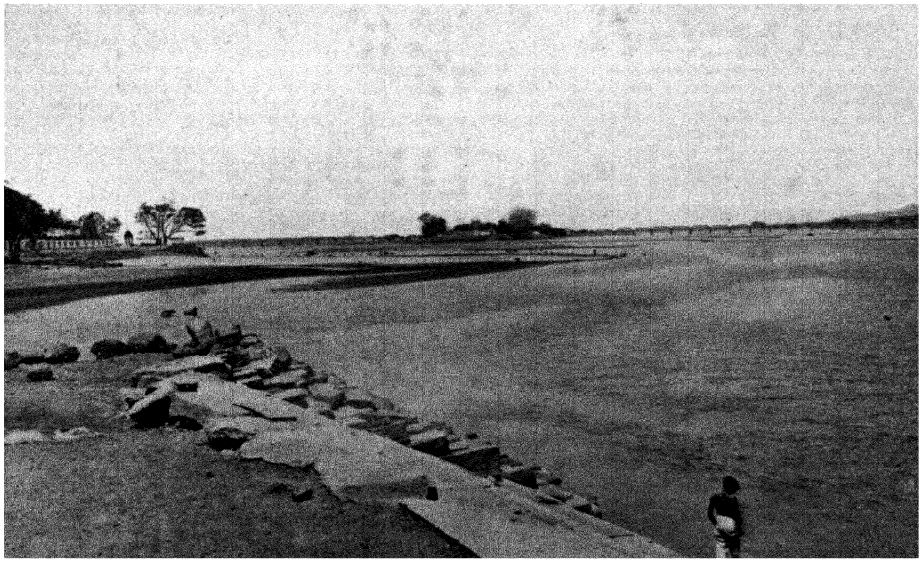
(*b*) Gōpīvastrāpaharana with Kṛishna on a tree and the naked girls begging for their clothes.



1. KALABHAIRAVA, DESESVARA TEMPLE, MUGUR (p. 30).



2. SUGARCANE MILL, DESESVARA TEMPLE, MUGUR (p. 29).



3. CONFLUENCE, TIRUMAKUDALU-NARASIPURA (p. 31).

Mysore Archæological Survey.]

North-east—Śrī Rāma attended by his brothers and with Sugrīva and Hanumān near his feet, Sītā to his left and Vasishtha to his right.

Eaves. Around the building run the highly ornate eaves bearing images of dancing gods, etc., under the kīrtimukhas and monkeys in various attitudes.

Parapet. The parapet has rows of amazons riding on lions, while from the corners of the eaves hang stone chains some of which have four links with a pendant hanging from a cobra The eastern kīrtimukha contains a very interesting figure of Yōgā-narasimha in pensive pose with his head supported by the left hand

The west lintel shows Śiva fighting the Rākshasas with bow and arrow and a trident in his hands.

Other Sculptures. Inside the mahādvāra stand four pillars bearing interesting sculptures. Some of these are Vāli and Sugrīva fighting, Śiva slaying the elephant demon, Narasimha in different poses and about ten panels containing well executed relievo images of the Pāllegārs of Hadināḍ and their families One of them, probably the single man facing south, is the builder of the structure named Mudda Bhūpāla and there appear to be three other groups, probably those of his ancestors.

The dome has eight turrets with dancing figures and a central padma pendant

The inner part of the mahādvāra has, facing south, a Mahishāsuramardinī group and, facing north, two interesting groups —

(*a*) Rāma embracing Hanumān

(*b*) A huntress getting a thorn removed by a boy.

Date. The date of the structure appears to be similar to that of the Gangādharēśvara temple at Seringapatam and the Tādapatri temple, *i. e.* *c.* 1600.

Main Shrine. The shrine of Gaurīsvara has been so completely rebuilt about 40 years ago that it has not much architectural value However many of its pillars appear to have come from the old temple of the 16th century, excepting only four which contain cylindrical shafts and thus raise a doubt about their origin. They bear inscriptions in Nāgari and Kannada and perhaps come from the dismantled temple of Mūlasthā-nēsvara which is about two miles away. The linga is at present more than four feet below the ground level which perhaps is due to the fact that the debris of the old town have raised the level of the new town. Inside the present navaranga there are about a dozen images of stone mostly connected with Śiva Pañchāyatana and carved in comparatively recent times. But the most beautiful of these is a seated Ganēśa close to the door, which is unmistakably a beautiful piece of Hoysaḷa

workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

Gauri Shrine.

The Gaurī shrine is similar in character to the main shrine. The image of the goddess is of the Vijayanagar period.

Mantapas

The other two buildings are the ratha-mantapa which is in a dilapidated condition and the śāsana-mantapa.

THE BILIGIRI HILLS.

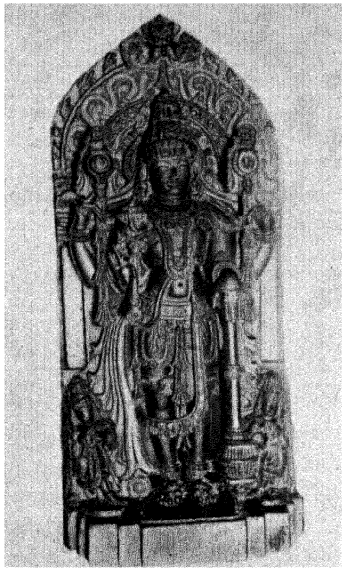
(Plates VII, 1, and IX, 1).

THE BIG SAMPIGE TREE.

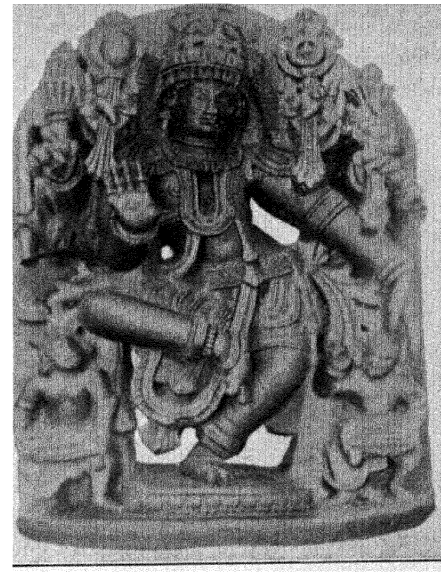
About 7 miles from the south-west of the Ranganātha[1] temple on the Biligiriranga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavī Round about, there are large numbers of *sampige* or *champaka* trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic *champaka* tree which is one of the wonders of the Biligirirangа Hills Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground But the height is about 130 feet The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the *jātra* season, *i.e.*, in the month of April On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as lingas. One or two of them are chiselled ones and the largest of them is about 15″ in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree The entrance measures $4\frac{1}{2}'$ by $1\frac{1}{2}'$ It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava

1 The image of Ranganātha on the Biligiri hills is not in a reclining posture as at Śivasamudram or Seringapatam It is standing in samabhanga with the lower left hand on Kaṭi like Śrinivāsa (Pl VIII, 3).



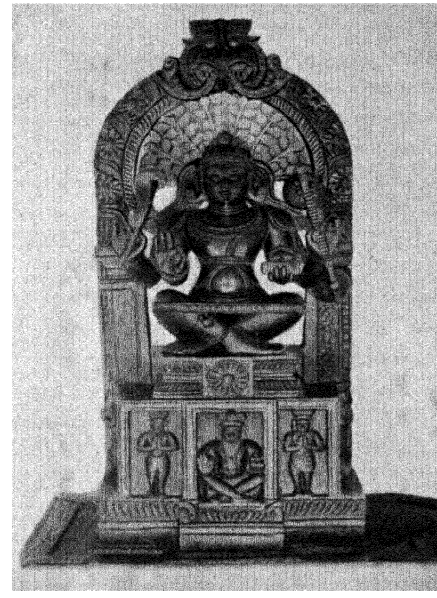
1. KESAVA, CHENNIGARAYA TEMPLE, ALAGODU (p. 33).



2. VISHNU DANCING, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 34).



3 LINGA, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 33.)



4. DAKSHINAMURTI, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 34).

Mysore Archæological Survey.]

The whole spot is a lovely one full of the beauty of virgin nature. On any early morning the road and pathway leading to the tree would offer the most interesting study for trackers. The road is full of the foot-prints of the denizens of the forest passing through it during the night, including (as was actually observed) elephants, both herds and rogues, bison in herds and single ones, sambar, deer, jungle sheep, wild swan, bears, leopards, jungle fowl, porcupine, wild dog, pythons and cobras. Varied birds perch on the tree tops. But fruit trees, monkeys and crows are rare. The insects have a world of their own As for the trees, it is their home.

Mr. Morris of Attikhan estate has a permanent *makan* put up in the large clearing with a pool in its centre about half a mile inside the Mysore border

AGARA

NARASIMHA TEMPLE.

(Pl X, 1)

Situation. Agara is a small village in the north-east of Yelandūr Taluk. It has three chief temples of which the most important is that of Yōgānarasimha. It is situated to the west of Agara.

Mahadvara. Curiously it faces west direct; while its mahādvāra faces north The mahādvāra consists of three ankanas with an inner and outer porch, the inner pillars being of the round cylindrical type, while the cubical bases have the nāga heads in the corners. The porch pillars, however, have sixteen-sided shafts.

Garbhagriha. The main building consists of a garbhagriha and a vestibule, both of which appear to belong to the Chōḷa days. The garbhagriha has a most unusual shape, being round as in the temples of modern Travancore (Pl. X, 2). It has nothing ornamental.

Navaranga. The navaranga has a western and a northern porch and appears to have been rebuilt about 40 years ago with old materials Its four pillars are sixteen-sided and bear sculptures on the cubical bases

The central ceiling has three sets of corner stones with a fine pendant lotus hanging at the top

Main Image. The image of Yogānarasimha in the garbhagriha is very beautiful (Pl. X, 3). It is seated with its legs tied by a band in the yōga posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine chakra and a śankha, and the tōrana over the head is formed of a row of

creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmī image on its right breast. It has the third eye on its forehead. Nārada is playing on the vīṇā on the left and Prahlāda stands to the right. The pedestal has a Garuḍa seated in padmāsana.

Conservation.

The image needs to be firmly fixed with *ashtabandhana*. The leaking roof needs repair. The stone flooring should be cement-pointed It is highly desirable to give the temple a compound wall.

The Lakshmī shrine is below the ground level and is in a bad state of preservation. The image is in a good condition but smeared over with oil and coated with wax The shrine requires to be rebuilt similar to the Narasimha shrine, though it is smaller in dimensions.

It is understood that the temple has large funds at its credit.

THE DURGĀ TEMPLE.

Age of Temple.

The temple of Durgā is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chōḷa temple of the time of Rāja Rāja the Great

Outer View.

Its outer wall which is right-angled like the great temple of Tanjore has a large round cornice above which runs a frieze of horned lions with makara heads in the corners. The upper part of the walls have the usual pilasters and niches, while the octagonal tower has ornamental horse shoe arches.

The navaranga of the temple has cylindrical granite pillars.

Navaranga

Main Image.

The image in the garbhagriha represents Durgā standing in samabhanga as Vaishnavī with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts tied by a breast-band (Pl. IX, 2).

Conservation

The temple tower is in a precarious condition The whole structure deserves to be carefully rebuilt in view of its antiquity and its inscriptions which almost cover up its walls

RĀMĒŚVARA TEMPLE.

Age of the Temple.

The Rāmeśvara temple, as usual, is to the north-east of the village. It is an old structure of the Chōla times, to which additions seem to have been made by the Hoysalas.

Parvati Image.

The chief figure of interest here is Pārvatī who stands in a small shrine to the left of the main shrine. She is in samabhaṅga with her hands thus disposed: abhaya and rosary, ankuśa,



2. DURGA, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 33).



3. LADY PLAYING ON FIDDLE, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 34).



1. KUMARASVAMI, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 34).

padma and dāna. She has no breast bands but wears a lower cloth in the Chōla style

The temple is badly out of repair. Perhaps it would be safer to put out of danger such parts of its walls as are out of plumb.

Conservation. In the place of the mahādvāra stand four granite jambs

Evidently it would be difficult to find funds for repairing all the temples of the town. But something may be done to save them from ruin.

MADDUR.

CHAKRAPĀṆI TEMPLE.

About two furlongs to the west of the village stands a granite temple of Chakrapāni whose garbhagriha, vestibule and navaranga

History. with its four cylindrical pillars are clearly the work of the middle of the 13th century as seen by the inscriptions. A new Tamil inscription was discovered on the octagonal cornice of the outer wall of the vestibule.

On the outer walls of this portion are found the ornamental pilasters and niches.

General Description The front hall called the pātālānkana in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed

Hall brackets On the west wall of the hall is a long Kannada inscription of Vīra Bukkarāya dated Śaka 1292 (1370 A. D.) In front of the hall is a porch whose pillars have on their cubical mouldings rough relievos of gods and dancers.

The original image of the temple appears to have disappeared. It has been substituted by a much smaller one of Vishnu, called

Main Image. Nambi-Nārāyana.

The temple is in a very dilapidated condition. Many portions of the outer

Conservation wall have come down, while the inner wall on the north side is partly out of plumb

OLD DĒŚĒŚVARA TEMPLE

At the eastern extremity of the village of Maddūr stands the old temple of Dēśēśvara which, according to Yelandūr 41 now kept

History. behind the Vīrabhadra shrine, was constructed in Śaka 904 or 982 A D, evidently in the Ganga period. All traces of the Gaṅga times have now disappeared except the linga stone in whose damaged spherical top are identified Gaṇapati, Śiva and Pārvatī.

Navaranga. The navaranga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāḷḷegār times The navaranga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpālakas around, and dancing Yakshas on the corner stones.

Bull Mantapa. The most interesting architectural portion of the temple is the small bull mantapa facing the navarańga (Pl. IX, 3). It has four short pillars of which the south-east one bears a Tamil inscription. The pillars are from the bottom to the top cubical, octagonal with flower petals, and cylindrical with beaded hangings having interesting sculptures in the inter-spaces Above a floral band is a vase-shaped moulding with real ribbed brackets as in the Chōla period This appears to be probably a Chōla contribution.

Inscription. A new inscription was discovered on the octagonal cornice of the temple to its north It is about 30′ long and is in late Hoysaḷa Kannaḍa characters.

Conservation. The temple was rebuilt with soapstone walls about six years ago It has a good fund at its disposal. The Dēśēśvara shrine is leaky and water collects inside, since its sōmasūtra is choked up. The flooring and the roof all need to be repaired. The flooring of the prākāra is also out of repair. The towers and walls have a large number of plants growing up. These need to be removed.

MUGUR.

Mūgūr contains about half a dozen temples of which three appear to be of importance, namely —

1 Dēśēśvara.
2. Tripurāmbā.
3. Nārāyana.

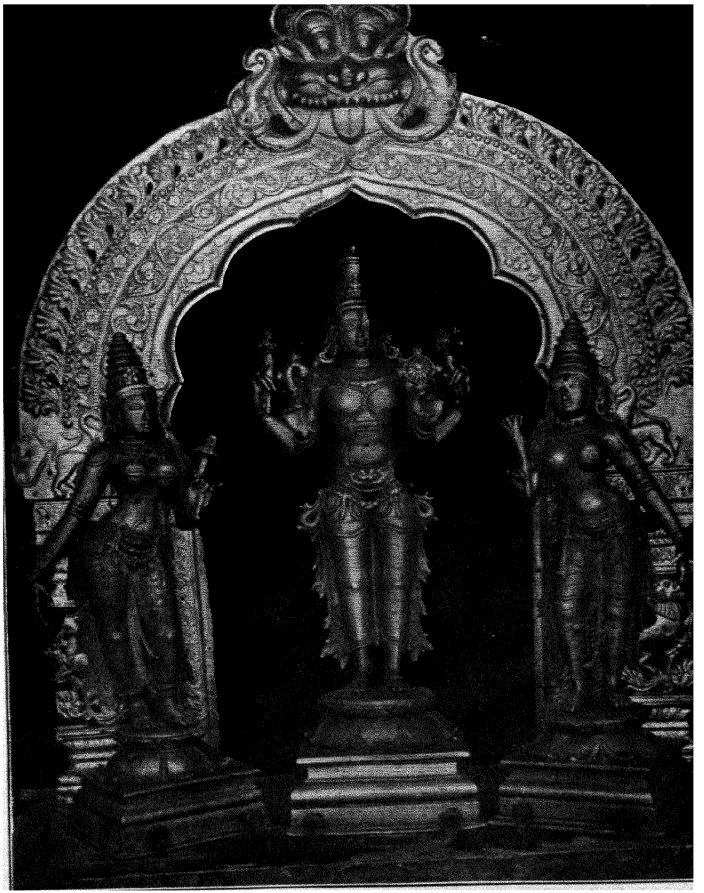
DĒŚĒŚVARA TEMPLE.

As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

History. It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one ankana built over the low natural liṅga of Dēśēśvara in the Chōḷa times.



1. KIRTINARAYANA, TALKAD (p. 35).
Mysore Archæological Survey.]



2. PROCESSIONAL IMAGE OF KIRTINARAYANA, TALKAD (p. 36).

In the late Hoysala period, perhaps during the days of Narasimha III, the whole town must have been converted into a big agrahāra with the Dēśēśvara temple improved and enlarged by the addition of a large granite structure of Śankarēśvara built in close proximity to Dēśēśvara, which in later times was given a doorway connecting it with the navaranga of Saṅkarēśvara.

Sankaresvara Shrine.

The Śankarēśvara shrine which bears on its octagonal cornice a long Kannada inscription of Hoysala Narasimha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a largish linga about one foot in diameter which is called Śankarēśvara. The navaranga contains several unimportant images, among which are Sūrya, Vishnu, Saptamātṛikās, etc. The navaranga pillars are of the cylindrical type and an additional ankana has been added in later times on the north side.

Later Improvements.

In the Vijayanagar period during the times of Krishnarāya and Achyutarāya large improvements appear to have been made by the Hadinād Pāllegārs and their subordinates. Among these improvements are the following —

(1) The construction of the prākara wall, the donor's image being carved on the south wall opposite to the south porch of the main temple

(2) The gōpura with its mahādvāra showing about four portrait statues of local chieftains.

(3) The Garudagamba, etc

(4) The pañchalinga shrine with its finely carved pilasters and jambs ornamented with scroll work.

(5) The Pārvatī shrine with its standing image of Pārvatī (abhaya, padma, padma, dāna).

Old Pillars.

The oldest objects in the compound are six pillars, two near the Hanumān shrine and four in front of the kitchen. These are Chōla pieces with the following parts cubical base, sixteen-fluted shaft, octagonal shaft and vase-shaped moulding. Probably these belonged to the original Dēśēśvara shrine and the mantapa in front of it.

Against the outer wall on the south side of the shrine there is a stone sugar-cane mill (Pl. XI, 2)

Porch.

The front porch of Śankarēsvara has been, probably in later times, extended by two ankanas so as to include the bull mantapa.

Wooden Doorways.

The wooden doorways of the yāgaśālā and pañchalinga shrines are finely carved pieces of the Vijayanagar period bearing various Śiva līlās.

Kala-Bhairava.

Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI, 1). It has a fine floral tōrana. The image which is about three feet high is one of the most elaborately carved in the place. It represents the god standing naked in a graceful tribhaṅga with a cobra girdle. His hands hold broken sword, drum, trident and broken kapāla. The Ganas surround him, four on each side There is a finely carved hound in the group. The latā tōrana with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

TRIPURĀMBĀ TEMPLE.

History.

About a hundred yards to the north of the Dēšēsvara temple stands the temple of Tripura-sundarī, which must have originally consisted of the garbhagṛiha and its appurtenant portions built in the later Hoysala days.

The navaranga, the mukhamaṇṭapa, the mahādvāra with its Pāḷḷegār images and the prākāra are mostly of the Vijayanagar period, rebuilt and repaired probably early in the 19th century The gōpura has disappeared.

Main Image.

The main image is a standing figure of Vaishnavī (abhaya, chakra, śankha and dāna), with the prabhāvaḷī carved in the same stone.

Popularity.

This temple, the worship of which is in the hands of Vīraśaivas, is exceedingly popular with the non-Brahmin communities and Arasus. Vīraśaivas and Vokkaligas generally dedicate particular girls to this temple so that it is an important source for the supply of dancing girls

Opposite to the mahādvāra is built a swing mantapa of brick and mortar which is a structure of the 19th century in the European style.

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr R. Narasimhachar[1]. These deserve close examination from the point of view of iconography and restoration like those at Nañjangūḍ.

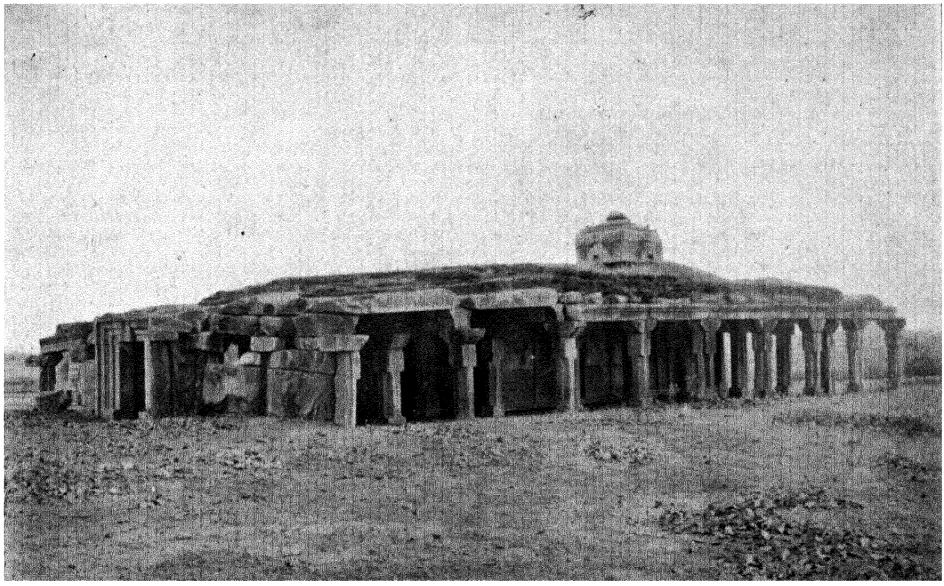
NĀRĀYANASVĀMI TEMPLE.

General Description.

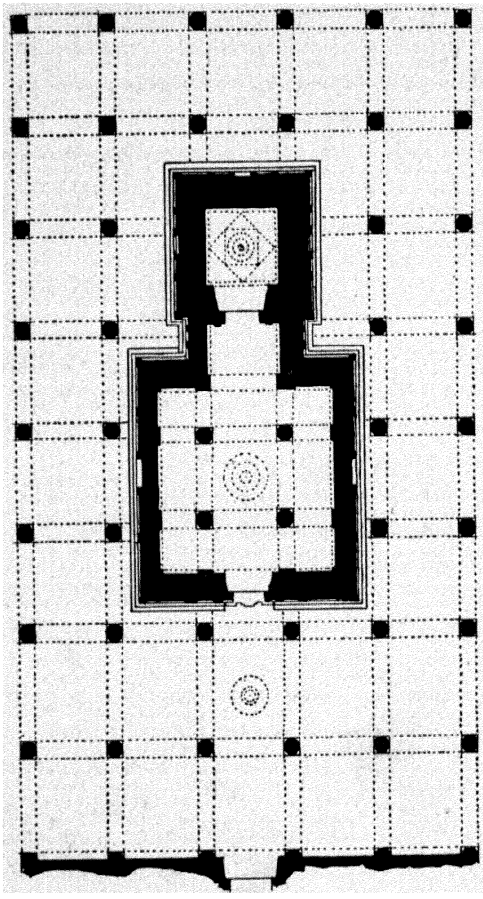
The temple of Nārāyana stands to the west of the town.

It has a garbhagriha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṅga of four pillars with a one-aṅkana porch in front. All the pillars are mostly of granite and are cylindrical.

1 M. A R 1912, p 16



1 JANARDANA TEMPLE (NORTH-EAST VIEW), MALINGI (p. 36.)



2. GROUND PLAN (p. 36.)



3. JANARDANA, JANARDANA TEMPLE, MALINGI (p. 36.)

There is nothing extraordinary in this temple; but the plan is typical of the late Hoysala period.

Conservation. The roof is leaky and the prākāra walls of brick and mortar have cracked in many places

JAIN TEMPLES

About a hundred yards to the south of the Tripurāntēśvarī shrine stand two ruined Jain temples dedicated to Ādinātha and Pārśvanātha.

Parsvanatha. Pārśvanātha is a fine standing image, about 4′ high, with a seven-hooded cobra over his head. On his pedestal a new Kannada inscription of early Hoysaḷa times was discovered.

Adinatha. The Ādinātha image is also about 4′ high and is seated cross-legged. On its pedestal also a new inscription was discovered.

Old Pillars. The pillars of both the temples are of the Narasamangala variety with a cubical base and over it an octagon, a roughly shaped bell, a vase and a loaf, all in granite. Such pillars may be of the very early Hoysala period or even earlier.

New Inscriptions. To the south of Mūgūr on the Sante-Māraḥaḷḷi road between the 7th milestone and the Addahalla crossing the road stands a vīraga facing east with the top Kailāsa panel visible. Above it there is a five-line Kannada inscription, about 15 inches in width and 3 feet in length The language and letters are of about the 14th century.

Another Kannaḍa inscription of the same Hoysaḷa period was discovered on two pieces of a rough stone slab lying in the south-east revetment at the corner of the road and the bridge It contains 26 lines. The stone slab measures about $5' \times 1\frac{1}{2}'$.

Two other slabs in the revetment are said to contain inscriptions on their lower faces. Inscription stones are valuable and should not be thus misused.

T.-NARSIPUR.

(Pl. XI, 3.)

MŪLASTHĀNĒŚVARA TEMPLE.

History. The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.

Old Pillars. The only interesting architectural pieces in the temple are four of the eight pillars of the navaranga, which have interesting shafts connecting their cubical mouldings These shafts bear various shapes 1 (a) tooth wheel shape and thirty-two pointed (b) tooth wheel shape and sixteen pointed. 2. Thirty-two fluted with a band. 3. Thirty-two fluted with a rope band and independent connecting drops at the corners. 4 Sixteen-sided with minor pillars at the corners.

Conservation. The temple is in a good state of preservation but owing to its weak foundation some of the pillars appear to have sunk. They require to be watched for further sinking. One beam of the mukhamantapa is cracked and is supported by a wooden prop.

GUÑJÂ-NARASIMHA TEMPLE.

History The temple of Guñjā-Narasimha is a structure of about the middle Vijayanagar period, the earliest inscription being of the days of Krishnarāya. It has been added to by the Mūgūr Arasus and by Krishnarāja III.

Main Image. The main image is a small one of Lakshmīnarasimha and not extraordinary in workmanship.

Conservation. The temple is in a bad state of repair The floods of 1924 have shaken it greatly, particularly the prākāra walls and the *kaisāle* verandah including the Ândāl shrine, are in a dangerous condition, being much out of plumb. The brick parapet is heavy as at Nañjangūd. The flooring inside the temple needs to be completely remade.

The building is not an ancient monument, but since it is an important place of worship, it deserves the attention of the Muzrai authorities, particularly because of the danger of its collapse.

ALAGODU.

Alagoḍu is a village about a mile to the south of T.-Narsipur. It has two temples which have both been rebuilt in the Pāllegār days with the materials of older temples and contain fragmentary inscriptions misplaced by the renovators.

SIDDHĒŚVARA TEMPLE

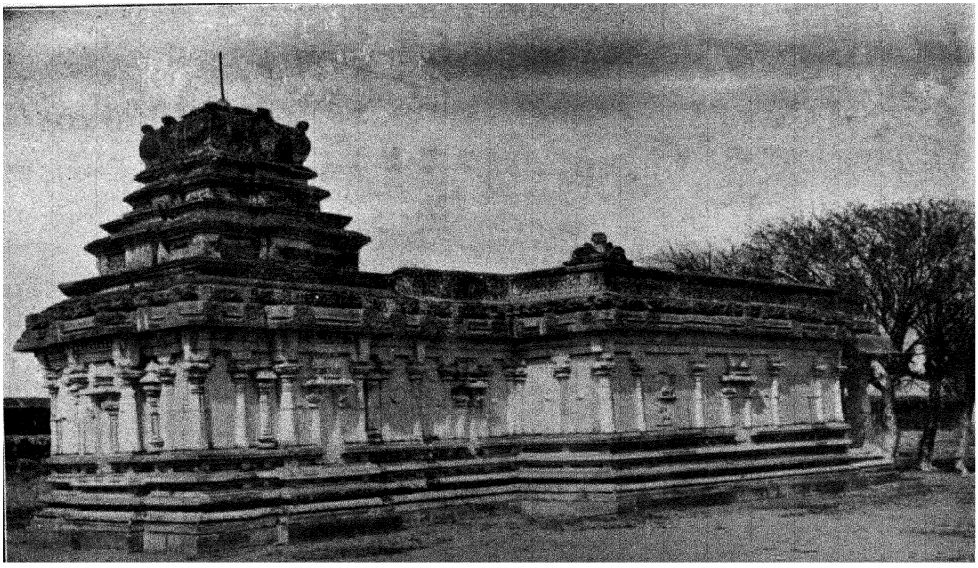
The Siddhēsvara temple which faces south has an image of Bhairava which has taken the place of the damaged old linga and another of Kālī, both of the Pāḷḷegār days. But one of the Ganēśas at least and probably also Mahishāsuramardinī and



. DANDAYUDHAPANI (BALASUBRAHMANYA),
)MESVARA TEMPLE, SIVASAMUDRAM (p. 38.)



2. GANESA, SOMESVARA T M LE,
SIVASAMUDRAM (p. 38.)



3. MINAKSHI SHRINE, SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38).
Mysore Archæological Survey.]

the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysala times.

Near the Durgā shrine doorway there are two inscriptions in Kannada. One of them which is of the time of Śrīpurusha Ganga has been read by Mr. R Narasimhachar. A new Kannaḍa inscription was discovered on the basement of the east wall and another of the Ganga times, in the ceiling of the south-east of the hall.

The temple is in a bad condition

CHENNIGARÂYA TEMPLE

The Chennigarāya temple which faces east is also a rebuilt one as seen by the misplaced pieces of a long Kannada inscription on the basement cornice.

The navaranga and the small mukhamantapa have lathe-turned pillars whose bell shaped moulding has not yet fully developed The image of Kēśava is of the usual Hoysala type and stands about 5 feet high (Pl. XII, 1).

The walls of the temple are falling fast. Both the temples are leaking and are in a bad condition.

TIRUMAKUDLU.

AGASTYĒŚVARA TEMPLE.

Linga.

The Agastyēśvara temple is perhaps the oldest temple in the neighbourhood of Tirumakūdlu. The chief object of worship is a linga said to have been consecrated by sage Agastya. It is of sandstone with its front face much worn out by water oozing up to its head and trickling down its face (Pl XII, 3). This has now created three cup-like depressions in which water collects and overflows.

History of Temple

The temple has been built in at least three stages The garbhagriha, the vestibule and the inner navaranga form the original temple.

Main Temple

Their outer walls have the octagonal cornices, and the right angled pilasters with beaded hangings The inner navaranga pillars are round and are of the Narasamangala type. The building is very probably of the Chōla times.

Outer Navaranga.

To this building the outer navaranga hall appears to have been added with its outer wall similar to the original walls and its square planned Dravidian pillars bearing many interesting sculptures. Among these may be mentioned the following —

Durgā holding trident and kalasa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.

Women dancing and playing on musical instruments like the rudra-vīṇā One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 3). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur[1]. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc

On a platform to the west of the hall which appears to have been built in the Vijayanagar period are kept the following images

Kumārasvāmi seated on a fine peacock with a peculiar design on the pedestal (Pl. XIII, 1)

Ganēśa with a broken trunk.

Two large dvārapālas—moustaches and muscles of the belly showing as at the Vaidyēśvara temple at Talkād

Mahishāsuramardinī—a fine Hoysala group

A similar Mahishāsuramardinī of the Chōla or even of the Ganga period.

Sūrya of rude workmanship.

A special room to the north of this hall contains the utsavamūrti. On the floor of this room a new inscription of 1399 Śaka or 1477 A.D was discovered.

Later Structures.

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāḷḷegār period or the Mysore dynasty as indicated by the tall sixteen-fluted pillars In this outer pradakshinā are kept a number of images

Nandi and Bali pītha opposite to the east door On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysala Vīranarasimha

In the south prākāra—

Vishnu dancing with eight arms—abhaya (thumb broken), danda, gadā, śankha, chakra, padma, danda (?), lamba-hasta (Pl. XIII, 2). There is a drummer on each side The image is Hoysala

Dakshināmūrti, seated against the south wall of the main temple, in yōgāsana with the knees tied together (Pl XII, 4). The workmanship seems to be of the early part of the 19th century.

Ganapati with trunk to right.

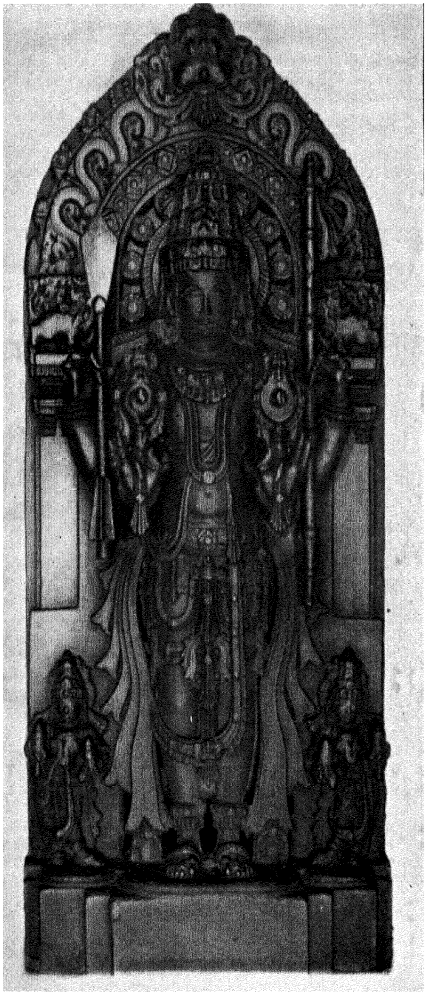
Chandikēsvara.

Kāmākshī —stone image

Manōnmanidēvī—a copper image, two feet high, presented by Dalvoy Kalale Nañjarājiah.

Vishnu standing abhaya, chakra, śankha, dāna (Poor work.)

1 M A R 1937, p 46, pl XIV, 2.



1. SARANGAPANI, SARANGAPANI TEMPLE, MALAVALLI (p. 39).



2. LAKSHMINARASIMHA, LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).

ysore Archæological Survey.]

A small Gaṇēśa—fine Hoysala work.

Mahadvara.

The north mahādvāra is a large structure with a dvāramantapa sheltering a large bull and a Hoysala Ganēśa. In front of the dvāramantapa is a large tōrana or arch and a lamp pillar. A new inscription has been set up in the verandah of this maṇtapa to commemorate the founding of a Śivakūta by Mr Hāsige Sūrappa of Talkāḍ in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail

Conservation.

This temple is an ancient structure with a famous linga and a number of valuable sculptures It deserves to be declared an ancient monument, protected and put under Class III

The walls have been covered over with thick coatings of chunām which should be removed The question of lighting up the temple with electricity may be considered

OTHER INTERESTING OBJECTS.

Flight of Steps.

Directly opposite to the Agastyēśvara temple on the left bank of the Kāvērī is a fine flight of steps leading up to a small temple of Bhikshēśvara.

Confluence

The confluence of the Kāvērī and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset and the revetment extended as far as possible.

Interesting Sculptures.

In the verandah of the Ganēśa shrine to the north of the old peepul tree or Aśvatthanārāyana-vriksha and above inscription No. 66 (revised) there is an interesting row of sculptured objects including sceptre with spiral top, bow, arrow, bent sword, buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand

Vyasaraya Mutt.

The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha Tīrtha (about 250 years old), Śrīnātha Tīrtha and Vidyāvallabhasvāmi.

In the pākaśālā is a stone group of Agni with his consort riding on a ram and a fine creeper tōrana with flowers overhead.

TALKAD.

The temples at Talkād have been noticed in detail in the Annual Report of this Department for the year 1932 (pp 3-16) The beautiful Hoysala image of

Kīrtinārāyaṇa and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2)

MALINGI.

JANĀRDANA TEMPLE.

(Pl. XV, 1).

Mālingi appears to have been a Chōla agrahāra (C. 1004 A.D.). The Janārdana temple seems to have been built in two stages (Pl. XV, 2).

Tower.

The original Chōḷa temple consists of a garbhagriha, an open vestibule and a navaranga of four octagonal pillars. The outer walls have octagonal cornices and pilasters with hangings and niches with non-Hoysala arches. One has a kalaśa supported by two lampstands By the right side of the navaraṅga doorway stands an elephant.

The tower is all of granite stone and has a kūṭamukha with a tall neck and a flat square-shaped stone kalaśa.

Janardana

The main image is that of Janārdana with no consorts, with drapery showing and conical kirīta His hands hold abhaya, prayōga-chakra, thin tall sankha and gadā (Pl. XV, 3). In the same stone is carved the tōrana bearing a creeper scroll without figures

Later Structures.

Outside the temple and connected with it has been put up, later on, probably by Perumaḷa Dannāyaka, a mantapa with one aṅkaṇa all round and two on the east. The sides are open except on the east.

Conservation

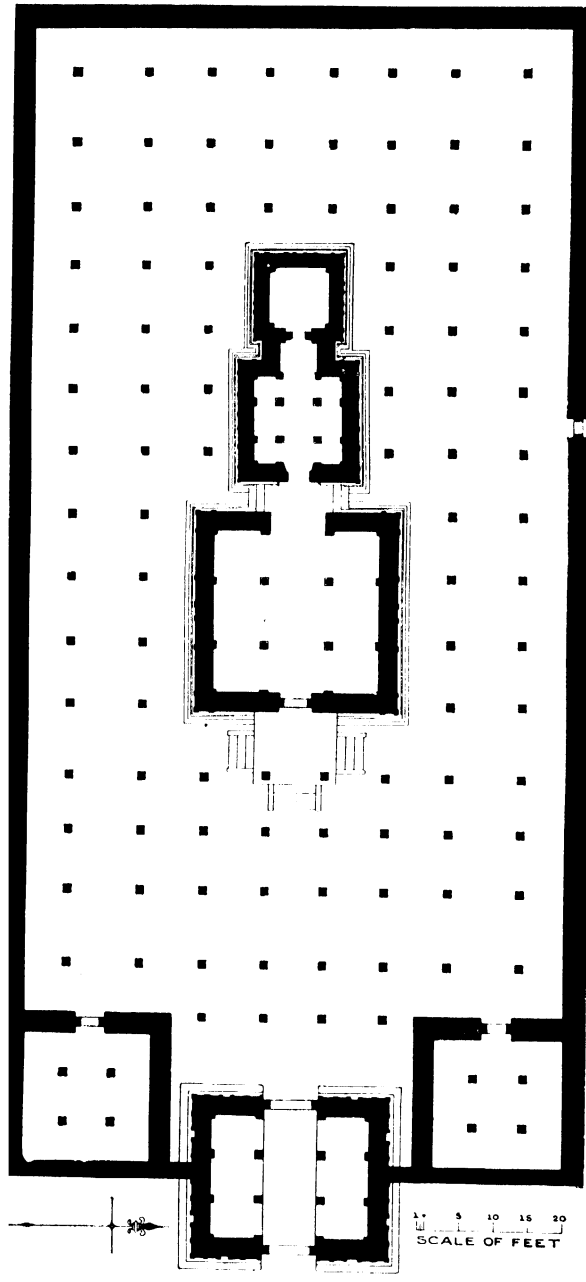
This temple is a genuine Chōla monument dedicated to Vishnu before the Hoysala days. It could be put into form with very little expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōla. It is a pity that no pūjā is offered. The inscriptions prove the existence of Śrīvaishnavas in the place long before Śrī Rāmānuja's time.

MAHĀLIṄGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

MALLIKĀRJUNA TEMPLE.

The temple of Mallikārjuna is a Chōla structure originally of one aṅkaṇa only with a large linga. Additions to the temple have been made in a later, probably Hoysaḷa, period.



LAKSHMINARASIMHA TEMPLE
MARENALLI

GROUND PLAN (p. 39).

The Talkad sahukar Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

VIJAPUR.

ARKĒŚVARA TEMPLE.

Situation and History.

About three miles east of Talkād is a small village called Vijāpūr near which is an old mud fort. Here, close to the road, stands the temple of Arkēśvara. It contains a large natural linga (15″ in diameter) which is one of the five sacred lingas visited during the Pañchalinga festival. The original temple appears to have belonged to the Chōla period.

Surya Shrine.

Two pillars of the time, which are of black stone, stand near the Sūrya shrine which is constructed of inscription stones collected from the neighbourhood and one Hoysala bell-shaped pillar The image of Sūrya is about 2 feet high and is carved along with low relief prabhāvali of one stone

Behind the Sūrya shrine and facing the main temple is a row of four modern shrines containing four lingas of different sizes.

Main Temple

The main temple is a rebuilt structure of all manner of worked stones including a Ganga inscription in the back wall. The pillars of the navaranga are plain and octagonal and the small bull in the vestibule is without ornamentation except for one necklet.

The temple has lost its archæological character except for its inscriptions

SIVASAMUDRAM.

The island of Sivasamudram has since about 1805 been under the administration of the Jahagīrdar of the place It contains two important temples, namely, the Ranganātha temple to the west of the old town and the Sōmēśvara temple to the north-east

SŌMĒŚVARA TEMPLE.

History.

On the octagonal cornice of the basement of the Somēśvara temple is a long Tamil inscription of the days of Ballā|a II.

Mahadvara.

The Sōmēśvara temple contains a large compound enclosed by a high wall with an eastern walled up mahādvāra and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahādvāras of

Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

Main Shrine Rebuilt

The shrine of the god has been completely rebuilt in later times so that the basement inscription on the octagonal cornice is greatly disturbed, while the walls of the navaranga, particularly, are built of brick and mortar

General Description.

The building contains a garbhagriha with a large linga, a vestibule with a short horned bull, a navaranga of Dravidian pillars and a porch of one ankaṇa in breadth and three ankaṇas in length with Dravidian pillars.

Images.

There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṇēśa (Pl XVI, 2) of the Hoysala period, and some other images including a fine stone image of Bālasubrahmaṇya as Dandāvudhapāni (Pl. XVI, 1).

Porch.

The flight of steps to the porch in front is supported by two lion heads from which gigantic creepers are emerging.

Minakshi Shrine

A well preserved original structure is the temple of Mīnākshī (Pl. XVI, 3) whose walls have round and other cornices of the Chōla type and ornamental pilasters and niches.

Mantapas.

On the way from the Sōmēsvara temple to that of Ranganātha there are two mantapas one of which is octagonal and the other, square. The former could be restored with little cost

RAṄGANĀTHA TEMPLE.

History.

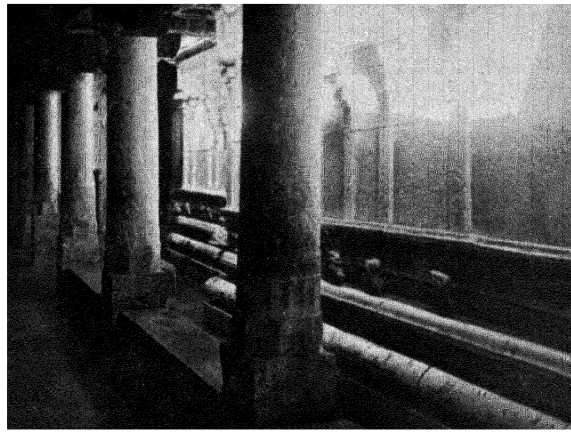
The Ranganātha temple which must also have been built in the days of the Hoysalas is a disappointing structure which appears to have been almost completely rebuilt in the 18th or 19th century.

Ranganatha.

The Ranganātha image which is about eight feet long is reclining in the sleeping pose on a conventionalised Ananta figure with seven hoods and has a small image of Kāverī near his feet. The god's image is a good one, though not as good as that at Seringapatam. (Pl. I Frontispiece)

Other Images.

The other images in the navaranga are Takshaka, the serpent king, a Rāma group, the Ālvārs, Rāmānujāchārya, etc In the compound of the Rānganātha temple are kept the images of the first jahagīrdār and his lady, two portrait



1. LAKSHMINARASIMHA SHRINE (OUTER WALL), LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).



2. KAVERI, MEKEDAT (p. 41.)

ysore Archæological Survey.]

images which do not do credit to the artist who executed them. To the south-east of the Ranganātha temple stands a large stone relievo image pointed out as Sugrīva, while to its south is an image of Hanumān

Conservation.

The temple is in a bad state of repair A beam above the garbhagriha doorway and one above the vestibule doorway are cracked The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the mantapas in front are damaged and could be set right with little cost. The flooring is being repaired

It is understood that the Government of Mysore have donated three villages *viz*, Pūrigāli, Kaggalīpura and Honagalli and that the accumulated funds of the temples are said to amount to a lakh of rupees. With this amount available for permanent improvements and the large income for annual expenditure, both the temples and the whole neighbourhood could be greatly improved and the place made fit for the visits of the pious public.

MALAVALLI.

ŚĀRṄGAPĀNI TEMPLE.

Situation and History.

In the fort of Malavalli town stands the temple of Śārngapāni, an old Hoysala structure of which only the inner walls of the garbhagriha and the vestibule remain All else is rude work of the Vijayanagar period.

Main Image.

Over the lintel of the vestibule doorway is a Pattābhirāma group in stucco The chief image (5 feet high) is a fine one in samabhanga and holds conch, arrow, unstrung bow and chakra. Srī and Bhū stand on either side of him. Over his head is a serpentine tōrana with the ten avatārs around (Pl. XVII, 1)

Other Images.

In the navaranga are kept the images of Nammālvār and Śrī Rāmānuja. In the north cell are several metallic images one of which is Varadarāja, the utsavamūrti of the Narasimha temple at Mārēhalli.

MAREHALLI.

Mārēhalli appears to have been an old agrahāra town built in the days of Rāja Rāja Chōla and subsequently endowed by Hoysala and Vijayanagar rulers.

LAKSHMĪNARASIMHA TEMPLE.

Description.

The original temple appears to have consisted of a garbhagrigha, an open shallow vestibule a four-pillard navaranga, a narrow passage with flights of steps to north and south and a mukhamantapa (Pl. XVIII)

The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

History. An endowment made by Vishnuvardhana Hoysaḷa is recorded on the round cornice. The outer wall has a large round cornice as at the Rājarājēśvara temple at Tanjore, garlandless pilasters and a cornice bearing lions (Pl XIX, 1). The original short Chōla pillars are still found in the vestibule. Others of their set have been used for the small Śiva temple.

The present navaranga and mukhamaṇṭapa with their cylindrical pillars as also the pātālānkana with its more than twenty similar pillars and the old navaranga porch appear to belong to the late Hoysala days. This Hoysala restoration corresponds with the construction of the Amṛitēśvara temple.

To this Hoysala structure was added the prākāra and mahādvāra by Vijaya Bukka Rāya (II) of Vijayanagar and in the later Vijayanagar days the other structures round about were built, including perhaps the pond, etc The small linga shrine to the north of the tank, however contains early Chālukyan pillars.

The main image of Lakshmīnarasimha is a beautiful figure (Pl. XVII, 2). The tōrana and image are both of one stone and the former is of

Main Image the serpentine type with the ten avatārs of Vishnu on the edge. The image is seated in sukhāsana with Lakshmī on his lap. Though the mouth is open, the face is peaceful. The god's hands are thus disposed abhaya, chakra. śankha and holding Lakshmī's left arm. Only short drapery is worn by both. Lakshmī holds a lotus in her left hand and a kalaśa is placed near her foot which rests on a padma The god has a small knob on his forehead, which perhaps represents the phālāksha. It is not certain if this image could be a Chōḷa piece. If it is not, what happened to the Chōḷa image? If it is, then the Hoysaḷa sculptors inherited their traditions largely from the Chōlas.

This temple is a large and old one fit to be included as a protected monument and put into Class III for conservation The roof and

Conservation. floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the votaries are said to be rich and may be able to contribute towards the restoration.

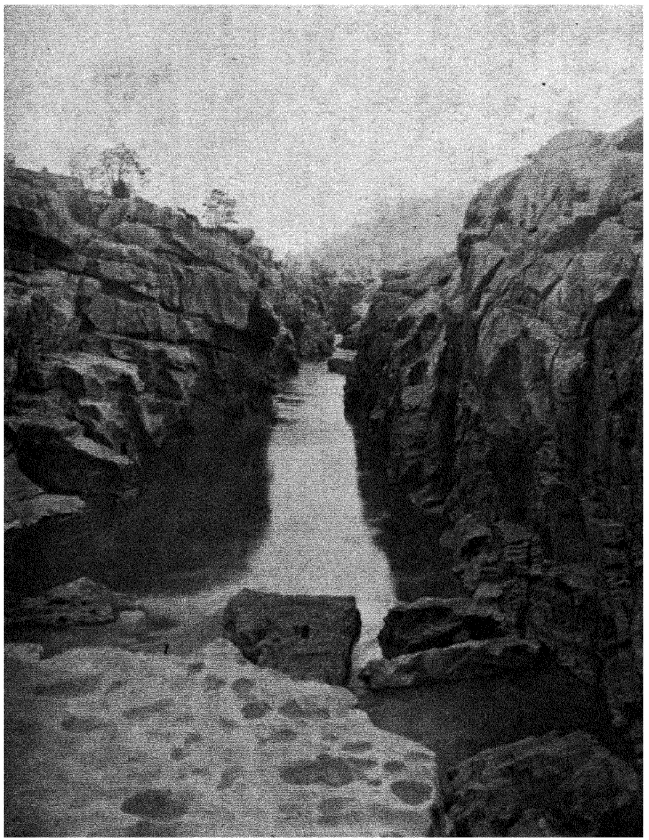
AMRITĒŚVARA TEMPLE

The Amṛitēśvara temple which stands close to the main road appears to be a Hoysala-Dravidian structure of granite

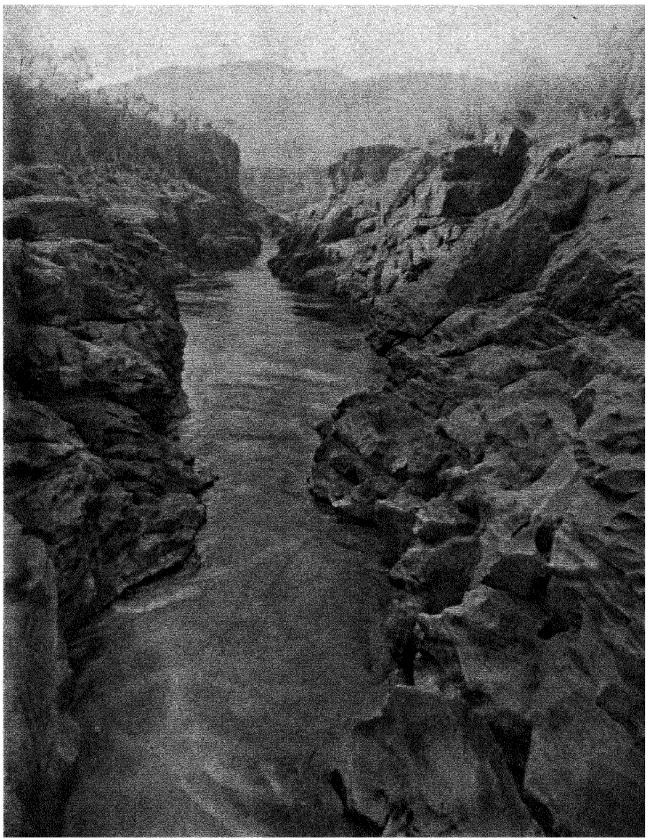
Situation.

It has a garbhagriha with a medium sized linga, a vestibule, and a navaranga of four cylindrical granite pillars. There is a

Description. Sūrya image in the navaranga. There is a doorway to the south.



1. KAVERI, MEKEDAT (p. 41).



2. KAVERI, MEKEDAT (p. 41).

Mysore Archæological Survey.]

PLATE XX.

The outer walls have the octagonal cornice, the garlandless square pilasters and the niches with lotuses in the canopies above them.

Outer Wall

MEKEDAT.

About 15½ miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvatī and the Kāvērī have their confluence or *sangam*. The Arkāvatī with its sandy bed offers a contrast to the rocky bed of the Kāvērī and looks tiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen.

Confluence.

To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish linga. There is nothing archæologically remarkable about the temple. In front of it near a headless bull stand a number of lingas and other images like Sūrya, etc

Siva Temple.

A pathway leads from the *sangam* across the Arkāvatī and by the left bank of the Kāvērī east and then south to Mēkedāt which is about three miles away. Here the Kāvērī (Pl. XIX, 2) has cut for herself a way through a hard rocky basin (Pl. XX, 1 and 2). In the middle of the basin a long natural canal has been cut which is between 25 and 40 feet wide and perhaps more than 50 feet deep in many places. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was, some years ago, another projecting rock and that even goats could leap across. Hence the name Mēkedāt. Now only one half of this wonderful sight remains.

The Kaveri at Mekedat.

It is also remarkable that the water flowing fast has drilled by means of pebbles pits in the hard rocky bed by scores and even to the depth of 15 or 20 feet. Sometimes the rushing water has found an outlet through a side wall giving the pit the appearance of a *kanaja*. From the overhanging rocks bee-hives hang, while pigeons and larks have their nests in the clefts. This is a very interesting natural scene and would come as a surprise to many who see the Kāvērī as a slow flowing stream in the Madras Presidency. The overhanging rock and the boulders to its north are reached with some difficulty. It is advisable that sure footed people only should attempt the descent to the basin.

Pits in Rocks

KABBAL.

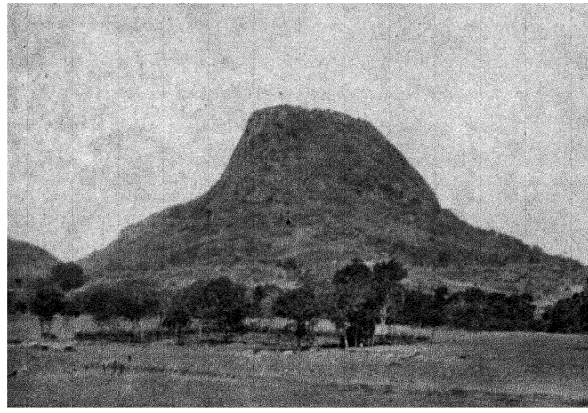
THE HILL FORT.

(Pl. XXI, 1).

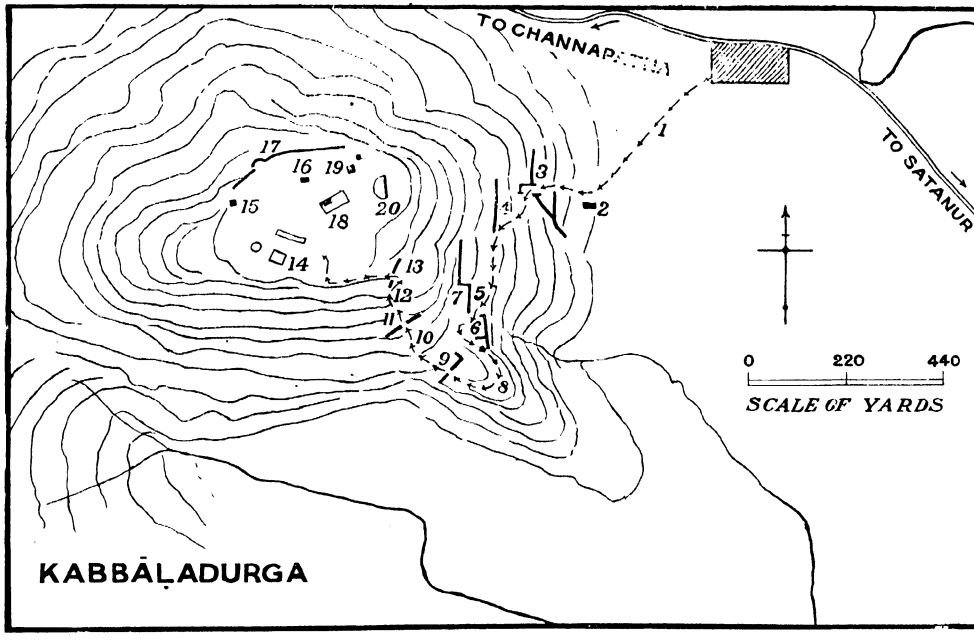
The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl XXI, 2)

1. Path from Kabbāḷ village.

2. Kōṭīśvara temple—This is an old Chōḷa building, greatly dilapidated, the outer wall having almost fallen out A round lamp pillar stands in front.
3. First fort wall and gate The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.
4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring 9″ × 5″ × 2″. The pathway here is paved with irregular stones
5, 6. Third fort wall—Nearby are about a dozen steps cut in a single rock.
7. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.
8. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare or rubber-soled feet.
9. Fourth fort wall—This has a small diddi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.
10. The pathway leads up the bare stepless face of a rock at an incline of about 45°. It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.
11. Fifth fort wall and gate.
12. Toṭṭalu meṭṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōḷi-bearers.
13. Sixth fort wall made up of thin bricks and mortar.
14. Granary—This is a building constructed of flat broad bricks (9″ × 6″ × 1½″). The walls about 60′ long and 50′ broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgi By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.
15. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600′ in height It is said that in the rude old days a *yāta* or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.
16. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.



1. THE KABBAL HILL (p. 41).



2. SKETCH MAP (p. 41).

Mysore Archæological Survey.]

The building was perhaps also a guard room. It was probably built during Hyder's days.

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.

18 To the south of the temple and close to it is a large compound (about 200 × 100 yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.

19. At the peak of the hill stands a small and architecturally insignificant temple of Bhīmēśvara The old structure of granite slabs and pillars consisted of a garbhagriha containing an oval-topped broken linga and two later images of Ganēśa and a navaranga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west ankana of the navaranga was walled in to make a vestibule whose doorway was adorned with a lion faced arch bearing a vīrarekha and a pair of plaster dvārapālas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.

20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

By the side of the brick wall on the way to the right, is a large cave full of the bones of cattle and buffaloes. Probably all waste bones were thrown here in the Muslim days. A large quantity of these bones are said to have been removed by a party of Tamilians about 7 or 8 years ago.

KABBĀLAMMĀ TEMPLE.

Situation. By the road side near the village of Kabbāl and just behind the Village Pañchāyet hall stands the temple of Kabbālammā mentioned in the inscriptions as Kālikādēvī.

History. It is a stone structure of the Pāllegār days, the last addition being the stone door-frame of the garbhagriha which bears the date 1929 A. D.

Kali. The image of Kālikā is a modern one, holding a sword in one of the hands. To its left, facing south, is a rude stone image of the same goddess which appears to be the older one.

Inscriptions. Directly behind the temple and also to its west stand a number of vīragals some of which bear inscriptions.

KANKANHALLI.

RAṄGANĀTHA TEMPLE.

Description. The temple of Ranganātha is a structure of medium size and of the time of Jagadēvarāya with a garbhagṛiha (without pradakshinā), a vestibule, an additional aṅkana in front of it and a four-pillared navaranga.

Navaranga. On the cubical mouldings of its octagonal pillars, in the navaranga, are to be found carvings of Narasimha, Vālī, Sugrīva, Krishna, etc. The stone images of Vishvaksēna and the Ālvārs and a metallic set of Kōdaṇḍarāma, Lakshmaṇa and Sītā are kept in the navaranga. The mukhamaṇṭapa has pillars of almost the same character.

Minor Shrines. To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Ranganātha which was prepared by Venkatappa of Dēvanahalli about 30 years ago In the shrine on the left is the image of Lakshmī which is in a seated posture. The workmanship of this image is also poor.

Main Image. The main image in the Ranganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there was originally an actual Raṅganātha image. Evidently it has disappeared.

Metallic Images. There are a number of metallic images consisting of a Śrīnivāsa group, a Varadarāja group (Janārdana) and a Kōdaṇḍarāma group.

There is nothing of archæological importance in the temple.

MOLAGALU

MAHADĒVĒSVARA TEMPLE.

Situation. Directly to the east-north-east of Kānkānhalli on the left bank of the river stands the little village of Molagālu in which is built the temple of Mahadēvēśvara.

General Description. The structure contains a garbhagriha, a closed vestibule, an open vestibule and a navaranga of square-planned plain pillars and a narrow mukhamaṇṭapa.

History. Evidently the temple belongs to the 14th century as suggested by an inscription of about 1360 A.D. standing opposite to the temple.

Garbhagriha.

In the garbhagṛiha is an oval topped linga of medium size which is out of position. It needs to be reset. Here also are kept the images of Tāṇḍavēśvara, Chandraśēkhara and Pārvatī. The last is an image of the late Vijayanagar period in a standing posture and holding abhaya, padma, padma and dāna.

Importance.

This is the only Śiva temple in Kānkānhaḷḷi. There is nothing archæologically noteworthy except the two inscriptions standing in front of the temple.

MYSORE CITY.

MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

Situation

The western wing of the second floor of the Jaganmohan Palace, Mysore, consists of a large central hall measuring about 45′ × 25′ and two rather narrow rooms, one to the north and the other to the south, each measuring about 25′ × 10′. The eastern walls of the two side rooms and all the four walls of the main hall have paintings of varied description and evidently belonging to about 1861 A.D. when the palace was constructed by His Highness Krishnarāja Wadeyar III.

General Description.

The middle panel of the western wall of the hall has the painting of the Santānāmbuja or Lotus Progeny which details in an artistic device the genealogy of the Mysore dynasty of kings To the right and left of this panel are painted the portraits of Indian and foreign rulers, contemporary and otherwise, as also those of the nearest relatives and some of the notable officers under the employ of the Mahārāja Kṛishnarāja Wadeyar III, with descriptive legends in Kannada The upper sections of the north, east and south walls represent in a long frieze the *Jambūsavāri* procession of the *Vijayadaśami* festival. The lower extreme sections of the east wall have paintings of the sacred cows of the state and of two well decked damsels of whom the one on the north is called Sarvvachittarañjinī and the other on the south Sarvāngasundarī The lower middle section of the same wall has some hunting scenes painted on it. The lower sections of the south and north walls contain besides a few portraits of Mysore officers, several illustrations of the Indian chess puzzles with appropriate labels in each case. The eastern wall of the northern room details in a '*Kalpadruma*' or 'Tree of Plenty' device the large family of the Mahārāja, while the corresponding wall of the southern room depicts a highly interesting *Vasantōtsava* or colour splashing festival.

THE PAINTINGS.

The Lotus Progeny.

At the bottom of the middle panel of the west wall is painted a two-handled *kalaśa* or nectar vase which has a crescent-shaped mouth significant of the Lunar race from out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leafed lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number

of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmundā, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced liṅga and on the left by the god Krishṇa as a baby on a banian leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

The wall is pierced by four windows, a pair on each side of the Santānāmbuja. The space between each pair has paintings of standing figures of the soldiers consisting of swordsmen and musketeers in different costumes. On either side of the *kalaśa* are groups of heralds and bearers of the Mysore royal insignia symmetrically arranged as follows —

Boar, Garuḍadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gandabhēruṇḍa, Sālva, Parasu, Sūryadhvaja, Sūryapāne, Lion, Ankusa, Chakra on the right and Śankha on the left, Chatra, Chāmara, and a pair of Ētupāvade.

On the right lower end is the third royal elephant Vijayadhvaja (ಬಿನೆಯ ಪಟ್ಟದ ಆನೆ ವಿಜಯಧ್ವಜ) and on the left lower end is the sixth royal horse Jayamārtānda (ಬಿನೆಯ ಪಟ್ಟದ ಕುದುರೆ ಜಯಮಾರ್ತಾಂಡ), each standing under a white royal umbrella

The heralds hold two kinds of staves (1) Long, with knobbed head like the *Mama's* staff (2) Short with bent head like the hockey bat. The latter is called *kattige*. All the figures are dressed in the Moghul fashion with differently coloured long coats, *dāvali*, *kammarband* and *pāgu*. Some of the figures are in reverential attitude with crossed hands.

The crescent mouth of the *kalaśa* has the following inscription in Kannaḍa characters and Sanskrit language —

1. ಶ್ರೀ ಚಾಮುಂಡಾವಿಷ್ಣುಶಿವ । ಸರ್ವನಿರತ ಜೇತಸಾಂ । ಶ್ರೀ
2. ಮತ್ಕರ್ನಾಟ ರಾಜ್ಯಶ್ರೀ । ಮಕೀಶೂರ ಮಹೀಭುಜಾಂ ।ಚಂದ್ರವಂಶ
3. ಯದು ಕ್ಷ್ಮಾಧ್ಯ । ತ್ಕುರಾಂಭೋಧಿ ಕಮಷ್ಟಿಷಾಂ । ಮನುದೇವಾದಿ ಭೂಪಾನಾಂ
4. ಸಂತಾನ ಸರಸೀರುಹೆ । ಜಗನ್ಮೋಹನ ಬಂಗರ್ಯಾಂ । ಸುಧಾಸೌಧ ನರೋವರೆ । ಅಽಧಾರಾಧ್ಯ ಸೇನಾಂಗ ಧಾವ ಚತ್ರಂ ವಿರಾಜತೆ॥—

Among the portraits on the Santānāmbuja the conspicuous one depicting Krishṇarāja Wadeyar III is singularly drawn and unlike others, in an ornamental square the frame whereof is worked with leaf decoration interspersed with pellets at the corners and rosettes in the middle of the sides.

All the other portraits are worked in more or less the same way with Kannada legend in each case There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurānic rulers of the dynasty up to No. 74 which is the figure of

Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannada regarding the figures are given in the fields opposite the seated king and below.

The posture represented is the same for all the figures excepting only for No 56 which depicts Lord Kṛishṇa sitting on his throne embracing his two queens. When we look at these figures, we are reminded of Mughal paintings. Most of the kings sit with rose in one of their hands, the other hand resting either on the couch or on the cushion. Numbers 75, 83 and 86 are seated with swords in their right hands, perhaps to indicate that they were the real founders of the kingdom. The chāmara-bearers, two in each portrait, invariably stand behind the throne, attending upon the kings. The head-dress of the kings from No. 90 onwards is different from that used for the earlier kings. The latter terminates in a knot at the back of the head All the kings are dressed alike with spotted long coats and decked with the same ornaments in the conventional way. Only the whiskers they wear are, here and there, introduced with some variety.

The list of the rulers immediately connected with the Mysore dynasty as given here from No. 55 to 74 closely follows the traditional genealogy given in the Bhāgavata and is as follows commencing from the right hand top.

55. Vasudeva
56 Dark-complexioned Krishna.
57. Pradyumna.
58. Aniruddha.
59 Vajra
60. Pratibāhu Rāja
61. Subāhu.
62 Ugrasēna
63. Śrutasena.
64. Yaduvīra.
65 Bhadrasēna
66 Sahasrajitu.
67. Brihatsēna.
68. Brihadbhanu.
69. Aparājit.
70. Pradyōtanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyarāya.
74. Rājadēvarāya.



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75. This begins the list of historical rulers.

King Ādi-Yadurāya is seated in vīrāsana to right.

Kannaḍa legend—Right field:—

1. ೧ನೆ ಪಟ್ಟ ॥
2. ರಾಜದೇವಪುತ್ರ
3. ಯದುವಂಶಜ ಆದಿ
4. ಯದುರಾಯರು ॥ ಶಾಲ
5. ವಾಹನ ಶಕ ೧೨೯೩ನೆ ಸಾ
6. ಧಾರಣ ಸಂವತ್ಸರದ
7. ಮಾಘ ಶು ೩ಲ್ಲು ಜನಿ
8. ಸಿ ದ್ವಾರಕೆಯಿಂದ ದ
9. ಕ್ಷಿಣ ದೇಶಕೆ ಬಂದು
10. ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ಸಂ।

Lower field.—

11. ವೈಶಾಖ ಶು ೫ ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ
12. ಪ್ರಸಾದವಂ ಪಡೆದು ಶತ್ರುಗಳಂ ಜೈಶಿ ಮಹಿಶೂರು ಸಂಸ್ಥಾನದೊಳ್
13 ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅನುಜ ಕೃಷ್ಣರಾಯರೊಡನೆ ಅನೇಕ ಧ
14. ರ್ಮಂಗಳಂಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೨೪ ಮಾನ ೩ ದಿ
15. ನ ೫ ಪತ್ನೀರು ೨ ಪುತ್ರರು ೨

Note.—Only one queen and two sons are mentioned in the Annals of the Mysore Royal Family.

76. King Hiri Beṭṭa Chāmarāja Vadeyar seated to left.

Kannaḍa legend—Left field.—

1. ೨ನೇ ಪಟ್ಟ ॥
2. ಆದಿ ಯದು
3. ರಾಯ ವಡೆಯ
4. ರ ಪುತ್ರರು ಹಿರೀ
5. ದೆಟ್ಟ ಚ್ಯಾಮರಾ
6. ಜ ವಡೆಯರು ಶ
7. ಕ ೧೩೩೧

Lower field:—

8. ನೆ ಸರ್ವಧಾರಿನಂ । ಮಾಘ ಶು ೬ಲ್ಲು ಜನಿಶಿ ೧೩೪೬ನೆ ಶೋಭಕೃತುನಂ।
9 ಶ್ರಾವಣ ಶು ೧೦ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೫
10. ಮಾನ ೫ ದಿನ ೧೮ ಪತ್ನೀರು ೪ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals of the Mysore Royal Family. The term Vadeyar is affixed to the names from this number.

77. King Thimmapparāja Voḍeyar I.

Kannaḍa legend—Right field .—

1. ಖನೆ ಪಟ್ಟ ॥ ಕಿ
2. ರೀ ಬೆಟ್ಟ ಚ್ಯಾಮರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ ತಿಂಮಪ
5. ರಾಜ ವಡೆಯರು
6. ಶಕ ೧೩೫೬ನೆ ಪ್ರ

Lower field —

7. ಮಾದೀಚ ನಂ । ಅಶ್ವೀಜ ಬ ೫ಲ್ಲು ಜನಿಶ ೧೩೮೧ನೆ ಬಹುಧಾನ್ಯ
8. ನಂ। ಮಾಘ ಬ ೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ
9. ೧೯ ಮಾನ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಪುತ್ರ ೧

Note.—Only one queen and one son are mentioned in the Annals.

78 King Hiri Chāmarājarasa Vadeyar seated to left

Kannaḍa legend—Left field —

1. ಳನೆ ಪಟ್ಟ ॥ ವಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾ
3. ಜವಡೆಯರ ಪು
4. ತ್ರ ಹಿರೀ ಚಾಮರಾ
5. ಜರನ ವಡೆಯ
6. ರು ಶಕ ೧೩೮೬

Lower field —

7. ನೆ ಸ್ವಭಾನುನಂ।ಜ್ಯೇಷ್ಠ ಶು ೬ಲ್ಲು ಜನಿಸ ೧೪೦೧ನೆ ವಿಳಂಬಿನ। ಜ್ಯೇಷ್ಠ
8. ಶುದ್ಧ ೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೪ ಮಾನ
9. ೧೦ ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಪುತ್ರ ೧

Note.—The number of queens mentioned in the Annals is one only

79 King Hiribettachāmarāja Vadeyar seated to left.

Kannada legend—Left field —

1. ೫ನೇ ಪಟ್ಟ ॥ ಹಿರೀ
2. ಚಾಮರಾಜರನ
3. ವಡೆಯರ ಪುತ್ರ ಕಿ
4. ರೀ ಬೆಟ್ಟಚ್ಚಾಮರಾಜ
5. ವಡೆಯರು ಶಕವರು
6. ಷ ೧೪೧೫ನೆ ಪರೀಧಾವಿ

Lower field —

7. ನಂ। ಆಶ್ವೀಜ ಶು ೮ಲ್ಲು ಜನಿಶ ೧೪೩೭ನೆ ಶ್ರೀಮುಖ ನಂ। ವೈಶಾಖ ಶು ೩
8. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೩೯ ಮಾನ ೯ ದಿ
9. ನ ೨೨ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.

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1. DEWAN RAMA RAO (p. 59).



2. MAHALAT-KACHERI BABU RAO (p. 59).



3. SALAR JUNG OF HYDERABAD (p. 60).



4. CHANDU LAL AND BALA PRASAD OF HYDERABAD (p. 60).

80. King Thimmapparāja Vadeyar II seated to right.

Kannada legend—Right field —

1 ಒನೇ ಪಟ್ಟ ॥ ಹಿ
2. ೦ೇ ಬೆಟ್ಟ ಚ್ಯಾಮ
3. ರಾಜ ವಡೆಯರ
4. ಪುತ್ರ ಯಿಂಮಡಿ ತಿಂ
5 ಮಪ್ಪ ರಾಜವಡೆಯ
6. ರು ಶಕ ೧೪೩೪ನೆ ಪ್ರ

Lower field —

7. ಜೋತ್ಪತ್ತಿ ಸಂ। ಭಾದ್ರಪದ ಬ ೧೦ಲ್ಲು ಜನಿಶಿ ೧೪೭೫ನೆ ಪರೀಧಾವಿ
ಸಂ। ಫಾಲ್ಗು
8. ಣ ಶು ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೮ ಮಾಸ ೧೦
9. ದಿನ ೪ ಪತ್ನೀರು ೫ ಪುತ್ರ ೧

81. King Bōḷachāmarāja Vadeyar seated to left.

Kannada legend– Left field —

1. ಒನೇ ಪಟ್ಟ ॥ ಯಿಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾಜ
3. ವಡೆಯರ ಅನುಜ ॥
4. ಭೊ॥ ಚಾಮರಾಜವ
5 ಡೆಯರು ಶಕ ೧೪೪೧
6. ನೆ ಬಹುಧಾನ್ಯ ಸಂ। ಪ್ಯೆ

Lower field —

7. ಶಾಖ ಶು ೭ಲ್ಲು ಜನಿಶಿ ೧೪೯೪ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ। ಮಾಘ ಶು
8 ೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೪ ಮಾನ ೪ ದಿನ ೧೯
ಪತ್ನೀರು ೪ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—Only two queens and three daughters are mentioned in the Annals.

82 King Beṭṭachāmarāja Vadeyar seated to right.

Kannada legend—Right field :—

1. ೮ನೇ ಪಟ್ಟ॥ ಭೊ ಚಾ
2. ಮರಾಜ ವಡೆಯರ ಪು
3 ತ್ರ ಬೆಟ್ಟಚಾಮರಾಜ
4. ವಡೆಯರು ಶಕ ೧೪೭೨
5. ನೆ ಸೌಮ್ಯನಂ।ಫಾಲ್ಗು
6. ಣ ಬ ೧೦ಲ್ಲು ಜನ

Lower field —

7. ಶ ೧೪೯೯ನೆ ಧಾತುಸಂ। ಆಷಾಡ ಬ ೨೪ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ನೀರು
9. ೧೩ ಪುತ್ರರು ೫ ಪುತ್ರೀ ೧ ಸಹಾ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.

83. King Rājādhirāja Vaḍeyar seated to left.

Kannaḍa legend—Left field :—

1. ೯ನೆ ಪಟ್ಟ ॥ ದ
2. ಟ್ಟ ಚ್ಚಾಮರಾಜ ವ
3. ಡೆಯರವರ ಅನುಜ ರಾ
4. ಜಾಧಿರಾಜ ವಡೆಯರವರು
5. ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿನಂ।
6. ಜ್ಯೈಷ್ಠ ಶು ೭ ಮಂಗಳವಾರದಲ್ಲು
7. ಜನಿಶಿ ೧೫೦೧
8. ನೆ ಬಹುಧಾನ್ಯ
9. ನಂ। ವೈಶಾಖ
10. ಶು ೧೫ ಶುಕ್ರ
11. ವಾರದಲ್ಲು ಮ

Lower field —

12. ಹಿಶೂರು ರಾಜ್ಯಧಾರವಂ ಮಹಿಶ ಶತ್ರುಗಳಂ ವಿಷವಂ ನಹ ಜೈಶ
    ದ ಮಹರಾಜ ಸಿಂಹಾನನವಂ
13. ನಾಧಿಶ ಶಕ ೧೫೩೩ನೇ ಸಾಧಾರಣ ನಂ। ಜ್ಯೈತ್ರ ಶು ೭ಲ್ಲು ಶ್ರೀರಂಗ
    ಪಟ್ಟಣದಲ್ಲಿ ಸಿಂಹಾನನದೊ
14. ೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜಮುಡಿ ಮೊದರಾದ ಧರ್ಮಗಳಂಗೈದು
15. ಆಳಿಕೆ ವರುಷ ೩೯ ಮ್ಲಾ ೧೦ದಿನ ೧೩ ಪತ್ನೀರು ೮ ಪುತ್ರರು ೫
16. ಪುತ್ರೀ ೧ ನಹಾ॥

Note.—The date of the annexation of Seringapatam as given in the Annals of the Royal Family is Saumya sam Māgha ba. 10 Thursday. Five queens, six sons and one daughter are mentioned.

84. King Chāmarāja Vadeyar seated to right.

Kannada legend—Right field —

1. ೧೦ನೆ ಪಟ್ಟ ॥
2. ರಾಜಾಧಿರಾಜವ
3. ಡೆಯರ ಪೌತ್ರರಾ
4. ದ ಚಾಮರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೫೮೯ನೆ [ಪರಾಭವ ನಂ।]

Lower field —

7. ಆಷಾಢ ಬ ೭ಲ್ಲು ಜನಿಶ ೧೫೪೦ ಪ್ಯೆಂಗಳನಂ।ಆಷಾಡ ಶು ೧೦
8. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತವಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೯
9. ಮಾನ ೧೦ ದಿನ ೮ ಪತ್ನೀರು ೬೫

Note —Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.



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85. King Raja Vaḍeyar II seated to left.

Kannaḍa legend—Left field .—

1. ೧೧ನೇ ಪಟ್ಟ ॥
2. ಚಾಮರಾಜ
3. ವಡೆಯರ ಚ
4. ಕ್ಕ ತಂದೆಯಾ
5. ದ ಯಿಂಮಡಿ
6. ರಾಜವವಡೆಯ

Lower field.—

7. ರು ಶಕ ೧೫೪೦ನೆ ಪ್ಲೈಂಗಳ ನಂ। ಮಾರ್ಗಶಿರ ಬ ೫ಲ್ಲು ಜನಿಸಿ
   ೧೫೬೦ನೆ ಇ
8. ಶ್ವರ ನಂ। ವೈಶಾಖ ಶು ೧೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ೮
9. ೪ಕೆ ವರುಷ ೧ ಮಾನ ೪ ಪತ್ನೀರು ೧೯

Note.—Only 2 queens are mentioned in the Annals

86. King Ranadhīra Kanthīrava Narasimharāja Vadeyar seated to right.

Kannaḍa legend—Right field .—

1. ೧೨ನೆ ಪಟ್ಟ॥
2. ಯಿಂಮಡಿ ರಾಜವಡೆ
3. ಯರ ಪುತ್ರ ರಣಧೀರ ಕಂಠೀ
4. ರವ ನರಸಿಂಹರಾಜವಡೆಯರವರು
5. ಶಕ ೧೫೩೮ನೆ ರಾಕ್ಷಸ ನಂ॥
6. ವೈಶಾಖ ಶು ೧೪ನೆ ಸೋಮವಾರ
7. ದಲ್ಲು ಜನಿಸಿ ೧೫೬೧ನೆ

Lower field —

8. ಬಹುಧಾನ್ಯ ನಂ। ಕಾರ್ತಿಕ ಶು ೨೬ಲ್ಲು ಪಟ್ಟಾಭಿಶಕ್ತರಾಗಿ ನೃಸಿಂಹ ದೇವತಾ ಪ್ರಸಾದದಿಂ ಧು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈಶ ತಂಮ ನಾಮಾಂಕಿತ ಕಂಠೀರಾಯ
10. ನಾಣ್ಯಮೊದಲಾದ ಕೀರ್ತಿಯಂ ಪಡದು ಆಳಿಕೆ ವರು
11. ಷ ೨೦ ಮಾನ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨ ಪುತ್ರರು ೩

Note.—Kanṭhīrava Narasarāja Vadeyar was the elder cousin of Rāja Vaḍeyar II, not his son as stated here. In the Annals of the Mysore Royal Family he is stated to have had 10 queens, one son who predeceased him and one adopted son.

87. King Doddadēvarāja Vadeyar seated to left.

Kannada legend—Left field —

1. ೧೩ನೇ ಪಟ್ಟ॥ ರ
2. ಣಧೀರ ಕಂಠೀರವ
3. ನರಸಿಂಹರಾಜ ವ
4. ಡೆಯರ ಪುತ್ರ ದೊಡ್ಡ
5. ದೇವರಾಜ ವಡೆ
6. ಯರು ಶಕ ೧೫೫೦
7. ನೆ ಪ್ರಭವ ನಂವ

Lower field:—

8. ತ್ಸರದ ಜ್ಯೆಷ್ಠ ಬ ೫ಲ್ಲು ಜನಿಸಿ ೧೫೮೨ನೆ ವಿಕಾರಿ ಸಂ।
   ಭಾದ್ರಪದ ಶು ೧೦ಲ್ಲು ಪ
9. ಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೩ ಮಾನ ೫ ದಿನ ೬ ಪ
10. ತ್ನೀರು ೫೩ ಪುತ್ರರು ೮ ಪುತ್ರೀರು ೩ ನಹಾ

Note.—The king is said in the Annals to have had only 3 queens, 2 sons and two daughters.

While the thrones from No. 55 to 82 appear to be hexagonal in shape without the lion ornamentation which would entitle them to be called 'simhāsana,' those from 83 onwards are rectangular or square in form, No. 84 and the rest, having the lion ornamentation on either side of the throne. We may therefore well surmise that this was because the kingdom came to be really recognised from the time of Rāja Vadeyar who was the real founder of the enlarged kingdom. Thrones No. 84 onwards have also other ornamentations besides that of the lion motif, *viz.*, the galloping horse and sāḷva motifs at the lower corners.

88 Chikkadēvarāja Vadeyar seated to left bearded. There is a short green coloured object held up in the left hand. It must be noted that the genealogy, as represented here, does not mention Dēvarāja Vadeyar who immediately preceded Chikkadēvarāja.

Kannada legend—Left field —

1. ೧೪ನೆ ಪಟ್ಟ॥ದೊ
2. ಡ್ಡ ದೇವರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಚಿಕ್ಕದೇ
4. ವರಾಜ ವಡೆಯರು ಶ
5. ಕ ೧೫೬೮ನೆ ಪಾರ್ಥಿವ ಸಂ।
6. ಆಶ್ವೀಜ ಶು ೧೨ಲ್ಲು
7. ಜನಿಶ ೧೫೯೫ನೆ
8. ಪರೀಧಾವಿನ।ಪಾಲ್ಗು
9. ಣ ಬ ೧೨ಲ್ಲು ಪಟ್ಟಾ

Lower field.—

10. ಭಿಷಿಕ್ತರಾಗಿ ದಿಳ್ಳಿಯಿಂದ ರಾಜಾ ಜಗದೆವುಯಂಬ ಶಖಾ
    ಮೊಹರು ಬರುದು ಮೊದ
11. ರಾದುದಂ ಪಡೆದು ೧೮ ಚಾವಡಿ ಮೊದರಾದ ಆಯಕಟ್ಟು
    ಗಳಂ ನಿ
12. ನ್ಯೆಶ ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ಸಾ ೮ ದ್ನಿ ೩ ಪತ್ನೀರು ೨೨
    ಪುತ್ರ ೧ ಪುತ್ರಿ ೧

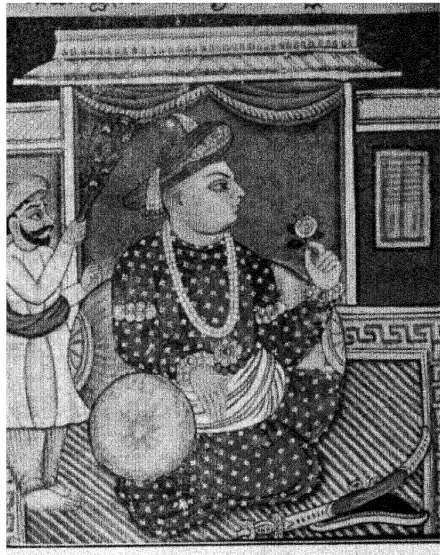
Note.—In the Annals of the Mysore Royal Family only ten queens, one son and one daughter are mentioned.

89. King Kanthīrava Mahārāja Vaḍeyar seated to right.

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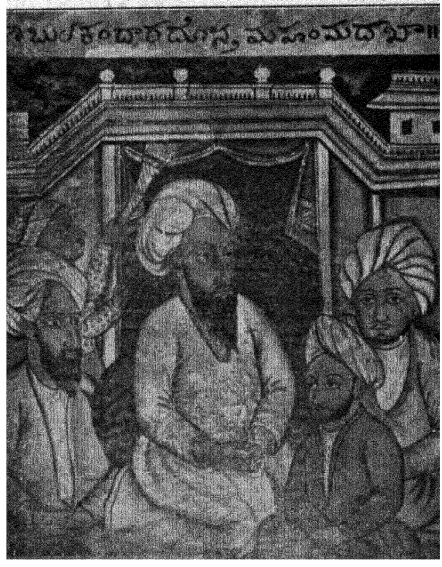
1. NIZAM ALI KHAN OF HYDERABAD.



2. NAVAB HYDER ALI KHAN.



3. TIPPU SULTAN.



4. DOST MUHAMMAD KHAN.

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Kannada legend—Right field .—

1. ೧೫ನೆ ಪಟ್ಟ॥
2. ಚಿಕ್ಕದೇವರಾಜ
3. ವಡೆಯರಪುತ್ರ
4. ಕಂಠೀರವ ಮ
5. ಹಾರಾಜ ವಡೆ

Lower field —

6. ಯರು ಶಕ ೧೫೯೫ನೆ ಪರೀಧಾವಿಸಂ।ಪುಷ್ಯ ಬ ೪ಲ್ಲು ಜನಿಶ
   ೧೬೭೭ನೆ ತಾ
7. ರಣಸಂ।ಮಾರ್ಗಶಿರ ಶು ೧೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೫

Note —Only two queens and two sons are mentioned in the Annals.

90. King Dodda Krishnarāja Vadeyar I seated to left.

Kannada legend—Left field —

1. ೧೬ನೆಪಟ್ಟ॥ಕಂ
2. ಠೀರವ ಮಹಾರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ
5. ದೊಡ್ಡ ಕೃಷ್ಣ
6. ರಾಜವಡೆಯ

Lower field —

7. ರು ೧೬೫೫ನೆ ಚಿತ್ರಭಾನುಸಂ।ಚೈತ್ರ ಶು ೧೫ಲ್ಲು ಜನಿಶ
   ೧೬೫೬ನೆ ವಿಜಯಸಂ।
8. ಪಾಲ್ಗುಣ ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ
   ೧೭ ಮಾನ
9. ೧೧ ದಿನ ೨೩ ಪತ್ನೀರು ೪೫ ಪುತ್ರರು ೨

Note.—Nine queens and three sons are mentioned in the Annals.

91 King Chāmarāja Vadeyar seated to right.

Kannada legend—Right field .—

1. ೧೭ನೆ ಪಟ್ಟ॥
2. ವಂಮಡಿ ದೊಡ್ಡ
3. ಕೃಷ್ಣರಾಜ ವಡೆ
4. ಯರ ಪುತ್ರ
5. ವಂಮಡಿ ಚಾ
6. ಮರಾಜ ವಡೆ

Lower field —

7. ಯರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿಕೃತುಸಂ। ಪಾಲ್ಗುಣ ಬ ೭
   ಮಂಗ

8. ಳವಾರದಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೨
9. ಮಾನ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩

Note.—No date of birth is given. From the Annals we learn that the king was born in Saka 1627, Târaṇa

92. King Krishṇarāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ೧೮ನೆ ಪಟ್ಟ॥
2. ವಂಮಡಿ ಚಾಮರಾ
3. ಜಾನುಜ ಯಿಂಮಡಿ ಕೃ
4. ಷ್ಣರಾಜ ವಡೆಯರು
5. ಶಕ ೧೬೫೪ನೆ ಪರೊ
6 ಧಿ ಕೃತುನಂ।ಆಶ್ವೀಜ

Lower field —

7. ಬ ೪ ಶುಕ್ರವಾರದಲ್ಲು ಜನಿಶ ೧೬೫೬ನೆ ಅನಂದ ನಂ।
ಜ್ಯೈಷ್ಠ ಬ ೧೦ಲ್ಲು ಪಟ್ಟಾ
8. ಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೧ ಮಾನ ೯ ದಿನ ೨೧ ಪತ್ನೀರು
9. ೮ ಪುತ್ರರು ೫ ಪುತ್ರೀರು ೪ ಸಹಾ

Note.—The Annals mention that the king was born in Ś 1651, Kīlaka and was adopted by the queen of Kṛishnarāja Vaḍeyar on the date given above, *viz.*, Ś 1654, Virōdhikṛit, Āśvayuja ba. 4 We also learn that the king had three wives, three sons and three daughters.

93. King Nañjarāja Vadeyar seated to left.

Kannada legend—Left field —

1. ೧೯ನೆ ಪಟ್ಟ॥
2. ಯಿಂಮಡಿ ಕೃಷ್ಣ
3. ರಾಜವಡೆಯರ
4. ಪುತ್ರ ನಂಜರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೬೭೫ನೆ

Lower field —

7. ಚಿತ್ರಭಾನುನಂ।ವೈಶಾಖ ಶು ೫ಲ್ಲು ಜನಿಶ ೧೬೯೯ನೆ
ವ್ಯಯ
8. ನಂ।ನಿಜ ಜ್ಯೈತ್ರ ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿ
9. ಕೆ ವರುಷ ೪ ಮಾನ ೩ ದಿನ ೧೨

94. King Beṭṭachāmarāja Vaḍeyar II seated to left.

Kannada legend—Left field —

1. ೨೦ನೇ ಪಟ್ಟ॥

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1. DEWAN PURNIAH.



2. KATTI GOPALARAJ URS.



3. JAISINGH OF JINJEE.



4. SAWAI MADHAVA RAO OF POO?

2. ನಂಜರಾಜಾ
3. ನುಜಯಂ
4 ಮಡಿ ದೆಟ್ಟ
5. ಚಾಮರಾಜ

Lower field —

6. ವಡೆಯರು ಶಕ ೧೬೮೨ನೆ ಪ್ರಮಾಥಿ ಸಂ। ಭಾದ್ರಪದ
   ಶುದ್ಧ ೫ಲ್ಲು
7. ಜನಿಸಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂ। ಶ್ರಾವಣ ಬ ೧೦ಲ್ಲು ಪಟ್ಟಾಭಿ
8. ಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೬ ಮಾನ ೧ ದಿನ ೮

95. At the termination of the lotus leaf, King Chāmarāja Vaḍeyar III seated as above.

Kannada legend—Left field —

1. ೞನೇ ಪಟ್ಟ॥ಯಂ
2. ಮಡಿ ದೆಟ್ಟ ಚ್ಯಾಮ
3 ರಾಜಾನುಜ ಮುಂಮಡಿ
4. ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯ
5 ರು ಕರ್ತರು
6. ಶಕ ೧೬೯೬ನೆ
7. ವಿಜಯ ಸಂ। ಫಾ
8 ಲ್ಗುಣ ಬ ೨ ಸೊ
9. ಮವಾರ ಹನ್ತನ

Lower field —

10 [ಕ್ಷತ್ರದಲ್ಲಿ] ಜನಿಶಿ ೧೬೯೯ನೆ ದುರ್ಮುಖಿ ಸಂ। ನಿಜಭಾದ್ರಪದ ಶುದ್ಧ ೧೫ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತ
11. [ರಾಗಿ] ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೋಪಾನಕ ಶಿವ ಪೂಜಾಧುರಂಧರ ಕೋಟಿ ಪಂಡಾ
12. [ಕ್ಷರಿ] ಪುರಶ್ಚರ್ಯ ಪೂರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೧೯
13. ಮಾನ ೬ ದಿನ ೨೫ ಪತ್ನೀರು ೧೦ ಗಂಡುಮಃಕ್ಕಳು ೪

Note.—In the Annals, seven queens and four sons are mentioned.

96 Below No. 95 in an ornamental panel a bigger and more elaborate throne is painted. In addition to the usual chāmara-bearing attendants, two princes are represented as standing beside the throne, one on the left and the other on the right

Kannada legend—Right field —

1. ೞನೆ ಪಟ್ಟ॥ಶ್ರೀಮಹಾವಿಷ್ಣ್ವಾದಿ ೬ನೆ ಸಂ
2. ತಾನ ಯದುವಂಶೋದ್ಭವ ಆದಿಯದುರಾಯಾ
3. ದಿ ೞನೆ ಮುಂಮಡಿ ಚಾಮರಾಜೇಂದ್ರವಡೆ
4. ಯರು ಕರ್ತರಿಂ ಮಾಡಲ್ಪಟ್ಟ ಕೋಟಿ ಪಂಡಾ
5. ಕ್ಷರೀ ಪುರಶ್ಚರಣಿಯಿಂದ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂ
6. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಪು

Left field —

7 ತ್ರರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾವರಪ್ರಸಾ
8. ದೋದ್ಭವ ಶ್ರೀಕಂಠೇಶ್ವರ ಪದಾರ್ಚಿತ ಶ
9. ವಪೂಜಾಧುರಂಧರ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂ
10. ಮಂಡಲ ಮಂಡನಾಯಮಾನೇತ್ಯಾದ್ಯನೇಕ ಬಿರುದಾಂ
11. ಕಿತ ನಂಜರಾಜಾಭಿದ ಮುಂಮಡಿ ಶ್ರೀಕೃಷ್ಣ
12. ರಾಜೇಂದ್ರಸಾರ್ವಭೌಮವಡೆಯರಾದ ಕರ್ತರು
13. ಶಾಲೀವಾಹನ ಶಕ ೧೭೧೭ನೆ ಆನಂದ ಸಂ। ಆಷಾ
14 ಢ ಬ ೨ ಸೋಮವಾರ ಶ್ರವಣ ನಕ್ಷತ್ರ ಕನ್ಯಾಲಗ್ನ
15. ಭಿಜನ್ಮಹೂರ್ತದಲ್ಲಿ ಅವತರಿಶಿ ೧೭೨೨ನೆ ಸಿ
16 ದ್ಧಾರ್ಥಿ ಸಂ। ಜ್ಯೇಷ್ಠ ಬ ೧೩ ಭಾನುವಾರ ರೋಹಿಣಿ
17. ತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನದಲ್ಲಿ ವಿರಾಯಿತಿ ಕಿಂಗ್‌ಜಾ
18 ರ್ಜ ವಾದಷಹಾರ ಆಜ್ಞೆಯಿಂದ ಶತ್ರುಸಂಹಾ
19 ರ ಪೂರ್ವಕ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಉಡುಪೆನು
20 ಬ್ರಹ್ಮಣ್ಯಾದಿ ದೇವತಾದರ್ಶನವಂಗೈದು ನಮು
21 ದ್ಯಾದಿ ಅನೇಕ ತೀರ್ಥಸ್ನಾನಗಳಿಂ ಪರಿಶುದ್ಧಮನ
22. ಸ್ಕರಾಗಿ ಹಿರಣ್ಯಗರ್ಭ ತುರಾಭಾರಾದಿ ದಾನಗಳಿಂ
23. ದೇವಾಲಯು ವಾಪೀ ಕೂಪ ತಟಾಕಾಗ್ರಹಾರಾದ್ಯನೇಕ
24. ಧರ್ಮಗಳಂ ಗೈದು ಶ್ರೀತತ್ವನಿಧ್ಯಾದ್ಯನೇಕಗ್ರಂಥ
25. ಗಳಂರಚಿಶಿ

Below the panel, on a rectangular band —

26. ಪಟ್ಟಾಭಿಷೇಕಾದಿ ೬೦ನೆ ವರ್ಷವ್ಯಧ್ಯ
27. ಭಿಷೇಕವಂ ಗೈಕೊಂಡು ವಿರಾಯಿತಿ
28. ಕುರ್ಯಿ ವಿಕ್ಟೋರ್ಯ ಮಹಾರಾಣಿಯಿಂದ
29 ಪ್ರೀತಿ ಪುರಸ್ಕರಮಾಗಿ ದಯಾಪಾಲಿಶಿದ ಅವರ
30. ಭಾವಚಿತ್ರ ಪ್ರತಿಮೆಯಿಂದೊಡಗೂಡಿದ ಆಯು
31. ಧದಿಂನನ್ಮಾನಿತರಾಗಿ ಪತ್ನೀರು ೨೦ ಪುತ್ರ ಪೌತ್ರ ಪ್ರಪೌತ್ರ
32. ದೌಯಿತ್ರಾದಿಗಳಿಂ ವಿರಾಜಿಸುತ್ತ ಸುಖ ಸಾಂದ್ರಾಜ್ಯದಿಂ
33 ಪ್ರಕಾಶಿಸುತ್ತಲಿರ್ದಾರೇ॥

Other Portrait Paintings on the Western Wall

The upper section of the western wall on either side of the Santānāmbuja contains, as already stated, the portraits of Indian rulers, not always contemporary, and some of the notables of the Mysore State. These portraits are arranged on either side in two groups, the groups being divided, one from the other, by a floral and scroll design The outer group on the right side has 50 portraits of Muhammadan rulers and that on the left has the same number of Hindu rulers. These portraits are perhaps copies from originals. They are thus valuable from a historic as well as the artistic point of view The inner groups on either side contain each



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15 portraits of the chief personages connected with the royal household and the several departments of government

All the portraits are drawn in profile facing the Santānāmbuja, those on the left are turned to right and those on the right to left

The inner group on the right side contains the following portraits arranged in this order —

ಖಾಸಾ ಅಳಿಯ ದೇವರಾಜೆ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಲಂಗರಾಜೇ ಅರಸು	ಖಾಸಾ ಭಾವ ಮೈದ ಮಾವನಳ್ಳಿ ಲಂಗರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜೇ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಕೃಷ್ಣ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜೆ ಅರಸಿನ ಕೊಮಾರ್ರು ದ್ಯಾವರಾಜೇ ಅರಸು	ಸರ್ವಾಧಿಕಾರ ದೊಡ್ಡ ಬಾಳೆ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸಿನ ಕೊಮಾರ್ರು ದೌಹಿತ್ರ ಸಿದ್ಧರಾಜೇ ಅರಸು
ದಿವಾನ್ ರಾಮರಾಯರು	ಮಹಾಲತ್ಯಚೇರಿ ಬಾಬೂರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ಷಿ ಚಲುವೆಅರಸು
ಗೋಪಾಲ ರಾಜೇ ಅರಸು	ತೋಷೀ ಖಾನೆ ಶಿದ್ಧರಾಜೇ ಅರಸು	ಬಾರಿಗಾಟು ಭಕ್ಷಿ ಭದ್ರಪ್ಪನವರು

The persons mentioned here sit in padmāsana against pillows, with their palms crossed downwards on laps. The officials sit on their bent knees with their hands disposed in the same way but with no pillows.

The portraits of the Muhammadan rulers, contemporary and otherwise, are arranged in the following order with a descriptive legend at the head of each portrait —

ರುಸ್ತುಂಪಾದಷಾನ ಮಗ। ಸೊಹರಾಬು	ಅಷ್ಟಂ ದೇಶದ ಪಾದಷಾ। ಜಂಷೆೈಯದು। ಜಾಮೆ ಜಹಾನುಮಾ	ಶಾಂದೇಶದ ಪಾದಷಾ। ಕೈಕಾಮುನು॥	ದುರಾನಿ ದೇಶದ ಪಾದಷಾ॥ ನಾದರ್‌ಷಾ।	ಯರ್ಕಂ ಪಾದಷಾ। ಫತಅಲ್ಲೀಷಾ
ರೂಂ ಪಾದಷಹ ಯಸ್ಕಾಯಿಲ್	ಯಿರ್ಕಂ ಪಾದಷಾ। ಷಾಯ ಅಬ್ಬಾಸು	ಯಿರಾನ್ ಪಾದಷಾ .	ದಿಳ್ಳಿ ತ್ರಿಮುರಷಾ ಪಾದಷಾ	ದಿಳ್ಳಿ ಅಕಬರು ಪಾದಷಾ। ಮಹೇರು ಬರಬಲ್ಲು ಸಹಾ
ಅರ್ಕಾಡು ನವಾಬು। ದಾವುದಷಾ	ಅರ್ಕಾಡು ನವಾಬು। ಮಹಮದಲ್ಲೀಖಾ॥	ನವಾಬು ಸಾ ತುರ್ಕಾಖಾ	ನವಾಬು ಅಪ್ಘೆವ ಜುಖಾ	ಲಕನೂರು ನವಾಬು। ಸುಜಾಯದ್ದೌರಾ॥

ನವಾಬು ಅ ಜುಮ್ಮ	ದಾರಾ ಸೋಕಿ ಪಾದಷಾ	[ಶಾ] ಯೆದಲ್‌ಷಾ ಪಾದಷಾ। ಲಕಂಣ। ಮಾದಂಣಸಹಾ	ಅಲೆಂಗಿರಿ ಪಾದಷಾಹ	ಯಮನ್ ದೇಶದ ಪಾನಷಾ ಕೈತುಲ ಸ. ಶ್
ನವಾಬು। ಯಬರಾಯಂ ಖಾಧಂಸಾ	ನವಾಬು । ಶ್ರವಣೂರು ಹಕೀಂ ಖಾ	ಚಂನಪಟ್ಣದ ನವಾಬು । ಗುರಾಂಮಹಂಮದು	ಚಂನಪಟ್ಣದ ನವಾಬು । ಆಜಮುದ್ದಾರಾ	ಚಂನಪಟ್ಣ ನವಾಬು । ವಾರಾಜಾ।
ನವಾಬು। ಮುತವಸ್ಸಿ ಲಖಾ	ನವಾಬು। ಕಡಪಾ। ಅಬ್ಬುರ್। ಸರಾಖಾ	ನವಾಬು ಕಡಪಾ ಅಬ್ಬುರ್ ಮಜೀದಖಾ	ನವಾಬು। ನಾಸರ ಜಂಗು	ಸಾರಾಬು ನರಾಬುತ ಜಂಗು
ಹೈದರಾಬಾದು ದಿವಾನ್ ಸಾರಾರ ಜೆಂಘ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಚಂದು ರಾರಾ। ಬಾರಾ ಪ್ರಸಾದು	ಹೈದರಾಬಾದು ದಿವಾನ್ ಮಿರಾಲಂ।	ಹೈದರಾಬಾದು ದಿವಾನ್ ಪುರನರಮುಲಕು	ಹೈದರಾಬಾದು ನವಾಬು । ರೊಷ್ಣ ಬಹದರು
ಹೈದರಾಬಾದು ನವಾಬು ನಾಸರುದ್‌ರಾ	ಹೈದರಾಬಾದು ಗೋಲಕೊಂಡೆ ನವಾಬು	ಹೈದರಾಬಾದು ನವಾಬು ಶಿಕಂದಂಖಾ ಜಂಗು	ಹೈದರಾಬಾದು ನವಾಬು ನಜಾತುಲ್ಲಖಾ	ಹೈದರಾಬಾದು ನವಾಬು ಅನಫಜ ಹಾಖಾ
ಮುಸಾಹೇಬು ಅಲಂಬಾ ಬಕ್ಷಿ ।	ಅವಲ್ ಬಾರ ಕಚೇರಿ ಹಿಮತ್ಕಾರಖಾ	ದುಯಂಬಾರ್ ಕಚೆರಿ ಭಕ್ಷೀ ರಾಜಾಖಾ	ಟೀಪು ಸುಲ ತಾನ।	ದೊಡ್ಡ ನವಾಬು । ಹೈದರು ಅಲ್ಲಿಖಾ
ಬಾಂದಾ ನವಾಬನ ಮಗ।	ಬಂಗಾಳಾ ನವಾಬು	ನವಾಬು ಸೈಯದು ಬೈಗಂ ಜಂಗು	ಕಾಬೂಲ್ ಕಂದಾರ ದೊನ್ನ ಮಹಮದಖಾ	ನವಾಬು ಸೈಯದು ಅಬ್ದುಲಖಾ

Portraits on the inner left group .—

ಮದನ ಏರಾಸ ತೊಟ್ಟ ಪುಟ್ಟಸಾಮಿಯವರು ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರು	ಲಕ್ಷ್ಮೀ ಏರಾಸದ ಪುಟ್ಟಸ್ವಾಮಿಯವರು ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರು	ಚಿ। ಭು। ಯವರ ಕೊಮಾರ್ರು ದೇವಪಾರ್ಥಿವ ಬಹದರು
ಮ। ಪು। ೧ನೆ ಕೊಮಾರ್ರು ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರು	ಮ। ಪು। ೨ನೆ ಕೊಮಾರ್ರು ದೇವರಾಜ ಬಹದರು	ಮ। ಪು। ೩ನೆ ಕೊಮಾರ್ರು ಕೆಂಪಿನ ಚಾಮರಾಜ ಬಹದರು
ಮ। ಪು। ೪ನೆ ಕೊಮಾರ್ರು ಸಂಮುಖ ತೊಟ್ಟ ದ್ಯಾವರಾಜ ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರ ೧ನೆ ಕೊಮಾರ್ರು ಕೃಷ್ಣ ಅರಸು

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.



1. RANJIT SINGH OF LAHORE (p. 61).



2. VIRARAJE URS OF COORG (p. 61).



3. NARASAPPA, KHAJANA BHAKSHI (p. 61).



4. DEWAN VENKATE URS (p. 66).

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ಚಾಮೆ ಅರಸು ಬಹದರ ೨ನೆ ಕೊಮಾರ್ರು ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸು	ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸಿನ ಕೊಮಾರ್ರು ಚಾಮರಾಜೆ ಅರಸು	ದಿವಾನ್ ಪೂರ್ಣಿನವರು
ಜಿಲ್ಲೋ ಕಚೇರಿ ಭಕ್ಷಿ ಚಾಮಪ್ಪಾಜಿ ಅರಸು	ಮೂಗೂರು ಅರಸು	ಕತ್ತಿ ಗೋಪಾಲ ರಾಜೆ ಅರಸು

Portraits on the outer left group —

ಅನಂತಶಯನದ ಕಿರೀಟಿ ರಾಮರಾಜು	ಅನಂತಶಯನ ದ ಕುಲಶೇಖರ ರಾಮವರ್ಮ	ಅನಂತಶಯನದ ಕುಲಶೇಖರ ಮಾರ್ತಾಂಡ ವರ್ಮ	ಗದ್ವಾಲು ಸೋಮ ಭೂಪಾಲ	ಗದ್ವಾಲು ಸೀತಾರಾಮ ಭೂಪಾಲ
ವಿಜಯ ನಗರದ ಸೀತಾರಾಮರಾಜ	ವಿಜಯ ನಗರದ ನಾರಣಬಾಬು	ಸುರಪುರದ ವೆಂಕಟಪ್ಪ ನಾಯಕ	ಸುರಪುರದ ಚಿಕ್ಕ ವೆಂಕಟಪ್ಪನಾಯಕ	ರಾವೂರು ವೆಂಕಟಗಿರಿ ಬರಿಗಾರಯಾ ಮನಾಯ [ಕ]
ತಂಜಾವೂರು ಪ್ರತಾಪಸಿಂಹ ಮಹಾರಾಜ	ತಂಜಾವೂರು ತುಳಜಾ ಮಹಾರಾಜಾ	ತಂಜಾವೂರು ಅಮರಸಿಂಹ ಮಹಾರಾಜ॥	ತಂಜಾವೂರು ಶರಭೋಜಿ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶಿವೋಜೀ ಮಹಾರಾಜ
ದಳವಾಯಿ ಕರಾಚೂರಿ ರಂಗೈಯ್ಯ	ತಿರಿಚನಾಪಲ್ಲಿ ವಿಜಯ ರಂಗ ಚೊಕ್ಕನಾಥ	ಪುದಿಕೊಚೆ ಅರಸು ರಾಮಚಂದ್ರ ತೊಂಡಮಾನ	ಕೊಚ್ಚಿ ಅರಸು ರಾಮವರ್ಮ	ಚಂಜೀ। ಜಯ ಶಿಂಗು
ಸಾತಾರಿ। ಶಾಹೋಜಿ ರಾಜು	ಪುನೆ। ದೊಡ್ಡ ನಾನಾರಾವು ಪಂತಪ್ರಧಾನ॥	ಪುನೆ। ನಾರಣರಾವು। ಪಂತ ಪ್ರಧಾನ॥	ಪುನೆ। ನದೊಖಾ। ಪಂತ ಪ್ರಧಾನ	ಪುನೆ । ಸವಾಯಿ ಮಾದವ ರಾವು। ಪಂತ ಪ್ರಧಾನ॥
ಪುನೆ। ನಾನಾ ಪಂಣೀನು। ದಿವಾನ್॥	ಗೊಲೇರ್। ಮಾಜೀ ಶಿಂಧ್ಯ॥	ನಗಪುರಿ ಜಾನೋಜಿ ಭೊನರಾ	ಬರ್ಕ ಶಿನಿವನ ರಾವೂ	ಬಾರಗಿರ್। ದು। ಮುನಷಿ ರಾಮರಾಯರ್ರು।
ರಾಹೂರು ರಣಜಿತ ಶಿಂಗು	ರಣಜಿತು ಶಿಂಗನ ಮಗ ಷೇರಶಿಂಗು	ರಾ। ಶೇರ ಶಿಂಗನ ಮಗ ಪ್ರತಾಪಶಿಂಗು	ರಾ॥ ಪ್ರತಾಪ ಶಿಂಗನ ಮಗ ಹೀರಾಶಿಂಗು	ನೇಪಾಳ ರಾಜಾನ ಮಗ
ಮಾರುವಾಡೀ ಅರಸು। ಮಕ್ಕಳುನಕಾ	ಕೊಡಗು। ವೀರ ರಾಜೇ ಅರಸು	ಕೊಡಗು ಲಿಂಗರಾಜೇ ಅರಸು	ಕೊಡಗು ವೀರರಾಜೇ ಅರಸು	ಖ್ಯಾ ಮುನಷೀ। ಭಾಗವತ ನಾರಣಪನವರು
ಮುಸಾಹೇಬು। ಗಂಗಾಧರ ರಾವು	ಮುಶಾಹೇಬು ವ್ಯಸಾರಾವು	ಮುಸಾಹೇಬು। ಕಿರ್ಲೋಕಚೇರಿ ತಿಪೆ ಯ್ಯನವರು	ಮುಸಾಹೇಬು। ಅಣ್ ರಾಮಾ ರಾಯರು	ಖಜಾನಾ ಭಕ್ಷಿ ನರಸಂಪ್ಪನವರು

ನವಾರ ಕಚೇರಿ ಭಕ್ಷೀ ಭೀಮರಾಯರು	ನವಾರ ಕಚೇರಿ ಭಕ್ಷಿ । ಅಂಣಾಜೀರಾಯರು	ಷಾಗಿರ್ದ ಪೆಷ್ಕು ಕಚೇರಿ ಭಕ್ಷಿ। ಅಂಣಾಜೀರಾಯರು	ಬಾರ ಕಚೇರಿ ಭಕ್ಷಿ, ಹಾಗೂಬ್ಯಾಳೆ ರಾಮರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ। ಭಕ್ಷಿ ಜೀವುಣರಾಯರು

The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it

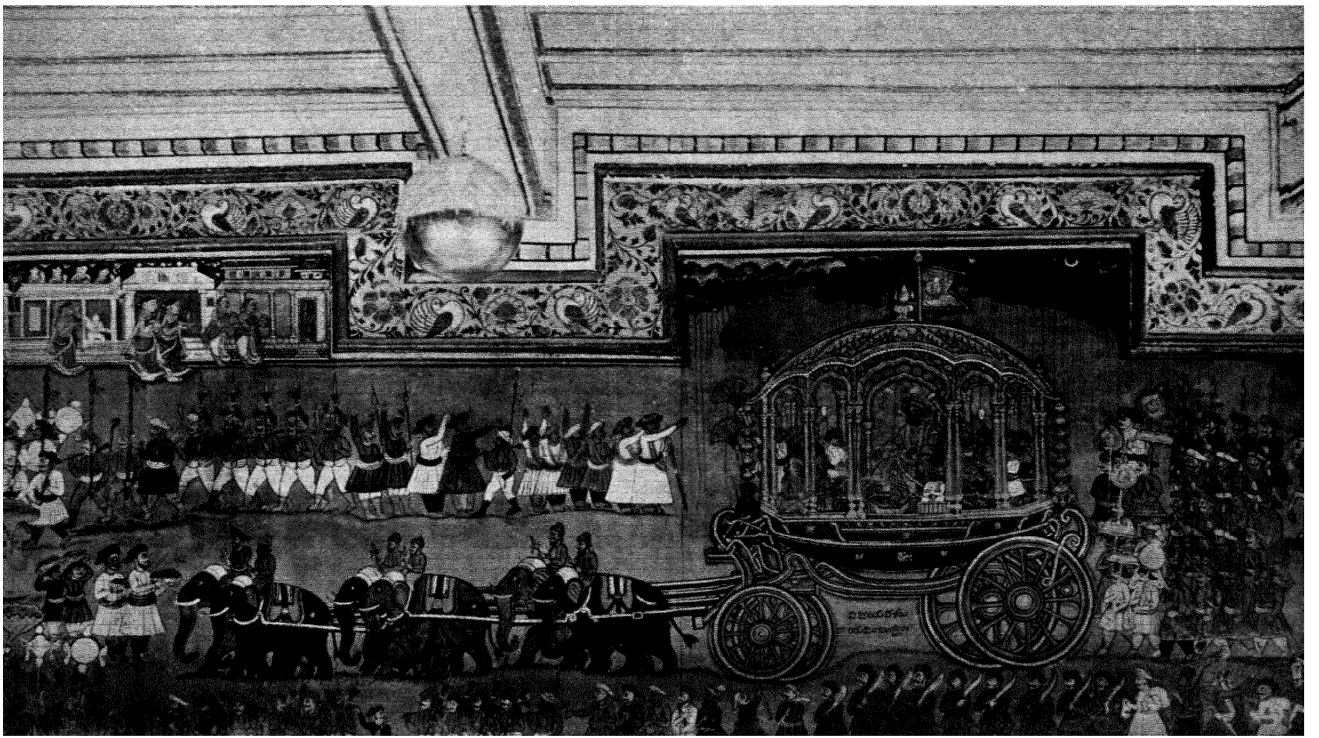
The Jambusavāri Procession.

The Jambū-savāri or procession of the Mahārāja Krishnarāja Wadeyar III on the Vijayadaśami day of the Navarātri festival is painted in a long frieze running, as already stated, along the upper sections of the north, east and south walls of the hall. At the western end of the upper section of the north wall two symmetrically drawn elephants, one with the Mahārāja's flag marked '೫' and the other with the Sūryadhvaja, are represented as leading the procession. Just behind the elephants four ridden camels follow. The riders have muskets, bows and quivers containing arrows. Following behind are a pair of Khañjari (?) players on each side, between whom are painted four horn blowers in action, facing the procession. Next we see marching in single file, on either side, a troop of musketeers with green-coloured drapery and head-dress. Between them proceed three rows of horse, one behind the other, with riders. The front row has a set of bandsmen. The second row depicts riders with black trousers, red military coats and black elongated caps. They have all their swords drawn. The third row represents again a band of musicians.

The musketeers with green coats are followed by foot-soldiers bearing javelins in their left hands and twisted rods in their right. These rods are sometimes so curved as to resemble cobras held up. In one or two places a mace or a sword is carried instead of the rod. At the termination of the rows of javelin bearers march, the bearers of the Mysore royal birudas which, being in duplicates, are arranged on the two sides more or less symmetrically. The birudas are as follows, from the front backwards —Garuḍadhvaja, Hanumadhvaja, Chatra, Sūryadhvaja, Lion, a pair of fan-like dhvajas with the figure of Āñjanēya in striking attitude drawn in centre, Varāha, Gandabhērunda, Vyāla, Sāḷva, Matsya, Makara, Paraśu, Ankuśa, Śankha and Chakra. The bearers of Ētupāvade, three on each side, are arranged on the inside where the birudas end.

Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandsmen, a tusker elephant mounted by howdah proceeds, being followed in succession by .—

1. One row of khañjari (?) and drum players.
2. Two rows of green flag bearers.



JAMBUSAVARI PROCESSION OF KRISHNARAJA VODEYAR III (p. 62)

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3. Three rows of bandsmen.
4. Four rows of musketeers on foot.
5. Four rows of similar musketeers, but differently dressed.
6. An elephant mounted by a howdah.
7. On either side of the musketeers and the howdah a row of four unridden horses.
8. Immediately behind the horsemen, palace pipers and drummers.
9. Dancing girls with the *himmēla* or accompaniment behind them consisting of violinists and mridanga and vīnā players.
10. Between the bearers of the birudas two horn-blowers proceed towards the state carriage in which the Mahārāja is seated.

The state carriage of the Mahārāja is drawn by three pairs of elephants in front of which stand four persons with baskets of plantains for presentation to the Mahārāja. To the right of the state carriage and facing it are two groups of heralds with their right hands raised in the attitude of proclaiming the Maharāja's titles. Behind the carriage is a group of chāmara (discs) and chatra bearers followed by a company of spearmen.

The Mahārāja is the central figure in the procession. He is represented as sitting in state inside the state carriage which is surmounted at the top by five kalaśas and the state flag with the letter 'ಕೃ' inside the disc of the sun He is seated well adorned on a chair in the middle of the carriage, while his chief courtiers and relations either squat or stand around him

On the right wing of the celebrations the subjects of the Mahārāja stand in respect. They are all depicted as being loyal and quite eager about the procession. On the terraces of the buildings in the background are groups of females admiring the festivities and partaking of the gaiety.

The procession of the cavalry is painted behind the state carriage. On the southern wall can be seen in order the state vehicles, like the pañcha-kalaśa carriage drawn by four pairs of horses, the open and square palanquins, elephants mounted by the *nagāri* drummers and differently shaped carriages drawn by either bullocks or horse.

The buildings painted in the background offer a variety of design In the vacant spaces between them are painted cocoanut and other trees.

Paintings on the Lower Section of the East Wall.

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.

(1) *East Wall-North Side.*—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

Above the window there are four small panels painted with the portraits of the state cows with Kannaḍa legends above them.

(1) *Prasanna Pārvatī.*	(3) *Sarvamaṅgaḷā.*
(2) *Duradunḍī.*	(4) *Jagadambā.*

The wall south of the window has been divided into three rows of vertical panels. The larger central panel consists of the principal figure of the whole group of paintings which is called Sarvachittaraṅjini (ಸರ್ವಚಿತ್ತರಂಜಿನಿ).

East Wall-South Side.—The paintings on the four sides of the window on this side, are similar to those on the north side. Above the window are four panels painted with the figures of state cows. From right to left the names written over the figures of these cows are as follows.—

1. ೧ನೆ ಪೂಜೆ ಡಾಮುಂಡಿ	3 ೩ನೆ ಪೂಜೆ ವರ ಡಾಮುಂಡಿ
2. ೨ನೆ ಪೂಜೆ ಚಲುವ ಡಾಮುಂಡಿ	4. ೪ನೆ ಪೂಜೆ ಪುಟ್ಟ ಡಾಮುಂಡಿ

To the north of the window, as on the north side of the wall, similar vertical rows of panels, three in number, are drawn with figures of admiring visitors of either sex in different attitudes and with floral decorations on alternate panels. The larger central panel of the group has the figure of Sarvāṅgasundarī (ಸರ್ವಾಂಗ ಸುಂದರಿ).

East wall-middle.—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Mahārāja's love of chase. The wall here is divided into five panels Each panel depicts a hunting scene in a particular and noted forest of the state, and each scene is labelled.

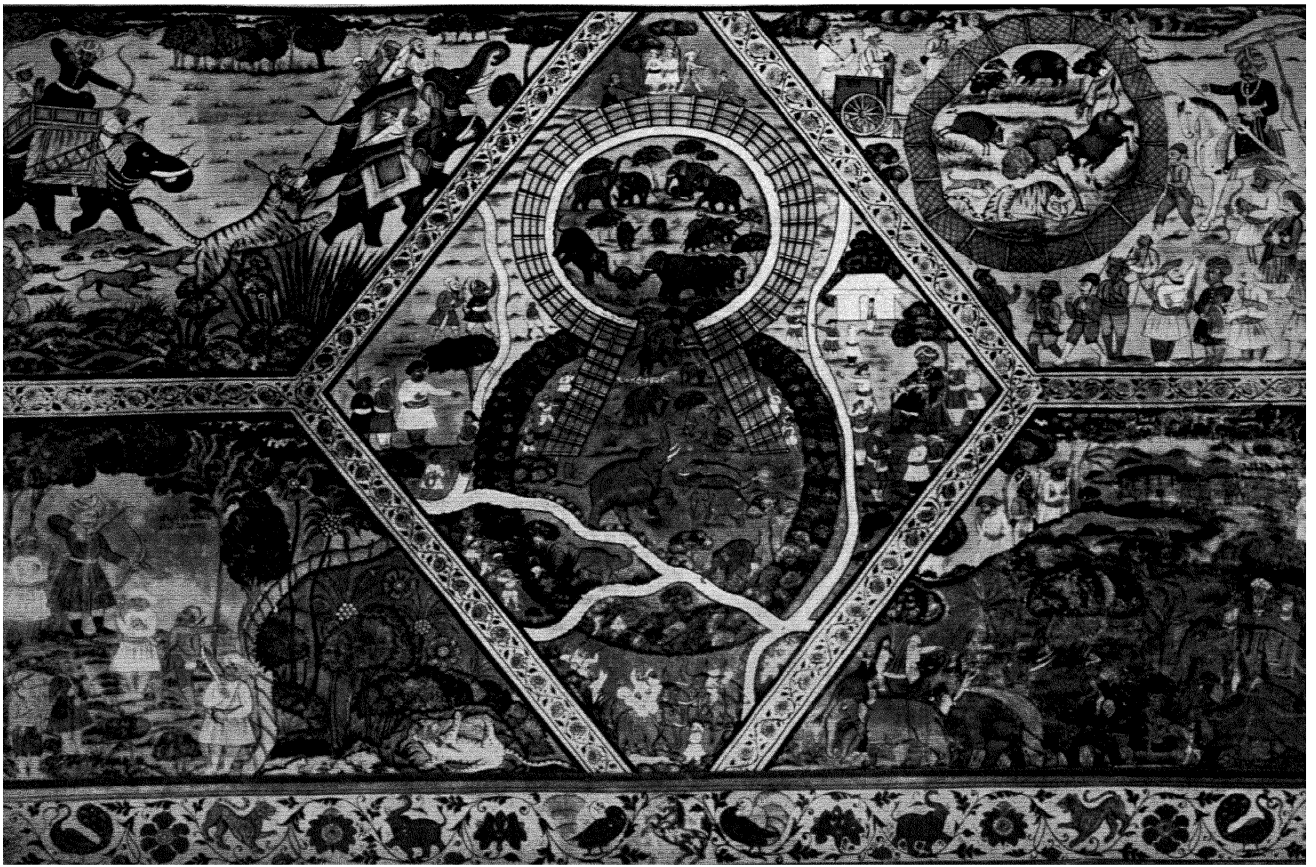
1. *Left side-Upper.*—Tiger hunt near Kittūr. (ಕಿತ್ತೂರುಬಳಿ ಹುಲಶಿಕಾರಿ.)

2. *Left side-Lower.*—Hunting scene is near Chaṭṭnahalli. (ಚಟ್ನಹಳ್ಳೀ ಬಳಿಯಲ್ಲಿ ಹುಲ ಶಿಕಾರಿ.)

3. *Right side-Upper.*—Hunt of tiger and wild buffalo and boars in the forests of Kottāgāla (ಕೊತ್ತಾ ಗಾಲದ ಬಳೀ ಶಿಕಾರಿ).

4. *Right side—Lower* —The capture of the State elephant Kempanañjiah in the forests of Chāmarājanagar (ಡಾಮರಾಜ ನಗರದಲ್ಲಿ ಕೆಂಪನಂಜೈಯಾನೆ ಶಿಕಾರಿ).

5 The central panel is named ಬಂಗಡೀ ಶಿಕಾರಿ Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of



HUNTING SCENES, JAGANMOHAN PALACE, MYSORE (p. 63.)

Mysore Archæological Survey.]

PLATE XXX.

the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage

The Mahārāja sits on a chair under a tree in proximity to his tent. He is waited upon by his retinue, one of whom reports to him with folded hands the progress of the operations On the other side an officer labelled ಪಾಗಿದ್ದ ಪೇಪಾಕಜೇರಿ ಬಿಟ್ಟ ಅಂಣಾಜೀರಾವು is engaged in instructing the people with a view to prevent the already inveigled elephants from escaping. The musketeers are firing through the outer enclosure evidently to put the beasts to confusion and thereby precipitate their entering the inner enclosure through the passage. Some others mounted on tamed elephants are in the attitude of signalling the entry of the elephants into the enclosures. The outer ring of the inner enclosure is also guarded, here and there, by people, well armed with muskets and spears.

The confused and desperate situation of the elephants is well worked in the panel. In the outer enclosure a tusker trumpets in despair of having been trapped. Several others in the middle of the passage are shown as dashing into the inner enclosure in the fond hope of finding some outlet for freedom there. But inside of the latter are already as much confused elephants some of whom have formed to the right a phalanx. Just near the gateway a baby is being tossed to and fro, as if in cradle, by his parents who have taken him up into the air on their interlocked trunks.

Paintings on the lower sections of the North and South Walls.

The lower sections of the north and south walls, on either side of the doorways which are pierced through them, have been painted mostly by geometrical designs and animal and bird figures, drawn on the principle of 'Asvagati' across the squares of two kinds of the Indian chess board consisting respectively of 144 and 64 houses. The squares occupied by the designs, are all numbered The starting square numbered 1 is different in each case and has depended on the design intended to be represented. Kṛishṇarāja Woḍeyar III is well known as an expert in the game. His love of the chess was no less than his love of the chase. He has even invented several games. It is understood that the various chess puzzles depicted in the paintings on the walls, etc., have their keys at the Jagan Mohan Palace.

We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

The rectangle in the centre has an oval panel inside it, which is painted with the picture of a galloping horse called by the name written above it.

On the four sides of the central panel, 12 smaller panels are arranged, four on each side, which consist of geometric designs on the sides and animal or bird designs at the corners of the central panel, there occurring thus eight geometric designs, two on each side and four animal or bird designs, one at each corner of the central panel.

On either side of this outer enclosure panels are painted eight panels of the same size, four on either side, representing in their inner oval panels the portraits of the Mysore Officers with descriptive legends in Kannaḍa in the upper two corners.

On the four outer sides of the aggregate group of panels abovementioned, are drawn 18 bigger panels, 6 on the upper and lower rows and 5 each on the two other sides. The corner panels represent couples. The central panels on the sides, 2 each in the upper and lower ones and one each on the left and right, consist of animal or bird designs.

There are also the Kalpavṛiksha tree and the Pushpaka chariot. In the eastern section of the north wall there is the vyūha.

The rest of the panels consist of geometrical and floral designs, varnamālas, or some instructive sayings. Only in one case, that is, in the western section of the north wall, there is a *sarpa*.

The names of the horses and portraits in these paintings are as under —

North wall, western section.—

Horse—ವಿಜಯರಶ್ಮ.

Portraits—Left side.—	Right side —
1. ಮಹಾಲಕ್ಕಚೇರೀನಾರಣರಾವು	5. ಕಂದಾಚಾರ। ಮೀರ ಮೀರಾ ಶ್ರೀನಿವಾಸರಾವು॥
2. ಮೋದೀಖಾನೀ ಬಕ್ಷೀ ನರಶಿಂಗರಾಯ।	6. ಮಹಾಲಕ್ಕಚೇರಿ ದಾದೆರಾವು
3. ರಾಕೀಕ ವಿದ್ವಾಂಸರ ಬಕ್ಷೀ ಪಂತೊಜೀ ಸುಬ್ಬರಾಯ	7. ಖಜಾನೇ ಶರಸ್ತೇದಾರ ಕಟ್ಟುಣನವರು
4. ಶಹಾ ನಂಜಪ್ಪನವರು	8 ಖ್ವಾಜೊಕ್ಕಸ ದ್ದಾಯಂ ಬಕ್ಷಿಸುಬ್ಬರಾವು

North wall, eastern section —

Horse—ಜಯರಾಮ.

Portraits—Left side.—	Right side —
1. ಅಷ್ಟಗ್ರಾಮದ ಫೌಜುದಾರ ವೆಂಕಟರಮಣ್ಯೆಯ್ಯ॥	5 ನಗರದ ಫೌಜುದಾರ ಸರ್ವೋತ್ತಮರಾವು॥
2. ಬಂಗಲೇ ಚಾಡ್ಯೆಯ್ಯ॥	6. ಬಂಗಲೇ ಕೃಷ್ಣರಾಯರು
3. ದೆಂ॥ ಫೌ॥ ತಿಂಮಪ್ಪಾಜೀ॥	7. ದಿವಾ೯ ವೆಂಕಟೆ ಅರಸು
4. ಖಾರ ಮಹಂಮದ ಸಾಬು ॥ಪಿರ್ಯಾದಕಚೇರೀ ಬಕ್ಷೀ	8. ಕಮಠೀ ಬಕ್ಷೀಬಾಕರ ಸಾಬು॥

South wall, eastern section.—

Horse—ವಿಜಯರಾಮ

Portraits—Left side —

1. ಬೆಂಕೀನವಾಬನ ಮಗ ಕಾಶೀಮಲ್ಲೀಖಾ
2. ಅನೀಯಾರ ಜಂಗು
3. ಅಲ್ಲೀ ಹುಸೇನಖಾ
4. ಹಜೂರು ಸಾವಕಾರ ನವಲು ಕಿಶೊರದಾಸು

Right side —

5. ಕಮರೀ ಬಕ್ಷೀ ಮೆಖರೀ ಮೀರ್ಜಿಸಾಬು
6. ಸಬ್ಬರ ಜಂಗು
7. ಮೋತೀಖಾನಾ
8. ಹಜೂರು ಸಾವಕಾರ ದಾವೋದರದಾಸು

South wall, western section.—

Horse—ಜಯರತ್ನ

Portraits—Left side —

1. ಅಪೀನು। ಮುನಾಹೇಬು। ನುಬ್ಬಂಣನವರು
2. ಬಾರೀಗಾಟು ಬಕ್ಷೀ ಪುಟ್ಟಬನಪ್ಪಾಜಿಯವರು
3. ಅಂಚೆ ಮಲ್ಲಪ್ಪಾಜಿಯವರು
4. ಮುದ್ರಾಜೀ ಅರಸು

Right side .—

5. ಮಂತ್ರಿ। ಹರಂಣ್ಯಪ್ಪನವರು
6. ಸರ್ವಾಧಿಕಾರಿ ಬಾಳೆ ಆರಸಿನವರು
7. ಜಿರೊ ಕಚೆರೀ ಬಕ್ಷೀ। ಅರೆಪುರ ಬನಪ್ಪಾಜೀ
8. ಮೂಗೂ [ರು] ನಂಜಪ್ಪಾಜಿಯವರು

East Wall of the Northern Room.

Here is painted in a highly pleasing colour complex and with admirable skill a *kalpa vriksha* representation of all the members of the family of Krishṇarāja Wadeyar III, with legends in Kannada giving their names and relationship. On either side below is painted a well laid out garden planted with trees on the four sides of a pond represented as being full of lotus buds. Between the gardens is laid the light blue kalaśa on an oval silvery base, with a crescent mouth significant of the moon-race, out of which the Kalpadruma issues forth with a stem shaped like a palm and painted red

At the top are two oblong panels, the first of which has the inscription. ಶ್ರೀಮನ್ಮಹಾವಿಷ್ಣು ಮೊದಲಾಗಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣದ ಪದ್ಯ ಗದ್ಯ ಸಹಾ ಬರದು। ಪತ್ನೀರು ಪುತ್ರರು ಪೌತ್ರರು ಪ್ರಪೌತ್ರರು ದೌಹಿತ್ರರು ಸಹಾ ಕಲ್ಪವೃಕ್ಷ ಭಾವದೊಳ್ ತಿಳಿಯುವಂತೆ ಬರದು ಯಿಧೆ.

The Vaṁśāvataraṇa Vaibhava, that is, the glory of the descent of the Mahārāja, is given in verse and prose in the vacant spaces at the four corners of the panel, while the Kalpavriksha representation has been designed for making known the names of all those who constituted the large family of the Mahārāja.

At the termination of the stem a circular panel is painted with edges of seeds and petals, resembling those of an open lotus. The petals are as many as the words composing the following ślōka :—

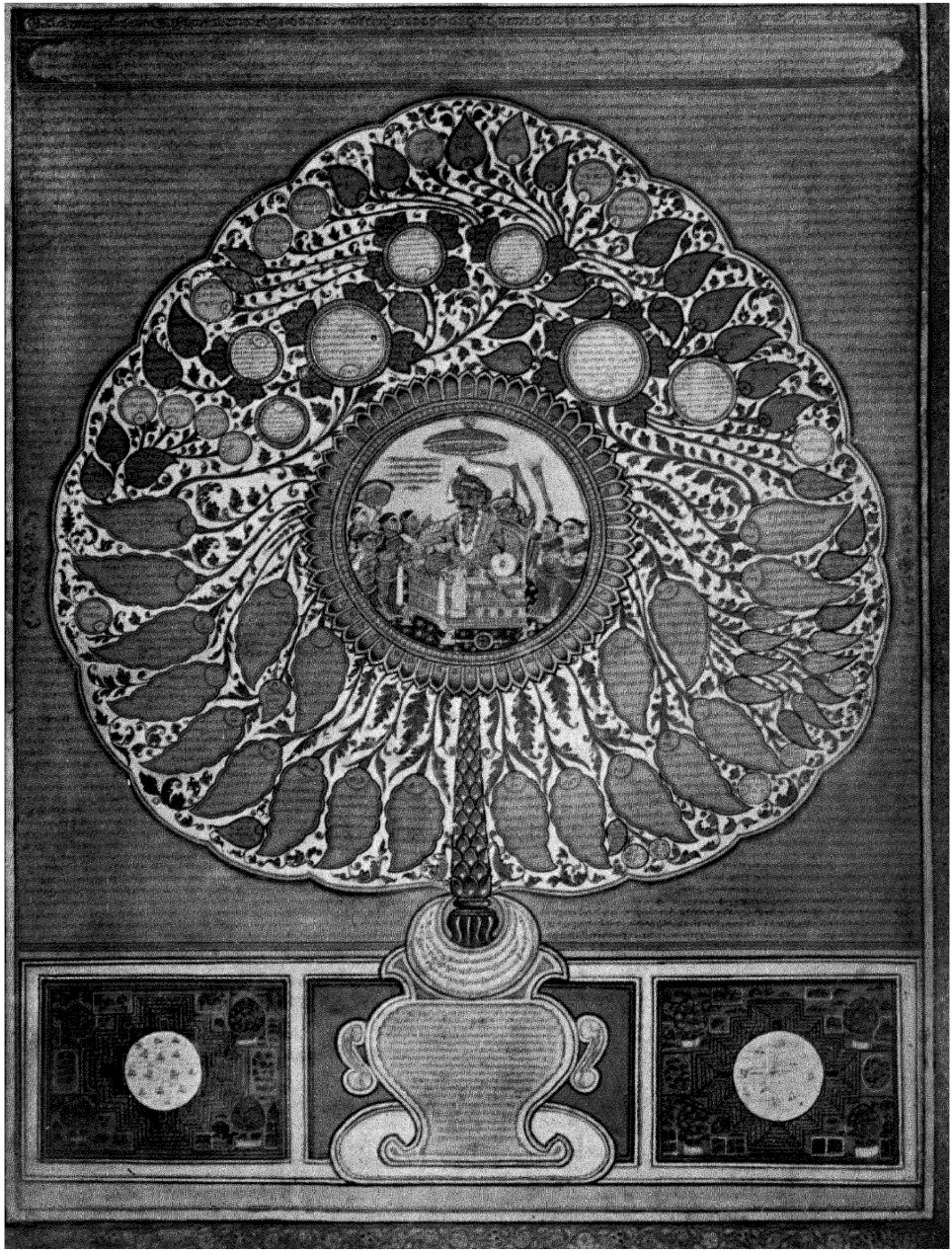
ಧಸಿತಲಸಿತ ಫಾಲಂ ರಮ್ಯರುದ್ರಾಕ್ಷ ಮಾಲಂ। ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ। ನದವನ ಪರಿಶೀಲಂ ಚಾರು ಚಾಮೇಂದ್ರ ಬಾಲಂ। ಹೃದಯ ಕಮಲ ಮಧ್ಯೆ ಸಂತತಂ ಭಾವಯಾಮಿ॥

The 60 letters of the ślōka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the śloka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with fly-whisks behind him and four to his front, each in a different attitude. While the one to the extreme left fans him with peacock feather fan, another to her front offers him the folded betel, a third has her palms disposed in the attitude of requesting, and the fourth holds in her right hand a damaruga-shaped golden vase (pīp-dān), perhaps to receive in it the chewed betel. In the left upper field runs the legend in Kannaḍa.—

1 ಶ್ರೀಮನ್ಮಕಿಶೂರಪುರವ
2. ರಾಧೀಶ ನಂಜರಾಜಾಭಿದಮುಂ
3. ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ವಡೆ
4. ಯರು ಬಹದರವರ ಭಾವ
5 ಚಿತ್ರ

On either side of the central lotus design spring forth the red-coloured ramifications amidst the green foliage supplied by the leaves. Further off-shoots are carried all round the central figure, so that with the different designs adopted to represent a wife, or a son, or a daughter, or a son's wives, sons or daughters, or grand-daughters-in-law or daughter's sons or daughters, the Kalpavṛiksha seems to have been wrought with an unusual technique and unparalleled skill.

Kṛishṇarāja Waḍeyar's queens are represented by elongated and highly curved leafy designs, his sons, like himself, but in a smaller circular design of the lotus edged by petals, and his daughters by small mango-shaped leafy designs. The grandsons and grand daughters are similarly represented, that is, the males being indicated by circular designs and the females by leafy designs; but in the case of the circles we must note that the more they are removed from the Mahārāja in relationship the lesser would be their diameter The Mahārāja's daughters-in-law are represented by short trefoil leaves without stalk, but the grand daughters-in-law by longer trefoil leaves with stalks. The purpose of these stalks, which are invariably painted in red, is to indicate relationship. Kṛishnarāja Wadeyar had 20 queens and though they are arranged 11 on the left and 9 on the right, the arrangement is yet not disturbing symmetry, because one of the queens mentioned on the right *i.e.*, No. 12 had the greatest number of daughters, each of whom had also a good number of female issues. Similarly, the fact that from the queens Nos. 9 and 10 were born sons and daughters through whom the relations multiplied in the form of their wives, sons, son's wives, grandsons and grand daughters, gave the artist material enough to fill in the spaces at the upper field with designs.



VAMSAVATARANA VAIBHAVA (p. 67.)

Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table —

1. ಪಟ್ಟಮಹಿಷಿ ದ್ಯಾವಾಜಾಂಬಾ (No issue).
2. ಲಕ್ಷ್ಮೀವಿಲಾಸದ ದೇವಾಂಬಾ (do).
3. ರಮಾವಿಲಾಸದ ಚಲುವಾಂಬಾ

   daughter ಕೆಂಪಡಾಮಂಮಣಿ.
4. ಕೃಷ್ಣವಿಲಾಸದ ಲಿಂಗಾಜಮಾಂಬಾ.
5. ಸೀತಾವಿಲಾಸದ ದೇವಾಜಾಂಬಾ
6. ಲಕ್ಷ್ಮಾಂಬಾ.
7. ದೊಕ್ಕನ ತೊಟ್ಟಿ ಪುಟ್ಟಗೌರಾಂಬಾ

   Son 1 (No name)
8. ಚಂದ್ರಶಾಲಾ ತೊಟ್ಟಿ ಮಲ್ಲಿಗಾಂಬಾ.
9. ಮದನವಿಲಾಸ ತೊಟ್ಟಿ ಮುದ್ದಲಿಂಗಾಂಬಾ

Daughter ದ್ಯಾವಾಜಮ್ಮಣಿ — ನಪತ್ನಿ ಸಾಕುಪುತ್ರಿ ದ್ಯಾವಾಜಮ್ಮಣಿ — Son ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರ್ (Born S' 1738 Yuva Phal ba 10 Su Wives 4, Sons 4, Daughter 1.

ದ್ಯಾವಾಜಮ್ಮಣಿ — Son — Son — Son — Son

Wife 1 —ಕೆಂಪನಂಜಮ್ಮಣಿ— 2 Sons —ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದ್ದರ್ and ದೇವರಾಜ ಬಹದರ್

(Born S' 1756 Vijaya)
Wives 2, sons 4, daughters 7
Wife 1 —ಕಾಂತಮ್ಮಣಿ—Sons ಚಾಮುಂಡಿರಾಜ, ಶ್ರೀಕಂಠರಾಜ daughters-ಬೆಟ್ಟತಾಯಮ್ಮಣಿ and 6 others
Wife 2 —ನುಬಮ್ಮಣಿ—Son ಯದುದೇವರಾಜ, daughters 2.

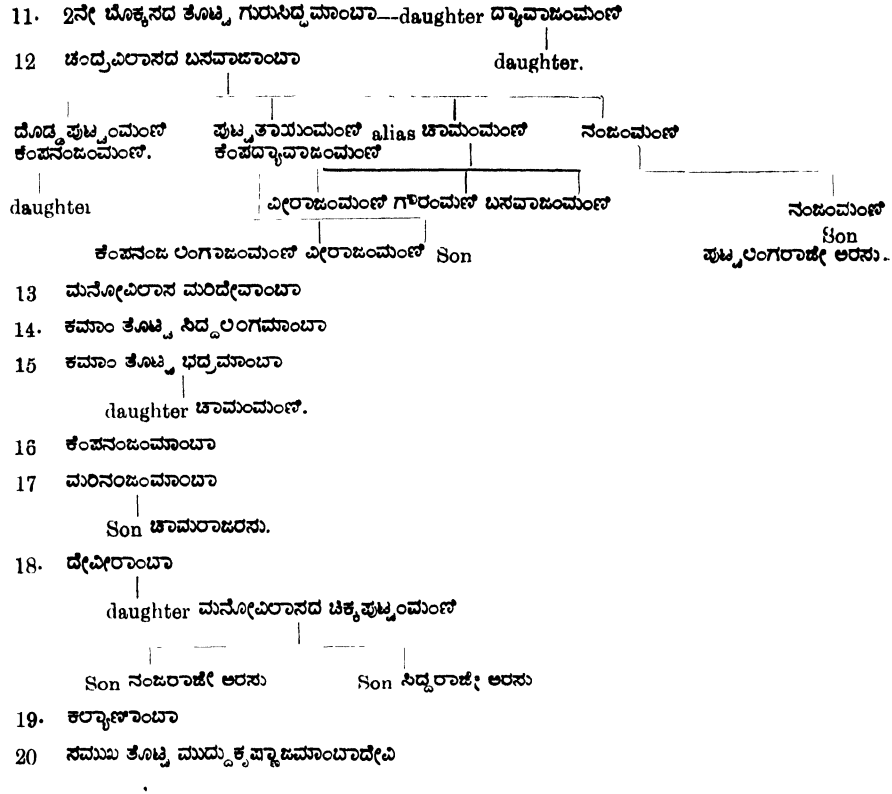
Wives 4, Sons 2, daughters 2
Wife 1 —ಕೆಂಪನಂಜಮ್ಮಣಿ— daughters 2, son 1 ಶಿವರಾಮರಾಜ
Wife 2 —ದ್ಯಾವಾಜಮ್ಮಣಿ— Son 1 ಚಾಮರಾಜ.
Wife 3 —ನಂಜಮ್ಮಣಿ.
Wife 4 —ಕೃಷ್ಣಾಜಮ್ಮಣಿ

Wife 2 :—ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣಿ—daughter ಬೆಟ್ಟದಮ್ಮಣಿ.

Wife 3 —ಪುಟ್ಟಗೌರಮ್ಮಯ್ಯ—Son ಕೆಂಪಿನಪುಟ್ಟಸಾಮಿ ಚಾಮರಾಜಬಹದರು
Born S' 1757 Jaya Wives 2—daughters 2
Wife 1 —ಚಾಮಮ್ಮಣಿ—daughter ದ್ಯಾವಾಜಮ್ಮಣಿ.
Wife 2 —ನಂಜಮ್ಮಣಿ—daughter ಜಯಮ್ಮಣಿ.

Wife 4 —ಕೆಂಪಲಕ್ಷಮ್ಮಯ್ಯ—Son ಸಂ। ತೊ। ದ್ಯಾವರಾಜ ಬಹದರ್ Born S 1757 Jaya.

10. ಪುಟ್ಟರಂಗಮಾಂಬಾ—Son ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರ್.
Born S' 1743 Vikrama
Wives 5, Sons 2, daughters 8.
Wife 1 —ಪುಟ್ಟಗೌರಮ್ಮಯ್ಯ—daughter 1
Wife 2 —ದೇವೀರಮ್ಮಣಿ—daughters 2
Wife 3 —ನಂಜಮ್ಮಣಿ—daughter
Wife 4 —ಬಿರಸಪುತ್ರಿ ಚಂನಗೌರಮ್ಮಣಿ ದ್ಯಾವಾಜಮ್ಮಣಿ
Wife 5 —ಚಾಮಮ್ಮಣಿ



East Wall of the Southern Room.

Here is painted a highly interesting Vasantōtsava celebration which, traditionally, marks the end of festivities in temples or in marriages. In the background is the palace. Some of the queens stand on the terrace. In the upper storey of the building the rest wait upon the Mahārāja who is shown as sitting on his swan couch.

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mridanga, the sruti shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mridanga, the cymbals, the maurching, the tambūra and the vinā on the right Moved to great action and excitement by this music the damsels carry vasanta in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with

pīpdan in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engagèd. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there While the maids run for supply, their mistresses shout out to hurry them up Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantōtsava.

PART III.—NUMISMATICS.

During the year under report about 137 coins in all were studied. Of these 84 were acquired for the Archaeological Museum, while the remaining 52 coins were received for study from private collectors.

Among the 84 coins acquired for the Museum there are three silver coins of Aurangzeb, which were obtained gratis by the Mysore Government from the Bombay Branch of the Royal Asiatic Society, Bombay. They are as under —

1. Provenance. Kalthan. Mint. Surat. Bears the date 1096-28 (cp. Catalogue of the Coins in the Punjab Museum, Lahore Vol. II, No. 1707).

2. Same as above, but bears the date 1097-29. (cp. Catalogue of the Coins in the Punjub Museum, Lahore, Vol. II, No. 1709).

3. Provenance Akola. Mint Bijapur. Bears the date 1116-48 (cp. Ibid No. 1641).

Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2251. It bears the date of which the first two digits only are clear 11 The billons are as follows :—

1. Muhammad Bin Sam (1193-1205 A. D) wt. about 56 grains. cp I.M.C. Vol. II, p. 18, No. 12. Bears no date

2. Shamsu-d-Din Altamsh (1210—1235 A. D.) cp. I. M. C. Vol. II, p. 24, No. 79 and p. 26, No. 92.

3. Nasiru-d-Din Qubácha (c 1228) cp. Ibid p. 184, Nos 5, 6, and 7.

4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II

A collection of 75 coins (including specimens of copper and silver, and 5 medals) was purchased from a private person. These are being studied.

About 40 copper coins and one of silver were received from a private collector at Haveri for study. The silver coin is an issue of the Bijapur Sultanate. About 10 copper coins are the issues of Tipu. All of them are published in Henderson's Catalogue, excepting only one which appears to be a new specimen so far as the Persian legend on the reverse is concerned, though it belongs to the well known Elephant type. Four copper coins are of the Gandabhērunda type issued by the Vijayanagar dynasty and four others of the Garuda type of the same dynasty. Of the latter, however, two specimens have not been well known till now. They have the standing figure of a Garuḍa with folded hands on the obverse. The reverse of one of them has the legend 'Pratāpa Krishnarāya,' while that of the other appears



PUNCH MARKED COINS (p. 73).

Mysore Archæological Survey.]

to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

Eleven punch-marked coins of silver were received from Dharwar. Most of them are roughly rectangular in shape, only two being irregularly circular. The greatest weight among these specimens is 50·2 grains, while the lowest is 46·5. We may therefore take the coins to be specimens of the Puranas, though their weight is not uniform and cannot come up to the full normal weight of 58 grains suggested by Smith[1] and other numismatists Perhaps this inequality of weight is due to the different proportions of silver that these coins contain It is also possible that no definite rule was followed in regard to their weight.

Almost all the coins bear marks both on the obverse and the reverse. While the marks on the obverse are deep and bold, those on the reverse are smaller and faint The obverse contains generally five or more symbols But the reverse has fewer marks, though in the case of 5 only, the reverse has as many as six marks. Among the most common symbols appearing on the coins may be mentioned the hill, the sun and the bull marks as also a circle with pellet in centre and arrow-heads and taurine symbols around. The solar mark and the taurine symbol appear on all the issues Among the animals figured on the coins the bull has been mentioned above. The elephant appears on coins Nos 5 and 10. The jackal surmounts the hill on coins Nos. 1, 6, 7, and 9, while it appears independently on coin No. 11. A frog appears on coin No. 6. The river mark appearing on coin No. 4 may be compared with that appearing on the obverse of No 2 plate XXI, M A.R. 1936. It is possible that it perhaps refers, like the hill and fortress marks, to the localities where they were issued.

The specimens are described below —

1. Ag Shape Irregularly circular. Size 1·9 × 1·68 × ·134 cms Weight 48·6 grs.

Obverse —

(*a*) Mountain with dog or jackal on top[2].

(*b*) Solar symbol.

(*c*) Uncertain mark in an oval (cp. pl. I, 27—Allan's Catalogue of Ancient Indian coins).

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1. Catalogue of the Coins in the Indian Museum, Vol 1 p 134

2 19 punch-marked coins were published with description in the Mysore Archæological Report for 1936 Since that time Mr. J Allan's 'Catalogue of the Coins of Ancient India' has been received Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc, being given up wherever possible.

(*d*) A circle with a pellet in the centre and arrow-heads around.

(*e*) Head of bull.

(*f*) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse :—

(*a*) Solar symbol.

(*b*) Two umbrellas, one above the other. (This symbol is not to be found in Allan's Catalogue)

(*c*) Tree or branch.

(*d*) An arc. (Perhaps a crescent).

(*e*) A square with four dots (Not a common symbol a ccording to J. Allan. Catalogue of the coins of Ancient India Intro. XXXIV).

2. Ag. Shape irregularly square. Size · 1·31 × 1·22 × ·270 cms Weight 49·9 grs. The specimen requires cleaning Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape Oblong. Size 2·5 × 1·52 × ·126 cms. Weight 48·8 grs.

Obverse :—

(*a*) Solar symbol

(*b*) Bull (?)

(*c*) Circle with 3 arrow-heads and 3 taurine symbols in ovals around, of which 2 taurine symbols and one arrow-head are visible and 2 arrow-heads are partly visible

(*d*) A group consisting of taurine symbols arranged round two circles placed one above the other.

(*e*) A post (?) with a taurine symbol on either side below. (Prinsep calls it *jayadhvaja*. See Allan's Catalogue, pp. XXXIII and XXXIV, Intro)

Reverse :—

(*a*) Tree or branch mark.

(*b*) A pellet surrounded by four semicircles (Cp. Allan's Catalogue, Intro. p. XXXVIII).

4. Ag. Shape Oblong. Size 1·85 × 1·38 × 147 cms.
Weight 46·5 grs.

Obverse :—

(*a*) Solar symbol with 2 taurine symbols to right.

(*b*) A circle with pellet in centre and perhaps three arrow-heads and three taurine symbols around. But the marks are not distinctly visible.

(*c*) Bull (?)

(*d*) River mark or cobra (? see Allan p. XXIX).

Reverse :—

Bears five marks of which the following three only are distinctly visible —

(*a*) Hill mark with crescent on top.
(*b*) Tree or branch mark.
(*c*) Solar mark.
(*d*) There appears to be also a railing surmounted by a taurine symbol.

5. Ag. Shape Roughly circular. Size · 1·89 × 1·71 × ·134 cms. Weight 47·5 grs.

Obverse .—

(*a*) Tusker to right.
(*b*) A post, as in 3 obverse above, with a pair of taurine symbols on either side.
(*c*) A circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
(*d*) Solar symbol.
(*e*) Indistinct—Hill mark (?)
(*f*) Indistinct—two horns are visible

Reverse —

(*a*) Taurine in a circle.
(*b*) Indistinct Nandipāda (?)
(*c*) A pellet.
(*d*) A svastika.
(*e*) A circle with a pellet inside and a taurine symbol to its left.
(*f*) A curious bird or horse doubtfully.

6 Ag Shape . Irregularly oblong. Size 1·78 × 1·73 × ·139 cms. Weight 47·35 grs.

Obverse —

(*a*) Solar mark.
(*b*) Mountain with jackal on top as on 1 obverse.
(*c*) A group of four taurine symbols arranged round a pellet.
(*d*) Circle with pellet in centre and three arrow-heads and three taurine symbols around.
(*e*) A frog (see Allan's Catalogue of the Coins of Ancient India, p. XXX Intro.)

Reverse —

Has only one mark which is indistinct.

7. Ag Shape Irregularly oblong Size : 1·79×1·83×·128
Weight 47 grs.

Obverse .—

(*a*) Circle with pellet in centre and arrow-heads and taurine symbols in ovals around.

(*b*) Mountain with jackal on top.

(*c*) Solar mark.

(*d*) Tree mark (?)—It looks more like a lizard.

(*e*) Bull

The reverse has a tree mark and doubtfully a crescent mark.

8. Ag. Shape. Oblong. Size 1·37 × 98 × ·39 cms. Weight 50·2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape Oblong Size 1·7 × 1 85 × ·177 cms. Wt. 50 grs.

Obverse —(*a*) Solar mark

(*b*) Bull

(*c*) A pair of fish arranged side by side

(*d*) Mountain with jackal on top as in 7 obverse.

(*e*) Indistinct with a pair of fish to the right

(*f*) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around

Reverse .—Has two or three marks of which the solar symbol only is clearly visible.

10 Ag Shape Roughly oblong Size 1·73 × 1·44 × ·161 cms Wt. 49·2 grs.

Obverse —(*a*) Part of a circle with taurine symbols and arrow-heads around.

(*b*) Pellet with arrow-heads (?) around.

(*c*) A post, as in 3 obverse, with taurine symbols on either side.

(*d*) Solar mark.

(*e*) Elephant

Reverse —Has an indistinct mark

11. Ag. Shape Oblong. Size 2 × 1·45 × 129 cms. Wt. 48·2 grs.

Obverse —(*a*) Solar mark

(*b*) Bull.

(*c*) A pellet with a taurine symbol by its side

(*d*) Jackal.

(*e*) Part of a circle with arrow-heads and ovals around.

Reverse —(*a*) Circle with pellet in centre and a taurine symbol to the right.

(*b*) Five dots and two arcs.

PART IV.—MANUSCRIPTS.

SACHCHHŪDRĀCHĀRA-NIṚṆAYAM.

Transcript.

The transcript of this work which is in Sanskrit verse and prose, was prepared by this Department and sent to the Government Oriental Library as early as 1910 It was also mentioned among the other works of Chikka Dēvarāja Vodeyar in para 101, M.A.R 1908-9

Manuscript.

The manuscript contains 14 chapters with a prefatory extract from the 12th chapter of Śivamāhātmya-khanda, which dwells on the determination of castes by birth and by the various modes of inter-relationship among the castes by matrimony and otherwise. The work is written on the basis of the Śāstras. Passages from Vishnu-purāna, the Bhagavadgītā and the tenets of Manu are freely drawn upon with a view, mainly, to determine the rights and the privileges as also the limitations and, generally, the status of the Śūdras who are said to have originated from out of the feet of the Lord, the Creator

The Author.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvarāja Vodeyar, the Mysore king (1673-1704 A D.). Though the Annals of the Mysore Royal Family do not mention anything about the king's high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannada works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

Importance.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about the king's literary talents in Sanskrit. The introductory chapter particularly is interesting from the point of view of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg 37 of 1662 and Tn. 23 of 1663,

such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions for instance, Sr 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the Epigraphia Carnatica series and elsewhere.

King Devaraja, Uncle of Chikkadevaraja.

A point of great importance to note is that Doddadēvarāja seems to have been succeeded on the throne by his younger brother Dēvarāja and not directly by Chikkadēvarāja Vodeyar, his eldest son. Dēvarāja and the latter are known to have been both about 32 years of age at the time when Doddadēvarāja is said, in the Chikkadēvarāja Vamśāvaḷī, to have placed Dēvarāja on the throne, making his own son the Crown Prince (Yuvarāja). Facts seem to indicate that Chikkadēvarāja was in disfavour with his father for a time and that the latter selected his brother as his immediate successor. The fact of Chikkadēvarāja's confinement at Hangala was also, perhaps, due to this Thus it appears that Dēvarāja, younger brother of Doddadēvarāja, ruled for a time before Chikkadēvarāja came to the throne in 1673 A.D. But his rule has not been mentioned in the Annals of the Mysore Royal Family. Nor has Wilks or Rice mentioned the rule of this Dēvarāja The evidence of Chikkadēvarāja himself is enough however to show that he succeeded his uncle Dēvarāja (See Sr 14 of 1683). The Chikkadēvarāja Vamśāvaḷī greatly supports that evidence. The manuscript under review confirms the information collected from the inscriptions and the Vamśāvaḷī It contains, like Sr. 14 of 1686, passages describing the conquests of Dēvarāja and then says

Asyāgrajanmanō Doddadēvarāja mahībhṛitah
Dharmpatny-anurūpāsīd Amṛitāmbā yaśasvinī etc.

Next follow the lines describing the birth of Chikkadēvarāja and Kaṇṭhīrava to King Doddadēvarāja. The subsequent passages eulogise the person of Chikkadēvarāja and his exploits. There is a great similarity between the manuscript under review and Sr. 14 which is an inscription of Chikkadēvarāja. Sr. 64 of 1729 quotes freely passages from the manuscript and Sr. 14.

Contents of the work.

Chapters 2 to 14 deal with the subject proper in the following order :—

CHAPTER 2 *Śūdrāchāra*—The customs and usages of the Śūdras.

CHAPTER 3. *Śāstra-Vaśyatvaṃ*—The applicability of the Śāstras to the Śūdras.

CHAPTER 4. *Vidyādhikārānadhikāraḥ*.—The right and restriction in respect of education.

CHAPTER 5. *Śūdra-Dharmāḥ*.—The duties of the Śūdras.

CHAPTER 6. *Āpaddharmaḥ*.—The laws of exigency.

CHAPTER 7. *Nishēkādikarmasu-adhikāranadhikārah.*—The right and restriction in respect of customs relating to marriage, etc

CHAPTER 8. *Dīkshādishu-adhikārah.*—The right pertaining to initiation.

CHAPTER 9 *Brahmajñānādhikārah.*—The right of attaining spiritual knowledge

CHAPTER 10. *Sandhyākarmānadhikārah.*—The limitation in respect of performing *sandhyās.*

CHAPTER 11. *Sachchhūdra-bhēda.*—The several classes among the Śūdras.

CHAPTER 12. *Āhnika-bhēda.*—Differences in the daily ceremonies

CHAPTER 13. *Āśaucha.*—The period of pollution.

CHAPTER 14. *Karmayōga-paddhati.*—Religious rites.

Colophon.

At the end the manuscript contains a colophon which details the accomplishments of Chikkadēvarāja and gives a list of his conquests among which are mentioned the following places Chedamangala, Malali, Paramati, Salem, Kongu, Dhārāpura, Māvaḷi, Dharmapurī, Kengēri, Vāmalūru, Bēvuhalli, Kunnattūru, Keladi, Kandikere, Chikanāyakanabaḷḷi, Honnavalli, Sāratavalli, Turugere, Jadakadurga, Bijjāvāra, Maddagiri, Chennarāyadurga, Vīranadurga, and Bengaḷūru.

PART V—INSCRIPTIONS.

BANGALORE DISTRICT.

Hoskote Taluk.

Hosakôte Plates of the 12th year of the reign of the Ganga King Konganyadhirâja (Avinîta) received from Madhvâchâr, school master, Hosakôte town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.

Size 6 7/10″ × 2 1/5″.

Sanskrit language and Old Kannada characters.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಗ್ರಾಮದಲ್ಲಿರುವ ಮಧ್ವಾಚಾರ್ಯರಿಂದ ಸಂಗ್ರಹಿಸಿದ ತಾಮ್ರಶಾಸನ, ಗಂಗರಾಜನಾದ ಅವಿನೀತನ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು. ಆನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ $6\frac{7}{10}'' \times 2\frac{1}{5}''$

ಸಂಸ್ಕೃತ ಭಾಷೆ ಹಳಗನ್ನಡಕ್ಷರ

ಮೊದಲನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

1. ಸ್ವಸ್ತಿಜಿತಮ್ಭಗವತಾ ಗತ ಪುನ ಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀ ಮಜ್ಜಾಹ್ನವೇಯಕುರಾಮಲವ್ಯೋ
2. ಮಾವ ಭಾಸನ ಭಾಸ್ಕರನ್ಯ ಸ್ವಭುಜಬಲಜಯ ಜನಿತ ಸುಜನ ಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಣ
3. ವಿದಾರಣ ರಣೋತ್ಪಬ್ಧ ವ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾರ್ಣ್ಣಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ
4. ಮತ್ಕೊಙ್ಗಣಿವರ್ಮ್ಮ ಧರ್ಮ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ವಾಗತಗುಣಯುಕ್ತಸ್ಯ
5. ವಿದ್ಯಾವಿಹಿತ ವಿನಯಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ

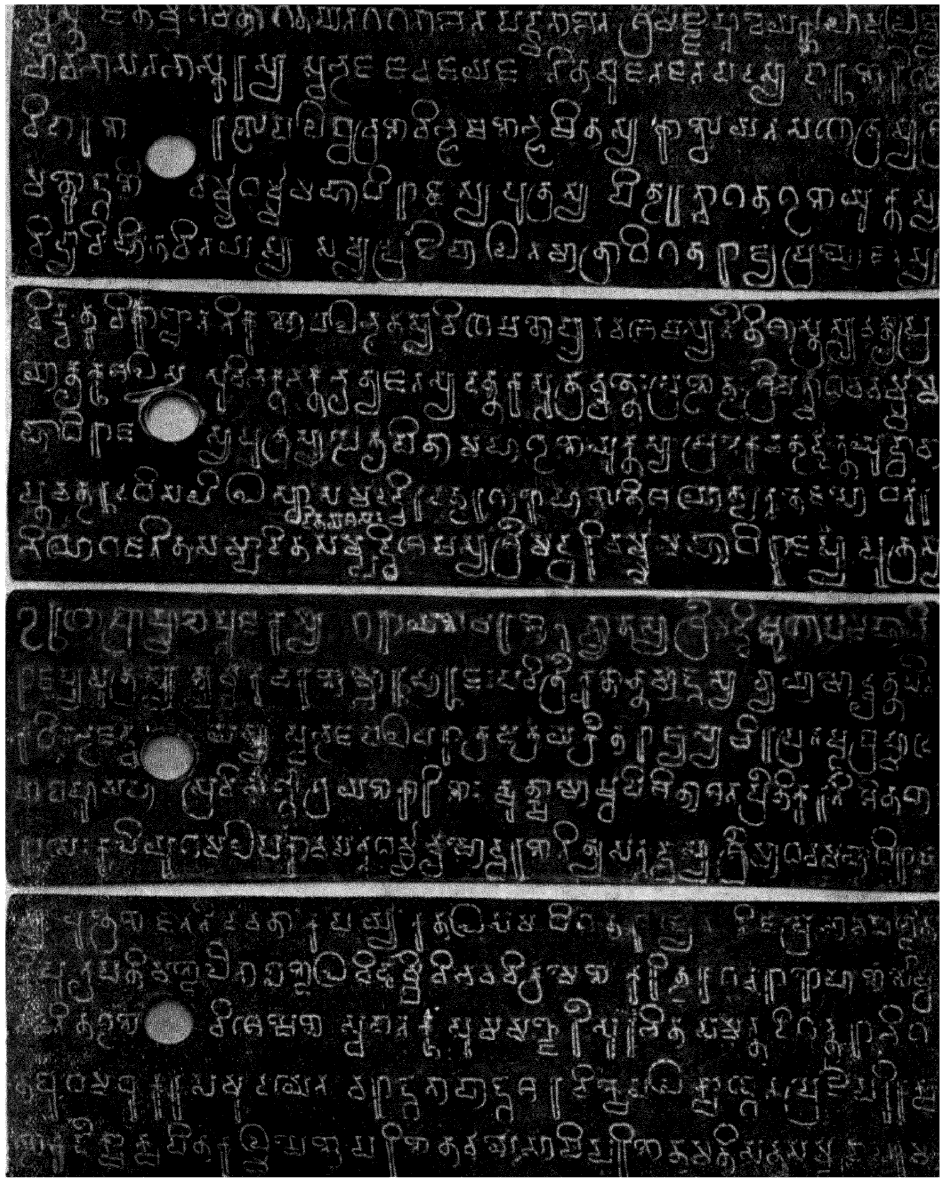
ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

6. ವಿದ್ಯುತ್ಸಖಿ ಕಾಞ್ಚನ ನಿಕಷೋಪಲಧೂತಸ್ಯ ವಿಶೇಷತೋಪ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ರಪ್ರ
7. ಯೋಕ್ತ್ರಕುಶಲಸ್ಯ ಸುವಿಧಕ್ತಧಕ್ತ ಧೃತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೇಃಪ್ರಣೀತಃ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮ್ಮಮ
8. ಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪ್ಯೈತೃಪಿತಾಮಹಗುಣ ಯುಕ್ತಸ್ಯ ಅನೇಕಚತುರ್ದ್ದನ್ತ ಯುದ್ಧಾವಾ
9. ಪ್ತಚತುರುದಧಿನಲಲ ಸ್ವಾದಿತ ಯಶಸಃ ಸಮದದ್ವಿರದ ತುರಗಾರೋಹಣಾತಿಶಯೋತ್ಪನ್ನತೇಃ ಸೋ ಧನುರ
10. ಧ್ಯೋಗಜನಿತ ಸವ್ಯಾಪಿತಸಮ್ಪದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ಧರಿವರ್ಮ್ಮಮಹಾಧಿರಾಜನ್ಯ ಪುತ್ರಸ್ಯ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

11 ಗುರುಗೋವ್ರಾಹ್ಮಣ ಪೂಜಕಸ್ಯ ನಾರಾಯಣಚರಣಾನು ದ್ಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿ
12. ರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕಚರಣಾಮ್ಬೋರುಹ ರುಜಃಪವಿತ್ರೀಕೃತೋತ್ತಮಾಙ್ಗಸ್ಯ ವ್ಯಾಯಾಮೋದ್ವೃತ್ತಪೀನ
13. ಕರಿನಭುಜದ್ಧಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯಕ್ರೀತ ರಾಜ್ಯಸ್ಯ ಚಿರಪ್ರನಷ್ಟಬ್ರಹ್ಮದೇ
14. ಯ ಬಹುಸಹಸ್ರ ವಿಸರ್ಗ್ಗಾರ್ಗ್ಯಯಣಕಾರಿಣಃ ಕ್ಷುತ್ಕ್ಷಾಮೋಷ್ಮ ಪಿಶಿತಾಶನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾ
15. ರಾಸೇಃ ಕಲಯುಗಮಲಪಂಕಾವಸನ್ನಧರ್ಮ್ಮ ವ್ಯಪೋದ್ಧರಣ ನಿತ್ಯನನ್ನದ್ಧಸ್ಯ ಶ್ರೀಮಾಧವ ಮಹಾಧಿರಾಜ

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).



(p. 80)

ಮೂರನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

16. ನ್ಯ ಪುತ್ರೇಣ ಜನಮೇದೇವತಾಂಕ ಪರ್ಯ್ಯಂಕತಲ ಸಮಧಿಗತ ರಾಜ್ಯೇನ ನಿಜಪ್ರಭಾವ ಖಣ್ಡಿತ
17. ರಿಪುನೃಪತಿ ಮಣ್ಡಲೇ ನಾಖಣ್ಡಲವಿಳಮ್ಬಿ ವಿಧವವಿಕ್ರಮೇಣ ಕರಿತುರಗ ವರಾರೋಹಣ ಸೌಪ್ಠ
18. ವಜನಿತಗುಣವಿಶೇಷೇಣ ನ್ವದಾನಕುಸುಮಮಞ್ಜರೀ ಸುರಭಿತ ಸಮನ್ತದಿಗನ್ತರಾಭಿಗ
19. ತಖುಧಮಧುಕರಸಮುದಯೇನ ವರಾ ಙ್ಗನಾಪಾಙ್ಗ ಶರವಿಕ್ಷೇಪ ಲಕ್ಷಾಜ್ಞೇನ ಪ್ರಜಾಪರಿರಕ್ಷ
20. ಣ್ಯೈಕದೀಕ್ಷಾಕ್ಷಪಿತಕಲ್ಮಷೇಣಾ ಪರಿಣತವಯಸಾಪಿ ಪರಿಣತಮತಿ ಸತ್ವಸಮ್ಪದಾ ಪರಮ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

21. ಧಾರ್ಮ್ಮಿಕೇಣ ಶ್ರೀಮತಾಕೊಙ್ಗಣ್ಯಧಿ ರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ದ್ಧಮಾನ ವಿಜಯೈಶ್ವರ್ಯ್ಯೇ ದ್ವಾದಶೇಸಂವತ್ಸ
22. ರೇ ಕಾರ್ತ್ತಿಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇತಿಥೌ ಪೌರ್ಣ್ಣಮಾಸ್ಯಾಮ್ ಶಾಸನಾಧಿಕೃತಸ್ಯ ಸಕಲಮನ್ತ್ರ ಶನ್ತಾನ್ತರ್ಗ್ಗ
23. ತಸ್ಯ ವಿವಿಧಾಗಮಜಲ ಪ್ರಕ್ಷಾಲಿತ ವಿಶುದ್ಧ ಬುದ್ಧೇಃ ಸಿಂಹ ವಿಷ್ಣುಪಲ್ಲವಾಧಿರಾಜನ್ಯ
24. ಜನನ್ಯಾ ಧರ್ತ್ಯಕುಲಕೀರ್ತ್ತಿರ್ಜನನ್ಯಾಸ್ತ್ಥ ಙ್ಯಾತ್ಮನಶ್ಚಧರ್ಮ್ಮಪ್ರವರ್ದ್ಧನಾರ್ತ್ಥಞ್ಚ ಪ್ರತಿಷ್ಠಾಪಿತಾಯ ಅರ್ಹದ್ದೇ
25. ವತಾಯತನಾಯ ಯಾವನಿಕ ಸಂಘಾನುಷ್ಠಿತಾಯ ಕೊರಿಕುನ್ದಾಗೇ ಪುಲ್ಲೆಊರನ್ನಾಮಗ್ರಾಮೇ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

26. ಮಕಾತಟಾಕ ನ್ಯಾಧಸ್ತಾತ್ ಮೂರಾಭ್ಯಾಶೇ ಶ್ರಮಣ ಕೇದಾರಸಹಿತಂ ಸಪ್ತಕಣ್ಡುಕಾವಾಪ ಮಾತ್ರಂ
27. ಕ್ಷೇತ್ರಮ್ ಮಧ್ಯಭಾಗೇ ಪಞ್ಚಕಣ್ಡುಕಾವಾಪ ಮಾತ್ರಂ ಕ್ಷೇತ್ರಮ್ ಇಕ್ಷುನಿಷ್ಪಾದನಕ್ಷಮಮೇ
28. ಕನ್ತೊಟ್ಟ ಕ್ಷೇತ್ರಮ್ ಗ್ರಾಮನ್ದಕ್ಷಿಣೀನ ಕಣ್ಡುಕಾವಾಪ ಮಾತ್ರ ಮ್ಪದ್ರಮ್ ಉತ್ತರೇಣಚ ದ್ವಾ
29. ದಶಕಣ್ಡುಕಾವಾಪ ಮಾತ್ರಮಾರಣ್ಯ ಕ್ಷೇತ್ರಞ್ಚ ದೇವಾಯತನ ಸನ್ನಿಕೃಷ್ಟ ಮೇಕಂ ವೇಶ್ಮಚ
30 ಏತತ್ಸರ್ವ್ವಂ ಸರ್ವ್ವ ಪರಿಹಾರ ಪರಿಗೃಹೀತಮ್ ಪಾನೀಯ ಪಾತಪುರಸ್ಸರ ನ್ಪತ್ರಂ ಯೋನ್ಯ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ

31. ರೋಧಾ ತ್ಪ್ರಮಾದಾದ್ವಾಪಿಹರ್ತ್ತಾ ನ ಪಞ್ಚ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತೋಧವತಿ ಅಪಿಚಾಸ್ಮಿನ್ನ
32 ರ್ತ್ತೇ ಮನುಗೀತಾ ಶ್ಲೋಕಾನುದಾಹರನ್ತಿ ।। ಸ್ವದತ್ತಾಮ್ಪರ ದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುನ್ಧರಾಮ್
33. ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ಘೋರೇತಮಸಿ ವರ್ತ್ತತೇ ॥ ಭೂಮಿದಾನಾತ್ಪರ ನ್ದಾನಂ
34 ನಭೂತನ್ನ ಭವಿಷ್ಯತಿ ತಸ್ಯೈ ತ್ಯವ ಹರಣಾ ತ್ಪಾಪನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯತಿ॥ ಬಹುಭಿರ್ವ್ವಸುಧಾ ದ
35. ತ್ತಾರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಭೂಮಿನ್ತಸ್ಯ ತಸ್ಯತದಾಫಲಮ್

ಐದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

36 ದೇವಸ್ವನ್ತು ವಿಷಂ ಘೋರ ನ್ನ ವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ದೇವಸ್ವಂ ಪುತ್ರಪೌತ್ರಿಕಮ್ ॥
37 ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಮ್ಪ್ರವನ್ಯಾರ್ತ್ಥ ಪಾಲನಂ ದಾನಂ ವಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛ್ರೇಯೋನು
ಪಾಲನಮ್
38. ಅದ್ಭಿರ್ದ್ದತ್ತಂ ಶ್ರಿ ಭಿರ್ದುತ್ತಂ ನದ್ಭಿಶ್ಚ ಪರಿಪಾಲಿತಮ್ ಏತಾನಿ ನನಿವರ್ತ್ತನ್ತೇ ಪೂರ್ವ್ವರಾಜ ಕೃತಾನಿಚ॥ ,
39. ಕುವರಾಲಪ್ಪಷ್ಪ ಕಾರಸ್ಯ ಇಳಮ್ಪಟುವನ್ಯ ಪುತ್ರೇಣ ಪೆರೆರನ್ನಾಮ ಲಿಖಿತಾಮ್ಪಟ್ಟಿಕಾ ॥ ಶಿವಮಸ್ತು ॥

I Plate back side—

1 **स्वस्ति जितम्भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्नवेयकुलामलव्यो**
2 **मावभासनभास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य दारुणारिगण**
3 **विदारणरणोपलब्धव्रणाविभूषणभूषितस्य काण्वायन सगोत्रस्य श्री-**
4 **मत्कोङ्कणिवर्म्मधर्म्ममहाधिराजस्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य**
5 **विद्याविहितविनयस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य**

II Plate front side—

6 विद्वत्कविकाञ्चननिकषोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र
7 योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतुः श्रीमन्माधववर्म्मम
8 हाधिराजस्य पुत्रस्य पैतृपितामहगुणयुक्तस्य अनेकचतुर्दन्तयुद्धाऽवा
9 प्तचतुरुदधिसलिलस्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्नतेजसो धनुर
10 भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीमद्धरिवर्म्ममहाधिराजस्य पुत्रस्य

II Plate back side—

11 गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्ध्यातस्य श्रीमद्विष्णुगोपमहाधि
12 राजस्य पुत्रस्य त्र्यम्बकचरणाम्भोरुहरुजः पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्वृत्तपीन
13 कठिनभुजद्वयस्य स्वभुजबलपराक्रमक्रयक्रीतराज्यस्य चिरप्रनष्टब्रह्मदे
14 यबहुसहस्रविसर्ग्गाग्रयणकारिणः क्षुत्क्षामोष्ठपिशिताशनप्रीतिकरनिशितधा
15 रासेः कलियुगमलपंकावसन्नधर्म्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमाधवमहाधिराज

III Plate front side—

16 स्य पुत्रेण जननीदेवतांकपर्य्यंकतलसमधिगतराज्येन निजप्रभावखण्डित
17 रिपुनृपतिमण्डलेनाखण्डलविळम्बिविभवविक्रमेण करितुरगवरारोहणसौष्ठ-
18 वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तादिगन्तराभिग
19 तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्कन प्रजापरिरक्ष
20 णैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिसत्वसम्पदा परम

III Plate back side—

21 धार्म्मिकेण श्रीमता कोङ्कण्यधिराजेनात्मनः प्रवर्द्धमानविजयैश्वर्य्ये द्वादशे संवत्स
22 रे कार्त्तिके मासे शुक्लपक्षे तिथौ पोर्ण्णमास्याम् शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग्ग
23 तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिराजस्य
24 जनन्या भर्तृकुलकीर्त्तिजनन्यार्त्थश्चात्मनश्च धर्म्मप्रवर्द्धनार्त्थश्च प्रतिष्ठापिताय अर्हदे
25 वतायतनाय यावनिकसंघानुष्ठिताय कोरिकुन्दभागे पुल्लिऊरग्रामग्रामे

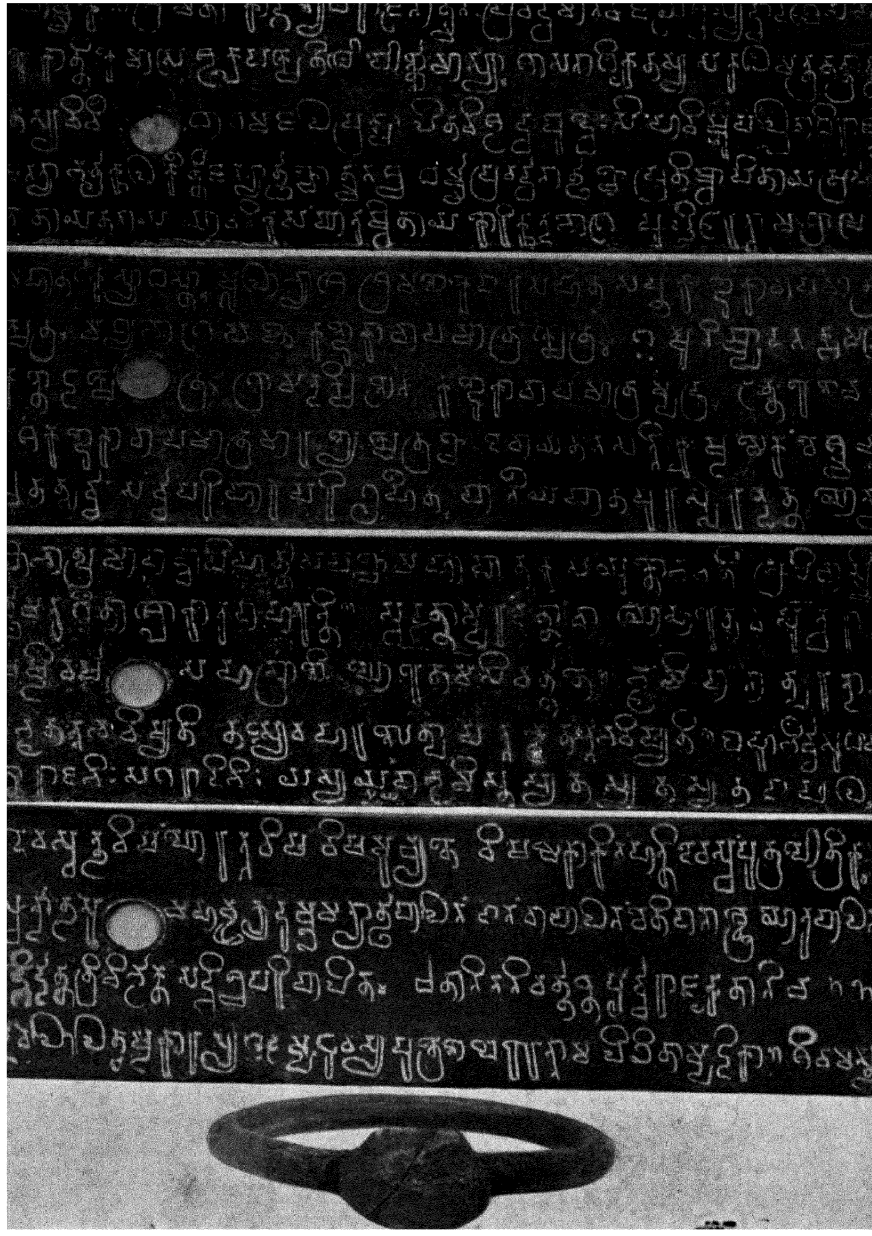
IV Plate front side—

26 महातटाकस्याधस्तात् मूलाभ्याशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं
27 क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षुनिष्पादनक्षममे
28 कन्तोदक्षेत्रम् ग्रामन्दक्षिणेन कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वा
29 दशकण्डुकावापमात्रमारण्यक्षेत्रञ्च देवायतनसन्निकृष्टमेकं वेश्म च
30 एतत्सर्व्वं सर्व्वपरिहारपरिगृहीतम् पानीयपातपुरस्सरन्दत्तं योस्य

IV Plate back side—

31 लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति अपि चास्मिन्न
32 र्थे मनुगीताश्लोकानुदाहरन्ति ॥ स्वदत्तान्परदत्तां वा यो हरेत वसुन्धराम्
33 षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ॥ भूमिदानात्परन्दानं
34 न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥ बहुभिर्व्वसुधाद
35 त्ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम्

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA) (*contd*)



V Plate front side—

36 देवस्वन्तु विषं घोरन्न विषं विषमुच्यते विषमेकाकिनं हीन्त देवस्वं पुत्रपौत्रिकम् ॥
37 स्वन्दातुं सुमहच्छक्यं दुस्खमन्यात्पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं
38 अङ्गिर्हस्तं त्रिभिर्भुक्तं सङ्गिश्च परिपालितम् एतानि न निवर्त्तन्ते पूर्व्वराजकृतानि च ॥ ॥
39 कुवलालत्वष्टकारस्य इदम्पट्टवस्य पुत्रेण पेरेरन्नामलिखिताम्पट्टिका ॥ शिवमस्तु

Transliteration.

I Plate back

1. svastı jıtam bhagavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-
jâhnavêya-kulâmala-vyô-
2. mâvabhâsana-bhâskarasya sva-bhuja-java-jaya-janıta-sujana-janapadasya
dârunârıgana-
3. vidârana-ranôpalabdha-vrana-vibhûshana-bhûshıtasya Kânvâyana-sagô-
trasya śrî-
4. mat-Konganıvaırmma-dharmma-mahâdhirâjasya putrasya pıtur-anvâgata-
guna-yuktasya
5. vidyâ-vihıta-vınayasya samyak-prajâpâlana-mâtrâdhigata-râjya-prayô-
janasya

II Plate front

6. vidvat-kavı-kâñchana-nikashôpala-bhûtasya viśêshatô pyanavaśêshasya
nîtı-śâstrasya vaktri-pra-
7 yôktrı-kuśalasya su-vibhakta-bhakta-bhrıtya-janasya Dattaka-sûtra-
vrıtteh praṇêtuh śrîman Mâdhava-varmma-ma-
8. hâdhirâjasya putrasya paıtrı-pıtâmaha-guna-yuktasya anêka-chaturd-
dantayuddhâvâ-
9. pta-chaturudadhı-salılâ-svâdıta-yaśasah samada-dvırada-turagâ-rôhanâ-
tıśayôtpanna-têjasô dhanur-a-
10. bhıyôga-janıta-sampâdıta-sampad-viśêshasya śrîmadd Harivarmma-
mahâdhirâjasya putrasya

II Plate back

11. guru-gô-Brâhmana-pûjakasya Nârâyana-charaṇânu-ddhyâtasya śrîmad-
Vishnugôpa-mahâdhı-
12. râjasya putrasya Tryambaka-charanâmbhôruha-rujah-pavitrîkrıtôttamâ-
ngasya vyâyâmôd-vrıtta-pîna-
13. kathına-bhuja-dvayasya sva-bhuja-bala-parâkrama-kraya-krîta-râjyasya
chıra-pranashta-brahma-dê-
14. ya-bahu-sahasra-vısarggâ-grayaṇa-kârıṇah kshut-kshâmôshṭha-pıśitâśana-
prîtikara-nıśita-dhâ-

15. râsêh Kalıyuga-mala-pamkâvasanna-dharmma-vṛishôddharana-nitya-sannaddhasya śrî-Mâdhava-mahâdhirâja-

III Plate front

16. sya putrêna jananî-dêvatâmka-paryamka-tala-samadhıgata-râjyêna nıja-prabhâva-khandıta-
17. rıpu-nṛıpatı maṇdalên Âkhaṇḍala-vıḷambı-vıbhava-vıkramêṇa karı-turaga-varârôhaṇa-saushtha-
18. va-janıta-guna-vıśêshêna sva-dâna-kusuma-manjarî-surabhıta-samasta-dıgantarâbhıga-
19. ta-budha-madhukara-samudayêna varânganâ-pâṅga-śara-vıkshêpa-lakshângêna prajâ-parıraksha-
20. ṇaıka-dîkshâ-kshapıta-kalmashêṇâ-parıṇata-vayasâpı parınata-matı-satva-sampadâ parama-

III Plate back

21. dhârmmıkêna śrîmatâ Konganyadhırâjên [a] âtmanah pravarddhamâna-vıjayaıśvaryyê dvâdaśê samvatsa-
22. rê Kârttıkê mâsê śukla-pakshê tıthau paurnnamâsyâm śâsanâdhıkṛıtasya sakala-mantra-tantrântargga-
23. tasya vıvıdhâgama-jala-prakshâlıta-vıśuddha-buddhêh Simhavishṇu-Pallavâdhırâjasya
24. jananyâ bhartrı-kula-kîrttı-jananyârtthañch, a| âtmanaścha dharmma-pravarddhanârtthañcha pratishthâpıtâya Arhad-dê—
25. vatâyatanâya Yâvanıka-samghânushthıtâya Korıkunda-bhâgê Pullı-ûrannâma grâmê

IV Plate front

26. mahâ-tatâkasyâdhastât mûlâbhyâśê śramana-kêdâra-sahıta-sapta-kaṇḍukâ-vâpa-mâtram
27. kshêtram madhya-bhâge pañcha-kandukâ-vâpa-mâtram kshêtram ıkshu-nıshpâdana-kshamam ê-
28. kan-totta-kshêtram grâman dakhinêna kandukâvâpa-mâtram padram uttarêṇa cha dvâ-
29. daśa-kaṇḍukâvâpa-mâtram âranya-kshêtrañcha dêvâyatana-sannıkrıshṭam êkaṃ vêśma cha
30. êtat sarvvam sarvva-parıhâra-parıgṛıhîtam pânîya-pâta-purassaran dattam yôsya

IV Plate back

31. lôbhât pramâdâd vâpı harttâ sa pañcha-mahâpâtaka-samyuktô bhavatı apichâsminn a-

32. rtthê manu-gîtâ-ślokân udâharantı | sva-dattâm para-dattâṃ vâ yô harêta vasundharâm
33. shashṭı-varsha-sahasrâṇı ghôre taması varttatê‖bhûmıdânat paran dânaṃ
34. na bhûtan na bhavıshyatı tasyaıva haraṇât pâpan na bhûtan na bhavıshyatı‖ bahubhır vvasudhâ da-
35. ttâ râjabhıh Sagarâdıbhıḥ yasya yasya yadâ bhûmıs tasya tasya tasya tadâ phalam

V Plate front

36. dêvasvantu vısham ghôran na vısham vısham uchyate vısham êkâkınam hantı dêvasvam putra-pautrıkaṁn‖
37. svan dâtum sumahachchhakyaṃ dumkham anyârttha-pâlanam dânaṃ vâ pâlanam vêtı dânâ chchhrêyonupâlanam
38. adbhır ddattam trıbhır bhuktaṃ sadbhıścha parıpâlıta êtânı na nıvarttantê pûrvva-râja-krıtânı cha‖ ‖
39. Kuvalâla-tvashtakârasya Ilampaṭuvasya putrêna Pererannâma lıkhıtâṃ paṭṭıkâ‖ śivam astu‖

Translation

Hail! Victorious is the adorable Padmanâbha resembling the cloudless sky.

A sun in illumining the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kânvâyanasa-gôtra: the illustrious Konganivarma-dharmma-mahâdhirâja.—

His son.—Inheritor of the good qualities of his father, possessor of polite behaviour due to his learning, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka's aphorisms. the illustrious Mâdhava-varma-mahâdhirâja.—

His son.—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants; possessed of lustre acquired from riding rutting elephants and horses, distinguished for the wealth gained by the use of the bow: the illustrious Harivarma-mahâdhirâja.

His son—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nârâyaṇa: the illustrious Vishṇugôpa-mahâdhirâja.

His son.—With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength of arm and valour, reviver of thousands of Brahman endowments long stopped, and of sacrifices, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger. ever ready to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk : the illustrious Mâdhava-mahâdhirâja.

His son.—Obtainer of the sovereignty while on the lap of his divine mother, the vanquisher of the group of hostile kings by the brilliance of his valour, an equal of Indra in wealth and valour, unrivalled in the skill in riding good elephants and horses, maker of gifts which like chaplets of flowers spread perfume to all the quarters and which attract hosts of bees the learned men, possessed of a body which is the target for the arrows of glances of fine women, freed from all sins by his sole dedication of himself to the protection of his subjects, possessed of ripe intelligence and great prowess though young in age, highly virtuous the illustrious Konganyadhirâja :—

By him (Konganyadhirâja), in the 12th year of his ever increasing victory and prosperity, in the month Kârtika in the bright fortnight, on the full moon day :— for the temple of the god Arhat, presided over by the Yâvanika-sangha, set up for the glory to her husband's family, for the increase of her merit, by the mother of Simhavishnu-Pallavâdhirâja engaged in ruling (his subjects), skilled in all counsel and state-craft and possessed of intellect purified by being washed in the water of the different Âgamas :—in the division of Korikunda, in the village named Pullûra, below the great tank, wet fields of the sowing capacity of only seven kandukas (of grain) including the field of the Śramaṇas (Śramana-kêdâra-sahitam) near the head of the tank (bund) in the middle, wet land with the sowing capacity of only 5 kandukas . a *totta kshêtra* (garden land ?) in which sugarcane can be grown to the south of the village, (*padram* ?) land of the sowing capacity of one kanduka : to the north, land in the forest of the sowing capacity of 10 kandukas and a house situated near the temple :—all these have been given free from all imposts and with pouring of water.

He who seizes this out of greed or error will incur the five great sins. Also in this matter are recited the verses sung by Manu —

He who seizes land given by himself or by others will remain for sixty thousand years in terrible darkness (hell) : there is no gift higher than the gift of land. no higher gift existed before or will remain in future. No sin higher than the seizing of land existed before, exists now or will exist hereafter.

By several kings beginning with Sagara land has been given. To whomsoever the land belongs at the time, accrues the fruit thereof (of the gift of land).

The land belonging to the gods is a terrible poison. Poison is no poison (when compared with that); poison kills singly, the property of the gods kills even the sons and grandsons (of the person who confiscates it). With great difficulty one can make a gift one-self and maintenance of others' gifts is also difficult. Between making a gift and maintaining a gift, maintenance is more meritorious.

That which is given with water, that which is enjoyed by three, that which is protected by the righteous people, all these as well as grants made by previous rulers will never cease.

This plate is written (engraved) by a person named Perera, son of Ilampatuva, svashtakâra (engraver) of Kuvalâla (Kôlâr). Be it well.

Note.

This copper plate grant with an elephant seal consists of five plates each measuring 6½ inches long and 2 inches broad, the first plate is engraved on the back only, and the last plate on the front side, while the remaining three plates have writing on both sides. The characters are old Kannada and the language is Sanskrit. The plates were in the possession of Madhvâchâr, a school master at Hoskoṭe and they were purchased and deposited in the Archæological Office Museum at Mysore.

The grant contains the usual Ganga genealogy recounting the achievements of Konganivarma, Mâdhavavarma, Harivarma, Vishnugôpa, Mâdhava II and Avinîta Avinîta is not named as such but the epithet describing the son of Mâdhava as having become king while on the lap of his mother (line 16) is a sure indication of his identity with Avinîta He is called Konganvadhirâja in the grant.

The present śâsana belongs to the 12th year of the reign of Avinîta and the only other details of dating given are the lunar month Kârtika and the tithi the full moon day which do not help us to fix the date. The king is described as having granted some plots of land and a house at the village Pullûr in the division of Korikunda for a Jaina temple (of Yâvanika-sangha) This temple is stated to have been set up by the mother of the Pallava king Simhavishnu for the glory of her husband and merit of herself. The epithets used for the king Simhavishnu, such as engaged in the government of the kingdom, etc., would indicate that he was contemporary with Avinîta.

The usual imprecatory stanzas are found at the end of the grant The engraver has the strange name Perera, son of Ilampatuva, engraver of Kuvalâla or Kôlâr.

Date

The importance of this inscription chiefly consists in furnishing the contemporaneity of the Pallava and the Ganga kings Simhavishnu and Avinîta respectively.

The late Rao Bahadur R. Narasimhachar while writing a short note on the Avantı Sundarı kathâ discovered by the Madras Oriental Manuscripts Library (M. A R. 1920, p. 48) has indicated the contemporaneity of Avinîta's son Durvinîta with the Pallava king Simhavishnu. The same note also indicates their contemporaneity with Kubja Vishṇu Vardhana and Bhâravi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskôṭe inscription.

Vishṇuvardhana's court was established only after the conquest of Vengi in about 615 A. D. It may therefore be mentioned that Bhâravi came to this court in about 620 A. D.

Bhâravi is said to have passed from the court of Durvinîta to the court of Vishṇuvardhana. And hence it may be presumed that Bhâravi lived in the court of Durvinîta in about 610 A. D.

It is very probable that Durvinîta ascended the throne in 605 A. D. as suggested by Dubreuil (Ancient History of Deccan, p. 107), R Narasimhachar and others. Durvinîta ruled at least for 40 years since there is a grant made by him in the 40th year of his reign (M.A R. 1912., p. 35).

Avinîta, the father of Durvinîta, must have, therefore, ruled before 605 A. D. Avinîta obtained sovereignty while he was still on the lap of his mother and this is sufficient to support the view that Avinîta must have ruled for a long time. A grant is made in the 25th year of his reign (M A R. 1911, p 36). Assuming that Avinîta ruled for about fifty years, the date of his accession would be about 555 A. D

The present śâsana belongs to the 12th year of the reign of Avinîta and so the date of this inscription would be about 567 A. D. or roughly about 570 A. D

To mention the chronology of the Gangas, about 25 years may be assigned to the reign of Mâdhava, father of Avinîta. This king Mâdhava married the sister of Kadamba Krishṇavarman who appears to be the second of that name and not the first. The date that is assigned to Krishnavarman II's reign is circa 550-565 (Ancient History of the Deccan, p. 95) and the date given to Mâdhava II would be 530-555, assuming the usual 25 years of reign assigned to kings of doubtful chronology. Presuming the same approximate duration, Mâdhava's father Vishnugôpa might have ruled from about 505 to 530 A. D and his father Harivarman from 480 to 505 A.D. 480 A. D. is also the suggested date of Âryavarman's accession (*ibid.* p. 107) and therefore it has been inferred by some scholars that the two kings were identical.

While dealing with the genealogy of the Gangas we have mentioned that Âryavarman belonged to the Paruvi dynasty and that he was crowned by the Pallava king Simhavarman (M. A. R. 1933, pp. 122, 264). This division of the Ganga kingdom might have occurred about 480 A. D. and probably both Âryavarman and Harivarman might have ascended the throne simultaneously.

Genealogy of the Gangas.

Most of the inscriptions containing the genealogy of the Gangas mention the names of the rulers of this dynasty beginning with Kongaṇivarma and continued by Mâdhava, Harivarma, Vishnugôpa and so on (Konganir Mâdhavas'chaiva, etc., M. A. R. 1930, p. 176) A second set of inscriptions, which furnish a different chronology from the one given above, mentions also a Mâdhava whose father is Âryavarman whose father again was Mâdhava.

The inscriptions giving the latter genealogical list are the Penukonḍa and the Beṇḍigânhaḷḷi plates mentioned by Dubreuil. The Niṭṭur plates also may be classed with these two inscriptions (M. A. R. 1930, p 259) In these three plates king Mâdhava definitely names his father as Âryavarman and certainly these inscriptions are not spurious.

In the other genealogical list, king Mâdhava who is also known as Mâdhava Tadangâla has definitely mentioned the names of his father and grandfather as Vishṇugôpa and Harivarma respectively.

It may be possible to identify Âryavarman or Ayyavarman with Harivarman. But the two Mâdhavas cannot be taken to be the same king since one of them recognises Âryavarman as his father and the other's father is Vishṇugôpa. Mistakes can never appear when kings definitely mention the names of their own fathers.

The genealogical list mentioned in the Sringêri, Gummareddipura, Kûḍlûr, Keregâlûr and other inscriptions of the type mentioned above refers to the Ganga kings of Talkâḍ. The other set is found in the Tumkur District, and round about and refers to the Paruvi kingdom.

Dubreuil has suggested that there were two dynasties, the first being the Gangas of Talkâd and the other the Gangas of Paruvi (Early History of the Deccan, p 105). The division of the Ganga kings into two dynasties is inevitable, since all the kings mentioned in the several inscriptions as belonging to the Ganga or Jânhavêya dynasty cannot be grouped under one single dynasty.

The Ganga kings Āryavarman and Mâdhava mentioned in the Penugoṇḍa and other plates have been successively crowned by the Pallava kings Simhavarman and Skandavarman respectively.

The Sanskrit work Lôkavibhâga has enabled us to fix the date of the Pallava king Simhavarman whose 22nd year of reign was S' 380 or A. D. 458. So this king Simhavarman ascended the throne in 437 A. D (M. A. R. 1910, p. 46)

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadambas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the

Pallava king Simhavarman had ruled for over forty-two years. Mâdhava, son of Âryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambas and also in crowning Âryavarman.

In view of these facts the genealogical list suggested by Dubreuil in his Ancient History of the Deccan (page 107) may be accepted as the most approximate genealogy of the different Ganga kings

Pallava Queen Mother.

Another point to be noted in the inscription is the consecration of a Jaina temple by the mother of the Pallava king Simhavishnu for which temple a grant has been given by the Ganga king Avinîta The inscription only mentions her relationship with the Pallava king Simhavishṇu as his *janani* (mother). No relationship has been mentioned between the Ganga king Avinîta and the mother of Simhavishṇu though he makes a grant for the temple caused to be built by her. The place where the temple was constructed is not definitely stated in the inscription. But the only thing difinitely known is the grant of some lands in the village Pullûra or Pulliyûr for the temple in the Korikundabhâga The description of a house in line 29 given also to the donee near the temple (dêvâyatana) makes it very probable that the Jaina temple was situated in Pulliyûr.

Korikunda is also mentioned in the Nonamangala plates of Avinîta where he is stated to have made a gift of land to Jaina temples on the advice of his Jaina preceptor (E. C. 10 Malur 72). The Jaina temple caused to be built by the mother of Simhavishṇu must have been situated in the above village Pulliyûr which certainly was in the Ganga territory. If the temple was constructed in the Ganga territory in the village Pulliyûr, a question arises as to the intention of Simhavishnu's mother in building the temple in a place belonging to a different dynasty and not within the territory belonging to her own Pallava family. It is a little out of the way for kings or other members of a royal family to build structures outside their own territory Hence it is probable that the mother of Simhavishnu was a native of the Ganga territory near about Pulliyûr. She is said to have built the temple for the glory of her husband's family as well as for her own merit. She was evidently a Jaina. The Pallava kings seem to have been generally the devotees of Vishnu or Śiva We know that Avinîta made grants to Jaina temples under the advice of his Jaina teachers. It is possible to infer that Simhavishnu's mother was related to the Ganga family though it is difficult to understand why the Ganga king does not mention any relationship with her.

2

HASSAN DISTRICT.

ARSIKERE TALUK.

At the village Kittankere in the hobli of Kaṇikaṭṭe, on a stone lying before the ruined Śiva temple.

Size 6′ × 3′.

Kannada Language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಕಣಿಕಟ್ಟೆ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಪಾಳು ಶಿವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 3′

1 ನಮಃಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ । ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂ
2. ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ॥ ಶಂಕರನ್ಯಕತಿತಾಕಥಾರಸಂ
3. [ಡಂ] ದ್ರಶೇಖರ ಗುಣಾನುಕೀರ್ತನಂ ನೀಲಕಂಠ ತವಪಾದಸೇವನಂ ಸಂಧವಂತಿ ಮಮ ಜನುಮ [ಜನ್ಮನಿ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
5. ಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ
6. ಮತು ಭೂಲೋಕಮಲ್ಲ ಸೋಮೇಸ್ವರದೇವರು ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ
7. ವೃದ್ಧಿ ಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂನಲಸುತ್ತಮಿರೆ
8. ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಞ್ಚ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರ ತ್ರಿಭುವ
9. ನ ಮಲ್ಲ ಎದಯಂಗ ಪೊಯಿಸಳ ದೇವರ್ಗ್ಗಂ ಏಚಲ ದೇವಿಯರ್ಗ್ಗಂ ಮುದಿತೋ
10. ದಿತ ಮಾಗಲು ಪುಟಿದರು ಬರ್ಕಾಳು ವೊಯ್ಸಳದೇವನು ಬಿಟ್ಟಿ ದೇವನು ಉದಯಾ
11. ದಿತ್ಯದೇವನುಂ ಆ ವಿಷ್ಣುವರ್ದ್ಧನ ದೇವನ ಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ ॥ ಸ್ವಸ್ತಿಸಮಧಿ
12. ಗತ ಪಞ್ಚ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವ
13. ರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ಮರೆ
14. ಪರೊಳ್ಗಂಡ ದ್ಯಾನೇಕನಿಜ ನಾಮಾವಳೀಸಮೇತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂ
15. ಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗಹೊಯ್ಸ
16. ಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಱು ಸಾಸಿರಮುಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರ
17 ತಿಪಾಳನಂ ಮಾಡಿ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ವುತ್ತ ಮಿರ್ಪ್ಪಲ್ಲಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮ
18. ನ್ಮಹಾಸಾಮಂತ್ತ ಚೆಳಿಯೆರೆಯಂಗಂ ಸೋವವೆ ನಾಯಕಿತಿ ಯಗ್ಗ್ಗಂ ಪುಟ್ಟಿದ ಸುಪುತ್ರಂ
19. ಸಾಮಂತ್ತ ದೆನವಯ್ಯಂ ಆಸಾಮಂತದೆನವಯ್ಯಂಗಂಸಾನ್ತವೆ [ನಾಯಕಿ] ತಿಯಗ್ಗ್ಗಂ
20. ಮುದಿತೋದಿತ ಮಾಗಲು ಪುಟ್ಟಿದರು ಸಾಮಂನ್ತ ಮಾಚಯ್ಯನು . ನು
21. ಸಾಮಂನ್ತ ಚೋಳಯ್ಯನು ಸಾಮನ್ತ ಹುಳ್ಳಯ್ಯನುಂ ಆ ಶ್ರೀಮನು ಮಹಾಸಾಮಂನ್ತ ಚೋಳೆ
22. ಯನಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ । ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಡ ಮಹಾಶಬ್ದಮ . . . ವೀರರ
23. ಕ್ಷ್ಮೀ ಕಾನ್ತಂ ತುರುಕರೇವಂತ ಪರಬಳ ಕ್ರಿತಾಂತಂ ಗಂಡರೇವ . . ರ ಗಂಡಗೋ
24. ತ್ರಪವಿತ್ರ ಪರಾಂಗನಾ ಪುತ್ರ ದಾಯಿಗ ಮುರಾರಿ ಯಾದ . . . ದುರ್ಲ್ಲಧಂದಾ
25. ಯಿಗ ದುಟ್ಟರ ಗಂಡ ಇಡುಗೂರ ದೇವೀರಲಬ್ಧವರ ಪ್ರಸಾದ . . ಕುಳವನ ವಿಕಾನ
26. ಚಂದ್ರಸದಾನಂದ ಭೋಗನಾಗೇಂದ್ರಗ . . . ದ್ಯ ತಪ್ಪೆತಪ್ಪುವ ಎ
27. ನ್ತುಪೊಪ್ಪುವಂ ಪೈರಿಮನೋಧಂಗ ಅಯ್ಯನ ದೇವಪಾದಾರಾಧಕಂ ನಾಮಾವ

28. ೪ೀನಮೀತರಪ್ಪ ಶ್ರೀಮನು ಮಹಾನಾವನ್ತ ಜೋಳಯ್ಯಂ . . . ಗಲೂರು ಬಾಣವುರಂಸೊ
29. ಱಲಮಾವು ಹೆಣ್ಣಿಯಗೆದ ಹಂದರಹಾಳು ಕತ್ತನಕೆದ ಬೀಡಿಕೆಯಾಗಿ ಸುಖನಂಖ
30. ಥಾ ವಿನೋದದಿನಡೆಯುತ್ತಮಿರೆ ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ
31. ದ ಮವಾಸೆ ಸೋಮವಾರದಂದು ತಂಮ್ಮಣ್ಣ ಮಾಚೆಯನಾಯಕಂಗೆ ಪರೋಕ್ಷವಿನಯುಮಂ
32. ಮಾಡಿ ಸಿವಾಲೆಯ ಮನೆತ್ತಿಸಿ ಮಾವೇಶ್ವರ ಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂಬಿಟ್ಟಗದ್ದೆ ದೇವಾಲ್ಯದಿಂ
33. ಪಡುವ ತೋಟದಿಂತೆಂಕಖ ೩ ಕೊ ೧೦ ಕನಕೇಶ್ವರದೇವತ ಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟಗದ್ದೆ
34. ಖ ೧ ಕೊ ೧೦ *ಮೂಲಸ್ಥಾನ ದೇವರಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ಬಿಟ್ಟಗದೆ ಖ ೧ ದೆದ್ದಲೆಗೂರಿಂ ಮೂಡಣ ಹಳು (ಡು) ವ
35. ಬಾಣಗುರದ ದೇವರಿಗೆ ಗದ್ದೆ ಅಲ್ಲ ಖ ೩ ಹೆಣ್ಣಿಯಗೆದಯು ದೇವಂಗೆ ಅಲ್ಲಿ ಗದ್ದೆ ಖ ೨ ಸೋಱಲಮಾವಿನದೇ
36. ವರಿಗೆ ಅಲ್ಲಿ ಗದ್ದೆ ಖ ೨ ಇನ್ತಿ ಧರ್ಮ್ಮಮ ನಾರೊರ್ವ್ವರು ತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿಸುವರಪ್ಪಡೆ ಗಂಗೆ ವಾರಣಾಸಿ
37. ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲು ನಾಯಿರ ಕವಿಲೆಯು ಕೋಡುಕೊಳಗ ಹೊನ್ನಲುಕಟ್ಟಿಸಿ ಚತುರ್ವ್ವೇದವಾ
38. ರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲಮಕ್ಕು ಈ ಧರ್ಮ್ಮಮ ನಾರೊರ್ವ್ವರಳಿದರಪ್ಪಡೆ ಆತೀ
39. ರ್ತ್ಥದರಾ ಕವಿಲೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುವಂ ಕೊಂದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತ ವಾ
40. ಯೋಹರೇತ ವಸುಂಧರಾಂ ಷಷ್ಟಿರ್ವ್ವರಿಷ ಸಹಸ್ರಾಣಿ ಇಷ್ಠಾಯಾ ಜಾಯತೆ

Transliteration.

1. namas tunga-siras-chumbi-chandra-châmara-châravе trailôkya-nagarâ-ram-
2. bha-mûla-stambhâya Śambhavе‖ Śamkarasya katitâ kathârasam
3. [Cham] draśêkhara-gunânukîrtanam Nîlakamṭha tava pâda-sêvanam sambhavanti mama januma [janmani]
4. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramê-
5. śvaram paramabhattârakam Satyâśrayakulatiḷakam Châlukyâbharaṇam śrî-
6 matu Bhûlôkamalla Sômêsvaradêvaru vijayarâjyam uttarôttarâbhi-
7. vriddhi pravarddhamânam â-chamdrârkka târambaram salisuttamire
8. svasti samadhigata-pañcha-mahâśabda mahâmandalêśvara Tribhuva-
9. namalla Yereyamga Poyisaladêvarggam Êchaladêviyarggam muditô-
10. ditamâgalu puṭidaru Ballâḷu-voysaladêvanu Bittidêvanu Udayâ-
11. dityadêvanum â Vishṇuvarddhana-dêvana pratâpameṃtendaḍe‖ svasti samadhi-
12. gata panchamahâśabda mahâmaṇḍaḷêśvaram Dvârâvatî-pura-va-
13. râdhîsvaram Yâdavakulâmbara-dyumaṇi samyaktachûdâmani Male-
14. paroḷgaṇḍâdyanêka-nija-nâmâvalî-samêtarappa śrîman mahâ-maṃ-
15. dalêsvaram Tribhuvanamalla Taḷakâdu-gonda bhujabaḷa Vîraganga-hoysa-
16. la dêvaru Gangavâdi-tombhattaru-sâsiramumam dushta nigraha śishṭa pra-
17. tipâḷanam mâḍi sukha-saṃkathâ-vinôdadiṃ râjyam geyvuttamirpalli svasti śrîma-

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* ಈ ಅಕ್ಷರಗಳ ಮೇಲೆ ಕಲ್ಲಿನಲ್ಲಿ ಎರಡು ಗೆರೆಗಳಿಂದ ಹೊಡೆದಿದೆ.

18. n mahâsâmanta Cheḷiyareyamgam Sôvave-nâyakitiyarggaṃ puṭṭida suputraṃ
19. sâmanta Benavayyam Sântave [nâyakiti] yarggam
20. muditôditamâgalu puttidaru sâmanta Mâchayyanu
21. sâmanta Chôlayyanu sâmanta Huḷḷayyanuṃ â śrîmanu mahâsâmanta Choḷe-
22. yana pratâpam emteṃdaḍe!svasti samadhigata-pancha-mahâ-śabda ma . . . . vîrala-
23. kshmîkântaṃ turuka-Rêvaṃta parabaḷa-kritâṃtam gaṇḍa rêva . . ra ganda gô-
24. trapavitra parânganâputra dâyiga-murâri yâda . . . . durllabhaṃ dâ-
25 yiga duttaraganda Iḍugûra-dêvî-labdha-vara-prasâda kuḷavana-vikâsa-
26. chandra sadânanda bhôga-Nâgêndra ga . . . . dya . . . . . tappe tappuva e-
27. ntumoppuvam vairi-manôbhanga Aiyyanadêva-pâdârâdhakaṃ nâmâva-
28. lî- samêtarappa śrîmanu mahâsâmanta Chôlayyam . . . galûru Bânavuraṃ So-
29. ṛalamâvu Henneyageṛe Handarahâḷu Kittanakere bîḍikeyâgi sukha-saṃkha-
30. thâ-vinôdadi nadeyuttamiṛe Châlukyavikrama-kâlada Paridbâvi-saṃ-vatsarada Jêshta-
31. damavâse Sômavâradandu taṃmmanna Mâcheyanâyakamge parôksha-vinayamaṃ
32. mâḍi sivâleyaman ettisi Mâdêvara snâna nivêdyakkam naṃdâdîvigegaṃ biṭṭa gadde dêvâlyadiṃ
33. paḍuva tôtadiṃ tenka kha 3 ko 10 Kanakêsvaradêvara snâna nivêdyakkaṃ namdâdîvigegam bitta gadde
34. kha 1 ko 10 Mûlasthâna* dêvara snâna nivêdyakkaṃ biṭṭa gadde kha 1 beddale ûriṃ mûḍana haluva
35. Bânaurada dêvarige gadde alli kha 3 Heṇneyageṛeya dêvarige alli gadde kha 2 Soṛalamâvina dê-
36. varige alli gadde kha 2 inti dharmmaman ârorvvaru tappade pratipâḷi-suvar appade Gange Vâranâsi
37. Kurukshêtra Prayâgeyalu sâyira kavileya kôdu koḷaga ponnalu kaṭṭisi chaturvvêda-pâ-
38. ragarappa Brâhmanarige dâna mâḍida phaḷamakku î dharmmaman ârorvvar aḷidar appaḍe â tî-

* These words have been crossed over.

39. rtthadal â kavileyuman â Brâṃhaṇarumaṃ konda pâtakan akku svadattaṃ paradatta [m] vâ

40. yô harêta vasundharâm shashtir-vvarisha-sahasrâṇi ishṭâyâ jâyate

Translation.

Praise of Śambhu.—

May I have in every birth the pleasure of listening to the stories of Śankara, of praising the good qualities of Chandraśêkhara and of devotion to you, O Nîlakaṇṭa.

Be it well The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhattâraka, ornament to Satyâśraya family, a jewel among the Châlukyas, Bhûlôkamalla Sômêsvaradêva's victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure —

Be it well. To the increasing prosperity of the obtainer of the five great sounds, mahâmaṇḍalêśvara Tribhuvanamalla Ereyanga Hoysaḷadêva and Êchaladêvî were born Ballâlu Hoysaḷadêva, Bittidêva and Udayâdityadêva.

The prowess of that Vishnuvardhanadêva is as follows —Be it well. The obtainer of the five great sounds, mahâmandalêśvara, lord of the excellent city of Dvârâvatîpura, a sun in the firmament the Yâdava race, crest jewel of righteousness, lord over Malepas—possessed of these and many other titles, the mahâmaṇḍaḷêśvara Tribhuvanamalla, capturer of Talakâdu, Bhujabaḷa Vîraganga Hoysaladêvar was ruling the Gangavâdi ninety-six thousand punishing the wicked and protecting the righteous in peace and comfort.—

Be it well. Sâmanta Benavayya was the son of the mahâ-sâmanta Cheliyareya and Sôvave Nâyakiti. That Sâmanta Benavayya had by his wife Sântave Nâyakiti, three sons:—Sâmanta Mâchayya, Sâmanta Chôḷayya and Sâmanta Huḷlayya . . . .

The greatness of Mahâsâmanta Chôleya —Be it well. The obtainer of the band of five great musical instruments, ... lord of the goddess of valour, a Rêvanta to horses, a Yama to enemy troops, ... the purifier of his gôtra, son to others' wives, a Murâri to *dâyigas* (rivals) . . . . punisher of wicked *dâyigas* (rivals), obtainer of the favour of the goddess of Iḍugûr, a moon in causing to expand the lilies . . . . . , ever cheerful, a Nâgêndra (Śêsha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyanadêva:—possessed of these and other attributes, mahâsâmanta Chôleya was ruling in

peace and wisdom the places given to him to rule, *viz* . . . . Bâṇavara, Soṛlamâvu, Heṇṇeyageṛe, Handarahâḷu, and Kittanakeṛe –

During the period of Châḷukya Vikrama, in the year Parîdhâvi, on the new moon day of Jyêshṭha, on Monday·—(Chôḷeyanâyaka) built a Śiva temple in memory of his deceased elder brother Mâchayanâyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khanḍugas and 10 kolagas to the south of the garden to the west of the temple For the baths and food offerings of the god Kanakêśvara he gave a rice land of the sowing capacity of 1 khanduga and 10 kolagas. For the baths and food offerings of the god Mûlasthânadêvaru rice land of the sowing capacity of 1 khanḍuga and dry land in the forest? (haluva) to the east of the village. For the god of Bânavura, wet land of the sowing capacity of 3 khanḍugas therein (in that village). For the god of Heṇṇyegeṛe, wet land of the sowing capacity of 2 khṇḍugas therein. For the god of Soṛalamâvu, wet land of the sowing capacity of 2 khanḍugas.

Those who unfailingly maintain this charity will get the merit of giving away in Gange, Vâraṇâsi, Kurukshêtra and Prayâge a thousand cows with their horns and hoofs covered with gold to the Brahmans well versed in the four vêdas. Those who destroy this charity will incur the sin of slaying in those sacred places those Brahmans.

He who seizes land given away by himself or by others will be born for sixty thousand years in ordure.

Note.

This record is of one of the instances of inscriptions in which the Hoysala kings acknowledge the suzerainty of the Châlukya kings.

It belongs to the reign of the Hoysala king Vishnuvardhana and is dated in the year Parîdhâvi in Châḷukya Vikrama Era, in the new moon day in the month of Jyêshtha with a Monday. The only Parîdhâvi occurring in the reign of Vishnuvardhana is Ś 1054 and taking this year the date becomes equivalent to June 15, 1132 A.D. which however is a Wednesday and not Monday. In case the new moon day at the beginning of the month of Jyêshtha is taken the date corresponds to 16th May 1132 which is a Monday as stated in the grant. The overlord of the Hoysala king is named as Bhûlôkamalla Sômêśvara, the Western Chalukya king who ruled between 1126 and 1138.

The record relates to the grant of some lands to a few Śiva temples at the villages Bâṇavura (same as the present Bâṇâvâr near Arsikere), Soṛalamâvu, Heṇṇeyagere and Kittanakeṛe (where the inscription is found). The donor is named Mahâsâmanta Chôḷeya, son of Mahâsâmanta Benavaya. This Chôleya seems to be referred to in a record at Śankaranahaḷḷi. [Arsikere 56.]

The usual imprecations are found at the end.

3

At the village Śankaranahaḷḷi in the hobli of Kaṇikaṭṭe on the 1st viragal near the Îśvara temple.

Size 3′ × 2′—6″

Kannaḍa language and characters.

ಆದೇ ಕಣಿಕಟ್ಟೆ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ಇನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′—6″.

I. ಅಡ್ಡಪಟ್ಟಿ.—

1. ಶ್ರೀ ವಿಕಾರಿಸಂವತ್ಸರದ ಚೈತ್ರಸು ೫ ಆ ಶ್ರೀಮನುಮಹಾವಡ್ಡ ವ್ಯವಹಾರಿ ದೇಸಿ
2. ಮಲೆಯಾಳ ಸಂಖರಸೆಟ್ಟಿಯರಳಿಯ ಸಂಖರಚ್ಚಪಣಿಕರುಂಜ (ವಿಮಾನದಕಮಾನಿನಲ್ಲಿ) ಗೆಚ್ಚನಾ
3. ಯರುಂ ಹುಳಿಯಱಲು
4. ಕೆಸವೆಯ ಬೊಮ್ಮನ ಕೊಲುವಲ್ಲಿ ಮ
5. ಗರೆ ನಾಡು ಹಳಿದೆಗೆದು ಬಂದು ಸಂಖ
6. ರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯಲು ಬಂದಿದಲ್ಲಿ ಮಲೆಯನಾ
7. ಯಕ ಮುಖ್ಯವಾದ ಹದಿನೆಂಟು ಕೊಟ್ಟದಾಳು ಬಂ

II. ಅಡ್ಡಪಟ್ಟಿ —

8. ದು ಸಂಖರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ ತುಱುವತಾ
9. ಗಿದಲ್ಲಿ ಆ ಸಂಖರ ಚ್ಚಪಣಿಕರುಂ ಜಕಚ್ಚನಾರುಂ ಕಾದಿಹಲಬ
10. ರೊಡನೆ ತಳುತಿಱಿದು ಹತ್ತಿಪ್ಪತ್ತಕೊಂದು ತುಱು
11. ವಂ ಮಗುಳ್ದಿ ಸ್ವರ್ಗಸ್ತರಾದರು ಓಂನಮಸಿವಾಯ
12. ಅವರಿಗೆ ಉಣ್ಣಿಕೊರಿಸೆಟ್ಟಿ ನಿಲ್ಸಿದ ವಿರಗಲ್ಲು.

Transliteration.

1. śrî Vikârı-samvatsarada Chaıtra su 5 Â śrîmanu mahâvaḍda-byavahârı Dêsı-
2. Maleyâla Samkharasettıyar-aḷıya Samkhara-Chchapaṇıkaruṃ Jagechchanâ-
3. yaruṃ Huḷıyaṟalu
4. Kesaveya Bommana koluvallı Ma-
5. garenâdu haḷı degedu bandu Samkha-
6. raseṭṭıyahalḷıyalu bandıdallı Maleyanâ-
7. yaka mukhyavâda hadınemṭu koṭṭadâḷu bam-
8. du Saṃkharaseṭṭıyahaḷḷıya tuṟuva tâ-
9. gıdallı â-Samkhara-Chchapanıkaruṃ Jakachchanâruṃ kâdı halaba-
10. rodane taḷutırıdu hattıppatta kondu turu-
11. vaṇı magulchı svarggastar âdaru ôm nama Sıvâya
12. avarıge Uṇnıkorıseṭṭı nılsıda vıragallu.

Translation.

On Sunday the 5th lunar day of the bright half of Chaitra in the auspicious year Vikâri .—

On Sankhara Chchapanikar, *aliya* (son-in-law or nephew) of the *mahâ-vaḍḍa-vyavahâri* (chief of merchants) *dêśi-Maleyâla* Sankharaseṭṭi and Jagechchanâyar slaying Kesaveya Bomma at Huliyaru and on the Magarenâdu (inhabitants) leaving their villages and occupying Sankharaseṭṭiyahaḷḷi and on the warriors (âḷu) of the eighteen *kottas* (divisions) with Maleyanâyaka as their head coming and attacking the cattle of Sankharaseṭṭiyahaḷḷi :—

The above Sankhara Chchapanikar and Jagachchanâr fought, encountered several, pierced, killed ten to twenty (of their opponents), recovered the cows and attained heaven.

Ôm namaś Śivâya (salutation to Śiva).

For them Unnikorisetti set up this viragal.

Note

This is a viragal record of the village Sankharasettiyahaḷḷi now called Śankaranahalli. It recounts the exploits of two persons one of whom seems to have been related to the chief of Malayâla merchants. Both the names of the persons Sankhara Chchapanikar and Jagechchanâyar indicate their foreign descent

No king is named The date is not expressed in terms of Śaka era. The details given are Vikâri sam. Chaitra śu 5 Âdivâra. The characters seem to indicate the close of the 13th century. Taking Ś 1221 Vikâri as the year of the record, the date corresponds to 8th March 1299 A D a Sunday as stated in the record. No king is named but the record seems to belong to the Hoysaḷa times.

Nothing is known about Kesaveya Bomma who is said to have been slain at Huliyaru by the above warriors. Huliyâr is a village in the Chikkanâyakanahaḷḷi Taluk, Tumkur District.

4

At the same place on a 2nd viragal.

Size 2′—6″ × 2′—0″

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″ × 2′—0″.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಶ್ರೀ ವಿಕ್ರುತ ಸಂವತ್ಸರದ ಪಾ
2. ಲ್ಗುನ ಶು ೫ ಆ ಚಿನುಗೊಂಡನ ಮಕ್ಕಳು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

3. ಮಾದೆಯ ಹರಿಹರಂಗಳು ಸಂಕರ ಸೆಟ್ಟಿಯಹಳ್ಳಿ
4. ಯತುಱುವರಿಯಲು ಹರಿದು ಸ್ವರ್ಗ್ಗಸ್ತನಾದ
5. ನು ಆ ಮಾದೆಯತಿಪ್ಪಗೌಡ

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

6. ನ ಹಳ್ಳಿಯ ದಾರಿಯಲು ಕಳ್ಳರು ತಾಗ
7. ಸ್ವರ್ಗ್ಗಸ್ತನಾದನು ಆ ಮಗ ಚಿನಯ
8. ನಿಲಸಿದ ವೀರಕಲು

Note.

This and the succeeding vîragal inscriptions are similar to the previous record and are found at the same place and seem to belong to the same period.

The present record gives the exploits of two persons Mâdeya and Harihara, sons of Chinachigaunda. The first, of these, namely, Mâdeya is said to have fought and died during an attack on the cattle of the village Sankaraseṭṭiyahaḷḷi, the present Śankaranahalli. The second, *viz*, Harihara is stated to have fought with robbers on the road to Tippagauḍana-halli and died.

The present vîragal is stated to have been set up by Chinaya, son of Harihara. There is some confusion in the wording of the inscription.

The date of the record is given as Vikrutu sam. Phâlguna śu. 5 Â. Taking the year Ś 1212 Vikruti as the year meant, the date would correspond to 4th February 1291 A. D., a Sunday.

5

At the same place, on a 3rd vîragal.

Size 3′ × 2′—6″.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೩ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′—6″.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ನಮನ್ತು೦ಗ ಸಿರಶ್ಚು೦ಬಿ ಚಂದ್ರಡಾಮರಡಾರವೆ ತ್ರೈ೪ಲೋಕ್ಯನಗರಾ
2. ರಂಧ ಮೂಲಸ್ತ೦ಭಾಯ ಶಂಧವೆ। . . . . .
3. ಶ್ರೀಮನು . . . . . .

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ನಾಯಕರ ಕುಮಾರ ಕಣಯನಾಯಕನು ಶ್ರೀಮತುಪ್ರತಾಪಹೊಯ್ಸಳ
5. ವೀರ ಬರ್ಮಾಳ ದೇವನ
6 ದಾಸಿಮ [ಯ]

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

7. ಗಳ ಮೇಲೆ ಹೊಯ್ದು ಹೊ . . . . . .
8. ಕಪಪ್ಪನಾದನು ಆ ಕಂಣಯನಾಯಕನ ತಂಮನು ನ . . .
9. ತಿಗೆ ಆಸೆ ಮಾಡುವ ಕುಮಾರರಗಂಡ ಹಡಿ ಮೊಬದ ಘಾಯವಿಲ್ಲದ [ವೀ]
10. ರರಗಂಡ ಮಾದಿಗಿದೆವಾಬಾಘಾತು ಕರಿಯ ಮಾಯ . . . . .
11. ಯಕನು ಎತಿಸಿದಬರಗಲ್ಲು

Note.

This belongs to the reign of Vira Ballâḷadêva. It contains the usual verse in praise of Śambhu and states that a warrior named Kaṃṇaya Nâyaka fought against a man named Dâsimaya and died in the fight. The brother of the deceased named Kariya Mâyi Nâyaka is stated to have set up the viragal.

The titles given to Kariya Mâyi Nâyaka are punisher of those who love other men's wives, punisher of the chiefs who do not get wounds in fighting with their opponents, ruin to Mâḍigidêva (Mâḍigidêvà bâghâtu).

No date is given. The characters seem to belong to the latter part of the 13th century.

6

At the same place, on a 4th vîragal.

Size 2′—6″ × 2′.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೪ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2′—6″ × 2′.

(ಒಂದನೆಯ ಅಡ್ಡಪಟ್ಟಿ ಒಡೆದು ಹೋಗಿದೆ.)

1 ಮತು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

2. ಅಣನು ಎತಿ . ಗೆ ನಡೆದು ಹೋದಲ್ಲಿ ಕಂಣಯನಾಯಕನ ಅಮಸರ (?)
3. . . . ಗಡಗಳ ದಳ ಮೊಹರಿನಲ್ಲಿ ಕುಱುಬರ ಡಾಯ್ಕಯನಾಯಕನು ಹೊ
4. ಯ್ದು ಹೊಯಿಕವಾಡಿ ವೈಕುಂಠ ಪ್ರಾಪ್ತನಾದನು ಡಾ . .

ಎಡಪಟ್ಟಿ.

5. ಯ
6. ನಾ
7. ಯ್ಕ
8. ನಮ
9. ಗದೈ

ಬಲಪಟ್ಟಿ.

10. ರನು
11. ಎತ್ತಿ
12. ಸಿದ
13. ಬೀರ
14. ಕಲ್ಲು
15. ಶ್ರೀ
16. ಶ್ರೀ
17. ಶ್ರೀ

Note.

This is full of lacunae. It records the march of an army and a fight in which Kaṃnayanâyaka (probably the same warrior referred to in the previous record) acted as leader. During the battle, Châykaya Nâyaka of the shepherd community (Kuṛuba) is said to have fought hard and attained Vaikuṇṭha (the heaven of the Vaishṇava sect). A son of the dead warrior named Baira is said to have set up the vîragal.

No date is given. The present record seems to belong like the previous one to the latter part of the 13th century.

7

At the same place, on a 5th vîragal.

Size 3′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′.

1. ಕ್ರೋಧನಾ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸುದ್ಧ ೧ ಆ
2. ದಿವಾರದಂದು
3. . . . . ಯ ಕುದುರೆಯು

Note.

This is even more fragmentary than the previous vîragal records. It contains a date and refers to a battle in which cavalry took part. The date is given as Krôdhana samvatsara Kârtika śu. 1 Sunday. The characters seem to belong to the latter part of the 13th century. Krôdhana may be taken as Ś 1187 Krôdhana and the whole date would then be equivalent to 11th October 1265 A. D. a Sunday as stated in the record.

8

At the same place, on a pillar behind the vîragals.

Size 4′ × 1′.

Kannaḍa language and characters.

ಅದೇ ಕಣಕಟ್ಟೆ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ
ವೀರಗಲ್ಲುಗಳ ಹಿಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4′ × 1′.

ಕೈಜೋಡಿಸಿಕೊಂಡು ಮೇಲೆ ಮನುಷ್ಯನು ಕುಳಿತಿದಾನೆ. ಕೆಳಗೆ ಬರವಣಿಗೆ ಇದೆ.

1. ಶ್ರೀ ಮತು ಸುರಿಗೆಯ ನಯ
2. ಡನ ಮಗಳು ಚಿಯಕನು ಸಾಯಿ

3. ಯು ನಯಕನಮಗ ವೀರಪ್ಪನ
4. ಕೂಡೆ ಕಿಚ್ಚ ಹಗಲು ಶ್ರೀವೀರದ
5. ಂಕಬ

Note.

This is a pillar inscription recording the death as *sati*, of a female named Chiyaka, daughter of Surigeya Nayacha, on the funeral pyre of her husband Vîrappa, son of Sâyiyanâyaka.

No date is given. The record may also belong to the same date as the previous number, namely, the latter part of the 13th century A. D.

9

BELUR TALUK.

At Bêlûr, in the Chennakêśava temple, on a cross beam in the *vâhana-maṇṭapa*.

Size $6' \times \frac{3}{4}'$.

Kannada language and characters.

ಬೇಲೂರು ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ವಾಹನ ಮಂಟಪ (ಪೂರ್ವದ ಆಳ್ವಾರು ದೇವಸ್ಥಾನ)ದ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಎರಡನೆಯ ಅಂಕಣದ ಅಡ್ಡ ತೊಲೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ $6' \times \frac{3}{4}'$

1. ಸಕ ವರುಷಂ ೧೧೭೫ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪ ಸುಳ ೪ ದೋರಸಮುದ್ರದ ಅರಳಿಯ
   ವಿನಾಯ್ಕ ದೇವರ
   ಅಮೃತ ಪಡಿಗೆ ಸೋವಂಣ್ಣ ಹರಿದೇವ ನಾಯ್ಕರ ಮಗ ಮಾಧವದೇವ ಸೋವಲದೇವಿಯ
2. ಮುದ್ದಂಣಂಗಳು ಮಣಲಗೆ ನಾಡೊಳಗಣ ಚಿಕ ಕಂಣಂಗಾಲ ಕಾಲುವಳ್ಳಿ ತಂಮ ಚಿಕ್ಕಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ
   ಕೊಡಗಿಯ ಭೂಮಿಯೊ
3. ಳಗೆ ಅರಳಿಯ ಕೆದಯ ಕೆಳಗಣ ಮೊದಲೇರಿಯ ಗದ್ದೆಯೊಳಗೆ ಸೋವಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಹರಿದೇವನಾಯ್ಕರ
   ಮಗ ಮಾಧವದೇವ ಗದ್ದೆ ನ
4. ಲಗೆ ೨ ಸೋವಲದೇವಿಯ ಸೇನದೋವ ಮುದ್ದಂಣ ಗದ್ದೆ ಸಲಗೆ ೧ ಅನ್ತು ಗದ್ದೆ ನಲಗೆ ೪ ಸರ್ವನಮಸ್ಸಿ
   ವಾಯ ವಾಗಿ ಸರ್ವಬ ಧಾ ಪರಿಹಾರವಾಗಿ ಅ ನಿನಾಯಕ
5. ದೇವರ ಸಿಂಗ ಜೀಯಂ ಆ ಚಂದ್ರತಾರಂಬರಂ ನಲುವಂತಾಗಿ ಧಾರಾಗೆ ಪೂರ್ವಕಂ
   ಮಾಡಿಕೊಟ್ಟರು

Transliteration.

1. Saka-varusham 1175 neya Paridhâvi-samvatsarada Bhâdrapa su 4 Â Dôrasamudrada Araḷiya Vinâykadêvara amritapaḍige Sôvamṇna Haridêvanâykara maga Mâdhavadêva Sôvaladêviya
2. Muddamṇamgaḷu Maṇaḷigenâḍoḷagaṇa Chikakamṇamgâla kâluvaḷḷi tamma Chikkiseṭṭiyahaḷḷiya koḍagiya bhûmiyo-

3. ḷage Araḷiya Kereya keḷagana modalêriya gaddeyoḷage Sôvaṃṇa gadde salage 1 Harıdêva-nâykara maga Mâdhavadêva gadde sa-
4. lage 2 Sôvaladêviya Sênabôva Muddaṃna gadde salage 1 antu gadde salage 4 sarvva-namassivâyavâgi sarvva-bâdhâ-parihâra-vâgi â Vınâyaka-
5. dêvara Sıngajîyaṃge â-chandra-târaṃbaraṃ saluvantâgi dhârâpûrvvakaṃ mâḍi koṭṭaru.

Translation.

On Sunday, 4th lunar day of the bright half of Bhâdrapada in the Śaka year 1175, the year Parîdhâvi :—

For the food offerings of Araḷiya Vinâykadêvaru of Dôrasamudra, Sôvaṇṇa, Mâdhavadêva, son of Harıdêvanâyaka, Muddaṇṇa (son ?) of Sôvaladêvi granted from the Kodagi lands belonging to them in the village Chikkisettiyahaḷḷi, a hamlet of Chikka Kaṇṇaṃgâla in Maṇalige-nâd.—

Sôvaṇṇa granted 1 salage of wet lands in the rice field situated under the first bund of the Araḷiyakere tank Harıdêvanâyaka's son Mâdhavadêva gave 2 salages of wet land · Muddaṇṇa, sênabôva of Sôvaladêvi gave 1 salage of wet land ; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all imposts to last for as long as the sun, moon and stars endure to Singajîya, (trustee) of the god Vinâyakadêvaru.

Note.

This records the grant of some wet lands for services in the temple of the god Araḷiya Vinâyakadêvaru at Haḷebîd by Sôvaṇṇa and others and made over to the priest Singajîya. The date is given as S' 1175 Parîdhâvi sam. Bhâ. śu. 4 Â and corresponds to 10th August 1252 A. D., a Saturday taking S' 1176 Parîdhâvi.

10

In the same Chennakêśava temple at Bêlûr, on a slab, originally fixed in the roof of the main shrine and now set up in the mantapa to the north.

Size 3' × 3'.

Kannada language and characters with a few Sanskrit verses.

ದೇಲೂರು ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

1. ನಿಶ್ಶೇಷ ಶಾಸ್ತ್ರವಾರಾಶಿ ಪಾರಗೈಃ ॥ ಶ್ರೀವರ್ದ್ಧಮಾನಸ್ವಾಮಿಗಳ ಧರ್ಮ್ಮತೀರ್ತ್ಥಪ್ರ
2. ಭಾವ್ಯಾಹು ಧುರ್ಯ್ಯಾರಕರಿಂದಂ । ಧೂತಬಳಿಪುಷ್ಪದಂತಸ್ವಾಮಿಗಳಿಂದಂ । ಏಕನಂಧಿಸು [ಮತಿಗಳಿಂದಂ ಅ]
3. ಕಳಂಕ ದೇವರಿಂದಂ । ವಕ್ರಗ್ರೀವಾ ಚಾರ್ಯ್ಯರಿಂದಂ । ವಜ್ರಣಂದಿಧುರ್ಯ್ಯಾರಕರಿಂದಂ ಸಿಂಹಣ [ಂದಿಕನಕ]

4. ಸೇನ ವಾದಿರಾಜ ದೇವರಿಂದಂ। ಶ್ರೀ ವಿಜಯ ದೇವರಿಂದಂ । ಶಾಂತಿದೇವರಿಂದಂ । ಪುಷ್ಪಸೇನ [ದೇವರಿಂದ]
5. ಂ । ಅಜಿತಸೇನ ಪಂಡಿತದೇವರಿಂದಂ । ಕುಮಾರಸೇನ ದೇವರಿಂದಂ । ಮಲ್ಲಿಷೇಣ ಮಲಧಾರಿದೇ . .
6. [ಶ್ರು] ತ ಕೀರ್ತ್ತಿ ಶ್ರೀಪಾಳಂ ವರವಾಣಿ ಶ್ರೀಪಾಳಂ ಬಿರುದವಾದಿಮದ ವಿಸ್ಫಾಳಂ॥ ತಮಗೆ
7. . ಮ ರ್ದೆ ತ್ತಿ ಧರೆಗೆಯ್ದೆತಂಮ ಮುಖದೊಳ್ ಷಟ್ತರ್ಕ್ಕವಾರಾಶಿ ವಿಧ್ವಮ ಮಾಹೋ . .
8. ರುಮಂಕೀಳ್ಪಡಿಸಿತ್ತು ಪೆಂಪಿನೆಸಕಂ ಶ್ರೀಪಾಳಯೋಗೀಂದ್ರರ ॥ ಆವನ ವಿಷಯಮೊ , . .
9. [ಗ] ದ್ಯಪದ್ಯವಚೋಪನ್ಯಾಸಂ ನಿಸರ್ಗ್ಗ ವಿಜಯ ವಿಳಾಸಂ ॥ ಕಶ್ಚಿದ್ವಾದ ವಿನೋದ ಕೋವಿದ
10. ದಕ್ಷಃ ಕಶ್ಚನ ಕಶ್ಚನಾಪಿಗಮಕೋ ವಾಗ್ಮೀ ಪರಃಕಶ್ಚನ । ಪಾಂಡಿತ್ಯೇ ಸುಚತುರ್ವ್ವಿಧೇಪಿ ನಿಪುಣಃ ಶ್ರೀಪಾಳದೇವಃ
ಪುನಸ್ತ್ತರ್ಕ್ಕ ವ್ಯಾಕರಣಾಗಮ
11. ಪ್ರವಣಧೀಸ್ತ್ತೈ ವಿದ್ಯವಿದ್ಯಾನಿಧಿಃ॥ ಅವರ ಸಧರ್ಮ್ಮರ್ ॥ ವರ್ಗ್ಗತ್ಯಾಗದ ಸೂಚಿತ ಮಾರ್ಗ್ಗೋ
ಪನ್ಯಾಸದಳಮ ಮಾರ್ನ್ನುಡಿಯರ್ಕಾ ಭರ್ಗ್ಗಂಗವರಿದೆ
12. ನರ್ಕೆ ನಿರರ್ಗ್ಗಳ ಮಾವತ್ತನನ್ತವೀರ್ಯ್ಯ ಖ್ಯತಿಯೊಳ್ ॥ ಆ ಶ್ರೀಪಾಳತ್ರೈ ವಿದ್ಯದೇವರ ಶಿಷ್ಯರ್॥
ಶ್ರೀಮತ್ರೈ ವಿದ್ಯವಿದ್ಯಾಪತಿ ಪದಕಮಳಾರಾ
13. ಧನಾ ಲಬ್ಧಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಂಭೋನಿಧಾನ ಪ್ರವಿಸರದಮೃತಾನ್ವಾದ ಪುಷ್ಪಪ್ರಮೋದಃ ।
ದೀಕ್ಷಾಶಿಕ್ಷಾನುರಕ್ಷಾ ಕ್ರಮಕೃತಿನಿಪು
14. ಣಃ ನಂತತಂ ಭವ್ಯಸೇವ್ಯಃ ಸೋಯಂ ದಾಕ್ಷಿಣ್ಯ ಮೂರ್ತ್ತಿರ್ಜ್ಜಗತಿ ವಿಜಯತೇ ವಾಸುಪೂಜ್ಯವ್ರತೀಂದ್ರಃ॥
ಸತ್ಯಶೌಚಕರುಣಾ ಗುಣೋತ್ಕರೈಸ್ತ್ಯ
15. ಕ್ತ ರೋಧ ಮದ ಮಾನ ರೋಷಣೈಃ।ಶುದ್ಧವೃತ್ತಿಯುತ ಬೋಧದರ್ಶವೈ ರ್ವ್ಯಾದಿರಾಜ ಮುನಿರಾಜ ರಾಜಸೆ॥
ಶ್ರೀಪಾಳ ತ್ರೈವಿದ್ಯ ಶ್ರೀ ಪದ ಪ
16 ದ್ಮಾಂತರಂಗ ನಂಗತ ಧ್ಯಂಗಂ ಶ್ರೀಪರಿಪೂರ್ಣ್ಣ ಹೊಯ್ಸಳ ಧೂಪಾಳಕ ಮಂತ್ರಿ ಮಾಚಿದಂಡಾಧೀಶಂ॥
ಜಿನನಾಪ್ತಂ ಪೊರೆದಂ ನೃವ ಳತಿಳಕಂ ಶ್ರೀ
17. ವಿಷ್ಣು [ಧೂಪಾ] ಳಕಂ ಜನಕಂ ನಂದಿಪಯಂಗ ವೆಗ್ಗಡೆ ಜಗದ್ವಿಖ್ಯಾತೆ ರಾಜವ್ಯೆತಾಯ್ತನ ಗಿನ್ನಿಂ
ಮಡಿದಂಡ ನಾಯಕನೆ ತಾಂ ಮಾವಂ ಮಹಾಮಂತ್ರಿ
18 ಯೆಂದೆನರಾಮಾಚಣ ದಂಡ ನಾಧನೆವಲಂ ಧನ್ಯಂ ಪೆಱಂಧನ್ಯನೇ॥ಸುರಗುರು ಮಂತ್ರ ಕ್ರಮದೊಳ್
ಧುರದೊಳ್ ಸಿಂಹ ಪ್ರತಾಪನ ಪ್ರ
19. ತಿಮ ತೇಜಂ ಸುರತರು ವಿತರಣ ಗುಣದಿಂ ನರಸಿಂಹ ಮಹೀಶ ಮಂತ್ರಿ ಮಾಡ ಚಮೂಪಂ।
ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
20 ಮನ್ಮಹಾ ಪ್ರಧಾನಂ ಮಾಚಿಯಣ ದಂಡನಾಯಕಂ ತನಗೆ ವ್ರತಗುರುಗಳುಂ ಶ್ರುತಗುರುಗಳು
ಮೆನಿಸಿದ ಪರವಾ ಮಲ್ಲ
21. ವಾದೀಧ ಸಿಂಹ ಮಹಾಮಂಡಳಾಚಾರ್ಯ್ಯ ಶ್ರೀಪಾಳತ್ರೈವಿದ್ಯ ದೇರ್ವರ್ಮಾಡಿಸಿ ದಾದಿದೇವರ ಬಸದಿಯ
ಕೆಲಸದ ಕೊಱತೆಗಂ ದೇವ
22. ರಷ್ಟವಿಧಾರ್ಚ್ಚನೆಗಂ ರಿಷಿಯರಾಹಾರ ದಾನಕ್ಕವಾಗಿ ಶಕ ವರ್ಷಂ ೧೦೬೬ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ದುತ್ತರಾ
ಯಣ ಸಂಕ್ರಮಣ
23. ದಂದು ಮಹಾದಾನವುಗಳಂ ಮಾಡುತ್ತಿರ್ಪ್ಪಾ ಸಮಯದೊಳೆ ಮಾಚಿಣ ದಂಡನಾಯಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯರ್
ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂ
24. ಹದೇವರ್ ಕಭ್ಬುನಾಡ ನಾಗರಹಾಳಂ ಸರ್ವ್ವಬಾಧಾ ಪರಿಹಾರವಾಗಿಯಾದಿ ದೇವರ್ಗ್ಗೆ ಧಾರಾಪೂರ್ವ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟದತ್ತಿಯಂ
25. ತು ದೇವದಾನವಾದಾ ನಾಗರಹಾಳ ಚತುಃಸೀಮೆಯಪ್ಪುದು ಮೂಡಲು ಕಲ್ಲದೊಣೆ ಸಂಚರಿವಳ್ಳ ।
ಆಗ್ನೇಯದಲು ಕಡವದಕೊ
26. ಳದ ಹೊರೆಯಣಿಂ ಧಾಗವಾಗಿಬಂದ ಹೆಬ್ಬಟ್ಟಿ । ತೆಂಕರ್ಹಾಲದ ಹಳ್ಳವಲ್ಲಿಂ ಹಡುವಲು ಕೆಂದಳಿರಹಳ್ಳ ।
ನೈರೃತ್ಯದೆಲು ಹುಲಯಕ

27. ರ್ಲಾಲ ಹಡುವಲು ಹುಲಯ ಹಳ್ಳ । ವಾಯುವ್ಯದಲು ಸೂಲದ ಕರಿಯಕಣಿ । ಬಡಗರ್ಬಾಗೆಡೆಗೆ ಹೋಹ ಹೆದ್ದಾರಿಯಬ

28. ಡಗಣಮೊಱಿಡಿ । ಈಶಾನ್ಯದರ್ ಕೊಡೆಯಾಲವಲ್ಲಿಂ ತೆಂಕಲು ನಟ್ಟಕಲ್ಲು । ಇಂತೀಚತುಃ ಸೀಮೆವೆರಸು ನಾಗರಹಳಂ ಬಲ್ಲಜಿನಾ[ಲ]ಯ

29. ಕ್ಕೆ ಸರ್ವನಮಸ್ಯವಾಗಿ ಪಡಿಸಲಸುವವರ್ಗ್ಗೆ ಗಂಗೆಯತಡಿಯರ್ವಾಯರ ಕವಿತೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಹೊನ್ನಲು ಕಟ್ಟಿಸಿಚತು

30. . . . ಗ್ಗರ್ಗತ್ರರಾಯಣ ನಂಕ್ರಮಣ ಗ್ರಹಣ ವ್ಯತೀಪಾತವಂದು ದಾನಂಮಾಡಿದ ಫಲವೀಧಮ್ಮರ್ಮಂಕಿ

31. . . . . ಯರಾ ಕವಿತೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮನಾತಿಥಿ ವಾರದಲು . . . . .

32. . . . . ಮ್ಮರ್ಮಂ ಪ್ರತಿಪಾಳಿಸುವುದು ॥ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ . . . .

33. . . . . ಜಾಯತೇಕ್ರಿಮಿಃ ॥ ಮಂಗಳ ಮಹಾಶ್ರೀಶ್ರೀ ಪಾಳಿತಶ್ರೀ . . . . . .

34. . . . . ಜಾರೋಲಂ ವಿಶದಯಶೋಲ್ಲಲಂ ಗುಣನೇನ ಪಂಡಿತಂ ಬುಧನಿ . . . . . .

35. . . . . ಪುರಂದರಂ ಗುಣನೇನ ಪಂಡಿತ . . . . . , . . .

Transliteration.

1. niśśêsha-śâstra-vârâśi-pâragaiah | śrî-Varddhamânasvâmigaḷa dharmma-tîrttha pra .
2. Bhadrabâhu-bhaṭṭârakarimdaṃ| Bhûtabaḷi Pushpadanta-svâmigaḷimdaṃ Êkasamdhi Su-[matigalindam A-]
3. kaḷaṃkadêvarimdam | Vakragrîvâchâryya-rimdaṃ | Vajraṇaṃdi-Bhaṭṭâ-rakarimdaṃ Simhana [mdi Kanaka-]
4. sêna Vâdirâja-dêvarimdam | Śrîvijaya-dêvarimdaṃ | Śâṃtidêvarimdaṃ Pushpasêna [dêvarinda-]
5. ṃ|Ajitasêna-Pamditadêvarimdaṃ | Kumârasênadêvarimdaṃ|Mallishêṇa Maladhâri dê [-varindaṃ].
6. [Śru | ta-kîrti Śrîpâḷaṃ varavâni-srîpâḷaṃ biruda-vâdi-madavisphâḷaṃ || tamage . . .
7. [a] mardetti dharegeyde taṃma mukhadoḷ shaṭṭarkkavârâśi-vibhramam âpô . . .
8. rumaṃ kîḷpaḍisittu pempin esakam Srîpâla-yôgîndrara‖âvana vishaya-mo . . . .
9. [ga] dya-padya-vachô-vinyâsam nisargga-vijaya-viḷâsaṃ|kaschid vâda-vinôda-kôvida . . .
10. dakshaḥ kaschana kaschanâpi gamakô vâgmî paraḥ kaschana|pâmdityê su-chaturvvidhê pi nipunah Śrîpâḷa-dêvaḥ punas tarkka-vyâkaraṇâ-gama-
11. pravaṇa-dhîs Traividya-vidyânidhiḥ‖avara sadharmmar‖vargga-tyâgada suchita-mârggô-panyâsa-daḷama mârnnudiyalk â-Bharggaṃgav arid e-
12. nalke nirarggaḷamâdatt Anantavîryya-bratiyoḷ‖â Śrîpâḷa-Traividya-dêvara śishyar‖śrîmat Traividya-vidyâpati-pada-kamaḷâ-râ-

13. dhanâ-labdha-buddhiḥ siddhâmṭâmbhô-nidhâna-pravisarad-amṛtâ-
svâda-pushṭa-pramôdaḥ | dîkshâ-śikshâ-surakshâ-krama-kṛti-nipu-
14. ṇaḥ samtatam bhavya-sêvyaḥ sôyam dâkshinya-mûrttir jjagati vijayate
Vâsupûjya-vratîndraḥ‖satya-śaucha-karuṇâ-gunôtkarais tya-
15. kta-lôbha-mada-mâna rôshanuiḥ śuddha-vritti-yuta-bôdha-darśanair
Vâdirâja munirâja râjase‖Śrîpâlatraividya-śrîpada-pa-
16. dmântaranga-sangata-bhṛimgam śriparipûrnna Hoysalabhûpâlaka-mantri
Mâchadandâdhîśam‖Jinan âptam poredam nṛipâla-tilakam śri
17. Vishṇu [bhûpâ] lakam janakam sam | Ereyanga-veggade jagad-vikhyâte
Râjavve tây tanagiun Im nadi-dim|nâyakane tîm nâvam mahâmantri
18. yenden il â Mâchina-dandanâthane valam dhanyam peram dhanyanê ‖
Suraguru mantra-kramadol dhuradol simhapratâpan apra-
19. tima têjam Surataru vitarana-gunadim Narasimha-mahîśa-mantri Mâcha-
chamûpam ‖ svasti samasta-praśasti-sahitam śrî-
20. man mahâpradhânam Mâchiyana-dandanâyakam tanage vratagurugaluṃ
śruta-gurugaluṃ enisida paravâdimalla
21. vâdîbhasimha mahâmandalâchârya Śrîpâla-traividya-dêvar mâdisid
Âdidêvara basadiya kelasada korategam dêvar-
22. ashtavidhârchchanegam rishiyar-âhâra-dânakkavâgi śakavarsham 1076
neya Śrîmukha-samvatsarad uttarâyana-samkramana-
23. dandu mahâdânamgalam mâdu tirppâ samayadole Mâchina-dandâ-
nâyakam binnapam geyyal Hoysala śrî Nârasim-
24. ha-dêvar Kabbbunâda Nâgarahalam sarvva-bâdhâ-parihâravâgiy Âdi-
dêvargge dhârâpûrvvakam mâdi kotta datti yam-
25. tu dêvadânavâdâ Nâgarahâla chatuh-simeyappudu mûdalu kalla done
sancharivalla | âgnêyadalu kadavada ko-
26. lada horeyanim bhâgavâgi banda hebbatte | tenkal Jâladahalla vallim
haduvalu Kendalirahalla | nairṛityadalu Huliyaka-
27. llâla haduvalu Huliyahalla | vâyavyadalu sûlada Hiriyakani | badagal
Bhâgedege hôha heddâriya ba-
28. dagana moradi | îśânyadol kodeyâlavallim tenkalu natta kallu | imti
chatuh-sime verasu Nâgarahalam Ballajinâ [la] ya-
29. kke sarvva-namasyavâgi padisalisuvavargge Gangeya tadiyal sâyira
kavileyam kôdum kolagumam honnalu kattisi chatu-
30. . . . . rgg uttarâyana-samkramana grahana vyatîpâtadandu
dânam mâdida phalav t dharmmamam ki-
31. . . . . yal â kavileyuman â Brâhmanaru-man â tithi-vâradalu
32. . . . . rmmamam pratipâlisuvudu ‖ sva-dattâm paradattâm vâ
yô harêta . . . .
33. . . . . jâyate krimiḥ ‖ mangala mahâ śrî śrî pâlita śi . . .

34. . . . . jâ-lôlaṃ viśada-yaśôlîlaṃ Guṇasênapaṇḍitaṃ budha ni . .
35. . . . . purandaraṃ Guṇasênapaṇḍita . . .

Translation.

Lines 1-6—

With saints who have mastered all the śâstras . . . . Śrî Vardhamâna-svâmi'. . after Bhadrabâhubhaṭṭâraka; after Bhûtabaḷi Pushpadanta-svâmi: after Êkasandhi [sumatu] ; after Akaḷankadêvar: after Vakragrîvâchârya : after Vajranandi-bhaṭṭâraka ; after Simhanandi, Kanakasêna, Vâdirâja, Śrîvijayadêva, Śântidêva, Pushpasêna, Ajitasêna Paṇḍitadêva, Kumârasêna, Mallishêṇa Maladhâri, [came] Śrutakîrti-śrîpâḷa, possessed of fine speech and a destroyer of the pride of the titled disputants.

Lines 7-11—

The greatness of the fame of Śrîpâladêva excelled . . . . . in his mouth, the movement of the sea of six tarkas . . . . the skill in his composition of prose or poetry or speech was ever a success by its very nature . . . . . Some are skilled in disputation, some in recitation and some in eloquence. But Śrîpâladêva is an adept in all the four kinds of learning. He is skilled in logic, grammar and âgamas and is a treasure of learning in the knowledge of the three.

Lines 11-12—

His colleagues (sadharmar) :—Anantavîrya-brati had unceasing flow of eloquence. Even Bharga could not find fault with his discourses in which he spoke about the renunciation of the vargas (objects of human desire).

Lines 12-13.

The disciples of that Śrîpâla Traividyadêva :—Victorious is the lord of ascetics Vâsupûjya who obtained wisdom from the worship of the lotus feet of Traividya-vidyâpati (Śrîpâla-Traividya), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhânta, who was deeply versed in the art of initiation (dîkshâ), teaching (śikshâ), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dâkshiṇya).

Lines 14-15—

O king of saints, Vâdirâja : you are shining with the assemblage of qualities of honesty, purity and humanity and are free from greed, pride, conceit and anger and are possessed of pure conduct, and knowledge of śâstras.

Lines 15-19—

A bee at the holy lotus feet of Śrîpâla-traividya and a minister of the auspicious Hoysaḷa king is Mâcha-daṇḍâdhîśa. Jina is his support, king Vishṇu, the orna-

ment of kings is his protector, the famous Ereyanga-veggaḍe is his father, the world-famous Râjavve is his mother, Immaḍi daṇḍanâyaka is his uncle:—blessed indeed is the great minister Mâchiṇadaṇḍanâtha:—who else is so blessed? Mâcha-chamûpa, the minister of king Narasimha, is a Bṛihaspati in his power of counsel, a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

Lines 19-35—

Be it well. Possessed of all the good attributes, the illustrious mahâpradhâna Mâchiyaṇa-daṇḍanâyaka,for the repairs of the basadi of Âdidêvar built by Śrîpâlatraividyadêva, champion to hostile disputants, a lion to the elephants the disputants, mahâmaṇḍalâchârya, who was his guru in the *vratas* (performance of special rites of worship) and the teacher of śâstras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarâyana-sankramaṇa in the year Śrîmukha, the Śaka year 1076.

Thereupon Hoysaḷa Srî Nârasimhadêvar granted the village Nâgarahâḷu in Kabbhunâdu free of taxes with pouring of water for the god Âdidêvar.

The four boundaries of the above *dêvadâna* village (granted for the worship of gods) Nâgarahâl are.—to the east Kalladone Sancharivaḷḷa. to the south-east the high road branching off from a side of the Kaḍavadakoḷa pond, to the south Jâlada-haḷḷa and to its west Kendaḷirahaḷḷa. to the south-west Huliyakal Âla (baniyan tree)· to the west Huliyahaḷḷa· to the north-west Śûlada-hiriya-kaṇi (the big stone of impalement). to the north the hillock to the north of the big road leading to Bhâgede (village) to the north-east Kodeyâla to its south a stone set up.

To those who carry on the gift (or who make food offerings) to the temple of Ballaḷinâlaya of the village Nâgarahâl situated within the above four boundaries, to be respected by all, accrues the merit of giving away a thousand cows on the banks of the Ganges with their horns and hoofs bound in gold (to Brahmans versed in the four vedas) on the occasions of uttarâyaṇa-sankramaṇa, eclipse and vyatîpâta. He who destroys it will incur the sin of killing those cows and Brahmans on those occasions . . This charity should be maintained. He who takes away the land given by himself or others will be born as worm . . . . . Good fortune . . Guṇasêna-paṇḍita, possessed of great fame, a Purandara.

Note.

This slab was dressed and fixed in the roof of the Chennakêśava temple. It was recently taken down and kept in the maṇṭapa in the prâkâra.

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.

It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamâna to Śrîpâla Traividyadêvar. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarâyapatna 149, and Kadur Taluk 69.

Mâchadaṇḍâdhîśa, a general under the Hoysaḷa king, Narasimha I and son of Eṛeyanga-veggade and Râjavve and disciple of the Jaina teacher Śrîpâla-traividya is stated to have given away the revenues of the village Nâgarahâḷ in Kabbhunâḍ free of tax for the completion or repairs of the basadi of Âdidêva and for the daily services therein. The donor is said to have obtained the above village Nâgarahâḷ from the king Narasimha while he was engaged in the performance of various gifts.

The boundaries of the village are next given as also the usual imprecations.

The date of the grant is given as Ś 1076 Śrîmukha-saṃvatsara Uttarâyaṇa-sankramana and corresponds to December 25, 1153 A D.

It is difficult to identify Mâchana-dandanâyaka referred to in the above grant. He is said to have been brought up under the protection of king Vishnuvardhana though he was at the time of the grant mahâpradhâna daṇḍanâyaka under Narasimha I. His father in law or uncle (mâva) is named as Immaḍi-daṇḍanâyaka. A general of Vishṇuvardhana named Vishṇu-daṇḍâdhîśa is also styled as Immadi-daṇḍanâyaka in a record at Bêlûr (E. C V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrîpâlatraividya. It is probable that the donor of the present grant Mâchana-daṇḍanâtha was the nephew or son-in-law of the above Vishnu-daṇḍâdhîsa.

11

On another stone at the same place.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು [ಕೋಟೆಯ ಕಲ್ಲು].

1. ಮಿಚಿಕಿ ಸೆಟ್ಟಿಯರು ಪಶ್ಚಿಮಭಾಗದ ಭಿತ್ತಿಯ ಜೀರ್ನೋದ್ಧಾರವನು ಮಾಡ್ಸಿದರು

Note.

This short inscription found on a slab in the fort wall at Bêlûr and now kept in the mantapa of the temple, records that a person named Michikiseṭṭi renovated the western wall. To which institution this wall belonged cannot be determined. Probably it was some temple.

No date is given. The characters seem to belong to the 16th century A. D.

12

At the same place on another slab.

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಮೇಲೆ

1. ಂ ದುನಂದಿರು ರ
2. ಂ ಘ ಪತಿರಾಜವೊ
3. ಂ ಡೆಯರು ಮಾಡಿ
4. ಂ ಸಿದ ತಳ ಚೆಪ್ಪೆ
5. ಂ ಯಸೇವೆ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This slab lay buried below the *dhvajastambha* in the Kêśava temple. It records the paving of the yard, near the *dhvajastambha* in the Kêśava temple at Bêlûr made under the orders of Dunandiru Raghupatirâja Voḍeyar.

No date is given. The characters belong to the early part of the 16th century. A mahâmanḍalêśvara Raghupatirâja Voḍeyar, son-in-law (aḷiya) of Tirumalarâjayadêva and a subordinate of the Vijayanagar king Achyutarâya, is referred to as a chief of Hassan in two records dated Ś 1457 and Ś 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

The title Dunandiru is applied to Raghupatirâja Voḍeyar. Its meaning is not clear. The title Manandi is applied in a record of Belur Taluk (Belur 223) to the same chief.

The date of this record may be taken as about Ś 1460 or 1538 A. D.

13

At the village Haḷebîḍ in the hobli of Haḷebîḍ, on a viragal in the land of Virabhadragauḍa.

Size 3′-6″ × 2′-6″.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕನದಾ ವೀರಭದ್ರಗೌಡರ ಹೊಲದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $3\frac{1}{4}'$ × $2\frac{1}{4}'$.

1ನೆಯ ಆಡ್ಡಪಟ್ಟಿ.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಡಾವ ರ [ಡಾರ] ವೆತ್ತೈಳೋಕ್ಯ
2. ನಗರಾರ ಭಮೂಲಸ್ತಂಭಾಯ ನಮಥ॥
3. ತಾರಣಾತ ವಶ್ಸರದ ಮಾರ್ಗ್ಗಶಿರನುಥತ್ರಯೋದಸಿ
4. ಸೋಮವಾರದಂದು ಮಗರನಮೇಲೆ ನಾರಸಿಂಗದೇ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

5. ವನಷ ದಂದು ಅಯಿದ ಮೊತ್ತದ ಅಂಪುರೆಕರಿಗೆ ಯೆರೆಗ
6. ನೂರ ಕೋಚೆಗೆ ದೆಸನಿದ್ದಲ್ಲಿ ಅರುಸ ಲೆ ಎರಪುಗ ಚೆಲೆಯ
7. ನಾಮಿಕಾಯ್ಯರ್ಕೆ ಮಾಬ್ಬಲವಂಥಳಿತಿಹುದು ಸ್ವರ್ಗ್ಗತನಾದ
8. ಅತನ ತವುಂದಿರು ಅಯ್ಯಪರಿಹಯು ಪರೋಕ್ಷವಿನಯ
9. ಒಂ ಮಾಡಿ ನಿಲಸಿದ ವೀರಗಳ್ಲು ॥

Note.

This viragal record begins with the usual verse in praise of Śambhu. It describes a battle between Nârasingadêva (probably the Hoysala king Narasimha II) and the king of Magara in which the Anghārekas of Ayidumotta were ordered to besiege the village Yelegantr. In this battle a warrior named Arusâle Eraghaga Cheleya is stated to have fought, killed the enemy troops and departed to heaven. The present viragal is said to have been set up by his younger brothers Ayyapa and Lehaya.

The date is given as Târana sam. Mârgaśira śu. 13 Monday. No śaka year is given. The characters seem to belong to 13th century and it is probable that Târaṇa of this record might be identical with S' 1146 Târaṇa. The whole date would then be equivalent to Monday, 25th November 1224, when Narasimha II was the king of the Hoysaḷa kingdom. It is also known that Narasimha II took the title Magara-râjya-nirmûla, uprooter of the Magara kingdom and he is said to have defeated Magara king and captured his elephants (E. C. VII, Channagiri Taluk, 72).

14

On another stone in the same field.

Kannaḍa language and characters.

ಅದೇ ಹೊಲದಲ್ಲಿ ಬದುವಿನ ಮೇಲೆ ಹೂತಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಒಡೆದುಹೋಗಿದೆ)

1. . . . ಮೂಲ . . ನುಂ ಶ್ರೀಮನುಮ
2. ಹಾಮಂಡಳೇಶ್ವರಂ ಶ್ರಿಧುವನಮಲ್ಲ
3. ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾ
4. ಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂ
5. ಡ ಧುಜಬಳ ವೀರಗಂಗ ಶ್ರೀ ನಾರಸಿಂಹ
6. ಹೊಯ್ಸಣ ದೇವರು ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋ
7. ರ ಸಮುದ್ರದ ನಲೆವೀಡಿನೊಳು ಸುಖಸಂ
8. ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ವಿಃಕೆ
9. ಶಕ ವರ್ಷದ ರಂಧ್ರನೆಯ ಖರ ಸಂವತ್ಸರ
10. ದ ಶ್ರಾವಣ ಸುದ್ಧ ಪಂಚಮಿ ಬುಧವಾರದಂದು

11. ಹಲವಾರೆಯನಾಯಕ ನಾರಸಿಂಹದೇ
12. ವರ ಪ್ರಥಮ ರಾಜ್ಯದಂದು ಧಾರಾ ಪೂ
13. ರ್ವಕಂ ಮಾಡಿ ಮಾರೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟ ದ
14. ತ್ತಿಕೆಯ ಕೆಳಗಳ ಗದ್ದೆ ಅಕೆಱವ
15. ಳಗಾಗಿ ದೇವದಾನಕಂಕೊಟ್ಟುದು ಬಡಗದಾರಿ
16. ಮೇರೆ ತೆಂಕಲು ಮೊದಮೇರೆ ಮೂಡಲ್ಗೇ
17. ಶಾಂತ್ಯದ ಕೊಣನ ಅಲಮೇರೆ ಹಡಪಲು
18. ಕೆಱೆಸೀರೆ ದೇಗುಲದ ಮುಂದಣದು ಹೂದೋಟ
19. ದ ಸೀಮೆ ಬಡಗಲು ಸಾದವೆಗ್ಗಡೆಯವೆಳಸೀರೆ ಮೂ
20. ಡಲು ಬಿದಿರ ಹಿಂದಲ ಮೇರೆ ತೆಂಕಲುದಾರಿ ಮೇರೆ ಸ್ನಾನ
21. ಕ್ಕಾಚಾರ್ಯ್ಯಂ ಚಾಮು ಜೀಯರಿಗೆ ಧಾರೆಯೆಱದುಕೊಟ್ಟರು
22. ಮಾರೆಯನಾಯಕ ಈ ಧರ್ಮ್ಮವಂ ಅರಾನು ಪ್ರತಿಪಾಳಿಸದ
23. ವರು ಸಹಸ್ರಕವಿಲೆಯಂ ಸಹಸ್ರಬ್ರಾಂಹ್ಮಣರುವಂ ವಾ
24. ರಾಣಸಿಯಲು ಕೊಂದ ದೋಷಂ ಸಾರ್ಗ್ಗೆ

Transliteration.

1. mûla . . . num . . . . . śrîmanu ma-
2. hâ-maṇḍaḷêśvaraṃ Tribuvanamalla
3. Taḷakâḍu Kongu Nangali Gamgavâ-
4. ḍi Nonaṃbavâdi Banavase Hânuṃgallu-goṃ-
5. da Bhujabaḷa Vîraganga śrî Nârasiṃha-
6. hoysaṇa-dêvaru śrîmad râjadhâni Dô-
7. rasamudrada nilevîḍinoḷu sukha-saiṃ-
8. kathâ-vinôdadiṃ râjvaṃ geyyuttaiṃ ire
9. śaka-varshada 1093 neya Khara-saṃvatsara-
10. da Śrâvaṇa suddha panchaimi Budhavâra-dandu
11. Halamâreyanâyaka Nârasiṃha-dê-
12. vara prathamarâjyadandu dhârâ-pû-
13. rvvakam mâdi Mârêśvara-dêvarige koṭṭa da-
14. tti kereya keḷagaḷa gadde â-keṛe-va-
15. ḷagâgi dêva-dânakaṃ koṭṭudu baḍaga dâri
16. mêre teṃkalu moradi mêre mûḍal î-
17. śâṃnyada konana âla mêre hadavalu
18. keṛe mêre dêgulada muṃdaṇadu hûdôṭa-
19. da sime baḍagalu Sâdaveggaḍeyaveḷa mêre mû-
20. dalu bidira hiṃ lala mêre tenkalu dâri mêre stâna-
21. kkâchâryyaṃ Châmajiyarige dhâre yeṛadu koṭṭaru
22. Mâreyanâyaka î dharmmavaṃ ârânu pratipâḷisada-
23. varu sahasra-kavileyaṃ sahasra-Brâṃhmaṇaruvaṃ Vâ-
24. râṇasiyalu koṃda dôshaṃ sârgge

Translation.

While the illustrious mahâmaṇḍalêśvara, Tribhuvanamalla, conqueror of Taḷakâḍu, Kongu, Nangali, Gangavâḍi, Noṇambavâḍi, Banavase and Hânungal, Bhujabala-vîraganga Śrî Nârasimha Hoysaṇadêvar was ruling the kingdom in peace and wisdom at the capital Dôrasamudra :—

On Wednesday, 5th lunar day of the light half of Śrâvaṇa in the year Khara, the Śaka year 1093 :—

Halamâreyanâyaka granted to the god Mârêśvara with pouring of water in the prathamarâjya (lit. first kingdom) of Nârasimhadêvar :—

A rice land behind the tank is given away along with the tank for dêvadâna (gift to temples). Its boundaries are to the north, the road, to the south, hillock, to the east and north-east the banyan tree, to the west the tank. Also a flower garden in front of the temple is given away for the god. Its boundaries are to the north Sâdaveggadeyaveḷḷa, to the east the bamboo and to the south the road.

The land and the flower garden are given away with pouring of water to Châmâjîya the *âchârya* (priest) of the sthâna (temple), by Mârêyanâyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

Note.

This records the gift of some lands for a Śiva temple by a person named Hala Mâreyanâyaka during the reign of the Hoysaḷa king Narasimha I in the year Ś 1093 Khara saṃ. Śrâvaṇa śu 5 Budhavâra. The date corresponds to July 9, 1171 A. D. a Friday and not Wednesday as stated in the grant.

The phrase *Prathamarâjyadandu* used in connection with Narasimhadêvar in line 11 cannot be clearly made out. *Prathamarâjya* literally means the first kingdom. Even taking it to mean the first year of the kingdom of Narasimhadêvar the year S 1093 or 1171 A. D. will not suit the period as Narasimha II came to the throne at about 1141 A D.—30 years before

The usual imprecation occurs at the end of the grant.

15

MYSORE DISTRICT.

MYSORE TALUK.

A paper sannad of the Mysore King Kanthîrava Narasarâja Vadeyar in the possession of the Parakâla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಕರತೆ ಕಾಗದದ ೧ನೆಯ ಸನ್ನದು.
ಇದರ ಮೇಲೆ ನರಸರಾಜರು ಎಂಬ ನಾಗರಾಕ್ಷರದ ಸಣ್ಣ ಮೊಹರಿದೆ.

ಕಂಠೀರವ ನರಸರಾಜ ವಡೆಯರವರು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ೧೩ಲೂ ಶ್ರೀಮತು ॥ ॥ಮೇಲುಗೋಛಚಾ
2. ಮ್ಗೂಗೆ ಬರಶಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಮೇಲುಗೋಛೆ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯ
3. ವರ ಸಂನ್ನಿಧಿ ಮೊದಲಾದ ಸಂನ್ನಿಧಿಗಳಲ್ಲಿ ಪ್ರಬಂಧಾನು ಸಂಧಾನಗಳು ನಡವಾಗ ರಾಜವ
4. ಡೆಯರ್ಯೆಯನವರ ಆರಭ್ಯ ನಂಮ್ಮ ಕರ್ತರ್ಯೆಯನವರ ದಿವಸದವರೆಗು ರಾಮಾನುಜದಯ
5. ಪಾತ್ರತನಿಯನೆ ಅವರೀತಿಗೆ ನಡದು ಬಂತು ಯೀಗಲೂ ಅದೇರೀತಿಗೆ ರಾಮಾನುಜದಯ
6. ಪಾತ್ರ ತನಿಯನೆ ನಡೆಶಿಕೊಂಡು ಬರ್ರುವದೂ ನಿರೂಪದಪ್ರತ್ತಿಯಂನು ಶ್ಯಾನಬಾಗರ
7. ಕಡಿತ್ತಕೆ ಬರ್ರೆಶ ರಾಮಾನುಜಡಾರ್ಯರ ಸಂನ್ನಿಧಿಯಲ್ಲಿ ಕಟಿಸುವದು
(ಕೊನೆಯಲ್ಲಿ ' ಶ್ರೀ ' ಎಂದು ಮೊಹರಿದೆ)

Translitei ation.

Kaṇṭhîrava-Narasarâja-vadeyaravaru.

1. Virôdhi-samvatsarada Jêshta ba 13 lû srîmatu॥ ॥Mêlugôṭe Châ-
2. maige barasi kaluhida nirûpa adâgi Mêlugôte Tirunârâyana-svâmiya-
3. vara saṃnnidhi modalâda saṃnnidhigaḷallı prabaṃdhânu-saṃdhânagaḷu nadavâga Râjava-
4. deyaraiyanavara ârabhya nammma kartaraiyanavara divasada varegu Râmânuja daya-
5. pâtra tanıyane âva-rîtige nadadu bantu yigalû ade rîtige Râmânua-daya-
6. pâtra-tanıyane nadeśikomdu barruvadû nirûpada prattıyaṃnu śyânabâgara
7. kadıttake barreśi Râmânujachâryara samnıdhiyallı kaṭısuvadu

Śrî (Seal).

Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakâla Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.

The sannad which is noticed here is the earliest of them and belongs to the reign of Kaṇṭhîrava Narasarâja Voḍeyar but it does not refer to the Parakâla Matt. The first sannad that refers to the Parakâla Matt belongs to the time of Hyder Alı and is dated in the year Chitrabhânu sam. Mârgaśira śu. 14 which probably corresponds to November 30, 1762 A.D Next comes the sannad of the Bêlûr Chief, Kṛishnappa Nâyaka Ś 1696 Jaya sam. Phâl śu. 15 corresponding to 17th March 1775 A. D. It records the gift of a village to Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrînivâsa Parakâlasvâmi himself a disciple of Parakâlasvâmi.

A copper plate grant at Seringapatam, E. C. III Seringapatam 64 of 1722 A.D. of the king of Mysore, Kṛishnarâja Voḍeyar I, son of Kaṇṭhîrava Narasarâja Voḍeyar II, refers to an ascetic named Śrînivâsa-yatı. In lines 162-63 of the grant we find the verse

" Śrînivâsa-yatîndrasya kṛipayâ paripushṭayâ
Śrîvaishṇava-śriyâ Kṛishṇarâjendrôtı virâjate ".

Also in lines 694-5 of the same grant we find the king Krishnarâja Voḍeyar the first calling himself Śrînivâsa-Paramahamsa-parivrâjaka-pravarânghrı-sarasıruha-sândra-makaranda-rasâsvâda-saṃvardhita-bhṛinga-râjanum. Thus the king recognises Śrînivâsa-yatı as his guru and as his preceptor in Śrîvaishṇavism.

According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tirupatı as the above king's guru is Doḍḍa Parakâlasvâmi. The matt tradition identifies him with Śrînivâsa-yatı of the above copper plate and with Parakâlasvâmi, guru of Śrînivâsa Parakâlasvâmi in the Belur sannad.

A nirûp dated 1811 of the king Kṛishṇarâja Voḍeyar III, calls the head of the Parakâlasvâmi Matt as the *Râjaguru* and directs that special honours including the First Tîrtha, Tirumâle, etc. should be offered in all Vishṇu temples situated within the Mysore State to Parakâlasvâmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Bêlûr Chief, Kṛishṇappa Nâyaka dated in 1775 A. D. the Chief calls the Parakâlasvâmi as his special guru " Asmad asâdhâraṇa Svâmi."

The present record belongs to the reign of the Mysore king Kaṇṭhîrava Narasarâja Voḍeyar and is dated the 13th lunar day of the dark half of Jyêshṭha in the cyclic year Virôdhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kanthîrava Narasarâja Vodeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Virôdhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A. D.

The sannad is not addressed to the Parakâla Matt but it is addressed to a certain person named Mêlugôṭe Châmaiya. The word *Śrîmatu* used before his name indicates his high position. The sannad is issued in the name of the king Kaṇṭhîrava Narasarâja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the *tanian* (invocatory verse) of Râmanuja Dayâpâtra in sacred places like the Tirunârâyaṇa-svâmi temple at Mêlukôṭe on the occasions of reciting *Prabandhas* (Tamil hymns) which was in vogue from the time of Râjavoḍeyar, king of Mysore up to the reign of Kaṇṭhîrava Narasarâja Vodeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Râmânujâchârya (at Mêlukôte).

This sannad is not directly connected with the Parakâla Matt but contains an order laying down the use of the invocatory verse commencing with the words Râmânuja Dayâpâtram in Śrîvaishṇava temples at Mêlukôte, etc. This invocatory verse is used by the Vadagale sect of the Śrîvaishṇavas at the time of reciting prabhandas in the temples. Râmânuja-dayâpâtram jnâna-vairâgya-bhûshanam śrîmad Venkaṭanâthâryam vande Vêdântadêśikam This invocatory Sanskrit verse commencing with Râmânuja-dayâpâtram is stated in a work called Guru-paramparâprabhâvam (of the Vadagalai school) to have been composed by Brahmatantrasvâmi, disciple of Vêdântadêśika and the reputed founder of the Parakâla Matt in the Kali year 4440 Bahudhânya sam. Âvaṇi-mâsam śu 2 Hasta-nakshatra which is equivalent to 18th August 1338 A.D. at Mêlukôṭe and sanctioned by Vêdantadêśika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganâtha at Śrîrangam in the year Sarvadhâri. The Parakâla Matt follows the Vadagale usage and it is only natural that the original order advocating the use of the above *tanian* should have been secured and preserved by the Parakâla Matt at Mysore.

The sannad has a seal on the top containing the name Narasarâja in Nâgari characters and the signature Śrî below.

16

A sannad of Kṛishṇarâja Voḍeyar I of Mysore in the possession of the Parakâla Matt at Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಎನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ಬರೆದಿರುವುದು ದೇವನಾಗರ ಅಕ್ಷರ.



ಅಂಮನವರು

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೪ಲ್ಲೂ ಶ್ರೀ ಮತು ॥ ॥ ಹೈದರ
2. ಲ್ಲಿ ಖಾನ ಬಹದುರಿಗೆ ಬರಶ ಕಳುಹಿದ ನಿರೂಪ । ಅದಾಗಿ । ವೇದಾಂತಪರಕಾಲ
3. ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಿತ್ಯಗಚ್ಚಿಯಲ್ಲೂ ನಡವಂತ್ತಾ ಬ್ರಾಂಹ್ಮಣರ ಸಮಾರಾಧನೆ
4. ಮುಂತ್ತಾದ ಧರ್ಮಕ್ಕೆ ಅಂದೂರು ಸ್ಥಳದ ಅತ್ತಾಣಿನವಲೂರು ಮುಂಗಿಪಟ್ಟಿ
5. ಯಂಬ ಗ್ರಾಮಗಳಂನ್ನು ಮಾತ್ಯ ಶ್ರೀನಮ್ಮ ॥ ॥ ನವರ ಪಾದಾರವಿಂದಂಗಳಲ್ಲಿ ಅಪ್ಪಣೆ
6. ಕೊಡಿಸಿ ಯೀ ಗ್ರಾಮಗಳಂನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಯೀಮರದ ಹ
7. ವಾಲಗೆ ನಡಸಿಕೊಂಡು ಬರುವ ರೀತಿಗೆ ಮೊದಲೆ ಸ್ಥಳಕ್ಕೆ ನಿರೂಪವಂನ್ನು ಕಳುಹಿಸಿ
8. ಯಿರುವಮೇರೆಗೆ । ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡದು ಬರುವಲ್ಲಿ ಯೀಚೆಗೆ ಸ್ಥಳದಲ್ಲಿ ಬದು
9. ಕು ಮಾಡುವನು ಯೀ ಗ್ರಾಮಗಳಿಂದಾ ಮರದ ಹವಾಲಗೆ ಬರುವ ಹಣವ
10. ನ್ನು ಸ್ಥಳಕ್ಕೆ ಕೊಡಹೇಳಿ ಉಪದ್ರಪಡಿಸಿ ಗ್ರಾಮಗಳಂನ್ನು ಅಂಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಮ
11. ತ್ತು ನಾನಾ ಬಗೆ ಕಿರುಕುಳ ಉಪದ್ರಗಳ ನಡಸುವದಾಗಿ ಕೇಳಪಟ್ಟು ಯಿಧೀತು
12. ವೇದಾಂತ್ತ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ ಮರದಲ್ಲಿ ನಡವಂತ್ತಾ ಸಮಾರಾಧನೆ ಮುಂತ್ತಾ
13. ದ ಧರ್ಮಕ್ಕೆ ಮಾತ್ಯ ಶ್ರೀ ನಮ್ಮ ॥ ॥ ನವರುಧಾರಾಗ್ರೆಹಿತವಾಗಿ ಯೀಮರದ ಧರ್ಮ
14. ಕ್ಕೆ ಧಾರೆನೆರದು ಕೊಟ್ಟುಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ ಮಾನ್ಯವಾಗಿ ।
15. ಮರದ ಹವಾಲಗೆ ನಡದು ಬರುವಲ್ಲಿ ಅದೇಮೇರೆಗೆ ಮತ್ತು ಸುರುಚಿಗೂಡಿ ನಡಸಿ
16. ಕೊಂಡು ಬರತಕ್ಕ ಕಾರ್ಯದಲ್ಲಿ ಸ್ಥಳದಲ್ಲಿ ಬದುಕುಮಾಡುವನು ೧೪ರೀತಿಗೆ ನಡಸು
17. ವದು ಯುಕ್ತವಲ್ಲವಾದಕಾರಣ । ಯೀಗ್ರಾಮಗಳಲ್ಲಿ ಯಿದುವರೆಗೆ ತೆಗದು
18. ಕೊಂಡು ಯಿರುವ ಹಣವಂನ್ನು ಪುನಃಕೊಡಿಸಿಬಿಟ್ಟು ನಿರೂಪಕಟ್ಟೆ ಪ್ರಕಾರಕ್ಕೆ
19. ಮಠದ ಹವಾಲಗೆ ಗ್ರಾಮಗಳಂನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸಿಕೊಂ
20. ಡು ಬರುತ್ತಾ ಮುಂದೆ ಆರಾದರೂ ಕಿರುಕುಳ ಉಪಹತಿನಡನದಂತ್ತೆ ಸ್ಥಳದಲ್ಲಿ ಬ
21. ದುಕುಮಾಡುವನಿಗೆ । ತಾಕೀತಿಯಂನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಸರಾಗವಾಗಿ ನಡಸಿಕೊಂಡು
22. ಬರುವದು । ಶ್ರೀ

Transliteration.



Ammanavaru

Krishnaraja Vadeyaravaru.

1. Chitrabhânu-saṃvatsarada Mârgaśira śu 14 llû śrîmatu ‖ ‖ Haidara-
2. llikhâna-bahaduṛige baraśi kaḷuhıda nırûpa | adâgi | Vêdânta Parakâla-
3. svâmigaḷa mathadallı nityagaṭleyallû nadavaṃttâ Brâṃhmanara samâ-
   râdhane
4. muṃttâda dharmakke Andûru-sthaḷada Attâni Navalûru Muṃgipatti
5. yaṃba grâmagalaṃnnu Mâtru-śrî namma ‖ [amma] ‖ navara pâdâra-
   viṃdaṃgaḷallı appane-
6. kodısı yî grâmagaḷaṃnnu nırupâdhika-sarvamânyavâgi yî mathada ha-
7. vâlıge nadasıkondu baruva rîtıge modale sthalakke nırûpavaṃnnu
   kaḷuhısı
8. yıruva mêrege | sarvamânyavâgi nadadu baruvallı yîchege sthaḷadalli
   badu-
9. ku mâduvanu yî grâmagalımdâ maṭhada havâlıge baruva hanava-
10. nnu sthalakke kodahêlı upadrapadısı grâmagalamnnu aınkke mâdıkoṇḍu
    ma-
11. ttu nânâ-bage kırukuḷa upadragaḷa nadasuvadâgı kêḷapattu yıdhîtu
12. Vêdâṃtta-parakâla-svâmigaḷa mathadallı nadavamtthâ samârâdhane
    muṃttâ-
13. da dharmakke Mâtrusrî naımma ‖ [amma] ‖ navaru dhârâgrahıtavâgı
    yı-mathada dharma-
14. kke dhâreneradu kottu yıruva prakârakke nırupâdhıka sarvamânyavâgı
15. maṭhada havâlıge nadadu baruvallı adê mêrege mattu suruchı gûdı
    nadası-
16. kondu baratakka kâryadallı sthaladallı baduku mâduvanu yî rîtıge nadasu-
17. vadu yuktavallavâda kârana | yî grâma-galallı yıduvarege tegadu
18. kondu yıruva hanavaṃnnu punah kodısı bıṭṭu nırûpa katle prakârakke
19. mathada havâlıge grâmagalaṃnnu nırupâdhıka sarvamânyavâgı nadası
    kom-
20. du baruttâ muṃde ârâdarû kırukula upahatı nadasadamtte sthaladallı
    ba-
21. duku mâduvanıge | tâkîtıyaṃnnu barcsı kottu sarâgavâgı nadası
    koṇḍu
22. baruvadu | Śrî

Note.

This sannad has a small seal with the letters Śrî Krishna in Nâgarî characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnarâjavaḍeyaravaru. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śrî standing for the royal signature.

The sannad records a grant made by the Mysore king Kṛishṇarâja Voḍeyar (II) and his mother (Ammanavaru). It is addressed to Haidar Alli Khânabahadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Mârgaśira in the year Chitrabhânu. No Śaka year is given but the only year Chitrabhânu in which Hyder was ruling is Ś 1684 and the whole date is equivalent to November 30, 1762 A.D. Kṛishṇarâja Voḍeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvâdhikâri. Dêvâjammanni was the king's adoptive mother.

The sannad begins with a statement that the villages Attâṇi, Navalûru and Mungipaṭṭi situated in Andûru-sthala were given away as ordered by the king's mother, free of taxes to the Matt of Vêdânta Parakâlasvâmi for carrying on the charities like the feeding of Brahmans every day.

It is next stated in the sannad that some time after the above villages came into the possession of the Matt, a local agent (*sthaḷadalli badukumâḍuvanu*) was demanding for himself the rent due to the Matt and brought the villages under his authority and in various ways caused trouble.

The sannad concludes with an order that as the said villages were granted for the feeding of Brahmans in the Matt of Vêdânta Parakâlasvâmi, the local agent had no right to interefere in the above manner and he was to be ordered to make over the money exacted till then to the Matt and to allow the Matt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Matt in the enjoyment of the villages.

17

A sannad of the Bêlûr Chief Kṛishnappa Nâyaka, dated Ś 1696 in the possession of the Parakâla Matt, Mysore.

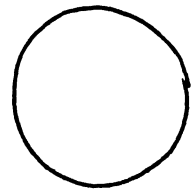
Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಓಲೆಯ ನನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀರಾಮ.

ಶ್ರೀ ಚಂನರಾಯಾ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರು.



1. ॥ ಶುಭಮಸ್ತು ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ಶ್ರೀ ತ್ರಿಲೋಕ್ಯ ನಗರಾ ರಂಭ
2. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ । ಹರೇರ್ಲಕ್ಷ್ಮೀರಾವರಾಹಶ್ಚ ದೌಷ್ಟ್ರಾದಂಡಸ್ವಪಾತುವಃ । ಉಧೃತಾ
3. ಮೇದಿನೀ ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರಸಾ । ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ
4. ವರುಷ ೧೬೯೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ನಲುವ ಜಯ ನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೫
5. ಲ್ಲಿ ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾ ಚಾರ್ಯೋಧಯ ವೇದಾಂತ ಪ್ರವರ್ತಕರಾದ ।
6. ಶಾಂತ ಶಮದಮಾದ್ಯನಂತ ಕಲ್ಯಾಣ ಗುಣಗಣ ಪರಿಪೂರ್ಣರಾದ । ಆಸ್ಮದಾಚಾರ್ಯಾ
7. ರಣಸ್ವಾಮಿಗಳಾದ । ಶ್ರೀಮತ್ಕವಿ ಕಥಕ ಕಂಠೀರವ ಚರಣನಳಿನಯುಗಳ ವಿನ್ಯಸ್ತಸ
8. ಮಸ್ತಾತ್ಮ ಧರರಾದ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜ ಕಾಚಾರ್ಯರಾದ । ಪರಕಾಲಸ್ವಾಮಿ
9. ಗಳವರ ಸಯ್ಯಮೀಂದ್ರ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ । ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವ
10. ರ ಕರುಣಾ ಮೃತ ಪಾತ್ರರಾದ । ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾ
11. ದಂಥ । ರಾಮಾನುಜ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಸೇವೆಗೆ । ಕಾಶ್ಯಪ ಗೋತ್ರದ ಆ
12. ಪಸ್ತಂಭ ಸೂತ್ರದ ಬೇಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪ ನಾಯಕ
13. ರ ಪೌತ್ರರಾದ । ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪನಾಯಕರೂ । ಬರಶ ಕೊ
14. ಟ್ಟ ಧೂದಾನ ಗ್ರಾಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ । ಪೂರ್ವದಲ್ಲಿ । ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
15. ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪ ನಪ್ರತಿಮ ಶ್ರೀವೀರನರಪತಿ ಕೃಷ್ಣರಾಯ ಮಹಾರಾ
16. ಯರ್ಯೆಯನವರು । ನಂಮ ವೃಧ ಪ್ರಪಿತಾಮಹರಾದ ಶ್ರೀಮತ್ಸಿಂಧು ಗೋವಿಂದ ಹಿಮ
17. ಕರಗೇಡ ಧವಳಾಂಕ ಭೀಮ ಬರಿದಸಪ್ತಾಂಗ ಹರಣ । ತುರಗದಳ ವಿಧಾಡಮ
18. ಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ರಾದಂಥಾ ಯರ ಕೃಷ್ಣಪ್ಪನಾಯಕರವರಿಗೆ ಪಾಲಸ್ತ
19. ಬೇಲೂರ ರಾಜ್ಯಕ್ಕೆ ಸಲುವ ಐಗೂರ ಸೀಮೆಮಳಿತವಾದ ಕಸಬೆ ಸ್ಥಳದ ಯಸಳೂ
20. ರು ಮಂದೆಕೂಡಿದ । ಬಯಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವವಾದ । ಕ್ಯಾತೆ ಗ್ರಾಮಕ್ಕೆದಕ್ಷಿ
21. ಣವಾದ । ಊರು ಗುತ್ತಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮವಾದ ಚಂನಾಪುರಕ್ಕೆ ಉತ್ತರವಾದ ।
22. ಯೀಚತುರ್ಗಡಿ ಮಧ್ಯದ ಹುಲುಗಳರೆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಂದಾಯ ಗ ೭೫೨॥೦
23. ಕ್ಕೆ ದೇವದಾಯ ಗ ೧॥೦ ಬ್ರಂಹ್ಮದಾಯ ಗ ೩೩೯೦ ಬಿಡಿಮಾನ್ಯಗ ॥೦ ಅಂತ್ಕುಗ ೩೫೯೦
24. ನುಳದು ಶುಧ ನಿಂತ ಕಂದಾಯ ಗ ೭೯೯೨ ॥೦ ಮೂವತ್ತೆಂಟು ಯರಡು ಹಣ ವಡ್ಡದಧೂ
25. ಮಿಯಂನ್ನು ನಂಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು । ಪರಕಾಲಸ್ವಾಮಿ
26. ಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ । ಕರುಣಾಮೃತಪಾತ್ರ

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27. ರಾದ । ವೇದಾಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ । ರಾಮಾನುಜ ಪ
28. ರಕಾಲಸ್ವಾಮಿಗಳವರ ಮರದ ಸೇವೆಗೆ । ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪಸ್ತಂಭ ಸೂತ್ರದ ಬೇ
29. ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ । ವೆಂಕ
30. ಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪನಾಯಕರು । ಹುಲುಗಳರೆ ಗ್ರಾಮದಲ್ಲಿ ನಂ
31. ತ್ತ ಕಂದಾಯ ಗ ೭೯೯೨॥೦ ದ ಧೂಮಿಯಂನ್ನು ಯೀತಿಥಿಯಲ್ಲು ಮೇಲುಗೋಚ್ಚಿಯಾ
32. ದವಗಿರಿ ಕ್ಷೇತ್ರ ಕಲ್ಯಾಣಿ ತೀರದಲ್ಲೂ ಸಕಿರಂಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೃ
33. ಷ್ಣಾರ್ಪಣವಾಗಿ ಕೊಚ್ಚಿವಾಗಿ । ಯೀಧೂಮಿಗೆಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಆಕ್ಷೀಣಿ ಆಗಾಮಿ
34. ಜಲತರುಪಾಷಾಣಸಿಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗೃಹರಾಮ ಕ್ಷೇತ್ರಮು
35. ಂತಾಗಿಯಿದ್ದ ಸರ್ವಸ್ವಾಂಮ್ಯವಂನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ದಾನಾಧಿವಿನಿಮಯ ವಿಕ್ರಯ
36. ಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಂಮ ಶಿಷ್ಯವಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
37. ಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡುಬಾಹದೆಂದು । ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕೃಪಾ
38. ಕಟಾಕ್ಷ ಲಬ್ಧರಾದ । ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ । ಕರುಣಾಮೃತ ಪಾತ್ರರಾದ ।

39. ವೇದಾಂತ್ತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ । ಕರಕಮಲ ಸಂಜಾತರಾದ । ರಾಮಾನುಜ ಪರ
40. ಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ । ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರದ । ಬೇಲೂ
41. ರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ವೆಂ
42. ಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ । ಕೃಷ್ಣಪ್ಪನಾಯಕರು ಬರಶಿಕೊಟ್ಟ ಧೂದಾನ
43. ಶಾಸನ । ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು । ಆದಿತ್ಯಚಂದ್ರಾಮರೋನಲಶ್ಚದ್ಯಾ ರ್ಧೂಮಿ
44. ರಾಪ್ತೋ ಹೃದಯಂಯಮಶ್ಚ । ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯಾ ಧರ್ಮನ್ಯಜಾನಾ
45 ತಿ ನರಸ್ಯ ವೃತ್ತಂ । ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ । ದಾನಾ
46. ತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ । ಸ್ವದತಾ ದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದ
47. ತ್ತಾನುಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ । ಮದ್ವಂಶಜಾಃ
48. ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾಸ್ಸತತ ಮುಜ್ವಲಧರ್ಮಚಿತ್ತ । ಮಧ
49. ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ್ವತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ ' ಶ್ರೀಚಂನರಾಯಾ ' ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ

Transliteration.

Seal.

Śrî Chamnarâyâ.

1. ¹śubham astu¹ namas tunga- śiraś-chumbi-chandra-châmara-châravе
   trailôkya-nagarâ-rambha-
2. mûla-stambhâya Śambhave¹ Harêr lîlâ-varâha-ścha daushtrâ-dandas sa
   pâtu vah¹udhrita
3. mêdinî yêna kalaṃkam iva yatra sâ¹svasti śrî vijayâ-bhyudaya Śâlivâhana
   śaka
4. varusha 1696 ne vartamânakke saluva Jayanâma-saṃvatsarada Phâlguṇa
   śu 15
5. llû śrîmad vêda-mârga- pratishthâpanâchâryôbhaya-vêdânta-pravarta-
   karâda
6. śâmta-śama-damâdyanamta-kalyâna-gunagana-parî-pûrnarâda¹asmad-
   asâdhâ-
7. rana-svâmigaḷâda¹śrîmat Kavî-kathaka-kaṃthîrava-charaṇa-naḷina-
   yugala-vinyasta-sa-
8. mastâtma-bhararâda śrîmat-paramahaṃsa-parivrâjakâchâryarâda Para-
   kâlasvâmi-
9. gaḷavara sayyamîndra-kṛipâ-katâksha-labdharâda¹Śrînivâsa- Parakâla-
   svâmigaḷava-
10. ra karunâ-mṛita-pâtrarâda¹Vêdânta-parakâla-svâmigaḷavara kara-kamala
    saṃjâtarâ-
11. dantha¹Râmânuja-parakâla-svâmigaḷavara maṭhada sêvege¹Kâśyapa-
    gôtrada Â-

12 pastaṃbha-sûtrada Bêlûra Venkaṭâdri-nâyakara prapautrarâda|Kṛishṇappanâyaka-
13. ra pautrarâda |Venkaṭâdrinâyakara putrarâda|Kṛishṇappanâyakarû| baraśi ko-
14. ṭṭa bhûdâna-grâma-śâsana-kramaventendare |pûrvadalli| śrîmad râjâdhirâja
15. râjaparamêśvara praudhapratâpan apratima śrî vîranarapati Kṛishṇa-râyamahârâ-
16. yaraiyanavaru|naṃma vṛidha-prapitâmaharâda śrîmat siṃdhugôvinda hima-
17. karagaṇda dhavaḷâṃka-bhîma barida-saptângaharaṇa|turagadaḷa-vibhâḍa Ma-
18. ṇinâgapura-varâdhîśvarar âdanthâ Yarakṛishnappanâyakaravarige pâlista
19. Bêlûra râjyakke saluva Aigûra sîme-vaḷitavâda kasabê-sthaḷada Yasaḷû-
20. ru-mande kûḍida|Bayalahaḷḷi-grâmakke pûrvavâda|Kyâte-grâmakke dakshi-
21. ṇavâda|Ûruguttigrâmakke paśchimavâda Channâpurakke uttaravâda |
22. yî chaturgaḍi-madhyada Hulugalale-grâmakke saluva kaṃdâya 73 ↄ2½o
23. kke dêvadâya ga 1½o Braṃhmadâya ga 33ↄo bidimânya ga ½o aṃttu ga 35ↄo
24. nuḷidu śudhanimta kaṃdâya ga 38ↄ2½o mûvattenṭu yaradu haṇa vaḍḍa bhû-
25. miyaṃnnu naṃma mâtâ-pitṛigaḷige puṇyalôkavâgabêkendu | Parakâla-svâmi-
26. gaḷakripâ-kaṭâksha-labdharâda Śrînivâsa-Parakâlasvâmigaḷavara|karuṇâṃṛita-pâtra-

Back

27. râda| Vêdâṃtta-Parakâla-svâmigaḷavara karakamala-saṃjâtar âda| Râmânuja-Pa-
28. rakâlasvâmigaḷavara maṭhada sêvege|Kâśyapa-gôtrada Âpastaṃbha-sûtrada Bê-
29. lûra Venkatâdrinâyakara prapautrarâda| Kṛishṇappa-nâyakara pautrarâda | Venka-
30. ṭâdrinâyakara putrarâda|Kṛishṇappanâyakaru|Hulugaḷale-grâmadallî niṃ-
31. tta kaṃdâya ga 38ↄ2½o da bhûmiyaṃnnu yî-tithiyallu Mêlugôṭṭe Yâ-
32. davagiri Kshêtra Kalyâṇi-tîradallû sahiraṇyôdaka-dâna-dhârâ-pûrvaka-vâgi Kṛi-
33. ishṇârpaṇavâgi koṭṭevâgi|yî bhûmige saluva nidhi nikshêpa akshîṇi âgâmi

34. jala-taru pâshâna sidha-sâdhyaṃgaḷeṃba ashṭa-bhôga têjasvâmya gṛiha râma kshêtramum-
35. ttâgi yidda sarva-svâṃmya-vaṃnnu âgu-mâḍikondu dânâdhi-vinimaya-vikraya-
36. ṃgaḷige yôgyavâgi sarvamânyavâgi nimma śishya-pâraṃparyavâgi â-chandrârka-
37. sthâyigaḷâgi anubhavisikonḍu bâhadendu|Parakâlasvâmigaḷavara kripâ-
38. kaṭâksha-labdharâda|Śrînivâsa-parakâlasvâmigaḷavara| karuṇâmṛita-pâtrai âda|
39. Vêdânttaparakâla-svâmigaḷavara|kara-kamala-sanjâtar âda| Râmânuja-para-
40. kâla-svâmigaḷavara maṭhada sêvege| Kâśyapagôtrada Âpastaṃbha-sûtrada| Bêlû-
41. ra Venkatâdrinâyakara prapautrarâda|Kṛishnappanâyakara pautrarâda Veṃ-
42. katâdrinâyakara putrarâda|Kṛishnappanâyakaru baraśi kotta bhû-dâna-
43. śâsana|yidakke sâkshigaḷu|Âdityachandrâv anilô nalaścha dyaur bhûmi-
44. r âpô hṛidayaṃ yamaś cha ahaś cha râtriś cha ubhê cha saṃdhyâ dharmasya jânâ-
45. ti narasya vṛittaṃ|dâna-pâlanayôr madhye dânâch chhrêyônu-pâlanaṃ| dânâ-
46. t svargaṃ avâpnôti pâlanâd achchutaṃ padam|sva-dattâd dvigunam puṇṇyaṃ parada-
47. ttânu-pâlanaṃ|paradattâpahârêna sva-dattaṃ nishphalaṃ bhavêt|mad-vaṃśajâḥ
48. para-mahîpati-vaṃśajâ vâ yê bhûmipâs satatam ujvala-dharma-chitta| madha-
49. rmamêva satataṃ paripâlayaṃti tvat-pâda-padma-yugaḷaṃ śirasâ namâ-mi

Śrî Chaṃnarâyâ.

(In Nâgari characters)

Note.

This record has the word Śrî Râma and a seal containing the writing Śrî Channarâyâ in Dêvanâgiri characters above the main text. Below the text is also found a similar seal.

The sannad has two verses one addressed to Śambhu and the other addressed to Varâha in the beginning.

The object of the sannad is to record the gift of the village Hulugaḷale situated in Bêlûr kingdom, in Aigur sîme, Yaɔaḷûru-mande to the east of Bayalahalḷi, south

f Kyâte, west of Ûrugutti and north of Channâpura by the chief of Bêlûr named Kṛishnappa Nâyaka son of Venkatâdri Nâyaka, grandson of Kṛishṇappa Nâyaka nd great grandson of Venkaṭâdri Nâyaka to the guru of the Parakâla Matt named Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrînivâsa Parakâlasvâmi who was a dîsciple of Parakâlasvâmi. The usual verses egarding witnesses to a man's conduct and imprecations against confiscators of roperty given away and the praise of kings who carry on grants made by others are ext given.

The donee Râmânuja Parakâlasvâmi is praised as the establisher of the path of he Vêdas, teacher of the two Vêdântas (Sanskrit Upanishads and the Tamil Prabandhams), full of the good qualities of peacefulness, calmness and restraint, evoted to the feet of Vêdânta Dêśikâchârya, and paramahamsa-parivrâjakâchârya. The guru is addressed as *asmad-asâdhâraṇa-svâmi* (our special guru or master) y the donee.

The donor Kṛishnappa Nâyaka is described as belonging to Kâśyapagôtra and pastambha-sûtra and ruler of Bêlûr kingdom which was bestowed on his ancestor (vriddha-prapitâmaha or great-great-grandfather) Yerakrishnappa Nâyaka by the ing Kṛishnarâya (of Vijayanagar) The titles of the Bêlûr chief given here are :— ndhu-Gôvinda, Himakara-ganda, dhavalâmka-bhîma, seizer of the seven elements f sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Tanimâgapura.

The net income of the village granted, *viz.*, Hulugaḷale is said to be 38 varahas vo and half hanas, the gross income per annum being 73 varahas and 2½ hanas om which 1½ varahas were to be deducted for *dêvâdâya* (grants to temples), 33 arahas for Brahmâdâya (grants to Brahmans) and ½ varaha for Biḍimânya (?). he grant was to be enjoyed in the succession of disciples free of taxes and with all ie rights of possession The place of grant is stated to be the bank of the Kalyâni ond) at Mêlugôṭe or Yâdavagirikshêtra.

The date of the grant is given as S 1696 Jaya sam Phâl śu 15 and corresponds 17th March 1775 A. D There is a Kṛishnappa-Nâyaka, chief of Bêlûr, ruling om 1755 to 1794. He is evidently the donor of this grant.

Śrînivâsa Parakâlasvâmi disciple of Parakâlasvâmi is the author of a work amed Nyâsavidyâ-prakâśa-vivṛiti. (Madras Oriental Mss. Cat. P. 10217 Vol. XVII Supple.)

18

A sannad of Tippu Sultan of Mysore in the possession of the Parakâla Matt at ysore

Kannaḍa language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ಳನೆಯ ಸನ್ನದು.

1. ನವಾಬ ಟೀಪೂಸುಲತಾನ್ ಬಹದರವರು
2. ಶೋಭಕೃತನಂ । ಭಾದ್ರಪದ ಬ ೫ಲು ಶ್ರೀ ಮತು ॥ ॥ ದೇವಸ್ಥಾನದಶೀ
3. ಮೆ ಪಾರುಪತ್ಯಗಾರ ಕುಪ್ಪಯ್ಯನಿಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ
4. ಮೇಲುಗೋಚೆ ದೇವಸ್ಥಾನದಲ್ಲಿ ಪೂರ್ವಾರಭ್ಯನಡದು ಬರುತ್ತಾಯಿದ್ದದ್ದ
5. ನ್ನು ಅಂಚೆಶಾಮ್ಮಯನು ಅಡ್ಡಿಮಾಡಿ ಯಧಾನಂತ್ತೆ ಪೂರ್ವಪ್ರ
6. ಕಾರಕ್ಕೆ ರಾಮಾನುಜದಯಾ ಪಾತ್ರ ಶ್ರೀ ಶೈಲದಯಾಪಾತ್ರ ಸಹ
7. ನಡದು ಬರುವಹಾಗೆ ನೇಮಕಾಮಾಡಿಸಿ ಕಳುಹಿಸಿ ಯಧೀತು ಪ್ರಾ
8. ಕಾರಧ್ಯ ನಡದು ಬಂದು ಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ವಡಗಲೆ ತೆಂಕ
9. ಲೆ ಉಭಯ ಪಕ್ಷವಂನ್ನು ಸರಿಯಾಗಿ ನಡಶಿಕೊಂಡು ಬರು
10. ತ್ತಾ ನೂತನವಾಗಿ ತಂದುಯಿರುವ ಪುಳಲೋಕಾಚಾರಂನ್ನು ಮೊದ
11. ಲುಯಿದ್ದ ಬಳಿಗೆ ಕಳುಹಿಸಿ ತಿರುನಕ್ಷತ್ರಕ್ಕೆ ಕೇಶವಸ್ವಾಮಿ
12. ಮುಂತ್ತಾದ ಮುಂಟಪಗಳಿಗೆ ದೇವರಂನ ಬಿಜಮಾಡಿಸಿ ತೀರ್ಥಪ್ರ
13. ಸಾದಸಹ ಪ್ರಾಕು ಮೇರೆಗೆ ಕೊಡಿಸುತ್ತಾ ಸ್ವಾಮಿಶೇವೆಯಂನ್ನು ನ
14. ಂಭ್ರಮದಲ್ಲಿ ಆಗು ಮಾಡಿಸುವದು ನಿರೂಪ ಪ್ರತಿ ಶಾನಭಾಗರ ಲೆಖ
15. ಕ್ಕೆ ಬರಶಿ ಪರಕಾಲಜೀಯರ ಮಠದಲ್ಲಿ ಕಟ್ಟಿಸುವುದು

Transliteration.

1. Navâba Ṭîpûsulatân bahadaravaru
2. Śôbhakṛita saṃ | Bhâdrapada ba 5 lu śrîmatu || dêvasthânada-śî-
3. me-pârupatyagâra Kupaıyyanige barasi kaḷuhida nirûpa adâgi
4. Mêlugôte-dêvasthânadallı pûrvâ-rabhya naḍadu baruttâ yiddadda-
5. nnu Anche Śâmaıyanu aḍḍi-mâdi yidhâṇaṃtte pûrva-pra-
6. kârakke Râmânuja-dayâ-pâtra Śrîśaıladayâ-pâtra saha
7. naḍadu baruva hâge nêmakâ mâdisi kaḷuhısi-yidhîtu prâ-
8. kârabhya nadadu bandu yiruva prakârakke Vadagale Teṃka-
9. le ubhaya-pakshavaṃnnu sarıyâgı naḍaśi-koṇḍu baru-
10. ttâ nûtanavâgı tandu yiruva Puḷalôkâchâraṃnnu moda-
11. lu yidda baḷige kaḷuhısi tirunakshatrakke Kêśavasvâmi
12. muṃttâda maṃtapagaḷige dêvaraṃna bija-mâḍisi tîrtha-pra-
13. sâda saha prâku mêrege koḍisuttâ svâmi-śêveyaṃnnu sa-
14. ṃbhramadallı âgumâdisuvadu nirûpa pratı Śânabhâgara lekha-
15. kke baraśi Parakâla-Jîyara mathadalli kaṭṭisuvudu

Note.

This nirûp was issued by Navâba Tipu Sultân Bahadaravaru. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Śôbhakṛit sam. Bhâdrapada ba 5 would

correspond to 15th September 1783 A. D. the only year Śôbhakṛit occurring in the reign of Tipu Sultan corresponding to 1783.

The nirûp is addressed to Kuppaiya, dêvasthânada-sîme-pârupatyâgâr or manager of the department of temples in the State and relates to the system of reciting invocatory verses in the temple at Mêlukôṭe (See number 15). It is stated in this nirûp that Anche Śâmaiya (an officer under Tipu) was violating the old usage in the temple at Mêlukote regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with Râmânuja-dayâpâtra and Śrîśaila-dayâpâtra might be used. Further the pârupatyagâr was ordered to be fair to both the sects of Vadagalai and Tenkalai (which used the above invocations) and to remove the image of Piḷḷai Lôkâchâr (a saint of the Tenkalai sect) to its original place at Mêlukôte and to take the god in procession to Kêśavasvâmi maṇṭapa and other maṇṭapas and distribute *tîrtha* (sacred water) and *prasâda* (consecrated food offered to god) during the time of *Tirunakshatra* and conduct the services with zeal in the usual manner.

Directions are next given that a copy of the nirûp should be preserved in the register of the accountant (śânabhôga) and the nirûp itself should be preserved in the matt of the Parakâla Jîyar (head of the Parakâla Matt).

It is interesting to note that while a previous sannad issued in the reign of Kaṇṭhîrava Narasarâja Vodeyar lays down the rule that only the Vadagalai invocation (beginning with Râmânuja-dayâpâtram) should be used in temples the present sannad orders the use of invocations of both the Vadagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas:—Śrîśailêśa-dayâpâtram dhîbhaktyâdi-guṇârṇavam yatîndra-praṇavam vande Ramyajâmâtaram munim. This verse is said to have been miraculously revealed by God to the disciples of Maṇavâḷa-mahâmuni while they were engaged in the study of the Prabandhas under their guru.

19

A sannad of Kṛishṇarâja Voḍeyar III, king of Mysore, dated 1811 A. D. in the possession of the same Parakâla Matt at Mysore.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಿಂದ ಬಂದ ಖನೆಯ ನನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜೋತ್ಪತ್ತಿಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೧೩ ಸೋಮವಾರದಲೂ
2. ಶ್ರೀಮತು ॥ ॥ ಅರಮನೆ ಶೀಮೆಗಡಿಗಳ ಅಮಿ

3. ರಾನೆ ವಕಿಲೆದಾರಾನೆ ವ ದೇವಸ್ಥಾನ ಪಾರುಪತ್ಯಗಾರಾನೆಹಾಲಯ
4. ಸ್ತಕಬಾಲಯಿರಾಖೆಮುಲಕಮ್ಯೆನೂರ ಬರ್ಸಕಳುಹಿಸ್ತ
5. ನಿರೂಪ ಆದಾಗಿ ನಿಂಮನಿಂಮಗಡಿಗಳಲಯಿರುವ ವಿಷ್ಣುದೇವ
6. ಸ್ಥಾನಗಳಲ್ಲು ವೇದಮಾರ್ಗ ಯಿತ್ಯಾದಿ ರಾಜಗುರುಗಳಾದ ॥ ॥
7. ಶ್ರೀಘಂಟಾವತಾರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಿಗೆ ಮೊದಲುತೀರ್ಥತಿ
8. ರುಮಾಲೆವರಶೆ ವಿನಿಯೋಗ ಶ್ರೀಶಟಗೋಪ ಮುಂತಾದ ಸಕಲಮರಿ
9. ಯಾದೆಗಳಂನ್ನು ಪ್ರಥಮತಾ ಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಡ್ಸಿಯಿಧೀತಾಗಿ
10. ಅವರಕಡೆಯಿಂದಾ ಅಗ್ಹಾಧಾರಕರಾಗಿಯಿರುವ ಮುರದ ಬ್ರಾಂಹ್ಮ
11. ರುಗೆ ಮೊದಲು ವ॥ ತೀರ್ಥತೋಮಾಲೆ ಮೊದಲಾದ ಸಕಲ ಮರಿಯಾ
12. ದೆಗಳನ್ನು ನಡಸುವದು ಯಿದಲ್ಲದೆ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವಸ್ಥಾ
13. ನಗಳಿಗೆ ದಯಮಾಡುವಲ್ಲಿ ಶ್ರೀಶಟಗೋಪಕಾಳಮ್ಯಾಳನಹಾ ಯ
14. ದರಾಗಿ ಸಧತಿ ಪ್ರಕಾರಾ ಯದರುಗೊಂಡು ಕರದುಕೊಂಡುಹೋಗಿ

ಂಧಾಗ

15. ತೀರ್ಥತಿರುಮಾಲೆ ಮ್ಯಾಲೆಬರದ ಪ್ರಕಾರಾ ಮರಿಯಾದೆ ಸಹ ನಡಸು
16. ವದು ಶ್ರೀಸ್ವಾಮಿಗಳವರು ಯಾವ ವಿಷ್ಣು ಸ್ಥಳಕೆ ಬಂದು ಯಿದ್ದಾಗ್ಯೂ
17. ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹೇಳಿದ ಪ್ರಕಾರಾ ನಡದುಕೊಂಡು ಮುಂದಲಗಡಿ
18. ಗೆ ಮರಿಯಾದೆ ಗೂಡಿ ಕಳುಹಿಸಿ ಕೊಡುವದು ಯೀಸಂನ್ನಧಿನನಕಲಂ
19. ನ್ನು ನಿಂಮನಿಂಮ ಗಡಿಗಳ ಶಿರಸ್ತೆದಾರರ ಲೆಖಕೆ ಬರ್ಸಿದೇವಸ್ಥಾನಗಳ
20. ಶಾನಧಾಗರ ಲೆಖಕೆ ಬರ್ಸಿ ಅಸಲು ಸಂವದ್ದಂನ್ನುಯಿವರ ವಶಕೆ ಹಿಂ
21. ದಕೆ ಕೊಡುವದು ಬತಾರಿಕು ೨೦ನೆ ಮಾಹೆ ಮೆ ಸರ್ಂ ೧೮೧೧ ನೆಯ
22. ಸವಿಯಲ್ಲೂ

ಶ್ರೀ ಕೃಷ್ಣ

Transliteration.

(Krishnarâjavaḍeyar's seal.)

with the letters

(Śrî Châmarâja-vaḍeıa tanuja Krıshnarâjavaderu)
Krıshnarâja-vaḍeyaravaru.

1 ·Prajôtpattı-saṃvatsarada Vaiśâkha ba 13 Sômavâradalû
2. śrîmatu॥ ॥aramane-śîme gaḍıgala âmî-
3. lâne vakıledârâne va dêvasthâna pârupatyagârâne hâla yı-
4. stakabâla yı̤âkhe mulaka Maısûra barsakaḷuhısta
5. nirûpa adâgı nimma nımma gaḍıgaḷali yıruva Vıshṇudêva-
6. sthânagalallu Vêda-mârga yıtyâdı râjagurugaḷâda ॥ ॥
7. śrî Ghantâvatâra Parakâlasvâmıgaḷavarıge modalu tîrtha tı-
8. rumâle varaśe vınıyôga śrî Śatagôpa muntâda sakalamarı-
9. yâdegalaṃnnu prathamatâ koḍuvaṃte appane koḍsı yidhîtâgi
10. avara kaḍeyiṃdâ âjñâ-dhârakarâgi yiruva mathada Brâmhma-

11. ruge modalu va [rase] || tîrtha tômâle modalâda sakala mariyâ-
12. degaḷaṃnnu naḍasuvadu yidallade śrî svâmigaḷavaru dêvasthâ-
13. nagaḷige dayamâduvalli śrî Śatagôpa tâḷa myâḷa sahâ ya-
14. darâgi padhati prakârâ yadarugoṃḍu karadukoṇdu hôgi

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15. tîrtha tirumâle myâle barada prakârâ mariyâde saha naḍasu-
16. vadu śrî svâmigaḷavaru yâva Vishnu-sthaḷake baṃdu yiddâgyû
17. śrî svâmigaḷavaru hêḷida prakârâ naḍadukoṃḍu muṃdala gadi-
18. ge mariyâdegûḍi kaluhisi koḍuvadu yî saṃnnadina nakalaṃ-
19. nnu niṃma niṃma gaḍigaḷa Śirastêdârara lekhake barsi dêvasthânagala
20. Śânubhâgara lekhake barsi asalu saṃnaddaṃnnu yivara vaśake hiṃ-
21. dake koḍuvadu ba târiku 20 ne mâhe May san 1811 ne yi-
22. savayallû

Śrî Krishna

Note.

This is the earliest of the sannads issued by the Mysore king, Kṛishṇarâja Vadeyar III. It is dated in the English or Christian Era and the cyclic year and month and tithi are also given. The date given is 20th May 1811 and Prajôtpatti-samvatsara Vaiśâkha ba 13 Monday.

It is a nirûp addressed to the Amils, killedârs (officers in charge of forts), pârupatyagârs (managers) of temples, etc. in the kingdom of Mysore. The nirûp records an order of the king that certain honours in all the temples of the god Vishnu situated within their jurisdictions should be offered first to the Râjaguru (royal preceptor) Śrî Ghantâvatâra Parakâlasvâmi. These honours are said to consist of the distribution of *tîrtha* (sacred water used in bathing the god), offer of garlands (*tirumâle*), *varaśe* (giving of consecrated food only to select holy personages *viniyôga*, (distribution of consecrated food to all), placing of Śaṭhagôpa on the head (Śathagôpa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered to be offered before all others to the above svâmi.

It was further ordained that the first tîrtha, garlands, etc. in the temples of Vishṇu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svâmi). When the svâmis (heads of the Parakâla matt) visited the above temples, the temple authorities were required to meet the svâmi with the usual honours of Śaṭagôpa, musical band (tâḷa myâḷa) etc. and take him to the temple and offer him *tîrtha* and garlands and the honours as stated before. In all the Vishṇu temples visited by the above svâmis the temple authorities were further required to carry out the instructions of the svâmi and conduct him with honours to the next *gaḍi* (village boundary).

A copy of this sannad was ordered to be entered into the registers of the accountants (śânubhâga) of the above temples and the original itself was to be returned to the Parakâla Matt.

It may be of interest to note that the honours recounted in the above sannad are even now offered to the gurus and representatives of the Parakâla Matt.

20

A sannad of Krishṇarâja Vaḍeyar III of Mysore, dated 1816 in the possession of the Parakâla Maṭha, Mysore.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲಿರುವ ಓಲೆಯ ನನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ಬರೆದಿರುವುದು

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು. (ನಾಗರಾಕ್ಷರ)

1. ಕೃಷ್ಣರಾಜವಡಯರವರ್ರು
2. ಯುವ ಸಂವತ್ಸರಪುಷ್ಯ ಬ ೧೧ ಯಲ್ಲು ಶ್ರೀ ಮತ್ತು ॥ ॥
3. ಆರಮನೆ ಶ್ರೀಮೆಗಡಿಗಳ ಅಮಿಲಕಿರ್ಲೆದಾರನುಂಕ್ಕದಮಣಿಗಾರಗೆ ಬರಶೀಕಳು
4. ಹಿನ್ತನಿರ್ರೂಪ ಆದಾಗಿ ಮಂಜಿರಾಬಾದತಾಲ್ಕು ಹುಲಗಳಲೆಯೆಂಬ ಗ್ರಾಮ
5. ದಿಂದಾ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮರಕ್ಕೆ ಸಾಗ್ಸಿಕೊಂಡು ಬರ್ರುವ ಅಕ್ಕಿಗೋ
6. ಣಿಗೆ ಮಠದ ಪಾರಪತ್ಯಗಾರ ಯಾದಾಸ್ತಪ್ಯೋರ್ರಿಗೆ ಅಗ್ರಾಮದಿಂದಾ ಬಂದ ಅ
7. ಕ್ಕಿ ಗೋಣಿಗೆ ಸುಂಕ್ಕದ ಬಗ್ಗೆ ತಡಿಯದೆ ಬಿಡುವುದು ಮಾರ್ಗದಲ್ಲಿ ಮಾರ್ರಿಕೊಂಡ
8. ಗೋಣಿಗೆ ವಾಜಬಿ ಬರತ್ಕನುಂಕ್ಕಾ ತೆಗದುಕೊಳುವದು ತ್ತಾರ್ರಿಖ ೨೫ನೇ
9. ಮಾಹೆ ಜನವರ್ರಿ ಸಂನ್ ೧೮೧೬ನೆ ಯಿನವಿ ಖತ್ತ ಅಪ್ಪಾಜಿರಾವಮು
10. ನಷಿ ಹಜುರ ಪುರನುರ್ರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

(Seal in the Dêvanâgarî characters.)
Śrî Châmarâja vaḍera tanuja Krishṇarâjavaḍeru.

1. Kṛishṇarâja-vaḍayaravarru
2. Yuva-saṃvatsara Pushya ba 11 yallu śrîmattu
3. aramane-śîme-gaḍigaḷa âmila killêdâra suṃkkada maṇegârage baraśî kaḷu-
4. hista nirrûpa adâgi Manjirâbâda tâlku Hulagaḷale yemba grâma-
5. diṃdâ Śrî Parakâla-svâmigaḷavara maṭhakke sâgsikoṃḍu barruva akki gô-
6. ṇige maṭhada Pârapatyegâra yâdâsta myêrrige â grâmadiṃdâ baṃda a-
7. kki gôṇige sunkkada bagye taḍiyade biḍuvadu mârgadallî mârrikoṇḍa
8. gôṇige vâjabi barataka suṃkkâ tegadu koḷuvadu ttârrikha 25 nê
9. mâhe Janavarrî san 1816 ne yisavi khatta Appâjirâva mu-
10. nashi hajurapuranurru Śrî Kṛishṇa

Note.

This *nirûp* also belongs to the reign of Kṛishṇarâja Vaḍeyar III, King of Mysore and is dated 25th January 1816 A. D. corresponding to Yuva-saṃvatsara Pushya ba 11.

It contains a seal above with the words Śrî Châmarâjavaḍera tanuja Kṛishṇarâjavaḍeru inscribed in Dêvanâgari characters inside. Below the nirûp is the king's signature Śrî Kṛishṇa.

The nirûp is addressed by the king Krishṇarâja Vaḍeyar III to the *âmils* (heads of the taluks), *killedârs* (heads of fortresses), *sunkada-maṇegârs* (customs officers) of the villages in Aramanesîme (Palace department) and exempts the bags of rice brought from the village Hulugaḷale in Manjarâbâd Taluk to the Matt of Parakâla-svâmi (at Mysore) from customs duties on production of a letter of authority from the *pârapatyegâr* (manager) of the Matt But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way

The name of the writer of the nirûp is given as Appâji Râv, Munshi Hajûra Puranûr (illustrious.)

The village Hulugalale was presented to the Parakâla Matt, Mysore, by the Bêlûr Chief Krishṇappa Nâyaka (See No. 17.)

21

A sannad of Krishnarâja Vadeyar III of Mysore dated November 1817 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಒನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಕೃಷ್ಣರಾಜವಡಯರವರು

1. ಈಶ್ವರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಭಾನುವಾರದಲ್ಲು ಶ್ರೀ ಮತು ॥ ॥
2. ಬೂಕಿನಕೆರೆ ಅಮೀಲ ಚನ್ನೆಗೌಡಗೆ ಬರಶಿ ಕಳುಹಿಶಿದ ನಿರೂಪಾ ಅದಾಗಿ ಮ
3. ಪಿಶೂರು ಸಂಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ ಶ್ರೀಮದ್ಬ್ರಹ್ಮತಂತ್ರ ಪಂಟಾವತಾ
4. ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇ
5. ವರ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆಯೀ ತಾರೊಕು ಪೈಕಿ ವರಾಹನಾಥ ಕಲ್ಲಹಳಿಗ್ರಾಮ
6. ನರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆ ಕೊಟಿರುವದರ ಸಮೀಪದಲ್ಲಿಯಿರುವ ಗ್ರಾಮಾಯೀ
7. ಗ ಮರಕೆ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆ ಕೊಟಿರುವದು ಅಸಲ ಗ್ರಾಮ ಒ ದಾಖಲೆಗ್ರಾ
8. ಮಳಕೆ ನಹ ದೇರೀಜು ಯಿನಾಮತ್ತಿ ಹೊರ್ತು ಕಂಗು ೫೪೮೨। ÷ ಪೈಕಿಐಂ

9. ದಾನಾಗುವಳಿ ಅಗತಕಲುಕನಾನು ಗು ೧೭॥೪÷ ಜಾತಾ ಬಾಜೆ ಬಾಬುನುದಾ
10. ಧಾತು ಸಂವತ್ಸರಕೆ ನಾಗುವಳಿಗು ೫೩೦೯೩೦ಕೆ ಗ್ರಾಮಗಳು ವಿವರಾ
11. ೫೫॥೦ ಬೂಕಹಳಿ ೧ಕೆ ದೇರೀಜು ೫೮॥೨॥÷ ಕೆ ಲುಕನಾನು ೩೯೨॥÷ ಜಾತಾನಾಗು
12 ೬೮೯೦ ಯಗಚಿಕುಪ್ಪೆ ದೇರೀಜುಮೇರೆ ನಾಗುವಳಿ
13. ೫೧॥೦ ಕಚಿಹಳಿ ದೇರೀಜು ೫೭॥೪॥÷ ಕೆಲುಕನಾನು ೫೯೪॥÷ ಜಾತಾನಾಗು
14. ೧೫೯೧॥. ಸಂಕನಹಳಿ ದೇರೀಜು ೧೭೯೦ ಕೆ ಲುಕನಾನು ॥೩೦ ಜಾತಾನಾಗು
15. ೧೩೮॥೧॥೦ ಗಂಬಗೆರೆ ಆನಲಗ ದಾಖಲೆ ೩ಕೆ ಸಹ ದೇರೀಜು ಮೇರೆನಾಗುವಳೀ
16. ೮೭೯೦ ಅಂಬಿಗರ ಗ್ರಾಮ ಅನಲ ೧ ದಾಖಲೆ ೧ ದೇರೀಜು ಮೇರೆನಾಗುವಳೀ
17. ೩೪೯೦॥೦ ಪುರದ ಗ್ರಾಮ ದೇರೀಜ ೩೭॥೩॥≡ ಕೆಲುಕನಾನು ೩॥೩≡ ಜಾತಾನಾಗು
*18. ೮೦೯೪॥೦ ಬಾಜೆಬಾಬು

೬೭॥೧॥ ಸುಂಕದೇರೀಜು ೭೫೯೨ ಲುಕನಾನು ೪॥೦॥೦

ಜಾತಾನಾಗು ೧೨॥೩ ಚಿಲರಬಾಜೆಬಾಬು ದೇರೀಜುಮೇರೆ

೮೦೯೪॥೦

ನಾಗುವಳೀ	ಆನಲ	ದಾಖಲೆ	ದೇರೀಜು	ಲುಕನಾನು
೫೩೦೯೩೦	೭	೪	೫೪೮೯೨॥÷	೧೭॥೪÷

19. ವುಧಯಂ ಅನಲಗ್ರಾಮಯೇಳು ದಾಖಲೆಗ್ರಾಮ ನಾಲ್ಕಕೆಸಹ ದೇರೀಜುಕಂ
20. ಟಿರಾಯಿ ಐನೂರನಾಲುವತ್ತುಯಂಟುವರಹವೂಯರಡು ಹಣ ಹಾಗು ವೀ
21. ಸಪ್ಪೆಕಿ ಲುಕನಾನು ಕಂಟಿರಾಯಿ ಹದಿನೇಳುವರಹವೂವಂಧತುಹಣವೀನ
22. ಜಾತಾ ನಾಗುವಳಿ ಕಂಟಿರಾಯಿ ಐನೂರಮೂವತ್ತುವರಹವೂ ಮೂರು
23. ಹಣ ಹಾಗುವೀನಸಹ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆಕೊಟ್ಟುಯಿರುವದರಿಂದ ನ
24 ದರಿ ಅನಲ ದಾಖಲ ಗ್ರಾಮಗಳಂನ್ನು ಶ್ರೀಮರದ ಹವಾಲಮಾಡಿಕೊಟ್ಟು ಈ
25. ಶ್ವರ ಸಂವತ್ಸರ ದಾರಭ್ಯಾ ವರಷಂಪ್ರತಿ ತಾಜಾ ನಂನದ ವುಜೂರಮಾಡದೆ ನ
26. ರ್ವಮಾನ್ಯಾ ನಡನಿಕೊಂಡು ಬರುಮದು ಯೀನಂನದನಕಲು ತಾರೊಕು ಶರನ್ತಾ
27. ರ ದಪ್ತರಕೆಬರೆ [ನಿ] ಅನಲನಂನದು ಶ್ರೀಮರದ ಹವಾಲಗೆ ವಾಪನುಕೊಡುವದು ತಾ
28. ರಿಕು ೨೩ನೆ ಮಾಹೆ ನವಂಬರ ನ್ಹ ೧೮೧೭ನೆ ಯನವಿ ಖತ್ತಪ್ರನಂನ್ಯೆಯ್ಯ ಮುನಷಿ
29. ಹುಜೂರು

ಪ್ರತ್ಯೇಕ ಕೈಬರಹದಲ್ಲಿ.

ಅನಲಯೇಳು ದಾಖಲ್ಲೆ ನಾಲ್ಕುಕ್ಕೆ ಸಹಾ ದೇರೀಜು ಕಂಟಿರಾಯಿ ಐನೂರು ನಾಲ್ವತೆಂಟುವರಹಗು ಯರುಡು ಹಣ ಹಾಗು ವೀನಾ ನರ್ವಮಾನ್ಯ ಅಪಣೆ ಕೊಟುಯಿರುವೆಂರಿಗೆ ನಡಶಿಕೊಂಡು ಬರು(ವ)ವದು

ಶ್ರೀಕೃಷ್ಣ.

Transliteration.

(Seal in Dêvanâgarı Characters.)

Châmarâjavaḍera tanuja Kṛishṇarâja Vaḍeru.

1. Îśvara-saṃvatsarada Kârtika śudha 15 Bhânuvâradallu śrîmatu ‖ ‖
2. Bûkinakere Âmîla Channegauḍage barasi kaḷuhiśida nirûpa adâgi Ma-

*ಈಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

3. hiśûru-saṃsthânada parama-gurugaḷâda śrîmad Brahmatantra-ghaṇṭâ-vatâ-
4. ra Parakâlasvâmigaḷavara mathadallı Śrî Hayagrîva Lakshmînârâyaṇa-dê-
5. vara kaiṃkaryada bagye yî tâloku paıkı Varâhanâthakallahaḷi-grâma
6. sarvamânyâ appaṇe koṭiruvadara samîpadalli yıruva grâmâ yî-
7. ga maṭhake sarvamânyâ appaṇe koṭıruvadu asali grâma 7 dâkhale grâ-
8. ma 4 ke saha bêrîju yınâmattı hortu kaṃ gu 548. 2¼. 1/16. paıkı aın-
9. dâ-sâguvaḷı âgataka lukasânu gu 17·9 1/16 jâtâ bâje-bâbu sudâ
10. Dhâtu-saṃvatsarake sâguvaḷi gu 530·3¼ ke grâmagaḷu vivarâ
11. 55½ Bûkahaḷi 1 ke bêrîju 58·7½ 1/16 ke lukasânu 3 2½ 1/16 jâtâ sâgu
12. 68 Yagachikuppe bêrija-mêre sâguvaḷı
13. 51½ Kaṭehaḷı bêrîju 56·9½ 1/16 ke lukasânu 5 4½. 1/16 jâtâ sâgu
14. 15·1¾ Saṃkanahaḷlı bêrîju 16 ke lukasânu. 8¼ jâtâ sâgu.
15. 138 6½ Ganjıgere asalı 1 dâkhale 3 ke saha bêrîju mêre sâguvaḷî
16. 87 Aṃbıgara-grâma asali 1 dâkhale 1 bêrîju mêre sâguvaḷî
17. 34·½ Purada grâma bêrîju 37/8½ 3/16 ke lukasânu 3·8 3/16 jâtâ sâgu-
18. 80·4½ bâje bâbu 67·6½ suṃka bêrîju 72·2. lukasânu 4·5½ jâtâ sâgu 12·8 chılara bâjebâbu bêrîju mêre sâguvaḷî 530·3¼ asalı 7 dâkhale 4 bêrîju 548·2¼ 1/16 lukasânu 17 9. 1/16
19. vubhayaṃ asalı grâma yêḷu dâkhale grâma nâlkake saha bêrîju kaṃ-
20 tırâyı aınûra nâluvattu yaṃtu varahavû yaradu-haṇa hâgu vî-
21. sa paıkı lukasânu kaṇtırâyı hadınêḷu varahavû vaṃbhatu haṇa vîsa
22 jâtâ sâguvaḷı kaṇṭırâyı aınûra mûvattu varahavû mûru-
23. hana hâgu vîsa saha sarvamânyâ appaṇe kotuyıruvadarıṃda sa-
24. darı asalı dâkhalı grâmagaḷamnnu śrî mathada havâla mâḍıkoṭṭu Î-
25 śvara-saṃvatsara-dârabhyâ varashaṃpratı tâjâ saṃnada vujûra mâḍade sa-
26. rvamânyâ naḍasıkonḍu baruvadu yî saṃnada nakalu tâloku Śirastâ-
27. ra daptarake bare [si] aśala saṃnadu śrî mathada havâlıge vâpasu koduvadu tâ-
28. rıku 23 ne mâhe Navaṃbara san 1817 ne yisavi khatta Prasaṃnaıyya munashı
29. hujûru

asalı yêḷu dâkhallı nâlkukke sahâ bêrîju kaṇṭîrâyı aınûru nâlvateṇṭu varahau yaruḍu haṇa hâgu vîsâ sarvamânya appaṇe koṭu yirumêrige naḍaśıkonḍu baruvadu.

Śrî Kṛishṇa.

Note.

This nırûp contaıns the same seal and sıgnature of Kṛishṇarâja Vaḍeyar III as the previous number.

It is dated 23rd November 1817 corresponding to Îśvara sam. Kârtika śu 15 Sunday and is addressed by the king to Channegauḍa, who was the *âmîl* of Bûkinakere. It records the gift by the king of 7 *asali* villages (principal villages) and 4 *dâkhale* villages (hamlets) situated near the village Varâhanâtha Kallahaḷḷi in the above Taluk which was previously granted as sarvamânya to the Parakâlasvâmi Matt The donee is named Brahmatantra Ghantâvatâra Parakâlasvâmi, the *paramaguru* (chief teacher) of Mahisûrusamsthâna. The object of the grant is said to be to provide for services of Śrî Hayagrîva Lakshmînârâyana-dêvaru (gods) in the matt of the above guru.

Details of the income of the villages granted are next given. Bûkahaḷḷi village: gross income for the year Dhâtu 58 varahas 7½ haṇas and 1 vîsa. deducting out. of this for *luksânu* (loss) a sum of 3 varahas 2½ hanas and 1 vîsa, the net income comes to 55½ varahas (10 hanas=1 varaha).

Yagachikuppe: net revenue 68 varahas.

Kaṭehaḷḷi: gross income 56 varahas 9½ hanas and 1 vîsa: deduct for *luksânu* 5 varahas 4½ hanas and 1 vîsa. net revenue 51½ varahas.

Sankanahaḷḷi. gross income 16 varahas: deduct for *luksânu* 8¼ haṇas: net revenue 15 varahas and 1¾ hanas.

Ganjigere. including 1 asali and 3 dâkhale villages: net revenue 138 varahas and 6½ hanas.

Ambigaragrâma. including 1 asali and 3 dâkhale villages net revenue 87 varahas.

Puradagrâma gross income 37 varahas 8½ hanas and 3 vîsas. deduct for *luksânu* 3 varahas 8 haṇas and 3 vîsas. net revenue 34 varahas and ½ hana.

Income from Râje bâbu (miscellaneous receipts) is 80 varahas and 4½ haṇas. Details for this item customs (sunka) gross income 72 varahas 2 haṇas: deduct for *luksânu* 4½ varahas and ½ haṇa. net income from customs 67½ varahas and 1½ haṇa: add to this 12 varahas and 8 haṇas from Chillara-bâjebâbu (minor miscellaneous receipts): total comes to 80 varahas and 4½ haṇas.

Total gross income for the year Dhâtu for 7 principal and 4 minor villages (hamlets)—548 varahas 2¼ haṇas and 1 vîsa: Deduct for *luksânu* 17 varahas, 9 haṇas and 1 vîsa. net income is equivalent to 530 varahas 3¼ haṇas and 1 vîsâ [The vîsa in the net income is a mistake].

These villages with the above gross and net income were to be made over to the above Matt free of taxes from the year Îśvara by the Âmîl without demanding a fresh sannad every year. A copy of this sannad was to be entered into the *daptars* (registers) of the śirastedâr of the Taluk and the original sannad was to be handed over to the possession of the Matt.

The writer of the sannad is named Prasannaiya, munshi hujûru.

Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dâkhale) villages of the gross revenue of Kanthirâyi 548 varahas, 2 hanas, 1 hâga 1 visa were granted as sarvamânya and that this grant should be carried on.

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A sannad of Krishnarâja Vadeyar III, King of Mysore dated January 1817 in the possession of the Parakâla Matt, Mysore.

Kannada characters and language except lines 1 to 33 and 145 to 152 which are in Sanskrit.

ಶ್ರೀಪರಕಾಲಮಠದ ಲನೆಯ ಸನ್ನದು.

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ. ಸಂಸ್ಕೃತಶ್ಲೋಕಗಳು ಸಹ

ಮೇಲ್ಭಾಗದಲ್ಲಿ ಮರಾಠೀ ಅಕ್ಷರದ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ದೊಡ್ಡ ಮೊಹರೂ ಇವೆ.

1. ಶುಭಮಸ್ತು ॥ ವಿಶುಧವಿಗ್ಞಾನ ಘನಸ್ವರೂಪಂವಿ
2. ಗ್ಞಾನ ವಿಶ್ರಾಣನ ಬದ್ಧದೀಕ್ಷಂ। ದಯಾನಿಧಿಂ ದೇಹ
3. ಧೃತಾಂ ಶರಣ್ಯಂ ದೇವಂ ಹಯಗ್ರೀವ ಮಹಂಪ್ರ
4. ಪದ್ಯೆ ॥ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಶ್ರೀರ್ಮಾ ಶ್ರಯಮಾಲಂ
5. ಗೈ ವಕ್ಷಶೀ ನಿತ್ಯೈಶ್ವರ್ಯ ಪ್ರದಾತಾಹಮಿತ್ಯಯಂತ್ವ
6. ಧಯಪ್ರದಃ ॥ ಶ್ರೀಮತ್ಕಾಂತಿಮತೇಯಾಯ ಕಾಂ
7. ಚೀ ಪೂರ್ಣಮನಶ್ವಿನೇ ಶ್ರೀಮತ್ಕುರಂಗ್ಗ ಪೂರ್ಣ ಶ್ರೀ
8. ಧಾಷ್ಯದಾಯ ನಮೋನಮಃ ॥ ಶ್ರೀಮತೇನರ್ವತಂ
9. ತ್ರೇಷು ನ್ವತಂತ್ರಾಯಸುಧೀಮತೇ । ಕವಿತಾರ್ಕಿಕ

(ಒಂಬತ್ತು ಮತ್ತು ಹತ್ತನೆಯ ಪದ್ರಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಡಾಮರಾಜವಡೆರತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.)

10. ಶಂಹಾಯ ವೇದಾಂತ ಗುರವೇನಮಃ ॥ ಚರಕಾಲ
11. ತಪೋಲಭ್ಯೆ ನರಕಾರ್ತಿ ನಿವಾರಕೌ ಪರಕಾಲ
12. ಯತೀಂದ್ರಸ್ಯ ಚರಣೌ ಶರಣಂವ್ರಜೆ ॥
13. ಶ್ರೀಮದಖಿರಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡಮಂ
14. ಡರೋಪರಿಬ್ರಂಹ್ಮಾದೀನಾಮವಾಪ್ಯ ನನೋಚಗೆ
15. ರಾಯುತಾದಿತ್ಯವಿದ್ಯೋದಿತಾಪ್ಯಾಕೃತಸರ್ವಸಂ
16. ಪತ್ಸಮ್ಯುದ್ಧಶ್ರೀವೈಕುಂಠನಗರನಯನಾಯ ಮಾ
17. ನಾನಂದಮಯದಿವ್ಯರತ್ನಮಂಟಪ ಮಧ್ಯವಿಲ
18. ನತ್ಪಣಾಮಣಿಸಹಸ್ರಮಂಡಿತಾನಂತಶೇ
19. ಷಪೀರಮಹಾರಾಜಮುದ್ಯಾವಿರಾಜಮಾನ ಶ್ರೀ
20. ವೈಕುಂಠ ವಲ್ಲಭ ದಿವ್ಯಾಜ್ಞಾ ವತೀರ್ನದುರ್ವಾದಿಗರ್ವ
21. ನಿರ್ವಾಪಣ ನಿಪುಣ ಶ್ರೀಮಶ್ಶಾರೀರಕ ಮಹಾಭಾ
22. ಷ್ಯ ರಚನಾ ಚಾತುರೀ ಧುರೀಣ ಶ್ರೀಮದ್ರಾಮಾನುಜಾ

23. ಚಾರ್ಯ ಯತಿವರಾನುಗ್ರಹ ಲಬ್ಧ ಚತುಸ್ಸಪ್ತತಿ ಸಂ
24. ಖ್ಯಾ ನಿಷ್ಣಾತ ಮೈಷ್ಣವ ಕುಲ ಧುರ್ಯಾಸನ ಸಮುಲ್ಲಸ
25. ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂ
26. ಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೋಧ
27. ಯ ನಿಗಮಾಂತಾಚಾರ್ಯ ಶ್ರೀಮತ್ಕವಿಕಥಕಕಂ
28. ಠೀರವ ಚರಣ ನಳಿನ ಯುಗಳ ವಿನ್ಯಸ್ತಸಮಸ್ತಾತ್ಮ
29. ಧರ ಶ್ರೀಮದ್ರಾಮಾನುಜ ಪರಕಾಲ ನಂಯ್ಯಮೀಂ

(ಮೇಲಿನ ೨ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ಮೊಹರಿದೆ.)

30. ದ್ರುಕ್ಪಾನುಗ್ರ ಹೀತ ಶ್ರೀ ಮದ್ಭಾಂ ಹ್ಮತಂತ್ರ ಭಂ
31. ಚಾವತಾರ ಪರಕಾಲಗುರುವರ ನಮಾರಾಧಿತ್ರ ಶ್ರೀ
32. ಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ ನಾಯಕ ಶ್ರೀ
33. ಮನ್ಮಠ ನಂಸ್ಥಿತ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
34. ಣಸ್ವಾಮಿಯವರ ಸಂನಿಧಿಗೆ
35. ಹರೇರ್ಮಹೀವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡ ಸ್ಪಪಾತುನಃ । ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ
36. ಧಾತ್ರೀ ಧತ್ರಶ್ರಿಯಂದಧೌ ॥ ನಮಸ್ತೇನ್ತುವರಾಹಾಯ ಲೀಲಯೋದ್ಧರತೇ
37. ಮಹೀಂ । ಖುರಮಧ್ಯ ಗತೋಯಸ್ಯ ಮೇರುಃಕ್ಷಣ ಕಣಾಯತೆ ।। ಪಾತು
38 ತ್ರೀಣಿಜಗಂತಿ ಸಂತತ ಮಕೂಪಾರಾದ್ಧರಾ ಮುದ್ಧರ್ಷ ನ್ಯೋಡಾತ್ಕೋಡ ಕಳೇ
39. ಬರ ಸ್ವಧಗವಾನ್ಯೆಸೈ ತ್ರಿಕ ದಂಷ್ಟ್ರಾಂಕುರೆ ಕೂರ್ಮಃ ಕ್ಕಂದತಿ ನಾಳತಿ ದ್ವಿರಸನೋ
40. ಪತ್ರಂತಿ ದಿಗ್ದಂತಿನಃ ಮೇರುಃ ಕ್ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತ್ತಿವ್ಯೋಮಾಪಿರೋ
41. ಲಂಬತಿ॥ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರ್ಷಗ
42. ಳೂ ೧೭೩೮ನೆ ಸಂದ ವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂವತ್ಸರದ ಮಾ
43 ಘಶ್ಯ ೧೦ ಸೋಮವಾರದಲ್ಲೂ ಆತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವರಾಯ
44. ನ ಸೂತ್ರರುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡಯರವರ ಪೌತ್ರ
45. ರಾದ ಚಾಮರಾಜ ವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರಿಮದ್ರಾಜಾಧಿ
46. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಬರು
47. ದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ

(ಮೇಲಿನ ಎರಡು ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.)

48. ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಮಕರಮಧ್ಯಶರಧನಾಳ್ವ ಗಂಡಭೇರುಂ
49. ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕುಠಾರ ಕಂಠೀರವಾದ್ಯನೇಕಬಿರು
50. ದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ನಾಷ್ಟಾಂಗ್ಗವಾಗಿನ
51. ಮನ್ಕರಿಶಿ ಬರೆಶಿ ವಪ್ಪಿಶದಧೂದಾನ ನಾಧನಆದಾಗಿ । ಅನ್ಮದ್ಗುರು ಪ
52. ರಂಪರಾಪ್ರಾಪ್ತವಾದ ಯೀಮರದಲ್ಲಿಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವಲಕ್ಷ್ಮೀನಾ
53. ರಾಯಣ ದೇವರಪೂಜಾ ಪುತ್ಸವಾದಿ ಕೈಂಕರ್ಯಗಳಿಗೋಸ್ಕರವಾಗಿ ಕಾರ್ತಿ
54. ಕ ಬ ೩೦ ಮಂಗಳವಾರ ಸೂರ್ಯೋಪರಾಗಪರ್ವಣಿಪುಣ್ಯಕಾಲದಲ್ಲೂ
55 ಸಹಿರಂಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆ ನೆರದುಕೊಟಿರು
56. ವ ಧೂದಾನದುಗ್ಯೆ ನೇಮಕಾಮಾಡಿ ಕೊಟ್ಟಿರುವ ಗ್ರಾಮಗಳ ವಿವರ್ರಾ ಪಟ
57. ಣ ಆಷ್ಟಗ್ರಾಮದ ತಾರೋಕು ದೇವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವಳಿತವಾದ ಚಿಂಮಲ

58. ಅಸಲು ಗ್ರಾಮವಂದು ದಾಖರೆನಾಲ್ಕು ಕೆರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿವುತ್ತಾರಂ
೧ ೪ ೧
59. ನ್ನುಳಿದ ಬೇರೀಜು ಕಂಟಿರಾಯಿ ಮುಂನ್ನೂರಐವತುಯೇಳುವರಹವೂ ಹಣ
೩೫೭ ೧।।।೦
60. ಮುಪ್ಪಾಗ ಪೈಕಿ ಲುಕನಾನ ಬೇರ್ರೀಜಿಗೆ ಮಜಾ ಕಂಟಿರಾಯಿ ನೂರಯಿಪ್ಪತ್ತು
೧೨೧।।೪।।। ÷
61. ವಂದು ವರಹವೂ ವಂಧತು ಹಣ ಮುಪ್ಪಾಗೂ ವೀಸ ಜಾತಾ ಯುಮಸಂವತ್ಸ
62. ರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರ್ರೀಜು ಕಂಟಿರಾಯಿ ಯನ್ನೂರಮೂವತ್ತುಐ
೨೩೫೧।।। ☰
63. ದುವರಹವೂ ಹಣಮುಪ್ಪಾಗು ಮೂರು ವೀಸದಗ್ರಾಮ ೧ ಕ್ಯಾತನಹಳಿ ಹೋ
64. ಬಳಿ ವಳಿತವಾದ ದೊಡಿಗೌಡನ ಕೊಪ್ಪಲು ಅಸಲ್ಲಿ ವಂದುದಾಖರೆ ವಂದಕೆ
೧

(ಹಿಂದಿನ ಪಜ್ರಗಳ ಎಡಭಾಗದಲ್ಲಿ ಕೃಷ್ಣರಾಜವಡೆಯರ ಮೊಹರಿದೆ.)

65. ಸಹ ಯಿನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರ್ರೀಜು ಐನೂರತೊಂಭತಯರಡು
೫೯೨॥ ೨॥। ☰
66. ವರಹವೂ ಯೇಳು ಹಣ ಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸಪೈಕಿ ಲುಕನಾನು ಬೇರ್ರೀ
67. ಜಿಗೆ ಮಜಾ ನಾಲುವತು ಮೂರುವರಹವೂ ಯೇಳುಹಣ ಅಡೂಯರಡು ವೀಸ
೪೩॥ ೨॥ ═
68. ಜಾತಾಬಾಕಿ ಯುಮಸಂವತ್ಸರ ಸ್ವಾಗುವಳಿ ಮೇರೆಗೆನಿಂತ ಬೇರ್ರೀಜು ಐನೂರ
೫೪೯೧೦। ÷
69. ನಾಲುವತ್ತು ವಂಧತು ವರಹವೂ ಹಾಗೂವೀಸದ ಗ್ರಾಮವಂದು ಅತ್ತಿಕುಪ್ಪೆತಾ
೧
70. ಲೋಕು ಜಾಗನಕೆರೆ ಹೋಬಳಿವಳಿತವಾದ ಸಾರಂಗಿಗ್ರಾಮ ಅಸಲವಂದು
೧
71. ಕೆರೆವಂದಕೆಸಹ ಯಿನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರೀಜು ಮುಂನೂರ ಅರವ
೩೬೧।। ೦
72. ತು ವಂದು ವರಹವೂ ಐದುಹಣ ಪೈಕಿಲುಕನಾನು ಬೇರ್ರೀಜಿಗೆ ಮಜಾಯಂ
73. ಧತ್ತ ವಂಧತುವರಹವೂ ಹಾಗು ಮೂರು ವೀಸಜಾತಾಬಾಕಿ ಶ್ರೀಮುಖನಂವ
೮೯೧೦। ☰
74. ತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರ್ರೀಜು ಯಿಂನ್ನೂರಯಪ್ಪತಯರಡು
೨೭೨೧೪॥ ÷
75. ವರಹವೂ ನಾಲ್ಕುಹಣ ಅಡವೂ ವಂದು ವೀಸದ ಗ್ರಾಮವಂದು ಮುಂಡಿದ
೧
76. ತಾರೋಕು ಕೆರಗೋಡು ಹೋಬಳಿ ವಳಿತವಾದ ಗೌಡಿಗೆರೆ ಅಸಲವಂದು ದಾ
೧
77. ಖಲ ವಂದು ಕೆರೆಯರಡಕೆ ಸಹ ಯಿನಾಮತ್ತಿ ವುತ್ತಾರನ್ನುಳಿದ ಬೇರ್ರೀಜು
೧ ೨
78. ಕಂಟಿರಾಯಿ ಐನೂರಯಂಭತಐದು ವರಹವೂ ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾ
೫೮೨೫೪।।।೦

79. ಗ ಮೈಕಿಲುಕಸಾನು ದೇರ್ರೀಜಿಗೆವಜಾ ಯಿಂನೂರಯುಂಭತ ಐದುವರಹವು
೨೮೫೪೪।।೦
*80. ನಾಲ್ಕುಹಣ ಮುಪ್ಪಾಗ ಜಾತಾಬಾಕಿ ಧಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
81. ನಿಂತ ದೇರ್ರೀಜು ಮುಂನ್ನೂರ ವರಹದ ಗ್ರಾಮವಂದು ಯೀ ಹೋಬಳಿವಳಿತಕೋ
೩೦೦೪ ೧
82. ಡಿಹಳಿ ಅಸಲ ವಂದು ಕರೆವಂದಕೆ ಸಹ ಯಿನಾಮತಿ ಪುತ್ತಾರನ್ನುಳಿದ ದೇ
೧ ೧
83. ರ್ರೀಜು ಕಂಟಿರಾಯಿ ನೂರಯಿಪ್ಪತ್ತುವಂದು ವರಹವೂ ಯೇಳು ಹಣ ಅಡ
೧೨೧॥೨॥ =
84. ವೂ ಯರಡು ವೀನಮೈಕಿಲುಕಸಾನು ದೇರೀಜಿಗೆ ವಜಾ ಐವತ್ತುಆರ ವರಹವು
೫೬॥೨॥ =
85. ಯೇಳು ಹಣ ಅಡು ಯರಡುವೀನ ಜಾತಾ ಭಾವ ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ
86. ನಿಂತ ದೇರೀಜು ಆರವತ್ತುಐದು ವರಹದ ಗ್ರಾಮ ೧ ಸೋಸರೆ ತಾಲೋಕು ಕಾರ
೬೫೪೦
87. ಗಹಳಿ ಅಸಲಗ್ರಾಮ ವಂದು ದಾಖಲಿ ಯರಡಕೆ ಸಹ ಯಿನಾಮತ್ತಿ ವುತ್ತಾ
88. ರನುಳಿದ ದೇರೀಜು ಕಂಟಿರಾಯಿ ಯಿಂನೂರುಮೂರು ವರಹವೂ ಯರಡು
೨೦೩೪೨ =
89. ಹಣ ಮೂರು ವೀಸ ಮೈಕಿ ಲುಕಸಾನು ದೇರ್ರೀಜಿಗೆ ವಜಾ ವಂಭತ್ತು ವರಹವೂ
೯॥೪॥ =
90. ವಂಭತ್ತು ಹಣ ಆಡೂಮೂರುವೀಸ ಜಾತಾ ಭಾವಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇ
91. ರೆ ನಿಂತ ದೇರ್ರೀಜು ನೂರತೊಂಭತಮೂರು ವರಹವೂ ಯರಡುಹಣ ಅ
೧೯೩೪೨॥೦
92. ಡದ ಗ್ರಾಮ ೧ ಬೂಕಿನಕೆರೆ ತಾಲೋಕು ಕಲ್ಲಹಳಿ ಅಸಲ ವಂದುದಾಖಲೆ
93. ವಂದು ಅಣಿವಂದು ಕಾರ್ಯೆ ವಂದಕೆ ಸಹ ಯಿನಾಮತ್ತಿ ಪುತ್ತಾರನ್ನುಳಿದ ದೇ
೧ ೧ ೧
94. ರೀಜು ನಾನೂರಐವತಆರು ವರಹವೂ ಯಂಟುಹಣ ಮೈಕಿ ಲುಕಸಾನು
೪೫೬॥೩
95. ದೇರ್ರೀಜಿಗೆ ವಜಾ ಯಿಪ್ಪತ್ತುಐದು ವರಹವೂ ಆಡೂವೀನಜಾತಾ ಶ್ರೀಮುಖ
೨೫೪೦॥ ÷
96. ಸಂವತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆ ನಿಂತ ದೇರೀಜು ನಾನೂರಮೂವತ್ತುವಂದು ವರ್ಹ
೪೩೧॥೨। ≡
97. ವೂ ಯೇಳುಹಣ ಹಾಗು ಮೂರುವೀಸದ ಗ್ರಾಮ ೧ ನಾಗಮಂಗಲ ತಾಲೋ
98. ಕು ಶ್ರೀರಾಮನಹಳಿ ಹೋಬಳಿವಳಿತವಾದ ಕಲ್ಲದೇವನಹಳಿ ಅಸಲ ವಂದು
೧
†99. ದಾಖಲಿ ನಾಲ್ಕು ಕಚಿ ವಂದಕೆ ಸಹ ಯಿನಾಮತ್ತಿ ಪುತ್ತಾರನ್ನುಳಿದ ದೇರ್ರೀಜು
೪

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* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

† ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

100. ಕಂಟಿರಾಯ ಯಿಂನ್ನೂರಅರು ವರಹವೂ ಯರಡುಹಣ ಪೈಕಿ ಲುಕ
೨೦೬೯
101. ಸಾನು ದೇರೀಜಿಗೆ ವಜಾ ಹತ್ತು ವರಹಜಾತಾ ಶ್ರೀಮುಖನಂವತ್ಸರದ ನಾಗುವ
102. ಳಿ ಮೇರೆ ನಿಂತ ದೇರ್ರೀಜು ನೂರತೊಂಭತ್ತು ಅರು ವರಹವೂ ಯರಡುಹಣ
೧೯೬೯
103. ದ ಗ್ರಾಮ ವಂದು ಆಂತ್ತು ತಾಲೊಕು ಅರರಲ್ಲೂ ಅಸಲ ಗ್ರಾಮ ಯಂ
೧ ೬ ೮
104. ಟು ದಾಖಲೆ ಹದಿಮೂರು ಕೆರೆ ಐದು ಕಚಿ ವಂದು ಅಣೆವಂದು
೧೩ ೫ ೧ ೧
105. ಕಾರ್ಯೆ ವಂದಕೆ ನಹ ಯಿನಾವುತ್ತಿನುಳಿದ ದೇರೀಜು ಯರಡು ಸಾವಿರದ
೧ ೨೮೮೪॥೪।೦
106. ಯಂಟನೂರ ಯಂಭತುನಾಲ್ಕು ವರಹವೂ ವಂಭತು ಹಣ ಹಾಗ
107. ಪೈಕಿ ಲುಕಸಾನು ದೇರ್ರೀಜಿಗೆ ವಜಾ ಆರನೂರನಾಲುವತ್ತು ಯರಡು ವರ
೬೪೨೮೦।।
108. ಹವೂ ಅಡಜಾತಾ ಸದರಮೇರೆ ನಿಂತ ಸಾಗುವಳಿ ಮೇರೆಗೆ ದೇರ್ರೀಜು ಯ
109. ರಡು ಸಾವಿರದ ಯಿಂನ್ನೂರ ನಾಲುವತ್ತುಯರಡು ವರಹವೂ ಯಂಟು
೨೨೪೨॥೩॥೦
110. ಹಣ ಮುಪ್ಪಾಗದ ಯೀಗ್ರಾಮಗಳಂನ್ನು ಆತ್ರೇಯ ಗೋತ್ರ ಅಶ್ವಲಾ
111. ಯನ ಸೂತ್ರ ರುಕ್ಯಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡಯರವರ
112. ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾ
113 ಜಾಧಿ ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ
114. ಬಿರುದಂತೆಂಬರ ಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪ್ಪಾ
115. ರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಮಕರ ಮಧ್ಯ ಶರಧ ನಾ
116. ಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕ್ಯಾರ
117. ಕಂರೀರನಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡ
118. ಯರವರು ಧಾರಾದತ್ತವಾಗಿ ಸರ್ವಮಾನ್ಯಾ ಕೊಟ್ಟುಯಿರುವ ಯೀ
119 ಗ್ರಾಮಗಳಂನು ಶ್ರೀಮರದ ಹವಾಲು ಮಾಡತಕ ಬಗ್ಯೆ ಆಯಾ ತಾಲೋ
120. ಕದ ಅಮಲುದಾರ್ರಿಗೆ ನಿರೂಪಗಳಂನ್ನು ಬರಕೊಟ್ಟುಯಿರುವ ವೀರೆಗೆ
121. ಯೀ ಗ್ರಾಮಗಳಂನ್ನೂ ಶ್ರೀಮಠದ ಹವಾಲು ಮಾಡಿಕೊಂಡು ಯೀ ಗ್ರಾ
122. ಮಗಳಯಲ್ಲೆ ಚತುಸ್ಸೀಮೆವಳಗಣ ಕಾಡಾರಂಬ ನೀರಾರಂಬ ತೋ
123. ಟ ತುಡಿಕೆ ಅಣೆ ಅಚ್ಚುಕಟ್ಟು ಮಗ್ಗಮನೆವಣ ಜಾತ್ತಿಕೂಟ ನಮಯಾ
124. ಚಾರ ಯೀಚಲುಪ್ಯೆರು ಗಿಡಗಾವಲು ಸುಂಕಶೊಂಮು ಮುಂತಾದ
125. ಅಸಕಲಸ್ವಾಂವ್ಯವಂನು ರೂಹರಿಶರೇಖೆಮಾಡಿಕೊಂಡು ಶ್ರೀ ದೇ
126. ವರ ಕೈಂಕರ್ಯಗಳಿಗೆ ವಪ್ಪಿಶಕೊಳುವದು ಯಿಲ್ಲಿಂದಾ ಮುಂದೆ ಯೀಗ್ರಾ
127. ಮಗಳೊಳಗಣ ನಿಧಿನಿಕ್ಷೇಪಜಲ ತರುಪಾಷಾಣ ಅಕ್ಷೀಣ ಅಗಾ
128 ಮಿಶಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಆಪ್ತಭೋಗ ತೇಜಸ್ವಾಂವ್ಯಗಳೂ ಯೀ ಶ್ರೀ
129. ಮರಕೆ ಸಲುವದ್ದು ಯಲ್ಲಿಂದ ಮುಂದೆ ಮಾಡುವ ದಾನಾದಿವೈವಹಾರ
130. ಚತುಷ್ಟಯಕು ಶ್ರೀಗಳವರೆ ಜಾಧ್ಯರಾದ ಕಾರಣ ಶ್ರೀ॥ ॥ಶ್ರೀಗ
*131. ಳವರು ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾರಾಧನ

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* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡೆರು ಎಂದು ಮೊಹರಿದೆ.

132. ಕೈಂಕರ್ಯ ತಪ್ಪೋನು ಪ್ಪಾನಾದಿ ಸಾರ್ವಕಾಲದಲ್ಲು ಆ ಚಂದ್ರಾರ್ಕವೂ
133. ನಂಮ್ಮ ನಂತತಿ ಪಾರಂಪರ್ಯವಾದ ಶ್ರೇಯೋಭಿ ವೃದ್ಧಿಗೋಸ್ಕರ ಅನು
134. ಗ್ರಹಾಮಾಡುತ್ತಾ ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕವೂ
135. ಅನುಭವಿಸಿಕೊಂಡು ಬರಬೇಕೆಂದು ಆತ್ರೇಯಸಗೋತ್ರದ ಆಶ್ವ
136. ಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಪಡ
137. ಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದಾ
138. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರ
139. ತಿವು ವೀರ ನರಪತ್ತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಯೈಕವೀರ ಯ
140. ದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮ
141. ಕರಮಧ್ಯ ಶರಭಸಾಳ್ವಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹ
142. ನುಮದ್ಗರುಡ ಕುರಾರ ಕಂರೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀ
143. ಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಪೂರ್ವ
144. ಕದಿಂದಾ ಬರಶಿ ಮಪ್ಪಿಶಿದ ಗ್ರಾಮ ಭೂಸಾಧನಾ॥ ಆದಿತ್ಯಚಂದ್ರಾ
145. ಮನಿಲೋನಲಶ್ಚದ್ಯೌರ್ಭೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ
146. ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಪುಭೇಚ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಂ॥
147. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
148. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್ ॥ ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾ
*149. ಶ್ರೀ ಪಿತೃದತ್ತಾಸಹೋದರೀ ಅಂನ್ಯದತ್ತಾಚಮಾತಾನ್ಯಾದ್ದತ್ತಾ
150. ಭೂಮಿಂಪರಿತ್ಯಜೇತ್ ॥ ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿ ವಂಶ
151. ಜಾವಾಯೇ ಭೂಮಿಪಾಃ ನತತಮುಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ। ಮ
152. ದ್ಧರ್ಮವೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದ ಪದ್ಮಯು
153. ಗಳಂ ಶಿರಸಾನತೋಸ್ಮಿ ॥ ತಾರೀಕು ೨೨ ಮಾಹೆ ಜನವರಿ ಸ್ ೧೮೧೭
154. ನೆ ಯಿಸವಿಯಲ್ಲು ಹಜೂರ್ಮುನಷಿಪ್ರಸಂನ್ಯೆಯನ ಬರಹಾ

ನದರಿ ಅದೇ ನನ್ನದಿನ ಮುಂದಣ ಸಾಲುಗಳಲ್ಲಿರುವ ಪ್ರತ್ಯೇಕ ಕೈಬರಹ.

1. ಅಪಣೆ ಕೊಡಿಶಿರುವ ತಾಲ್ಕು ಆರು ರಲ್ಲ
2. ಗ್ರಾಮ ಯಂತು ದಾಖಲೆ ಹದಿಮೂರು
   ೮ ೧೩
3. ಕೆರೆ ಐದು ೫ ಕಟೆ ವಂದು ೧ ಅಣೆ ವಂ
4. ದು ೧ ಕಾಲ್ವೆವಂದು ೧ ಕ್ಕೆ ಸಹಕ್ಕುಲ್ಲುಬೇರ್ರಿ ೇ
5. ಜು ಯರುಡು ನಾಫಿರದ ಯಂತುನ್ನೂರ್ರು
   ೨೮೮೪॥೪।೦
6. ಯಂಧತ ನಾಲ್ಕುವರಹಾವು ವೊಂಧತುಹಣ
7. ಹಾಗದಲ್ಲ ಲುಕಸಾನ್ನು ಬೇರ್ರಿಜಿಗೆ ಪಜಾ ಕಂತ
8. ರಾಯು ಆರ್ರುನ್ನೂರು ನಾಲ್ವತ ಯರುಡು
   ೬೪೨೮॥
9. ವರಹಾಗು ಆಡು ಜಾತಾ ಬಾಕ್ಕಿ ನಂತ ಬೇರ್ರಿ
10. ಜು ಕಂಟಿರಾಯು ಯರ್ರುಡು ನಾವಿರದ
    ೨೨೪೨॥೩।।೦
11. ಯಿನ್ನೂರ್ರು ನಾಲ್ವತಯರಡು ವರಹಾಯಂ
12. ಟು ಹಣಾ ಮುಪಾಗಾದ ಸದರ್ರಿ ಅಪಣೆ
13. ಕೊಡಿಶಿಯಿರುವ ಆರು ತಾಲ್ಕುನ
†14. ಲ್ಲಿ ಗ್ರಾಮಯಂಟು ದಾಖಲೆ ಕೆರೆಕಟೆ
15. ಅಣೆ ಕಾಲ್ವೆ ಸಹಾ ಆಚಂದ್ರಾರ್ಕವಾ
16. ಗಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
17. ಣ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಶದಿ
18. ಯಾರಾಧನೆ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆಸ
19. ರ್ರುವಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಶಿ ಯಿ
20. ರುವದರಿಂದ ಶ್ರೀಮದ್ಬ್ರಂಹ್ಮತಂ

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* ಇಲ್ಲ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

† ಇಲ್ಲ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

21. ತ್ರ ಪುಂಟಾವತಾರ ಸರ್ವತಂತ್ರ
22. ಸ್ವತಂತ್ರರಾದ ಮೈಸೂರು ನಂ
23. ಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ
24. ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮ
25. ತ ಪಾರಂಪರ್ಯವಾಗಿ ಅನುಭ
26. ವಿಸಿಕೊಂಡು ಶ್ರೀಸಂನಿಧಿಯಲ್ಲಿ
27. ನಂಮ ನಂತತಿ ಸಾರೋದ್ಧಾರವಾಗಿ
*28. ಪರಮಾನ್ನಗ್ರಹಪೂರ್ವಕ ಪು
29. ರ್ಣವಾದ ಅಪೋಪ ಅಶ್ವರ್ಥ
30. ದಗಳಂನು ಮಾಡುತಾ ಬರೆದೇ
31. ಕೆಂಬದಾಗಿ ತ್ರಿಕಾಲದಲ್ಲು ಶರ
32. ಸಾಷ್ಟಾಂಗವಾಗಿ ನಮನ್ಕರಿಶ
33. ಬರದು ವಪಿಶದ ಧೂದಾನದ
34. ಶಾಶನ ಸಹಿ ತಾರೀಖು ಸದರ

ಋಜು ಶ್ರೀಕೃಷ್ಣ

ಈ ಬಳಿ
ಕನ್ನಡಕ್ಷರದ ಮೊಹರಿದೆ.

ಂ ಲ
ಮಾಹಾರಾಜ
ಮೈಸುರ ಕ್ರಿಷ್ಣರಾಜ
ವಡೆಯರವರು

Transliteration.

1. śubham astû'viśu[d]dha-vijñâna-ghana-svarûpaṃ vi-
2. gñâna-viśrânana-baddha-dîkshaṃ [ ]'dayânidhiṃ dêha-
3. bhṛitâm śaraṇyaṃ dêvaṃHayagrîvam ahaṃ pra-
4. padye‖Lakshmînârâyana śrîmân Śriyam âliṃ-
5. gya vakshaśî nityaiśvarya-pradâtâham ityayam tva-
6. bhaya-pradaḥ'śrîmat-Kântimatêyâya Kâṃ.-
7. chîpûrna-manaśvinê śrîmat-Kuraṃgga-pûrṇa-Srî-
8. bhâshyadâya namô naṃaḥ'śrîmatê sarva-taṃ-
9. trêshu svatantrâya sudhîmatê'kavi-târkika
10 śiṃhâya Vêdânta-guravê namaḥ ‖chirakâla-
11. tapô-labhyau narakârti-nivârakau Parakâla-
12. yatîmdrasya charaṇau śaranaṃ vraje‖
13. śrimad akhilâṃdakôṭi-braṃhmâṃḍa-maṃ-
14. ḍalôpari braṃhmâdinâm avâṅmanasa-gôcha-
15 râyutâditya-vidyôditâprâkṛita-sarva-saṃ-
16. pat-samruddha-śrî-Vaikuṃṭhanagara-nayanâyamâ-
17. nânaiṃdamaya-divya-ratna-maṃṭapa-madhya-vila-
18. sat-phaṇâmaṇi-sahasra-maṇḍit-ânanta-śê-
19. shapîṭha-mahârâja-mudrâ-virâjamâna śrî
20. Vaikuntha-vallabha-divyâjñâ-vatîrna-durvâdi-garva-

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರಿದೆ.

21. nirvâpaṇa-nipuṇa śrîmaś-Chhârîraka-mahâbhâ-
22. shya-rachanâ-châturî-dhurîna śrîmad-Râmânujâ-
23. chânone-yatîvarânugraha-labdha-chatus-saptati-sam-
24. khyâ-nishnâta-Vaishnavakula-bhadrâsana-samullasa-
25. ś chhrîmad vêdamârga-pratishthâpanâ-châryo paramahaṃ-
26. sa- parivrâjakâchârya sarva-tantra-svatantrôbha-
27. ya-nigamântâchârya-śrîmat-Kavikathaka-kaṃ-
28. ṭhîrava-charana-nalina-yugala-vinnyasta-samastâtma-
29. bhara śrîmad Râmânuja Parakâla-saṃyyaṃîṃ-
30. dra-kripânugrahîta śrîmad Bramhatantra Ghan-
31. ṭâvatâra Parakâla-guruvara-samârâdhitta śrî-
32. mad akhilâṇḍakôṭi-bramhâṃḍanâyaka śrî-
33. man-maṭha-saṃsthita śrî Hayagrîva Lakshmî-nârâya-
34. ṇa-svâmîyavara saṃnnidhige
35. Harêr Lîlâvarâhasya daushtrâ-dandas sa pâtu naḥ|Hêmâdri-kalaśâ
yatra
36. dhâtrî chhatra-śriyaṃ dadhau|namas têstu Varâhâya lîlayôddharatê
37. mahîṃ|khura-madhhya-gatô yasya Mêruḥ kkaṇa-kaṇâyatê‖pâtu
38. trîni jagantî saṃtatam akûpârâd dharâm uddharan kriḍâ-krôḍa- kaḷê-
39. baras sa bhagavân yesyaika-daushtrâṃkure Kûrmaḥ kkaṃdatî nâlatî
dvirasanô
40. patraṃti digdantinah Mêruḥ kôśatî mêdinî jalajatî vyômâpi rô-
41. lambatî|svastî śrî vijayâbhyudaya Śâlivâhana-śaka-varsha-ga-
42. lû 1738 ne sanda vartamânavâda Dhâtunâma-samvatsarada Mâ-
43. gha śudha 10 Sômavâradallû Âtrêyasagôtra Âśvalâya-
44. na-sûtra Rukśâkhânu-vartigaḷâda Kṛishnarâjavaḍayaravara pautra-
45. râda Châmarâjavadayaravara putrarâda śrîmad râjâdhi-
46. râja râjaparamêśvara prauḍha-pratâpâ-pratima-vîranarapati biru-
47. damtemḅara-gaṇda lôkaika-vîra Yadukula-payah-ppârâvâra-
48. kaḷânidhi śaṃkha chakrâṃkuśa makara machchhya śarabha sâḷva
gaṇḍabhêruṃ-
49. ḍa dharaṇî-varâha Hanumad Garuda kuṭhâra Kaṇthîravâdyanêka-
biru-
50. dâṃkita Mahîśûra Kṛishṇarâjavaḍayaravaru sâshtâmggavâgi na-
51 maskarisi bareśi vappisida bhûdâna-sâdhana adâgi|asmad-guru-pa-
52. ramparâ-prâptavâda yî-mathadalli yiruva Śrî Hayagrîva Lakshmînâ-
53. râyana-dêvara pûjâ-vutsavâdi-kaiṃkaryagaligôskaravâgi Kârti-
54. ka ba 30 Mangaḷavâra Sûryôparâga parvaṇi- punya-kâladallû
55. sahiranyôdaka-dâna-dhârâ-pûrvakavâgi dhâreneradu kotiru-
56. va bhûdânada bagye nêmakâ mâḍi kottiruva grâmagaḷa vivarrâ Paṭa-

ṇa Ashṭagrâmada tâlôku Bêvinahaḷḷi hôbaḷi vaḷitavâda Chimmali
asaḷi grâma vandu dâkhale nâlku kere vaṃdake saha yinâmati vuttâraṃ-
nnuḷida bêrîju kaṃtirâyi muṃnnûra aivatu yêḷu varahavû haṇa
muppâga paiki lukasânu bêrîjige vajâ kantirâyi nûra yippattu
vandu varahavû vaṃbhatu hana muppâgû vîsa jâtâ Yuva-saṃvatsa-
rada sâguvaḷimêrege niṃta bêrîju kaṇtirâyi yinnûra mûvattu ai-
du varahavû hana muppâgu mûru vîsada grâma 1 Kyâtanahaḷi hô-
baḷi vaḷitavâda Dodegaudana-Koppalu asaḷḷi vandu dâkhale vandake
saha yinâmattı vuttârann ulida bêrîju ainûra tombhata yaraḍu
varahavû yêlu hana muppâgû mûru vîsa paiki lukasânu bêrî-
jige vajâ nâluvatu mûru varahavû yêluhana adû yaraḍu vîsa
jâtâ bâki Yuva-saṃvatsara-ssâguvaḷi mêrege niṃta bêrîju ainûra-
nâluvattu vaṃbhatu varahavû hâgû vîsada grâma vamdu Attikuppe tâ-
lôku Jâganakere-hôbaḷi vaḷitavâda Sârangi-grâma asaḷi vandu
kere vandake saha yinâmattı vuttârann ulida bêrîju muṃnûra arava-
tu vandu varahavû aidu hana paiki lukasânu bêrîjige vajâ yaṃ-
bhatta vaṃbhatu varahavû hâgu mûru visa jâtâ bâki Śrîmukha-saṃva-
tsarada sâguvaḷi mêrege niṃta bêrîju yinnûra yappata yaraḍu
varahavû nâlku hana adavû vaṃdu vîsada grâma vandu Manḍeda
tâlôku Keragôḍu hôbaḷi vaḷitavâda Gaudigere asaḷi vaṃdu dâ-
khaḷi vaṃdu kere yeradake saha yinâmattı vuttârannuḷida bêrîju
kantirâyi ainûra yaṃbhata aidu varahavû nâlkuhana muppâ-
ga paiki lukasânu bêrîjige vajâ yimnûra yaṃbhata aidu varahavu
nâlkuhana muppâga jâtâbâki Bhâva-saṃvatsarada sâguvaḷi-mêre
niṃta bêrîju mumnnûra varahada grâma vaṃdu yi-hôbaḷi vaḷita Kô-
ḍihaḷi asaḷi vaṃdu kere vaṃdake saha yinâmattı vuttârannuḷida bê-
rîju kantirâyi nûra yippatu vaṃdu varahavû yêluhana ada-
vû yaradu vîsa paiki lukasânu bêrîjige vajâ aivatu âra varahavu
yêḷu haṇa aḍu yaradu vîsa jâtâ Bhâva-saṃvatsarada sâguvaḷi mêre
niṃta bêrîju aravatu aidu varahada grâma 1 Sôsale tâlôku Kâra-
gahaḷi asaḷi grâma vaṃdu dâkhaḷi yaraḍake saha yinâmattı vuttâ-
ranuḷida bêrîju kaṃtirâyi yiṃnûru mûru varahavû yaraḍu-
hana mûru vîsa paiki lukasânu bêrîjige vajâ vambhatu varahavû
vambhatu hana adû mûru vîsa jâtâ Bhâva-saṃvatsarada sâguvaḷi-mê-
re niṃta bêrîju nûra tombhata mûru varahavû yaraḍu hana a-
ḍada grâma 1 Bûkinakere tâlôku Kallahaḷi asaḷi vaṃdu dâkhale
vaṃdu aṇe vaṃdu kâlve vamdake saha yinâmattı vutârannuḷida bê-
rîju nânûra aivata âru varahavû yaṃtu hana paiki lukasânu
bêrîjige vajâ yippatu aidu varahavû adû vîsa jâtâ Śrîmukha-
saṃvatsarada sâguvaḷi-mêre niṃta bêrîju nânûra mûvatu vaṃdu varaha-

vû yêḷu haṇa hâgu mûru vîsada grâma 1 Nâgamangala tâlô-
ku Śrîrâmnahaḷi hôbai vaḷitavâda Kalladêvanahaḷi asali vaṃdu
dâkhali nâlku kaṭe vaṃdake saha yinâmatti vuttârannuḷida bêrrîju
kaṇṭirâyi yiṃnnûra âru varahavû yaraḍu haṇa paiki luka-
sânu bêrîjige vajâ hattu varaba jâtâ Śrîmukha-saṃvatsarada sâguva-
ḷi mêre niṃta bêrrîju nûra tombhattu âru varahavû yaraḍu haṇa-
da grâma vaṃdu aṃttu tâlôku ârarallû asali grâma yaṃ-
ṭu dâkhale hadiṃnûru kere aidu kate vamdu ane vaṃdu
kâlve vaṃdake saha yinâmattiṃulida bêrîju yaradu sâvirada
yaṃṭanûra yaṃbhatu nâlku varahavû vaṃbhatu hana hâga
paiki lukasânu bêrrîjige vajâ âranûra nâluvattu yaradu vara-
havû aḍa jâtâ sadara mêre niṃta sâguvali mêrege bêrrîju ya-
raḍu sâvirada yimnnûra nâluvatu yaraḍu varahavû yaṃṭu
haṇa muppâgada yî grâmagaḷaṃnnu Âtrêya-gôtra Âśvalâ-
yana-sûtra Rukśâkhânuvartigaḷâda Krishnarâja-vaḍayaravara
pautrarâda Châmarâja-vaḍayaravara putrarâda śrîmad râ-
jâdhirâja râjaparamêśvara prauḍha-pratâpâ-pratima vîranarapati
birudaṃtemḅara-gaṇḍa lôkaikavîra Yadukula-payahppâ-
râvâra-kalânidhi śaṃkha chakrâṃkuśa-makara machchhya śarabha sâ-
ḷva ganḍabhêrunda dharaṇî-varâha Hanumad Garuda kuṭhâra
kaṇṭhîravâdyanêka birudâṃkita Mahîsûra-Kṛishnarâja-vaḍa-
yaravaru dhârâ-dattavâgi sarvamânyâ kottuyiruva yî
grâmagaḷaṃnu śrîmathada havâlu mâḍataka bagye âyâ tâlô-
kada Amaludârrige nirûpagaḷaṃnnu barakottu yiruva mêrege
yî grâmagaḷaṃnnû śrîmaṭhada havâlu mâdikoṇdu yî grâ-
magaḷa yalle chatussîme vaḷagana kâḍâraṃba nîrâraṃba tô-
ta tuḍike aṇe achchukattu magga manevaṇa jâttikûta samayâ-
châra yîchala-pairu giḍagâvalu suṃka poiṃmu mumtâda
â sakala-svâṃmyavaṃnu rûharisi rêkhe mâdi-kondu śrî-dê-
vara kaiṃkaryagaḷige vappisikoḷuvadu yillimdâ muṃde yî grâ-
magaḷoḷagana nidhi nikshêpa jala taru pâshâna akshîṇa âgâ-
mi śidha sâdhyaṃgaleṃba ashtabhôga-têja-svâṃmyagaḷû yî śrî-
maṭhake saluvaddu yillimda munde mâduva dânâdi-vyevahâra-
chatushtayaku śrîgaḷavare bâdhyarâda kâraṇa śrî" "Śrîga-
lavaru śrî Hayagrîva Lakshmînârâyana dêvara pujârâdhana
kaiṃkarya tapônushṭhânâdi sârvakâladallu â-chandrârkavû
naṃma samtati pâramparyav âda śrêyôbhivṛiddhigôskara anu-
grahâ mâduttâ nirupâdhika-sarvamânyavâgi â-chandrârkavû
anubhavisikoṇdu barabêkendu Âtrêyasa-gôtrada Âśva-
lâyana-sûtrada Rukśâkhânuvartigaḷâda Kṛishṇarâja-vaḍa-

137. yaravara pautrarâda Châmarâja-vaḍayaravara putrarâdâ
138. śrîmad râjâdhirâja râjaparamêśvara prauḍha pratâpâ pra-
139. tima vîra narapatti birudaṃtemḅara gaṇḍa lôkaikavîra Ya-
140. dukula-payah-ppârâvâra-kaḷânidhi śaṃkha-chakrâṃkuśa ma-
141. kara machhya śarabha sâḷva gaṇḍabhêruṇḍa dharaṇî-varâha Ha-
142. numad Garuda kuthâra kanthîravâdyanêka-birudânkita Mahî-
143. śûra Kṛishnarâjavadayaravaru sâshtâṃga-namaskâra-pûrva-
144. kadiṃdâ baraśi vappiśida grâma-bhûsâdhanâ ‖ âdity a-chandrâ-
145. v anilô nalaścha dyaur bhûmir âpô hridayam yamaścha
146. ahaścha râtriścha vubhêcha sandhye dharmaścha jânâti narasya vṛittaṃ ‖
147 svadattâ [d] dvigunaṃ pumṇyam paradattânu-pâlanaṃ para-dattâ-
148. pahârêṇa sva-dattaṃ nishphalaṃ bhavêt ‖ svadattâ putrikâ dhâ-
149. trî pitṛidattâ sahôdarî aṃnyadattâ cha mâtâ syâd dattâṃ
150. bhûmiṃ parityajêt ‖ mad-vaṃśajâh para-mahîpati-vaṃśa-
151. jâ vâ yê bhûmipâh satatam ujvala-dharma-chittâh ‖ ma-
152. d-dharmam êva satataṃ paripâlayaṃti tat-pâda-padma-yu-
153. gaḷam śirasâ natôsmi ‖ târîku 2 ne mâhe Janavari san 1817
154. ne yisaviyallu hajûrru munashi Prasannaiyana barahâ sadari

In separate handwriting in the same sannad below.

1. apane kodiśiruva tâlku ârurallî
2. grâma yaṃtu dâkhalî hadimûru
3. kere midu 5 kate vamdu 1 ane vaṃ-
4. du 1 kâlve vaṃdu 1 kke saha kkullu bêrrî-
5. ju yarudu sâvirada yamtu nnûrru
6. yaṃbhatanâlku varahâvu voṃbhatu hana
7. hâgadallî lukasânnu bêrrîjige vajâ kaṇti-
8. râyi ârru nnûru nâlvata yaruḍu
9. varahâvu aḍu jâtâ bâkki niṃta bêrrî-
10. ju kantirâyi yarrudu-sâvirada
11. yinnûru nâlvata yaraḍu varahâ yaṃ-
12. ṭu haṇâ mupâgâda sadarri apaṇe
13. koḍiśi yiruva âru tâlkuna-
14. llî grâma yaṃṭu dâkhale kere kate
15. aṇe kâlve sahâ â-chandrârkavâ-
16. gi śrî Hayagrîva Lakshmînârâya-
17. ṇa-svâmiyavara nitya-tadi-
18. yârâdhane kaiṃkaryada bagye sa-
19. rruvamâṃnyavâgi samarpiśi yi-
20. ruvadariṃda śrîmad Bramha-tan-

21. tra Ghaṇṭâvatâra sarvatantra
22. svatantrarâda Maihiśurru saṃ-
23. sthânada parama-gurugaḷâda
24. śrî Parakâlasvâmigaḷavara ma-
25. tha pâraṃparyavâgi anubha-
26. vaśi koṇḍu śrî-samnnidhiyalli
27. namma saṃtati sârôdhâravâgi
28. paramânnugraha purvaka pu-
29. rṇavâda âmôgha âśîrvâ-
30. dagaḷaṃnu mâḍutâ bare-bê-
31. keṃbadâgi trikâladallu śira-
32. sâshthâṃgavâgi namaskariśi
33. baradu vapiśida bhûdânada
34. śâśana sahi târikhu sadara

rruju Śrîkṛishna

Seal

Mâhârâja
Maisura Krishnarâja
Vadeyaravaru

Note.

This is another of the grants of Krishnarâja Vadeyar III and is written on several sheets of paper all of which are now mounted on cloth and this is the longest of all the records in the Parakâla Matt published here.

Above the sannad is the signature of the king (?) in Mahratti characters and a seal with Persian characters containing the name of the king. On each side of the seal are later signatures or initials in English dated 20th May 1879 and 27th July 79 of the "Superintendent" and his assistant, etc., who examined the above nirûp in later times.

At the beginning of each page is a seal to the left in the Nâgari characters with the legend Śrî Châmarâja Vadera tanuja Krishnarâja Vaḍeru. The sannad begins with 5 invocatory verses —

I seek refuge in the god Hayagrîva, who is an embodiment of pure knowledge who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakshmînârâyaṇa embracing Lakshmî on his breast renders protection to all proclaiming that he is the bestower of eternal wealth Salutation to (Râmânuja) whose mother was Kântimati and

who had Kâñchîpûrṇa always in mind and who gave Śrîbhâshya to Kurangapûrṇa. Saluation to the wise guru Vêdânta who is a master of all *tantras*, who is a lion to poets and logicians. I take refuge in the feet of Parakâla-Yatîndra, which can only be attained by long austerities and which remove all torments of hell.

(2) Then the donees are named as the gods Hayagrîva and Lakshmînârayaṇa in the matt of Parakâlasvâmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great guru Brahmatantra Ghantâvatâra Parakâla. The prose passage in praise of the above guru may be translated as follows.—

Adorner of the throne of the 74 families of Vaishnavas set up by the favour of the great ascetic Râmânujâchârya who is born in the earth under the orders of the lord of Vaikuntha (Nârâyaṇa) shining with royal grace on the seat formed by Ananta Śêsha adorned with thousand jewelled hoods in a divine jewelled pavilion which is the eye of the city of Vaikuṇtha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmânda (universe) comprising several millions of worlds and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Śârîraka Sûtras.

The above guru of the Parakâla Matt is also praised as the establisher of the Vedic religion, paramahamsa-parivrâjakâchârya, well-versed in all the tantras, a teacher of both the Vêdântas (Sanskrit and Tamil), a dependant on the lotus feet of Vêdântadêśika (Kavi-kathaka-kanthîrava, a lion to poets and logicians) and a disciple of the great ascetic Râmânuja Parakâla.

We have next three invocatory verses in praise of the Boar Incarnation (See M. A R 1933, P. 141, 186 for a translation of these stanzas).

The nirûp next gives the date of the grant as Ś 1738 Dhâtu sam. Mâgha śu 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A D. its English equivalent

The donor is named Mahîśûra Krishnarâja Vadeyar (III) son of Châmarâja Vaḍeyar and grandson of Kṛishnarâja Vadeyar (II). The usual titles are applied to him See M A R. 1935, P 167.

Details of the gift.—The nirûp states that after doing obeisance to the guru of the Parakâla Matt which is praised as the matt of the succession of his gurus (asmad-guru-parampará-prâptavâda) the king had made a gift of lands for services of the gods Hayagrîva and Lakshmînârâyana in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kârtika (19th November 1816 A. D) and the details of the villages comprising the gift are given herein.

Details of the villages given.—(1) The village Chimmali and its 4 hamlets and 1 tank in the Bêvinahaḷḷi hobli of Paṭṭaṇa Ashṭagrâma taluk. Gross income of

the village excluding inam lands is 357 varahas and 1¾ hanas. Deducting out of this 121 varahas, and 9¾ hanas and 1 visa for *luksânu* (loss) net income for the year Yuva is 235 Kanṭîrâya varahas, 1¾ hanas and 3 vîsas.

(2) The village Dodegauḍana Koppalu with 1 hamlet in the Kyâtanahaḷḷi hobli. gross income excluding inam lands: 592 varahas 7¾ hanas 3 vîsas. Deducting 43 varahas, 7½ hanas and 2 vîsas for *luksânu*, net income amounts for the year Yuva to 549 varahas, 1 hâga and 1 vîsa.

(3) The village Sârangi with 1 tank in the Jâganakere hobli in Attikuppe taluk. Gross income excluding inam lands, 361 varahas 5 hanas: deduct for *luksânu* 89 varahas 1 hâga and 3 vîsas net income for the year Śrîmukha. 272 varahas 4½ hanas and 1 vîsa.

(4) The village Gaudigere in Keregôd hobli, Manḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas 4¾ hanas. deduct for *luksânu* 285 varahas 4¾ hanas net income for the year Bhâva, 300 varahas.

(5) The village Kôdihaḷḷi in the above hobli with 1 tank. Gross income excluding inam, 121 varahas 7½ hanas and 2 vîsas. Deduct for *luksânu* 56 varahas 7½ hanas and 2 vîsas. Net income is 65 varahas.

(6) The village Kâragahalli in Sôsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 hanas and 3 vîsas. Deducting for *luksânu* 9 varahas 9½ hanas and 3 vîsas, net income for the year Bhâva amounts to 193 varahas and 2½ hanas

(7) The village Kallahaḷḷi in Bûkinakere Taluk with 1 hamlet, 1 dam 1 channel. Gross income excluding inam—456 varahas, 8 hanas. Deduct for *luksânu* 25 varahas 1 adḍa and 1 vîsa. Net income for the year Śrîmukha—431 varahas 7 hanas, 1 hâga, 3 vîsas.

(8) The village Kalladêvanahalli in Śrîrâmanahaḷḷi hobli in Nâgamangala taluk with 4 hamlets and 1 embankment. Gross income 206 varahas and 2 hanas: Deducting for *luksânu* 10 varahas, net income for the year Śrîmukha amounts to 196 varahas and 2 hanas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 hanas and 1 hâga Deducting 642 varahas and one aḍḍa for *luksânu* net income is 2242 varahas 8 hanas and 3 hâgas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakâlasvâmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, *achkat*, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity

of the king and his descendants at all times during the performance of the services to the gods and while engaged in austerities. The guru had the four rights of sale, gift, etc., of the said villages :—

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajûr munshi.

At the end of the record the substance of the grant is written in the king's own handwriting testifying to the king's sanction of the grant. It may be translated as follows :—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 *katte*, 1 *aṇe* (dam), and 1 canal gross income is 2884 varahas, 9 hanas and 1 hâga. Of this must be deducted for *luksânu* (loss) 642 varahas and 1 adda. The balance or net income is 2242 varahas 8 hanas, 3 hâgas. The above eight villages, hamlets, tanks, *kattes*, *anes* and canals in the 6 taluks have been granted perpetually for the daily tadiyârâdhana (worship or the feeding of the devotees) and services of the gods Hayagrîva and Lakshmînârâyana free of all imposts. Accordingly the illustrious Ghantâvatâra, sarva-tantra-svatantra Parakâlasvâmi who is the *parama-guru* (chief preceptor) of the Mysore State might enjoy the same in spiritual succession to the Matt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (*sâshtânga*) of obeisance bowing our head three times a day and grant this charter of the gift of land. Signature to the above. Date given above.

Signature Śrî Krishna. Seal of Krishṇarâja Vadeyar in Kannaḍa characters.

23

A sannad of Krishnarâja Vadeyar III dated 1819 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannaḍa language and characters.

ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೯ನೆಯ ನನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮರಾಠೀ ಅಕ್ಷರದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹರೂ ಮೇಲ್ಭಾಗದಲ್ಲಿವೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕೆ ವರುಷಂಗಳು
   ೧೭೪೦
2. ಸಾವಿರದ ಯಿಳನೂರ ನಾಲ್ವತನೆ ಬಹುಧಾನ್ಯನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ
3. ಬ ೧೦ಗುರವಾರದಲ್ಲು ಮಹೀಶೂರ ನಂಸ್ಥಾನದ ಪರಮಗುರು

ಗಳಾದ ಶ್ರೀಮದ್ಪ್ರಂಹ್ಮತಂತ್ರ ಘಂಟಾವತಾರ ಪರಕಾಲ ಸ್ವಾ
ಮಿಗಳವರ ಮರದ ಶ್ರೀಯವರ ಸಂನ್ನಿಧಿಗೆ ॥ ಅತ್ರೇಯಸಗೋತ್ರ
ಆಶ್ವರಾಯನ ಸೂತ್ರ ರುಕ್ಮಾಖಾನುವರ್ತ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡಯ
ರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮ
ದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರ
ನರಪತಿ ಬರದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕ ವೀರರಾಯದುಕುಲ ।
ಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುರಾರ
ಮಕರ ಮತ್ಸ್ಯ ಶರಭಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಸನುಮದ್ಗ
ರುಡ ಕಂರಿರವಾದ್ಯನೇಕ ಬರದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
ರಾಜ ವಡಯರವರು ಬರಶಿಕೊಟ ದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
ಆದಾಗಿ ಶ್ರೀಮತದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾ
ರಾಧನೆ ಕೈಂಕರ್ಯ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ ಪುತ್ಸವಾದಿಗಳು ಮುಂತಾದಕ್ಕೆ
ದರ ಮಹೆ ಕಂಟೀರಾಯಿಗ ೧೦೫೦ ಸಾವಿರದ ಐವತ್ತುವರಹಾದ ಮೇರಿಗೆ
ನಾಲಯಾನಾ ಕಂರಿರಾಯ ಹನ್ನೆರಡು ಸಾವಿರದ ಆರನೂರುವರಹಾ
ನೇಮಕ ಮಾಡ್ಸಿ ತಾಲುಕಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆ ಕೊಡ್ಸಿಯರುವಿವರಾ
೩೦೦೦ ಉಭೆಯ ಅಷ್ಟಗ್ರಾಮ ತಾಲ್ಲುದಿಂದಾ ತಿಂಗಳು ೧ಕ್ಕೆ ಗ ೨೫೦೦ಲ್ಲು
೧೫೦೦ ಮಯ್ಯೂರು ಅಷ್ಟಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ ಲ್ಲು
೧೫೦೦ ಪಟ್ಣ ಅಷ್ಟಗ್ರಾಮದಿಂದಾ ಗ ೧೨೫೦ಲ್ಲು
೩೦೦೦
೩೦೦೦ ಅತ್ತಿಕುಪ್ಪೆ ತಾಲುಕದಿಂದಾತ್ತಿಂಗಳು ೧ಕ್ಕೆ ಗ ೨೫೦೦ಲ್ಲು
೩೦೦೦ ಚೆಂನರಾಯಪಟ್ಣ ತಾಲ್ಲುತಿಂದಾ ತ್ತಿಂಗಳು ೧ಕ್ಕೆ ಗ ೨೫೦೦ಲ್ಲು
೩೦೦೦ ಕಿಕ್ಕೇರಿ ತಾಲ್ಲುದಿಂದಾ ತ್ತಿಂಗಳು ೧ಕ್ಕೆ ಗ ೨೫೦೦ಲ್ಲು
೬೦೦ ಬುಕ್ಕನಕೆರೆ ತಾಲ್ಲುದಿಂದಾತ್ತಿಂಗಳು ೧ಕ್ಕೆ ಗ ೫೦೦ಲ್ಲು
೧೨೬೦೦ ಉಭಯಂ ಕಂಟೀರಾಯಹಂನ್ನೆರಡುಸಾವಿರದ ಆರನೂರು
ವರಹಾ ಶ್ರೀಮರಕೆ ಕೊಡುವಂತೆ ತಾಲ್ಲುಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆಕೊಡ್ಸಿಯಿ
ಧೀತ್ತು ಶ್ರೀಮರದ್ದಾನಶಾಸನ ಅಪ್ಪಣೆಕೊಟ ಪ್ರಕಾರಾ ಬಹುಧಾನ್ಯ ಸಂ
ವತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೫ ಶುಕ್ರವಾರ ಗುರ್ತ್ತೆ ಜನವರಿ ಆರಭ್ಯಾ ಯಂಗರೆ
ಜಿತ್ತಿಂಗಳ ಕಾಯದೆ ಮೇರಿಗೆ ಬರತ್ಕ ಐವಜಂನ್ನು ತರಶಿಕೊಳುತ್ತಾ
ಶ್ರೀಮರದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣದೇವರ ಪೂಜಾರಾಧನೆಕ್ಕೈಂ
ಕರ್ಯ ಬ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣೆ ಮುಂತಾದ ಪುತ್ಸವಾದಿಗಳಂನ್ನು ಸಕಲ
ಸಂಧ್ರಮದಿಂದಾ ನಡ್ಸುತ್ತಾ ಸರಕಾರದ ಶ್ರೇಯಃಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂ
ಡು ತಪೋನಿಷ್ಠಪಾರಂಪರ್ಯೈವಾಗಿ ಯಿರದೇಕೆಂದ್ದು ಬರಶಿಕೊಟ ದಾನಶಾಸನ
ಆದಿತ್ಯಚಂದ್ರಾಮನಿರೋನಲಶ್ಚ ದ್ಯಾರ್ಭೂಮಿರಾಪೋಹೃದಯಂ ಯ
ಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಪುಭೇಚ ಸಂಧೆ ಧರ್ಮಸ್ಯಜಾನಾತ್ತಿನರಸ್ಯವೃತಂ॥
ಬ ತ್ತಾರಿಖ ೨೧ನೆ ಮಾಹೆ ಜನವರಿ ಸರ್ಂ ೧೮೧೯ನೆ ಯಿನವಿ ಖತ್ತಅಪ್ಪಾಜಿ
ರಾವ ಮುನಷಿಹಜೂರು

(ಪ್ರತ್ಯೇಕವಾದ ಕೈಬರಹದ್ಲಲ್ಲಿ.)

1. ಸದರಿ ಮೇರ್ರಿಗೆ ಸಾಲ್ಲಿಯಾ
2. ನಾಕಂಟಿರಾಯ ಹನೆರಡು ಸಾವಿರದ ಆರ್ರು
3. ನ್ನೂರ್ರು ವರಹಾದ ನೇಮಕ್ಕ ಪ್ರಕಾರಾ ಶ್ರೀದೇ
4. ವತಾರಾಧನೆ ಸಂತರ್ಪಣೆ ಮುಂತಾದ

5. ಸಕಲ ಉತ್ಸವಂನ್ನು ನಿರಂತರಾಯದಲ್ಲಿ
6. ತಪ್ಪೋನಿಷ್ಯೆಯಿಂದಲು ಮಟದ ಪಾರಂ

(ಈ ಸನ್ನದಿನ ಎಡಗಡೆಯಲ್ಲಿ

7. ಪರ್ಯವಾಗಿ ಅನ್ನುಭವಿಶಕೊಂಡು ಬರು
8. ವದು ರ್ಯುಜು ಶ್ರೀಕೃಷ್ಣ ಎಂದಿದೆ

ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಯಿದೆ.)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ಮೊಹರಿದೆ

Transliteration.

(There is a Persian seal at the top of the sannad.)

1. svastı śrî vijayâbhyudaya Sâlivâhana śeke varushamgaḷu 1740
2. sâvirada yêlanûra nâlvatane Bahudhâmnya-nâma-saṃvatsarada Pushya
3. ba 10 Guruvâradallu Mahîsûra samsthânada paramaguru-
4. galâda śrîmad Brahmatantra-Ghamṭâvatâra-Parakâla-svâ-
5. migaḷavara mathada srîyavara samnnidhige ‖ Âtrêyasa gôtra
6. Âśvalâyana sûtra Ruk-śâkhânuvarttigaḷâda Krishnarâjavadaya-
7. ravara pautrarâda Châmarâjavadayaravara putrarâda śrîmad
8. râjâdhirâja râjaparamêśvara praudha-pratâpâ-pratima vîra-
9. narapatı biradantembara ganda lôkaika-vîrâ Yadukula- ।
10. payaḥ-pârâvâra-kalânidhı śamkha-chakrâṃkuśa kuthâra
11. makara-matsya-śerabha-sâlva-gandabhêrumda dharaṇî-varâha-hanumad ga-
12. ruda kanthıravâdyanêka bıradâmkıta Mahîsûra Śrîkrıshna-
13. râjavadayaravaru barası kota dâna-śâsana krama vemtemdare
14. adâgı śrîmaṭhada Śrî Hayagrîva Lakshmînârâyaṇa-dêvara pûjâ-
15. râdhane kaimkaryâ brâmhaṇa-saṃtarpaṇe utsavâdıgaḷu muṃtâdakke
16. dara maha kamtîrâyı ga 1050 । sâvirada aıvattu varahâda mêrıge
17. sâliyânâ kanthirâyı hamnneraḍu sâvirada âranûru varahâ
18. nêmaka mâḍsı tâlukagaḷıge saṃnnadu appane koḍsı yıru vivarâ
19. 3000 । ubheya Ashṭagrâma tâlkudimdâ tıngaḷu 1 kke ga 250 । llu
20. 1500 । Maysûru Ashtagrâmadimdâ ga 125 । llu
21. 1500 । Paṭṇa Ashṭagrâmadimdâ ga 125 । llu 3000 ।

22. 3000 | Attikuppe tâlukadimdâ ttimgaḷu 1 kke ga 250 | llu
23. 3000 | Chaṃnarâyapatṇa tâlkudimdâ ttimgaḷu 1 kke ga 250 | llu
24. 3000 | Kikkêri tâlkudimdâ ttimgalu 1 kke ga 250 | llu
25. 600 | Bukkanakere tâlkudimdâ ttimgaḷu 1 kke ga 50 | llu
26. 12600 | ubhayam kaṇtîrâyi hanneradu sâvirada âranûru
27. varahâ śrîmathake koduvaṃte tâlkugaḷige saṃnnadu appaṇe koḍsiyi-
28. dhîtu śrîmaṭhada dâna-śâsana appane koṭa prakârâ Bahudhâṃnya-sam-
29. vatsarada Pushya śudha 5 Śukravâra gurre Janavari ârabhyâ yimgare-
30. ji ttimgala kâyade mêrige barataka aivajaṃnnu taraśi koḷuttâ
31. śrî maṭhada śrî Hayagrîva Lakshmînârâyana dêvara pûjârâdhane kaim-
32. karya Brâṃhaṇa-saṃtarpane muṃttâda vutsavâdigalamnnu sakala
33. saṃbhramadimdâ nadsuttâ sarakârada śrêyah prârthane mâdikoṃ-
34. du tapônishtha pâraṃparyevâgi yirabêkemddu barasi kota dâna-śâsana
35. Âdityachandrâv Anilô nalaścha daur bhûmir âpô hṛidayam ya-
36. maścha ahaścha râtriścha vubhê cha sandhe dharmasya jânâtti narasya
vritam ||
37. ba ttârikha 21 ne mâhe Janavari san 1819 ne yisavi khatta Apâji
38. râva munashi hajûru

(In a different handwriting)

1. sadari mêrrige sâlliyâ-
2. nâ kaṇtirâyi haneradu sâvirada ârru
3. nnûru varahâda nêmaka prakârâ śrî dê-
4. vatârâdhane saṃtarpane muṃtâda
5. sakala-utsavaṃnnu niraṃtarâyadalli
6. tapô-nishtheyiṃdali matada pâraṃ-
7. paryavâgi annubhavisikoṇdu baru-
vadu rruju Śrîkṛishna

On the left side of the sannad (Seal)

Śrî Châmarâja vadera tanuja
Krishnarâja vaḍêru

Below.

(Seal)

Mâhârâja
Maisura Krishṇarâja
Vaḍayaravaru

Note.

This is another of the sannads of Krishnarâja Vaḍeyar III issued for the benefit of the Parakâla Matt at Mysore. It is dated Ś 1740 Bahudhânya sam Pushya ba 10 Thursday and the equivalent English date is also given *viz.*, 21st January 1819.

The donee is named Brahmatantra Ghaṇṭâvatâra Parakâlasvâmi, the *paramaguru* (chief preceptor) of Mahiśûra-samsthâna (Mysore State). The king who is the donor, *viz.*, Śrî Krishṇarâja Vaḍeyar of Mahîśûr is given the usual titles

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagrîva and Lakshmînârâyana in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kanthîrâyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are 250 varahas per month from ubhaya Ashtagrâma Taluk · (125 from Maisûr Ashtagrâma · 125 from Patna Ashtagrâma), 250 varahas per month from Attikuppe Taluk 250 varahas per month from Channarâyapatna Taluk. 250 varahas per month from Kikkêri Taluk 50 varahas per month from Bukkanakere Taluk Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhânya sam. Pushya śu 5 Friday. The guru of the Parakâla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrîva and Lakshmînârâyana in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the *sarakâr* (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appâji Râv.

Next come 8 lines in the king's handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapônishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Krishnarâja Vaderu, son of Châmarâja Vaḍeru in Nâgari characters. At the end of the sannad is the signature Śrî Krishṇa and below is a seal containing the words Mâhârâja Maisûru Krishnarâja Vadayaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King's signature n Mahratti.

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A sannad of Krishṇarâja Vaḍeyar III of Mysore dated 1820 in the possession of the Parakâla matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೧೦ನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮೇಲ್ಭಾಗದಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ಲ್ಲು ಶ್ರೀ ಮತು ॥ ॥ ಆಯಕಟ್ಟಿನ ಕೃಷ್ಣಯ್ಯಗೆ ಬ
2. ರಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ । ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲು ನಡವಬ್ಯಾಂ
3. ಹ್ಮಣ ಸವಾರಾಧನೆ ಚಾತುರ್ಮಾಸ್ಯ ಸಂಕಲ್ಪ । ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುವಕ್ಷ
4. ತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳ ತಿರುವಧ್ಯಯನ ಆಳ್ವಾರ ತಿರುನಗರಿ ವೇದಾಂತಾಚಾರ್ಯರ ನಿತ್ಯಾ
5. ರಾಧನೆ ಬಗ್ಗೆ ನಹ ನಿಂನಹವಾಲು ಆಯ ಕಟ್ಟಿನ ಚಾವಡಿಯಿಂದಲ್ಲು ದೊಡ್ಡ ಉಗ್ರಾಣ
6. ಚಿಕ್ಕ ಉಗ್ರಾಣ ವಿಚಾರದಚಾವಡಿ ದೇವಸ್ಥಾನದ ಚಾವಡಿಯಿಂದ ಸಹ ಕಂಗು ೫೦೧ ೯೦ವರ
7. ಹ ವರುಷಂಪ್ರತಿಯಲ್ಲು ಕೊಟ್ಟು ಬರುವದು ಸರಿಯಪ್ಪೆ । ಯೀಹಣವಿಗೆ ಉತ್ತಾರವಾಗಿನಿಂ
8. ನಹವಾಲು ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳದಲ್ಲಿ ಕಂರ್ಪಗುಳಿಗೆ ಐ
9. ನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗ್ರಾಮವಂನ್ನು ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಧಾ
10. ರೆಯನೆರದು ಕೊಟ್ಟುಯಿಧೇವೆಯಾದಕಾರಣ ಯೀಬಗ್ಗೆ ಅಂದೂರ ಸ್ಥಳದ ಅತ್ತಾಣಿ ಗ್ರಾ
11. ಮ ೧ಕ್ಕೆ ಹುಟ್ಟುವಳಿಗೋಪಾಲಗ ೯೦೧೯೦ ಮೂಂಗಿಪಟ್ಟಿಗ್ರಾಮ ೧ಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋ
12. ಪಾಲ ಗ ೧೦೦ ೯ ೦ ನೌಲೂರ ಗ್ರಾಮ ೧ಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋಪಾಲ ಗ ೨೫೦ ೯ ೦ ಅಂತು
13. ಗ್ರಾಮ ೩ಕ್ಕೆ ಸುವರ್ನಾದಾಯ ದವಸಾದಾಯ ಸುಂಕ ಮೊಂಮು ಜಾತಿಗೂಟ ಸಮ
14 ಯಾಚಾರ ಕುರಿದೆರಿಗೆ ಬಾಲದೆರಿಗೆ ಹುಲ್ಲುಪಣ ಹುಣುಸೆ ಗುತ್ತಿಗೆ ಮುಂತಾದ ಹುಟ್ಟು
15. ವಳಿ ಗೋಪಾಲಗ ೧೨೫೦ ೯೦ಕ್ಕೆ ಸಲೆಕಂಗು ೫೦೦ ೯೦ ಐನೂರುವರಹದ ಹುಟ್ಟು
16. ವಳಿ ಯೀ ಬಗೆ ಗ್ರಾಮಗಳಂನ್ನು ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ
17. ನಡಸಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಕಚ್ಚೆಮಾಡಿಸಿಯಿದ್ದೀತು ಆಪ್ರಕಾರಕ್ಕೆ ವೇದಾಂತಪರ
18. ಕಾಲಸ್ವಾಮಿಗಳ ಮಠದ ಹವಾಲಿಗೆ ಆಯಕಟ್ಟಿನ ಚಾವಡಿವಳಿತದ ಅಂದೂರಸ್ಥಳ
19. ದ ಅತ್ತಾಣಿ ಗ್ರಾಮ ಮೂಂಗಿಪಟ್ಟಿ ನಉಲೂರು ಸಹ ಗ್ರಾಮ ೩ಕ್ಕೆ ಕಂಗು ೫೦೦೯ ೦
20. ಐನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವ
21. ಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ನಡಸಿಕೊಂಡು ಬರ.ವದು । ಯೀಗ್ರಾಮಗಳ ಯೆಲ್ಲೆಚತು
22. ಸ್ಸೀಮೆಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆಮಾಡಿಸಿ ಕೊಡುವದು । ಯೀನಿರೂಪವಂನ್ನು ಚಾವಡಿಕರಣಿಕ
23. ರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿತಿರಿಗಿಕೊಡುವದು । ಶ್ರೀ (ಎಂದು ಮೊಹರಿದೆ)

Transliteration.

Seal in Nâgarî Characters.

1. Vikrama-saṃvatsarada Mârgaśira śu 15 llû śrîmatu ॥ ॥ **Âyakaṭṭina** Kṛishnaige ba-
2. rasi kaluhida nirûpa adâgi । Vêdânta-Parakâla-svâmigaḷa **maṭhadallu** naḍava Brâṃ-

3. hmaṇa-samârâdhane Châturmâsya-saṃkalpa | Śrînivâsa-Parakâlasvâmi-
gaḷa tirunaksha-
4. tra Parakâlasvâmigaḷa tiruvadhyayana Âlvâra-tirunagari Vêdântâchârya-
ranityâ-
5. râdhane bagye saha nimna havâlu âyakaṭṭina châvadi-yimdallu doḍḍa-
ugrâṇa
6. chikka-ugrâna vichâradachâvaḍi dêvasthânada-châvaḍiyimda saha kaṃgu
500⁄0 | vara-
7. ha varusham-pratiyallu koṭṭu baruvadu sariyashṭe | yî-haṇavige uttâravâgi
nim-
8 na havâlu âyakattina châvaḍi valitada Amdûrasthaḷadallu kaṃṭhirva
guḷige ai-
9. nûru varahada huṭṭuvaḷi grâmavaṃnnu Vêdânta Parakâla-svâmigaḷa
mathakke dhâ-
10. reyaneradu koṭṭu yidhêveyâda kâraṇa yî bagye Aṃdûra-sthaḷada Attâni
grâ-
11. ma 1 kke huttuvali Gôpâla ga 900⁄0 Mûmgipaṭṭigrâma 1 kke huttuvali Gô-
12. pâla ga 100⁄0 Naulûra grâma 1 kke huttuvali Gopâla ga 250⁄0 amtu
13. grâma 3 kke suvarnâdâya davasâdâya sumka pommu jâtigûta sama-
14. yâchâra kuriderige bâladerige hulluhaṇa hunuse-guttige mumtâda huttu-
15. vali Gôpâla ga 1250⁄0 kke sale kaṃgu 500⁄0 ainûruvarahada huṭṭu-
16. vali yî bage grâmagalaṃnnu vimgaḍisi koḍisi nirupâdhika-sarvamâmnya-
vâgi
17. nadasi-koṇḍu baruva hâge kaṭle mâḍisi yiddhîtu â-prakârakke Vêdânta
Para-
18. kâlasvâmigala mathada havâlige âyakaṭṭina châvaḍi-valitada Aṃdûra
sthala-
19. da Attâni-grâma Mûṃgipatti Naulûru saha grâma 3 kke kaṃgu 500
20. ainûru-varahada huttuvalige sariyâgi vimgaḍisi nirupâdhika-sarva-
21. mânyavâgi śâśvatavâgi naḍasi koṇḍu baruvadu | yî grâmgaḷa yelle chatu-
22. ssîmegû śilâ-pratishṭhe mâḍisi koḍuvadu | yî-nirûpavaṃnnu châvaḍi
karanika-
23. ra kaḍitakke baresi tirigi koḍuvadu

(Śrî) Seal.

Note.

This is a nirûp addressed by the king Krishṇarâja Vaḍeyar III of Mysore to Krishnaiya of the Âyakat department (a department organised by Chikka Dêva Râjâ Vaḍeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the military department and stores, personal receipts and

expenditure of the king) and is dated Vikrama sam. Mârgaśira śu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Kṛishṇarâja Vaḍeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kanṭhîrâyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, châturmâsya-sankalpa (maintenance of the svâmi and establishment for four months when the svâmi had to remain at headquarters for the rainy season), the birth-day feast of Śrînivâsa Parakâlasvâmi, and the anniversary of the day of death of Parakâlasvâmi, and the daily worship of Vêdântâchârya in Âlvâr Tirunagari

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Âyakattina-châvadi, the big stores and the small stores, the departments of Vichâra-châvadi and Dêvasthâna-châvaḍi. The present order substituted for this the income of the villages Attâni, etc., belonging to Andûru-sthala belonging to Âyakattina-châvadi.

The details of the revenue of the villages assigned are. Annual income of the village Attâni, 900 Gôpâla gadyânas, income of the village Mûngipatti 100 Gôpâla gadyâṇas; income of the village Naulûr 250 Gôpâla gadyânas, total income of the three villages per year including gain from gold, gain from produce, customs dues, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered ?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gôpâla gadyânas or 500 Kanthîrâyi varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vêdânta Parakâlasvâmi and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirûp was to be copied by the clerk (karaṇika) of the Châvaḍi (department) and to be then sent to the Matt.

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A sannad of Krishnarâja Voḍeyar III of Mysore, dated 1826 in the possession of the Parakâlasvâmi Matt in Mysore.

Kannaḍa language and characters.

ನ್ಯೆನೂರು ಸಿಟಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮರದಲ್ಲರುವ ೧೧ನೆಯ ಸನ್ನದು.

ಶ್ರೀ

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡಯರವರ್ರು

1. ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಗುರ್ರುವಾರದಲೂ

2. ಶ್ರೀಮತು ॥ ॥ ಆರಮನೆ ಶೀಮೆಗಡಿಗಳ
3. ಅಮೀಲು ಕಿಲೆದಾರ್ರು ಸಾಯಿರ ಯಿಲಾಖೆಯವರಿಗೆ ಸಹ
4. ಬರಶಿಕಳುಹಿದ ನಿರ್ರುಪಾ ಅದಾಗಿ। ಶ್ರೀಮದ್ಬ್ರಹ್ಮತಂತ್ರ
5. ಘಂಟಾವತಾರ ಶ್ರೀ ಪರಕಾಲನ್ವಾಮಿಗಳವರಮರಕ್ಕೆ
6. ಅಕ್ಕಿಮುಂತಾದ ಮಾಫಿ ಜಿನಸು ತುಪ್ಪ ಮುಂತಾದ ವಜ
7. ನಿಜಿನ್ನು ಸಹಾ ನಿಂಮ ನಿಂಮ ತಾಲ್ಲುದ್ಲ್ಲಿ ಖರ್ಚಿದಿಮಾಡಿ ಮಠ
8. ದ ಕಡೆಯವರ್ರು ತೆಗದುಕೊಂಡು ಬರ್ರುವಂತ್ತಾ ದಕೆ ಶ್ರೀ ಮರ
9. ದ ಕಾರ್ಯಕರ್ತುಗಳ ಯಾದಾಸ್ತು ನ ದಾಖಲೆಮೇರ್ರಿಗೆ ತೆಗೆದು

ಹಿಂದುಗಡೆ

10. ಕೊಂಡು ಬರ್ರುವಂತ್ತಾ ಜಿನಶಿಗೆ ಸುಂಕ್ಕಾಕೇಳದ್ದೆ ವರ್ರುಷಂ
11. ಪ್ರತ್ತಿಯಲೂ ಬಿಡುತ್ತಾ ಬರ್ರುವದು ಬತಾರ್ರಿಕು ೯ನೆ ಮಾ
12. ಹೆ ಮಾರ್ಚಿ ಸಂನ್ ೧೮೨೬ನೆ ಯಿಸವಿ ಖತವೆಂಕಟೇಶ್ಯೆಯ
13. ಮುನಷಿ ಹಜೂರ್ರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

Dêvanâgarı seal on the top of the sannad.



Kṛishnarâjavadayaravarru.

1. Pârthıva-samvatsarada Phâlguna śu 1 Gurruvâradalû
2. śrîmatu ॥ ॥ aramane-śîme-gadıgala
3. Âmîla Kıledârra sâyıra-yılâkheyavarıge saha
4. baraśı kaluhıda nırrupâ adâgı। śrîmad-Brahmatantra
5. Ghaṃṭâvatara Śrî Parakâlasvâmıgalavara mathakke
6. akkı muṃtâda mâphı jınasu tuppa muṃtâda vaja-
7. ni jınsu sahâ nımma nımma tâlkudallı kharîdı mâdi matha-
8. da kadeyavarru tegadu kondu barruvamttâdake śrîmaṭha-
9. da kâryakartugaḷa yâdâstuna dâkhale mêrrige tegedu-

Back side

10. koṇdu barruvamtthâ jinaśige sumkkâ kêladde varrusham
11. prattıylû bıḍuttâ barruvadu ba târrıku 9 ne mâ-
12. he Mârchi san 1826 ne yisavı khata Venkatêśaıya
13. munashı hajûrru Śrîkrishṇa.

Note.

This sannad of the Parakâlasvâmi Matt, Mysore, is addressed to the *Âmils* (amildars), *Kiledârs* (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-sime-gadigalu) in the reign of the Mysore king, Krishnarâja Vadeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghantâvatâra Parakâlasvâmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śrî Krishna and the name of the royal scribe (hajûru-munshi) Venkaṭêśaiya. It is dated 9th March 1826 and Pârthiva sam. Phâlguna śu 1 Thursday The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dêvanâgari characters, giving the name of Krishnarâja Vadeyar, son of Châmarâja Vadeyar.

26

A sannad of Kṛishnarâja Vadeyar III of Mysore, dated 1830 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ಸಿಟಿಯಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲಿರುವ ೧೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡಯರವರ್ರು.

1. ವಿಕೃತಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು ೭ ಬುಧವಾರದಲ್ಲು ಶ್ರೀ ಮತ್ತು ॥ ॥ ದೆತ್ತಮಂಗಲ ಬು
2. ದಿಕೋಜೆ ತಾಲ್ಲು ಹಾಲ ಅಮೀಲ ಬಡ್ಯಾರಾಯ ಯಸ್ತಕಬಾಲ ಅಮೀಲರ್ರಿಗೆ ಸಹ ಬರಶಿಕಳುಹಿದ
3. ನಿರೂಪಾ ಆದಾಗಿ ಶ್ರೀತ್ರಿರಪತಿ ಗಿರ್ರಿಮೇಲೆ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆಬಗ್ಯೆ ತನಖಿ ಅಪ್ಪಣೆ
   ಕೊಟವಿವರಾ ।
4. ೪೧೯೭೪॥ = ಶ್ರೀತ್ರಿರಪತಿಯಲ್ಲಿ ಶ್ರೀಮದ್ಬ್ರಹ್ಮತಂತ್ರಪಂಚಾವತಾರ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ
5. ವರಮಠದಲ್ಲಿಯರ್ರುವ ಶ್ರೀಹಯಗ್ರೀವದೇವರ್ರುದೇಶಿಕರಸಂನಿಧಿಯಲ್ಲಿನಕಾನಿತ್ಯ
6. ಗಜ್ಜೆಲಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆದಿನವಂದಕ್ಕೆ ೬೦೦ರವತ್ತೆರಡುಜನಕ್ಕೆ ಶ್ರೀ
7. ಗಿರ್ರಿಮೇಲೆನರಕಾರದಸತ್ರದಿಂದಾನಂದಜಿನಶಿಕ್ರಯದಮೇರ್ರಿಗೆವರ್ರುಷಂಕ್ಕೆ
8. ಗಳ೧೯೭೪॥ = ನಾನುರಹತ್ತೊಂಬತ್ತು ವರಹಾವುನಾಲ್ಕುಹಣಆಡುಬ್ಯಾಳೆಯಂ
9. ನ್ನುಚಕ್ರದತನದೀಕಿನಐ೮ಜಿನಲ್ಲಿ ಶ್ರೀಮಠಕ್ಕೆನಲ್ಲುತಾತ್ತಾಯಿದದಂನ್ನುಮವಕುಷ್
10. ಮಾಡ್ಸಿಯೀಬಗೆಳ೧೯೭೪॥ = ಯಂನ್ನುತಾಲ್ಕುಮಜಕುರ್ರಿನಐವಜಿನಲ್ಲಿಶ್ರೀಮಠ
11. ಕ್ಕೆಕೊಡುವಂತೆಅಪ್ಪಣೆಕೊಟ್ಟು ಯಿಧೀತ್ತುಯೀನಿರೂಪಾ ನ್ತಳಕೆತಲಟಿದತಾರ್ರಿಐ
12. ನಾರಧ್ಯಾ ನಾಲ್ಲಯಾನಾಯೆರಡುಐಸ್ತಿನವೇರ್ರಿಗೆ ಬಾರಮಾಹೆಬ ಜಿನ್ನಕೊಡತ್ಯದು
13. ೩೪॥೧೫೦ ಶ್ರೀತ್ರಿರಪತ್ರಿಗಿರ್ರಿಮೇಲೆ ಬ್ರಹ್ಮೋತ್ಸವದಲ್ಲಿ ಸದರಿಮಠದ ಮಾರಿಪತ್ತು ಆಗತ್ಯಬ್ರಾ

14. ಹ್ಮಣಸಂತರ್ಪಣೆ ಜನ ೧೦೦೦ ಸಾವಿರಕ್ಕೆ ಅವರ್‌ಲವಾಜನಮೇರ್ರಿಗೆ ಶ್ರೀಗಿ
15. ರ್ರಿ ಮೇರೆನರಕಾರದ ಸತ್ರದಿಂದಾ ಅಪ್ಪಣೆಪ್ರಕಾರ ಕೊಡುತ್ತಿದ್ದ ಪದಾರ್ಥದ
16. ಕ್ರಯ ಸಹಯೇ ೩೪ ॥೧॥೦ ಮುವತ್ತು ನಾಲ್ಕುವರಹಾವು ಅರ್ರುಹಣಾಅಡ್ಡ
17. ವಂನ್ನು ಸತ್ರದಿಂದಾ ಕೊಡುವದ ಮವಕುಫ್‌ವಾಡ್ಸಿತಾಲ್ಕು ಮಜಕುರ್ರಿಂದಾ
18. ಶ್ರೀ ವುರಕ್ಕೆನದರಿ ಐವಜುಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟುಯಿಧೀತ್ತು ಯೀಬಗೆಐವಜು
19. ಬ್ರಹ್ಮೋತ್ಸವಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ಬಜಿನ್ನಕಂರೀರಾಯ ಯೀನಿರ್ರೂಪಾನ್ತಳಕೆ
ಹಿಂಭಾಗ
20. ತಲಪಿದಮೇರೆನಾಲಯಾನಾವಂದರಲೂ ಕೊಡತ್ಕದೂ
21. ೪೫೪೯೧=
22. ಕಂಟೀರಾಯಿನಾನೂರ್ರುಐವತ್ತುನಾಲ್ಕುವರಹಾವುಹಣಬೇಳೆಯಂನ್ನುನದಗ್ರಿಅಪ್ಪಣೆ
23. ಕೊಡ್ಸಿರುವಮೇರ್ರಿಗೆ ಹಣವಿನಬಗ್ಯೆ ಶ್ರೀಮರದಶ್ರೀಗಳವರಕಡೆಯಿಂದಾ ಶ್ರೀಮುಖತಂದ
24. ವರಜಿಂಮೆಗೆಹಣಾಕೊಟ್ಟು ನಂದದಕ್ಕೆರಶೀದಿತೆಗೆದುಕೊಳುತ್ತಾ ಬರ್ರುವದುಯೀಬಗ್ಯೆ
25. ಹರನಾಲ ತ್ತಾ ಜಾನಂತದು ವುಜೂರುವಮಾಡದೆ ನದರಿಅಪ್ಪಣೆಕೊಡ್ಸಿರುವಮೇರ್ರಿಗೆನದದು
26. ಕೊಳುವದು ಯೀನಿರೂಪದನಕಲು ತಾಲ್ಕುಮಜಕೂರುಶರಸ್ತೆದಾರ ಲೆಖಕ್ಕೆಬರಶ ಅನಲು
27. ನಿರ್ರೂಪಾ ಶ್ರೀಮರಕ್ಕೆವಾಪ್ಸುಕೊಡುವದು ತ್ತಾರೀಖುಖಾನೆಮಾಹೆಲಗಷ್ಟನನ್‌೧೮೦೩ಂನೆ
28. ಯ್ಸುವಿ ಖತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನಪಿ ಹಜುರ್ರು
(ಇಲ್ಲಿಂದ ಮುಂದೆ ಕೃಷ್ಣರಾಜವಡೆಯರ ಬರವಣಿಗೆ ಇದೆ.)
ಸಾಲ್ಲಿಯಾನಾಕಂ
29. ಟರಾಯು ನಾನ್ನೂರ್ರು ಐವತನಾಲ್ಕು
30. ವರಹಾಗು ಹಣಾಬ್ಯಾಳೆ ಮೇರ್ರಿಗೆ ಕೊಡು
31. ತಾಬರ್ರುವದ್ದು ಶ್ರೀಕೃಷ್ಣ

Transliteration

(Śrî Châmarâja -vadeıa tanuja Kṛishnarâjavaderu in a seal.)
Kṛishṇarâja-vadayaravarru.

1 Vikṛiti-samvatsarada Bhâdrapada sudha 7 Budhavâradallu śrîmattu ‖ Bettamangala Bu-
2. dikôte tâlku hâla amîla Bachyârâya yısta-kabâla amîlarrıge saha baraśı kaḷuhıda
3. nırrûpâ adâgı śrî-Ttırapatıgırrı-mêle âgataka brâhmaṇa-saṃtarpaṇe-bagye tanakhe appaṇe koṭa vivarâ ‖
4. 419 6 4 10/16 śrî Ttırapatıyallı śrîmad Bramha-tantra Ghaṇṭâvatâra-śrî Parakâlasvâmıgaḷa-
5. vara maṭhadallı yırruva śrî Hayagrîvadêvaru Dêsıkara samnnıdhıyallı sahâ nıtya-
6. gaṭle âgataka Brâhmaṇa-saṃtarpaṇe dına vamdakke 62 aravatteraḍu janakke śrî-
7. gırı mêle sarakârada satradıṃdâ saṃda jınaśı krayada mêrrıge varrusha 1 kke
8. ga 419 4 ‖ = nânûra hattoṃbattu varahâvu nâlku hana aḍu byâḷe-yaṃ-

9. nnu chatrada tasadîkına aivajinallı śrî maṭhakke sallutta yıdadaṃnnu mavakuph
10. mâdsı yı bage 419⁄4 10/16 yaṃnnu tâlku majakurrina aıvajınalli śrî maṭha-
11. kke koduvamte appane kottu yıdhîttu yî nırûpa stalake talapida târrıkhi
12. nârabhyâ sâllıyânâ yeradu khıstına mêrrıge bâramâheba- jınsa kodatakadu
13. 34‖1‖○ śrî Ttırapattı-gırı-mêle Brahmôtsavadallı sadarı mathada mârri-phattu âgataka Brâ-
14. hmana-samtarpane jana 1000 sâvırakke avval lavâjame mêrrıge śrîgı-
15. rrı mêle sarakârada satradımdâ appane prakâıa koduttıdda padârthada
16 kraya saha yî 34‖1‖○ muvattu nâlku varahâvu ârru hanâ adda—
17. vamnnu satradımdâ koduvada mavakuph mâdsı tâlku majakurrınımdâ
18. srîmathakke sadarı aıvaju koḍuvaṃtte appane koṭṭu yıdhittu yı bage aıvaju
19. Brahmôtsavakke mumchıtavâgıba- jınsa kaṃtırâyı yî nırrûpâ stalake

Back side

20. talapıdamêle sâlıyânâ vaṃdaralû kodatakadû
21. 454⁄1=
22. kantırâyı nânûrru aıvattu nâlku varahâvu haṇa bêleyamnnu sadarrı appane
23. kodasıruva mêrrıge hanavına bagye śrîmathada śrîgalavara kadeyımdâ śrîmukha tanda-
24. vara jıṃmege hanâ kotu samdadakke raśîdı tegedukolluttâ barruvadu yî-bagye
25. harasâla ttâjâ samnadu vujûruva mâdade sadarı appane kodsıruva mêrrıge nadadu
26. koḷuvadu yî nırûpada nakalu tâlku majakûru śırastêdârara lekhakke baraśı asalu
27. nırrûpâ śrîmathakke vâpsu koduvadu ttârîkha 25 ne mâhe Âgashṭ san 1830 ne
28 yisvı khatta Appâjırâva munashı hajurru (After thıs ın the hand-wrıtıng of the king) sâllıyânâ kaṃ-
29. tırâya nânnûrru aivata nâlku
30. varahâvu haṇâ byâḷe mêrrıge koḍu-
31. tâ barruvadu Śrîkrıshṇa

Note.

Thıs is a nırûp of Kṛishṇarâja Vadeyar III and ıs addressed to Bachyârâya, then Âmîl (head of the Taluk) of Bettamangala Budikote (Bêtamangala and Bûdıkôte are now ın Bowringpet Taluk, Kolar District) and succeeding Âmîls.

The king is stated herein to have ordered a grant of 454 varahas, 1 hana and 1 bêḷe from the treasury of the above Taluk to the matt of Brahmatantra Ghantâvatâra Parakâlasvâmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrîva and Dôḍḍikar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmôtsava festival (car-festival). Previous to this, it is stated in the nirûp, a sum of 419 varahas, 4½ hanas and 1 bêle was being paid to the Parakâla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 hanas, 1 adda and 1 bêle was ordered to be paid in two equal instalments every year from the Bûdikôte Taluk Treasury to the Matt for the above object

Another sum of 34½ varahas 1½ hanas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmôtsava) on the Tirupati hill under the management of the Parakâla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Bûdikôte.

All together a sum of 454 varahas, 1 hana and 1 bêle was ordered to be paid by the taluk authorities of Bûdikôte to the agents of the Parakâla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirûp on the subject but were to carry out the instructions under this nirûp. A copy of the nirûp was ordered to be entered into the Sirastedar's registers and the original nirûp itself was directed to be handed over to the Matt.

The writer's name is given as Appâji Râv, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 hana and 1 bêle. Then comes the signature of the king as Śrîkṛishna.

The usual seal of the king in Devanâgari characters is found on the top of the sannad.

The date of the record is given as Vikriti sam. Bhâdrapada śu 7 Budhavâra or 25th August 1830 A. D.

27

On a jewelled cradle in the Parakâlasvâmi Matt at Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿಲಾಸ ಅಗ್ರಹಾರದಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲರುವ ವಜ್ರದ ತೊಟ್ಟಿಲನ ಮೇಲೆ ಕೆತ್ತಿರುವುದು. (ಕನ್ನಡಕ್ಷರ.)

ಪೂರ್ವಮುಖ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕಾಬ್ದಾಃ ೧೭೩೮ನೆ ಕಲ್ಯಬ್ದಾಃ ೪೯೧೭ನೆ ಸಂದವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂ। ಮಾರ್ಗಶಿರ ಬ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲೂ ಶ್ರೀಮದ್ಬ್ರಹ್ಮತಂತ್ರ ಘಂಟಾವತಾರ ಪರಕಾಲ ಸ್ವಾಮಿಗಳವರ ಮರಕ್ಕೆ

ಉತ್ತರಮುಖ

2. ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರವರ ಡೋಲೋತ್ಸವದಬಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ ಬಿರುದೆಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕವೀರ

ಪಶ್ಚಿಮಮುಖ

3. ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುರಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀ ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಚಾಮರಾ

ದಕ್ಷಿಣಮುಖ

4. ಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭ ಸುಧಾಂಬುಧಿ ರಾಕಾನುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಾವರಪ್ರಸಾದೋದ (ದ್ಭ) ವ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡಯರವರು ವಜ್ರಿ ಸಿದ ನವ

5. ರತ್ನಮಯಡೋಳಿಕಾ।

Note

This golden cradle set with rubies, saphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakâlasvâmi Matt at Mysore has an incription engraved on its four sides. The inscription is dated Kali 4917 and Śâlivâhana year 1738 and Dhâtu sam. Mârgaśira ba 10 Sthiravâra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *ḍoḷôtsava* (rocking festival) of the gods Hayagrîva and Lakshmînârâyana to the matha of Brahmatantra Ghaṇṭâvatâra Parakâlasvâmi by the râjâdhirâja râjaparamêśvara Kṛishṇarâja Vadeyar, son of Châmarâjamahîpâla by his queen Kempananjamâmbâ and born from the favour of the goddess Châmundâmbâ. This king is Kṛishṇarâja Vadeyar III of Mysore who has also made several other grants and gifts to the Parakâlasvâmi Matt The titles of the king are given in full.

28

On a golden cradle in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲರುವ ಚಿನ್ನದ ತೊಟ್ಟಿಲ ಕಂಬದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಹಯಗ್ರೀವಸಂ । ಗೆ ಶ್ರೀ ಕೃಷ್ಣವಿಲಾಸಂದ ಅಂಮ್ಮಂಣಿ ಯವರ । ಸೇವೆ ।

Note.

This records the gift of the golden cradle to the above Matt by Kṛishṇavilâsada Ammaṇṇiyavaru. The donor was a queen of Kṛishṇarâja Vaḍeyar III and was named Liṅgâjammaṇṇi (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

29

On the first gold cup in the same Matt at Mysore.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ ಕೆತ್ತಿರುವದು.

ಚಕ್ರ ವಡಗಲೆ ನಾಮ ಶಂಖ.

1. ಶ್ರೀನಿವಾಸ ಬ್ರಂಹತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನ್ನಿಧಿಗೆ ಮೈನೂರ್ರು ಸಂಸ್ಥಾನದ ಶ್ರೀಕೃಷ್ಣರಾಜ ಮಡಯರವರ ಸೇವಾರ್ಥತ್ಯುವ ೧೦೯೭

Note.

This records the gift of the above golden cup to the head of the Parakâla Matt at Mysore named Śrînivâsa Brahmatantra Parakâlasvâmi by Kṛishnarâja Vaḍeyar (III), king of Mysore. The weight is given as 109 varahas and 7 hanas. No date is given. The above guru is said to have been pontif from about 1828 to 1852.

30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

ಅವೇ ಶ್ರೀಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ನಾಮ ಶಂಖ.

ತೆಲುಗಕ್ಷರ.

1. ಶ್ರೀ ಶ್ರೀಹಯಗ್ರೀವ ಸಂನಿಧಿಗೆ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಸೇವೆ॥ ತೂ॥ ರೂ ೩೦॥ =

Note.

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagrîva in the Parakâlasvâmi Matt at Mysore by Kṛishṇa Brahmatantra Parakâlasvâmi, who was the head of the above matt from 1885 to 1911.

31

On a third golden cup in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲು.

ಚಕ್ರ ನಾಮ ಶಂಖ.

1. ॥ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ॥೪॥
ಕಾನ್ತಯ್ಯರಸಿನವರ ಮಾತೃ ಶ್ರೀಯವರು ತಮ್ಮ ಷಷ್ಟಿ ಪೂರ್ತಿ ಪಾದಪೂಜೆಯಲ್ಲಿ
ಸಮರ್ಪಿಶಿದ್ದು ॥ತು॥ ೩೯ ½॥

Note.

This is a third golden cup in the same Parakâlasvâmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Kṛishṇa Brahmatantra Parakâlasvâmi by his disciple who was the mother of Kântarâja Arsu (Kântaiyarasu) of Kalale on the occasion of her completing 60 years of age. Kântarâja Arsu was the brother-in-law of Śrî Châmarâja Vadeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kalale chiefs who were for some time the *dalavâys* (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

32

On a fourth gold cup in the same Matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ಶಂಖ ನಾಮ.

ತೆಲುಗಕ್ಷರ.

1. ॥ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ಕಾಂತಯ್ಯರಶಿನವರು ಮಾತೃ
ಶ್ರೀಯವರ ಷಷ್ಟಿಪೂರ್ತಿಯಲ್ಲಿ ಸಮರ್ಪಿಶಿದ್ದು॥ತು॥ ೨೯॥

Note.

This cup is stated to have been presented to the above guru Kṛishṇabrahmatantra Parakâlasvâmi by his disciple Kântaiyarasu (same as Kântaiyarasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.

33

On a fifth golden cup in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ೫ನೆಯ ಚಿನ್ನದ ಬಟ್ಟಲಿನಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ ನಾಮ ಶಂಖ

1. ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಚಕ್ರಾಂಕನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀ ವಾಣೀವಿಲಾಸ ಶ್ರೀ ಮಹಾರಾಣಿಯವರಸೇವೆ—ತೂಕ ತು ೩೦

Note.

This records the gift of the above cup weighing 30 tolas to the guru Kṛishṇa Brahmatantra Parakâlasvâmi by the queen of Mysore, Śrî Vâṇivilâsa śrî mahârâṇi (queen of Châmarâja Vaḍeyar) on the occasion of her getting *chakrânkana* (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishṇu).

No date is given. According to the Matt records the date of this is Vikâri Jyêshtha ba 5 equivalent to 28th June 1899.

34

On a silver tripod in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಮುಕ್ಕಾಲುಮಣಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶ್ರೀ ಹಯ॥ಸಂ॥ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರಸೇವೆ॥

Note.

This records the gift of the above silver tripod for the services of the god Hayagrîva in the Parakâlasvâmi Matt by Śrî Kṛishṇarâja Vaḍeyar, (same as the king Kṛishṇarâja Vaḍeyar III of Mysore).

No date is given.

35

On a jewelled śaṭhagôpa in the same matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ರತ್ನಮಯವಾದ ಶಠಗೋಪದಲ್ಲಿ ಕೆತ್ತಿರುವದು.

ತೆಲುಗಕ್ಷರ.

1. ಶ್ರೀಮದ್ವೈಷ್ಣವತಾರ ಪರಕಾಲಮಠಕ್ಕೆ॥ ಮ.ಹಿಶೂರ ಸಂಸ್ಥಾನ ಚಾಮರಾಜವಡಯರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡಯರವರು ಸಮರ್ಪಿಸಿದ ರತ್ನಪಡಿ ಶಠಗೋಪ ಶಕಾಬ್ದ ೧೭೩೮.

Note.

This records the gift of the above jewelled Śaṭhagôpa (which is shaped some what like a cap with the feet of Vishṇu marked thereon) to the matt of Ghaṇṭâvatâra Parakâlasvâmi by Kṛishṇarâja Vaḍeyar (III), son of Châmarâja Vaḍeyar, king of Mahiśûra-samsthâna (Mysore State) in the Śaka year 1738 or 1816 A. D.

36

At the village Haḍajana, in Varuṇa Hobli, on a stone set up at the entrance of the Lakshmîkânta temple.

Size 1′—6″ × 1′—3″.

Kannaḍa language and characters.

ಮೈನೂರು ತಾಲೂಕು ವರುಣದ ಹೋಬಳಿ ಹಡಜನ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ
ಹೊರಬಾಗಿಲ ಬಳಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1\frac{1}{4}'$

ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರಿಷ ೧೩೦ . ಸಂವತ್ಸರದ
2. ಜ್ಯೇಷ್ಠ ಬ ೧ ಆ । ಶ್ರೀಮತು ಮೈನುನಾಡ . . . .
3. ಡದನದ ತಂಡೆಯರ ಕುಲದ ಬಮಯ್ಯನವರ ಸುಪುತ್ರ ಹಿರಿ
4. ಯ ಮಾದಂಣವರು ದೇವರಿಗೆ ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ್ಯ
5. ಸಕಲ ವಿದ್ವಜ್ಜನ ಚಕ್ರವರ್ತ್ತಿಗಳುಮಪ್ಪ ಸೈದ್ಧಾಂತಿ ದೇವರ ಪ್ರಿಯಗುಡ್ಡಿ ಕೇಶವ ದೇ
6. [ವಿ] ಯರು ಆ ಕೇಶವ ದೇವಿಯರ ಅಕ್ಕ ಮಾರ ದೇವಿಯರು ಸ್ವರ್ಗ್ಗಂಗ
7. ತ ರಾದರು । ಅವರ ನಿಶಿದಿಯಂಮಾಡಿಸಿ ಅನಿಶಿದಿಯ ಅರ್ಚ್ಚನೆಗೆ ಬ
8. ಟ್ಟಂತಹ ಕ್ಷೇತ್ರಬನದಿಗೆ ಪೂರ್ವ್ವದಲುಳ್ಳಗದ್ದೆಯಂ ತೆಂಕಣ ಒ
9. ತ್ತಿನ ಆನರಿನದಲು ಹತ್ತು ಖಂಡುಗ ಗದ್ದೆಯನು ಧಾರಾ ಪೂ
10. ರ್ವಕವಾಗಿ ನಡವ ಹಾಂಗೆ ಆ ಹಿರಿಯ ಮಾದಣ್ಣನವರು ಬಿಟ್ಟುದತ್ತಿ ॥

Note.

This records the death of a Jaina lady named Mâradêvi, elder sister (akka) of Kêśavadêvi disciple of râyarâjaguru, mandalâchârya, emperor of all learned men (sakala-vidvaj-jana-chakravartti) Saiddhântidêva. A *nisidige* (tomb-stone) is stated to have been set up for her by Hiriya Mâdanna, son of Bammayya of Tandeyarakula of Hadadana in Maisunâd and for the worship of the nisidige, a wet land with the sowing capacity of ten khandugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mâdanna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as Ś 130. and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyêshtha. The Jaina guru referred to in the grant is named Saiddhânti-dêva. He is called râya-râjaguru (royal preceptor) and maṇḍalâchârya (preceptor of the

kingdom) The year of the present record may be taken as about S' 1306 or 1384 A. D. and the whole date as equivalent to 5th June 1384 A. D. Sunday. It is possible to interpret that Kêśavadêvi also died at the same date.

Regarding the donor Hiriya Mâdaṇṇa it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunâḍ is the district around Mysore.

The record contains no invocation and imprecation.

37

At the village Kumârabîḍu in the hobli of Ilvâla, on a slab lying in the field of Îranagere Subbanâyaka to the north.

Size 2'—6" × 2'.

Kannaḍa language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಈರನಗೆರೆ ಸುಬ್ಬನಾಯಕನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$

1. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧನಂ ಸರ್ವಾಧಿಕಾರಿದಂಡ
2. ನಾಕ ಬಿಟ್ಟಿಯ ಗಾವುಂಡನುಂ ಬಂಗಾಯ ನಾಯಕನುಂ
3. ಕುಮಾರನ ಬೀಡಿನ . . . . ಲೆಯ
4. ತೋಟವಂ ಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸುಧ ಅಷ್ಟಮಿ ಸೋ
5. ಮವಾರದಂದು ಗವುಂಡಗೆ ಕೊಡುಗೆಯಂ ಮಾಡಿ
6. ಬಿಟ್ಟರು [ಇ] ದ ನ್ಮಾವನೊಬ್ಬನು
7. . . . . ವಾರಣಾಸಿಯಲ ಕವಿರೆ
8. ಯಂ ಬ್ರಾಹ್ಮಣರುಂವಧಿಸಿದಪಾಪಕೆಹೋಹರು ಮಂಗಳ
9. ಮಹಾಶ್ರೀಶ್ರೀ

Note.

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as koḍagi (rent-free land granted for services rendered) to a gaunḍa in the village Kumâranabîḍu or Kumârabîḍu.

The donors are named mahâpradhâna sarvâdhikâri daṇḍanâyaka Bittiya-gâvunda and Bangâyanâyaka. Bittiya-gâvunḍa is probably the same as daṇḍanâyaka Bittimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kâr. śu. 8 Sômavâra and no śaka year is found. From the reference to Bittimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar

month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

The usual imprecation is found at the end of the grant

38

At the same village Kumârabîḍu on an inscription slab set up in the koḍige field belonging to the Iśvara temple.

Size 5′ × 2′—6″ Kannaḍa language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡಿನ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ
ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′ × 2½′

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂಛನಂ ಜೀಯಾ
2. ತ್ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿಸಮಧಿಗ ಪಞ್ಚ
3. ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ ಕುಲೋತುಂಗಚೋಳ ಭುಜಬ
4. ಳ ವೀರಗಂಗ ಹೊಯ್ಸಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತು
5. ಸಾಸಿರ ಮನೇಕ ಧತ್ರದಿ ತಳಕಾಡಲದ್ದು ಸುಖ ಸಂಕತಾವಿ
6. ನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ ಶಕವರ್ಷ ೧೦೪೪ನೆ
7. ಯ ಪ್ಲವ ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಸಿರ ಸುಧ ೫ ಸೋಮವಾರ
8. ದಂದು ಮಹಾಪ್ರಧಾನ ದಣ್ಡ ನಾಯಕ ಗಂಗಪಯ್ಯ
9. ಗಳು ತಮ್ಮ ಸೋವಣದಣ್ಡ ನಾಯಕಂಗೆ ಹಾದರಿವಾಗಿಲ
10. ಬೀಡಿನಲು ಪರೋಕ್ಷ ವಿನಯಕ್ಕೆ ಮಾಡಿಸಿದ ಬಸದಿಗೆ
11. ಬಿಟ್ಟದತ್ತಿ ಪೈಸೆನಾಡ ಚಂದಮನ ಹಳ್ಳಿಯುಂ ಬೀಡಿಂದ
12. ಮೂಡಣ ಕಮ್ಮಾಡಿಯ ಕೆದೆಯ ಗದ್ದೆ ೩೦ ನಲಗೆಯುಂ
13. ಆಕೆದೆಯುಂಬಡಗಲು ಏರಿಯ ಬೆದ್ದರೆ ಬೇಲ ೨
14. ಆಕೆದೆಯ ಹಡುವಣ ಕಟ್ಟದ ಕೆಳಗೆ ತೋಂಟ
15. ೫೦೦ ಗುಳಿಯುಂ ಬೀಡಿನ ೨ ಗಾಣದ ಎಣ್ಣೆಯುಂ
16. ಸೊಡರಿಂಗೆ ಸಲುವುದು ॥ ಬಸದಿಗೆ ಬಿಟ್ಟೀ ಧರ್ಮ್ಮ
17. ನೊನದು ಕರಂ ಸಲಿಸುತಿರ್ದ್ದರ್ಗ್ಗಕ್ಕುಂ ಪುಣ್ಯ ಅನವ
18. ಸದಿಕೆಡಿಸಿದ ವರ್ಗಳು ಪಸುವುಂ ಬ್ರಾಹ್ಮಣ
19. ನ ಕೊಂದವಧೆ ಸಮನಿನುಗು ॥ ಸ್ವದತ್ತಂಪರ
20. ದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ಷಷ್ಟಿರ್ವ್ವರ್ಷಸ
21. ಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ ॥ ಶ್ರೀ

Transliteration.

1. śrîmat-parama-gaṃbhîra-syâdvâdâ-môgha-lâṃchhanaṃ jîyâ-
2. t trailôkya-nâthasya śâsanaṃ Jina-śâsanaṃ svasti samadhiga[ta]-pancha-
3. mahâ-śabda mahâmaṇḍaleśvaraṃ Kulôtuṃgachôḷa bhujaba-
4. ḷa Vîraganga-Hoysaḷa-dêvaru Gangavâḍi tombhataru-

5. sâsiraman êka-chhatradi Taḷakâḍalirddu sukha-saṃkatâ-vi-
6. nôdadiṃ râjyaṃ geyyuttam ire śakavarśa 1044 ne-
7. ya Plava-saṃvatsarada Mârggasira sudha 5 Sômavâra-
8. dandu mahâpradhâna daṇḍanâyaka Gangapayya-
9. gaḷu tamma Sôvaṇa-daṇḍanâyakaṃge Hâdarivâgila-
10. biḍinalu parôksha-vinayakke mâḍisida basadige
11. biṭṭa dattu Maisenâḍa Chandavanahaḷḷiyuṃ biḍiṃda
12. mûdaṇa kammâḍiya kereya gadde 30 salageyuṃ
13. â kereyiṃ baḍagalu êriya beddale bêli 2
14. â kereya haḍuvana kaṭṭada keḷage tôṃta
15. 500 guḷiyuṃ biḍina 2 gânada enneyuṃ
16. soḍariṃge saluvudu‖basadige biṭṭi-dharmmama-
17. n osadu karaṃ salisutirddargg akkuṃ puṇya asava-
18. sadi keḍisidavargaḷu pasuvuṃ brâmhaṇa-
19. na konda vadhe samanisugu‖sva-daṭṭaṃ para-
20. dattaṃ vâ yô harêti vasundharâ shashṭir-vvarsha-sa-
21. hasrâṇi vishthâyâṃ jâyateḥ krimi

Translation.

Victorious is Jinaśâsana, which is the śâsana of the lord of the three worlds and is characterised by the highly profound syâdvâda.

Be it well. While the obtainer of the five great sounds, mahâmaṇḍalêśvara, Kulôttungachôḷa bhujabala Vîraganga Hoysaḷadêva was ruling in peace and wisdom under one umbrella the Gangavâḍi 96000 at Taḷakâd.—

On Monday, 5th lunar day of the bright half of Mârgasira in the year Plava being the Śaka year 1044, mahâpradhâna daṇḍanâyaka Gangapayya made the following grant for the basadi at Hâdarivâgilu erected by him in memory of his deceased younger brother? Sôvaṇa-daṇḍanâyaka.—Chandavanahaḷḷi in Maisenâḍ, 30 salages of wet land of the tank Kammâḍiyakere to the east, 2 *belis* of dry land near the northern bund of the tank, 500 *gulis* of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Bîḍu (Hâdaravâgilabîḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmans. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

Note.

This record is of interest as it applies the title Kulôttungachôḷa Bhujabala Vîraganga Hoysaḷadêvaru to the Hoysaḷa king Vishṇuvardhana who was the ruler

of Talkâḍ at the time of the grant *viz.*, Ś 1044. The kingdom of Taḷakâḍ was conquered by Vishnuvardhana from Kulôttungachôḷa, the Chôḷa king whose viceroys previously ruled over it. The donor of the present grant mahâpraḍhâna daṇḍanâyaka Gangapayya is evidently the same as the famous general Gangarâja who subdued Taḷakâḍ under orders of the king Vishṇuvardhana (E. C. II, Śravaṇa-beḷagoḷa Inscriptions, Revised No. 368 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavâḍi. The present record tells us that he built and endowed a Jaina basti at Hâdaravâgilu in memory of his brother or dependant Sôvaṇa-daṇḍanâyaka.

The date of the grant is given as Ś 1044 Plava Mârgaśira śu 5, Sô. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

39

On a vîragal in the same field.

Kannaḍa language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಈಶ್ವರದೇವರ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಮೊದಲನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂಛನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥನ್ಯ ಶಾಸನಂ
   ಜಿನಶಾಸನಂ ಜಯತಿ ನ
2. ಕಳವಿದ್ಯಾ [ದೇವತಾರಶ್ಮಿವೀರಂ ಹೃದಯಮನುಪರೇಪಂಯನ್ಯದೀರ್ಘ್ಯಂನದೇವಃ] ಜಯತಿ ತದನು ಶಾನ್ಮಂ ತಸ್ಯ
   ಯತ್ಸ [ವ್ಯಮಿಥ್ಯಾ]
3. ನಮಃಯ [ತಿಮಿರಹಾರಿಜ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ] ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಡಳೇಶ್ವರಂ
   ದ್ವಾರಾವತೀಪು
4. ರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳು
   ಗಂಡಾದ್ಯನೇಕ
5. ನಾಮಾವಳೀ ಸಮಾಳಂಕೃತರಪ್ಪ ಶ್ರೀಮತ್ಪ್ರಿಧುವಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ
   ನೊಳಂಬವಾಡಿ ಬನವಸೆ (ಮುಂದೆ ಬರವಣಿಗೆಯಲ್ಲ).

Note.

This contains the usual verse in praise of Jina-śâsana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunæ [See Arsikere 1] The rest of the grant gives the usual titles of the Hoysaḷa kings, obtainer of the five musical sounds, lord of the excellent city of Dvârâvati, sun in the firmament that is the Yâdava race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Taḷekâḍu, Kongu, Nangali, Gangavâḍi, Noḷambavâḍi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysaḷa king Vishṇuvardhana.

The record stops here abruptly and there is no further writing. The stone on which this is engraved is a vîragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimâna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

40

At the same village, on a 1st vîragal to the south of the Îśvara temple.

Size 2′—6″ × 2′

Kannaḍa language and characters.

ಆದೇ ಕುಮಾರಬೀಡು ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}'' \times 2'$

1ನೆ ಅಡ್ಡಪಟ್ಟಿ (ಎಡಭಾಗದಲ್ಲಿ ಸ್ವಲ್ಪ ಒಡೆದಿದೆ.)

1. [ಸ್ವಸ್ತಿ ಶ್ರೀಮ] ನ್ಮಹಾಮಂಡಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳೆಕಾಡು ಕೊಂಗು ನಂ
2. [ಗಲ] ನೊಣಂಬವಾಡಿ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳ ವೀರಗಂಗ ಹೊಯ್ಸಳ
3. [ಶ್ರೀವೀರ] ನಾರಸಿಂಹ ದೇವರು [ದೋರಸಮುದ್ರದ] ನೆರೆವೀಡಿನಲು ಪೃಥುವಿರಾಜ್ಯಂ
   ಗೆ[ಯು]
4. [ತ್ತ] ಮಿರೆ ಶಕವರ್ಷ[ಗಳಿಂ] ನೆಯ ಸುಭಾನುಸಂವತ್ಸರದ . . . . .
5. ಆದಿವಾರದಂದು . . . . . ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಚಂಡ ದಂಡ ನಾಯ [ಕ]

2ನೆ ಅಡ್ಡಪಟ್ಟಿ.

6. ಬಾಹತ್ತರ ನಿಯೋಗಾಧಿಪತಿ ಪರಮವಿಶ್ವಾಸಿಬಲವೊಳಡಣ್ಣಾಯಕರ ಬವಣೆಯ
7. ಲು ಕೊಮಾರನ ಬೀಡಿನ ಕೊಟ್ಟಿಗೆಯ ಮಾರೆಯನಾಯಕನಮಗ ದೇಪಯಯು
8. ನಾಯಕನು ಬಯನಾಡ ಬವರದಲು ಕಾದಿ ಹಲರಂ ಕೊಂದು ಸುರರೋಕಕ್ಕೆ ಸಂದ ವೀ
9. ರಗಲ್ಲನು ಯೀತನ ಒಡವುಟ್ಟಿ ಕಳವ್ವೆ ಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ಕಲ್ಲಂ ನಲಿಸಿದಳು.

Note.

This vîragal describes the exploits and death of a warrior named Dêpayayanâyaka, son of Koṭṭigeya Mâranâyaka of the village Komâranabîdu in the battle of Bayanâḍ during the invasion? (*Bavaṇe*) of the mahâprachaṇḍa daṇḍanâyaka, chief of bâhattara-niyôga, parama-viśvâsi, Bilavoḷa-daṇṇâyaka in the reign of the Hoysaḷa king Nârasimha II.

It is dated Ś 1145 Svabhânu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (*oḍavuṭṭi*) of the deceased warrior named Kaḷavve is stated to have set up the viragal in his memory.

41

On a second vîragal at the same place.

Size 2′—6″ × 2′—0″.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 2'$

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತಳಕಾಡು ಕೊಂಗು ನಂಗಲಗಂಗ
2. ವಾಡಿಬನವಸೆ ಹಾನುಂಗಲು . . . ವೀರಪ್ರತಾನ ಹೊಯ್ಸ
3. ಳ ಶ್ರೀನಾರಸಿಂಹ ದೇವನು ದೋರಸಮುದ್ರ . . . . ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂರಾ
4. ಜ್ಯಂಗೆಯುತ್ತಮಿರಲು ॥ ಸಕವರಿಷ ೧೦೮೯ ನೆಯ ಸರ್ವ್ವಜಿತು ಸಂವತ್ಸರದಲು ಶ್ರೀಮ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

5. ನ್ಮಹಾ ಪ್ರಧಾನಂ ಸರ್ವ್ವಾಧಿಕಾರಿದಣ್ಣಾನಾಯಕ ಬಿಟ್ಟಿಮಯ್ಯಗಳು
6. . . . . .
7. . . . . ಕಪ್ಪಾಪ್ತನಾದರೆ ಆತನ ತಮ್ಮ ಹಲಗಯ ಮಯ್ದುನ ವೀರ

Note.

This vîragal record belongs to the reign of the Hoysala king Narasiṁha I and is dated Ś 1089 Sarvajit corresponding to 1167 A. D. Mahâpradhâna Sarvâdhikâri Biṭṭimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the vîragal in his memory by his younger brother Halagaya and his brother-in-law (mayduna)

. . . . .

42

At the same village Kumârabîḍu, on a slab north of the Iśvara temple.

Size 3′ × 1′—6″

Kannaḍa language and characters.

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 1\frac{1}{2}'$

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾ
2. ಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲು
3. ದೆಳ್ವಲಂಗೊಂಡ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳದೇವರು ಪೃಥಿ [ವಿ] ರಾಜ್ಯಂ
4. ಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕ ವರಿಷ ದಂಡನಾಯಕಬಿಟ್ಟಿಮೆಯ್ಯಂಗಳ ಸಂ
5. ನ್ನಿಧಾನದಲು ಹಡದನದಮಂಡಳಿಕ ಮರಿವಿಸೆಯ ಕೇಸದೇವ
6. ಹೆಜರದಬೂತಗೌಡ ಬೆನಗನಹಳ್ಳಿಯ ಹರದಗೌಂಡ ಒಟ್ಟಿಕೋಡಿನ ಸೆ
7. ಟ್ಟಿಗೌಂಡ ಓಜಮಂಗಲವ ದೊಪ್ಪಗೌಂಡ ಮೈನೂರಹೊಯ್ಸಳಗೌಂಡ ಕುಂಬಗೌಂಡ ಹು

8. ತ್ತೂರ ಹುಳ್ಳಗೌಂಡಕೆಯಗೌಂಡ ನೊಕ್ಕಿಯುರ ಭೂತಿಯಾಂಡಕೆಂತಲೆಗೌಡ ಸ್ವಾಮಿ
9. ಗೌಂಡ ದೇವಮಗಂಬಳ್ಳಿಯ ಹೊಯ್ಸಳಗೌಂಡಕೇತಗೌಂಡ ಪುರದ ದೊಪ್ಪಿಸೆಟ್ಟಿ ಮೈ
10. ಸುನಾಡ ಸಮಸ್ತ ಪ್ರಭುಗೌಂಡುಗಳು ಕುಮಾರನಬೀಡಿನ ಶ್ರೀಬೆಂದೇಶ್ವರ ದೇವರಿಗೆ
11. ಪೂರ್ಬಮರಿಯಾವೆಯಿಂ ನಡವದೇವದಾನ ಕೆಂಗೂರು ಮಾರವಂಗಲಕ್ಕೆ ಹ
12. ದಿಕೆ ನಂಬಳ ಉಳುವರಿ ಆ ಮದುವಣ ಮರ ಮೆಲಕ್ಕೆಮಬರಾಳದೇವನಾಣೆ
13. ಕಾಹುಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಧರ್ಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿ ನಡಸಿ
14. ದವರಿಗೆ ಆಯುಂ ಶ್ರೀಯುಂಯಕ್ಕು ಯೀಧರ್ಮ್ಮವ ಕೆಡಿಸಿದವ
15. ವರು ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯಿರಕವಿಲೆಯಂ ಸಾಯಿರಬ್ರಾ
16. ಹ್ಮಣರುಮಂ ಎಕ್ಕೋಟಿ ತಪೋಧನರುಮಂ ಕೊಂದದೋಷವಕ್ಕು ಪಂಚಮ
17. ಹಾಪಾತಕಂ ಸಾರುಗು

Note

This belongs to the reign of the Hoysala king Ballâla II and records the remission of certain taxes on the *dêvadâna* lands (lands given for temples) granted previously for the god Bembêśvara of the village Kumâranabîdu. The grant is said to have been made in the presence of the officer Dandanâyaka Biṭṭimayya This officer is also referred to in a record of a neighbouring village Hemmanahaḷḷi dated Ś 1097 and is styled as mahâpradhâna sarvâdhikâri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Châmarâjnagar 98, for Biṭṭimayya called also Biṭṭiyaṇṇa).

The donors in the present record are certain Prabhu-gauṇḍus of Maisunâḍ named Kêsidêva of Marivise, mandalika of Hadadana, Bûtagauḍa of Henara, Haradagaunda of Benaganahalli, Settigauṇḍa of Oṛekôḍu, Boppagauṇḍa of Ôjamangala, Hoysalagaunda of Maisûr, Kumbagaunda also of Maisûr, Huḷḷagaunda and Kereyagaunda of Huttûr, Biṭiyânde and Kentalegauda and Sâmigauṇḍa of Nokkiyûr, Hoysalagaunda and Kêtagaunḍa of Dêmagambaḷḷi and Boppaseṭṭi of Pura. Of these Maisur is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengûru, Mâravangala —*hadike*, *sambaḷa*, *uḷuvari* (plough-tax ?), *maduvaṇa* (marriage tax) *mara* (tree tax), *melakke* (sluice tax ?). The donors swear by the king Ballâḷa to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballâḷa are mahâmaṇḍalêśvara, tribhuvanamalla, conqueror of Talakâḍu, Kongu, Nangali, Gangavâḍi, Noṇambavâḍi, Banavase, Hânungal and Beḷvala. He is called Pratâpa Hoysaḷa Vîraballâḷadêva. No date is given, but the reference to Biṭṭimayya-daṇṇâyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date *viz.*, 1175 A. D. and the king named in this epigraph is evidently Ballâḷa II.

43

Nanjangud Taluk.

At the village Elachigere in the hobli of Nanjangûḍ, on a slab to the north-east.

Size 3′—6″ × 3′—6″

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಎಲಚಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮಾದಿನಾಯಕನ

ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½′ × 3½′

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತ ಶ್ರೀಮನ್ಮಹಾಮ
2. ಣ್ಡಲೇಶ್ವರ ತ್ರಿಧ-ವನಮಲ್ಲತಳಿಕಾ
3. ಡು ಗೊಣ್ಣ ಧುಜಬಳ ವೀರಗಂಗ ವಿಷ್ಣು
4. ವರ್ದ್ಧನ ಶ್ರೀನಾರಸಿಂಘ ದೇವರು
5. ಸಕವರ್ಷ ೧೧೪೪ನೆಯ ಚಿತ್ರಭಾನು
6. ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸುದ್ಧ ಬಿದಿ
7. ಗೆ ಬುಧವಾರ ಕಾರನಾಡ ಎಲಚಿಗೆ
8. ಱೆಯ ಎನಗರ ಬಿಟಿಯ ಗಾವುಣ್ಡನ ಮಗ
9. ಚನ್ದಗಾವುಣ್ಡ ಚನ್ದಗಾವುಣ್ಡನಮಗ
10. ವೀರಗಾವುಣ್ಡ ದೇಗುಲವ ನೆತ್ತಿಸಿದಂ
11. ಇಲ್ಲಿಯ ಸ್ಥಾನಪತಿ ಚಾಕತಮ್ಮಡಿಯ ಮಗಂ
12. ಹರದತಮ್ಮಡಿದಮ್ಮಡಿಯ ಮಗಂ ಚಾ
13. ಕತಮಡಿಗೆ ವೀರಗಾವುಣ್ಡನು ಇಸರ
14. ಗಾವುಣ್ಡನು ಬಿಟ್ಟಮಣ್ಣು ಸಾಯಿರದ ಅ
15. ಯ್ನೂರು ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವಸು
16. ನ್ಧರಾ ಷಷ್ಟಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾ
17. ಯತೆ ಕ್ರಿಮಿ ॥

Note.

This record belongs to the reign of the Hoysaḷa king Nârasingadêvaru (or Narasimha II) and is dated Ś 1144 Chitrabhânu Bhâdrapada su 2, Budhavâra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Vîragâvuṇḍa son of Chandagavuṇḍa who was the son of Enagara Biṭiyagâvuṇḍa, of the village Elachigere in Kâranâḍ and the grant of 1500 *maṇṇus* of land for the temple by Vîragâvuṇḍa and Îsaragâvuṇḍa into the hands of the trustee Châkatammaḍi, son of Haradatammaḍi, who was the son of Châkatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagar which seems to be the name of a family or community is referred to in an inscription of Nanjangûḍ Taluk (E. C. III, Nanjangûḍ 134 of Ś 943).

44

At the village Tagaḍûr in the hobli of Bilgere, on a slab lying in the road near the Mûlasthânêśvara temple.

Size 2′ × 1′

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರು ಮೊಹರಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

1. [ಕೊಂ]ಡ ಕುನ್ದಾನ್ವಯ
2. [ಮೂ]ಲ ಸಂಘ ನಾಗನನ್ದಿ
3. [ಅನ]ನ್ತ ಭಟ್ಟಾರಕ ಶಿಷ್ಯ
4. ನನ್ದಿಭಟ್ಟಾರಕರಶಿ
5. [ಷಿ]ನ್ಯ ಯತ್ತ್ಗಡೂ
6. . . ಯಿಲ್ಲೆಕನ್ತಿಯ
7. [ರ್ಸ್]ನ್ಯಸನಂಗೆಯ್ದುನುರ
8. [ರೋಕಕ್ಕೆ]ಸನ್ದರ್

Note.

This records the death of a Jaina female ascetic named · · Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭâraka who was a disciple of Nâganandi-Anantabhaṭṭâraka, a Jaina guru who belonged to Koṇḍakunda lineage and Mûla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken.

The characters seem to belong to the 14th century.

45

At the same village Tagadûr, on a stone set up near the southern entrance of Ankanâthêśvara temple (Nanjangud Taluk, 120 revised).

Size 2′ × 1′

Kannaḍa language and characters.

ಅದೇ ತಗಡೂರು ಗ್ರಾಮದ ಅಂಕನಾಥೇಶ್ವರ, ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಾಗಿಲಿನಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು, 120ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2′ × 1′

1. ಶಕವರುಷ ೧೧
2. ೧೦ನೆಯಕೀಲಕ
3. ನಂವತ್ಸರದ ಚೈ
4. ತ್ರ ನು ೫ ವ ತಗ
5. ಡೂರಕೊಂಮೆ
6. ಯರ ಮಾದಗ
7. ವುಂಡನ ಮಗ
8. ಕುಬಗವುಂಡನ
9. ನೂ ಮೊಗೂರವ
10. ರು ಕೊಂಮರುರಗ
11. ವುಂಡೆಯ ಮು
12. ಖ್ಯವಾದ ನಮ
13. ನ್ತ ಕೊಂಮೆಯ
14. ರು ಕೂಡಿ ಹಿರಿ

15. ಯಹೊಲದಲ
16. ನಮುದಿ
17. ಕವಾಗಿನೆ
18. ತ್ತರುಗೊ
19. ಡಗೆದಿ
20. ಟ್ಟಮಣ್ಣು
21. ೫೦೦

Note.

This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 *maṇṇus* in extent forming part of a field called Hiriya-hola in the village Tagaḍûr as *nettaru-godage* (rent-free land bestowed for the services of a warrior) to Kubagavuṇḍa, son of Mâdagavuṇḍa belonging to the family or community of Kommeyar by all the Kommeyar of Môgûr (same as the present village Mûgûr in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubagavuṇḍananu being used probably for the dative form Kubagavuṇḍanige in line 8.

The date of the record is given as S' 1110 Kîlaka sam. Chaitra śu 5 Vaddavâra and corresponds to Saturday the 5th March 1188 A. D.

46

At the same village Tagaḍûr, on a stone lying near the Gaṇapati temple.

Size 4' × 1'—6"

Kannaḍa language and characters

ಅದೇ ತಗಡೂರಿನಲ್ಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕಟ್ಟಿಸಿದ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಮೇರ್ಬಾಗ ತುಂಡಾಗಿದೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಭು
2. ದಯವಹಶಾಲಯವಾಹ
3. ನ ಶಕವರುಷ ೧೪೬೫ ನಂದ
4. ವರ್ತ್ತಮಾನ ಶೋಧಕೃತ್ಸಂವತ್ಸರ ನಿ
5. ಜಶ್ರಾವಣ ಶು ೧೦ಲೂ ಶ್ರೀಮನ್ಮ
6. ಹಾ ಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾ
7. ಜ ವೊಡೆಯರು ತಗಡೂರ ಗ್ರಾಮದ
8. ಕೆರೆಯ ನಂಜಯದೇವರಿಗೆ ಕೊಟ್ಟ
9. ಉಂಬಳಿಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂ
10. ತೆಂದರೆ ತಗಡೂರಸ್ಥಳದ ಕಿಮಿಹಳಿ
11. ಯ ಗ್ರಾಮವನೂ ನಿನಗೆ ಉಂಬಳಿ
12. ಯಾಗಿ ಕೊಚ್ಚೆವಾಗಿ ಯೀಗ್ರಾಮದ ಆ
13. ಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಳನು
14. ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ನ
15. ರ್ವಮಾನ್ಯಶ್ರೋತ್ರುಉತ್ತಿಯಾಗಿ ಅನುಭವಿ
16. ಸಿಸಿಕೊಂಡು ಬರುವಿರಿ ಎಂದು ಕೊಟ್ಟ
17. ಶಿರಾಸಾಧನ ಶ್ರೀಸೋಮೇಶ್ವರ

Note.

This grant records the gift of the village Kimihaḷḷi in Tagaḍûr-sthala by the chief mahâmaṇḍaleśvara Vîra Dêvarâja Voḍeyar to Kereya Nanjayadêvar who was

probably a Vîraśaiva priest for his maintenance (umbaḷi). The grant was made free of taxes and as *śrotravriti*. The date of the grant is given as Ś 1465 Śôbhakṛit sam. Nija Śrâvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrî Śômêśvara.

47

At the village Tagadûr in the hobli of Bilgere, on the 1st pillar in the navaranga maṇṭapa of the Lakshmîkânta temple.

Tamil and Grantha characters.

Tamil language.

Transliteration..

1. svasti śrî Tagadur śrî
2. Lakshumi Nârâya-
3. ṇap Perumâḷ-ti-
4. ru-maṇṭapattukku p
5. Periya Kavila[n]dai A-
6. mattar Mâragâmuṇḍa-
7. n magan Śeṭṭagâmuṇḍa-
8. n śeyvitta kaṃbaṃ ga[1]

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmî-Nârâyaṇa Perumâḷ of Tagadûr, Śeṭṭagâvuṇḍan, son of Amattar Mâragâvuṇḍan of Periya Kavilandai got the pillar constructed (at a cost of) 1 gadyâṇa.

Note.

This records the setting up of the above pillar by a person named Śeṭṭagâvuṇḍan at a cost of a gadyâṇa. Periya Kavilandai is the same as the present Doḍḍa Kavilande village. No date is given. The characters seem to belong to the 15th century.

48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrî Tagaḍur
2. śrî Lakshuminârâ-
3. yaṇa-pperumâḷ-
4. tiru-maṇṭapattu-
5. kku Peṟṟgavaram
6. Mâragâmuṇḍan-magan
7. Sambuva-gâmuṇḍan
8. śeyvitta kaṃbaṃ
9. pon[2]

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmî-Nârâyaṇa of Tagaḍûr, Pergavaram Mâragâmuṇḍa's son Sambuvagâmuṇḍan set up the pillar: pon 1

Note.

This records the setting up of another pillar in the same maṇṭapa by another person named Mâragâmuṇḍa together with Śambuva-gâmuṇḍa for 1 pon.

49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrî Tagaḍuri-
2. l śrî Lakshmi Nârâ-
3. yaṇa-pperumâḷ-
4. tirumaṇṭapattukku
5. [Tiruvi] śeyûr Kaḍai
6. . . . . tai śeyvitta
7. kaṃbam ga

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmînârâyaṇapperumâḷ of Tagaḍûr, Kaḍai . . . . tai of [Tiruvi] śeyûr set up the pillar . ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gaḍyâṇa.

50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrî Tagaḍûr
2. śrî Lakshminârâya-
3. na-perumâḷ-ti-
4. ru-maṇṭapattu-
5. ku Kârâyappaḷ
6. ḷi Śingan Manna-
7. n śeyvitta kam-
8. baṃ ga l

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmînârâyaṇa, Kârâyappaḷḷi Śingan Mannan got the pillar made: l ga

Note.

This also records the setting up of a pillar in the same mantapa by a fourth person named above at the cost of one gadyâna.

51

On a fragmentary stone on the bund of the Kommekere tank at the same village Tagaḍûr.

Kannaḍa language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಳ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಬಳಿಯಿರುವ ಕೊಂಮೆಕೆರೆಯ ಏರಿಯಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

1. ಶ್ರೀಮತ್ಪ್ರತಾ
2. ವೀರ ಬರ್ಹಾಳ ದೇವರ
3. ತ್ತಿರೆ ಶಕ ವರುಷ ೧
4. ತ್ಸರದ ವಯಿಸಾಖ ಸು
5. [ತಗ] ಡೂರ ಶ್ರಭುಗವು

ಹಿಂಧಾಗ

1. ಕಳು ಮಕ್ಕ
2. ಂ ದ್ರಾದಿ
3. ಉವುದು ಗು
4. ಣ ನುತ್ತಡಂಹ
5. ಧರ್ಮವ ನಾವನೊಬ್ಬ
6. ತಡಿಯಲ ಕವಿರೆ
7. ಹ್ಮಣರನುಂ ಕೊಂದ

Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysaḷa king Vîra Ballâḷadêvar and records some grant by the prabhu-gavundus of Tagadûr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballâḷa II.

52

Krishnarâjanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippûr, on a stone standing near the Basavêśvara temple

Size $5' \times 2'$—$6''$

Kannaḍa language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ತಿಪ್ಪೂರಹೋಬಳಿ ನರ್ವಮಾನ್ಯ ದೆಗ್ಗನಹಳ್ಳಿ ಬನವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ನಿಂತಿರುವ ಶಿಲಾ ಶಾಸನ.

ಪ್ರಮಾಣ $5' \times 2\frac{1}{2}'$.

1. ಶ್ರೀಮತುನ್ಮತಾಪಚಕ್ರವರ್ತ್ತಿ ವಿ
2. ಷ್ಣುವರ್ದ್ಧನಹೊಯ್ಸಳ ವೀರ ನಾರಸಿಂಗ
3. ಣ ದೇವರಸರು ದೋರಸಮುದ್ರ [ದ] ಲೂ ಪ್ಪ
4. ಧ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿವಿರೆ ಶಕವರ್ಷ ೧೧೮೧ನೆ

5. ಯು ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ
6. ಮಾಘ ಬ ೧೪ ಬೃಹಸ್ಪತಿವಾರ
7. ದಂದು ನಿಬ್ಬಯಲ ಮಹಾಜನಂಗಳಿಗೆ
8. ಗೆಗ್ಗನ ಹಾಳನೂ ಪ್ರವಿಷ್ಟವಾಗಿ ಕಾಲು
9. ಹಳ್ಳಿಯಾಗಿ ಧಾರಾಪೂರ್ವ್ವಕಂ
10. ಮಾಡಿಕೊಟ್ಟರು ಆ ಹಳಿ [ಸಿದಾ]
11. ಯಗ ೪೦ನೂ . . . . .
12. ಲ್ಲಾ

Transliteration.

1. śrîmatu pratâpachakravartti Vi-
2. shṇuvarddhana-hoysala Vîranârasiṃga-
3. na-dêvarasaru Dôrasamudra [da] lû pri-
4. thvî-râjyaṃ geyvuttavire śaka varsha 1181 ne-
5. ya Kâlayukta-saṃvatsarada
6. Mâgha ba 14 Brihaspativâra-
7. dandu Nibbayala mahâjanaṃgaḷige-
8. Gegganahâlanû pravishtavâgi kâlu-
9. haḷḷiyâgi dhârâ-pûrvvakaṃ
10. mâḍikoṭṭaru â halı [sidâ]
11. ya ga 40 nû . . .
12. llâ

Translation.

While the illustrious pratâpa-chakravartti Vishnuvardhana Hoysala Vîra Nârasimgana-dêvarasar was ruling the earth at Dôrasamudra :—

On Thursday, 14th lunar day of the dark half of Mâgha in the year Kâḷayukta, Śaka year 1181, the village Gegganahâl was granted as a hamlet (kâluhaḷḷi) with pouring of water to the mahâjanas of Nibbayal. The sidâya of the village amounting to 40 gadyânas . . . . .

Note.

This records the gift of a village Gegganahâl (now called Degganahaḷḷi), a hamlet of Nibbayal to the mahâjanas of Nibbayal. The *siddhâya* (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.

53

T.-Narsipur Taluk.

At T.-Narasipur in T.-Narasipur hobli, a sannad of Kṛishṇarâja Voḍeyar III, received from the Taluk Kacheri.

Kannada language and characters.

೫. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಡೇರಿಯಿಂದ ಬಂದ ಸನ್ನದು.

ಮೇಲೆ 'ನಿಜಪೂರ್ಣ ಸುಖ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನೃಸಿಂಹ' ಎಂಬ ಅಂಕಿತದ ನಾಗರಾಕ್ಷರದ ಅರಗಿನ ಮೊಹರಿದೆ.

1. ಶ್ರೀ ಮತ್ತು ಪೂರ್ಣ್ಯಯನವರು ಸೋಸಲೆ ಅಮಲ
2. ದಾರ ವೆಂಕಟರಮಣ್ಯಯ್ಯಗೆ ಆಶೀರ್ವಾದ ಅದಾಗಿ ಕಳುಯಿಸ್ದ
3. ಅರ್ಜಿಯಿಂದಾ ವಿವರ ಯಾವತ್ತು ಶ್ರುತವಾಯಿತ್ತು ತಲಕಾ
4. ಡು । ತಲಕಾಡಿನಲ ವೆಂಕಟ್ರಾಮ ಶಾಸ್ತ್ರಿಗಳುಗೆ ಯಿದದಕೆ
5. ಯಿದ ಹಾಗೆ ನಾಲ್ಕು ತಡವೆ ಪ್ರವರ್ತಿಅಗಿತೀರಿ ಹೋ
6. ದದ್ರಿಂದ ಅವರ ಕುಟುಂಬ ಸಹಗಮನ ಮಾಡಬೇಕೆಂ
7. ಬದಾಗಿ ಯಾರು ಹೇಳಿದಾಗ್ಯು ಕೆಳದೆ ಮುಷಕರ
8. ಮಾಡಿಕೊಂಡು ಅಪ್ಪಣೆ ಕೊಡ್ಸಿದೇಕೆಂಬದಾಗಿ ಯಿ
9. ದಾಕೆಂಬ ವಿವರಗಳಾಗಿ ಬರದು ಸರಿಯಷ್ಟೆ
10. ಅಬ್ಗೆ ಅವರು ದೊಡ ಬ್ರಾಂಹರು ಅವರುಯಿ
11. ದಮಕ್ಕೆಯೀಕೆ ಈ ಮೇರೆಗೆ ಮಾಡಬಾರದು
12. ದೇಡವೆಂಬದಾಗಿ ಹೇಳಿದರೆ ಕೇಳದ ಮೇರೆ
13. ಆಕೆ ಹೇಳಿದ ಮೇರೆಗೆ ನಡದು ಕೊಳುವಂತೆ
14. ಅಪ್ಪಣೆ ಕೊಟ್ಟುಬಿಡುವದು । ರಕ್ಷಾಕ್ಷಿಸಂವ
15. ತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ರುಜು ಶ್ರೀ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿರುವ ಅಡ್ಡ ಪಙ್ತಿಗಳಲ್ಲಿ ಬರೆದಿರುವದು

ಪೈವನ್ತಗಿ ಪಾಲ್ಗುಣ ಬ ೯ ಲು ಸಾಗಮನ ಮಾಡುವ
ಹೆಂಗಸಿಗೆ ಅಪ್ಪಣೆ

Transliteration

wax seal.

Nijapûrṇa sukha śrî Lakshmînrisimha

1. śrîmattu Pûrṇayanavaru Sôsale Amala-
2. dâra Venkataramanayyage âśîrvâda adâgi kaluyisda
3. arjiyimdâ vivara yâvattu śrutavâyittu Talakâ-
4. du Talakâdinali Venkatrâma sâstrigaluge vidadake
5. yida hâge nâlku tadave pravarti âgi-tîri hô
6. dadrimda avara kutumba sahagamana mâda-
   bêkem-
7. badâgi yâru hêḷidâgyu kêḷade mushakara-
8. mâḍikoṇdu appaṇe kodsi bêkembadâgi yi-
9. dâremba vivaragalâgi baradu sariyashte
10. â bagye avaru doḍabrâṃharu avaru yi-

11. dadukke yîke î-mêrege mâḍabâradu
12. bêḍaveṃbadâgi hêḷidare kêḷada mêle
13. âke hêḷida mêrege naḍadu koluvaṃte
14 appaṇe kottu biduvadu Raktâkshi-saṃva-
15. tsarada Pâlguṇa ba 6 lu ruju Śrî
At the end of the sannad

(cross lines)

paivastigi Pâlguṇa ba 9 lu sâgamana mâḍuva heṃgasige appaṇe

Translation.

śrîmat (auspicious) Pûrnaiya —blessings to Venkaṭaramaṇaiya, amaladâr of Sôsale·—

All the details in your petition have been heard. You have written to me about the death of Venkaṭarâmasâstri at Talakâḍ suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo *sahagamana* without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo *sahagamana* she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phâlguṇa in the year Raktâkshi—signature : Śrî.

(At the end of the sannad)

Permission for a woman for sahagamana. 9th lunar day of the dark half of Phâlguna.

Note.

This records the grant of permission by the Dewan Pûrnaiya for *sahagamana* (sati) of a Brahman woman at Talakâḍ. It was issued on Raktâkshi Phâl. ba. 9 and as the only Raktâkshi during the administration of Mysore by Pûrnaiya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Pûrṇasukha Śrî Lakshmînrisimha in Nâgari characters and the short signature 'Śri' at the end. Both the above seal and signature are common in documents issued by Pûrṇaiya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so inspite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for *sahagamana.* It is also necessary to note that according to smritis Brahman women are forbidden to

perform *satı* after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for *sahagamana* of the lady could have been received before the cremation of her husband.

54

At Tirumakûdlu in the hobli of T.-Narsipur, on the *balipîṭha* in the temple of Agastyêśvara.

Tamil and Grantha characters.

Tamil language

Transliteration.

West face—1. svasti śrî Tiruv Agattîśvaramuḍaiyâr
South face—2. Jayaśśâmantar Gangamaṇḍalapiḷḷaiyâ-
East face—3. na Vîra Narasiṃhapiḷḷai-daṇṇâyakkar
North face—4. śeyvitta balipîtham śivam astu

Translation.

Be it well. Jayaśśâmantar Gangamaṇḍala-piḷḷaiyâr *alias* Vîra Narasimhapiḷḷai-daṇṇâyakkar got this *balipîtham* constructed for the god (?) Tiruvagattîśvara-mudaiyâr. Good fortune.

Note.

This records the construction of the *balipîtham* (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyêśvara temple at Tirumakûḍlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

55

At the same village Tirumakûḍlu, on the pedestal of the sacred bull in the same temple of Agastyêśvara.

Tamil and Grantha characters.

Transliteration.

1. svastı śrî Vîra Nârasiṃhadêvan pṛthivîrâjyaṃ panṇi yaruḷânirka Tiru-vagattîśvaram-uḍaiyâr Jayaśśâmantaṃ Gangamaṇḍalapiḷḷaiyâna Vîra Narasimha-piḷḷai-daṇṇâ—

2. yakkar śeyvitta Vṛishabhadêvaruṃ Vṛishabhadêvar-maṇṭapamuṃ.

Translation.

Be it well. While the illustrious Vîra Nârasimhadêva was ruling the earth, Jayasśâmantan Gangamandalapillai *alias* Vîra Narasimhapillai dannâyakkar got the Bull-god (Vrishabha-dêvar) and the mantapa of the Bull-god made.

Note.

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vîra Narasimhapillai-dannâyakkar, referred to in the previous grant during the reign of Vîra-Nârasimhadêva The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysaḷa king Narasimha III.

56

At the same village Tirumakûḍlu, on a brass tub in the Agastyêśvara temple.

Kannada language and characters.

ಅದೇ ತಿರುಮಕೂಡಲು ಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಹಿತ್ತಾಳೆ ಕೊಪ್ಪರಿಗೆ ಮೇಲೆ.

1. ಶ್ರೀ ಸಾಂಬಶಿವಾ
2. ತಿರುಮಕೂಡ್ಲು ಶ್ರೀಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿ ಸಂನಿಧಿಗೆ ಹಂಪೆ ಅರಶನವರ ಧರ್ಮ ಪತ್ನಿಯರಾದ ದೇವೀರಂವಃಂಣಿಯವರ ಶೇವಾರ್ಥ ವಸಂತೋತ್ಸವಕೆ ।

Note.

This records the gift of the above vessel for keeping coloured water for the Vasantôtsava festival by Dêvîrammauni, lawful wife of Hampe Arasu.

The characters are of the 19th century.

57

At Mûgûr in the hobli of Mugûr, on the pedestal of the Pârśvanâthasvâmi image in the Pârśvanâtha Basti.

Kannada language and characters.

ಟಿ ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರ ಹೋಬಳಿ ಮೂಗೂರು ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯಲ್ಲಿ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು

1. ಮೂಲ ಸಂಘ ದೇಸಿಗಣ ಪುನ್ತಕಗಚ್ಛ ಕೊಂಡ ಕುಂದಾನ್ವಯ ಇಂಗಣೇಶ್ವರ ಸಂ[ಘ]ದ ಶ್ರೀಧಾನು ಕೀರ್ತ್ತಿಪಂ
2. ಡಿತ ದೇವರ ಶಿಷ್ಯರಪ್ಪ ಕಾನ . . . . . ನಂದಿ ದೇವರ ಗುಡ್ಡುಗಳಪ್ಪ ಮೂಗೂರ ಸಮಸ್ತ
3. ಗಾವುಂಡುಗಳು . ಕೊಡೆಯರ ಬಸಧಿಯಜೀರ್ನೋದ್ಧರಣವಮ್ಮಾ
4. ಡಿ . . . . . ಷ್ಠಿಸಿದರು ಮಂಗಳಮಹಾಶ್ರೀ

Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gâvundus of Mûgûr being disciples of a Jaina guru Kâna . . nandi who was a disciple of Bhânukîrtipaṇḍita of Mûla-sangha, Dêsi-gaṇa, Pustaka-gachchha, Koṇḍakundânvaya and Inganêśvara-sangha, renovated a Jaina basti in Mûgûr named Kodeyara-basadi and set up the god (Pârśvanâtha apparently) therein.

No date is given. The characters seem to belong to the 13th century A. D.

58

At the same village Mûgûr, on the pedestal of the Âdinâtha image in the Âdinâtha-basti.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಗ್ರಾಮದ ಆದಿನಾಥ ಬಸ್ತಿಯ ಆದಿನಾಥಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಮೂಲ ಸಂಘ ದೇಸಿಯ ಗಣಪುಸ್ತ
2. ಕ ಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯಕ ಹಗಱಿ
3. ಯ ತೀರ್ತ್ಥದ ಪ್ರತಿಬದ್ಧದ ಧರತ ಪಂಡಿತರಿಗೆ
4. ಜಕ್ಕಿಯಬ್ಬೆಯ ಮಗಳು . . . . .

Note.

The last line of this record is mostly worn out and hence the inscription is incomplete

It seems to record the construction of the above Âdinâtha-basti by a woman (name lost) who was the daughter of Jakkiyabbe for the Jaina guru Bharatapaṇḍita in Ka . hagereyatîrtha belonging to Mûla-sangha, Dêsiya-gaṇa, Pustaka-gachchha and Kondakundânvaya.

No date is given. The characters seem to belong to the 13th century A. D.

59

On a slab lying near Mûgûruhaḷḷa near Mûgûr.

Size $5' \times 1\frac{1}{2}'$

Kannada language and characters.

೫. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಮೂಗೂರು ಹಳ್ಳದ ಬಳಿ ಹಾಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $5' \times 1\frac{1}{2}'$

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಕ ವರುಷ ೧೨೮೮
2. ಪರಾಧವನಂ । ಫಾಲ್ಗುನ ಬ ೧೦
3. ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಸ್ವರ ಅರಿ
4. ರಾಯ ವಿಘಾಡ ಬಾಸೆಗೆ ತಪ್ಪುವ

5. ರಾಯರಗಂಡ ಶ್ರೀವೀರಬು
6. ಕಂಣವೊಡೆಯರು ಪೃಥ್ವಿರಾ
7. ಜ್ಯಂಗಮ್ಮುತ್ತಿರಲು ಶ್ರೀ
8. ಮಹಾಪ್ರಧಾನಂ ಬಸವ
9. ದಂಣಾಯ್ಕರ ಅಧಿಕಾರಿ ರಾಘವ
10. ದೇವರನರು . . . . . .

(ಮುಂದಕ್ಕೆ ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ)

Note

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkaṇṇoḍeyar (Bukka I) who is given the titles of mahâmaṇḍalêśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Râghavadêvarasa, officer under the mahâpradhâna Basava-daṇṇâyaka. Basavayya-dannâyaka was a Brahman minister of Bukka I (See E. C IV, Chamarajanagar, 113).

The date is given as Ś 1288 Parâbhava sam. Phâlguna ba. 10 and corresponds to 24th February 1367 A. D.

60

On a viragal near the 7th mile in the road from Mûgûr to Santemarahaḷḷi.

Size 3′—6″ × 2′—6″

Kannaḍa language and characters

ಟಿ ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಕನದಾ ಮೂಗೂರು ಅಡ್ಡಹಳ್ಳದ ಬಳಿ ಸಂತೆಮರಹಳ್ಳಿಗೆ
ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿ 7ನೆಯ ಮೈಲಿ ಆದ ಮೇಲೆ ಮೊದಲನೆಯ ಫರ್ಲಾಂಗ್
ಕಲ್ಲಿಗೆ ಮಧ್ಯೆದಾರಿಯಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ $3\frac{1}{2}' \times 2\frac{1}{2}'$.

1. ಶ್ರೀಮತು ಹಿರಿಯನಾಡಮಹಾಪ್ರಭು ಮೂಗೂರ ಮಾದಣ್ಣನವ
2. ರ ಮಗ ಮಾದಪ್ಪನೂ ತಲೆ ಮಲೆಗೆ ಹೋಗುತ್ತಿದ್ದಲ್ಲಿ ಹಂದಿಗನಹಳ್ಳಿಯ ಘಟ್ಟದಲ್ಲಿ
3. ಕಳರು ನಾಲ್ವತ್ತು ವತ್ತು ಆಳುಬಂದು ತಾಗಿದಲ್ಲಿ ತಂನ್ನೊಡೆಯನ . . .
4. ಗಿ ಹಗ ಕೂಡೆ ಕಾದಿ ಯಿಬ್ಬರು ಕಳ್ಳರನು ಕೆಡಹಿತಂ
5. ನೊಡೆಯನ ಪ್ರಾಣವನು ಕಾದುತಾನು ಹಡೆದ ವೀರಸ್ವರ್ಗ್ಗ

Transliteration

1. Śrîmatu Hiriyanâḍa mahâprabhu Mûgûra Mâdannanava-
2. ra maga Mâdappanû Talemalege hôguttiddalli Handiganahalḷiya ghattadalli
3. kalaru nâlvattu vattu âlu bandu tâgidalli tanṇnodevana . . . .
4. gi haga · · kûde kâdi yibbaru kallaranu kedahi tam-
5. nodeyana prâṇavanu kâdu tânu haḍeda vîrasvaigga

Translation.

While Mâdappa, son of Mâdaṇṇa of Mûgûr, mahâprabhu of Hiriyanâd was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganahaḷḷi he fought on behalf of his master, killed two thieves and protecting his master's life attained *vîrasvarga.*

Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mâdappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mâdanna of Mûgûr, father of Mâdappa, is described as the mahâprabhu of Hiriyanâd. Hiriyanâd is the district round Mûgûr and part of Paḍinâḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Chamarajanagar 203, etc.)

61

On a slab lying below a tamarind tree in the backyard of the residence of Gangâdharasvâmi belonging to the matt of Volagere in the hobli of Mûgûr.

Size 2′ × 1′-6″

Kannada language and characters.

ಟಿ ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ವೊಳಗೆರೆ ಮಠದ ಗಂಗಾಧರಸ್ವಾಮಿಗಳ
ಹಿತ್ತಲಲ್ಲಿ ಹುಣಸೆ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1½′

1 ನುಕ್ಲ ನಂವತ್ಸರದ ಭಾದ್ರಪದ
2. ಬ ೧೦ಲು ಸಿನನಪನವರು ಸೇನದೋ
3. ವ ಅಳಗಂಣಗೆ ದಾನ ಧಾರಾಪೂರ್ವ್ವ
4 ಕವಾಗಿ ನರ್ವಮಾಂನ್ಯವಾಗಿ ಕೊ
5. ಟ್ಟ ಕೊಡಗೆ

Note.

This records the gift of some land as *kodage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sênabôva Aḷaganṇa by Sînanapa on the 10th lunar day of the dark half of Bhâdrapada in the year Śukla.

The date is not given in Śaka era. The only elements of dating given are the cyclic year Śukla and the tithi 10th lunar day of the dark half of Bhâdrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sênabôva).

62

At the village Vâṭâlu in the hobli of Mûgûr, on a pillar in the temple of Durgamma.

Kannaḍa language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ರಂಗ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಒಟೆಹ
2. ಳಸ್ಥನಪತಿ ಕೊತ್ತ
3. ದಂಪಣ್ಡಿತರುಗೆ
4. ಯಿಸಿದ ದೇವಾಲ

Note

This records the construction of the above temple by Kottadampaṇḍita, sthânapati (officer in charge of temples) of the village Otehâlu.

The characters belong to the 14th century

63

At the same village, on a slab lying in a field opposite to the above temple.

Size 1′-6″ × 1′.

Kannada language and characters

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ಎದುರಲ್ಲಿರುವ ಪೆಂಕಟಸುಬ್ಬರಾಜೇ ಅರಸಿನ ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½′ × 1′.

1. ಪನೋದದಿಂ
2. ವರಿಷ ೧೧೧೮ ನೆಯ
3. ವತ್ಸರದ ಜೇಷ್ಟ ಸುಧ
4. ೭ ಸೋಮವಾ
5. ರದಲು ಹಿರಿಯನಾ
6. ಡ ವಾಟಹಳ ಬುತಿ
7. ಕಾಱಸಾಂಕಪಾಳರಕುಲ
8. ದ ಬಾವಾಚಾರಿ
9. ನಾಡಿನ ಸೀಮಾನಂ [ಬಂಧ]
10. ರೋಕ ಪ್ರಾಪ್ತನಾದ

Note

This is a vîragal record describing the death of a person named Bâvâchari belonging to the family of Butikâra Sânkapâla of the village Vâtahâlu situated in Hiriyanâḍu in a dispute regarding the boundaries of the *nâd* (district). The date is given as Ś 1118 Jyêshtha śu 7 Monday and is equivalent to Monday the 6th May 1196 A. D. Some letters are lost at the end of a few lines as a side of the inscription slab is broken. The top is also lost.

64

At the same village Vâtâlu, on a slab set up in the field of Mahâdêvappa.

Size 2′ × 1′-3″.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಮಹಾದೇವಪ್ಪನ ಹೊಲದ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2′ × 1¼′

1. ಒಟೆಹಾಳ ಮೂಱು ಭಾ
2. ಗೆಯ ಗವುಡುಗಳಿಗೆ ಯ ೨
3. ಜಕ್ಕಂಣ್ಣ ನಾಯ್ಕರ ಸೇನಬೊವ
4 ಕೇಶವನಾಥ ಅರ್ಸರು ಕೊಟ್ಟ
5. ಗವುಡು ಗೊಡಗೆ ಖ ೬
6. ಗದ್ದೆಯಸ್ವಾಮ್ಯವನಾರು
7 ಆಳಿದರು ಕಪಿಲೆಯ
8. ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋಹರು

Note

This records the grant of a wet-land as *gavudu-goḍage* (rent-free land granted for the livelihood of village headmen) made to the gauḍas of the three shares (*bhâge*) of the village Otehâlu. The land granted is said to have a sowing capacity of 6 khandugas. The donor is named as Kêśavanâtha-Ârasaru, sênabôva under Jakkanna-nâyaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.

This is an instance of grants of land to *gaudas* or village headmen.

65

At the same village Vâtâl, on fragments of stones lying together in front of the Kannamma shrine.

Kannaḍa language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಕನ್ನಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

1ನೆಯ ತುಂಡು

1 ಯುತ್ತುವಿ

2ನೆಯ ತುಂಡು

1. ಸು
2. ಪುತ್ರ
3 ದಸೀಮಾ
4. ಲು ಗೌಡಿ
5. ಯಡಿ
6. ಮೀಱು ಕಲ್ಲ ನಡುವಡೆಓಡೆಪತ್ರ ಬಡುಗಕೆ

3ನೆಯ ತುಂಡು

7 ದಿಯ ಗೌಡನ
8. ಅಣೆಯ ನಿಲಿಸಿದ
9. ನತ್ತು ಸಿವರೋಕ ಪ್ರಾ
10. ಪ್ರ ನಾಗಗೌಡ

4ನೆಯ ತುಂಡು

11. ನುಗತೇಷು ೧೧೨೧

5ನೆಯ ತುಂಡು

12 ದೊರಜೀ
13 ಯರಪೆ
14. ಣ್ಣಿರು
15. ದೊರಬೈ

Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gauḍa (village headman) named Nâgagauda is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died) The name of a female named Dorabbe, wife of Dôrajîya, is next given. It is probable that she might have set up the vîragal. The date is given as Ś 1121 (or 1199 A. D.).

66

At the village Pura a hamlet of Vâṭâlu, on a slab set up in the field of Yajamâna Basappa.

Size 3′ × 1′

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ದಾಖಲೆ ಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಯಜಮಾನ ಬನಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ಚಂದ್ರ ಲಿಂಗ.

ಪ್ರಮಾಣ 3′ × 1′

1. ಬರನಂವತ್ಸರ
2. ದ ಮೈಸಾಖ ಶು ೫
3. ಲುಮೆರಾಯದ
4. ಅಧಿಕಾರಿಗಳು ಪು
5. ರದ ಬನವಪ

Note.

This gives the name of Basavapa of Pura, officer (adhikârigaḷu) of *mêlâya* (surcharges or special taxes) and the date 5th lunar day of the bright half of Vaiśâkha in the year Khara The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

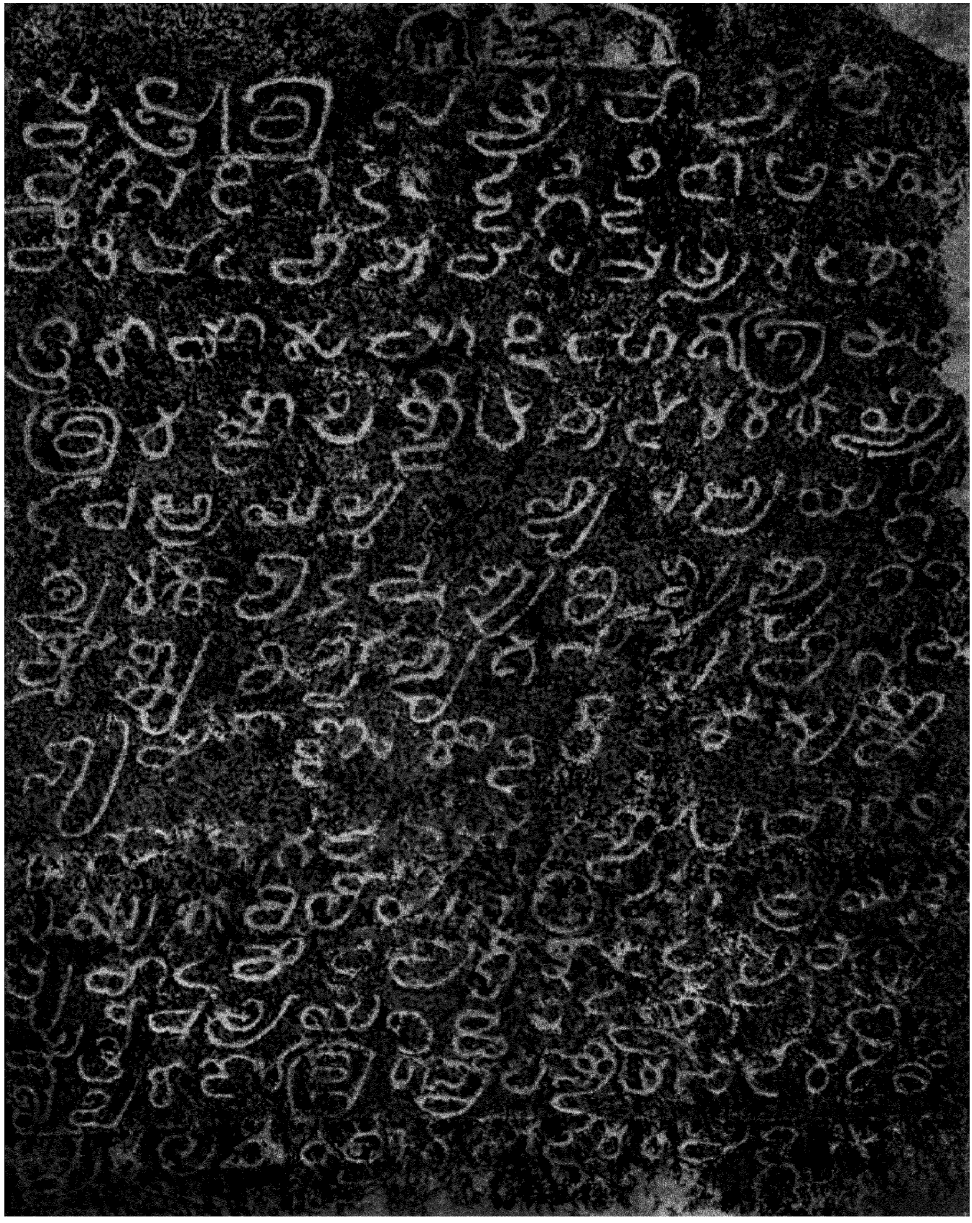
67

At the village Basavanahaḷḷi in the hobli of Bannûr, on a slab standing in the land of Kempegauda to the east [Plate XXXV.]

Size 6′ × 3′-6″

Kannaḍa language and characters.

BASAVANAHALLI STONE INSCRIPTION OR THE GANGA KING SATYAVAKYA PERMANADI.



ಪ್ರಮಾಣ 6 ′ × 3½′

ಹಳೆಗನ್ನಡ ಲಿಪಿ ಮತ್ತು ಭಾಷೆ

ಬನ್ನೂರು ಹೋಬಳಿ ಬನವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೊಗ್ಗನ ಕೆಂಪೇಗೌಡನ
ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯವಾಕ್ಯ ಪೆ
2. ರ್ಮ್ಮಾನಡಿಗಳಪಟ್ಟದ್ಗಟ್ಟಿದಾಱನೆಯ
3. ವರಿಷದ ವಿಭವಸಂವತ್ಸರದ ಕಾ
4. ರ್ತ್ತಿಕಾಮಾಸ ಮಾದಿಯಾಗೆ ಶ್ರೀಮತ್
5. ಶ್ರೀಕಣ್ಠಪಣ್ಡಿತಭಟಾರರಕಯ್ಯೊ
6. ಳೆ ಎಱೆಯಮ್ಮಂ ಕೊಣ್ಡು ಎಱೆಯಙ್ಗೀ
7. ಶ್ವರಕ್ಕೆ ಬಿಟ್ಟಮಣ್ಣು ಇಱ್ಖಣ್ಡುಗ ನೀ
8. ರ್ಮ್ಮಣ್ಣು ಇಱ್ಖಣ್ಡುಗಮಡುವಿನ ಮ
9. ಣ್ಣುಮಂಕೊಣ್ಡು ಕೊಟ್ಟರಿದಕ್ಕೆ ಸುಣ್ಣ
10. ಕ್ಕೆ ಸೊತೆಗ ಮಲ್ಲದುಣ್ಡಾತ ವಾರಣಾ .
11. ಸಿಯುಂ ಕವಿಲೆಯ ನಟಿದ ಕೆಱೆಯು ಬ
12. ತ್ತು ವಾಟಮಂ ಕೆಱೆಗೆ ಕೊಡ ದುಣ್ಡ ಮನು
13. ಮನ್ತೆ ಎಱೆಯಂಗೇಶ್ವರದ ಸ್ಥಾನಿಕ ಇರೇ
14. ಖ ಬರೆದೊಂ ಶ್ರೀಕಣ್ಠಪಣ್ಡಿತಭಟಾರರ ಶಿ
15. ಷ್ಯರ್ ಲಕುಳೀಶ್ವರಭಟಾರರ್ ಮಙ್ಗಳ

Transliteration.

1. svastı śrî Satyavâkya-pe-
2. rmmânaḍıgaḷa paṭṭan-gaṭṭıd âṟaneya
3. varıshada Vıbhava-saṃvatsarada Kâ-
4. rttikâ-ṁâsam âdiyâge śrîmat
5. Śrîkaṇṭha-paṇḍita-bhaṭârara kayyo-
6. le Ereyammaṃ koṇḍu Ereyangê-
7. śvarakke bıṭṭa mannu ır-khkhaṇḍuga nî-
8. rmmaṇṇu ır-khkhaṇḍuga maḍuvına ma-
9. ṇṇumam koṇḍu kottar ıdakke sunna-
10. kke sotegaṁ allad undâta Vâranâ-
11. sıyum kavıleyan alıda kereya bı-
12. ttuvâṭamam kerege koḍad uṇḍamanu-
13. m ante Ereyaṃgêśvarada sthânika ı-lê-
14. kha baredom Śrîkantha-pandıta-bhatârara śi-
15. shyar Lakulîśvara-bhatârar mangala

Translation.

Be it well In the year Vıbhava beıng the 6th year of the ınstallatıon as king of Śrî Satyavâkya-permmânaḍıgal, commencıng from the month Kârtika, Ereyamma obtaıned (purchased) from the hands of Śrîkaṇṭha-paṇḍita-bhaṭârar and gave away to Ereyangêśvara the lands (specified): —two khandugas of *nîrmannu* (lands getting water from raın, etc.) and two khandugas of *maḍuvına-mannu* (lands which have a definıte supply of water from wells, tanks, etc.) Thıs land was purchased and gıven.

He who enjoys the income of the same except for defraying expenses of white-washing (sunnakkam) and mortar-pointing? (sotegam) has destroyed Vâraṇâsi and brown cows. So also those who do not grant *bittuvâta* for the tank but enjoy the income. The writer of this document (lêkha) is Lakuḷîśvara-bhatârar, disciple of Śrîkaṇṭhapaṇḍita and the *sthânika* (temple trustee) of Eṛeyangêśvara. Good fortune.

Note.

This record belongs to the 6th year of the reign of the Ganga king named Satyavâkya-permânadigal. The cyclic year Vibhava and the lunar month Kârtika are the only other items of dating given.

A certain person named Ereyamma is stated to have purchased some land from Śrîkanthapandita-bhatârar the sthânika (trustee or manager) of a Śiva temple named Ereyangêśvara and granted it to the temple for the expenses of white-washing and sote? (sunnakke sotegam) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakulîśvara-bhatârar, disciple of Srîkantha-pandita.

Since several Ganga kings took the title of Satyavâkya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D Taking the latter year the grant probably belongs to the reign of the Ganga king Râjamalla Satyavâkya II (See E.C. X Kolar 90 of Ś 824).

68

At Talakâd in Talkâd hobli, writing in the north-east corner of the Vaidyêśvara temple

Nandi Nagari characters and Sanskrit language.

ತಲಕಾಡು ಗ್ರಾಮದ ವೈದ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1	ವೈದ್ಯಲಂ	3.	ಮಃ
2	ಗಾಯನ	4.	ಮಾಧವ

Transliteration.

1.	Vaidyalim-	3.	mah
2.	gâya na-	4.	Mâdhava

Translation.

Salutation to Vaidyalinga, Mâdhava

Note.

The name of Mâdhava, a devotee of Vaidyalinga or god Vaidyêśvara is given herein The characters seem to belong to the 14th century and Mâdhava is pro-

bably identical with Mâdhav amantrin who ruled as a minister of Prince Mârapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Âraga in the present Shimoga District. He was a native of Talakâd and is credited with the construction of a dam across the Kâvêri river near Talkâd (See Mysore Archaeological Report for 1929, P. 171 for Mâdhavamantrin).

69

At the same village Talakâd, on a slab in the platform at the main entrance of the Maralêśvara temple

Kannada language and characters.

ಅದೇ ತಲಕಾಡು ಹೋಬಳಿ ಕನಜಾ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಖಶುದ್ಧಪಾಡ್ಯಬೃಹವಾರದಂದುತಲಕಾಡ ಶೈಲೇಶ್ವ
2. ಶ್ವರದೇವರಿಗೆ ಗಾಣವೆರಡು ವೇಳೆಕಾರೇಶ್ವರದೇವರಿ
3. ಪೂರ್ವಕಂಮಾಡಿ ನರ್ವ್ಯಬಾಧಾಪರಿಹಾರವಾಗಿ ಆಚಂ
4. ಜಾಯತೆಕ್ರಮಿಃ

Note.

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Śaileśvara (the present Maralêśvara) and Vêlekârêśvara temples at Talkâd. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśâkha and bright fortnight and 1st lunar day and Thursday

The characters seem to belong to the 14th century

70

At the same village Talakâd, on a slab in the southern wall of the Maralêśvara temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. Vaijanâtîśuram-udaiyâr-kôyilil stânâpati
2. samara-mum-kaluti apara-pakshattu chchaturddaśiyum..
3. ndu in-nâyinârkku siddâyam kattuguttagai man
4. puvârkuvum ippaḍiyaikkum i.pattu idukku eppe
5. ṇ Âtamannanukku ippaḍikku Vaijayupe
6. ,ppaḍikku nân Yôva Nârayanan eḷuttu

Translation.

The sthânapati of the Vaijanâtîśuram-uḍaiyâr temple .....in the dark fortnight on the 14th lunar day (I grant) for this god *siddâyam* and *kattuguttakai* . . . To this (I) Vaijappe . . . To this I Yova Nârâyaṇan affix my signature.

Note.

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of *siddâyam* (fixed income) and *kattukuttakai* (stipulated rent) for the lands belonging to the god Vaidyanâthêśvara at Talakâḍ by certain persons in the presence of the sthânapatis of the temple. The characters seem to belong to the 11th century when the Chôlas were masters of Talakâḍ.

71

Yeḷandur Taluk.

At the village Yereyûr in the hobli of Yelandûr, on a stone lying in the middle of the village.

Size 4′ × 3′

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrîmanu mahâ-maṇḍa-
2 lêśvara tribhuvanamalla Nîlagiri-puravarâdîśva-
3. ra sishtalôkâśriya prabala-krama
4 Vallâḷudêva pṛithuvi-râjyaṃ
5. uttarôttaram abhyudaya-tushṭa-ni-
6. grahaṃ sishtar-paripâlittu śenai ?
7. nirka Muḍikonda Śôlamaṇḍalattu
8. Kaṃkai-konda-śôlavaḷanâttu Padinâ-
9. ttu Maraiyûrâna Uttamaśôḷanallûr Na-
10. la-saṃvatsarattu vallaḷi-śvâme-
11 in appittân Vallâḷudêvan Vallâ-
12. ludêvaṛkâga i-ttiruppani kkaikon-
13. du śelutta-kkaḍavân Kandaiyâmâṇan

Translation.

Be it well. While the illustrious mahâmandalêśvara, tribuvanamalla, lord of the excellent city of Nîlagiri, refuge of the world of righteous people, powerful ruler

(prabala-krama) Vallâḷudêvan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Muḍikoṇḍa Sôḷamaṇḍalam in Gangaikoṇḍa Śôḷavaḷanâttu, in Padinâḍ, in the village Maraiyûr *alias* Uttamaśôḷa Nallûr:—

In the year Naḷa, (king) Vallâḷadêva granted the enjoyment of Vallâḷu-svâmyam for (the god) Vallâḷudêva. Kandaiyâmânan was to take up this sacred service (tiruppaṇi) and continue it.

Note.

This record belongs to the reign of the Hoysaḷa king Vallâḷadêvan and is dated in the year Naḷa. It registers some grant called Vallâḷusvâmem made by the king for Vallâḷudêva and made over to a person Kandaiyâmânan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallâḷudêva belonging to the village Maraiyur (same as the present Yereyûr) in Padinâd Vallâḷu-svâmem or Vallâḷu-svâmyam probably meant the king's revenues in the village. The above person named Kandaiyâmânan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Śiva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Naḷa may correspond to 1196 A. D in the reign of the Hoysaḷa king Ballâḷa II.

72

On the Biligiri Ranganabeṭṭa, in the hobli of Yeḷandûr, on a stone lying in the boulder called Sravanana Are

Kannaḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬಿಳಿಗಿರಿರಂಗನ ಬೆಟ್ಟದ ಶ್ರವಣನ ಅರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1	ಶುಭಮಸ್ತುಶ್ರೀಮತ್ಪರಮಗಂಭೀ	6.	ರಬರ್ಲಾಳದೇವರನರುಪ್ರಥುವಿರಾ
2.	ರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಚನಂ ಜೀ	7.	ಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲುನಕವರುನ
3.	ಯಾತ್ಸೈಳೋಕ್ಯನಾತನ್ಯಸಾನನಂ	8.	೧೧೧೨(೨)ಸಾಧಾರಣ ನಂವರದಮ್ಮೆ
4.	ಜಿನಶಾನನಂಸ್ವಸ್ತಿಶ್ರೀಪ್ರ	8.	ಸಾಕನುದ್ಧಪಂಚಮಿಬ್ರಿಹ
5	ತಾಪಚಕ್ರವರ್ತಿಹೊಯಿನಳಶ್ರೀವೀ	10	. . .

Note.

This record is incomplete as it stops abruptly at line 10 It is found in the midst of a forest about 3 miles to the north of the Biligiri Rangasvâmi temple. The usual stanza in praise of the Jinaśâsana is found at the beginning of the record. Then comes the name of the king Pratâpa-chakravarti Hoyisala Śrî Vîraballâḷa-dêvarasar and the date Ś 1112 Sâdhâraṇa sam. Vaiśâkha śu 5, Bṛihavâra. The

figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysaḷa ruler Ballâḷa II (1173-1220).

The invocation to Jina-śâsana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

73

At the village Maddûr in the hôbli of Agara, on the basement of the Dêśêśvara temple.

Kannada language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಉತ್ತರದಿಕ್ಕಿನ ಮೊದಲನೆಯ ಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷಂ ೧೩೦೨ನೆಯ ರಉದ್ರಿನಂವತ್ಸರದಮಾಘಸುಂ೧೧
ಸೋರೋೀಣಿನಕ್ಷತ್ರದಲುಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಳ

ಪೂರ್ವಮುಖದತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ

ರಿ ರಾಯ ವಿಭಾಡ ಧಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡ ಚತುನ್ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವೀರ
ಹರಿಯಹ್ಪೊಡೆಯರು ಪೃಥ್ವಿರಾಜ್ಯಂಗೆಯಿಉತ್ತಿರಲು ಶ್ರೀಮದುಪೇಂದ್ರ
ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಳೂ ಆಊರಮಾಯ
ಸೆಟ್ಟಿಕೇತಮಲ್ಲಿಸೆಟ್ಟಿಯರುವೂಳಗಾದನವಂತ್ತಕಲರೂ ಸಮನ್ತಗಉಡು
ಪ್ರಜೆಗಳೂ ತಂಪೊಳಗೆಪೊಡಂಬಟ್ಟು ಅಮದ್ದೂರಶ್ರೀದೇಶನಾಧದೇವರಿಗೆ
ಶ್ರೀ . . ರಪಗಳನಮಕ್ಷದಲು ಬಿಟ್ಟಧಮ್ಮ೯।ಪುರಾಣನಿತ್ಯಹೋಮ
ವೇದಪಾರಯಣ ಶ್ರೀ

2. ತಿರುಪಾಟ್ಟುಯಿಷ್ಟು ಶ್ರೀಕಾರ್ಯ್ಯಕೆಉಕೂಡಿ ಮಾಡಿದಕಡಕಟ್ಟು
ದೇವರಗೆನುಂಕಆಡಕೆಲಕ ೧ ಕಂ ಹ॥ ೪ಗುತಿಗೆ ೪೦। ಹಲುಗ ೪೦=
ಉಳಂಥ ಹಳುಕು ಮುಂದೆಶ್ರೀಕಲುಮಾಣಿಕದೆವರುಳೆನಡದುಬಂದ
ಮರಿಯಾದೆ ಉಳಂಥಾಹಪರಿಹಾರದ ನುಂಕಉ ಎಂದೆಂದೂ
ಅಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಆಗಿನಡವಂತಾಗಿಯೀ ಶ್ರೀ ದೇಶನಾಥ [ದೇ]
ವರುಗೆ ಪೊಡಂಬಟ್ಟು ಬಿಟ್ಟಧಂರ್ಮ।ನುದತ್ತಂ . . ॥ನುಂಥರಾಂ
ಷಷ್ಟಿವ್ವರುಷನಹಸ್ರಾಣಿ

Note

This record registers a grant by the mahâjanas of Upêndrapura *alias* Maddûr and other citizens of the place including Mâyisetṭi and Kêtamallisetṭi and all the gauḍuprajes for certain services in the Dêśinâtha temple at Maddûr, including the recitation of Purâṇa, daily *homas*, recitation of the Vêdas, *tiru-pâṭṭu* (sacred songs

in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out The payment of customs dues in favour of Kalumâṇikadêvaru seems to have been continued The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Raudri sam. Mâgha śu 11, Rôhini nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vîra Hariyappoḍeyar, with the titles mahâmaṇḍalêśvara, punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

74

Malavalli Taluk.

At the village Mârehalli in the hobli of Malavalli, on a pillar to the south of the main entrance of the Narasimha temple

Kannaḍa language and characters.

ಮಳವಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಮಾರೆಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ.

1. ಎಡೆವುರ ಕಾಚಿ
2. ಯನಾಯ್ಕನು
3. ಧರ್ಮ್ಮವಾಗಿನಿಲ
4. ಸಿದಕಲು

Note

This records the setting up of the above pillar as an act of charity by Kâchiya Nâyka of Edevûr. The characters seem to belong to the 15th century.

75

Gundlupet Taluk

At Gunḍlupêṭ, on the doorway of the south wall of the Râmêśvara temple.

Size 2′-6″ × 4′

Kannada language and characters

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಗುಂಡಲಪೇಟೆಯ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಗೋಡೆಯ ಬಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2′-6″ × 4′.

1. [ಶ್ರೀ] ಚಂಗೊವೆನಾಗಂಣ ದೇವ

Note.

The name Changove Nâganṇadêva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D

76

On the Huliganamardibeṭṭa in the hobli of Terakanâmbi, on a boulder to the west of the pond Dhanushkôṭi.

Kannaḍa language and characters.

ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಹುಲಿಗನ ಮರಡಿ ಬೆಟ್ಟದ ಮೇಲೆ ಧನುಷ್ಕೋಟಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ
ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶಿಲೆಯ ಪಾದಗಳು, ತೆಂಗಲೆ ನಾಮ.

1. ನಂಜಪ್ಪ ರಾಜೆ ಅರಸುಗಳು
2. ರಾಯಸ ನರಸಂಣವರು

Note

Two names Nanjapparâje Arasu and Râyasa Narasaṇṇa are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

77

At the village Hangaḷa, in the hobli of Hangaḷa on the basement of the north wall of the Varadarâjasvâmi temple.

Kannaḍa language and characters.

ಆದೇ ಹಂಗಳದ ಹೋಬಳಿ ಹಂಗಳ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ
ದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ.

1 ಶುಕ್ಲ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶು ೧೨ ಲು ಯಿ ಗುಡಿಸಿಖರಕ್ಕೆ

Note.

This short inscription records that the sikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśâkha in the year Śukla. No śaka year is given. The letters seem to belong to the 17th century A. D. and the date may correspond to 1629 (?)

78

At the village Râghavâpura in the hobli of Bêgûr on a stone set up near the Râmêśvara temple.

Size 4′-6″ × 3″

Kannaḍa language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ರಾಘವಾಪುರದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 3''$.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೪೨೯ ನಂ
2. ದ ವರ್ತಮಾನ ಪ್ರಭವ ಸಂವತ್ಸರದ ವೆಯಶಾಖ ಸು ೫ ಸ [ನಿ] ವಾ
3. ರ ಶ್ರೀ ಮಹಾದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ ನಂಜುಂಡೇಸ್ವರ ದೇವರ ಅಮೃತ ಪಡಿಗೆ ಶ್ರೀ
4. ವೀರಚಿಕ್ಕರಾಯ ವೊಡೆಯರು ಸಮರ್ಪಿಸಿದ ರಾಘವಪುರ ಹೊಂಪುರ ಯಿವಱೊಳಗಾದ
5. ಚತುಸ್ಸೀಮೆ ವೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಸುಂಕ ವೊಳವಾಱುಹೊರವಾಱು
6. ಕಂಮಾಱಿದೆಱಿ ಕುಂಬಾರದೆಱಿ ಗಣವಾರಿಕೆ ಕವಲು ಬೋಗಾಱಿಕೆ ಮಾದಱಿಕೆ ಮುಂತಾದ ಏನು
7. ೪ ಸಱಲ ಸ್ವಾಮ್ಯವನು ಅಗುಮಡಿ ನಂಜುಂಡೇಸ್ವರ ದೇವರ ಬಂಡಾರಕ್ಕೆ ಸಲಸುವಂತೆ ಸರ್ವಮಾನ್ಯದ ಧರ್ಮ
8. ಸಾದನ ಇದನು ಅಳುಪಿದನು ರಾಮೇಸ್ವರ ದೇವರ ಕಾಸಿಯಲಿ ಗೋಉಬ್ರಾಹ್ಮರನು ಕೊಂದ ಪಾಪಕೆ ಹೋ
9. ಹರೂ

Transliteration

1. svasti śrî jayâbhyudaya Sâlivâhana śaka-varusha 1429 saṃ-
2. da vartamâna Prabhava-saṃvatsarada Veyaśâkha su 5 Sa [ni] vâ-
3. ra śrî mahâdêvadêvôttama śrî Nanjuṇdêsvara-dêvara amṛitapaḍige śrî
4. Vîrachikkarâya-vodeyaru samarpisida Râghapura Hoṃpura? yiva-roḷagâda
5. chatussîme voḷaguḷḷa gadde beddalu tôta tudike suṃka voḷavâṛu horavâru
6. kammâradere kuṃbâradeṛe ganavârike kavali bôgârike mâdarike muṃtâda ênu-
7. ḷḷa sakhala-svâmyavanu agumadi Nanjuṇdêsvara-dêvara baṇḍârakke salisuvamte sarvamânyada dharma-
8. sâdana idanu alupidanu Râmêśvara-dêvara Kâsiyali gô û Brâhmaranu konda pâpake hô-
9. harû

Translation.

Be it well. In the year 1429 of the prosperous Sâlivâhana era —the year Prabhava, on Saturday 5th lunar day of the bright half of Vaiśâkha·—

For the food offerings of the god Śrî Nanjuṇdêśvara, the highest of the gods, the illustrious Vîra Chikkarâya Vodeyar granted within the four boundaries of Râgha(va)pura and Hompura (?) wet lands, dry lands, gardens, *tudike*, customs dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat priests ?), canal dues, brazier tax, basket weavers' tax, and all other rights of possession and granted this dharma-sâdhana that the above income should be paid to the treasury of the god Nanjuṇdêśvara free of all imposts. He who violates this will incur the sin of killing cows and Brahmans before the God Râmêśvara and in Kaśi.

Note.

This records the gift of the village Râghavâpura and its hamlet (?) Hompura (?) with all rights for the food offerings of the god Nanjundêśvara at Nanjangûḍ to the treasury of the above god. The donor is named Vîra Chikkarâya Vodeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century (See E.C. IV, Gundlupet 67)

The date of the grant śaka 1429 Prabhava Vaiśâkha śu 5 corresponds to Saturday 17th April 1507 A.D.

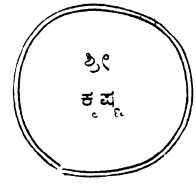
79

Châmarâjanagar Taluk

Copy of a sannad of the Mysore king Krishnarâja Vodeyar dated in the year Saumya found in the Village Venkataiyanachhatra in the hobli of Haradanahaḷḷi.

Kannaḍa language and characters

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೋಕು ಹರದನಹಳ್ಳ ಹೋಬಳಿ ವೆಂಕಟ್ಯೈಯ್ಯನ ಚತ್ರದಲ್ಲಿ
ದೊರೆತ ಮುಮ್ಮಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಸನ್ನದಿನ ಪ್ರತಿ.
ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಮೂಲಪ್ರತಿ ಯಿದ್ದಿತಾಗಿ ತಿಳಿದು ಬಂದಿದೆ



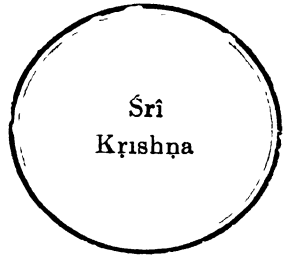
ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು.

1. ಸೌಮ್ಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ೮ ಲ್ಲೂ ಶ್ರೀಮತು ॥ ॥ ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ
2. ವಿಚಾರದ ಗೋಪಾಲ ರಾಜ್ಯೆಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಆದಾಗಿ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂ
3. ರ ತೋಪಿನ ಬಳಿಯಲ್ಲೂ ವೆಂಕಟ್ಯೈನು ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕುಟ್ಟ ಸಹ ಆ
4. ಗು ಮಾಡಿನುವ ಕಾರ್ಯಕ್ಕೆ ಯೀಬಳಿಯಣ ಭೂಮಿಯಲ್ಲಿ ಸ್ವಲ್ಪವಾಗಿ ದೇವಸ್ಥಾನದ ಭೂಮಿಯೂ
5. ಕೆಲಗು ಅರವಣಿಗೆ ಸೇರ್ರಿದ ಭೂಮಿಯೂ ಯಿರುವುದರ್ರಿಂದ ಯೀಭೂಮಿಯಂನ್ನೂ ಅಪ್ಪಣೆ ಕೊಡಿ
6 ಸ್ತರೆ ಯೀದೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರ್ರಿಯಾಗಿ ಬದಲು ಭೂಮಿಯಂನೂ ವೆಂಕಟ್ಯೈನೂ ತಂ

7. ನ ಸ್ವಾನ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲವಪ್ಪಿಸೇನೂಯಂದು ಹೇಳಿಕೊಂಡನಾದ ಕಾರಣ ಅದೇ ಮೇರೆಗೆ ಕ
8. ಟ್ಟೆ ಮಾಡಿಸಿಯಿದ್ದೀತು ಅಪ್ರಕಾರಕ್ಕೆ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂರ ತೋಪಿನ ಬಳಿಯ ವೆಂ
9. ಕಟ್ಟೈನೂ ಕಟ್ಟಿಸುವ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳಿ ರಾಮಾನುಜಕೂಟ್ಟ ಬ್ರಾಂಹ್ಮಣನಿವೇಶನ
10. ಶೂದ್ರ ನಿವೇಶನ ಆಂಗಡಿ ಮನೆ ಮುಂತಾದ್ದಕ್ಕೆ ಆ ಬಳಿಯಣ ಅರವಣೆ ಹೋಬಳಿ ಭೂಮಿಯಂ
11. ನೂ ದೇವಸ್ಥಾನದ ವಳಿತದ ಭೂಮಿಯಂನ್ನೂ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ಯೀ ಭೂಮಿಯ ಚತುಸ್ಸೀಮೆ
12. ಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆಯಂನ್ನೂ ಮಾಡಿಸಿಕೊಟ್ಟು ಯೀ ಬಗೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ದೇವಸ್ಥಾನದ ಹೋಬಳಿ
13. ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರ್ರಿಯಾಗಿ ದೇವಸ್ಥಾನದ ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯಂನೂ
14. ಅರವಣೆ ಭೂಮಿಯಲ್ಲಿ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ಭೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರ್ರಿಯಾಗಿ ಅರವಣೆ
15. ಹೋಬಳಿಗೆ ಬದಲು ಭೂಮಿಯಂನ್ನೂ ಸಹ ಯೀ ವೆಂಕಟ್ಟೈಯನ ಸ್ವಾನ್ಥ್ಯದ ಭೂಮಿಯಲ್ಲಿ ವಿಂ
16. ಗಡಿಸಿ ತೆಗೆದು ಕೊಂಡು ಅಯಾ ಹೋಬಳಿಗೆ ಹೊಂದಿಸಿ ಬಿಡುವದು ನಿರೂಪ ಪ್ರತಿ . . .
17. ವಿಚಾರದ ಚಾವಡಿ ಕರಣಿಕರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿ ತಿರ್ರಿಗಿ ಕೊಡಿಸುವದು । ಶ್ರೀ

Transliteration.

Seal.



Krishnarâja Odeyaravaru

1. Saumya-samvatsarada Jyêshtha bahula 8 llû śrîmatu‖ ‖Mahiśûra-
   nagarada hôbaḷi sîme-
2. vichârada Gôpâlarâjaige barasi kaluhidamirûpa adâgi Haradanahaḷḷi
   hôbaḷi Changû-
3. ra tôpina baḷiyallû Venkataiṇû agrahâra dêvasthâna kola Râmânuja-
   kutta saha â-
4. gu-mâḍisuva kâryakke yî baḷiyana bhûmiyallî svalpavâgi dêvasthânada
   bhûmiyû
5. kelaû athavanege sêrrida bhûmiyû viruvudarrimda yî bhûmiyamnnû
   appane kodi-
6. stare yî bhûmiya huṭṭuvaḷige sarriyâgi badalu bhûmiyaṃnû Venkaṭainû
   taṃ-
7. na svâsthyada bhûmiyallî vappisênû yaṃdu hêḷikoṇḍan âdakâraṇa adê
   mêrege ka-
8. ṭle mâḍisi yiddhîtu â-prakârakke Haradanahaḷḷi hôbaḷi Chaṃgûra tôpina
   baḷiya Veṃ-

9. kaṭaınû kaṭṭısuva agrahâra dêvasthâna koḷa Râmânujakûṭta Brâḥmaṇa-
nıvêśana
10. Śûdıa-nıvêśana aṃgadı mane muṃtâddakke â-baḷıyaṇa athavaṇe hôbali
bhûmıyaṃ-
11. nû dêvasthânada vaḷıtada bhûmıyaṃnnû vıṃgaḍısı koḍısı yî bhûmıya
chatussîme-
12. gû śılâ-pratishṭheyaṃnnû mâdısıkottu yî-bage vıṃgadısı koṭṭu dêvasthâ-
nada hôbalı
13. bhûmıya huttuvalıge sarrıyâgı dêvasthânada hôbaḷıge badalu bhûmı-
yaṃnnû
14. athavaṇe-bhûmıyallı vıṃgadisıkottu bhûmıya huttuvalıge sarrıyâgı
aṭḥavane
15. hôbalıge badalu bhûmıyaṃnnû saha yî Vemkataına svâsthyada bhûmı-
yallı vım-
16 gadısı tegedukoṃḍu âyâ hôbalıge hoṃdısı bıḍuvadu-nırûpa pratı . . . .
17. Vıchârada-châvadı karanıkara kadıtakke baresı tırıgı kodısuvadu śrî

Translation

Kṛıshnarâja Odeyaıavaru

On the 8th lunar day of the dark half of Jyêshṭha ın the year Saumya, the following nırûpa has been addressed and sent to Gôpâlarâjaıva of the Mahisûra Nagarada hobalı sîme Vıchâra department —

As Venkataıya wants to set up near the grove of Changûr ın Haradanahaḷḷı hobli an agrahâra, temple, pond and free boarding house for the followers of Râmânuja (Râmânuja-kûta) (who visit the place) and requests therefor a plot of land ın this vicinity and as a small portion of that land is temple property and another portion belongs to the Athavane and as Venkataıya represents that he is prepared to give for the above land in exchange plots of land belonging to himself, we have ordered accordingly

In accordance with this, you have to set apart a portion of the land belonging to the Atavane hobli and a portion of the land belonging to the temple for the agrahâra, temple, pond, Râmânuja-kûta, Brâhmana-nivêśana (the dwellings of Brahmans), Śûdranivêśana (dwellings of the Śûdras), shops, houses, etc. which Venkataıya is building near the grove (*tôp*) of Changûr in Hardanahalli Hôbli. You have set up boundary stones to mark the four boundaries of the lands now made over. You have also to take up from among Athavane lands, a plot of land of equal revenue as the temple land now made over and add it to temple property (*dêvasthânada hôbali bhûmi*) For the lands taken up from the Athavane property you must take up in exchange lands of equal revenue from the property of Venkaṭaıya and add them to the Aṭhavaṇe hobli.

A copy of this nirûp should be entered in the *Kaḍita* (register) of the *karaṇikar* (clerks) of the Vichârada-châvaḍi (department) and the original should be returned. Śrî

Note.

This records the grant of some land to Venkaṭaiya for the purpose of erecting thereon a temple, agrahâra, pond and Râmânujakûṭa (a house for the free feeding of visitors to the temple who belong to the sect of Râmânujâchârya) near Changûr in Haradanahaḷḷi hobli. This land belonged partly to temple property and partly to Government property (Athavane). In return for this Venkataiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Krishnarâja Odeyar and has the signature Śrî at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyêshtha and the tithi bahuḷa ashṭami are given.

The donor is probably Kṛishṇarâja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

80

Heggadadêvanakôte Taluk

At the village Saragûr in the hobli of Saragûr writing on the sides of the doorway of the sukhanâsi of the Lakshmînârâyana temple, where an Ânjanêya image is set up.

Size $1' \times 6''$.

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಜೆ ತಾಲ್ಲೂಕು ಸರಗೂರು ಗ್ರಾಮದಲ್ಲರುವ ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ಬಾಗಿಲುವಾಡದ ಉಭಯ ಪಾರ್ಶ್ವಗಳಲ್ಲೂ
ಕೆತ್ತಿರುವದು. (ಹನುಮಂತ ವಿಗ್ರಹದ ಪಾರ್ಶ್ವದಲ್ಲ.)

ಪ್ರಮಾಣ $1' \times 6''$

1. ವ್ಯಾನರಾ	4 ಚೆಂದ್ರ ಸ್ವಾ
2. ಯರ ಪ್ಪ	5. ಮಿಗೆ ನಿತ್ಯಾನಂ
3. ತ್ರ ರಾದ ರಾಮ	6. ದ ಸೇವಕ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಹನುಮಂತ ವಿಗ್ರಹವಿರುವ ಪಾರ್ಶ್ವದಲ್ಲ.

1. ಶ್ರೀರಾಮ	4. ಗ್ರಾಮಯ
2. ಮೈಸರ ಯ	5. ಜಮಾನಕ
3. ರಂಗೆರೆಯ	6. ಟ್ಟಿಸಿದ (ಪ್ರತಿಮೆ)

Note.

This short epigraph records the setting up of the Hanuman image (near the sukhanâsi doorway) by Śrîrâma, grandson of Vyâsarâya and chief (yajamâna) of the village Yîrangere belonging to the Mysore City.

No date is given. The characters belong to the 19th century.

81

SHIMOGA DISTRICT INSCRIPTIONS.

Shimoga Taluk.

At the village Kûḍli in Horalur hobli, on a vîragal fallen into the river near the steps leading from the Ânjanêya temple.

Size 4′ × 1′.

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೂಕು ಹೊರಳೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಾಲಯದ ಮೆಟ್ಟಿಲು ಕೆಳಗೆ ನೀರಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′

(ಎಡಬಲಭಾಗಗಳಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ	2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ
1. . . .	5. ಡಂ ಣ್ಣಾಯಕರ ಮಗ ಶಿಂಗೆ
2. ಮಂಡಳಿಯ ರಾಯರ (ದ?)	6. ಣ್ಣಾಯಕರ ಮಗ ಬಿಂದು ವತ
3. ಡಳಿಕ ಗಂಡರ ಗೋವ	7. ಹಟ್ಟಿಯ ನಿದೆವಲಿ ಹುಯ
4. ಡರು ರಾಯರ ಗಂಡ ದೇ	8. ಹರಿಯ ಬಿದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note

This vîragal record is fragmentary as the vîragal stone is broken on both sides and portions of the stone are lost

It seems to record the death of a warrior Binduvata, son of Singeyadannâyaka, who was a son of a *Danṇâyaka* (whose name is lost) and who has various titles indicating his high rank— protector of mandalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (hatti) and died in the fight The characters are of the Hoysaḷa type and seem to belong to the 13th century.

82

Sagar Taluk.

A copper plate grant of the Keladi queen Chennammâji dated Ś 1596 in the possession of Garudachar and belonging to the Lôkâchârya-matha.

Size 9″ × 6″

Kannada language and characters

ಸಾಗರದ ತಾಲ್ಲೂಕು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕಸದಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಬಿ. ಗರುಡಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ಲೋಕಾಚಾರ್ಯಮರದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 9″ × 6″

ಒಂದು ಹಲಗೆ ಮಾತ್ರ.

ಪತ್ರದ ಮುಂಭಾಗ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಡಾಮರ ಚಾರವೆ ತ್ರೈ ೃಲೋ
2. ಕ್ಯನಗರಾ ರಂಭ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೆ।ಸ್ವಸ್ತಿಶ್ರೀಜ ಯಾ
3 ಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೬ನೆಯ ಪ್ರಮಾ
4 ದಿ ಸಂವತ್ಸರ ನಿಜ ಭಾದ್ರಪದ ಶು ೧೫ಲು।ಶ್ರೀಮದ್ದೊಡವ ಮು
5. ರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ಯೆತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾ ಪ
6. ಕ ಶಿವಗುರು ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ನದಾಶಿವರಾಯ ನಾ
7. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಣ ನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿ
8 ದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಸೇ
9. ಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆಂನಂಮಾಜಿಯವರೂ ಆ
10 ಮಚಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದ ರಾಮಾಜಿ ಕೂಚದ
11. ಮಟಧರ್ಮಕೆ।ಬರಸಿಕೊಟ ಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ
12. ಪ್ರಾಕುಉತ್ತಾರವಾಗಿದ ಸ್ವಾಸ್ತೆಯು ಸಿಸ್ತಿಗೆ ಕೂಡಿ ಬರುತದೆ
13. ಮಟವ ಕಟಿಸಿ ಧರ್ಮವ ನಡಸೆನು ಪಾಲಸಿ ಕೊಳಬೇಕೆಂದು
14. ಯೆಲ್ಲಿಸೆಟಿಯು ಹೇಳಿಕೊಂಡ ಸಮಂಧ ಬಿಟಸ್ವಾಸ್ತೆ ಆ
15 ಮಚಿಕೊಪದ ಸೀಮೆ ಕೋಟಪುರದ ಗ್ರಾಮದಿಂದಲು ಆಸ್ವಾ
16. ಸ್ತೆ ಬೀಜ ಖ ।೧॥ ಸಿದೆ ೧॥ ರಖ ೧ ರಗ ಳಂ ಲು ಗ ೧೫೬। ಬಿರಾ
17. ಡದಿಂದಲು । ಗ ೬ ೧॥ಲು। ಗಖ೨೨।।೦ ಊಭಯಂ ರೇಖು ಗ ೧೫ ೬೩
18. ಹದಿನೈದು ವರಹಂನು ಮೂರು ಹಣವಿನ ಭೂಮಿಯನು
19. ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟದೇವೆ॥ ಯೀಭೂಮಿಗೆ ನಲುವ ಚತ್ಸ್ರ್ದಗ
20. ಡಿವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಆಕ್ಷಣಿ ಆ

ಹಿಂಭಾಗ

21. ಗಾಮಿಸಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಂಮ್ಯವ
22. ನು ಪೂರ್ವ ಮರಿಯಾದೆಯಲ್ಲಿ ಆಗು ಮಾಡಿಕೊಂಡು ಮ
23. ಆ ಧರ್ಮ ನಡಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟಧರ್ಮ

24. ಶಾಸನ। ಆದಿತ್ಯಚಂದ್ರಾ ಮನಿರೋನಲಶ್ಚ । ದ್ಯೌರ್ಭೂಮಿ
25. ರಾಹೋ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ । ರಾತ್ರಿಶ್ಚ । ಉಭೇಡ
26. ನಂಧ್ಯೇ ಧರ್ಮಶ್ಚಜಾನಾತಿ ನರನ್ಯಗ್ರುತಂ । ದಾನಪಾಲನ
27. ಯೋ ರ್ಮಧ್ಯೆ ದಾನಾಧ್ರೀಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
28. ವಾಮ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ । ಶ್ರೀಸದಾಶಿ
29 ವ

Note.

This record belongs to the reign of Chennammâji, queen of Keḷadi and wife of Sômâśêkhara Nâyaka, who was the son of Śivappa Nâyaka, grandson of Śivappa Nâyaka and great-grandson of Sankanna Nâyaka, possessed of the titles Edava-Murâri, Kôṭe-kôlâhala, establisher of the doctrine of Viśuddha Vaidikâdvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâji-kûṭada-matha in the village Kôtipura belonging to Amaṭekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śâlivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows —On the representation of a person named Yelliseti that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varahas and 3 hanas in the village Kôtipura in Amatekopada-sîme with all rights and enjoyments free of taxes for the above purpose

The usual imprecatory verses occur at the end of the grant

This grant is an example of the catholicity of the Keladi chiefs who were devout Vîraśaivas by faith but gave grants for Brahman agrahâras and Vishṇu temples and matts of the Vaishnava sect also

The matt which enjoys the above endowment known as Lôkâchârya Matt with headquarters at Sagar belongs to a priest of the Śrîvaishnava sect and has several disciples in the neighbouring Malnad parts

83

At the Village Kambalikoppa in the hobli of Sâgara, on a Vîragal in the backyard of Manjanâyak's house (Sagar 33 Revised)

Size 8′ × 3′.

Kannaḍa Language and Characters.

ಅದೇ ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕ್ಕಾ ಹೋಬಳಿ ಕಂಬಳಿ ಕೊಪ್ಪ ಗ್ರಾಮದಲ್ಲಿ ಮೇಲನಮನೆ ಮಂಜನಾಯಕನ ಹಿತ್ತಿಲಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8′ × 3′.

I. band.

1. ಸರಸ್ವತ್ಯಾಯ ನಮಃ । ಶ್ರೀಸ್ವಸ್ತಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನು ಮ
2. ಹಾಮಣ್ಡಳೇಸ್ವರಂ ಆರನಂಕ ಕರಗಸಂ ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸ
3. ವಲ್ಲಭಂ ಶ್ರೀಬಿಂಲೇಸ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕ ಪರಬಳ ಸಾಧಕ
4. ರುಮಪ್ಪ ಬೀರದೇವರಸರ ಕುಮಾರ ಬೊಂಮರನನು ಅಯ್ಯತೊಂದನೆಯ ಕ್ರೋಧನ

II. band.

5. ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಶಿರ ಸುಧ ನವುತಮಿ ಬ್ರಿಹವಾರದಂದೂ ಧಾರಂಗಿಯ ಕೋಜೆ
6. . . . . ಕಂತಿವೆಗಡೆ ಧಾರಂಗಿಯ ಕೋಜೆ
7. ಯ ಸರ್ವ್ವ ಸಾಮಂತರುಂ ಸಹಿತ ಹೆದಸೆಯ ಬಿಜ್ಜಗೌಡನ ಮಗ ದೇ
8. ಮಗೌಡನ ಅಳಿಯ ಹದಸೆಯ ಮಾಚೆಯನಾಯಕನು ರಾಯನಾಯಕ

III. band

9. ಹುಲಿಯ ಗುಳಿ ತೊಲಗದ ಕಂಧ ತುನ ತರೆಯ ಕಾವ ಜಗಜಟ್ಟಿ ಎಂಬ ಬಿರಿದು ನ
10. ಲ್ವುದು ಧಾರಂಗಿಯ ಕೋಚೆಯ ಅಳಿವಿನಲ ತಳತಿಱದು ಮೆಱದು ಸುರಲೋಕ
11. ಪ್ರಾಪ್ತನಾದ ಅವರಂಣ ಸೋವಗೌಡ ಮಾಚೆಯ ನಾಯಕನ ನಾಯಕತಿ ಅರನ
12. ವೆ ಮಗ ಬೊಂಮಯ ಯಂತಿವರು ಮುಕ್ಷವಾಗಿ ಅತನನ್ವ

IV

13. . . ಯಾ ದೇವಿಯುಂ ಬೊಂಮ
14. . ಕೆಯ ಗಂದ್ಯಾಣ ೧೦
15. ಹೊನು ಮಾನ್ಯವ ಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Note

Only four lines of this inscription have been published in Epigraphia Carnatica, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Bîrarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S′ 1192, Śukla or 1269 A. D. A record at Hosagunda (Sagar 140) names him as the lord of Sântaligе 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysaḷa king Narasimha. It is dated S′ 1186 Krôdhana sam Chai. śu. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarrsa of this record with the above Bommarasa.

The date of this record is given as Krodhana sam. Mâr śu 7 Brihavâra The nearest Krôdhana is equivalent to Ś1187 or A. D. 1265. The whole date would then correspond to 16th November 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regnal year in the record.

The epigraph records the exploits and death of a warrior named Mâcheya Nâyaka of Hedase, *alıya* (son-in-law) of Dêmagauda son of Bijjagauda of Hedase in defending the fort of Bhârangi during its attack by a warrior named Kantiveggade. The titles—a tiger to the royal nâyakas, *aguli tolagada kamba*, protector of the heads of horses (tattina taleya kâva) and world champion (jagajeṭṭi) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyânas was made for him by his elder brother Sôvagauda, his wife Arasasave and son Bommaya.

84

At the village Varadâmûla Tîrtha near the village Elagalale in the hobli of Sâgar, on the pedestal of the Sûrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note

ಆದೇ ಸಾಗರದ ಹೋಬಳಿ ಎಲಗಳಲೆ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ವರದಾಮೂಲ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಒಳಪ್ರಾಕಾರದಲ್ಲಿ ಸೂರ್ಯದೇವರ ಗುಡಿಯಲ್ಲಿ ಸೂರ್ಯದೇವರ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

1. ಶ್ರೀ ಮತು ಮುದ್ದಸೆಟ್ಟಿಗೆ ಚಾವುಣ್ಡೋಜ ಪ್ರತಿಮೆಯ
2. ಮಾಡಿದನು

Note

This short inscription on the pedestal of the Sûrya figure records that an engraver named Châvundôja prepared the above image for a person named Muddasetti No further information is given regarding the above persons

The characters seem to belong to the 13th century A D

85

At the same village Varadâtîrtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple [Plate XXXVI]

Size $1\frac{1}{2}' \times 1'$

Kannada Language and Characters.

ಆದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಹೊರಪ್ರಾಕಾರದ ಮುಂಭಾಗದಲ್ಲಿ ಜಗತಿಯ ಮೇಲೆ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1'$.

1. ಸ್ವಸ್ತಿ ಶ್ರೀನಕವರಿನ ನಹಶ್ರ ಮುಳಿಯೆ ಶ್ರೀ ಮಚ್ಚ
2. ಳುಕ್ಯ ವಿಕ್ರಮ ವರಿಷ ೞನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಸ್ರಾವ

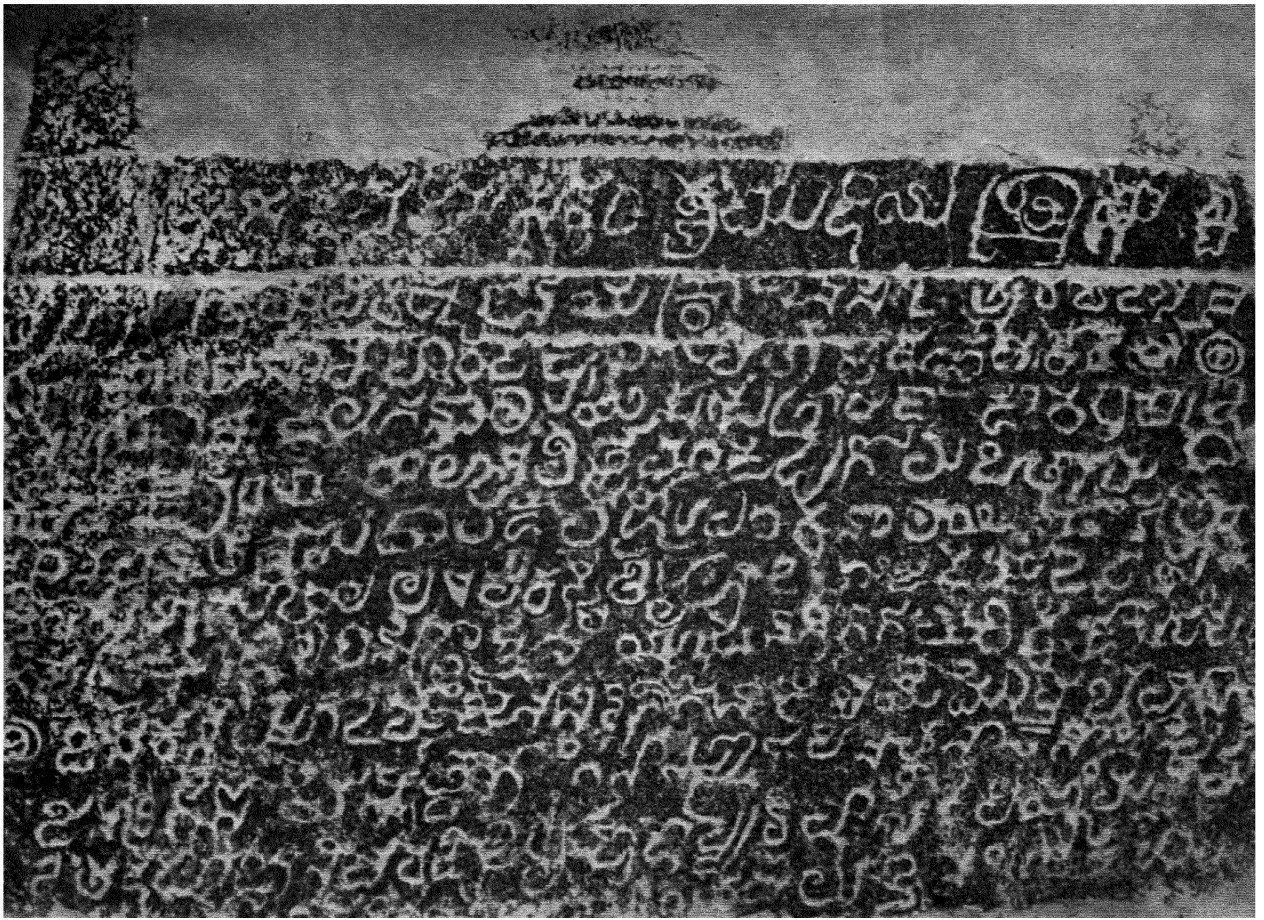


PLATE XXX

(P. 206).

ಣದಮಾವಾಸೆ ಸೋಮವಾರದಂದು ಸೋವರಾಸಿ ಪಣ್ಡಿತ
ಕನ್ದ ॥ ಶ್ರೀಮದೆಲಗಣಲಯ ಪೆಂಪ ಗ್ರಾಮದೊಳಂತಲ್ಲಿಪುಟ್ಟಿ
ವರದೇಶ್ವರಿಯ ನಿಮಭಾಗೆ ತೀರ್ತ್ಥಮಾದುದು ಸೋಮಪಿತಾಮ
ಹನವನಿತೆ ವಸುಧಾ ತಳದೊಳು ॥ ಎಲಗಣಲಯಿನ್ದೆ ತೆಂಕಲು
ಜಲರುಹನುತಲಲನೆ ವರದತೀರ್ತ್ಥಂ ನದಿತಾಂ ಜಳಮುದಿತ ತುಂ
ಗಭದ್ರೆಯೊಳೊಲವಿನೊಳಾ ಕೆಳದಿಯೊಳುನೆಗಂನೆಗೆವಂದಳ್ ॥ ಕಂದಂ॥
ಜನಕನೆ ಮೂಡಮಂ ಜನನಿಭಾಗಣಕಬ್ಬೆಯೆ ಮಾವಬಮ್ಮರ್ಣಂ
ಜನನಿಗೆ ಸೋದರಂ ನೆಗಬ್ಪ ಗಂಗಣನಣ್ಣನೆನರ್ಕೆನಾಕಣಂಮವ
ನೀತಳ ಪೂಜ್ಯ ನೀವರದ ತೀರ್ತ್ಥದೊಳೊಪ್ಪುವ ವಾಗುದೇವಿಯಂ ಮನಮೊ
ನೇಸಱುಳ್ಳಿನಂ ॥ತರಳ॥

Transliteration

svastı śrî sakavarısa sahaśramulıye śrîmach
Chaḷukya vikrama varisha 8 neya Krôdhana-samvatsarada Srâva-
nad amâvâse Sômavâradaṃdu Sôvarâsı-pandıta
Kanda ‖ śrîmad Elaganalıya peṃpa grâmadolaṃtallı puṭṭı
Varadêśvarıya nımabhâge tîrthamâdudu Sôma-pıtâma-
hana vanıte vasudhâtaladolu ‖ Elaganalıyınde tenkalu
Jalaruhasuta-lalane Varadatîrtthaṃ nadı tâṃ jaḷam udıta-Tuṃ-
gabhadreyoḷ olavınoḷ â Keladıyolu negaṃnegevarıdaḷ ‖ kandaṃ ‖
janakane Mûdamaṃ jananı Bhâganakabbeye mâva Barımmanam
jananıge sôdaram negalda Ganganan amnan enalke Nâkanaṃm ava-
nîtala pûjyan î Varadatîrthadoloppuva Vâgudêvıyaṃ manamo
. . . . . nêsaṟullınam ‖ Tarala‖

Translation.

Be it well After the expiry of 1000 Śaka years—in the Châlukya Vikrama year eight, the year Krôdhana, on the new moon day of Srâvaṇa, on Monday, Sôvarâśipaṇḍita —

Kanda verse —The wife of Pitâmaha (Brahma) [or Sôma-pitâmaha, grandfather of moon or Brahma] became a holy water reservoir (tîrtha) on earth taking its rise in the famous village Elaganaḷi below the Varadêśvari shrine The wife of Brahma becoming the river of the Varadâ-tîrtha, had leaps near Keladi out of her joy and love for Tungabhadre.

Kanda verse —

His father being Mûḍama, his mother Bhâgaṇakabbe, father-in-law (mâva) Barmmaṇa, mother's brother being Gangana and elder brother Nâkaṇa . set up this temple of Vâgdêvi to last for as long as the sun and moon endure.

Note

This record is found near a reservoir in front of the temple of Varadâ or Gâyatri, wife of Brahma. It is dated in the year 8 of the Châlukya Vikrama, the Krôdhana sam. Śrâvaṇa Bahula 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the rive Varadâ which joins the Tungabhadrâ river is here given and the construction of a temple dedicated to the wife of Brahma by Sôvarâsipaṇḍita or his disciple not named on the above date is also referred to His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gâyatri, wife of Brahma, named here as Varadêśvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bījāpûra and abhaya pose in them).

86

On the lintel of the doorway of the Râmêśvara temple within the enclosure of the same Varadamma temple

Dêvanâgari characters and Kannada language

ಆದೀ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಗರ್ಭಗೃಹದ ಬಾಗಿಲವಾಡದ ಮೇಲೆ.

ದೇವನಾಗರಾಕ್ಷರ ಕನ್ನಡಭಾಷೆ.

ಮೇಲ್ಕಂಡ ಶಾಸನವನ್ನು ಕನ್ನಡದ ಅಕ್ಷರದಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತದೆ

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರ್ಷ ೧೫೪೨ನೆಯ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ
2. ವೈಶಾಖ ಶುದ್ಧ ೧೫ಯ ಆದಿವಾರದಲ್ಲಿ ಶ್ರೀ ಮದ್ವಿಶುದ್ಧ ವೈದಿಕಾ
3. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಯಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ಶಿವಭಕ್ತ
ಪರಾಯಣರಾದ ಕೆಳದಿಯ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ
4. ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಪ್ಪನಾಯಕರು ಮಾಡಿಸಿದ ಜೀರ್ಣೋದ್ಧಾರವ
ಮಾಡಿಸಿದ ರಾಮೇಶ್ವರನ ದೇವಸ್ಥಾನಕ್ಕೆ ಶುಭಮಸ್ತು.

Note

This records the renovation of the temple of Râmêśvara by the chief Venkatappa Nâyaka, son of Immaḍi Sadâśivarâya Nâyaka and grandson of Sadâśivarâya Nâyaka, king of Keladi and possessed of the titles—establisher of the Viśuddha Vaidikâdvaita Siddhânta, Yadava Murâri, Kôṭe-kôlâhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśâkha in the year Siddhârthi, 1542nd year of the Śâlîvâhana era. This date corresponds to Sunday, 18th April 1619 A. D

87

On the steps of the Sadâśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

ಅದೇ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಸದಾಶಿವ ದೇವಸ್ಥಾನದ ಮೆಟ್ಟಿಲನಲ್ಲಿರುವುದು.

1. ಜೋಯಿಸರ ತಿಂಮಣನ ನಮಸ್ಕಾರ

Note.

This merely gives the name of a devotee of the above temple He is named Jôyisara (astrologer) Timmana Local tradition states that he lived two hundred years ago, *viz*, about 1750 The characters also seem to belong to the 18th century A D.

88

On a slab in the pavement in front of the Gôpâlakṛishna temple to the east of the Varadamma temple.

Kannada language and characters.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಜೋಯಿಸರ ತಿಂಮಂಣನ ನಮಸ್ಕಾರ

Note.

This is an exact replica of the inscription in front of the Râmêśvara temple and gives the name of the same person named Jôyisara Timmanna.

89

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village

Nâgari characters and Kannaḍa language.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಚಯನ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ್ವಾಡದ ಮೇಲೆ ನಾಗರಾಕ್ಷರ

ಕನ್ನಡ ಲಿಪಿಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತೆ. ಕನ್ನಡಭಾಷೆ

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ರಳಿ
   ತಾರಣ ಕಾರ್ತಿ
2. ಕಾರ್ತಿಕ ಶು ೧೪ಳು ಆದಿವಾರದಲ್ಲು ಶ್ರೀವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಶ್ರೀವರದಾಂಬಾ ಪ್ರಸನ್ನರಾದ ಶಂಧುಕವಿಗಳ
   ಪ್ರಪೌತ್ರ ಚಂದ್ರಶೇಖರಶಾಸ್ತ್ರಿ
3. ಗಳ ಪೌತ್ರ ಶಂಧುಕವಿಗಳ ಪುತ್ರರಾದ ಲಕ್ಷ್ಮೀಪತಿ ವರದೇಶ್ವರ ದೀಕ್ಷಿತರು ಅಗ್ನಿಷ್ಟೋಮ ಸಾಗ್ನಿಚಿದಗ್ನಿಷ್ಟೋಮ
   ಸಾಗ್ನಿಚಿದಾವಿಷ್ಟೋ

4. ಮ ಯಾಗ ಸಾಗ್ನಿಚಿದ್ವಾಜಪೇಯ ಯಾಗವನು ಮಾಡಿ ಕಟ್ಟಿಸಿದ ಮಹಾಗಣಪತೀ ದೇವಸ್ಥಾನಕ್ಕೆ
ಶುಧಮನ್ನು ಶ್ರೀ

Note.

This records the construction of the above Gaṇapati temple on Sunday Ṡ 1745 Târaṇa sam. Kârtika śu 14 by a Brahman named Lakshmîpati Varadêśvara Dîkshitar, son of Śambhukavi, belonging to Viśuddha Vaidikâdvaita sect and a devotee of Varadâmbâ The above Lakshmîpati Varadêśvara Dîkshitar is stated to have performed several sacrifices named Agnishtôma, Agnishtôma with Agnichit, Âvishtôma with Agnichit, and Vâjapêya with Agnichit.

Ṡ 1746 is Târaṇa. Kârtika śu 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record Taking the Tamil month Kârtigai corresponding to Kârtika the date śu 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

90

At the village Nâdakappige in the hobli of Karûr, on a vîragal outside the village.

Size 8′ × 3′

Kannaḍa Language and Characters.

ನಾಗರದ ತಾಲ್ಲೋಕು ಕರೂರು ಹೋಬಳಿ ನಾಡಕಪ್ಪಿಗೆ ಗ್ರಾಮದ ಕಡಿದಿಂಬಿ ಜಟ್ಟ ನಾಯಕನ
ಬಳಗಲ್ಲಯಲ್ಲಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 8′ × 3′.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ನಮನ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ
2. ನಂಭವೆ॥ಸ್ವಸ್ತಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಮಂಡಲೇಶ್ವ
3. ರಂ ಅರಿರಾಯ ಗಜಕೇಸರಿ ವೀರಕುಮಾರ ಸೋಯಿದೇವರ್ಸರ ರಾ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿಪ್ರವರ್ದ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಕ ತಾರಂಬರಂ ನಲುತ್ತ ಮಿರೆ
ಶಕವರ್ಷ ೧೧
5. ರ್ತನೆಯ ಪ್ರಭವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಸು ೫ ಗು ಶ್ರೀಮನುಮಹಾಮಂಡಲೇ
6. ಶ್ವರಂ ವೀರದೇವಗೋಪೆಯ ಚಟಿಯ . . . ರೂಢತುರಂಗ ಬಲಸಹಿತ ನಡದು

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

7. ಬಂದು ಗುತ್ತಿಯಲು ಬಿಟ್ಟರಲು ಶ್ರೀಮತುಸೋಯಿದೇವರನರೂ ಬೊಮ್ಮರ್ಸರೂ ಹೆದ್ದಸೆಯ
8. ಲು ಬಿಟ್ಟು ತತ್ಪಾದಪ ಜೀವಿಯಪ್ಪ ಶ್ರೀಮನು ಮಹಾ ಪ್ರಧಾರಂ ಮೂಕರ್ವನಂಕ
9. ರದು ಮಾರ್ವ್ಯಲಮಂತಾಗಿತಳ್ತಿಱುವ ದೆಂದು ಬೆನಸೆಮಹಾಪ್ರಸಾದಮೆ
10. ಂದು ವುಧಯಬಲಮೆಚ್ಚೆತಾಗಿ ಜವನೊಕ್ಕಲಕ್ಕಿದಂತೆ ಮಾಡಿ

4ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

11. ಕೊಲುವಲ್ಲಿ . . ಅಮೂಕರ್ನಮೂವನಪ್ಪಕೆಪ್ಪಗೆಯತಯುಲ . . . ನೂಕಾದಿ . . .
12. . . ಕೊಂದು ನುರಲೋಕಪ್ರಾಪ್ತನಾದ॥ಯಿದಕೆಮೆಚ್ಚಿಸೋಯಿದೇವರ್ಸರುನರ್ವ್ವ
13. ಬಾಧಾಪರಿಹಾರವಾಗಿ . . . . . ಇದನಳಿ
14. ದವಪಂಚಮಹಾಪಾತಕ ಗಂಗೆಯಲುಕವಿರೆಯಕೊಂದಗತಿ ಇಕಲ್ಲ
15. ಬರೆದಾತಂಮಯ . . . .

Note.

This viragal begins with the usual verse in praise of the god Śambhu.

It mentions a king named Vira Kumâra Sôyidêvarasa who is said to be ruling with the titles mahâmaṇḍalêśvara, a lion to the elephants the enemy kings.

It is next stated that the mahâmaṇḍalêśvara Vîradêva, with Gôpaya and Chateya marched with an army and camped at Guttı (same as Chandra Guttı in Sorab Taluk). Thereupon Sôyidêvarasa and Boinmarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahâpradhâna Mûkarasa to fall upon the enemy and piece the army. Mûkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mûkarasa's mâva (father-in-law or uncle) Tayalapa of the village Keppage (same as Nàḍakeppage) is said to have fought and attained heaven and the king Sôyidêvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya . . The date of the record is given as Ś 1189 Prabhava sam Jyêshtha śu 5 Guruvâra Ś 1189, corresponds to Prabhava. In this year there were two Jyêshṭhas, the *adhika* (intercalary) month and the *nija* month. Taking Adhika Jyêshtha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nija Jyêshtha, the tithi corresponds to 29th May 1267, Sunday In neither case does the week-day correspond to the tithi given.

Sôyidêvarasa of this record was a chief of the Vâne family. (E. C. VIII Sorab 270-273)

91

On a stone at the village Dîvige, a hamlet of Herasalage, in the hobli of Karûr, in a deserted village site.

Size 5′ × 2′-6″.

Kannada Language and Characters.

ನಾಗರದ ತಾಲ್ಲೋಕು ಕರೂರು ಹೋಬಳಿ ಹೆರಸಲಗೆ ಗ್ರಾಮದ ಮಜರೆ ದೀವಿಗೆ ಗ್ರಾಮದ ಹುಲಿಮನೆ ಪಾಳು ನಿವೇಶನದಲ್ಲಿ

ಪ್ರಮಾಣ 5′ × 2½′

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಡಾಮರ ಡಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಧಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿರಾಯ ಗಜಕೇಸರಿ

3. ರಾಯಧುಜಬಳವೀರ ಘನಣಿ ಯಂಮಡಸೋಯದೇವರನರ ವಿಜಯ
4. ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೨೧೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವ
5. ಣ ಶುಧ ೫ ಬ್ರಿಹನ್ಪತಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಶಾಂತರನವಿ
6. . ರನನ ಮಗ ಕಂಮಾರಬ್ಮೆಲನಬಳಿಯುಲು . . . . ತಂನತಂಮ್ಮಂದಿ
7. ರಿಂದೊಡಗೂಡಿ ವೊಡೆಯನ ನೇಮದಿಚೊರವೆಯ
8. ದನೆಯಬಿಟ್ಟಸ್ಥಳಂಗಳನು ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ಬಿಟ್ಟಕೊಟ್ಟಕ್ರಮವೆಂತೆಂದರೆ।ಎ
9. . . .
10. ಮಹಾನಾಯಕ ಕೋಟೀಶ್ವರಂಗೆ . .
11. . . . . ಕೊಳಗ ಆಱು
12. . . .
13. . . ಸೀಮೊಗೆಯ ಕೆಱೆಯ ಹಡುವಣ ಕಲಕೆಯ ಬಡಗಗಸೆ ಕ
14. ಯಿಬ್ಬರುಂ ತೆಱುವತೆ . . . .
15. . .
16 . . . . .
17. . . . . ಖಂಡುಗ

Note.

Many letters in this inscription are quite worn out and cannot be made out.

It seems to record the grant of some lands (sthaḷangaḷ) in Choraveyadase by the mahâpradhâna Śântarasa's son (?) while encamped in Kammâranabayalu under the orders of his master, Immadi Sôyidêvarasa, possessed of the titles mahâmanḍalêśvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunæ. There is a reference to mahânâyaka Kôṭîśvara and six koḷagas and the tank at Shimoga (Sîmogeya-kere). It is probable that some lands were given to Brahmans by a chief named Kôṭîśvara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as Ś 1216 Vijaya sam. Śrâvana śuddha 5 Bṛihaspativâra and corresponds to Thursday 9th July 1293 A D.

Immadi Śôyidêva in this record was apparently a chief of the Vâṇe family (E. C. VIII, Sorab, 270-273. See also the previous number).

92

TUMKUR DISTRICT.

Pavagada Taluk.

At the village Mangaḷavâḍa in the hobli of Niḍugal, on a slab in the Îśvara temple on the bund of the tank.

Size 2′—6″ × 1′—1′.

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೋಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡ ಗ್ರಾಮದ ಕೆರೆಯೇರಿಯಲ್ಲಿರುವ ಈಶ್ವರದೇವಸ್ಥಾನದ ಶಾಸನ.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1 - 1''$.

1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ
2. ತ ಚಂದ್ರ ಚಾಮರಚಾರ
3. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮುಲಸ್ತಂಭಾ
4. ಯ ನಂಭವೆ । ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚ
5. ಮಹಾನಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರಂ ಪೊಱೆ
6. ವೂರ ಪುರವರಾಧೀಶ್ವರರು ಮಪ್ಪ ರೊದ್ದ
7. ದ ಗೋವ ಖಳ್ಗ ಸಹದೇವ ನಿಗಳಂಕ ಮಲ್ಲ
8 ಅಱುವತ್ತಱು ಮಂಡಳಿಕರ ತಲೆಗೊಂಡ
9. ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ ಬಾವ ಮಡೆ ಉ
10. ಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬಳ
11. ಸಾಧಕ ನಿಜನಯ ನಿಜಭುಜ ಜಾತ ಪರ
12 ನಾರೀ ಸಹೋದರರು ಮಪ್ಪ ಶ್ರೀ ಮನ್ಮಹಾ
13. ಮಂಡಳೇಶ್ವರಂ ಬೋಗದೇವರಸರ ಸುಪುತ್ರ ಬೊಂ
14. ಮಿ ದೇವರಸರ ಮಗ ದಾನವ ಮುರಾರಿ ಯಿ
15. ರುಂಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾಜರು ನಿಡು
16 ಗಲ್ಲ ನೆಲೆವೀಡಿನೂಳು ಸುಕನಂಕಥಾ ವಿನೋ
17. ದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿರೆ ॥ ಷಕವರು
18. ಷದ ೧೧೮೨ನೆಯ ಸಿದ್ಧಾರ್ತಿ ಸಂವತ್ಸರ
19. ದ ಚೈತ್ರ ಸುಧ ೧೫ ಸೋಮವಾರ ಉತ್ತರಾ
20. ಯಣ ಸಂಕ್ರಾಂತಿ ಸಿವಯೋಗದಲ್ಲಿ ಮಂಗಳ
21. ವಾಡದ ಸೋಮನಾಥ ದೇವರ ಸ್ಥಾನ ಮೊದಲು
22. ರನೊಣಂಬೇಸ್ವರ ದೇವರಸ್ಥಾನಂಗಳ

ಬಲಪಕ್ಕದಲ್ಲಿ

23. ತಪೋಧನ ಸೋಮಜೀಯ
24. ಮಾದಜೀಯನ ಹೆಂಣ್ಣು ಸಂತತಿ
25. ಮಕ್ಕಳು ಮಾದವೆಯ ಗಂಡ ಮೂ
26. ದಜೀಯ ರಜವೆಯ ಗಂಡ ಮೂ
27. ರ()ಜೀಯ ದೇವವೆಯ ಗಂಡ ಬಾನ್ಕಜೀ
28. ಯಂಗಳಿಗೆ ಸಿವಯೋಗಿ ಕಾರಯ
29. ದೇವಯಗಳು ಕುಮಾರಪೆರು
30. ಮಾಳೆ ದೇವನ ಮುಂದಿಟ್ಟು ಯಿರುಂ
31. ಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾ
32. ಜರು ತಮ್ಮ ಶ್ರೀ ಹಸ್ತದಿಂಧಾರಾ
33. ಪೂರ್ವಕಂಮಾಡಿ ಆಚಂದ್ರಾರ್ಕ್ಕತಾರಂ
34. ಬರಂಸಲುವಂತಾಗಿ ಕೊಟ್ಟದತ್ತಿ ॥
35. ಮಂಗಳವಾಡದ ಸೋಮನಾಥ ದೇವ
36. ರಿಗೆ ಕೆದೆಯ ತುಂಬಿನ ಹಿಂದಣ ಗ
37. ದೆ ಖಂ ೧ ಬೊಂಮ ದೇವನ ಗುಡಲು
38. ಕೊಳ ಪೂದೋಂಟ ೧ ಕೆದೆಯ ಓ
39. ಳಗಣ ೧ ಕುಣಿಯಾಲದಕೆಯಿ ಕೊ
40 ೧೦ ತೆಂಕ ಕೋಡಿಯ ಒಳಗಣ ತೆವ
41. ೮ ಕೆಂಗೊಡಕೆಯಿ ಕೊ ೧೦ ಮೂಡಣ ಆ
42. ದೆಯ ಕೆಂಗೊಡಕೆಯಿ ಕೊ ೫ ಆ ಕೆಯ
43. ಮೂಡಲು ದೇವಕುಡಿಯ ಕೆಯ
44 ಕೊ ೧೫ ಗುಯ್ಯಲುಗಳಲು ಒಂದೊಂದು ಗು
45. ಡಲು ದೇವ ಗೊಳಗ ದಂಮ ಗೊಳಗ ಮಾಡಿ
46. ಕೊಟದು ದಾರೆಯೆಂಣ್ಣೆ ೪ಂತಿನಿತುವನ
47 ಹ ನಮಸ್ಸಿವಾಯವಾಗಿ ದೇವರ ಶ್ರೀ
48. ಕಾರ್ಯ್ಯವಂ ಮಾಡಿಸುಖದಿಂ ಬಾಳ್ವರು ॥
49. ಮಾಣಿಕ್ಯಾದೇವಿಯರು ಸಿವಯೋಗಿ ಕ
50. ರಯ ದೇವಯ್ಯಗಳಿಗೆ ಧರಾಪೂರ್ವ್ವಕಂ
51. ಮಾಡಿಕೊಟ ಗದೆ ಕೊ ೧೦ ದೇವಗದೆಯ
52. ಪಡುವಲು ॥ ಇಧರ್ಮ್ಮವನು ಉದ್ಧರ್ಸಿ

ಹಿಂಭಾಗ

53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ
54. ಗಂಗಾದೇವಿಯ ಸಂನಿಧಾನದಿವೇದ
55. ಪಾರಗನಹ ಬ್ರಾಹ್ಮಣರಿಗೆ । ಸಹ
56. ಸ್ರಕವಿಲೆಯ ದಾನ ಮಾಡಿದ ಫಲ
57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ
58. ಹರೇತಿ ವಸುಂಧರಾ ಸಷ್ಟಿವರು
59. ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ
60. ಜಾಯತೆ ಕ್ರಿಮಿ ॥ ಮಂಗಳಮಹಾ
61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಚೆಂನ ಶ್ರೀ ನ
62. ದಾಸಿವ ॥ಶ್ರೀ

Transliteration.

1. Śrî namas tunga-śiras-tumbi
2. ta chandra-châmara-châra-
3. ve trailôkya-nagarâ-rambha-mula-stambhâ-
4. ya Sambhave | svasti samadhigata-pancha-
5. mahâ-sabda mahâmandalêsvaram Vore-
6. vûra puravarâdhîśvararumappa Rodda-
7. da gôva khalga-Sahadêva nigalanka-malla
8. aruvattaru-mandalikara-talegonda
9. ganda gandabhêrunda bantara bâva mare-u-
10. ge kâva Hara-pâdârâdhaka parabala-
11. sâdhaka nija-naya nija-bhuja-jâta para-
12. nârî-sahôdararumappa śrîman mâha-
13. mandalêśvaram Bôgadêvarasara su-putra Bom-
14. midêvarasara maga dânavamurâri Yi-
15. rungona-dêva-Chôla-mahârâjaru Nidu-
16. galla nelevîdinolu suka-samkathâ-vinô-
17. dadim râjyam geyuttamire || shaka-varu-
18. shada 1182 neya Siddhârti-samvatsara-
19. da Chaitra sudha 15 Sômavâra uttarâ-
20. yana sankrânti Sivayôgadallî Mangala-
21. vâdada Sômanâtha-dêvara sthâna Voreu-
22. ra Nonambêsvara-dêvarasthânamgala

On the right side

23. tapôdhana Sômajîya
24. Mâdajîyana hemmnu samtati
25. makkalu Mâdaveya ganda Mâ-
26. dajîya Rajaveya ganda Mâ-
27. rajîya Devaveya ganda Bâska-jî-
28. yamgalige Sivayôgi Kâraya
29. Dêvayagalu Kumâra Peru-
30. mâledêvana mumdittu Yirum-
31. gonadêva Chôla mahârâ-
32. jaru tamma śrî-hastadim dhârâ-
33. pûrvvakam mâdi â-chandrârkka-târam-
34. baram saluvantâgi kotta datti ||
35. Mangalavâdada Sômanâtha-dêva-
36. rige kereya tumbina himdana ga-
37. de kham | Bommadêvana gudalu

38. koḷa pûdôṇṭa [1] kereya o-
39. ḷagaṇa [1] kuṇi yâlada keyı ko
40. 10 tenka kôḍiya oḷagaṇa teva-
41. ra kemgoḍa keyı ko 10 mûdana a-
42. reya kengoḍa keyı ko 5 â keya
43. mûḍalu dêvakuḍiya keyi
44. ko 15 guyyalugaḷalu ondondu gu-
45. ḍalu dêvagolaga daṃmagolaga mâḍi
46. koṭadu dâre yemṇne ımtınıtuva sa-
47. ha namassıvâyavâgı dêvara śrî-
48. kâryyavaṃ mâdı sukhadım bâlvaru ‖
49. Mânıkyâ-dêvıyaru Sıvayôgı Ka-
50. raya Dêvayyagaḷıge dharâ-pûrvvakam
51. mâdı kota gade ko 10 dêvagadeya
52. paḍuvalu ‖ ı dharmmavanu uddharsı-

Back side.

53. davaru śrî-Vâranâsıya
54. Gangâdêvıya saınnıdhânadı Vêda-
55. pâraganaha Brâhmaṇarıge [1] saha-
56. sra-kavıleya dâna mâdıda phala
57. sva-dattaṃ para-dattam vâ yô
58. harêtı Vasumdharâ [1] sashtı-varu-
59. sha-sahasrâṇı mıshṭâyâm
60. jâyate krımı ‖ mangaḷa mahâ
61. śrî śrî śrî oppa Chemnaśrî Sa-
62 dâsıva ‖

Translation.

Praise of Śaınbhu. Be ıt well. Whıle the obtaıner of the band of five musıcal instruments, mahâmaṇḍalêśvara, lord of the excellent cıty of Vorevûr, protector (gôva) of Rodda, a Sahadêva ın sword, nıgalankamalla, warrıor that cut off the heads of the sıxty-six maṇḍalıkas, gandabhêrunḍa, chıef of warrıors, protector of those who take shelter, worshıpper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wıves—the mahâmaṇḍalêśvara Irungonadêva Chôḷa-mahârâja, a Murârı to demons, son of Bommidêvarasa, who was the good son of Bôgadêvarasa was rulıng ın peace and wısdom at the capıtal Nıdugal.—

On Monday, the uttarâyana-sankrântı day wıth Śivayôga beıng the 15th lunar day of the brıght half of Chaıtra ın the year Sıddhârthı, Śaka year 1182.—

Śivayôgı Karayadêva made the followıng grant after placıng the same before Kumâra Perumâḷadêva to Mâdajıya, husband of Mâdave, Mârajıya, husband of

Râjave, and Bâskajîya, husband of Dêvave, children of the female line of Sômajîya Mâdajîya, the ascetic in charge of the Sômanâtha temple at Mangalavâḍa and Nonambêśvara temple at Voṛevûr.

And the king Irungonadêva Chôḷamahârâja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sômanâtha of Mangalavâda, of 1 khanḍuga below the sluice of the tank, wet land with the sowing capacity of 4 Bommadêvana-gudalu, pond and one flower garden, 1 kuni of land in the bed of the tank, Âladakeyi field of the sowing capacity of 10 kolagas, Kengodakeyi field near the southern weir, of the sowing capacity of 10 kolagas, Kengodakeyi field of the Eastern Rock of the sowing capacity of 5 Kolagas and Dêvakudi land of the sowing capacity of 15 kolagas to the east of the above field.—one gudalu of *devagolaga* and *dammagolaga* in each guyyalu and one dâre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily :—

Land granted by Mânikyâdêvi with pouring of water to Śivayôgi Karaya Dêvayya of the sowing capacity of 10 kolagas to the west of dêvagade (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmans versed in the Vêdas in the presence of Gangâdêvi in Vâranâsi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years

Good Fortune —Signature. Chennaśrî Sadâsiva

Note.

This records the gift of some lands to the Śiva temple at Mangalavâḍa by Śivayôgi Karoyadêva during the reign of the Chôḷa chief of Nidugal named Irungonadêva Chôlamahârâja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumâra Perumâladêva previously. This Kumâra Perumâladêva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A D. There is however no Uttarâyana sankrânti on that day.

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At the village Jangamarahaḷḷi in the hobli of Niḍugal on a stone set up in front of the Iśvara temple.

Size 2′ × 1′—4″

Kannaḍa Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′ × 1 1/3′

1. ಶ್ರೀನಮನ್ತುಂಗಶಿರನ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲನ್ತಂಭಾ
3. ಯಶಂಭವೆ॥ನ್ಯಸ್ತಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
4. ಮಂಡಳೇಶ್ವರ ಪಟ್ಟಿಗುರಪುರವರಾಧೀಶ್ವರರುಮಪ್ಪರೊ
5. ದ್ದದಗೋಮಖ್ಗ್ನಸಹದೇವನಿಗಳಂಕಮಲ್ಲ ಅಱಿವತ್ತ
6. ಱುಮಂಡಳಿಕರತಲೆಗೊಂಡ ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ
7. ಬಾವ ಮಪೆ ೧ಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬ
8. ಳನಾಧಕ ನಿಜನಯನಿಜಭುಜಾರ್ಜಿತ ಪರನಾರೀ
9. ಸಹೋದರರುಮಪ್ಪಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರ
10. ದೋಗದೇವರನರ ಸುಪುತ್ರದೊಂಮಿದೇವರನರಮಗ
11. ದಾನವಮುರಾರಿಯರುಂಗುಣದೇವಱೋ
12. ಳಮಹಾರಾಜರು ನಿಡುಗಲ್ಲನೆರೆವೀಡಿನೊಳುನುಬ
13. ನಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಷಕವ
14. ರುಷರಿರಲಖನೆಯುಸಿದ್ಧಾರ್ತಿನಂವತ್ಸರದಚ್ಮೆತ್ರ
15. ನುದ್ದರಿಣಸೋಮವಾರಗುತ್ತರಾಯಣನಂಕ್ರಾಂತಿ
16. ನಿವಯೋಗದಲ ಮಂಗಳವಾಡದನೋಮನಾ
17. ಥದೇವರಸ್ಥಾನ ವುಱುಗೂರನೊಣಂದೇಸ್ವರದೇವ
18. ರಸ್ಥಾನಸ್ಥಿತಿಸೋಮಜೀಯನಮಗಮಾದ

ಹಿಂಧಾಗ.

19. ಜೀಯನಹೆಂಣುನಂತತಿಮಕ್ಕಳು ಮಾದವೆಯ
20. ಗಂಡಮಾದಜೀಯ ರಾಜವೆಯಗಂಡಮಲ್ಲಜೀಯ
21. ದೇವವೆಯಗಂಡ ಬಾನ್ಕ್ರಜೀಯಂಗಳಿಗೆ ನಿವಯೋಗಿಕಾರೆಯದೇ
22. ವೆಯ್ಯಂಗಳುಕುಮಾರವೆರುಮಾಳದೇವನಮುಂದಿಟ್ಟುಯಿ
23. ಸ್ಥಾನಗಳುಯೆರಡಱಿವ್ರಿದ್ಧಿಯನು ದಾನವ ಮುರಾರಿ
24. ಯಿರುಂಗೊಣದೇವಱೋಳಮಹಾರಾಜರು ತಮ್ಮಶ್ರೀ
25. ಹಸ್ತದಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಱಚೆಂದ್ರಾರ್ಕ್ಕತಾರಂಬರ
26. ನಲುವಂತಾಗಿಕೊಟ್ಟದತ್ತಿ॥ವುದಗುರನೊಣದೇಸ್ವರದೇವರಿ
27. ಗೆ ಗೂರಮುಂದಣಕೆದಯಹಂದಣಮೊದಲೇರಿಯ
28. ಗದ್ದೆಕ ೧ ಮತ್ತಂಗದ್ದೆಕಟ್ಟಿನಕೆಯಿ ಕೊ ೩ ಅಧೂಮಿ
29. ಗೆಪಡುವಲುಪೂದೋಂಟ ೧ ದೇವರದೇವಾಲ್ಯಂದಿಯಾ
30. ಗಿಬಡಗಲುದೊಂಮದೇವರದಿಟ್ಟತ್ತಿನಧೂಮಿಲಖ್ತಅಧೂ
31. ಮಿಯಪಡುವಲು ಭೈರವದೇವರಿಗೆ ಅಸಿಯ ಹಸಲ?
32. ಧೂಮಿಕೊಳಗುಯ್ಯಲುಗಳಲುಬಿದಿರುಗುಂಡಲು

33. ದೇವಗೊಳಗಧರ್ಮ್ಮಗೊಳಮಡಸದೇಳುದಾರೆಯೆಂಣೆಯಂತಿ
34. ನಿತುವಂದೇವರಶ್ರೀಕಾರ್ಯ್ಯಂಮಾಡಿನು ಖಡ್ಗ
35. ಳ್ವರುಇಂತಿಧರ್ಮ್ಮವನುಉದ್ಧರ್ಸಿದವರು
36. ಶ್ರೀವಾರಣಾಸಿಯಗಂಗಾದೇವಿಯ
37. ನಂನಿಧಾನದಲ್ಲನಹನ್ಕಕವಿರೆಯ
38. ವೇದಪಾರಗನಪ್ಪ ಬ್ರಾಹ್ಮಣರಿಗೆದಾನವ
39. ಮಾಡಿದವರು॥ನ್ವದತ್ತಂಪ [ರ]ದತ್ತಂವಾ
40. ಯೋಹರೇತಿವಸುಂಧರಾಂಶಷ್ಟಿವರ್ಷ
41. ರುಷನಹಸ್ರಾಣಿವಿಷ್ಠಾಯಾ
42 ಜಾಯತೆಕ್ರಿಮಿ॥ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
43. ಶ್ರೀಚೆಂನನದಾಸವ

Translation.

Praise of Śambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Voṟeur, protector of Rodda, a Sahadêva in sword, nigalanka-malla, the hero that cut off the heads of 66 mandalikas, Gaṇḍa-bhêrunda, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men's wives, the mahâmaṇḍalêśvara Bôgadevarasa's son Bommidêvarasa's son, dânava-Murâri (Vishnu to wicked men), Irungoṇadêva-chôḷa-mahâraja was ruling in peace and wisdom at the capital Niḍugal —

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhârthi, Śaka year 1182, on the occasion of Uttarâyaṇa-sankrânti with Śiva-yôga —

To Mâdajîya, husband of Mâdave, Mallajîya, husband of Râjave, Bâskara-jîya husband of Dêvave—the three daughters descended from the female off-spring of Mâdajîya, son of Sômajîya, *sthânapati* of the temples of Sômanâthadêvaru, of Mangaḷavâda and Noṇambêśvara of Voṟevûr.—

Sivayôgi Kâreyadêvayya placed before Kumâra Perumâḷadêva and Irungonadêva Chôḷamahârâja, a Murâri to wicked men, made the following grant of income (vriddhi) for the two *sthânas* and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure :—

For the god Noṇambêśvara of Voṟevûr, rice land of the sowing capacity of 1 khanduga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 koḷagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khanḍugas near Bommadêvara-beṭṭattu to the north including the temple area: to the west of this Asiyahasalabhûmi of the sowing capacity of 4 koḷagas for the god Bhairava: pond *guyyalu*: devagôḷaga, 7 dâre of oil and dharmagoḷagâ and bamboo grove.

They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vâraṇâsi and Gaṇgâdevi to Brahmans versed in the vêdas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years Good fortune:

Śrî Chenna Sadâśiva:—

Note.

This is similar to the record previously noticed and was issued on the same date (Ś 1182 Siddhârthi Chaitra śu 15 Monday, Uttarâyana-sankrânti with Śivayôga) and corresponds to Monday 10th March 1259 A. D. This registers the gift of some lands for services in the temple of Nonambêśvara in Voṛevur made by Śivayôgi Kâreydêvayya. This gift was also got approved by the prince Kumâra Perumâḷadêva and was formally made over to the donee by the king Irungonadêva Chôḷamahârâja chief of Nidugal. The donees are Mâdajîya, Mallajîya and Bhâskarajîya, who had married the descendents through female line of Mâdajîya, son of Sômajîya, *sthânapati* (manager) of the temple of Sômanâtha at Mangalavâda and Noṇambêśvara at Vorevûr.

Some of the terms used while describing the gift of lands cannot be clearly made out.

94

At the village Nidugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mirsâsâb's mosque.

Size 5 × 2½

Kannaḍa Language and Characters.

ಪಾವುಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದ ಮಿರ್ಸಾಸಾಬರ ಮಸೀದಿಗೆ ಪೂರ್ವ ಬನುರಿಮರದ ಕೆಳಗೆ ಇರುವ ಕಲ್ಲು.

1. ಶ್ರೀ
2. ರಾಮಾ
3. ಓಂನಮಃ ಶಿವಾಯ
4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದ
5. ಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಶಂಗಳು
6. ೧೬೨೨ನೆ ವಿಕ್ರಮ ನಾಮಸಂವ
7. ತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೬ ಗು
8. ರುವಾರದಲು ಶ್ರೀಮದಾರೂಢ ಅ
9. ಷ್ಟಾಂಗ ಯೋಗಾನಿರುತ ರಾದಂ
10. ಥಾ ರಂಗ ಯೋಗಿಗಳವರ ಪ್ರಿಯ
11. ಭಕ್ತರಾದಂಥಾ ಶ್ರೀ ಮಂ
12. ನ್ಮಹಾನಾಯಕಾ ಚಾರ್ಯ ಭಾಷೆ
13. ಗೆ ತಪ್ಪುವ ನಾಯಕರ ಗಂಡ ಮರೆ ಹೊ
14. ಕ್ಕವರ ಕಾಯ್ವ ಮಾರಾಂತರ ಕೊಲ್ವ ಕಳಾ
15. ರ್ರಿ ಜೆಲುವರ ಗಂಡ ಕಸ್ತೂರ್ರಿ ಕೊರಾಹ
16. ಪರಸೇನ ಭೈರವ ಮೆಚ್ಚಿ ಮೆಚದವ
17. ರ ಗಂಡ ಮನನ ಶರಃಖಂಡನ ವುಧಯ
18. ದಳ ಪೂಜ್ಯ ಲಿಂಗವೊಡೆದಳ ವಿಧಾಡ ಬಾ
19. ದುರಮಲುಕ ನಪ್ತಾಂಗ ಹರಣ ಯೇನು
20. ಮುಲಮಂದ ಪಾರ್ಥಿಕಮಲ್ಲ ಹರತಿಕುಲವಂ

21. ಶಾಭ್ದಿ ಚಂದ್ರ ಮುಂಮ್ಮಡಿ ಹೊಟ್ಟಣ ನಾಯಕ
22. ರೈಯನವರು ಮಾಡಿಸಿದಂತಾ ಶಾಸನಾ ॥ಹರತಿ
23. ಯ ತಿಪ್ಪರಾಜನುತ ಕಾಮ ಮಹೀಪತಿಯೆಂಬ
24. ಭೂಪಗಂವರ ನುತ ಬೊಂಮ ಭೂಮಿಪತಿ ತ
25. ತ್ಸುತ ನಾದಿ ಸುರೇಂದ್ರ ನಾತಗಂ ಹೆರ್ರಿಯೊಡೆ
26. ಯಗೆ ಚಿಕನ್ಪುಪನಾತಗೆ ಹೊಟನ್ನಪಾಲ
27. ತತ್ಸುತಂನರನುತ ನಂದಿ ಭೂಪನುತ

Translation.

Śrî Râma. Ôm Namaś Śivâya.

Be it well. On Thursday, 6th lunar day of the bright half of Mârgaśira in the year Vikrama, 1622nd year of Śâlivâhana era —

The beloved devotee of Rangayôgi, engaged in eight-fold yôga, mahânâyakâbârya, punisher of those nâyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kathâri-chaluvaraganda), user of musk, a Bhairava to enemy's troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy's), subduer of the army of Lingavadeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes ? (yenumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummadi Hottaṇṇa Nâyaka got this śâsana made :—

Harati Tipparâja's son was named Kâma-mahîpati whose son was Bommabhûpati whose son was Âdisurêndra. His son was Hiriyodeya whose son was Chikanripa whose son was Hotanripâla whose son was Nandibhûpa praised by men. His son . . .

Note.

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hottenna-nâyaka, chief of Hâratı whose genealogy is given in the record. He is said to be a disciple of Rangayôgi.

The date is given as S' 1622 Vikrama Mârgasira śu 6 Thursday and corresponds to 5th December 1700 A.D.

For Hottaṇṇa-nâyaka we have an inscription dated 1681 (E.C.XII, Pâvugada 59) at Nidugal. The genealogy and titles of the Nidugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pavugada 42).

95

At the same village Nidugal, on a vîragal to the left of the Sômanâtha temple.

Size 6′ × 3′

Kannaḍa Language and Characters.

ಅದೇ ನಿಡಗಲ್ಲು ಸೋಮನಾಥದೇವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಇರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

1. . . . ಸಾಂಮಚರದಲಸನಿವಾರದಲು
2. ಕೊರವದಕೋಚೆಯಕಾಳಗದಲ ದಂದೊ
3. ಮಯನಾಯ್ಕನೂಸುರ . . . . ದನು

Note.

This record is full of lacunæ. It is stated therein that one Bommayanâyaka died in the battle of Koravada-kôte on a Saturday. The characters seem to belong to the 16th century.

96

On the same Nidugal hill, on a bell in front of the Durgâ temple.
Kannaḍa language and characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಬೆಟ್ಟದ ದುರ್ಗಾಗುಡಿಯಮುಂದೆ ಇರುವ ಗಂಟೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ವಿಶ್ವಾವಸುನಾಮಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೫ಯಲ್ಲು ಶ್ರೀದುರ್ಗ್ಗಮ್ಮಗೆ ನಿಡುಗಲ್ಲುದುರ್ಗದ ಓರಗಲ್ಲು ರಾಮಕೃಷ್ಣಯ್ಯ ಶೇವೆಮಾಡಿದ್ದು

Note.

This records the presentation of the bell by Oragallu Râmakṛishnaiya of Niḍugal-durga for the goddess Durgaimma on the 5th lunar day of the bright half of Kârtika in the year Viśvâvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

97

On a 2nd bell at the same place.
Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೆಯ ಗಂಟೆಯಮೇಲೆ.

ಶುಭಕ್ರುತುಸಂವತ್ಸರದಮೈ ಶಾಖಶುದ್ಧ ೧ರಲ್ಲೂ ಕುರ್ರುಬರಶಿವನಪ್ಪನಮಗ ನರಸಂಣನುಅಕ್ಕಿಗಂಠೆ

Note.

This records the gift of a bell by Narasanna, son of Śivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaiśâkha in the year Śubhakṛitu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A. D. The word *akki* used before *gaṇṭhe* in the inscription may be a mistake for *ikkida*.

98

Koratagere Taluk.

At the town of Koraṭagere, on a stone standing in the land of Gâre Nâraṇappa in the southern bank of the Jayamangali river.

Size 4′ × 1′—6″

Kannada Language and Characters.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು ಕನಬಾ ಗ್ರಾಮದ ನದಿಗೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ದಡದ ಗಾರೆ ನಾರಣಪ್ಪನ ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′—6″

1. ವೆಂಗುಟರ
2. ಡಿಯಲ್ಲರಡಿ
3. ಮಗಳು ಯೆಲ್ಲ
4. ಕ್ಕನು ಧಾರಿದೊಂ
5. ಬರುಗಣಿಮೇ
6. ರಿಯಂದ ಬದ
7. ದಕಾರಣ ಯಿ
8. ದೇ ಜಾಗದ
9. ಲ ಪಾಳೆಗಾ
10. ರದಿವ್ವದಲ್ಲ

Note.

This records the death of a female named Yellakka, daughter of Vengatareḍḍi Yellareḍḍi while performing some acrobatic feats on a pole set up by the *dombars* (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pâlegârs or local chiefs who ruled at Koraṭagere. No date is given. The characters seem to belong to the 17th century.

99

Kunigal Taluk.

At the town of Kunigal, on the basement stone lying broken to the north of the Ganêśa temple.

Size 4′—6″ × 1′—6″

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಬಾ ಗಣೇಶ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ ತಳಪಾಡಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4′—6″ × 1′—6″.

1. . . ಅಗ್ನಿ ಚಿತ್ತು ವಾಜಪೇಯ ಸಬ್ಬ ಮಹಾಕ್ರತುಗಳು ಪಿಳ್ಳೆ
2. ೈ ಕಲ್ಲಂದೊಳಗೆ ಮೂಗಂಡುಗದ ಹತ್ತು ಕೊಳಗ
3. ಧಾಗದಲ್ಲಿ
3. ಯಾಳರುತಂ ಮಯ
4. ಹೆರೂಕ್ಷ ಹೊಂನೆಯ

Note.

This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khandugas and 10 kolagas in Kallandu (village?) for a person whose name begins with Pillè.

No date is given. The characters seem to belong to the 14th century A.D.

100

On a slab lying near the Basavana Maṇtapa in the old pete of Hulıyûrdurga in the hobli of Hulıyûr

Size 4' × 1'.

Kannada Language and Characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಹುಲಿಯೂರು ದುರ್ಗದ ಹಳೇಪೇಟೆಯ ಬನವನ ಮಂಟಪದ ಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. . . . . .
2. . . . . ನಾಡ
3. ಪ್ರಭು . . . ಯಂಮಡಿಕಿ
4. ರು ಕೆಂಪಯ ಗೌಡ
5. ರವರ ಪಟ್ಟದ ನಾಟ
6. ಕಶಾಲೆಯ ಶೃಂ
7. ಗಾರಮ್ಮನವ
8. ರು ಮಾಡಿಸಿದ ಬ
9. ನವನ ಮಂಟಪ

Note.

This records that the above Basavana-maṇtapa (pavilion of the Bull) was erected by Śṛingâramma of Paṭṭada Nâtakaśâle (royal dancing hall) of Immaḍi Hirikempayagauḍa, chief of Yelahankanâd (C 1621-1633)

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
80	1	12th regnal year: Kārtika Full Moon C. 567.	[Avinīta]. Kongaṇyadhirāja.
188	67	6th regnal year: Kārtika māsa: Vibhava Samvatsara C. 908.	Satyavākya Permānadi.
			SĀNTALIGE CHIEF.
204	83	51st regnal year. Krodhana Mār. śu 7, Bri. 16th November 1265, Monday (week day irregular).	Bommarasa son of Bīrarasa of Hosagunda.
			VAṆE CHIEF.
210	90	Ś 1189 Prabhava Jyēshṭha śu 5, Gu. April 30, 1267 ?.	Vīra Kumāra Sōyidēvarasa
211	91	Ś 1216 Vijaya Śrāva. śu 5, Bri. Thursday, July 1293.	Immadi Sōyidēva
			NIḌUGAL CHŌLAS.
212	92	Ś 1182 Siddhārthi Chaitra śu 15, Monday, Uttarāyaṇa-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.	Irungoṇa Chōḷa
216	93	Do	Do

Contents and Remarks

Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishnu. The engraver is named Perera son of Ilampatuva of Kuvaḷāḷa. The contemporaneity of the Pallava King Simhavishnu and the Ganga King Avīnīta furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Ereyangēśvara by Ereyamma for whitewashing (sunna) and plastering (sothe). The lands are said to have been purchased from Srīkaṇṭha-bhaṭārar. The composer is named Lakuḷīśvara-bhaṭārar.

Vīragal giving the exploits of Mācheyanāyaka of Hedase in defending the fort of Bhārangi.

Vīragal describing a battle in which Mahāpradhāna Mūkarasa is said to have taken part and his *māva* Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-leśvara Vīradēva with Gōpaya and Chaṭeya as also Sōyidēvarasa and Bommarasa are referred to in the record

Records a grant of lands in Choraveyadase by the Mahāpradhāna Śāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmans.

Gift of some lands for the God Sōmanātha of Mangaḷavāḍa by Śivayōgi Kāreyadēva with the approval of Kumāra Perumāḷadēva and the king into the hands of Mādajīya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voṟevur by the same donor as above.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS.
166	38	Ś 1044 Plava Mār. śu 5, Sō.= November 16, 1121 A. D. Wednesday. ?	Kulōttungachōḷa Bhujabala Vīraganga Hoysaḷadēva (Vishṇuvardhana).
91	2	Chāḷukya Vikrama-kāla Parīdhāvi Jyēṣṭha 30 Sō=June 15, 1132 A. D. Wednesday. ?	Vishṇuvardhana.
168	39	.. ..	[Vishnuvardhana ?.]
102	10	Ś 1076 Śrīmukha sam. Uttarāyaṇa sankramaṇa (December 25, 1153 A. D.).	Narasimha I
170	41	S 1089 Sarvajit (1167 A. D.)	Do
110	14	Ś 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)	Do
165	37	Jaya Kār śu 8 Sō. (4th November 1174 ?).	.....
170	42	C. 1175.	Ballāḷa II
193	72	Ś 1112 Sādhāraṇa vai. śu 5, Bri. (April 11, 1190 A. D.).	Do
177	51	Vaiś. śu	Vīra Ballāḷadēvar ....
98	5	.....	Vîra Ballāḷa dēva ....
192	71	Nala (1196 A.D.)	Ballāḷa II ....
172	43	Ś 1144, Chitrabhānu Bhā śu 2 Bu=10th August 1222 A.D.	Narasimha II ....

arranged according to dynasties and dates.—*contd.*

	Contents and Remarks
	Gift of some lands at Chandavanahaḷḷi and Kumārabīḍu in Maisenāḍ by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvanadandanāyaka.
	Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya to Śiva temples at Bāṇavura, Soṟalamāvu, Henneyagere and Kittanakere. The Chālukya King Bhūlōkamalla Sōmēśvara is named at the beginning of the grant to show his overlordship.
	Praise of Jinaśāsana and the titles of the Hoysaḷa king are given in this fragmentary record.
	Grant of the village Nāgarahāl after obtaining the same from the king by Māchadaṇḍādhīśa, disciple of the Jaina teacher Śrīpāla-traividya for the basadi of Ādidēva. The spiritual descent of Śrīpālatraividya is given.
	Vīragal record mentions mahāpradhāna sarvādhikāri-dandanāyaka Bittimayya.
	Grant of some lands by Halamāreyanāyaka for the god Mārēśvara to the priest Chāmajīya.
	Records the grant of a kodagi by Mahāpradhāna Bittiyagāvuṇda as Gauṇḍukoḍage.
	Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māravangala by certain prabhu-gavundus of Maisunād including Hoysala-gauṇda of Maisūr for the God Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Dandanāyaka Bittimayya.
	Fragmentary: merely gives the praise of Jinaśāsana.
	Fragmentary: mentions a grant by Tagadur prabhu-gāvuṇḍas.
	Vīragal: describing the heroism of a warrior named Kaṇṇayanāyaka.
	Grant of Vallāḷusvāmyam of the village Maraiyūr by the king.
	Records the construction of a temple by Vīragāvuṇḍa of the village Elachigere in Kāranād.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
169	40	Ś 1145 Svabhānu=1223 A.D.	Narasimha II ....
109	13	Tāraṇa Mār śu 13 Sō—25th November 1224 Monday.	Do ....
177	52	Ś 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.	Narasimha III ....
181	55	.....	Nārasimha dēvan (Narasimha III ?).
181	54	(Narasimha III ?) ..	..
			VIJAYANAGAR KINGS.
183	59	Ṡ 1288 Parābhava phāl ba 10—24th February 1367.	Bukanodeyar (Bukka I) ....
190	68	.....	....
194	73	Ś 1302 Raudri Māgha śu 11 Sō Rōhini—January 7, 1381.	Vîra Haryappodeyar (Harihara II).
			BĒLŪR CHIEFS.
118	27	Ṡ 1696 Jaya phāl śu 15—17th March 1775 A.D. ...	Kishnappa Nāyaka, son of Venkaṭādri Nāyaka.
			HARATI CHIEFS.
219	94	Ṡ 1622 Vikrama Mār śu 6 Gu=5th December 1700 A.D.	Mummaḍi Hoṭṭeṇṇa Nâyaka.
			KEḶADI CHIEFS.
208	86	Ś 1542 Siddhārthi Vai śu 15 Ā. =18th April (1619 A.D.)	Venkaṭappa Nāyaka ....

arranged according to dynasties and dates—*contd.*

	Contents and Remarks
Vīragal : describes the exploits of a warrior named Dēpayaya-nāyaka of Komārana-pīḍu during the invasion ? (bavaṇe) of the mahāprachaṇḍa-daṇḍanāyaka Bilavoḷadaṇ-ḍāyaka.	
Vīragal . siege of Yeleganūr in a war between Nārasingadēva and the king of Magara.	
. Records the gift of the village Gegganahāl (now called Degganahaḷḷi), a hamlet, to the mahājanas of Nibbayal.	
Records the setting up of the Bull-God in a maṇṭapa in the temple of Agastyēśvara at Tirumakūdalu by Vîra Narasimhapillai-dannāyakkar.	
Construction of a balipīṭham in the above temple of Agattīśvaramuḍaiyār by Vīra Narasimhapiḷḷai-dannāyakar.	
The record is incomplete. The names of the king and mahāpradhāna Basavadaṇṇāyaka and an officer (adhikāri) Rāghavadēvarasa are given.	
The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkāḍ. It probably denotes Mādhava-mantrin, minister of Prince Mārapa.	
Registers a grant by the mahājanas of Upēndrapura *alias* Maddūr for certain services in the Dēśināṭha temple at Maddūr including the recitation of the Vēdas and Tiru-pāṭṭu.	
. Registers the gift of the village Hulugaḷaḷe to the ascetic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Matt at Mysore) who is called asmad-asādhārana-svâmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēlu-gōṭe or Yādavagiri-kshêtra.	
Incomplete. Gives the titles and genealogy of the chief.	
Records the renovation of the temple of Rāmēśvara at Varadāmūla-tīrtha by the chief.	

List of Inscriptions published in the Report.

Page in the Report	Inscription number in the Report	Date	Ruler
203	82	Ś 1596 Pramâdi Nija Bhâdra śu 15=16th September (1673).	Chennammāji, Queen of Sōmaśēkhara Nāyaka.
			YELAHANKA CHIEF.
223	100	.....	Immaḍi Hiri Kempaya Gauḍa.
			CHIEFS (Miscellaneous).
109	12	.....	Dunandiru Raghupati-rāja Voḍeyar.
174	46	Ś 1465 Śōbhakṛit Nija Śrāv śu 10—(9th August 1543).	Vîra Dēvarāja Voḍeyar ....
			MYSORE KINGS.
113	15	Virōdhi Jyēśṭha ba 1—(24th June 1709 ?).	Kaṇṭhîrava Narasarāja Vaḍeyar.
115	16	Chitrabhānu Mār śu. 14—30th November 1762.	Kṛishṇarāja Vaḍeyar II ....
123	18	Śōbharkrit Bhā ba. 5—15th September 1783.	Tippu Sultan ....
125	19	Prajōtpatti Vaiś. ba. 15 Sō—20th May 1811.	Kṛishṇarāja Vaḍeyar III ....
128	20	Yuva Pushya ba. 11—25th January 1816.	Do ....
159	27	Ś 1738 Kali 4917 Dhātu Mār ba. 10—Saturday the 14th December 1816.	Do ....
163	35	Ś 1738—1816	Do ....

arranged according to dynasties and dates—*contd.*

Contents and Remarks
Records the grant of some land for the construction of a building for the Rāmājī-kūṭada-maṭha at Kōṭipura, at present known as the Lōkāchārya Matha at Sāgar.
Records the construction of a Basavana-maṇṭapa (at Huliyūrdurga) by Śrīngāramma of the Pattada nātakaśāle.
Records the paving of the yard near the dhvaja-stambha in the Kēśava temple at Bēlūr under the orders of the chief.
Registers the grant of the village Kimihaḷḷi in Tagaḍūr-sthala as *umbali* to the priest Kereya Nanjayadēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.
A nirūp of the king addressed to Mēlukōte Chāmaiya directing that the *taniyan* of Rāmānuja-dayāpātram should continue to be used in Melkōte and elsewhere during the recitation of prabhandhams in temples.
A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Attāni, Navalūr and Mungipatti granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.
A nirūp directing the use of both the taniyans Rāmānujadayāpātra and Śrīśaila-dayāpātra at Mēlugōte temple.
A nirūp recording an order of the King that certain honours in all the Vishnu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghantāvatāra Parakālasvāmi and his representatives.
Nirūp granting exemption to the Parakālaśvāmi Matt from the payment of customs dues on bags of rice brought from Hula-gaḷale.
Records the gift by the King of a jewelled cradle for dōḷōtsava of the Gods Hayagrīva and Lakśhmī-Nārāyaṇa in the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.
Records the gift of a jewelled śaṭhagōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.

List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date	Ruler
133	22	Ś 1738 Dhātu Māgha śu, 10 Sō—27th January 1817.	Krishnarāja Vadeyar III ....
129	21	Īśvara Kār śu 15 Bhā.—23rd November 1817.	Do ....
147	23	Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819.	Krishnarāja Vadeyar III ....
152	24	Vikrama Mār. śu. 15—19th December 1820.	Do ...
154	25	Pārthiva Phāl. śu. 1 Gu.—9th March 1826.	Do ....
156	26	Vikriti Bhādra. śu. 7 Bu.—25th August 1830.	Do ....
160	28	.....	Do ....
161	29	....	Do ...
163	34	.....	Do ....
198	79	Saumya Jyēsh. ba. 8—14th June 1849.	Do ....
163	33	. ... ..	Chāmarāja Vodeyar IX, son of Kṛishnarāja Vodeyar III.

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Nirūp recording the gift by the King of the villages Chinnali, Dodegaudanakoppalu, etc., to Brahmatantra Ghantāvatāra Parakālaśvāmi, the parama-guru of Maisūra-samasthāna for the tadiyārādhana and the worship of the Gods Hayagrīva and Lakshmī-nārāyana in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahali, etc., for services of the Gods Hayagrīva and Lakshmīnārāyana in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghantāvatāra Parakālasvāmi of the sum of 12,600 varahas for the services of the Gods Hayagrīva and Lakshmīnārayana in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāni, etc , in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmi for the expenses of feeding the Brahmans, *Chāturmasya-sankalpa*, tiru-nakshatra of Śrīnivāsa Parakālasvāmi, and worship of Vēdāntachārya at Āḷvār Tirunagari (Tinnevelli District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghantāvatāra Parakālasvāmi for articles like rice, ghee, etc., purchased for the Matt

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghantāvatāra Parakālasvāmi.

Records the gift of a golden cradle to the Parakālasvāmi Matt (Hayagrīva-sannidhi) by Kṛishnavilāsada Ammanniyavaru (Queen of Kṛishnarāja Vodeyar III)

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmi by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkataiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūtam, etc , near Changūr in Haradanahalli hobali.

Records a gift by the Queen named Vānivilāsa Mahārāniyavaru of a golden cup to Kṛishna Brahmatantra Parakālasvāmi on the occasion of her getting *chakrānkana.*

List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date	Ruler
			Gurus of the Parakālasvāmi Matt
161	30	No date	Kṛishṇa Brahmatantra Parakālasvāmi.
162	31	Do	Do ....
162	32	Do	Do ....
			The rest of the records do not refer

arranged according to dynasties and dates.—*concld.*

	Contents and Remarks
(Not included in the above records).	
	Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his matt).
	Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasu on her completing the age of sixty.
	Records the gift of a golden cup to the Guru by Kāntaiyarasu on the above occasion.
to any specific dynasties.	

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

During the year 1937-38

(Based on the Annual Report of the Government Architect, Bangalore.)

About 32 monuments were inspected during the year under Report.

Inspection Reports.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against damage and decay

Renovation.

The renovation work of Sri Chennakēśava temple at Bēlūr was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out These are being attended to

Proposals for the renovation of Srī Ranganāthasvāmi temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned

No fresh monuments were declared protected during the year

Classification of Ancient Monuments.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported The Committee, however, met during the year under report and definite recommendations on the points raised were forwarded to Government

Expenditure on Conservation.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State

STATEMENT SHOWING THE EXPENDITURE INCURRED FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE DURING THE YEAR 1937-38.

		Amount spent Rs. a p.
	MYSORE DISTRICT	
Seringapatam	... Śrī Ranganāthasvāmi temple ...	850 0 0
	Gumbaz ...	1,032 0 0
Mēlkōte	... Śrī Nārāyanasvāmi temple	1,208 0 0
Nanjangud	... Śrī Śrīkanthēśvara temple	2,902 0 0
Talkād	... Śrī Vaidyēśvara temple and other temples at the place (Special repairs done for the Pañchalinga jātra) ...	7,000 0 0
	MANDYA DISTRICT	
Nāgamangala	Saumya Kēśava temple	86 0 0
Hasaholalu	. Lakshmī-Nārāyana temple ...	3,844 9 7
	HASSAN DISTRICT	
Hārnahalli	. Sōmēśvara temple	498 0 0
Śravanabelgola	... Akkana Basti .	1,484 0 0
	Chandragupta Basti ...	1,140 0 0
	Śāntīsvara Basti ...	110 0 0
	Jain Mutt . .	12 0 0
Nuggihalli	.. Lakshmīnarasimha temple	3 402 0 0
Jāvagal	Lakshmīnarasimhasvāmi temple .	550 0 0
Bēlūr	... Śrī Chennakēśava temple	851 0 0
		19,900 0 0
		2,400 0 0
Halebīd	. Temples and Basti .	5,230 0 0
Shānti	Yōgānarasimha Temple ..	195 11 4
	KOLAR DISTRICT	
Ālambgiri	. . Śrī Venkataramanasvāmi ...	1,080 0 0
Kuruḍumale	... Śrī Vināyaka temple .	166 0 0
	SHIMOGA DISTRICT.	
Belgāvi	... Temples ...	48 0 0
Ikkēri	. Aghōrēśvara temple ...	431 0 0
Nagar	... Dēvagangā Ponds ...	84 0 0
	CHITALDRUG DISTRICT	
Challakere	:.. Monuments in the Taluk ...	170 0 0
Molakālmūru	. . Asōka's Inscriptions ...	45 6 0
Heggere	... Jain Basti . .	20 0 0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND HIS ASSISTANTS

During the year 1937-38.

(Asterisk denotes Protected Monuments.)

MYSORE DISTRICT

Place.	*Monuments, etc.*
Mysore	Jaganmohan Palace
Seringapatam	Pūrniah's Bungalow
Yelandūr	Varāhasvāmi temple
	*Gaurīśvara temple
Biligiri Hills	Ranganatha temple
Agara ..	Narasimha temple
	Durgā temple
	Rāmēsvara temple
Maddūr .	Chakrapāṇi temple
	Old Dēśēśvara temple
Mūgūr	Dēśēśvara temple
	Tripurāmbā temple
	Nāiāyanasvāmi temple
	Jain temples
T' Narsipur	Mūlasthānēśvara temple
	Guñjā-Narasimha temple
Ālagōdu	Siddhēsvara temple
	Chennigarāya temple
Tirumakūḍlu .. .	Agastyēśvara temple
	Vyāsarāya mutt and old sculptures
Talkād ...	Kīrtinārāyana temple
Mālingi	Janārdana temple
	Mahālinga temple
	Mallikārjuna temple
Vijāpur	Arkēśvara temple
Sivasamudram	Sōmēśvara temple
	Ranganātha temple
Malavalli ...	Śārngapāni temple
Mārehalli	Lakshmīnarasimha temple
	Amritēśvara temple
Mēkedāṭ	Śiva temple
Kabbāl	Hill Fort, etc
	Kōṭēśvara temple
	Bhīmēśvara temple
	Kabbālammā temple
Kānkānhalli	Raṅganātha temple
Molagālu	Mahadēvēśvara temple

TUMKUR DISTRICT

Pāvagaḍa	...	...	Hill Fort, etc.
			Īśvara temple
			Masjid
Niḍugal	...	...	Hill Fort, etc
			Sāivāḍēśvara temple
			Kālammā temple
			Kāśi Īśvara temple
			Hanumān temple
			Mirza Hussain Vali Darga
			Śrī Rāma temple
			Īśvara temple
			Vīrabhadra Shrine
			Pārśvanātha Basti
			Durgā Shrine
			Ādinārāyana Shrine
			Tippe Rudra temple
			Lakshmīnarasimha temple
			Nagarēśvara temple
			Sōmēśvara temple
			Ruined Masjid
			Mahishāsuramardinī Shrine
			Ruined Bhairava Shrine
			Chennakēśava temple
			Īśvara temple (another)
			Palace of Pāllegars
			Kālahastīśa temple
			Nandi temple
Miḍigēśi	...	...	Hill Fort, etc
			*Venkaṭaramana temple
			Old Palace site
			Masjid
			Āñjanēya temple
			*Mallēśvara temple
Koraṭigere	...	....	Hill Fort, etc
			Gavi Timmaiya's cave temple
			Gangādharēśvara temple
Kuṇigal	...	...	Ganēśa temple
			Narasimha temple
			Padmēśvara temple
			Śivarāmēśvara temple
			Sculptures on watergates
			Sōmēśvaratemple
Huliyūrdurga	...	...	Hill Fort, etc.
			Gōpālakṛishṇa temple
			Jyōtirmayēśvara temple

Śravaṇabelgola	...	...	*Monuments on the Doḍḍabeṭṭa and Chikkabeṭṭa
Jinanāthapura	...	...	*Śāntināṭha Basti
			Minor Bastis

APPENDIX 'B'.

List of Photographs taken during the year 1937-38.

Serial No	Size	Description	View	Village	District
1	12″×10″ ..	Jaganmohan Palace Chitraśālā.	Santānāmbuja ..	Mysore .	Mysore
2	Do	Do	South-west wall	Do ...	do
3	Do ...	Do . .	South-east wall .	Do ...	do
4	Do .	Do	North-east wall .	Do ...	do
5	Do .	Do .	North-west wall	Do ...	do
6	Do ...	Do ...	Dasara procession of	Do ..	do
			Krishnarāja Woḍeyar III.	Do .	do
7	Do ...	Do	Keddah operations	Do ...	do
8	Do ...	Do	South wall .	Do . .	do
9	Do ...	Do ...	North wall . .	Do ..	do
10	Do	Do ...	Vamśāvatarana-Vaibhava	Do .	do
11	Do ...	Do ...	Vasantōtsava ..	Do ..	do
12—15	Do . .	Do .	Portraits of historical personages—groups	Do .	do
16—22	6½″×4¾″	Do	Portraits of historical personages—Individuals	Do ...	do
23	Do	Dewan Pūrniah's Bungalow.	North-west view .	Seringapatam	Mandya
24	Do	Do ...	South- west view	Do .	do
25	Do	Do .	View of sōpāna with the Kāvērī river	Do .	do
26	Do	Garrison Cemetery	View from east ...	Do	do
27	8½″×6½″	Hill	View from a distance	Pāvagada	Tumkur
28	Do ...	Do ...	View from fort wall . .	Do .	do
29	6½″×4¾″	Do	View of Niḍugaldurga	Do	do
30	Do .	Do ...	View of Kammandurga	Do ..	do
31	Do		View of Pāvagaḍa town	Do .	do
32	8½″×6½″	Niḍugal durga .	View from a distance	Niḍugal	do
33	Do	Do . .	Nearer view ...	Do	do
34	Do . .	Sōmēśvara temple ...	Doorway	Do ...	do
35	6½″×4¾″ ...	Niḍugal durga ..	View of the town from hill	Do	do
36	Do .	Do ...	Huge cannon	Do ...	do
37	Do ...	Do ...	Front view of Palace . .	Do .	do
38	Do .	Do .	Vīrabhadra	Do ..	do
39	Do ..	Do . .	Bull mantap on the top	Do .	do
40	Do ...	Do .	Nārāyanā .	Do ...	do
41	Do .	Do ...	Annapūrnā	Do	do
42	Do ...	Do	Gateway .	Do ...	do
43	6½″×4¾″ ...	Miḍigesi Hill .	View of the building on the top.	Miḍigesi ...	do
44	Do ...	Do ...	View of the Masjid ..	Do ...	do
45—47	Do ...	Do .	Rock-cut doorway ...	Do . .	do
48	Do ...	Do . .	View of Rampart	Do ..	do
49	Do ...	Koratigere Hill ...	View from near ..	Koratigere.	do
50	Do ..	Do ...	View from a distance . .	Do .	do
51	Do ...	Do ...	Vīraraguḍi ...	Do ...	do
52	Do ...	Venkaṭaramanasvāmi temple.	Garuda ...	Kunigal ...	do

APPENDIX 'B'.—*contd.*

Serial No.	Size	Description	View	Village	District
53	6½"×4¾" ...	Īśvara temple .	South-east ...	Kunigal ...	Tumkur
54	Do ..	Durgā temple	Mahishāsuramardinī ...	Do ...	do
55	Do ...	Sōmēśvara temple	Sarasvatī ..	Do ...	do
56	Do	Do	Pārvatī ...	Do ...	do
57	8½"×6½"	Do ..	Mahishāsuramardinī ...	Do . .	do
58—59	Do ...	Īśvara temple	North-east view of Gaṇḍa-bhērunda image.	Do ...	do do
60	6½"×4¾" ...	Huliyūrdurga . .	View from north-west ...	Huliyūr-durga.	do
61	Do ..	Do	View from north-east	Do . .	do
62	8½"×6½" ...	Harihарēśvara temple	Ground plan ...	Harihar ...	Chitaldrug
63	Do ..	Stone inscription of Vishnuvardhana	. .	Halebīd ...	Hassan
64	Do . .	Stone inscription of Perumāl Danāyaka, front	...	Narasa-mangala.	Mysore
65	Do ...	Stone inscription of Perumāl Danāyaka, back		Do ...	do
66	Do ...	Pāndya Coins .	...	...	...
67	Do ..	Specimen page of the "Memoirs of Hyder Ally" by Peixoto	. .	...	...
68	6½"×4¾" .	Īśvara temple	Figure on Dīpastambha	Ummattur.	Mysore
69	8½"×6½" .	Gaurīśankara temple.	North view of Mahādvāra.	Yelandūr ...	do
70	Do ..	Lakshmīvarāha temple	Lakshmīvarāhasvāmi ...	Do ..	do
71	Do ...	Biligirirangan hills .	View of the precipice ...	Do ...	do
72	Do ..	Do	Another view do . .	Do .	do
73	6½"×4¾" ...	Do . .	Doddasampige-mara view.	Do ...	do
74	Do ..	Do .	Doddasampige-mara view. (another).	Do ...	do
75	Do ...	Do ...	A group of Todas (full figure)	Do ...	do
76	Do ...	Do . .	A group of Todas (busts)	Do ...	do
77	Do ...	Do	View of Biligiri Hills (from midway).	Do ...	do
78	8½"×6½" ...	Do .	Do (from a distance)...	Do ...	do
79	6½"×4¾" ...	Dēśēśvara temple ..	Bull mantapa ...	Maddūr ...	do
80	8½"×6½" ...	Narasimha temple .	Narasimha ...	Agara ...	do
81	Do ...	Do .	North-west view ...	Do ...	do
82	Do . .	Do .	North-east view ...	Do ...	do
83	Do ...	Durgā temple .	Durgā	Do ...	do
84	Do ...	Dešēśvara temple ..	Kālabhairava ...	Mūgūr ...	do
85	6½"×4¾" ..	Do .	Sugar cane mill of granite	Do ...	do
86	Do ...	Agastyēśvara temple.	Dancing Vishnu ..	Tirumakūḍlu	do
87	Do ...	Do	Subrahmanya ..	Do ...	do
88	Do	Do .	Dakshināmūrti	Do ...	do
89	8½"×6½" ...	Do .	Lady with a fiddle ...	Do ...	do
90	Do . .	Do ...	Lady dancing ...	Do ...	do
91	12"×10" ...	...	View of Kāvērī and Kapinī rivers with Tirumakūḍlu.	Do ...	do

APPENDIX 'B'.—*concld.*

Serial No.	Size	Description	View	Village	District
92	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Kēśava temple ...	Kēsava ...	Ālagoḍu ...	Mysore
93	$12'' \times 10''$	Kīrtinārāyana temple.	Kīrtinārāyana	Talakāḍ ...	do
94	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ..	Do .	Metallic image ...	Do ..	do
95	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ...	Janārdana temple ...	North-east view .	Mālingi ..	do
96	Do ..	Do	Janārdana ...	Do	do
97	$12'' \times 10''$.	Ranganātha temple ...	Ranganātha ...	Śivasamudra	do
98	$10'' \times 8''$	Do .	South-east view ..	Do .	do
99	$6\frac{1}{2}'' \times 4\frac{3}{4}''$.	Sōmēśvara temple	South-west view of Goddess' shrine.	Do	do
100	Do ...	Do ...	Ganēsa in navaranga ...	Do .	do
101	Do ...	Do	Bālasubrahmanya ...	Do ...	do
102	$12'' \times 10''$.		View of Gaganachukki falls, from east	Do .	do
103	Do ..		View of generating house and valley	Do	do
104	$10'' \times 8''$ ...	Narasimha temple	Narasimha .	Mārehalli .	do
105	$6\frac{1}{2}'' \times 4\frac{3}{4}$	Do	Side view of Garbhagiha	Do	do
106	$10'' \times 8''$ ...	Śārngapāni temple ...	Śārngapāni	Malavalli ..	do
107	$6\frac{1}{2}'' \times 4\frac{3}{4}''$ ..	Kabbāl durga	View from Sātanūr	Kabbal	do
108—112	$8\frac{1}{2}'' \times 6\frac{1}{2}''$.	...	View of Kāvērī river—Mēkēdātu	.	do
113	Do ...		Do .	...	do
114	Do ...	...	View of Sangama with Sangamēsvara temple		do
115—116	Do ...		Views of Kabbāldurga	Kabbaldurga.	do
117	$6\frac{1}{2}'' \times 4\frac{3}{4}''$	Bhīmēsvara temple	North-east view	Do	do
118	Do ..		Fort wall and granery	Do	do
119	$8\frac{1}{2}'' \times 6\frac{1}{2}''$ ..	Kāśivisvēsvara temple.	Ground plan and elevation (drawing)	Būdnūr ...	do
120	$10'' \times 8''$ ..	Gōmata ...	Front view ..	Śravanabelgola	Hāssan
121	Do ...	Do ...	Back view	Do ..	do

APPENDIX 'C'.

List of Drawings prepared during the year 1937-38.

1.	Narasamangala	.. Rāmēśvara temple	...	Ground plan
2.	Ālūr	.. Arkēśvara temple		Do
3.	Rāghavāpura	Lakshmī-Nārāyana temple	...	Do
4.	Harihar	... Harihārēśvara temple		Do
5.	Tirumakūḍlu	Agastyēśvara temple		Sketch of Agastyēśvara linga.
6.	Pāvagaḍa	. Hill fort	.	Guide map.
7.	Nidugal	. Hill fort	...	Do
8.	Taḍimālingi	... Janārdana temple	...	Ground plan.
9.	Mārehalli	Lakshmī-Narasimha temple	..	Do

APPENDIX 'D.'

List of books acquired for the Library of the Office of the Director of Archæological Researches in Mysore, Mysore, during the year 1937-38.

Sl. No	Title of the book	Remarks
1	Pari Kathai (with commentary) by R Raghava Aiyengar	Presented by the Registrar, Annamalai University
2-3	Annual Report of the Mysore Archæological Department for 1935.	Presented by the Director.
4	Agriculture Insurance—A practical scheme suited to Indian conditions, by J S Chakravarthi	Received from the Superintendent, Government Central Book-Depot, Bangalore
5	Annual Report of the Watson Museum of Antiquities, Rajkot, for the year 1936-37	Received from the Hon Secretary of the Museum
6	"Sanskrit Drama" by A. R Krishna Sastri .	Received from the Registrar, University of [Mysore, Mysore.
7	"Hana prapancha" by V Sitharamiah	Do do
8	India House (brochure printed by Messrs. Raphael Tuck and Sons, Ltd)	Do do
9	Epigraphia Indica, Vol., XXIII, Part I, January 1935	Received from the Manager of Publications, New Delhi.
10	Do do II, April 1935	Do do
11	Annual Report of the Archæological Department, H E H the Nizam's Government for the year 1933-34	Received from the Director of Archæology, Hyderabad
12	Annual Bibliography of Indian Archæology for the year 1935, Vol X	Received from the Hon Secretary, Kern Institute, Leyden
13	Annual Report of the Archæological Department of the Cochin State for 1111 M. E (1935-36)	Received from the Government Archæologist, Trichur.
14	Administration Report of the Travancore Archæological Department for the year 1111 M E (1935-36.)	Received from the Director of Archæology, Trivandrum
15	A Guide to Seringapatam by Dr M H Krishna, M A , D Lit	Received from the Director of Archæology, Mysore
16	A Memoir on Kotla Firoz Shah, Delhi, by J A. Page	Received from the Manager of Publications, New Delhi
17	Vijayanagar Sexcentenary Commemoration Volume	Received from the Hon Secretary, Karnataka Historical Research Society, Dharwar.
18	The Cambridge History of India, Vol IV, the Mughal period (1937)	Received from the Librarian, Cambridge University Library, Cambridge, England
19	Epigraphia Zelanica, Vol. IV, Part IV (1937) ..	Received from the Archæological Commissioner, Ceylon
20	Hassan District Hand book by G L Swamy ...	Presented by the author
21-22	Southern India Revisited-published by the Wesley Press, Mysore.	Presented by the publishers.
23	The Hand-book of the Jayanti celeberations of Sri Mummadi Krishnarajendra Wadiyar.	Presented by the celebration committee
24	The Quinault Indians by Ronald E Olson, Vol VI, No 1, November 1936 (Anthropology.)	Received from the Washington University, Seattle.
25	Seasonal unemployment in the State of Washington by William S. Hopkins. Vol. 8, No 3, December 1936 (Social science)	Do do
26	Mysore University Question papers, 1937 .	Received from the Registrar, University of Mysore.

APPENDIX 'D'—*contd.*

Sl No.	Title of the book	Remarks
27	The age of the Imperial Guptas by the late Prof. R D. Banerji.	Received from the Benares Hindu University.
28	Archæological Survey of India, Annual Report for 1934-35.	Received from the Manager of Publications, Delhi
29	A Guide to Belur by Dr. M. H Krishna	Received from the Director of Archæology, Mysore.
30	'Mahavirana Matukate' translated by G. P. Rajarathnam	Received from the author.
31	Numismata Orientalia Illustrata, the plates of the oriental coins (Ancient and Modern)-collection of the late William Marsden.	Purchased
32	Numismata Orientalia on the Ancient coins and Measures of Ceylon by Rhys Davids, (1877)	Do
33	Numismata Orientalia, the coins of the Tulani Dynasty by E T Rogers, (1877)	Do
34	Numismata Orientalia, coins of Southern India by Sir Walter Elliot, (1886)	Do
35	Hints for coin collectors—coins of Southern India by R H C Tuffnell, (1890.)	Do
36	Coins—Catalogue No 1, Mysore, by Edgar Thurston, (1888)	Do
37	The Copper Coins of India, Part 1, Bengal and the United Provinces by W H Valentine, (1914.)	Do
38	Coins—Catalogue No 2, Roman, Indo-Portuguese and Ceylon by E. Thurston, (1894)	Do
39	The Coins of Tipu Sultan by Rev. Geo P Taylor ..	Do
40	Catalogue of the Coins in the Madras Museum by Edgar Thurston (1890)	Do
41	Coin collecting in Northern India by Charles J Rodgers, (1894)	Do
42	J. W. Scott's standard catalogues No. 1, Coins of the world, Gold and Silver, (1910)	Do
43	J W Scott's standard catalogues No 1, coins of the world, Copper, Nickel, Brass and Roman Imperial Bronze, (1913.)	Do
44	Catalogue of Mysore coins in the collection of the Government Museum, Bangalore, by Tuffnell, (1889)	Do
45	Chats on old coins by F. W Burgess (25 illustrations)	Do
46	An introduction to the study of Ancient and Modern Coins by John Yonge Akerman	Do
47	Roman Bronze Coinage from B C 45-3 ...	Do
48	Illustrated Coin Catalogue by Edgar Lincoln ...	Do
49	The Young Collector—Copper coins of Europe by Franck C. Higgins, (1892)	Do
50	Coins and how to know them, by G B Rawlings ..	Do
51	The story of the British coinage by G. B Rawlings.	Do
52	Hand-book of the English coins by Lewellym Jowitt.	Do
53	Carter's Medals of the British Army ...	Do
54	Spink and Son's—Monthly Numismatic circular 1903, Vol XI and XII.	Do

APPENDIX 'D'—*concld.*

Sl No	Title of the book	Remarks
55	Catalogue of Coins in the Phayre Provincial Museum, 1909	Purchased
56	Bhawalpur State Treasury list	Do
57	'Sri Gomateswara' by G. P Rajaratnam	Presented by the author
58	Epigraphia Indo-Moslemica, 1933-34 (Supplement)	Received from the Manager of Publications, Delhi.
59	Epigraphia-Indica, Vol. XXIII, Part III, July 1935	Do do
60	Do Part IV, October 1935.	Do do
61	Srimad Bhagavata condensed in the poet's own words by Pandit A. M Srinivasachar	Purchased
62	Memoirs of the Archæological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle	Received from the Manager of Publications, Delhi
63	Mysore University Calendar for the year 1936-37, Vol. II.	Received from the Registrar, University of Mysore.
64	Mysore University Calendar for the year 1937-38, Vol I	
65	English-Kannada Dictionary, Part I, (A to Billow)	Received from the Chief Editor and Chairman, English-Kannada Dictionary Committee, Bangalore
66	English-Kannada Dictionary, Part II, (Billy to Clout)	
67	English-Kannada Dictionary, Part III, (Clove to Desk)	
68	Studies in Chinese Art and some Indian influences by J Hackin	Received from the India Society, London.
69	The Annual Report of the Baroda Archæological Department for 1935-36.	Received from the Director of Archæology, Baroda
70-71	The Annual Report of the Mysore Archæological Department for 1935-36	Received from the Director of Archæology, Mysore
72	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935	Received from the Local Secretary, A I O C, Mysore.
73	Yogamakaranda by T Krishnamacharya ..	Do
74	Mysore Mysiri by T Srinivasaiangachai ..	Do
75	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935	Received from the Registrar, University of Mysore
76	Epigraphia Indica, Vol XXIII, Part V, January 1936	Received from the Manager of Publications, Delhi
77	The Travancore Archæological Series, Vol VIII, Text of Inscriptions	Received from the Director of Archæology, Trivandrum.
78	Annual Bibliography of Indian Archæology, Vol XI, for 1936.	Received from the Kern Institute, Leyden.
79	Ancient Times, A History of the early world by James Henry Breasted.	Purchased

APPENDIX 'E'

Expenditure on the Archæological Department, Mysore, during the year 1937-38.

	Rs.	a.	p.
I. Salaries—			
Director's Allowance (Rs. 50 per month)	600	0	0
Assistant to the Director (Rs. 200—20—300)	3,600	0	0
Architectural Assistant (Rs 200—20—300 half)	1,800	0	0
Establishment	5,710	13	0
Watchman for excavation area, (allowance)	60	0	0
	11,770	13	0
II. Travelling Allowance	855	14	0
III. Office Expenses—			
(1) Contingencies	901	9	0
(2) Museum	99	15	0
(3) Printing charges	2,287	5	9
(4) Clothing to menials	42	11	0
(5) Furniture	61	0	0
(6) Photographs (for sale)	233	0	0
IV. Library	99	14	6
Grand Total of I, II, III and IV ...	16,352	2	3
Add—Receipts remitted to the Treasury—			
(Being the sale proceeds of publications and photographs) ...	241	6	0
Total ...	16,593	8	3

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