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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1931

NOTE.

The present volume commences a new series of the reports of the Mysore Archæological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication *in extenso* of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the *Epigraphia Indica*.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report ; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.

An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archæological Survey of India.

Since this is the first annual report to be published by me as Director of Archæology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archæological Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,
*Director of Archæological Researches
 in Mysore.*

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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 1844-55—Uni. 34-30-5, dated 16th November 1931.

Report on the Working of the Archæological Department.

Reviews the ——— for the year 1928-29.

READ—

Report on the working of the Archæological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER NO. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archæology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja's College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant toured in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitaldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitaldrug and Hiriya Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitaldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.

No. E. 1844-55—UNI. 34-30-5, DATED 16TH NOVEMBER 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysalas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A. D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A. D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum, several of these having been illustrated with lantern slides.

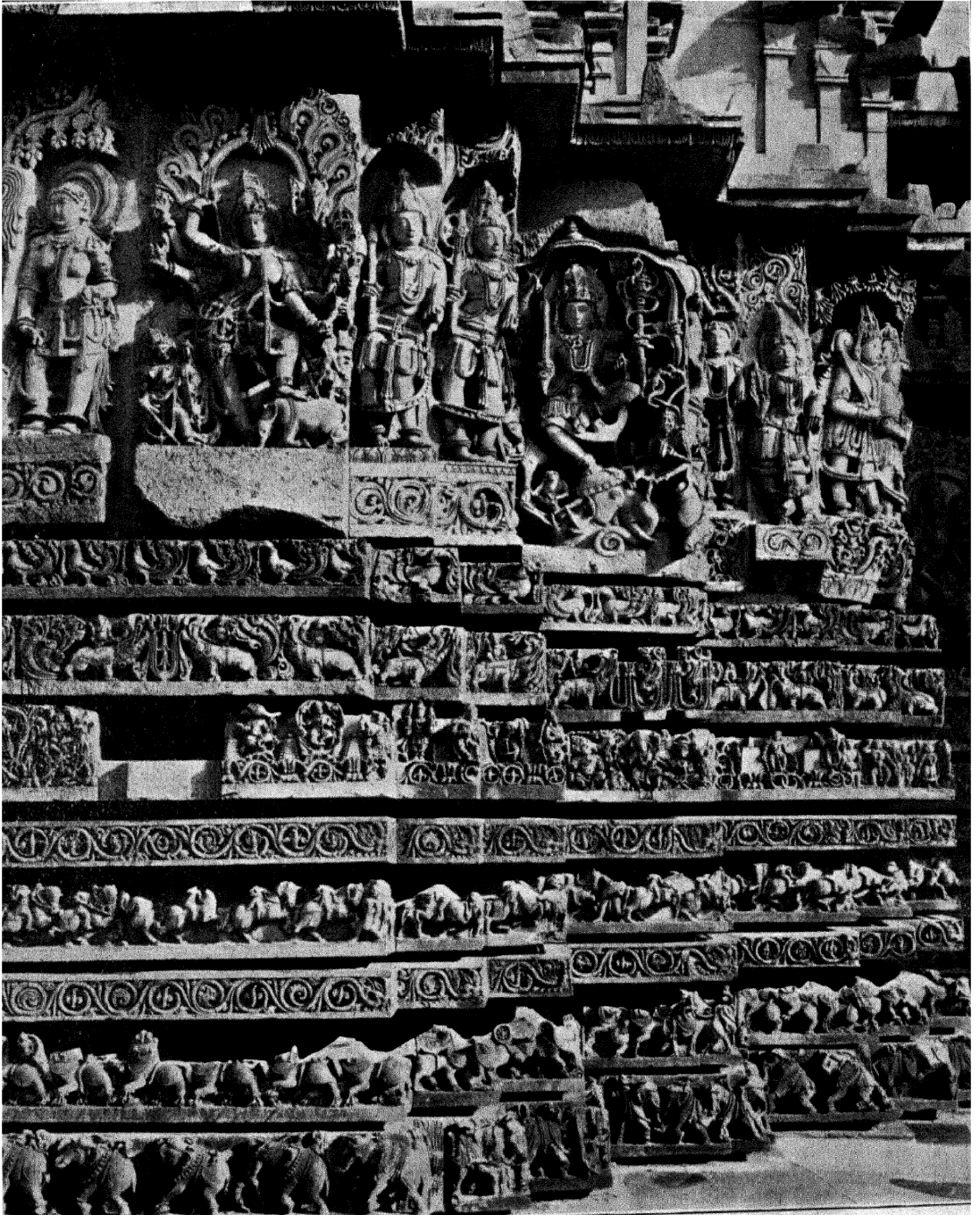
Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

To—The Registrar, Mysore University.
The Revenue and Muzrai Commissioner in Mysore.
The Chief Engineer of Mysore.
The Consulting Architect.
The Deputy Commissioners of Districts.

PRESS TABLE

Exd.—C. K.



HOYSALESVARA TEMPLE AT HALEBID. A VIEW OF THE SCULPTURED WALLS.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

—: 0 :—

PART I.

ADMINISTRATIVE.

Arthaśāstra-Viśārada Vidyāṅkārā DR. R. SHĀMA ŚĀSTRY, B.A., Ph.D. (Cal.),
who held the Directorship of the department from the
Staff. year 1922, went on leave preparatory to retirement on

5th October 1928 and finally retired from service on 6th
February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O.
No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No.
2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—
C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H.
Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of
History at the Maharaja's College of the Mysore University.

The department continued to work during the year without any other change
in the staff. In spite of the heavy increase of work in the department owing to its new
activities and the need for conducting field investigation under very difficult and trying
circumstances, the members of the staff discharged their duties with remarkable devo-
tion. But for their ungrudging co-operation it would have been impossible to turn out
the work described in the course of this report.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts
both in connection with the conservation and study of
Tours. ancient monuments and for selecting suitable sites for
excavation. The Assistant to the Director toured in

parts of the Tumkur District to collect inscriptions and make a systematic survey
and study of other antiquities. He also camped at Chitaldrug in connection with the
excavation work during the days the Director was called away on other duty. The
Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur,
Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in
the Hassan, Shimoga and Mysore Districts to collect inscriptions and manuscripts.

The monuments at Holênarsipur, Kôravangala, Bêlûr, Halêbîd, and Arsîkere in the Hassan District, and at Basrâl in the Mandya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition of the monuments in those places. Visits were also paid to the Asôkan inscriptions at Siddâpur in the Molakâlmuru Taluk, Ânekoṇḍa near Dâvangere and Harihar in the Chitaldrug District, Dêvanûr in the Kadur District and Bûdanûr, in the Maṇḍya Taluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director :—

	Rs.	a.	p.
1. Channakêśava-svâmi temple at Bêlûr, Hassan District :— for repairing the pond and other urgent repairs. ..	970	0	0
2. Hoysalêśvara temple at Halêbîd, Hassan District ..	100	0	0
3. Brahmêśvarasvâmi temple at Kikkêri, Krishnarâjapêt Taluk, Mysore District.	781	0	0
4. Venkataramanasvâmi temple at Âlamgiri, Chintâmaṇi Taluk, Kolar District.	516	0	0
5. Mallik Rahiman Darga at Sîra, Tumkur District ..	4,000	0	0
6. Jumma Masjid at Sîra, Tumkur District	1,790	0	0
7. Jain Basti at Mêlige, Tîrthahallî Taluk, Shimoga District.	315	0	0
8. Kaitabhêśvarasvâmi temple at Ânavatṭi, Sorab Taluk, Shimoga District.	442	0	0
9. Fort at Manjarâbâd, Hassan District	500	0	0
10. Bindumâdhavasvâmi temple situated in the premises of the Kalaśêśvarasvâmi temple at Kalasa, Mûdgere Taluk, Kadur District.	1,022	0	0
11. Kêśavadêvaru temple at Angaḍi, Mûdgere Taluk, Kadur District.	1,421	0	0
12. Sivappa Nâyak's Palace at Nagar, Shimoga District, (for putting up a tablet with a suitable inscription on the site.)	150	0	0

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archæological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.

The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahâra Belaguli, Channarayana Taluk, Hassan District.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the Gangas, the Châlukyas, the Yâdavas, the Hoysalas and

Epigraphy. the Vijayanagar emperors. A copperplate grant received from Kolhapûr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Râshtrakûta empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayûraśarma. The record which is in the Prâkrit language and Brâhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-8, dated 19th March 1928, fifty-eight gold coins, one hundred and twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archæological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bêlûr temple, that of Patel Chikkannagauda of Halêbîd and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli.

Eight manuscripts were examined during the year. Of these, 'Dhanavâstu' a Kannada palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them.

Manuscripts. A paper manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder¹. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Paradârasôdara'. Râmanâtha, son of the Bêdar king Kampila of the Bellary District, a valiant ruler of Karnâṭaka who opposed the advance of Muhammad bin Tugalak into south Dakhan. Râmanâtha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

(¹) A detailed notice of this work will appear in the next annual report of this department.

One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation of the Chandravalli site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

Excavation. The Archæological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravalli were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

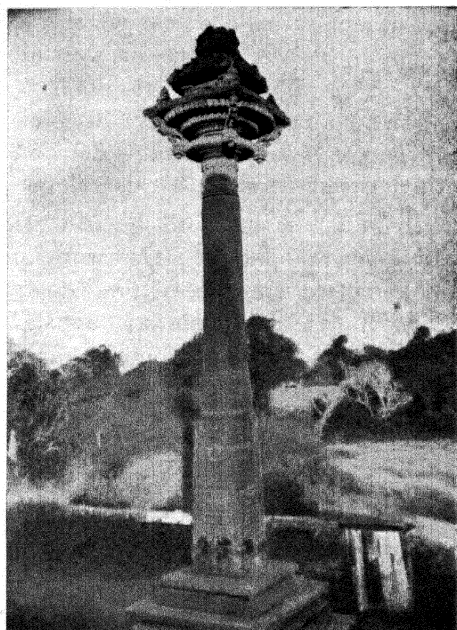
Museum. The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

Exhibitions. The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

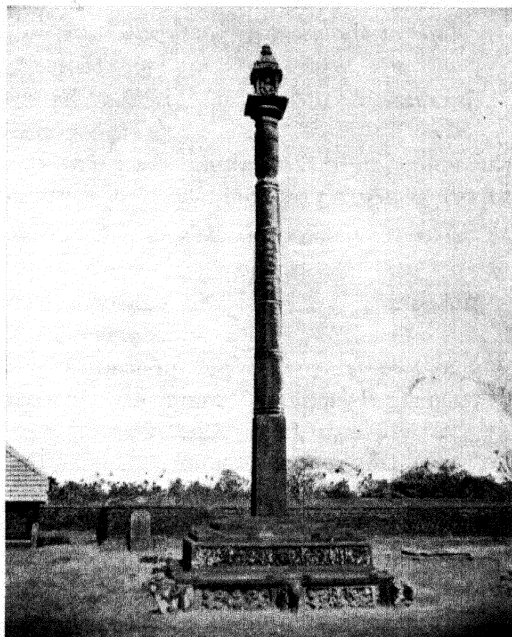
Enquiries. At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

Lectures. The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the *Epigraphia Carnatica* and the supplementary volumes, made no progress.

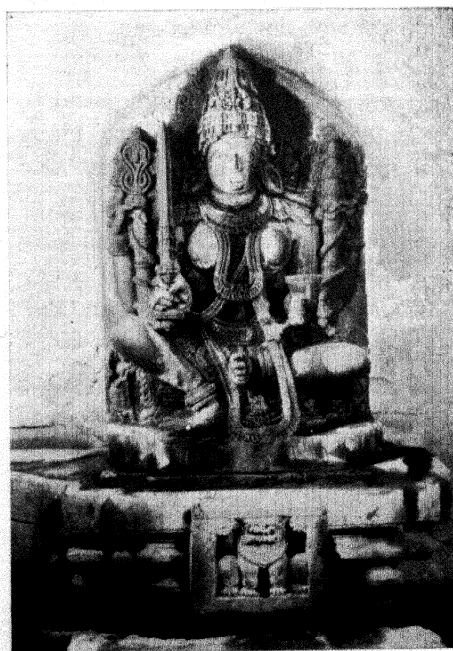
Office work. A list of photographs and drawings prepared during the year is given in Appendix B.



1. JAIN MANASTAMBHA, MELIGE, (p. 5).



2. JAIN MANASTAMBHA, HUMCHA, (p. 6).



3. DURGA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).



4. BHAIRAVA, BETTESVARA TEMPLE,
AGRAHARA BELGULI, (p. 9).

PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places :—
Mêlige in the Tirthahallî Taluk, Humcha in the Nagar Taluk, Khândya in the Chikmagalur Taluk, Gônîbîdu and Aṅgaḍi in the Mûdgere Taluk, Agraḥâra Belḡuḷi in the Channarâyapaṭṇa Taluk, Dêvanûr in the Kaḍûr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimaṅgala in the Hiriyûr Taluk.

Mêlige is a village 6 miles to the south of Tirthahallî. It has a Jain *basti* all in ruins and overgrown with lantana. An inscription stone standing here¹ dated 1608 A.D. states that this *basti* was first erected by one Bommaṇṇa Śrêshṭhi and that it was re-built in stone by his grandsons in that year. The *basti* consists of a *garbhagriha* surrounded by a narrow passage for circumambulation, a *sukhanâsi* and a *navaranga* of about 16 feet square. In front of the *navaranga* and attached to it is a porch of two *ankanas*. The pillars of the *navaranga* are of the usual 16 sided pattern on square bases; the ceilings are plain and the door of the *sukhanâsi* is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance *maṇṭapa* of five *ankanas* stands in front of the *basti* at a distance of about 12 feet and at an equal distance in front of it stands a *mânastambha* of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2'-10'' in length, is square in shape to a certain height, then octagonal, further up 16-sided and finally circular towards the top.

On the side of the pillar facing the *basti*, a *bhaktavigraha* is carved with folded hands probably representing the original founder Bommaṇṇa Setṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha is a village about 22 miles to the north of Tirthahallî and belongs to the Nagar Taluk. It was the capital of the Sântara kings who ruled the country from about the 8th century until the 16th century and were subordinate to the Châḷukya,

(¹) Ep Car., VIII, Tirthalli, 166.

the Hoysala and the Vijayanagar rulers, being finally subdued by the Keladi chiefs. The village is variously named in the inscriptions as Hombuchā, Pomburcha and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pârśvanâtha and Padmâvatî. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

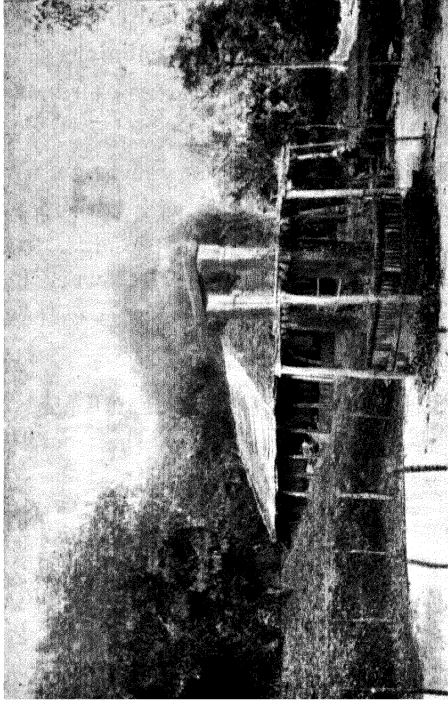
The image of Padmâvatî is a seated figure with four hands, her back hands holding *ankuśa* and *pâsa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

Besides these two *bastis* there are three more in the village. The most important of these is the Panchakûṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navaraṅga* and an open *mukhamanṭapa*. A verandah runs all round the temple.

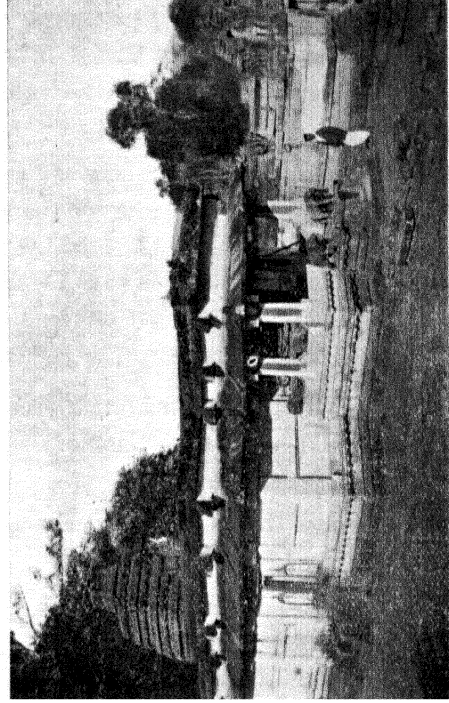
In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahâdvâra* in front. Between the *mahâdvâra* and the main building stand a small *manṭapa* and a *mânastambha*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the *Aṣṭa-dikpâlakas* with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mânastambha* is very elegant and in pleasing proportions from top to bottom.

Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bâhubali and the one to the north is dedicated to Pârśvanâtha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall¹. This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pâliyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pârśvanâtha Basti.

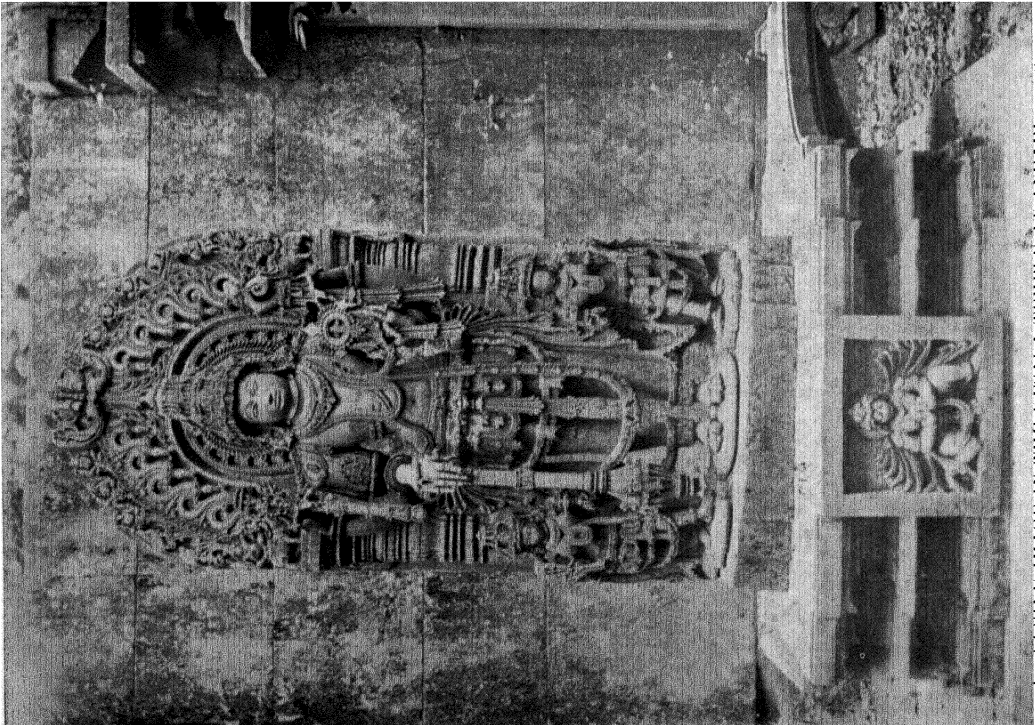
(¹) Ep. Car., VIII, Nagar, 45.



2. VASANTIKA TEMPLE AT ANGADI, (p. 8).



3. MARKANDESVARA TEMPLE AT KHANDYA, (p. 7).



1. VISHNU IMAGE IN THE KESAVA TEMPLE AT ANGADI, (p. 8).

There are a number of inscriptions in the *basti* from which it can be gathered that the main *basti* of five cells was constructed in 1077 A.D. by Chaṭṭala-Dêvi and was called *Urvî-Tilaka* (Glory of the world)¹. The *tôraṇa* pillars and the *mānastambha* also belong to the same date. An inscription on one of the pillars to the north of the *Tôraṇabâgîl* states that the northern *paṭṭasâle* of the *basti* was constructed in 1147 A.D.²

Three of the images in the cells of the Pañchakûṭa Basti were ascertained to be Chandranâtha, Śântinâtha and Pârsvanâtha. What the other two represented could not be ascertained. The *navaranga* consists of 10 *ankaṇas* with three doors and the images of Jvâlâmâlinî, Yaksha and Yakshiṇi are kept in it.

This monument has suffered much on account of excessive rainfall in the *malnâd* and is now covered by tiled roofing to prevent further deterioration.

There is a ruined *basti* in the garden attached to the *matt* which the people say was once called Chandraprabhâ-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the *mutt* there is an old *basti* dedicated to Bâhubali. It is called Guḍḍada Basti in the inscription and is said to have been erected in the Śaka year 820, (i.e., A.D. 898) by Vikramāditya Śântara³.

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Châlukyan and even later influence.

The temples, two in number, belonging to the village of Khândya stand on the right bank of the river Bhadrâ in the midst of a thickly grown jungle. The larger one is dedicated to Mârkaṇḍ-
Khândya. êśvara and consists of a *garbhagriha* with a passage for *pradakshinâ* surrounding it, a *sukhanâsi*, a *navaranga* and a porch. There are two very elegantly carved elephants in the Châlukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 3.)

The smaller shrine is dedicated to Janârdana and consists of a *garbhagriha* and a long *navaranga*. The image of Janârdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden *kavacha* that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Vīraballāla to the God Mārkaṇḍēśvara-
svāmi⁴. Hence the temple must have existed much earlier than that date. The

(¹) Ep. Car., VIII, Nagar, 60.

(2) Ibid., 37.

(3) Ibid., 35,

(4) Ep. Car., VI, Chikmagalur, 77.

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.¹

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gonibidu. Gôṇibīḍu Agrahâra is a small village on the left bank of the river Hêmâvatī in the Mûḍgere Taluk and peopled by Babbûru-Kamme brahmins. The temple here dedicated to Subrahmanya

is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a common *navaranga* and a *mukhamanṭapa* in front of it. There is a covered verandah surrounding the temple. The central cell enshrines Subrahmanya, the one to the right of it contains a linga, the one to the left contains a figure of Channakêśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small *gôpura* over the goddess's shrine.

The temple seems to have been repaired recently. A *jâtra* is held every year on the 13th day of the dark fortnight of *Kârtika* when people are fed sumptuously from the temple funds.

Angadi. Angaḍi is a small village in the Mûḍgere Taluk and is identified by Mr. Rice as Sasâkapura, the original home of the Hoysalas. The inscriptions there call it Sosevûr. The Vâsantikâ temple where Saḷa is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Śakti images. The Archak's people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

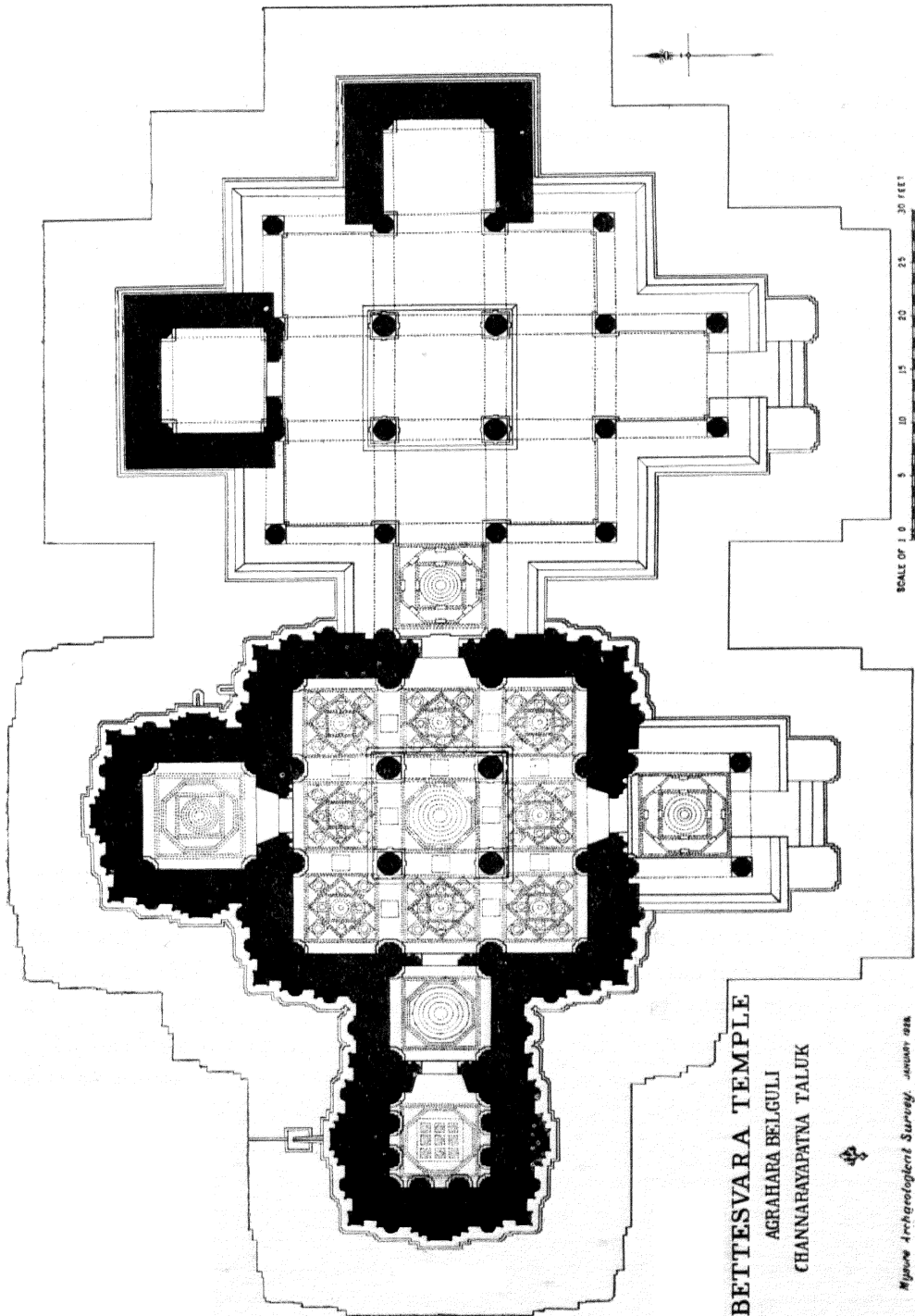
Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain *bastis* seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinâlaya in one inscription²; another inscription states that the said Jinâlaya was built by one Mânika Poysalâchârî³. The earliest inscription of the place is dated about 1054 A.D. before which time the *bastis* must have been in existence⁴. The bigger *basti* contains three standing images in the

(1) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.

(2) Ep. Car, VI, Mudgere, 9.

(3) Ibid, 13.

(4) Ibid, 9.



BETTISVARA TEMPLE
AGRAHARA BELGULI
CHANNARAYANA TALUK

Surveyed by the Archaeological Survey, January 1928.

PLAN OF BETTISVARA TEMPLE, AGRAHARA BELGULI, (p. 9).

garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller *basti* contains a huge seated figure which is said to represent Śāntinātha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kēśava, the second to Vīrabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishnu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

The Beṭṭēśvara temple at Agrahāra Belguli in the Channarayapaṭṇa Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Belguli which seems to have been its name from the beginning. In one inscription it is called Veḷugali¹ and in another it is called Panjāḍiṇa Belgali². A later inscription dated 1253 states that one Kēśirāja, minister to Vīra Ballāla, converted this village into an Agrahāra, named it Kēśavapura and built this temple dedicated to both Kēśava and Íśvara calling it Kēśavēśvara³.

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a *navaraṅga* with a porch on the south side, the Íśvara shrine with a *sukhanāsi* on the west side, and the Kēśava shrine on the north side. On the east it is connected with a *mukhamanṭapa*. The latter has as usual projected *ankanas* on all the four sides. On the north side of the *mukhamanṭapa* there is an empty shrine presumably used for keeping the processional images; on the east side, *i.e.*, right opposite the Íśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity; on the south side there is a porch corresponding to the porch in front of the *navaraṅga*. (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the *mukhamanṭapa* are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a *jagati* (plat-form) with a stone railing on either side of the *navaraṅga*. The Íśvara and Kēśava shrines have *gōpurās* in brick and mortar apparently built at a date much later than the construction of the temple.

(¹) Ep. Car. V. Channarayapaṭṇa, 243.

(²) Ibid, 244.

(³) Ibid, 242.

The Kesava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuḍa is carved in the pedestal as usual. Other figures kept in the *navaraṅga* are : Shanmukha on a peacock ; a seated Bhairava with trident and drum in the back hands and sword and *kapāla* in the front hands and a severed head hanging underneath the *kapāla* (Plate II, 4) : Durgā in sitting posture with *pāśa* and *ankuśa* in the back hands and sword and *kapāla* in the front hands, and a lion carved on the pedestal ; Sarasvati with *ankuśa* and *pāśa* in the back hands and rosary and *pustaka* in the front hands ; Vighnêśvara with *ankuśa* and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sūrya-Nārāyaṇa and on the other, Mahishāsuramardinī.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved.

Inside the village there is a ruined temple dedicated to Sômêśvara. An inscription standing by its side tells us that it was built by one Sôvarāśi in the year 1157 A.D.¹. There is nothing particular to mention about this temple..

DEVANUR.

The village Dêvanūr which lies 5 miles to the north of Bânâvâr is a place of much interest specially because both Mr. B. L. Rice² and Mr. R. Narasimhacharya³ have declared that it was the home of Lakshmîśa, the author of the immortal Kannaḍa classic *Jaimini Bhârata*⁴. The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Râmêśvara temple. Near the rest-house stands the Siddhêśvara temple whose tower or *Vimāna* is pyramidal in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the *navaraṅga* is an inscription⁵ of Śaka 1156 (1234 A.D.) which mentions the name Lakshmînârāyaṇapura as an alternative to Dêvanūr. Near it are images of Sūryanârāyaṇa, the Seven Mothers, Gaṇêśa, Dakṣiṇāmūrti, Mahishāsuramardinī, Kumâra, etc. The *sukhanāsi* and the *garbhagriha* have both small lotus ceilings and the linga is said to have been brought from the Narmadâ river by

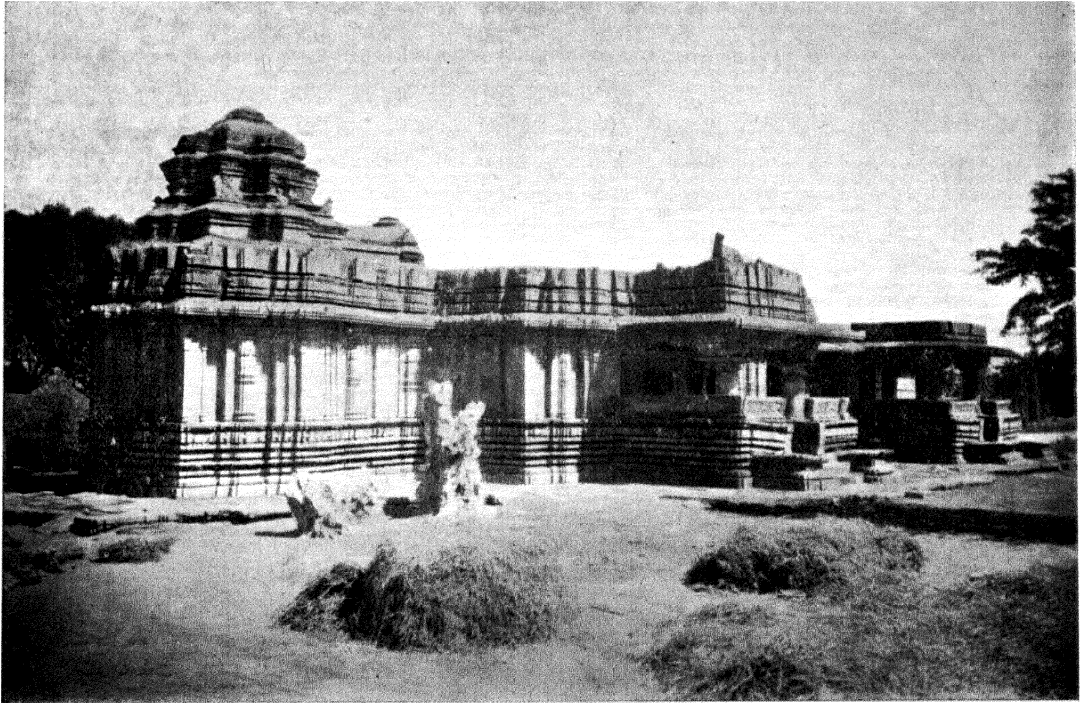
(1) Ibid, 246.

(2) Karnataka Subdanusasana, 1st Edn. Int. P. 46.

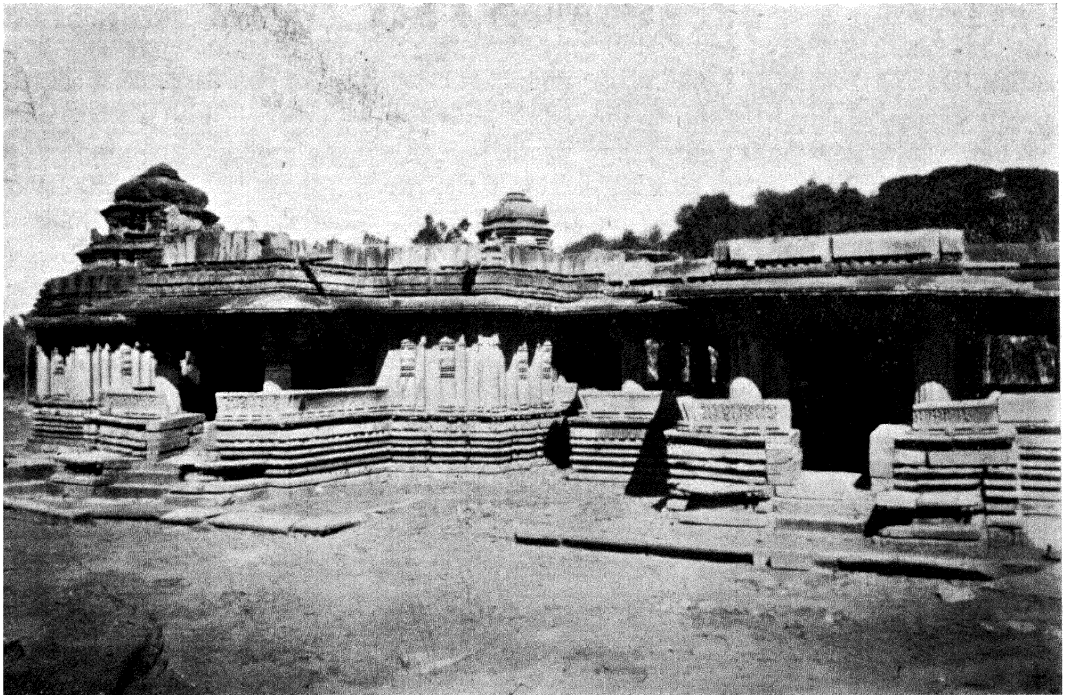
(3) Karnataka Kavicharita, Vol. II. p. 522. Also Vol. III Int. p. LIII.

(4) See also Mys. Arch. Rep. 1926 p. 5.

(5) Ep. Car. VI. Kadur 12.



1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).



2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Rudra Bhaṭṭa, the author of the Kannaḍa work Jagannātha Vijaya. The priests of the temple who belong to the Vasishṭha-gôtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasiṃha, Nârâyana and Vinâyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain *basti*.

The whole village is full of the memory of the poet Lakshmîsa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. The tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmîkânta temple.

House Sites.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmîkânta or Lakshmînârâyana. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Râmêśvara temple.

The Lakshmîkânta Temple.

In the *garbhagriha*, underneath a domed ceiling, is the image known as Lakshmî-nârâyana holding Śankha, Chakra, Padma and Gadâ with Lakshmî seated on his lap. The images (ht. 3') are fine and show clear evidences of Hoysala workmanship. The *prabhâvali* has the common looped ornamentation with the 10 *avatâras* of Viṣṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛishṇa is absent, while both Balarâma and Buddha are present. The *vimâna* is pyramidical resembling that of the Siddhêśvara temple.

A plain *sukhanâsi* leads to the old *navaranga* whose fine *bhuvanêśvari* has been substituted by a useful and ugly sky-light. Under the south-east floor of the *navaranga* is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in *padmâsana*, one of which is pointed out as a statue of the poet locally called Lakshmîkânta Hebbâr while the others and two similar images in the outer *navaranga* are said to be the twelve Śrî-Vaiṣṇava Āḷvars. As the poet's statue has neither śikhâ nor *yajñôpavita*, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Āḷvars. The outer *navaranga* has six pillars four of which are round and two ornate. A number of

images like those of Vishvaksêna, Śrî-Dêvi, Bhû-Dêvi and Vaikuṇṭha-Nârâyana are kept here. The last is in the *sukhâsîna* posture with a seven-headed serpent above, and holds *śankha* and *chakra* in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle *ankana* is the metallic Utsava-mûrti (processional image) similar to the Mûla-vigraha of stone with an interesting *kirîṭa* shaped like an inverted pot.

Near the back-wall of the temple *prâkâra* in a *mantapa* is a tablet in English, reading: 'Near this spot was born Lakshmîkânta Hebbâr, author of Jayamuni Bhârata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple¹. To the east of the tablet is a *mantapa* with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaiśākha, the god used formerly to be seated here in state for the *Koṭhâra* festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively :—

- (1) chanting of Vêdic hymns,
- (2) chanting of Tiruvây-moḷi,
- (3) readings from Jaimini-Bhârata,
- (4) vocal music,
- (5) instrumental music.

The local people state that the author of the Jaimini-Bhârata was their compatriot Lakshmîkânta Hebbâr who flourished more than two hundred years ago when the place was an *agrahâra* containing a large Brâhmin population. Nearly a hundred Hebbâr families of the Vaḍagalai Śrî-vaishṇava sect are said to have lived there though they usually had Smârtas as their Purôhitas, and observed many Smârta customs. Lakshmî-kânta Hebbâr is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbâr Ayyangar named Venkaṭaramaṇiah, of the same Bhâradvâja Gôtra, known commonly as Baḷḷê-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Śrînivâsa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet's family. These facts deserve consideration as the poet's birth-place is incorrectly identified by some people with Surapura in South Hyderabad.

(¹) This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.

The Lakshminârâyana temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

AIMANGALA.

Aimangala¹ is a road-side village about 13 miles from Chitaldrug on the Hiriyr road. It has an unimportant modern temple of Kallu-kunṭe Kariamman containing also two Vinâyaka images, while to the north of the village is a Virakta-maṭha of the Viraśaivās. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vira-śaiva *ayya* by Hirê-Medakere Nâyaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamangala. Local tradition states that a certain *dāsayya* desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong²; the fort would then become invincible. While the villagers were impatiently waiting, some other *dāsayya* gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions³ dating from this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is a *vîragal* of dark greenish stone containing a Nolaṃba inscription (Hiriyr :1) of 975 A.D. stating that at Ayapamangala one Mâramayya of Śrīvatsa-gôtra killed himself in order to save Pergaḍe Guṇḍayya.⁴ The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

(1) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(2) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keladi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(3) Ep. Car. XI. Hiriyr 2 and 3.

(4) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.

both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymphs, while in the top one the couple are seated in Kailāsa under a linga and bull with a chouri bearer on each side. The stone is 3' x 5' 5" in size and the Kannada characters which are one inch square belong to the slanting Chalukyan class.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Śankha with the Vaḍagale Śrīvaishṇava caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaishṇava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a *tāli*, a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Āñjanēya carrying Sanjīva Parvata. On the way to the south breach lies a stone slab (3.5' x 1') containing a modern Kannada inscription¹ of about the 18th century.

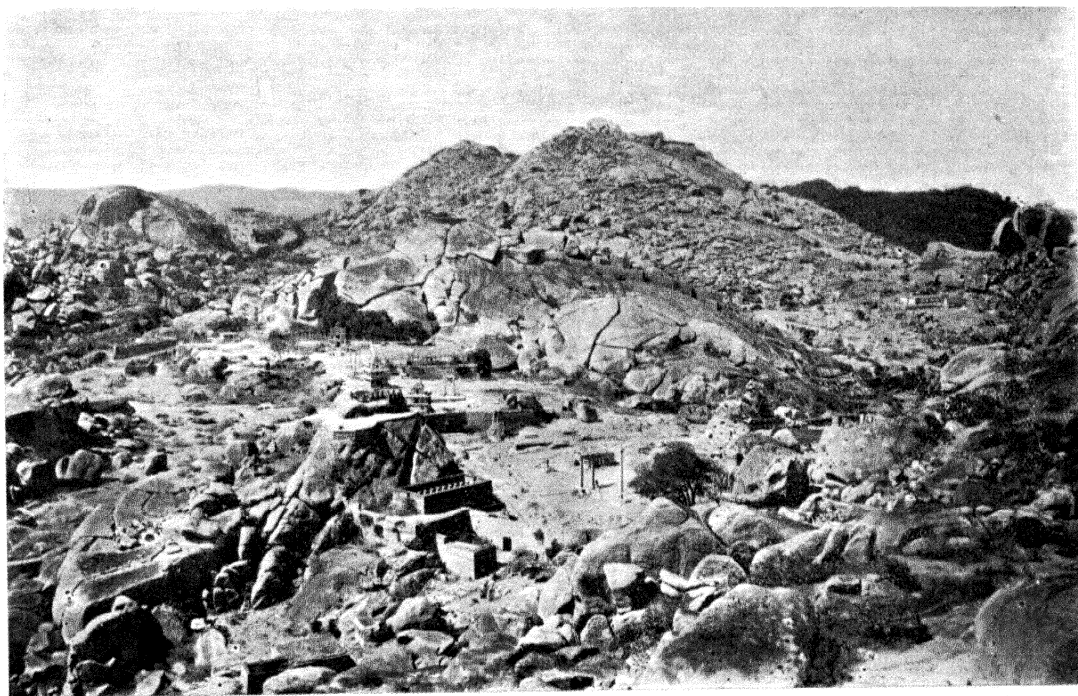
The most prominent monument is the temple of Vīrabhadra which stands to the north of the main road beyond the Vaishṇava temple and the ruins of what appears to have been a palace. The image of Vīrabhadra which is described as finely carved (5.5') is said to have been destroyed about 30 years ago. The *garbhagriha* and *sukhanāsi* are comparatively plain, while near the existing *sukhanāsi* doorway are several granite slabs with relief sculptures including a *Purushā-mṛiga* and whirling acrobats which suggest the Nāyak days. The bricks used for the roof (9" x 5" x 2") also support the same date. There are indications of other structures like a *Prākāra* and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nāyak period, but the Nolamba stone Vīragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

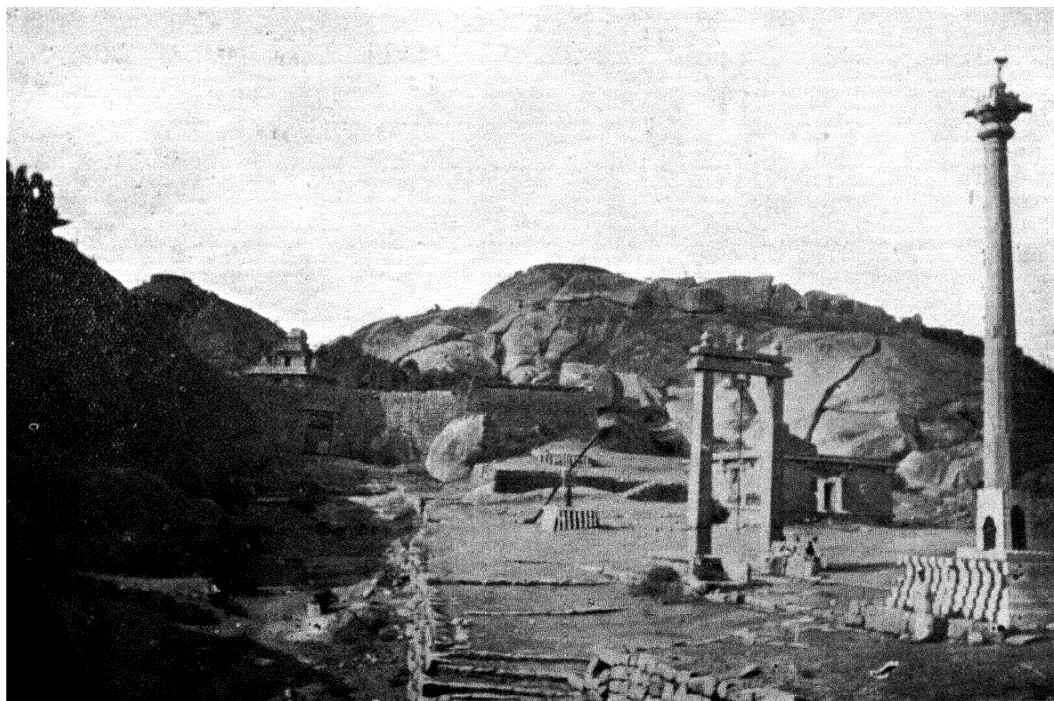
ANCIENT MONUMENTS ON CHITRADURGA HILL.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

(¹) Unpublished.



1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.



2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVAR!

strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Châlukyan Governor was ruling at the place which appears to have been known as "Sûlgal" during the 11th century¹. In the Hoysala days the hill was known as Bemmattanakallu or Bramhapurigiri which name was, for a short time changed into Perumâlepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chinmûlâdri and Farrukh-yab Hissar² have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pândavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The earliest monuments now existing appear to be the inner shrines of a series of Îsvara temples, the *lingas* of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbêśvara, Siddhêśvara and Phalgunêśvara temples and also of the Êkanâthêśvari temple are composed of such caves. To the same period belongs the Pañchalîngêśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Paradêśappa's cave near Ankle Matt and on the top of Dhavalappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbêśvara which is often mentioned in the inscriptions.

Later on, stone *śikhara*s of the Châlukyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Maṇṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a *jagali* (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunêśvara temple the *maṇṭapa* of which was constructed in 1260 A.D. Similar *maṇṭapas* were built for the Siddhêśvara and the Hiḍimbêśvara temples also, an important difference being the use of octagonal pillars

(1) Ep. Car. IX Chitaldrug 1, 2, 3, 7, 21 and 82,

(2) Henderson : The Coins of Haider Ali and Tippu Sultan, p. 92.

in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gôpâlakrishṇa image on the hill, the Virabhadra image in the Siddhêśvara temple and the temple of Bhairavêśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhêśvara temple, the two doorways and perforated screens of the Bhairavêśvara temple and the much later Īśvara temple at Karivarti which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulegondi defile.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the local governors who erected a stone *gopura* and a swing *tôraṇa* for the temple of Siddhêśvara (1356 A.D.) and a tower for the Hiḍimbêśvara temple (1411 A.D.) As the main temple of Hiḍimbêśvara has no tower, the one built by the Vijayanagar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhêśvara temple appears to belong to the same period as it resembles in structure the Hiḍimbêśvara tower and the more elaborately worked stone *gopura* of the Siddhêśvara temple.

The greatest prosperity of the hill was very probably when the Nâyakas of the Kâmagêṭi line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhêśvara temple in the court yard of which the Nâyakas were being crowned, parts of the Gôpâlakrishṇa temple, the *manṭapa*, monolithic pillar and stone *tôraṇa* of the Ekanâthêśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nâyakas' palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to

pond appears to have been to a great extent the work of the Nâyakas. For instance, the overflow of water was led from the little tanks on Lâl-batêri to the Gôpâlasvâmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sinîr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddanṇa's tank the water flowed through Timmaṇṇa Nâyaka's tank and the *Odḍu* to the pond called "Nâga-tîrtha" near the first gate of the fort. To this period belong also the plaster work in Paradêsappa's cave and most of the structures on Dhavaḷappaṇa guḍḍa.

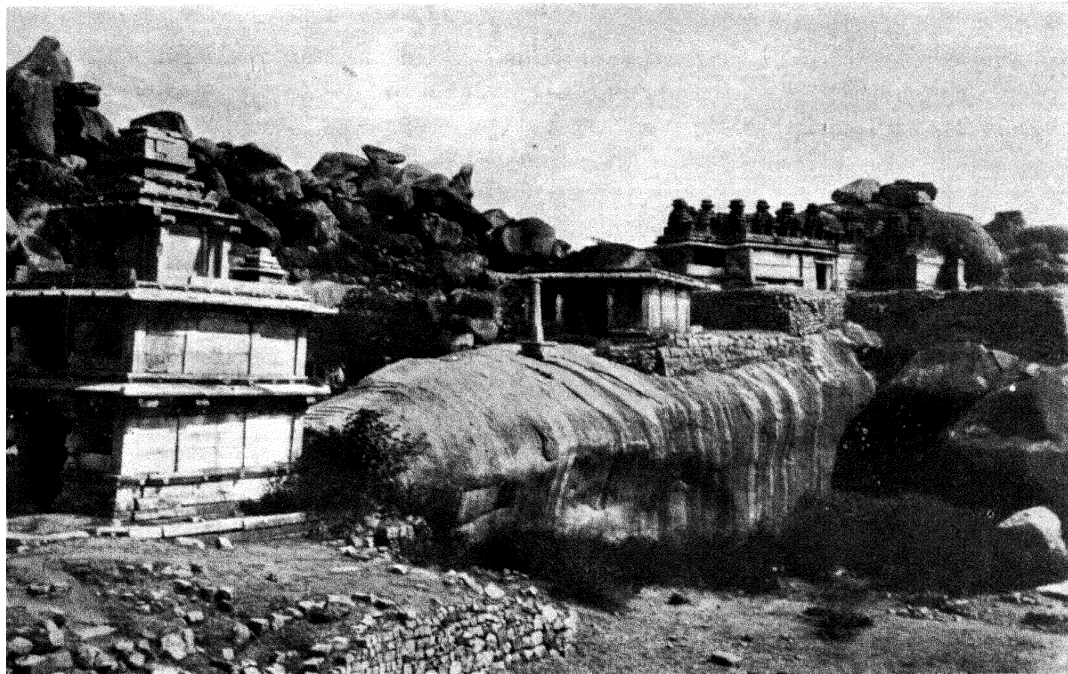
Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation.

Mysore Rulers. Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

Of the monuments which stand either intact or partly ruined, some deserve notice by the archæologist. Proceeding up the hill from the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gaṇḍa-bhêrunḍa, Gaṇêśa and other deities. The fort-wall on either side (ht. about 25') is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called "Yenṇe Koḷa", (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumân, Gaṇêśa, Gajalakshmi and Kâṅginga-Mardana, Yâlîs and fish, we notice an elephant goring the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Krishṇa dancing with butter in his hand and a dancer in an interesting pose. A few yards higher up near a small Gaṇêśa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a *garadi* or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.

At a considerable height to the north is the old flagstaff platform known as "Jhândâ-Batêri", and near by is the temple of **Ēkanathesvari Temple**. nâthêśvari the patron goddess of the hill. In the cave shrine which serves as its *garbhagriha* is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a *kirîṭa* and by her side is a small seated image (in the round) of Kâlî, holding (commencing from the front back hand, clockwise): *trident*, *ḍamaruga*, bowl, and sword. In the *navaraṅga* is a small image of Bhairava and a pair of portrait paintings of Krishnarâja III of Mysore and his queen. The hereditary Vîraśaiva priest of the temple shows to the visitors an object weighing about 1½ lbs. and known generally as a tooth of Hiḍimbâsura. It is probably a left molar-tooth of a middle sized elephant. A smaller specimen of the same kind is kept in the Hiḍimbêśvara temple. The *mukhamantapa* is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nâyaka and a Nâyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pâḷeyagâr wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelets, girdle with dagger, *kâcha*, *dattî*, loin cloth and anklets. He stands with folded hands and is evidently the Nâyaka who got the pillar set up. On the east face of the pillar is his queen with her hair done up in a bun and wearing earrings, necklace, armlets, girdle and *sâri*. The upper part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or *tôrana* made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradruga used to swing themselves high up in the air and witness the *pûjâ* of the goddess. Near the swing-frame is a wooden *siḍi* pillar with a pivot on top for the cross-bar¹. It is even now used for the *siḍi* festival which takes place every year in connection with the worship of Ēkanâthêśvari. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary *ḍkuḷi* during the festival season. Near it, is the basement of a disappeared stone pavilion.

(¹) A complete *siḍi* resembles the Meriah pillar of the Madras museum. Very probably the meriah ceremonial of the Gonds has the same origin as the *siḍi* festival of Mysore and the neighbourhood.

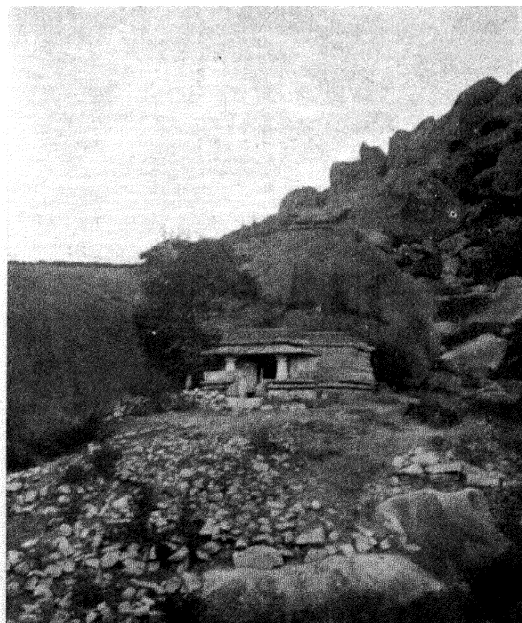


1. TEMPLE OF HIDIMBESVARA, (p. 18).



2. IMAGE OF GOPALAKRISHNA,
(p. 20).

Mysore Archaeological Survey.



3. TEMPLE OF PHALGUNESVARA, (p. 21).

A minor gateway leads near a rock on which stands the temple of Hiḍim̐bēśvara, one of the oldest temples on the hill. (Plate VII, 1.)

Hidimbeshvara Temple. Beneath a large boulder surmounted by a stone *śikhara* is the sanctum containing a *linga*. A peculiarity in the plan of the temple is that it has two *navaraṅgas* one leading into the other and a side shrine attached to the inner and perhaps older *navaraṅga*. In common with the Phalgunēśvara temple of this period the *Sukhanāsi* is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the *mukha-maṇṭapa*. The pillars have octagonal or hexagonal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the *navaraṅga* of "Vīrabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sūrya with its seven horses. In the outer *navaraṅga* is a soap stone inscription¹ of Perumāḷe daṇḍāyaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions² which deserve to be kept inside the outer *navaraṅga*.

In front of the Hiḍim̐bēśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been

Storied Gopuras. built in 1411 A.D. by Mallanṇa Oḍeyar, son of Dēvarāya I of Vijayanagar. At a little distance on the way to the

Siddhēśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were *mahādvāras* leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hiḍim̐ba and Bhīma sat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone *vīragal*. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the

Siddhesvara Temple. Murugi matt. Near by is the *mahādvāra* of the Siddhēśvara temple, which, without its later brick and plaster additions is similar to the *towers* already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.³ To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

(1) Ep. Car. XI, Chitaldrug, 12.

(2) Ibid. 13 and 14.

(3) Ibid. 2 and 3.

and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Plate VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nāyaka kings of Chitradurga were installed. At the back of the court is a porch leading to a *navaranga* from which doors give admission to a number of cells. (Plate VIII, 3). A *sukhanasi* containing images of Nandi and Pārvati leads on the east to the shrine of a natural linga famous as Siddhēśvara linga. In the south wall is a niche containing a relievo-group in stone in which two chiefs with daggers at their girdle and in ceremonial attire hold a linga each in one hand and an upright pike in the other. (Plate VIII, 4). This is one of the best specimens of Śūla-Bramha, a deity, worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Vīrabhadra (ht. c. 5') holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a *kirīta* ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded *yajñōpavīta*, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in *vīrāsana* with folded hands and near his right, Nandi treading on a human head, with the goat-headed Daksha-Bramha behind him. The *prabhāvali* engraved out of the same stone as the image is quite plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Gaṇapati, a seated Kālī and a low-relief image on the east wall, seated in *padmāsana* with folded hands and wearing neither *kirīta* nor *yajñōpavīta* which is pointed out as a portrait of Jakaṇāchārya. There are three inscriptions in the temple.¹ Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

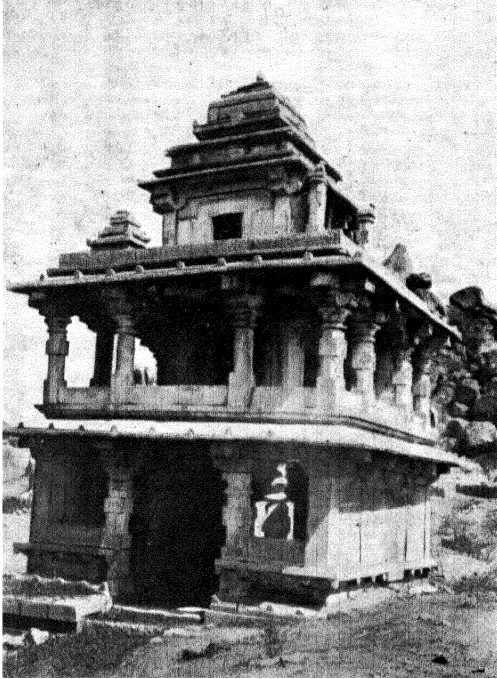
Leaving the Siddhēśvara temple, we crawl up the faces of some rocks to the Tuppada Koṇa or Ghee-pond which appears to be after

The Palace.

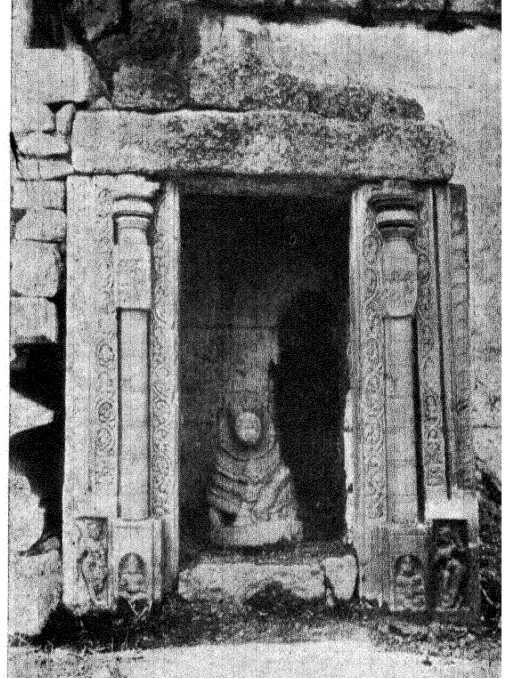
all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the "ladies' bath" and a small Subrahmanyēśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20') of several buildings which formed the abode of the Nāyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70' x 150' has plastered walls 20' high and 3' or 4' thick at the bottom, standing

(¹) Ep. Car XI. Chitaldrug 2, 3, 4.

TEMPLE OF SIDDHESVARA—CHITRADURGA.



1. STORIED GATEWAY OF THE TEMPLE, (p. 18),



2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).



3. COURT-YARD AND INNER BUILDING.



4. SULA-BRAHMA, (p. 19).

on a stone basement. The peculiarity of the Subrahmanya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nâga stones.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lâl-Batêri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-châvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nâyakas is said to have been captured here by the Mysore troops. (The bricks used here are $10.5'' \times 7.5'' \times 2''$). A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gôpâlakṛishṇa temple.

The steps lead down to a large temple of Gôpâlakṛishṇa. It is a structure in the Dravidian style with the usual *garbhagriha* and **Gopalakrishna Temple.** *sukhanâsi*, a six pillared *navaranga* and a large four pillared closed *mukhamantapa*. The chief peculiarity of the plan is a closed passage round the *garbhagriha* meant for circumambulation. The *garbhagriha* ($10' \times 8'$) has an image of Gôpâla-Krishṇa (ht. $3' 6''$.) which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D¹. (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a *kirîṭa* is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The *prabhâvali* has the images of the ten *avatâras* in the usual Hoysala form, Krishṇa being absent while Balarâma and Buddha are present. In the *sukhanâsi* is a seated image of Lakshmi with two hands in the *abhaya* and *varada* postures while the other two hold lotuses. The *sukhanâsi* doorway has a *dvârapâla* (ht. 4') on either side and Gajalakshmi on the lintel, this part of the temple being older than the *mukhamantapa*. In the *navaranga* are a number of images among which may be mentioned *Gaṇêśa*, *Garuḍa*, *Brahma*, and *Vishvaksêna*. The last has the front right hand in the *tarjani* pose while the others hold the *chakra*, *śankha* and *gadî*. As is usual in Śrîvaishṇava temples, stone images of the following saints are also kept in the *navaranga*: Periyâlvâr, Tirumangai-âlvâr, Pêyâlvâr, Pûdattâlvâr, Poyhayâlvâr, Âlavandâr, Nâthamuni, Kulaśêkharâlvâr, Toṇḍarâlvâr, Bhâshyakâra, Madhurakavi and Nammâlvâr. The *navaranga* has four fine pillars, each made of five smaller pillars at the bottom and the

(¹) Ep. Carn. XI. Chitaldrug 6.

ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛṣṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

Opposite to the temple is Gôpâlakṛṣṇa-svâmi's pond with a Hoysala inscription on the eastern rock¹. Passing through a fort-gate we reach two ponds known as Akkatangiyara Hoṇḍa near which is a small temple of Viśvanâthêśvara with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a stone *mantapa* (10' × 10') in the floor of which is an opening leading to a strong stone cellar more than 8' deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as *onake kiṇḍi*. A soldier's wife, by name Obavva, is said to have defended it during a siege of the fortress slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumân carved in relief on a boulder.

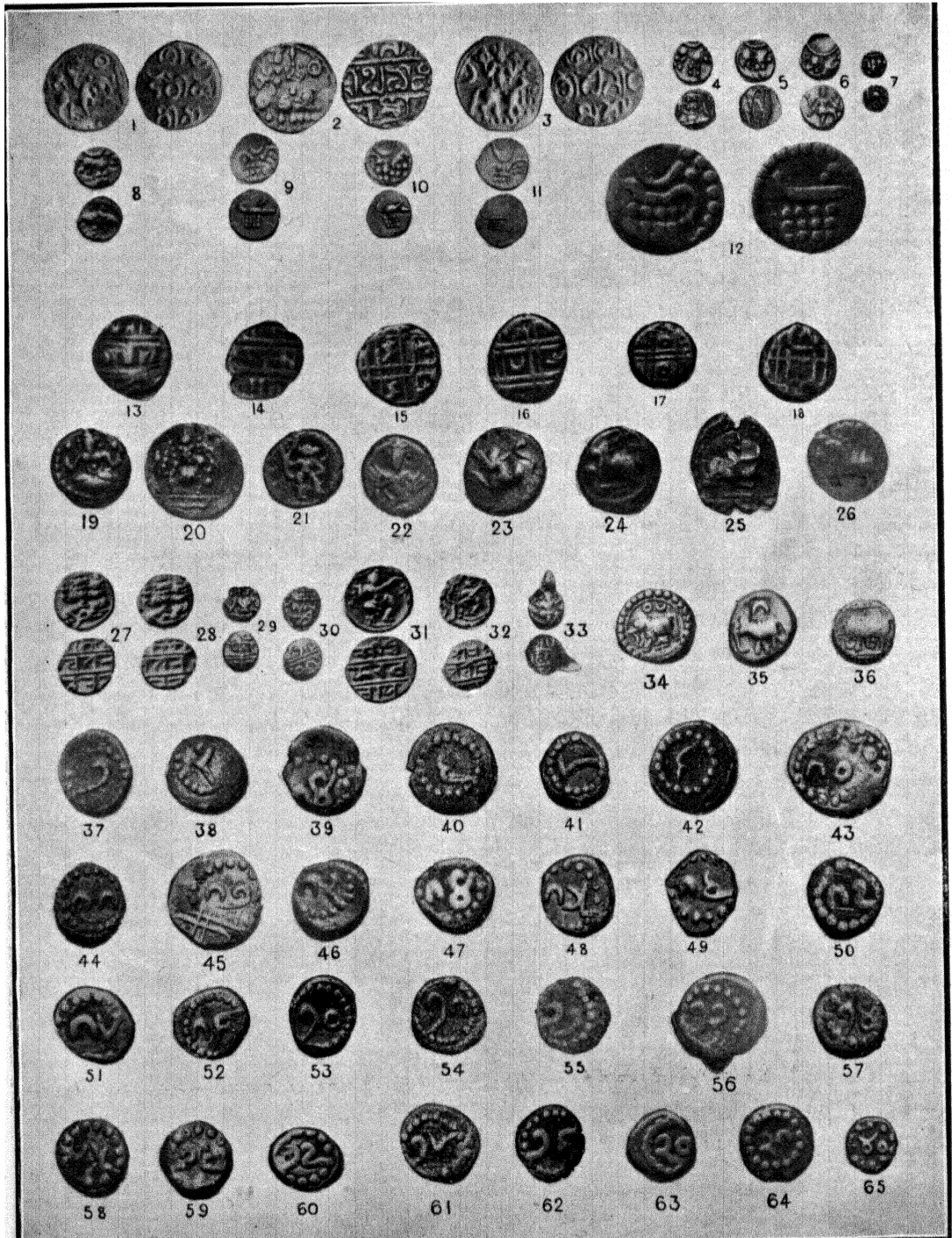
A little further down is the temple of Phalgunêśvara, a cave shrine facing westward, for which a *mantapa* was built in 1260 A.D.². (Plate VII, 3.) The inscription recording this event is preserved near the temple. As in the case of the Hiḍim-bêśvara temple the boulder over-hanging the *garbhagriha* is crowned with a stone *śikhara*, and the porch in front of the *mantapa* has rounded parapet walls and projecting stone eaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravallî valley.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nâyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bêgâr and Bêḍar soldiers from the latter of whom Hyder recruited his famous "Bêḍar" battallions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

(1) Ep. Carn. XI. Chitaldurg 7.

(2) Ep. Carn. XI. Chitaldurg 11.



SOME ANCIENT COINS OF THE DEKHAN: HOYSALA; VIJAYANAGAR; MYSORE.

PART III.

NUMISMATICS.

1. HOYSALA COINS.¹

Sir Walter Elliot, in his famous work on the coins of Southern India,² and *Rao Bahadur* R. Narasimhacharya in the *Mysore Archæological Reports*,³ have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Though the Hoysala kingdom was a province of the Châlukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Châlukyas. The latter, of which a large number of *varâhas* have been known bearing the names of Jagadêkamalla and Trailôkyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the *varâhas* weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Châlukyan lion type. The weight of 63 grains at once suggests a connection with the Chôla coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Châlukyas and the Chôlas had struggled for the control of the modern Mysore area; and, the Chôla power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannaḍa districts. Among the achievements of the early Hoysalas was the destruction of the Chôla power in the Kannaḍa country. In fact, it was from the Chôla governor that Vishṇuvardhana wrested Talkâḍ in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a *mahâmaṇḍalêśvara* under the Châlukyan Empire should have adopted the Chôla weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chôla rule in Mysore so strongly that a conquering enemy had to adopt it.

(1) Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.

(2) Page 80 ff and Pl. III Nos. 90-92.

(3) 1917, P. 63; 1921, P. 32.

Another class of coins which resembles the issues of the Hoysalas more than those of the Chôlas or the Châlukyas is that of the Kalachurya dynasty. But as the accession of Bijjala took place after the death of Vishṇuvardhana Hoysala, the resemblance is due to the fact that the Kalachuryas imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishṇuvardhana, Vishnuvardhana two types of whose varâhas have been known. (1111-1141).

Varâhas.—Type A—Two Lions.

Gold ; Size. 55" ; weight 61·75 grains.

Obverse.—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

Reverse.—Border : linear circle. 3-line legend in fine old Kannaḍa characters with straight rules between the lines :

1. śrī Ta
2. la kâ ḍu
3. go ṇḍaḥ.

[Plate IX, 1.

Talakâḍugonḍa is the title taken by Vishṇuvardhana after his general Gangarâja took Talkâḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Châlukya coins. The larger and lower lion represents the deity whose vehicle the lion is, viz., Durgâ or Châmuṇḍâ. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarâya temple at Bêlûr showing that her worship was popular in the time of Vishṇuvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Kṛishṇarâja III and in the present day Mysore coat of arms where the lion stands for Châmuṇḍâ.

Type B.—Châmuṇḍâ.

Gold ; Size. 6" ; weight 63 grains.

Obverse.—Linear border ; maned lion to right, parts of his body being represented by large and small disjointed pellets ; on his back sits the goddess Châmuṇḍâ wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

Reverse.—Border : linear circle. Three line old Kannaḍa legend :

1. śrī No
2. nam-ba-vâ-ḍi
3. go ṇḍaḥ

[Plate IX, 2.

After conquering Gangavâḍi, Vishṇuvardhana took Nolambavâḍi and assumed the title Nolambavâḍigonḍa.

No coins have till now been definitely attributed to any Hoysala king other than Vishṇuvardhana. But a varāha with the legend 'Pratāpa Nārasimha' has been published by Hultzsch.¹ Owing to the occurrence of the title Pratāpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varāhas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Chāmūṇḍā type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

Type : Chāmūṇḍā.

Gold ; size. 55" ; weight 63 grains.

Obverse.—Chāmūṇḍā on lion similar to B.

Reverse.—Linear border ; 3 line old Kannaḍa legend with interlinear rules :

1. śrī Pra
2. tā pa Nā ra
3. siṃ gha.

[Plate IX, 3.

The scholar who first attributed any *haṇas* to the Hoysalas was *Rao Bahadur R. Narasimhāchārya*. He found them among the coins in the possession of patel Chikkaṇṇagaḍa of Haḷēbīḍ, and published them with a short note.⁴ But many more Hoysala *haṇas* have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name 'Vīrarāyi haṇa.'

Among the old *haṇas* or fanams found in large numbers in South India the most common appear to be the Vīrarāyi *haṇas*. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahānadi in Central India.² About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them³ to a Coorg Raja and Elliot accepting Buchanan's

(1) Q. J. of the Andhra Hist. Res. Soc. Vol. I. Part III Page 134.

(2) See Q. J. Andhra Hist. Res. Soc. Vol. III. Page 182.

(3) Num. Orient. Vol. II. Page 744.

(4) Mys. Arch. Rep. 1921, plate XI.

view that they belong to the west coast. The same view is upheld in the Mysore Archæological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srinivâsarâghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship¹. A close examination of the small gold and silver coins which go by the name of Vîrarâyi fanams shows that they can only have been issued by different people from different places.

But the most common kind is similar to those published by Elliot² and R. Narasimhâchârya³. It has on its obverse a figure formed

The Devices.

by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian fanams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala fanams such as those found at Halêbîd⁴. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varâhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion's eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion's back seen in the Halêbîd fanams becomes narrowed into the shape of the *vîrarêkhâ* or the parabola-like mark worn by Vaishnavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot's plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Vîrarâyi haṇa is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Vîrarâyi haṇa now under consideration is usually 6.2 grains. As a haṇa is a tenth part of the varâha the corresponding varâha coin ought to weigh about 62 grains⁵. Such a varâha was that of the Hoysalas. 2. As these coins are

(1) Q. J. Andhra H. R. Soc. I. p. 135.

(2) Coins of Southern India Plate IV. Nos. 189-192.

(3) Mys. Arch. Rep. 1921 Plate XI.

(4) Elliot C. S. I. No. 86 and Mys. Arch. Rep. 1917 Plate XV.

(5) See also Elliot C. S. I. Page 147, No. 4.

found in large numbers between the Kâvêrî and Krishnâ rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas.

3. Vîrarâyi fanams are said to be found in large numbers at Halêbîḍ and other well-known Hoysala centres. They have been collected in the Chandravalli excavations on the same level with and in close proximity to an image of Saḷa killing the tiger.

4. The name Vîrarâya occurs among the Hoysalas more than in other dynasties.

Who then was this Vîrarâya? The Chôḷa Vîrarâjendra may be left out of consideration as the Chôḷa emblems are very different from the lion and the boar, and the Chôḷa coins have been known to be of a different fabric. Ballâḷa I may also be

Vira-*raya*. rejected as he is not famous as Viraballâḷa and as the Vîrarâyi fanams are subsequent and degenerate forms of the earlier Hoysala fanams. The boar on the reverse is more probably a later revived form than a continuation of the Châlukyan boar. Thus the claims of Viraballâḷa II and of Viraballâḷa III have to come in for final consideration. The contrast between the original boar type, figured by Elliot¹ which is small and thick with a fine lion and a boar, and the degenerate common Vîrarâyi with broad flan and conventionalised devices suggest the view that the former was issued by Viraballâḷa II when art was still in a flourishing condition, and the latter belongs to Viraballâḷa III and his tempestuous days. The occurrence at Halêbîḍ of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Vîrarâyi fanams appears to be Viraballâḷa III who ruled south India below the Krishnâ for over half a century and was perhaps popularly known as Vîrarâya.

A large copper coin of this kind has also been known².

The collection of the Halêbîḍ Patel has at least four other types which may be arranged in the order of increasing degeneration and studied :—

Other types.

1. *Lion and Narasimha*.

Gold; size .65"; weight 0.7 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Narasimha seated in *padmâsana* facing with discus in right hand and conch in left. [Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Viraballâḷa II it may be assigned to Narasimha II.

(¹) Plate IX, 8; Also Elliot. C. S. I., Plate. III 86.

(²) Plate IX, 12.

2. *Standing Archer.*

Gold ; size. '27" ; weight 6·5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5. The figure is either Râma or Śiva as Kirâta, more probably the former. The coin may, with some probability, be assigned to Sômêśvara who may have been connected in some way with Râma as seen by the name of Râmanâtha which he gave to his younger son.

3.(a) *Dancing Durgâ.*

Gold ; size. '32" ; weight 6·3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgâ wearing *kirîṭa*, bracelets and anklets, but otherwise naked, holding discus in the right hand, and conch in the left.

This type appears to belong to Narasimha III.

[Plate IX, 6.

3.(b) *Durgâ—Quarter haṇa.*

Gold ; Size. '15" ; weight 1·1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgâ.

[Plate IX, 7.

The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter haṇa of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.

4. *Boar.*

Gold ; Size. '32" to '37" ; weight 6·3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Vîrarêkhâ.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints.

[Plate IX, 8 to 11.

This is the most common type of Vîrarâyi haṇa. As shown above it may be attributed to Vîraballâḷa III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104.

[Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Vîrarâyihaṇas.

II. SOME PROVINCIAL COINS OF VIJAYANAGAR.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. **Provincial issues.** The mention of the gadyâṇas issued in the reign of Harihara¹ from Mangalûru and Bâraṇanûru and the existence of copper coins of the elephant type with the legend *la—mana danâṇyakaru*² go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567 : “When as we came into a new Governor’s country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next³.” It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State ; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. A closer study of this series reveals its exceedingly interesting nature.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series⁴. (1) Those with the legible Nâgari legends : Pratâpa-Kṛishṇarâya, Pratâp-Âchyutarâya and Pratâpa-Sadâśivarâya with thick double lines between the lines, the vertical strokes of the Nâgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nâgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each

(¹) Ep. Ind., VIII 130, n. 1.

(²) Ind. Ant. XX. 304.

(³) Purchas, His Pilgrimes Vol. X. page 99.

(⁴) Plate IX, 13 to 18.

other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

The natural successors of the last series appear to be coins with legends in Nāgari, Kannaḍa, etc., definitely naming some ruler. The latter legends like Śrī Rājā Siva Chhatrapati of Mahārāshṭra, Śrī Sadāsiva of Keḷadi, Kaṇṭhīrava Narasarāja of Mysore and Vīra Venkaṭa Rāva of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nāgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Kṛishṇarāja and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting about a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannaḍa numeral types, the chequered reverse appears in a variety of forms.

A close study reveals the very interesting fact that more than thirty different devices appear on the obverse¹. Arranged in the

Obverse Devices. traditional order of Hindu Mythology they would stand thus :—(1) Gaṇēśa, (2) Half-swan Sarasvati, (3) Sarasvati in human form, (4) Lakshmi on lotus, (5) Goddess riding on elephant, (6) Seated Goddess—Gauri, (7) Matsyāvatāra—half human, (8) Matsyāvatāra—fish, (9) Tortoise, (10) Boar, (11) Lion looking forward, to left or to right, (12) Lion facing, (13) Lion seated, (14) Lion face, (15) Vāmana, (16) Paraśurāma (reverse device), (17) Sitā-Rāma, (18) Kōdaṇḍa Rāma, (19) Muralīdhara Kṛishṇa, (20) Buddha, (21) Kalki, (22) Gaṇḍabhêruṇḍa, (23) Discus, (24) Conch, (25) Bell, (26) Lotus, (27) Hanu-mān, (28) Garuḍa, (29) Bull, (30) Deer, (31) Tiger, (32) Peacock, (33) Sword, (34) Dagger with garland, (35) Dagger between conch and discus, (36) Trumpeting elephant, (37) Elephant with lowered trunk, (38) Consorts on horse-back.

Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because : (1) the Mysore State

(¹) For some of these see plate IX, 19 to 26.

did not have under the Hindu rulers the greatness necessary for the issue of these varied types ; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire ; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar ; (4) the distinctive Vaishṇava character of the series agrees well with that of the Vijayanagar empire in its last days ; (5) the barbarous imitation of Nāgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

EARLY COINS OF THE KINGDOM OF MYSORE.

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroys ruling from places like Śrīrangapaṭṭa-
Mysore under Vijaya- nagar. na and Muḷabāgal. When in 1610 Rāja Oḍeyar, chief of Mysore, wrested the viceroyalty of Śrīrangapaṭṭana and was confirmed in that post by the emperor Venkaṭa Rāya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Śrīrangapaṭṭana mint during this period.

KANTHIRAVA NARASA RAJA.

Between 1646, when Kaṇṭhīrava Narasārāja defeated the combined forces of the Emperor and the Keḷadi Nāyaka, and 1666 ¹ when Doḍḍa Dēva Raja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kaṇṭhīrava Narasārāja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha ² of this ruler.

Type I. Lakshmī-Narasimha.

Gold ; size. 4" ; weight 26 grains.

Obverse.—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakshmi on his left lap.

(¹) Bherya plates, Ep. Car. Vol. IV. Yedatore 54.

(²) See also Elliot C. S. I. Plate III. Nos. 101 and 102.

Reverse.—Three-line Nâgarî legend.

1. Śrî Kaṃ (ṭhî)
2. (ra) va Na ra
3. (sa) râ ja

[Plate IX, 27, 28.]

It will be seen that in its weight, in the presence of a god on the obverse¹ and in the use of Nâgarî for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Kṛishṇarâya's varâhas have Kṛishṇa and Venkaṭarâya's Venkaṭêśa, Narasarâja's coins should have Narasimha.

Kaṇṭhîrâyi Haṇa—Type: *Narasimha*.

Gold: size. 25"; weight 5·2 grains.

Obverse.—Four-armed Narasimha seated to front holding conch and discus.

Reverse.—Variety A: Three-line Nâgarî legend, with interlinear double rules, probably standing for

1. Śrî,
2. Kaṃ ṭhî
3. ra va

[Plate IX, 29.]

Variety B.—Three-line legend—uncertain with similar rules.

[Plate IX, 30.]

Next to the Vîrarâyi haṇa, the Kaṇṭhîrâyi haṇa is the most common gold coin in South India. The successors of Narasarâja and many of their neighbours appear to have issued these haṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pûrṇayya got Kaṇṭhîrâyi haṇas minted in large numbers. Pûrṇayya's issues are known as Giḍḍa or small Kaṇṭhîrâyi haṇas while the issues of Narasarâja are called Agala or broad Kaṇṭhîrâyi haṇas.

No distinctive copper coins of Narasarâja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar² is a variety with a lion facing and seated on its haunches which may as well have been issued by Kaṇṭhîrâya Narasarâja.

CHIKKA-DEVARAJA.

No coins are known which can be definitely attributed to the successors of Narasarâja until we come to the reign of Chikka-Dêvarâja. Elliot long ago published³ a coin regarding the authorship of which he was doubtful.

(1) Lakshmî-Narasimha actually appears on the coins of Harihara I.

(2) See Page 29 of this report.

(3) Elliot C. S. I. No. 106. Plate III.

Type : Krishna.

Gold ; Size. 4" ; weight 52·7 grains.

Obverse.—Under ornamental arch Baby Krishna dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kâlingamardana and in the former, of Navanîta-nrîtta Krishna.

Reverse.—Three-line Nâgari legend with single intervening rules :

1. Śrî Chi
2. ka de va
3. râ ja

[Plate IX, 31.]

A half-varâha weighing 25·7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varâha, but the legend appears to be slightly different. [Plate IX, 32.]

Chikkadêvarâja altered the old Mysore type both on the obverse and on the reverse ; but he kept up the old weight standard.

KANNADA NUMERAL TYPE.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannaḍa numeral. These numbers range generally from one to thirty one ¹ and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years ? It has been suggested that the coins could be attributed to Doḍḍakrishṇarâja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadêvarâja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadêvarâja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadêvarâja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśâlāksha Paṇḍita, might have introduced the system of minting the regnal years on

(¹) Plate IX, 37 to 64.

the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadêvarâja. However the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department with chequered reverse, bearing on the obverse the numeral 40.¹ Jackson² mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadêvarâja was possibly continued by his successors.

ELEPHANT TYPE.

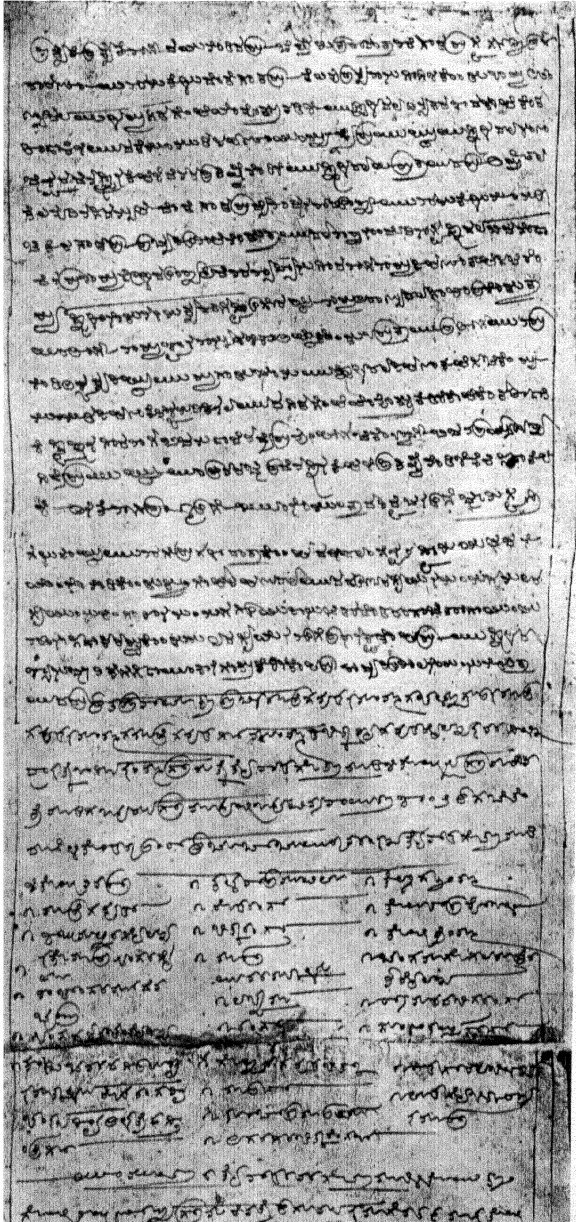
By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal's back being caparisoned. The occurrence of this type among the ruins of places like Muḷabâgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavâyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarâja down to the regime of Hyder, *i.e.*, between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadêvarâj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

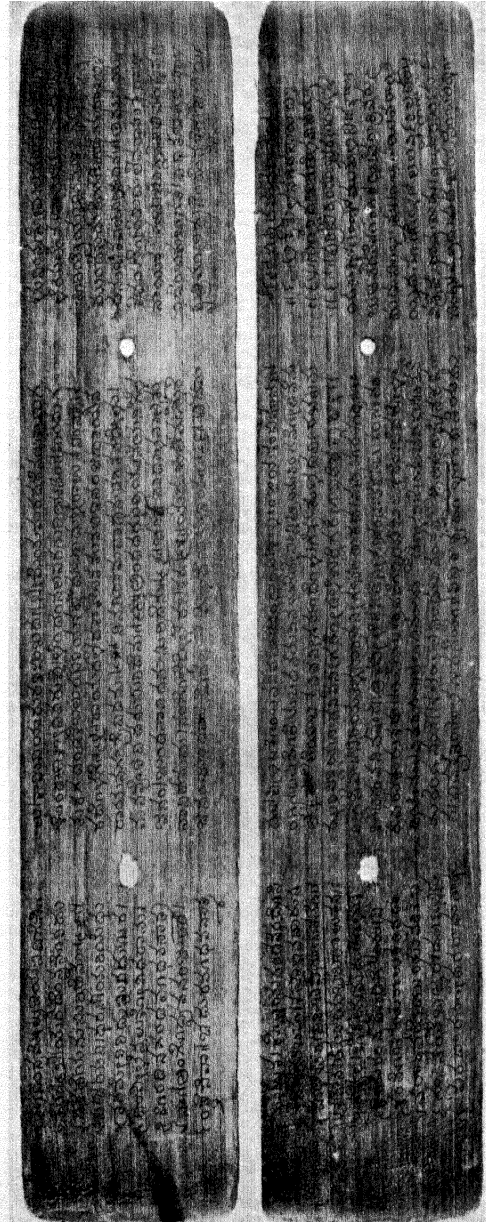
(¹) Plate IX, 65.

(²) Jackson : Coin Collecting in Mysore, P. 13.

MANUSCRIPTS.



1. JAYAREKHA OF TUNGOTI, (p. 47)



2. PARADARA SODARA RAMANA KATHA, (p. 35).

PART IV.

MANUSCRIPTS.

(1) DHANAVÂSTU.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannaḍa work named *Dhana-Vâstu* or *Treasure Sites*. It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is 16"×13½"×4" (with boards). The characters are modern Kannaḍa with a few peculiarities. The language is mostly Kannaḍa prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: *Dakṣiṇa*, *Gârhapatya* and *Āhavanîya*. Prayers are offered to Sandhyâ, Gâyatri, Śakti, Mahâkâlî and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brâhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the treasure seekers.

Mention is made in the work of places like Maṇipura (Châmarâjanagar Taluk) Kikkêri, Beḷgoḷa also called Chôlarâjapura, Châmarâjapaṭṭana, Râmanâthapura, Beṭṭadapura, Arkalgûḍ, Chûta-pura or Mâgaḍi, Sâvandidurga, Piriyaṭṭana and other places in the Mysore State. Even the temple of Agastyêśvara (probably that at Tirumakûḍlu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the *figus religiosa*. The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.

(2) PARADÂRA SÔDARA RÂMANA KATHE.

There is a general impression that there are fewer historical works in Kannada than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannada works. **Sources of history in Kannada.** More than six years ago, Mr. M. H. Rama Sarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archæology to the existence in the Oriental Library at Mysore of four palm leaf manuscripts which contained the heroic story of Râmanâtha, a Karnâṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannada poetical work by Nanjuṇḍa, while the other two are copies of a smaller work by Ganga. Mr. Rama Sarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjuṇḍa's work : Paradâra Sôdara Râmana Kathe.

The manuscript now used is number cd 12 *ka* in the manuscript catalogue of the Library. The first leaf is missing and the story, as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumâra Râmanâtha, son of King Kampila of Kummata, are narrated in the present manuscript in ten *âśvâsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 226 leaves each measuring 1' by 2". (Plate X, 2.) **The Manuscript.**

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

At the end of every *Âśvâsa* of the poem, the author Nanjuṇḍa, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived. **The Author.**

The name of his grand-father was Vijaya ¹, that of his father, Mādhava ², and that of his younger paternal uncle Vijaya ³. The last named is said to have died in battle in the presence of his master Nanjarāya or Nanjarāja, who ruled Changanāḍ between 1502 and 1533.⁴ On page 5a of the manuscript ⁵ the poet says:—

ಚಂಗನಾಡಾಳ್ ನಾಲ್ಕು ನಾಯಕಗಜ |
 ಸಿಂಗನೇಪ ಮಾಧವನಾ ||
 ಅಂಗೋದ್ಭವನಂಜುಂಡನಾನಿದನುಮ |
 ನಂಗೋಲೆ ಪೇಳ್ ರಸಿಕರ ||
 ಯದುಕುರಾಮಾತ್ಮರೆಂದೆಂಬ ಕುರಾಗತ |
 ವಿಡಿತಬಂದನಾಂತೆನೆವಾ ||
 ಚದುರಮಾಧವನಾತ್ಮಜ ನಂಜುಂಡನಾ |
 ನೊದವಿ ಪೇಳಿದನೀಕ್ರುತಿಯಾ ||

It is thus certain that the poet was connected with Changanāḍ and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar ⁶ opines that his father Mādhava must have been a brother of Mangarasa, who was the author of Jayanripakāvyā, and other works and lived in 1508⁷. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjunḍa is said to have been killed in battle by a general of Rāja Oḍeyar of Mysore (1578-1617)⁸ the work was more probably produced about the year 1570.

In spite of the fact that more than two centuries elapsed between the death of Kumāra Rāma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Ferishta. The main events relating to the kingdom of Kampilarāya, its relations with the Hoysalas and the Kākatīyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

Historical Value.

(¹) ಯದುಕುರಾಮಾತ್ಮ ವಂಶೋದ್ಭವನಾದ ಪ್ರಧುಕುರಾಗ್ರಗಣ್ಯ ವಿಜಯನೃಪಾಲ. Mss. Leaf. 5.

(²) Mss. Ibid.

(³) Mss. Ibid

(⁴) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.

(⁵) Stanzas 67 and 68.

(⁶) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.

(⁷) Mangarasa is referred to by Nanjunda not by name, but only as 'hiriyayya.'

(⁸) Mys. Arch. Rep. 1925, p. 16.

collected either from the strong local tradition existing near Ānegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjunḍa is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjunḍa to have been officers in Kampila's treasury.

OUTLINE OF THE STORY.

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Meru¹ lay the Karnāṭa country, rich, splendid and glorious,² with innumerable villages, cities, districts, fortresses³ extending from the Kāvêri to the Godāvāri⁴ and containing, by the side of the beautiful Tungabhadra⁵ and a splendid lake,⁶ the famous Pampākshêtra or Pampāpuri⁷ wherein resided the linga of Virūpāksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale⁸ in the heart of which was situated the strong durga or fortress of Kummaṭa, a historical Eldorado,⁹ populous, prosperous and very rich, with streets and divisions well arranged.

-
- (1) ಆ ಮೇರು ಗಿರಿಯ ದಕ್ಷಿಣಭಾಗದೊಳಭಿ |
ರಾಮತೆ ವಡೆದೇನೊಪ್ಪ |
ಭೂಮಿಗಳೆಡೆಯೊಳಪುದು ಕನ್ನಾಟಮ |
ಹಿಮಂಡಲ ಗಾಡಿವೆತ್ತು || (p. 8b, st. 20)
- (2) ಸಿರಿಯಿಂದಾ ಸಿಂಗರದಿಂದ ಸೊಬಗಿನಿಂದ |
ಕರಮೆಸೆಪುದು ಕನ್ನಾಟ || (p. 7b, intro : verse.)
- (3) ಗ್ರಾಮನಗರ ಬೀಡ ಬರ್ವಡ ದುರ್ಗದೋ |
ಣಾಮುಖ ನಂದೋಹದಿಂದ || (p. 8b, st. 22)
- (4) ಕಾವೇರಿಯಿಂದ ಗೋದಾವರಿಗೆ ಮಿ | ದ್ವಾರ್ (p. 8b, st. 21)
- (5) p. 12a. st. 72.
- (6) p. 12b. st. 77. ಕಂಜಾತಾಕರ.
- (7) p. 14a. Line 5. Hampi in Vijayanagar, Bellary District.
- (8) ಆ ವಿರೂಪಾಕ್ಷನ ನಿಲಯದ ದಕ್ಷಿಣ |
ಭೂವಳಯದೊಳುಮ್ಬುಗಳಿಗಾ |
ಅವಾಸದಂತಿಪ್ಪುದು ಹೊಸಮರೆ.... || (p. 21b, st. 1)
- (9) ಅಳುಕಿ ದಾನವರಟ್ಟುಳಿಗಮರಾವತಿ |
ಯಳಿದುದಾದುರ್ಗ ಕೆಂದೆನಲೂ |
ಪೊಳವ ಪೊಂಗಳಸದುಪ್ಪರಿಗೆಯ ನಿಲಯ ಸಂ |
ಕುಳದಿಂದಾ ಮೆರೆಪುದಾ ನಗರಿ ||

From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums¹ etc. Hariharadêvi² was his crowned queen. Baichappa³ was his excellent minister and yuvarâja Bhairava⁴ his son. Ballâla the Hoysala king and Virarudra the Kâkatiya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapatirâya could be very easily captured if only Kampa minded⁵. The birth of Kumâra Râmanâtha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Virarudra and Ballâla⁶ and fully justified his *birudas* mûvaru-râyara-gaṇḍa, mîsara-gaṇḍa, gajapati-gaja-simha, narapati-nara-vêtâla and the like. No wonder then that Râmanâtha's two sisters, Mâramma and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies⁷ and was created the yuvarâja.⁸ His one ambition was to curb and check the

(¹) ಕರಿಶಾಲೆ ಹರುಶಾಲೆ ನಿಶತಾಯುಧಶಾಲೆ |

ಸುರುಚಿರ ನಾಟಕಶಾಲೆ ||

ವರಚಿತ್ರಶಾಲೆ ಮಂತಣ ಶಾಲೆಗಳಂ |

ದರಮನೆ ಕಣ್ಣಡಮಾಯ್ತು || (p. 29b, 2)

(²) P. 31a, st. 24 ; (³) P. 31b, st. 27. (⁴) P. 31b st. 28.

(⁵) ಹೊಕ್ಕಿರಿವನು ಬಲ್ಲಾಳನ ರಾಜ್ಯವ |

ನೊಕ್ಕಲಿಕ್ಕುವ ನೊರುಗಲ್ಲ ||

ಮೊಕ್ಕತುಳದ ವೀರರುದ್ರನ ರಾಜ್ಯವ |

ಮಿಕ್ಕವರೆಣಿಯ ಕಂಪಿಲಗೆ | (p. 32b, st. 40)

ದಿಳ್ಳಿಯ ಸುರುತ್ತಾಣನ ರಾಜ್ಯವನ್ನೆಲ್ಲ |

ಕೊಳ್ಳಿಕೊಂಬನು ಕೊಳಿಪಿಸಿದೊಡೆ ||

ಕಳಂಕವೈದಿಸುವನು ಗಜಪತಿರಾಯ |

ಗುಳ್ಳದೇಶವನ್ನೆಲ್ಲವನು | (p. 32b, st. 41)

(⁶) p. 53b, st. 64-66.

(⁷) ಪಂಚಬಾಣಂಗಳ ನಡವೆ ಕಂಗೆಸದಿರ್ಪ |

ಪಂಚಸಾಯಕನಂತೆ ಕಾಂತ ||

ಪಂಚಕದೊಡಗೊಡಿ ಕುವರನೆಸೆದನಾ |

ಕಾಂಡನಮಣಿ ವಿಷ್ಣುರದೊಳು || (p. 55a, st. 91)

(⁸) ತಮತಮಗೊಲಿದು ಕೆಂಡಾಡೆ ಪಾರರ ಭೂ |

ರಮಣರು ಸುಕುಮಾರನಿಗೆ ||

ಸುಮುಹೂರ್ತದೊಳು ಯುವರಾಜ ಪಟ್ಟವನಾ |

ಸಮಯದೊಳೊಲಿದು ಕಟ್ಟಿದನು || (p. 56b, st. 115)

The poet speaks also of Bhairava as Yuvarâja (p. 31b, st. 28).

vandalism¹ of the Turukas who were a menace to the peace and religion of the country. Râma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship² and bravery had spread his fame everywhere in the country.

The relation between the kingdoms of Kampila and Ballâla was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysala and often had roamed about in the dominions of Ballâla wresting from the rich³ their riches and raiding the towns and forts⁴.

Once, when Râma sent his messengers to Hulihêru, a place in Ballâla's dominions⁵, the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time⁶. The fortifications were captured and Ballâla's men were completely defeated. Ballâla could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Kodagu, Maleyâla and Tivula countries⁷ he crossed the valley of Bâgûr⁸ to crush Kampila.

(¹) ದೇವಾಲಯಗಳನ್ನೊಡೆದು ಕೆಡಿಸಿದರು |

ದೇವರ ಕಿತ್ತು ಧರಣಿಯಾ |

ದೇವರ ಸತ್ಯಮರ್ವ ಕೆಡಿಸಿದರು ಧ |

ರಾವಳಿಯದೊಳು ದಾನವರು || (p. 59b, st. 26)

(²) In this connection it may be said that Râmanâtha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a, st. 64.)

(³) ಬಿಡದೆ ಸಬಳ ಗದ್ಯಾಣವ ಕೊಂಬರು |

ಎಡಿದು ಧನಕರ ಧನವನೊ ?

ಜಡಿದು ಶೆಳೆದುಕೊಂಬರು ಕಂಪರಾಯನ |

ಗಡಿಯವರಾರಾಜ್ಯದೊಳಗೆ |

(p. 66a, st. 2)

(⁴) ಕೋಟಿಯಿಂದೊಳಪೊಕ್ಕ ಪುರಗಳೊಳಗೆ ಬಲು |

ದೇವಿಯ ನಾಯ ಎಡಿವರೊ |

ಲೂಟಮಾಡುವರು ಹೊಸರೊಳವರ ಕಾ |

ರಾಟ ಕೈಮೀರುತಿಹುದು ||

(p. 66a, st. 3)

(⁵) 66b, st. 6.

(⁶) 68a, st. 30.

(⁷) ಕೊಂಗು ಕೊಡಗು ಮರೆಯಾಳತೀವುಳದೇ |

ಶಂಗಳ ಕೂರಾಳುಗಳಾ |

ಹಿಂಗದೆ ಕೂಡಿದ ಬರಾಳ ನೃಪ ರಣ |

ರಂಗ ಕೇಳಿಯ ರೋಲುಪನು |

(p. 70b, st. 4)

(⁸) p. 75a, 73.

But Kampila was not unready for him. Under his able generals Akkasāleya Chikka, Kālānjiya Kampa, Kolliya Nāga, Haḍapada Balluga, Okkaliga Nāgaṇṇa, Bhaṇḍāri Sōmaṇṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Rāma to lead the host against Ballāla. Soon this army marched beyond Ānegondi and the valley of Bisilahalli¹. In the battle that ensued, Rāma claimed victory². Just at this time tactful ministers like Sōmadanḍādhipa and Baichadanāyaka intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes.³

The immediate effect of Rāma's success against Ballāla was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs.⁴

The king of Orugallu was now Virarudra of the Kākatiya dynasty. Jealous as he was of the fame of Rāma, he easily took offence at his especial birudaś, "Telugara-gaṇḍa, Mūvaru-rāyara-gaṇḍa, and Cheluvara-gaṇḍa," and marched against Kampila's kingdom accompanied by all the kings of the country lying about the Gôdāvari. But Kampila and Rāma were not idle. A severe battle was fought in which the Kākatiya king was utterly defeated by Rāma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

(¹) p. 74a, 59.

(²) ಗಂಡರ ಗಂಡ ಗರ್ವಿತರಾಯ ಶರಥ ಭೇ |
ರುಂಡ ಮಂನೆಯ ಗಜಸಿಂಹ ||
ಚಂಡ ಪರಾಕ್ರಮ ಜಯ ಜಯ ಜಯ ಯೆಂದು |
ಕೊಂಡಾಡಿದರು ವಂದಿಗಳೂ || (p. 76b, st. 75)

(³) ಸುರಿತ್ರಾಣ ದಂಡುಂಟೊಳತೋಟಿಸಲ್ಲದೆಂ |
ದಿರದೆ ಮಾತಾಡಿ ಮಂತ್ರಿಗಳು ||
ನರಪತಿಗಳ ತಿಳುವಿದರಂದು ನಾನಾ |
ಪರಿಯೊಳೊರೆದು ಬುದ್ಧಿಯನೂ || (p. 90a, 122)
ಸುರಿತ್ರಾಣನ ರಾಜಕಾರ್ಯ ತಪ್ಪದು ನಮ್ಮ |
ಧರಣಿಗದೇಕೆ ನಮ್ಮೊಳಗೆ ||
ಹಿಂದು ಮತ್ಸರವೆಂದು ಮಂತ್ರಿಗಳಂದಾ |
ನರಪತಿಗಳ ತಿಳುವಿದರು || (p. 90a, 124)

(⁴) ಹೊತ್ತಕೊರೆಯ ನಿಳುವಿದಂತಾ ಭೂ |
ಪೊತ್ತಮನಾ ಕುವರನಿಗೆ ||
ಯತ್ತು ಸಕಲ ರಾಜ್ಯಭಾರದ ಚಿಂತೆಯ |
ಚಿತ್ತದಿಂದೊತ್ತರಿಸಿದನು || (p. 90a, 2)

Delhi was at this time a great city.¹ The Sultan reigned over a very vast empire² and his power was invincible.³ He had many officers under him and his wealth was immense⁴. Nêmi-khân was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Râma-dêvarâya of Dêvagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nêmi-khân made his power felt⁵.

The Sultan had a very beautiful daughter of marriageable age. Since Râma's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kummaṭa. On seeing Râma they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Râma and life itself became unbearable to her

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- (¹) ಅತ್ತ ಹಸ್ತಿನಪುರ ಢಿಯಂಬ ವೆನ |
 ವೆತ್ತ ಹಂನೇರಡು ಯೋಜನದಾ ||
 ಬತ್ತರವಡೆದಳಕಾಪುರವನು ದೆನೆ |
 ಗೊತ್ತರಿಸಿದುದು ಚೆಲ್ವಂದಾ || (p. 110a, st. 6)
- (²) ಬಡಗಣ ಭೂಮಿಗವಧಿ ಹಿಮಗಿರಿ ಮೂರು |
 ಕಡೆಯ ಭೂಮಿಗೆ ಮುಂನೀರ ||
 ಥಡಿ ಮೇರೆಯೆನಿಸುವ ರಾಜ್ಯವನಾಳುತ |
 ಪೊಡವಿವ ಸುರಿತಾಣ ನಿರಲೂ || (110b, 18)
- (³) ಬಲಯುತ ಸುರಿತಾಳನ ಧಾಳಿಗೆ ಗಿರಿ |
 ಜಲ ವನ ದುರ್ಗ ಸಮೂಹ ||
 ನೆಲಸಮನಹುದೆಂದೆನರಾ ರಾಯಗೆ |
 ಮರೆತಾ ನಿಲ್ಲರಿ ರಾಯರುಂಟೀ || (111a, 20)
- (⁴) ಮೂವತ್ತೆರಡು ನಾಟಕಶಾಲೆ ಯಪ್ಪತ್ತು |
 ಸಾವಿರ ವಾರುಪನೆನಲು ||
 ಅವನವನ ಸಿರಿಯನು ಪೇಳ್ವನವನುರೆ |
 ಗಾವಲನಾಗದ ನಿಹನೆ || (p. 111a, st. 23)
- (⁵) ದೇವಗಿರಿಯ ರಾಮದೇವರಾಯನ ಬಿಟ್ಟು |
 ದೇವರಾಯನ ಹಿಡಿತಂದು ||
 ಭೂವರ ಸುರಿತಾಳಗಿತ್ತ ನೇಮಿ (p. 111a, st. 24)
 ರಾಮೇಶ್ವರಕೆ ತೆರಳಿ ಬಂದು ಮಧುರೆಯ |
 ಭೂಮೀಶ್ವರನನು ವಿಡಿದು |
 ಆ ಮಹಿಯೊಳು ಶಾಣೆಯವನಿಕ್ಕಿದನಾ ನೇಮಿ (ibid. st. 25)
 ಬಪ್ಪರ ದೇಶಾಧಿಪತಿಯ ||
 ದಪ್ಪ ಕೆಡಿಸಿದಾ ನೇಮಿ ಮಲ್ಲುಕ | (ibid. st. 27)
 ಧಪ್ಪನ್ನದೇಶದ ರಾಯರೆಲ್ಲರ ಕೈಯ್ಯು |
 ಕಪ್ಪವ ಕೊಂಡು ರಾಯನಿಗೆ ||
 ವಪ್ಪಸುವತಿ ಬಲನೇಮಿಪಾನಗೆ ಸಂ |
 ಯಪ್ಪ ಸೇನಾನಿಗಳುಂಟಿ || (ibid. st. 28)

without him. The Sultan, however, promised that he would get Râma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sâgar, Nimbapur, Jambukhaṇḍi and Raichur as dowry¹.

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Râmanatha for his daughter at the same time. Nêmi-khân was then sent with a huge army for sacking the Kuntala country after destroying Ôrugal. Vîra-rudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

The king of Mungulidêsa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things

**Badura-khana or
Bahauddin.**

of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge)

for information if there were any among his men who had the ability to use it. In the public hall of audience, Nêmi-khân, by order of the Sultan, had it shown to all the Khânkhâns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bâdura rose up and easily accomplished the feat to the great admiration of all. The Khânkhâns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bâdura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bâdura lest he should usurp the kingdom of Delhi some day.

Bâdura was, however, as clever as he was strong. Coming to know of the Sultan's machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bâdura, despatched after him a lakh of horses under Nêmi. By the time Nêmi marched 7 or 8 leagues and was in sight of Bâdura, the latter had crossed the Heddore (Krishnâ) killing all the Khâns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Râma duty was greater than policy; he therefore did not mind the consequences and entertained Bâdura.²

Nêmi-khân lost no time in reporting the matter to the Sultan personally.

First war with Delhi. The siege of Kummaṭa and the capture of Râma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

(¹) P. 113b. 60-66. It is doubtful if this part of the story is historical.

(²) ಬಾದುರಖಾನನ ಕರೆದುಕೊಳ್ಳದೊಡೆಮ್ಮೆ |
ನಾಥನು ಚಂದ್ರಬಿಟ್ಟಪನೆ |
ಅದುದಾಗಲಿ ಮರೆಯಾಗಬಂದಪಾನನ |
ನಾದರದಿಂಬರಿಸಾಯ್ | (125a, 141)

situation. All the important fortresses like Mudigallu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nâga, Bukkaṇṇa, Balugayya Timmaṇṇa and others with whose help it was possible to reduce fortresses like Toregallu, Bâdâvi, Kopaṇa, etc. Râma's elder brother displayed great valour in driving back the enemy at first and Râma himself caused much loss of life to the enemy. Nêmi-khân, however, did not lose heart and was biding time to capture Râma. No sooner did Râma appear on another plot of ground than Nêmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Râma was too powerful and a crushing defeat was inflicted upon Nêmi, who was very much humbled when he went back to Delhi.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnâji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Râtnaji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Râma of Râyadurga, Sangamâdêva of Udayagiri, Pamparâja of Penugonḍa, Timmarâja of Kopaṇa, Gangarâja of Gaṇḍikôṭa, Narahari Kamparâya of Âdavâni, Kachiah of Gutti, Jayajakkiya Bomma of Toregallu, Anṇa Bhairavadêva, Kâṭaṇṇa, Bhâva Sangama, Mâyidêva and Sâyidêva (of the king's body-guard), Bhaṇḍârada Harihara¹ and Bhaṇḍârada Bukkaṇṇa².

While the maid was thus pointing out these princes to Ratnâji, Râmanâtha appeared on the scene³. Ratnâji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Râma. Her maid Sangâyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Râma, who preferred swimming to hunting, stayed behind and went to the Tungbhadra where he and his friends spent the whole day

(1) and (2) *ibid.* 101. These probably founded the Vijayanagara Empire later on.

(3) ಅಲರ್ಪಿಲ್ಲದಂಗಳನಂತೆ ಬಿಟ್ಟರ |
 ದಲಗಿಲ್ಲದಮರೇಂದ್ರನಂತೆ ||
 ಶರೆಯಿಲ್ಲದಿಂದುವಿನಂತಲ್ಲಗೈಯ್ದಂದ |
 ನಲಘುಪಿಕ್ರಮ ರಾಮನಾಥ ||

in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mummaḍi Singa that was in her custody. Hariharadēvi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnâji who enquired of her maid what was the matter and whence came the sound. At the mention of Râma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance ; she would not give the ball to Kâṭaṇṇa who was sent by Râma to fetch it. She said she wanted to see Râma and asked Kâṭaṇṇa to send him. Râma complied and on entering her apartment bowed to his step mother. Immediately Ratnâji betrayed her passion and made many overtures. Surprised and disgusted, Râma tried to go away from her presence. Ratnâji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnâji was overcome with grief and rage, and decided upon having Râma killed soon after the king's return¹. She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Râma of lasciviousness and assault² and of having slighted even the authority of the king boasting much of himself and his conquests against Ballâḷa, Vīrarudra and the Sultan of Delhi³. The severity of this accusation deprived the king

(¹) ಕೆಳುವದೆ ರಾವನ ತಲೆಯ ಪೊಯ್ಸುವೆನೆಂದಾ |

ನಳಿನವದನೆ ತನ ಕೈಯ್ಯ ||

ಬಳೆಯನೊಡದು ತೋಳೊಡ ಕೊರಲ್ಕದಪುಗ |

ಕೊಳಗೆ ತೆಗೆದಳು ರೇಪಿಯನು ||

(201b, 86)

ಕಡುಸೋತು ಕಾತರದಿಂ ಬಂದಾ ರಾಮ |

ವಿದಿದಂತಿರಳ ಕಾಳಿಯನು ||

ಬಿಡದೆ ಕೆದರಕೊಂಡತಿ ರೋಷದಿಂದಾ |

ಮಡದಿ ಮಾಡಿದಳು ಮಾಯವನಾ ||

(201b, 87)

(²) ಬಿಡುಬಿಡು ಬೇಡವೆಂದರೆ ಬೇಡಿಕೊಂಬನು |

ಕೆಡುವೆಯಂದರೆ ಕಣಕುವನು |

ಕಡೆಗಾಲವಿದು ನಿನಗೆನೆ ಕಾಲ್ಪಡುವನಾ |

ಕಡುಕಾಮಿರಾಯ ನಿನಗಾಣೆ ||

(206b, 113)

(³) 205b.

of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay. *

But the ministers, particularly Baichappa, did not so readily believe in Râma's guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. ¹ They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, ² he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed :—Râma, Kâṭaṇṇa, Dêvi Setṭiya Linga, Sâyideva, Haḍapada Balluga, Singa, Kâlâṃjiya Kampa, Chikka, Râyagiṇḍiya Lakka, Mâyidêva and Kolliya Nâga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. ³ Hariharadêvi went nearly mad with grief. ⁴ The whole city lamented the reported death of Râma.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummata, and ordered Nêmi to march

Second War of Delhi. against it. ⁵ Accordingly Nêmi, at the head of an immense army ⁶ marched from Delhi at a tremendous speed and

(*) ಕೋಪವ ಬಡು ಕೋಮರಾಂಗಿ ಕೊಲಿಸುವೆನಾ |

ನಾ ಪಾತಕನ ಬೇಗದೊಳು ||

ತಲೆಯಲುಗಾಟವಿನ್ನೇತಕೆ ಬೈಚಪ್ಪ |

ಬಲವನ್ನೆಲ್ಲವ ಕೂಡಿಕೊಂಡು ||

ನಿಲಯವ ಮುತ್ತಿ ಪಿಡಿದು ತಂದಿ ರಾಮನ |

ತಲೆಯ ಪೊಯ್ಯೆಂದು ಪೇಳಿದನು ||

(207b, 154) ; and (208a, 156)

(1) ಬರಾಳರಾಯನ ಕೂಡ ಜಗಳವೊರು |

ಗಲ್ಲವನ್ನೊಡನೆ ಹೋರಾಟಾ ||

ಬಲ್ಲದ ನೇಮಿಯ ಹಗೆತನ ನೀ ರಾಮ |

ನಿಲ್ಲದೊಡಲೆಯ ದುರ್ಗಾ ||

(2) ಕೊಲರಾನೆ ನನ್ನನು ಸುರುತಾಳನು ಬಲ |

ಜಲಧಿಮೆರೆ ಮಾರಿನಂಮಾ ||

ನೆಲಕೆ ಬಂದಡೆ ನೆರೆಗೊಂಡದ ಕಲಕುವ |

ಕಲಗಲುಂಟೆ ರೋಕದೊಳಗೆ ||

(212a, 154)

ಅಳಿಯ ನೀನಂದು ಕನ್ನಾಟ ದ್ರಾವಿಡ ಧೂ |

ತಳ ತುಳು ಮಲೆಯಾಳಗಳೆ ||

ತುಳುವರು ಹೊಕ್ಕು ತುರುಕರು ಧರ್ಮಸಿರಿ |

ಯಳವುದು ಕುಮರೆ ನನ್ನಾಣೆ ||

(212a, 155)

(3) 215a, 96ff (4) 215b (5) 220a, 35ff

ಕೇಳಿ ಸುರುತಾನಾ ಶುದ್ಧಿಯನಂದು |

ಪೇಳಿದ ನೇಮಿ ಮಲ್ಲುಕಗೆ ||

ಧಾರಾಧೂಳಿಯುಂ ಪೋಗಿ ಕುಮ್ಮಟವನು |

ಪಾಳನರದೆ ಮಾಡೆಂದು ||

(6) 220a, 40ff

(220a, 85)

soon arrived at the Karnâta boundary striking terror into the hearts of Kampila's subjects who at once reported to their king this impending danger.¹ Kampila was bewildered: he felt now the loss of Râma who was the only one that could dare oppose Nêmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Râma's absence at this critical time ate up his heart and he was no more himself.

Anṇa Bhairava and Bâdura Khâna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nêmi's army². Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Râmadêva of Dêvagiri and son of Kampa, a descendant of the Bêḍa Sabara who was originally a Kshatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dêvagiri³. His son, now a refugee in Kampila's dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Râma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to wait until 3 days the war were over⁴. The king grew restless and was every moment thinking of his son Râma to whom he now felt he had done great injustice⁵.

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Râma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarêkhâ is a long roll of ancient paper in the possession of Rangegaḍa of the village Tâygonḍanhalli near the village Tungôṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannaḍa characters nearly one hundred years old, and purports to describe how the village Tungôṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:—

1. In the Śaka year 1425 *Rudhirôḍgâri*, i.e., A.D. 1503, two brothers named Sakregauḍa and Mâregauḍa migrated from their native place Sakhare⁶ and wandering

(1) 220a, 44.

(2) 222a, 1-6.

(4) 224a and b.

(6) Could this be Sakkarepaṭṭana in the Kadur Taluk?

(3) 222a. 223b. This is an outline of the traditional history of the family.

(5) 224-226.

through forest and hill, went to Penugonḍa to see King Achyutarāya. The king granted them some lands on condition that they would bring them under cultivation, build a village thereon and settle in it.

2. Six years later, in the year *Vibhava* A.D. 1508 on the 7th lunar day of the bright half of Vaisākha they began laying the foundation of the village Tungōṭi where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the gaṇḍa brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of Māgha in the year *Bhāva* (1514) the gaṇḍa brothers went on a pilgrimage to Tirupati where they celebrated the lunar new year's day. From there they brought an image of the god Kṛishṇa (Rangadhāma) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at Penugonḍa and with his permission built a village Vīragonḍanahallī near Tungōṭi in the year *Īśvara* (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named Vīraṇṇagaṇḍa. Later a fort was built and several houses. They also brought from their native village Sakhare holy rafters of wood (*Belugaḷu*) and set them up in their houses in the village for worship. Two sons were born to Sakharegaṇḍa, named Turubina Māregagaṇḍa and Chēḷuguru Māregagaṇḍa. His younger brother Māregagaṇḍa got a son named Rangegaṇḍa and all these lived in peace as rulers of the new settlements.

5. At this time Vīrappagaṇḍa and his brothers migrated from a place called Shaharu Bidare and established a kingdom in the village Gubbi Hosahallī. One of the brothers built the village Mummaḍipaṭṭana in the year *Śukla* in the month Māgha (1510 A.D.) and erected the temple of Rāma therein. These were the ancestors of the famous pālegārs of Maddagiri. The Gaṇḍas of Tungōṭi paid tribute to them and ruled as their dependants.

6. In the year *Bhāva*, i.e., 1514 A.D. the Gaṇḍas invited the Chief from Mummaḍipaṭṭana and his minister Timmarasayya to Tungōṭi and conducted the procession of God Rangadhāma in the village Vīragonḍanahallī with great pomp.

7. Turubina Māregagaṇḍa had two sons, Vīraṇṇagaṇḍa and Tāyaṇṇa; and Chēḷuguru Māregagaṇḍa got a son named Chikkegaṇḍa. These built the village Tāyaṇṇanahallī; of these Chikkegaṇḍa lived in Tungōṭi with four servants of the Bēḍa caste called Ranga, Chikka Ranga, Muddaiya and Bōra. Tāyaṇṇa settled in Tāyaṇṇanahallī, now a village near Tungōṭi.

8. The Maddagiri Chief Vīrappa gaṇḍa and his brothers paid a visit to Tungōṭi and were highly honoured by Turubina Māregagaṇḍa and Chēḷuguru Māregagaṇḍa who promised them allegiance. After the death of the Chief Vīrappagaṇḍa, his son Doḍḍegaṇḍa extended Mummaḍipaṭṭana clearing the forest around it and building a fort. He also erected in that village a temple of Nonabhēśvara. After the death of the chief

Doddegauḍa, his son Mummaḍi Chikkappagaḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummaḍi-paṭṭana and taking this as a good omen he built a town there called Bijavara after the goddess Bijavara-mahādēvi. A temple of Virabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tōṇṭada Siddhalingēśvarasvāmi, a Lingāyat.

9. In the meanwhile Māregauḍa, grandson of Turubina Māregauḍa of Tungōṭi, applied to the chief, Mummaḍi Chikkappagaḍa, for permission to appoint the various officials for the village Tungōṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungōṭi in *Srīmukha*, Śaka 1435¹. A merchant named Venkaṭa Seṭṭi came with his pack-bullocks near the village Tungōṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected the village smith Dodḍa Rangappa who was versed in several branches of magic; and they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummaḍi Chikkappa Gauḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhāma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Dodḍarangappa's son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungōṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Māgha of the year *Yuva* (A.D. 1575). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

(¹) This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungōṭi was founded in 1513 A.D. Hence the date may be taken as Śaka 1495 Māgha or A.D. 1574.

PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALLI INSCRIPTION OF MAYÛRAŚARMAN.

TEXT.

1. Kadambâṇam Mayûraśammanâ viṇimmiam
2. tatākam dūbha Trêkûṭa Abhîra Pallava Pâri-
3. yâtrika Sakasthâ [ṇa] Sayindaka Puṇâṭa Mōkari [ṇâ] [Plate XI.

TRANSLATION.

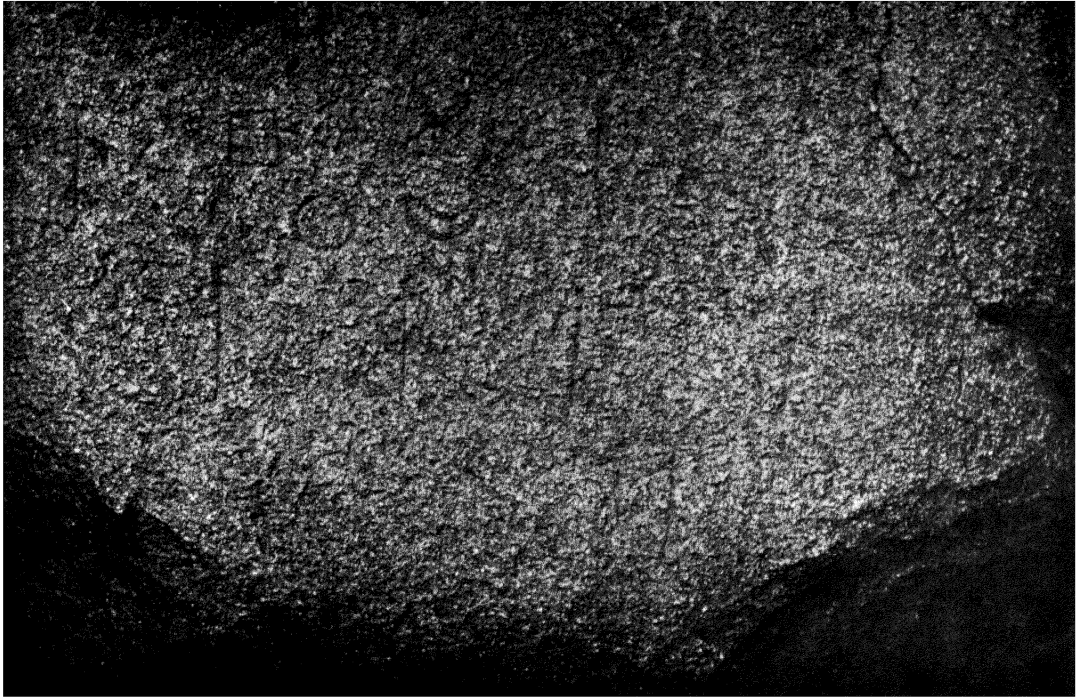
(This) tank (was) constructed by Mayûraśarman of the Kadambas who (has) defeated Trêkûṭa, Abhîra, Pallava, Pâriyâtrika, Sakasthâna, Sayindaka, Puṇâṭa and Mōkari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravalli or Chandrâvali. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairavêśvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.

[illegible]

CHANDRAVALLI ROCK INSCRIPTION. OF MAYURASARMAN, (p. 50—No. 1)

The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brâhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6'—6" horizontally and 3'—1" vertically. The characters are large and well incised, their bodies being about 5" square and tailed characters like *ka* measuring between 10" and 14" in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

CONNECTED RECORDS.

Some important records of the period which have to be studied on the present occasion are the following:—

- (1) The Banavâsi inscription of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ind. Ant. XIV, p. 33.)
- (2) The Maḷavalli pillar inscription, part I, of Vinhukaḍa Chuṭukulânanda Sâtakamṇi. (Ep. Car. VII, Shikarpur, 263.)
- (3) The Myâkadoni inscription of the 8th year of Puḷumâvi. (Ep. Ind. XIV, p. 153.)
- (4) The Mayidavolu plates of Śivaskandavarman Pallava dated the 10th year of his father Bappadêva. (Ep. Ind. VI, p. 84.)
- (5) The Hirehaḍagaḷli plates of Śivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)
- (6) The Maḷavalli pillar inscription, part II, of the 4th year of an unknown Kadamba king. (Ep. Car. VII, Shikarpur, p. 264.)
- (7) The Guṇṭûr plates of Chârudêvi dated an uncertain year in the reign of Vijayaskândavaraman Pallava. (Ind. Ant., IX, p. 100, and Ep. Ind. VIII, p. 143.)
- (8) The Tâlagunda pillar inscription of Yuvarâja Śântivarman set up during the reign of his father Kâkusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayûraśarman.

PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brâhmi, known as the Cave characters of the variety seen in the later Sâtavâhana inscriptions. In point of similarity they come nearest to the Myâkadôni inscription of Puḷumâvi, which the Chandravallî inscription resembles in many ways. The following general characteristics may be noted :—The *serif* is well formed though short and is at the same time different from the box-head of the Tâlagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial â in *bâ* in the first line and in *sthâ* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavâsi inscription, the second one, the Maḷavallî inscription Part I, and the third the Myâkadôni inscription. Paleographically the Chandravallî inscription follows the Myâkadoni one closely and is itself followed by the Maḷavallî inscription Part II. Of the other records it is well known that the chronological order is (1) The Mâyidavolu plates, (2) The Hirehaḍagaḷḷi plates, (3) The Gunṭûr plates and (4) The Tâlagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mâyidavolu, Hirehaḍagaḷḷi and Gunṭûr plates may not be far removed in time from the Chandravallî inscription. The Gunṭûr plates however show irregular and cursive forms of a more advanced character. The Tâlagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayûraśarman's record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myâkadoni inscription and thus belongs to almost the same time as the latter.

LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word 'Siddham' found in the Myâkaḍḍoni and Maḷavaḷḷi inscriptions is not present here.

The language is definitely Prākṛit as can be seen from words like *saṃmaṇā* and *vinimmiā*. But the tendency to sanskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prākṛit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word *Kadambāṇam* the last letter has such a long and curved *serif* that its nearest reading would be *nōm*. This form is grammatically incorrect. The left hand portion of the *serif* is too long and curved to allow of the reading *nām*. The second word appears as *Mayūra* and not as *Maūra*. The third is *ṣamma* and not *samma*. The fourth word retains the pure Prakrit form *vinimmiā*.

In the second line the first word reads *taṭākam* and not *taḍākam*. But it may be noted that the medial vowel is really more like *i* than like *â* so that correctly the word ought to read *taṭikam*. The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to *sandhi* rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters *bha* and *tre* too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial *û*.

In the third line the first letter *yâ* has really a hook on each side of its lower end, and it has a more advanced form than *ya* in the first and third lines. The medial *i* of *ti* has a reversed curve. Including the last two letters of the previous line the word could be read as *Pariyâtika*, or *Pâriyâtrika*, perhaps the country near the mountain Pâriyâtra. Even if the first letter is read as *cha*, the name *Parichâtrika* would refer to the same country. In the Nâsik inscription of queen Bâlaśrî also, this very word has been given two alternative readings, the reading with *cha* being the more acceptable (*vide* Rapson: Andhra coins, pp XXXIII).¹ The first word has here been read as *yâtika* the existence of the curve to the right being recognised. In the second word the existence of the interlined letter *na* is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as *nda* though it could be read also as *nu*, *nru*, or *ndhu*. The third letter of *puṇâṭa* has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

(1) Ep. Ind. VIII, p. 60.

only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following:—

- 1st line (1) *ṇōm* instead of *nam* in *Kadambānam*.
- 2nd line (2) *ti* instead of *ta* in *taṭākam*.
- (3) *tre* instead of *traī* in *Traikūta*
- 3rd line (4) *sa* instead of *śa* in *śaka*.
- (5) *sayinda* instead of *saindra* in *saindraka*.
- (6) *Moka* instead of *Maukha* in *Maukhari*.

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayûraśarman is the Maḷavalli pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, viz., Mayûraśarman¹. In the Chandravalli inscription, however, Mayûraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myâkadoni and Tâlagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayûraśarman.

PURPOSE OF THE INSCRIPTION.

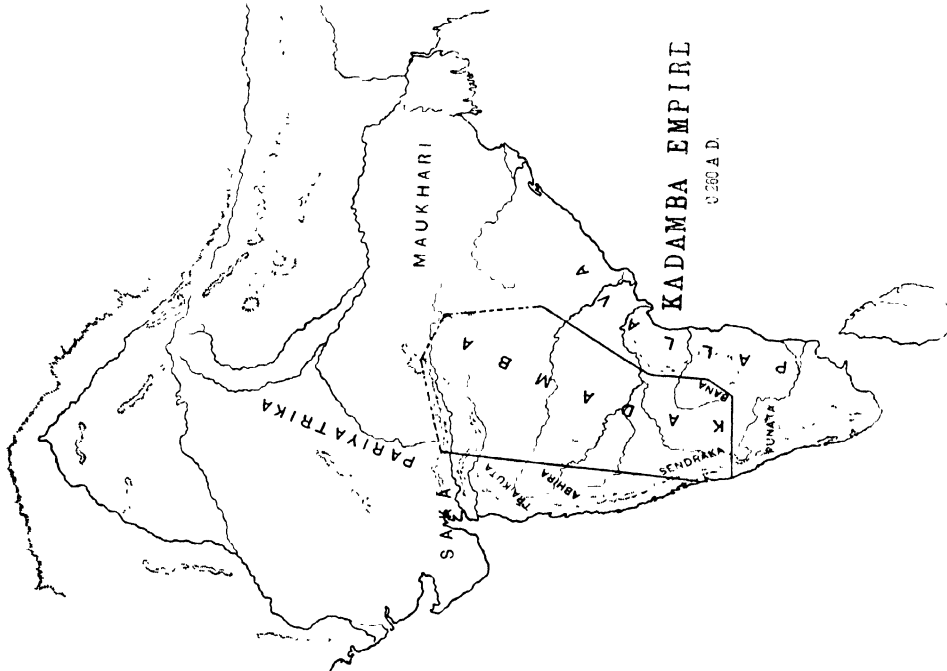
Like the Myâkadoni inscription of Puḷumâvi and the Tâlagunda inscription of Śântivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayûraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Śâtavâhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gôtamîputra, Puḷumâvi and other later Śâtavâhana rulers. Mayûraśarman only follows the example of Puḷumâvi in recording his meritorious deed. Secondly, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikūta, Abhîra, Pallava, Pâriyâtrika, Śakasthâna, Sêndraka, Punâṭa and Maukhari kingdoms.

GEOGRAPHY.

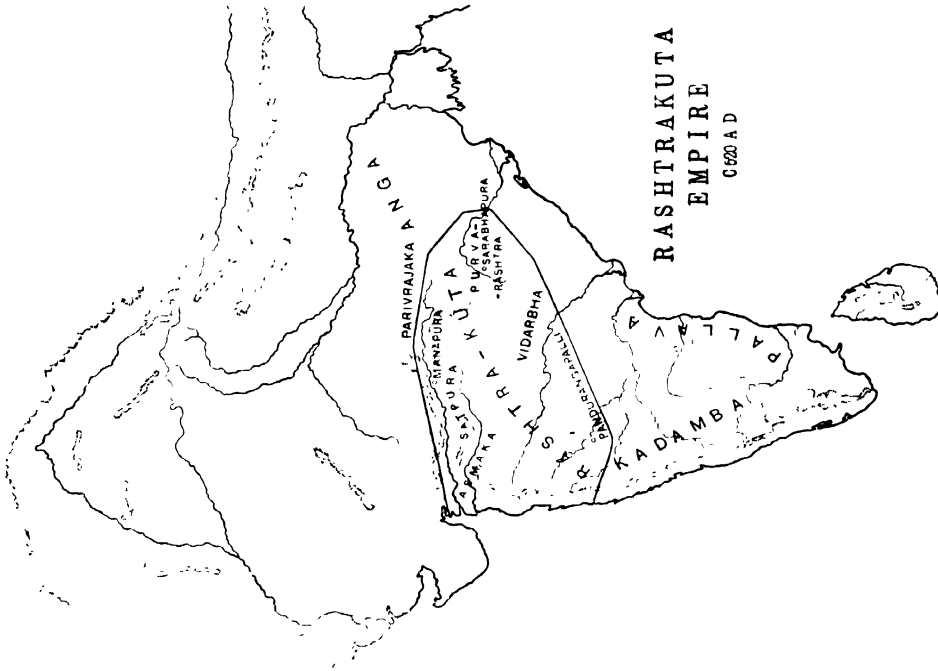
The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nâsik inscription of the Śâtavâhana queen Gôtami Bâlasri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

(¹) J. Dubreuil : Ancient Hist. of the Deccan, p. 99.

MAPS TO ILLUSTRATE INSCRIPTIONS



1. CHANDRAVALI INSCRIPTION OF MAYURASARMAN, (p. 50).
Mysore Archaeological Survey.]



2. PANDURANGAPALLI PLATES OF AVIDHEYA. (p. 197).

(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahratta country. Traikûṭaka inscriptions have been found at Kanhêri, north of Bombay, and at Pârdi, 50 miles south of Surat. The Traikûṭaka era began perhaps about 249 A.D.¹

(2) **Abhira** was a country to the south of Traikûṭa and inscriptions of the Abhîra dynasty have been found at Nâsik. The Traikûṭa era mentioned above is considered to be the same as the Abhîra era founded in 249 A.D. Before that date, however, two Abhîra kings at least, namely, Îśvarasêna of the Nâsik inscription and Îśvaradatta appear to have existed. As there has been some doubt whether the Abhîra and the Traikûṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava**.—The connection of the Pallavas with the rise of Mayûraśarman has been described in the Tâlagunda inscription of Śântivarman². The Pallava country at this time stretched over the eastern part of the Dakhan including the Kânci and Amarâvati areas.

(4) **Pariyatika or Pariyatrika** is the country near the mountain Pâriyâtra mentioned in the Nâsik inscription of Bâlaśrî, and described as one of the seven Kulâ-chalas or great mountains in Sanskrit tradition.³ This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pâriyâtra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Śatadru. For this reason, Watters has identified it with Bairat to the north-east of Ajmir and the Aravalli hills.⁴ The only conclusion we can come to is that the Pâriyâtra country extended from the western Vindhya to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikûṭaka country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mâlva until they were conquered by the Gupta emperor, Chandragupta II Vikramâditya about A.D. 400. Here the word Sakasthâna may be considered to refer to this country, a part of which perhaps separated the Traikûṭa and Pâriyâtra areas.

(6) **Sayindaka** has been here taken as equivalent to Sêndraka and not Sindhuka. Sêndraka has been usually identified with the Nâgarkandâ country to which parts of the Shimoga district of the Mysore State are considered to

(1) Rapson. Andhra coins, p CLXII.

(2) Ep. Car, VII. Shikarpur, 176; Ep. Ind. VIII p. 30.

(3) Mahâbhârata, Bhishma-parva, Ch. IX, Verse. 12. (Ed. Kumbakonam.)

(4) Watters: Yuan-Chwang, Vol. I, p. 300 ; also Pargiter: Anc. Ind. Hist. Trad. p. 299.

have belonged.¹ Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chalukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Châlukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâṭaka² leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâḍa to the south of Abhîra.

(7) **Punata or Punnad** is the country to the south of Mysore whose capital was Kîrtipura or Kittûr in the Mysore district³.

(8) **Maukari or Maukhari** is the country near the town of Gayâ⁴ in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravallî inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons :—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Puḷumâvi II (135 to 163 A.D.) on the ground that Puḷumâvi III and Puḷumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year⁵. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purânic account probably gives the completed years. It is possible that Puḷumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravallî inscription. As the middle of the 2nd century would be too early a date for Mayûrasarman, the Myâkadôni record may more reasonably be ascribed to Puḷumâvi IV who reigned from c. 218 to c. 225-226 A. D. In any case it is clear that the characters of the Chandravallî inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

(1) Ind. Ant. XIX p. 143.

(2) Ind. Ant. XVIII, p. 266.

(3) Mys. Arch. Rep. 1917, p. 41.

(4) Fleet. Gupta Ins. p. 16.

(5) Ep. Ind. XIV p. 154.

in the Chandravalli inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prākṛit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A. D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Guṇṭūr plates Sanskrit already takes its place along with Prākṛit. If Mayūra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prākṛit to Sanskrit. In his day Prākṛit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhīra kingdom, though Īśvarasēna and Īśvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Śātavāhana empire from the Nāsik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power¹. The Traikūṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Sēndrakas and the Punāṭas had already built up their kingdoms over the ruins of the Śātavāhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pāriyātrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahārāja Gupta (c. 275-300 A.D.) or at least by his son Mahārājādhirāja Ghaṭōtkacha (300-320 A.D.) In any case Mayūraśarman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadamba empire.

(4) No less than the countries mentioned, the omissions are significant. Mayūraśarman could not have helped mentioning the names of the Śātavāhana, the Gupta, the Ganga and the Vākāṭaka empires if he had been their contemporary. Evidently by his time the Śātavāhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayūraśarman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.² Bappadēva—second quarter of the 3rd

(¹) Rāpsa : Andhra coins, p. CLXII.

(²) Dubreuil An. Hist. of the Dec. p. 54.

century; Śivaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Śivaskandavarman was in possession of Sâtâhani raṭṭha, *i.e.*, the neighbourhood of the Bellary District,¹ leads to the conclusion that Mayûraśarman's occupation of the Śrîparvata—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Śivaskandavarman, the latter falling at least 10 plus 8 years after 226 A. D., probably between 244 and 250 A. D. It is possible that Mayûraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kâkusthavarman, refer to an era reckoned from the commencement of Mayûraśarman's reign. But as Kâkusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kâkusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayûraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myâkadoni inscription (of Puḷumâvi IV) and the Chandravalli inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandravalli inscription might have been set up immediately after the conquests of Mayûraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumâvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayûraśarman might have taken place very soon after.

HISTORY.

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A. D. From the Tâlagunda inscription we already know how Mayûraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śrîparvata. Further he levied tribute from the great Bâṇa and making peace with the Pallavas received a territory stretching from the western ocean to the Prêhâra on the east.² About the other neighbours of Mayûraśarman

(1) Ep. Ind. I, p. 6, line 27.

(2) Ep. Ind. VIII, 29.

no information was available till now. From the Chandravalli inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Punnâḍ kingdom; to the west from south to north, in order, were the Sēndrakas between South Canara and Goa, the Ābhīras in the Bombay Konkan, the Traikūṭas to the north of Bombay and the Śakas between Surat and the Vindhya. The Vindhya and the Goṇḍavana forest belt probably mark the northern limits of his empire separating it from the Pāriyātrikas and the Maukharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from his by 'Prehara.' Fleet has suggested that the latter might be the Tungabhadra river. As the Tungabhadra runs mostly from east to west and as Śrīparvata was also a boundary of the Kadamba territory, 'Prēhāra' is more probably some part of the eastern ghats near Śrīśailam or the Pālār river. The Brihad Bāṇas whose kingdom extended over the southernmost Telugu districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravalli inscription reveals to us the astonishing extent of Mayūraśarman's empire. Evidently the heritage of the Śātavāhanas in the Dakhan plateau fell to the share of Mayūraśarman. Some time after he assumed the title of 'Rāja' he may have got the Maḷvaḷli record, part II, inscribed as he then calls himself king and makes a respectful reference to the Śātavāhana dynasty which went before him and the successor of which he perhaps claimed to be. The words 'Kadambānām rājā' probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.¹

As some of the later inscriptions of the Kadambas give the name Mayūravarma, there was room for a little doubt about his original caste. The present inscription distinctly reads *śarman* thus confirming the statement of the Tālagunda inscription that he was a Brāhman. The interesting story of this Brahman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Śātavāhana empire. As already mentioned, the Ābhīras, Išvarasēna and Išvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhīra era in 249 A.D.²

(¹) See also, Dubreuil : Anc. Hist. Deccan : p. 99.

(²) Rapson, Andhra coins, p. c. l. XII.

Though the Traikûṭas used perhaps the same era as the Abhîras, the Chandravalli inscription makes it clear that the two dynasties were independent of each other at the time of Mayûraśarman.

That Pâriyâtra not only signified a mountain as mentioned in Balaśrî's Nâsik inscription and the Mandasôr inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king¹. Mayûraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnâḍ which is mentioned by Ptolemy² was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravalli inscription of Mayûraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 yards to the west of the Anjanêya-temple of Chandravalli near the town of Chitaldrug.

Size 3' × 2'.

Kannaḍa language and characters.

1. śrî....
2. 1599....
3. hâ-naḍa-prabu....
4. pa śrîmanu nâḍa-pra-....
5. gâuḍa Sâyarâvutana....
6.Nâgagaumḍanu tanna koḍagiya
7. [ga] raḍiya vumbaliya bumiyali ye
8.laḡada keyanu aṛavaṭigeya baḷi
9. râjyada Bematura-nâḍige saluva.....

(¹) Watters, Yuan Chwang I., p. 300.

(²) Ind. Ant., p. 367.

10. meyaliya muṭigālagava kâdido
11. dharmavanû alipidava Gaṃgeya taḍiya
12. kavileya koṃda papadali hôhanû
13. maha śrî śrî śrî

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1599 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nâḍ (Chitaldroog District) made by a person named Nâga-gâuṇḍa for assisting those who distinguished themselves in boxing competitions (*muṭi-gâḷaga*) in the above district. The donor Nâga-gâuṇḍa is stated to be a dependant of the chief *gauḍa* of the nâḍ (nâḍa-prabhu-gâvunḍa) named Sâyarâvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a *garadi-umbali* (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravallî.

Size 1'—6'×1'—0"

Modern Kannaḍa language and characters.

1. Barageremma-
2. na
3. sêve
4. Kôḷada Nin-
5. gammana sêve

Translation.

In the service of Baragere-amma ; the service (benefaction) of Ningamma of Kôḷa.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a *nâgâbharana*, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nâyakas. She might have originally come from Kôḷa or Kolâḷu. (See No. 5 below.)

4.

On the inner surface of the north part of the east wall of a small Siva temple on the Chitaldroog hill directly to the east of Hidimbêśvara temple.

Modern Kannaḍa characters and language (of about the 18th century). Single line.

1. Madehalli Rudrapana maga Yirapa mâḍisida Siva-âlaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehalli, a place situated about 3 miles to the north of Chitaldroog.

5.

On the eastern wall of the cave entrance leading up to Dhavaḷappana Guḍḍa near Chitaldroog town.

Size 3'—9" × 2'—9".

Modern Kannaḍa Language and characters.

1. śrī Siva śiri
2. Koḷāḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bâraha

Note.

This seems to be the writing of some devotees of god Siddhêśvara living in the village Koḷāḷu, which is situated near the road between Chitaldroog and Dâvaṅgere.

6.

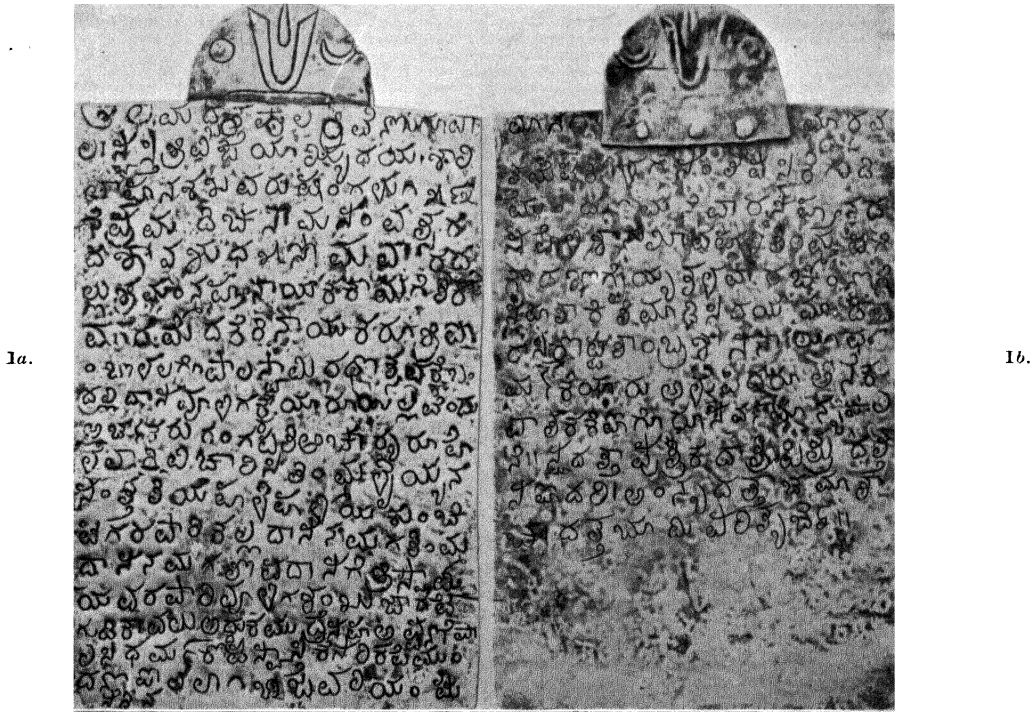
Half-way up the same Dhavaḷappanaguḍḍa, on a stepping stone opposite to a line engraving of Ganêśa which is 5 feet in width.

Modern Kannaḍa characters and language.

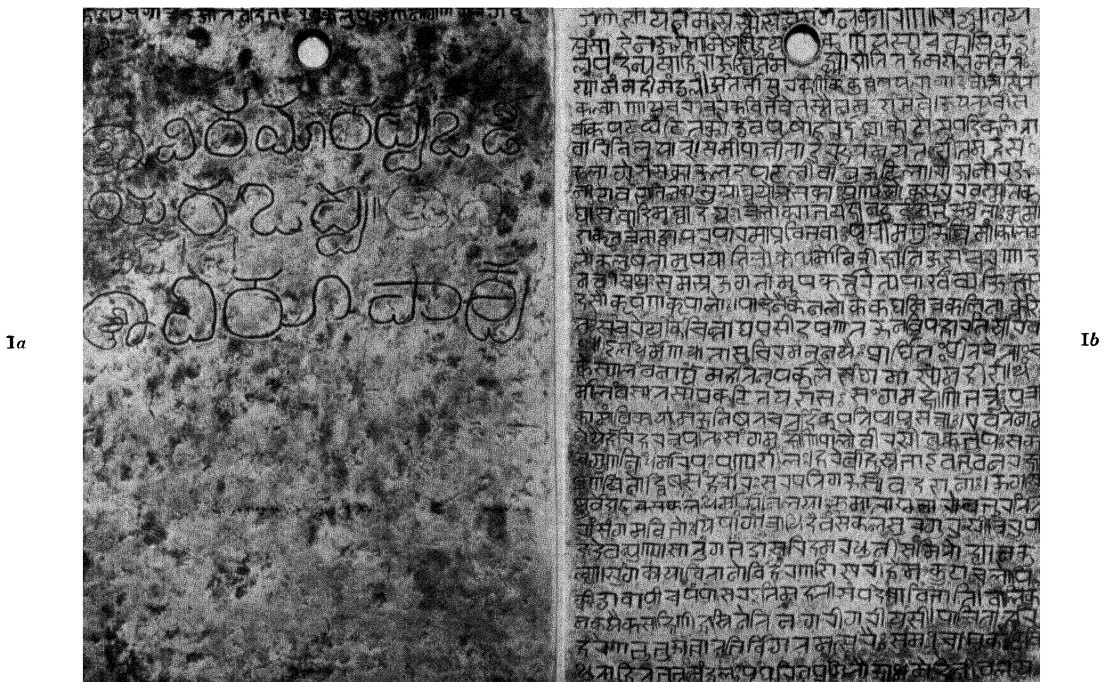
1. śrī Premasinga-
2. pana heśaru

Note.

This is the name of a devotee Prêmasingapa carved on the stepping-stone. The letters may be of the 19th century.



1. POMBOLAL PLATES OF KUMARA MEDAKERENAYAKA OF CHITRADURGA, (p. 63—No. 7).



2. HEJJE PLATES OF PRINCE MARAPA OF VIJAYANAGAR, (p. 158—No. 90).

[illegible][illegible][illegible][illegible]

ಅದ್ವೈತೀಶ್ವರ

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8" × 11" ; one plate only. [Plate XIII, 1.]

Sun.

Vaḍagale Caste Mark.

Moon.

Modern Kannaḍa characters and language.

(*Front side.*)

1. śrīmadbhaktapāla Śrī Vēṇugôpā-
2. la | svasti śrī vijeyābhyudhayā | Śāli-
3. vāhana śakha varuṣaṃgaḷu 1595
4. ne Pramāḍicha-nāma saṃvatsara-
5. da Śrāva śudha 5 Sômaṇvārada-
6. llu śrīman mahānāyaka Kāmageti Ko-
7. māra Medekerināyakarū śrī Poṃ-
8. bolāla Gôpalasvāmi-rathôtsavakke baṃ-
9. dalli dāsavûḷigakke yārū yillavemdu
10. archakaru Raṃgapati-āchāryarū hē-
11. ḷalāgi vichārisi Timmaḷayyana
12. santatiya Haḷehaḷiya Kunchi-
13. ṭigara Pārikalladāsana maga Timma-
14. dāsana maga Lōvidāsage śrī svāmi-
15. yavara pārivûḷiga śaṃkhu jāgaṭe
16. guḍi kâvalu adduta mudre saha appaṇe pā-
17. lisi dharma koṭa svāsti kesari-kaṭṭe muṃ-
18. daṇa pola 8 || bijavari yaṃṭu-
19. sêrina

(*Back side.*)

20. mânada.....morava
21. tta meṭi koḷaga sante pasige guḍi
22. muṃdaṇa manevāra saha || naḍa-
23. sa heli Śānubhāva Haḷli Timmapage
24. Gauḍa Jaugaiyya Taḷavāra Chimṇage
25. śaha tākiti māḍisi daya-māḍi ba-
26. rasi koṭṭa tām̐bra śāsanā yī dha-
27. rmmake yāru aḷupidarū anēka
28. pātakake hogoru sarvamānya pāla-
29. ne || sva-dattā putrikā dhātri vipra-dattā
30. sahōdari | anya-dattā cha mātā
31. chā datta-bhūmi parityajēt

Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kâmagêṭi Medakerinâyaka of an individual named Lôvidâsa, of the Kunchiṭiga community, to discharge the duties of *dâsvûḷiga*, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gôpâlasvâmi of the village Pombolal.

It is stated that when the chief visited the car-festival of the god, the temple priest named Rangapati-âchârya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lôvidâsa was the son of Timmadâsa who was the son of Pârikalladâsa of Halehalli descended from Tirumalaiya.

As remuneration for carrying on the said work, Lôvidâsa is recorded to have received a plot of land situated in front of Kêsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patel and the watchman of the village named respectively Halli Timmapa, Jaugayya and Chinna were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gôpâlasvâmi referred to in this grant seems to be the temple of Gôpâlakrishṇa in Holalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Śrâvana, in the year Pramâdîcha, Śaka 1595, which corresponds to 7th July, A.D. 1673.

8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kêśava temple at Bêlûr.

Kannaḍa language and characters.

1. muhûrtam api jîvêta naraś śuklêna karmanâ || nâkalpam a-
2. pi kṛishnêna lôka-dvaya-virôdhinâ | int î maryyâdeyim śrî Kê-
3. śavapuradolage jîvitavarggadolage ondu haṇa-vâdaḍam pra-
4. sâdadolag orppinḍavâdaḍam Beṇṇeyûru Muguliyo-
5. lage nûru-kambavâdaḍav anubhavisuva purushan âdoḍam
6. strîyâdoḍam avaśya-kâryam uṇṭagey ûringe hôda di-
7. vasamum vyâdhiyâgirda divasamum horagâgi śrî Kêśava-
8. dêvarige nitya-sêveyam mâḍadirdaḍe tamma kulad ippattondu
9. taleya pitṛigalam sva-hastadalu vadhiyisida dôsha satyam
10. satyam punas satyam uddhṛitya bhujam uchyatê vêda-śâstrât pa-
11. ram nâsti na daivam Kêśavât param śrî Nârâyaṇâya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kêśava temple, Bêlûr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows :—

“ It is better that a man should live even for the space of a muhûrta acting righteously than that he should live for a *kalpa* in a manner repugnant both to this world and the world beyond.” The record next lays down that every one of the servants of the temple in Kêśavapura (Bêlûr) who might be entitled to a pay of one *haṇa* or to the receipt of a dole of food and every temple servant living in the villages Beṇṇeyûr and Muguli who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kêśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vêdas, and the śâstras based thereon are the highest source of knowledge and Vishṇu (Kêśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysala period of about the 13th century A.D.

The villages Beṇṇeyûr and Muguli (called also Hiriya Muguli) referred to in this record are included in the list of the villages granted by king Vishṇuvardhana for the

Kêśava temple at Bêlûr. (Ep. Car. V. Belur 71). They are identical with the villages Bennûr (also spelt as Bannûr and Binnûr in maps and village lists) and Hire Magaḷur to the north of Bêlûr, near Chikmagalûr, the headquarters of Chikmagalûr Taluk.

9.

At the same town Bêlûr, on broken stones lying to the left of the *mahâdvâra* (main entrance) of Kêśava temple.

Kannaḍa language and characters.

1. śubham astu | namas tunga-śiraś-chumbi-chandra-châmara-châravê | trai-
2. yilôkya-nagarârambhâ-mûla-stambhâya Shambhave || 1 || aruṇa-sarasi-
3. ja-śrî-sôdarair atyudâraih akhila-bhuvana-rakshâ-dikshitair drushti-pâtaih taruṇa-tula-
4. śi-mâlâlâṃkrutôrasthala-śrî karuṇayati (tu) sadâ vaḥ Keśavêśaḥ krupêśaḥ || 2 || pântu vò ja-
5. lada-śyâmâś śârṅga-jyâghâta-karkaśâḥ trayilôkya-maṇṭapa-stambhâḥ chatvârô Ha-
6. ri-bâhavaḥ || 3 || svasti śrî ja yâbhyu dayâ Śâlivâhana śaka varusha 1491 neya
7. samda vartamâna Sukla-saṃvatsarada Śrâvaṇa śudha 11 śrîman-mahârâjâdhirâja râ-
8. ja-paramêśvara râjakulatilaka-chûḍâmaṇi pûrva-paśchima-dakshinôttara-samudraika-nâya-
9. ka dharaṇî-varâha mēdinî-mîseyara-gaṇḍa kaṭhâriya-śâlûva śrî-vîra-pra-
10. tâpa Vijaya-Sadâśî vadêva-mahârâ yaru sukha-saṃkathâ-vinôdadim prithvîrâ-
11. jyam gaiyyutirppali śrîman-mahârâjâdhirâja-râjakula-dêvatâ chatur-
12. daśa-bhuvanâdhîśvarâ bhakta-jana-bhaya-bhanjana pânchajanya-dharaṇî-dhara
13. sarva-dêvatâ-munijana-stômâ-akshaya-pâtra-hasta a-
14. khilâṃḍakôṭi-brahmâṃḍa-nâyaka
15. Kamala-lôchana Kamala-saṃbhava-pitâ Nâradaḍi-muni-nâtha Vêda-giri-Viśâ-
16. dhîśvara dushta-nigraha śishṭa-pratipâlaka akhilava (abhinava) kshôṇi-Vaikuṇṭha-venipa Vê-
17. lâpurada śrî-Chennigarâyara divya-śrî-pâda-padmamgaḷige śrî-Vîra Sa-
18. dâśivarâyara haḍapada davalâṃka-bhîma Maṇinâgapuravarâdhîśva-
19. ra sindhu-Gôvinda sitakara-gaṇḍa Barida-saptânga-haraṇa turaka-daḷa-vibhâḍar-â-
20. da Kâśyapa-gôtrada Yeṛa-Kṛishṇapa-nâyakara komâra śrî-Venkaṭâdri-nâyaka-
21. ra haḍapada Pâpatimma-nâyakara komâra Venkaṭâdri-nâyakara

(1) & (3) Anushtup metre.

(2) Mâlinî metre.

22. hesara Venkaṭammanû tamma sêvege samarpisida dharmma-sâsanada krama vemtemdare
23. Kṛishṇapa-nâyakarige dharmma-vâgabêkendu Venkaṭapa-nâyakarige punya-vâgabêken-
24. du svâmiya amrutapaḍige madhyânnada avasara ke dina ¹ kke harivâṇa 1 ke akki paḍi
25. 8 lû harivâṇa 10 ke paḍi 80 ke akki maṇu-u 2 ke nelu kha $\frac{1}{4}$ ralû timgaḷu 1 ke
26. nelu kha $7\frac{1}{2}$ lû timgaḷu 12 ṛa varuśa 1 kke maṇu-u kha 90 kke ga 100 nû nâ
27.ge ga 12 bhaṭârâdhyarige ga 2 Vêdântigaḷu ga 2 â (?)..... ga 116 ke
28.nelu kha 90 kke Vastâreya sîmege saluva Jevani-

(On a second piece.)

29. ge-nâḍolagaṇa Daṇâyakanahallîya grâma Venkaṭâdrinâyakayyana-
30. varu tamma tande Pâpatimmaya-nâyakarige umbaliyâgi.....
31. Pâpatimmâpura vemba prati-nâmadhêyavanû mâḍi Venkaṭâdri-nâyakarigû tamma
32. tande Pâpatimmanâyakarigû punya-vâgabêkendu śrî Chennigarâya.....
33. raṁṇyôdaka-dâna-dhârâ-pûrvaka.....śayadiṁ samarpisida
34. dharmma-sâsanâ â-grâmake saluva chatu-sîmeya vivara || Koratikerre grâma-da..
35. la-sîmeyim paḍuvalû Yegachi-nadiyinda mûḍalu Chikkabêḍagerre Ha-
36. rubihalliyimda baḍagalû Kaṁṇayakana-halliyinde temkalu yî chatu-sî-
37. meyolaḡulla nidhi-nikhêpa-jala-pâśâṇa-akshinî-âgâmi-siddha-sâdhyamgaḷ-
emba
38. aṣṭa-bhôga-têja-svâṁmyavannu svâmiya śrî-pâdakke samarpisida
dharmma-sâsana
39. yi dharmma-sâsanadali bareda harivâṇa 10 kke vechcha nirnaya-
40. ûll Chennigarâyara ûligada.....
41. da mahâ-janamgaḷige pûrva-prâpti-yalli saluva harivâṇa
42. kaṇada sêru.....1 ke harivâṇa 1 lekhadali haṁchikomḍu
43. hôguvaru yî dharmake âru tapidaru tamma tâyi tamde guru sahô-
44. dararanû Vâraṇâsiyali vadhisida dôshakke hôguvaru
45. dâna-pâlanayôr madhye dâna-ch-hrêyô nupâlanam dânat svarga-
46. m avâpnôti pâlanâd achyutam padam sva-dattâ (d) dviguṇam puṁṇyam
para-dattânu-pâlanam
47. para-dattâpahârêṇa sva-dattam nishphalam bhavêt ¹ sva-dattam para-
dattam vâ yô harêta vasundharâm
48. shashṭhi-varsha-sahasrâṇi viśṭhâyâṁ jâyate krimih².

(1) Anushtup metere.

(2) Anushtup metre.

TRANSLATION.

Be it well. Adoration to Sambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kêśava, whose chest is adorned with the garland of young *tulasi* leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Śārṅga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Śrāvaṇa in the year Śukla, the year 1491 of the Śālivāhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Śāluva of the dagger, Śrī Vīra Pratāpa Vijaya Sadāśivadēva mahārāya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭādri Nāyaka, and son of Pāpatimma Nāyaka, the bearer of the betel bag of the illustrious Venkaṭādri Nāyaka, son of Yeṛa Krishṇapa Nāyaka of Kāśyapa gōtra,—who was the bearer of the betel bag of the illustrious Vīra-Sadāśivarāya, a Bhīma in battle, born-lord of Maṇināgapura, Sindhu-Gōvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barida, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chennigarāya, of Vêlāpura the modern Vaikunṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pāñchajanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nārada and other sages, Master over Garuḍa of Vêdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Krishṇapa Nāyaka and the merit of Venkaṭapa Nāyaka, provision is made for the daily food offerings in the after-noon to the god, of 10 plates of 80 paḍis of rice, each measuring 8 paḍis amounting to $\frac{1}{2}$ maund of rice, or $\frac{1}{4}$ khaṇḍuga of paddy; for one month..... $7\frac{1}{2}$ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 *gadyāṇas*. (In addition to this) 12 *gadyāṇas* (for a purpose not clearly made out), 2 *gadyāṇas* (each year) to Bhaṭārādhyas, (and) 2 *gadyāṇas* to Vêdântis (were to be given); (in all) 116 *gadyāṇas*.

(For this), in order that merit might accrue to Venkaṭādri Nāyaka and his own father Pāpatimma Nāyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇāyakanahallī which had been granted as umbālī to his father Pāpatimanāyaka by Venkaṭādri Nāyaka, situated in Jevaṇigenāḍ and Vastāre-Sīme,

after re-naming the village as Pâpatimmâpura. Boundaries of the village on (its) four sides : west of Koratigere, east of the river Yegachi, north of Chikkabêdagere and Harubihalli and south of Kannâyakanahalli. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshêpa, Jala, Pâshâna, Akshîni, Âgâmi, Siddha and Sâdhya) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph : to those mahâjanas employed in the service of Chennigarâya, plates to be given in proportion to their former rights at the rate of one plate for (details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vârânâsi their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

Writing.—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but *dri* is written as *dru* (line 3), *kpi* as *kru* (line 4.)

Language.—Three stanzas at the beginning which are invocatory verses addressed to god Siva, and to Kêśava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit ; the rest is in Kannada prose.

History.—The inscription is of the reign of the Vijayanagar king Sadâśivarâya who is given the usual titles, but was issued by a dependant of the Bêlûr chief Venkaṭâdrinâyaka, son of Era Kṛishṇapanâyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭâdrinâyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanâyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 79). The titles of the Bêlûr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavaḷaṅka-Bhîma has been translated as Bhîma from 'his white flag' (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly

the true significance of the epithets *Maṇināgapuravarādhīśvara* and *Sidṇhu-Gōvinda* is not clear. *Barida-saptāṅga-haraṇa* and *turukadaḷavibhāda* seem to indicate the valour shown by Bêlur chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, *Barida* being the Barid-shâhi kings of Bîḍar.

The donor of the grant is Venkaṭamma named after his patron Venkaṭâdrinâyaka and was a son of Pâpa Timmayanâyaka who held the office of the bearer of the betel bag to the Bêlûr chief.

Object of the grant.—The inscription registers the gift of a village *Danâyakanahalli* by the donor for services in the Kêśava temple at Bêlûr, the god being called Chennigarâya (the Beautiful Lord) and the place being called Modern Vaikuṇṭha (paradise) on earth. The epithets applied to the god Kêśava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkaṭâdrinâyaka, chief of Bêlûr. The income of the village calculated at 116 *gadyâṇas* was to be spent as follows: 100 *gadyâṇas* for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 *paḍis* (half seers) per day, the total quantity of paddy required for the purpose being 90 *khaṇḍugas* per year valued at 100 *gadyâṇas*; 2 *gadyâṇas* for *bhaṭârâdhyas* (archaks or priests performing the worship of the image), 2 *gadyâṇas* for *vêdântis* (those who recite or teach the upanishads) and 12 *gadyâṇas* for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the *mahâjanas* or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Pâpatimmâpura after the donor's father Pâpa Timmanâyaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, *viz.*, *Danâyakanahalli* is still called by the same name and is found about 3 miles to the north of Bêlûr. Near this village and to its west flows the river Yagachî. Chik Bêdgere is about 2 miles to the south of *Danâyakanahalli* and north of Bêlûr. Koratigere or Koratikere is to the north-east of *Danâyakanahalli*, about 2 miles off and *Kannâyakanahalli* is situated at a distance of 1 mile to the north of *Danâyakanahalli*. Harubihalli is not found now.

Vastâre-sime, the province in which the village granted is stated to be situated was the country of Vastâre, a village at present in the Chikmagalur Taluk. Jevanigenâḍ, a district forming part of Vastâre-sime may probably be the same as Dêvaligenâḍ referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).

Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrāvaṇa in the year Śukla, Ś. 1491. This corresponds to 24th July 1569 A.D. on which day the Ēkādaśī tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kannu Pille. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadāśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist's collection for 1910 and No. 40 for 1922, also p. 244 of Heras's Aravidu Dynasty of Vijayanagar).

10

In the village Kauri, in the Hobali of Bikkôḍ, on a stone set up near Basavaṇṇa temple.

Size 3'—0" × 2'—0".

Kannaḍa language and characters.

1.bi-chandra-châmarā-châravê
2. trailokya-nagarâ-rambha-
3. mûlastambhâya.....svasti saka va-
4. risa sâviradâṇanya Durmati-saṃ -
5. vatsarada Chaitra su 1lu Kavuriya taḷâri
6.Tagareya.....pemdiruḍe.....Chinṇiga

Note.

This is a vīragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Śambhu it seems to record the heroism of a warrior named Chinṇiga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bêlûr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, Ś. 1006. But Ś. 1006 corresponds to Raktākshi and the nearest Durmati is Ś. 1003. Evidently the engraver wrote "dâ" in line 4 by mistake for "da mû". The date would then correspond to March 14, A.D. 1081.

11.

On a stone set up in the wet land of Râmêgauda near the same village Kaure in the Hobli of Bikkôdu.

Size 4'—2" X 2'—6".

Kannaḍa language and characters.

1. Kâlayuta-sauvachharada Chayi-
2. tra śu l lu śrîmatu Venkaṭapa-
3. dri-nâyakâra kâryake kartarâda
4. Papatimmanâyakaru Kaure Râ-
5. mapagavuḍage koṭṭa hulla-koḍa-
6. gi ura koḍagi nâu sênege koṭṭam-
7. tha gadenu vuru umbali hâkisi Kâ-
8. rabâgila Kâṭanâyakara maga Kavure-
9. ya Râjapagâḍugala vaḷita sênabôva
10. Chikkarasayarâ baraha

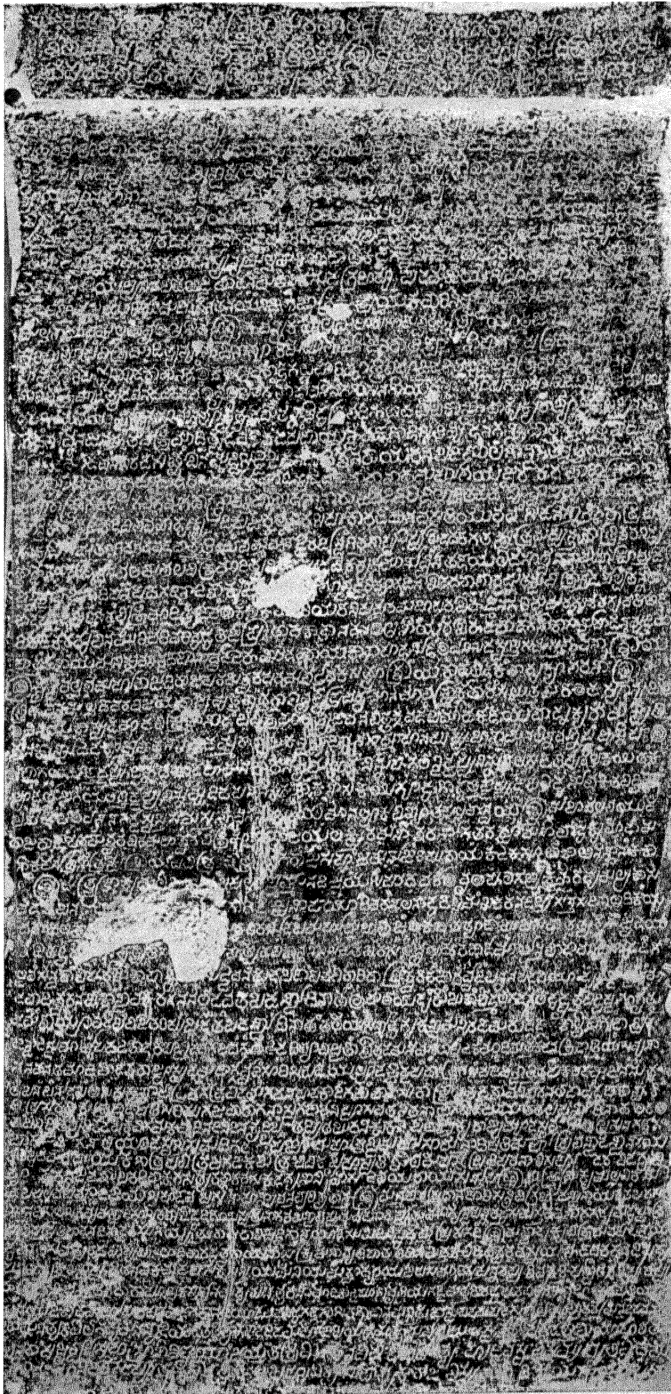
Note.

This inscription also belongs to the reign of the Bêlûr chief Venkaṭâdri Nâyaka and of his subordinate Pâpa Timmayanâyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a *gauda* of the village Kaure named Râmapagauḍa (also called Râjapagauḍa in line 9 probably by a mistake of the engraver), son of Kâṭanâyaka of Kârabâgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Râmapagauḍa for the village Kaure as *hul-koḍagi* and *ûra-koḍagi*, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kâlayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kâlayukta of the grant may stand for S' 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chikkarasaiya.



1. BELGAMI KALESVARA TEMPLE INSCRIPTION OF PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 65).



2. HALEBID TANK INSCRIPTION OF VINAYADITYA HOYSALA, (p. 73—No. 12).

12.

At the village Halebîd in the Hobli of Halebîd, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1'—0'' × 4'—0''.

Kannaḍa language and characters.

1. savsti saka varsha 984 neya Subhakrit-samvatsaram pravarttise anupaman enisida Nṛipakâma-nâma Voysaḷa nandanam
2. jagad-adhikam Vineyâdityam Poysaḷa enisi chiram Gangavâḍiyam pâlisutum " adaṭam Dôrasamudradoḷ sa-
3. muditôdyat-śrî-samâlingitâbhyudayaṃ sat-sukha-sankathâ-binadadim râjyaṃ geyuttiḷdu jîvada-
4. yôpêtan udagra-vairi-baḷa-nirgghâtaṃ viśêsha-prabhâspadan î tumban udâttan ikkisidan â-chandrârkkâ -
5. târambaram || Rakkasa voysaḷa ugra-chaḷakkam Yâdava-kulâmbujârkkam-mudadind ikkisidan ese-
6. vinam mêlakkaman î-keṛege râja-Mândhâta-nṛipaṃ bittuvaṭṭamaṃ mêlakkakke biṭṭam

Translation.

Be it well. While the Śaka year 984 Subhakrit was current.....

The son of the matchless Voysaḷa named Nṛipakâma was the excellent Vineyâditya Poysaḷa who ruled Gangavâḍi for long. While reigning in Dôrasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom ; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rakkasa-Poysaḷa (an ogre of a Poysaḷa) in his terrible determination, a sun to the lotus the Yâdava race, a Mândhâta among kings, he set up this *mêlakkâ* (sluice?) to this tank.

He granted *bittuvaṭṭa* for *mêlakkâ*.

Note.

This inscription is of the reign of Nṛipa Kâma Poysaḷa's son Vinayâditya of the Hoysaḷa dynasty. It is dated S' 984 Subhakrit or A.D.1062. Vinayâditya is described as the ruler of Gangavâḍi and it is interesting to note that Dôrasamudra is described as the capital as early as his time. He is styled Rakkasa-Voysaḷa for his determination, a fact which is also referred to in Halebaḷgoḷa inscription dated S' 1015 (Ep. Car. V.

Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dôrasamudra and the grant of *bittuvaṭṭa* (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Halebîd.

Kannada language and characters of 13th century.

1.Mâgha ba 11Baṁṭêśvarada Malliyajî
2.yanâyaka Bhaṁḍâri Nâraṇadêva
3.mâḍi tatu-kâlôchita-pûjeyanu.....jîya.....
4.ra mumdiṭṭu â-Baṁṭêśvarada Mallijîya.....dharma
5.ke âru baṁḍu toḍaṁkidodaṁ â Mallijîya
6.

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Baṁṭêśvara by Bhaṁḍâri Nâraṇadêva and Mallijîya. The god Baṁṭêśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Halebîd, on a slab lying in the tank near the *Snâna-mantapa* (bathing-pavilion.) [Plate XVI. 3]

Size 3'—3" × 2'—3".

Kannada language and characters.

1. śrīmad dēvasurāhīndra-pūjitaś chāṅgajanmajid dēvah śrī
2. Vīra-tīrtthēśah pāyād bhabya-jana-brajan | śrīmal-lōkaika-vikhyā-
3. ta-Mūlasaṅghō virājate Koṇḍakundānvayas tatra Dēśiyākhyagaṇā-
4. graṇih | śrī-Vīraṇandi-siddhānta-chakravarttyanujō mahān śrīmad Bā-
5. hubali-nāma munih siddhānta-pāragah || Sakalajna-pratipāditōbhaya-nayā-
6. bhijñāna-saṁpannakō madanōdyad-dava-dāva-tōyada-vibhus saddharma-
7. rakshāmaṇih dālitā-
8. shtādaśa-sat-padārthha-nipunaḥ shaḍ-dravya-vēdī jayaty akhilōrbhī-nuta-
9. chāru-Bāhubali-siddhāntīśvara-

8. h sanmunih ' tasyâgra-śishyô khila-śabda-śâstra-pârangamaḥ svâtma-sukhâ-nuvartti ' syâd-vâda-vidyâ-kuśa-
9. lô vibhâti kâmbujênduh Sakaļênduyôgi ' Arhaṇandi-munindrâṇaṁ châritram vismayâvahaṁ !
10. têshâm prañayinî vâṇî tasyâs tan-munayah priyâḥ ' jalpa-vitaṇḍa-kathâsu cha śabdâga-
11. ma-Jina-mukhôttha-paramâgamayôr unnidraṁ yach chittaṁ sa Traividya-ruhô (A) rhaṇandi-
12. munih ' êsha śrutagurur yasya Sakaļêndumahâbratêḥ ' tasya vidyâ-mahâ-praudhir mmâ-
13. dṛisair varṇnyatê katham ' itthaṁ-bhûtô yamîśô vara-Jira-muni-sad-bṛinda-madhyê virâjat-shaḍ-vimśatyarddhi-
14. tôrurjita-charitaparaḥ sapta-tatva-pravêdî ' prâyaśchittâdi-shaṭka-dvi-guṇita-sutapaścharya-¹
15. varyya-prasiddhō dvâtriṁśad-bhâga-sadbhâvana-yuta-Sakaļêndu-bratindrô vibhâti ' êvaṁ katipaya-
16. kâlê pravarttitê grâma-nagara-khêdêshu tatratyâbhabyôtpala² vikâśayan Sakaļa-chandramu-
17. nir âyâti ' sat-Pânḍya-dêsa-madhya-sthita-Bilichâ-grâma-Chaityagriham âsâdya jnâtvâ svântyaṁ
18. tri-dinâd anaśana-vidhinâ trivishṭapaṁ saṁ-prâptaḥ ' saptâgra-bâṇêndu-śâsi-pramâbda Śakhâkhyakê Ma-
19. nmatha-vatsarê cha ' sat-Phâlgunê śuddha-tṛitīyakênduvârê gamat srî-Sakaļêndu-dêvaḥ ' Aruhan namaḥ
20. śrîmad Viraṇandi-siddhânta-chakra-varttigaḷa sadharmmarappa Bâhubali-siddhânti-dêvarê dikshâ-
21. gurugaḷ śrîmad Arhaṇandi-traividya-dêvar śrutagurugulumaṇṇa śrî Sa-
22. kaḷachandra-bhaṭṭâraka-dêvargge śrîmad-râjadhâni Dôrasamudrada sama-sta-bhavya-
23. nagaraṅgaḷ parôksha-vinayârtthavâgi mâḍisida niśidhi mangalamahâ śrî śrî

Translation.

May the god Viratîrthêsa, worshipped by celestials, demons and serpents, and the conqueror of Cupid, protect the hosts of righteous Jainas (*Bhavya-jana*, people worthy of salvation).

There shines the illustrious and world-famous Mûla-sangha in which is found Koṇḍakunda lineage.

The chief of Dêsiyagaṇa which belongs to it was the illustrious saint named Bâhubali, well-versed in *Siddhânta* (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Viraṇandi-siddhânta-chakravarti. Victorious is the virtuous ascetic Bâhubali-siddhântîśvara, possessed of the knowledge of the two

(¹) Read su-tapaścharya.

(²) Read tatratya-bhabyôtpalam.

kinds ¹ of *naya* taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 *sat-padārthas* and in the six *dravyas* ² and praised by the whole world. His principal disciple was Sakalēndu-yōgi, a master of the science of *Śabdaśāstra*, devoted to the happiness of the soul, an expert in the knowledge of *syādvāda*, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhaṇandi is very strange as he has a sweetheart in Vāṇi (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakalēndu whose preceptor in the śāstras is the *traividya* Arhaṇandimuni, whose mind is ever active in debates, fallacies, *śabdāgama* (science of words) and *paramāgama* (science of soul).

Thus shines the lord of ascetics, Sakalēndu possessed of 26 *riddhis* ³ (supernatural powers), versed in the seven *tatvas*, ⁴ endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with *prāyaścitta* and having thirty-two kinds of righteous *bhāvanas* (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jainas (Bhavya) to expand, and in the end reached the *Chaityagriha* (monastery) in the village Bīlīchā in the good Pāṇḍyadēśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Saka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phālguna, on Monday the illustrious Sakalēndu-dēva expired. Salutation to Arhats.

All the Jaina citizens (*bhavya-nagarangal*) of the illustrious capital Dōrasamudra, erected this monument in memory of the departed sage, Sakalachandra-bhaṭṭāraka-dēvar whose *dīkshāguru* (the teacher who initiated him in *sanyāsa*) was Bāhubali-siddhāntidēvar, *sadharmā* (colleague) of Vīraṇandi-siddhānta-chakravartī and whose *śruta-guru* (teacher who instructed him in the śāstras) was the illustrious Arhaṇandi traividya-dēvar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Mūlasaṅgha, Koṇḍakundānvaya, Dēśiyagaṇa and a disciple of Bāhubali-siddhānti-

(¹) *Vyavahāranaya*—Philosophy of the world: *Nīśchaya*—*naya*—Philosophy of the soul.

(²) *dravya*—substances: *jīva-dravya* (soul), *pudgaladravya* (matter), *dharmadravya* (activity), *adharma-dravya* (rest), *ākāśadravya* (space), *kāladravya* (time).

(³) *tapō-riddhi* (penance) of 18 kinds and *animādi vikriyārthi* of 8 kinds.

(⁴) *tatva*—truth: *jīva* (soul), *ajīva* (lifeless things) *śrava*, *saṃvara*, *nirjara*, *bandha* (attachment to world), *mokṣa* (liberation).

who was a younger co-disciple of Vīraṇandi. Sakalachandra is also stated to be a pupil of Arhanandi-muni. The date of his death is recorded to be Monday 3rd lunar day of Phālguna in the year Manmatha S' 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Bīlichâ in Pāṇḍya-dêśa. He fasted for three days when he knew that his end was near. In his memory the *bhavya-nagarangaḷ* (Jaina citizens) of the capital city Dôrasamudra are stated to have set up the present monument. Bīlichâ seems to have been the principal village of the district Bīlichî seventy referred to as a part of Nôḷambavâḍi province in an inscription of 1125 A.D. of Tribhuvanamallapāṇḍya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kaṇave Bīlachi in Bâsavâpaṭṇa Hobali of the same Taluk which is probably identical with Bīlichâ-grâma referred to in the present record.¹

15.

At the same village, on the 1st vīragal near the Snânamanṭapa. (Bathing pavillion.)

Size 3'—0" × 1'—9".

Karnaḍa language and characters.

1. svasti śrīmanu mahâ-maṇḍalêśvara Tribhuvanamalla
2. Talakâḍu-gonḍa Vīra-Gaṅga Hoysaṇa-Dêvaru Dôrasamudra-
3. [da] lu sukha-sankhatâ-vinôdadim râjyam geyuttavire Muda-
4. nu Tagartti-koṭheya hatti heṅgalir kkûde hêrâla-
5. va mâḍuttaviralu Hoysaṇa-dêvaru kaṇḍu Varuḍe Châyâ-
6. yanâyakanam karadu besa [si] doḍe âṇatiya paṇade Châ

Note.

This is a vīragal inscription of the reign of the Hoysaḷa king Vīraganga Hoysaṇa-dêvaru or Viṣṇuvardhana and records the exploits of a warrior named Varuḍe Châyayanâyaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tâgarti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysaḷa king in the record are *mahâmaṇḍalêśvara*, *tribhuvanamalla*, and capturer of Talekâḍu and no imperial titles like *râjâdhirâja* are given in the record. It is a further indication that this belongs to the early Hoysaḷa kings. Tâgarti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

(1) As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anuṣṭup, the third is of Mattêbhavikrîṭita, 4th of Indravajrâ, 6th of 'Âryâ,' 8th of Sragdharâ, 9th and 10th of 'Âryâ' metre.

16.

On a 2nd vîragal at the same place.

Size 2'—9" X 2'—0".

Kannada language and characters.

1. svasti śrīman-mahā-maṇḍaḷēśvara tribhuvanamalla Taḷakāḍu Koṃgu Naṃ-gali Noḷam-
2. bavāḍi Banavāse Hānuṅgalu-geṇḍa bhujabaḷa vīrapratāpa Hoysa-
3. ḷa Vīra Ballāḷa-dēvanu Dōrasamudrada nelevīḍinalu sukha-saṃkathā-viṇḍ-
4. dadim prithvīrājyaṃ geyyuttamiralu Sārvari-saṃvatsarada Mā-
5. rggasira baḷaḷa daśami Ādivāradamaṇḍu Ā-
6. naṃdarey-āha [vadali] Hemgūsinūroḍeya Bmūvari [gā] vuṇḍa
7. Vijeyana aṇṇa Rēśaṇanu suralōka- prāputa
8. Vijeya nilisida vīragallu ¶

Note.

This is an inscription of the reign of the Hoysala king Vīraballāḷa and records the death of two warriors named Rēśana, elder brother of Vijeya, Būvarigāvuṇḍa chief of the village Hengūsinūr, in a battle at Ānandare and the construction of the vīragal in their memory by Vijaya. It is dated Sunday 10th lunar day of the dark half of Mārgasīra in the year Sārvari. No date in Śaka era is given. The letters seem to belong to the end of 12th century A. D. and Vīraballāḷa referred to may be identical with Vīrabhallāḷa II. The date would then correspond to Saturday 13th December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikāri is taken, as is sometimes done.)

17.

On a 3rd vīragal at the same place.

Size 3'—6" X 2'—9".

Kannada language and characters.

1. Jinan ātmīyēśṭa-dayvam nija-guru Nayakīrtti-bratīsam lasad-bhū-vi-
2. nutaṃ tana Ukki-seṭṭi-prabhu piṭṭi tanag Ekavve tāyendoḍ intī vana-
3. dhi-vyāvṛita-dhātṛitaḷadoḷ adēm puṇyōdbhava-brātadōḷ kūḍi nitān-
4. tam Nāmiṣeṭṭi sphuṭa-viśada-yaśō-lakshmiyam tāne pettam
5. ant ātam vyavahāradi.....matta vikramākṛānta.....
6. ḷadēva.....Māndhātam do.....
7. koṇḍu.....svāntam viśruta Nā-
8. miṣeṭṭi divadoḷ kaivalyamam tāḷdidam

Note.

This records the death of a Jaina merchant named Nāmiseṭṭi, probably by *sallekhaṇa*, which consists of giving up food and drink and devoting oneself entirely to contemplation on Jina when one feels that death is very near. He is stated to be the son of Ukkiseṭṭi and Ēkavve and a disciple of the Jaina saint Nayakīrti. No date is found in the record, probably due to several letters having disappeared in lines 5-7. The characters seem to be of the 13th century. A Jaina guru named Nayakīrti is referred to in some inscriptions of Sravanabelgola of the reign of Ballāḷa II. (See p. 62, Introduction to the revised volume of Sravanabelgola Inscriptions) and he may probably be the same as Nayakīrti of the present record. No invocation or imprecation is contained in the epigraph.

18.

INSCRIPTIONS IN THE KADUR DISTRICT.

CHIKMAGALUR TALUK.

A copy of a sannad in the possession of Subrâya-purâṇika, patel of the agraḥâra village Kûduvallî in Vastâre Hobli.

Modern Kannaḍa characters.

1. Harihara mahârâyaru Śringêri śrî-maṭhakke Kûduvallî-grâma-
2. vannu uttâravâgi biṭṭu koṭṭaddariṇḍa yî grâmavannu maṭhadavaru
3. anubhava mâḍikomḍu baruttâ yiddalli Purushôttama Bhâratigalige
4. Śringêriyallu paṭṭavâddariṇḍa avara pûrvâśramadavarige yî grâ-
5. madallu biṭṭu koṭṭaddu ᳚ tânugoḍige ? yalli gadde kha 8 kke
6. sistu ga 8 Gubbi bayalalli gade khaṃ ᳚ 10 $\frac{1}{4}$ ge sistu ga 10 kha
7. 2 ll Chaṭṭamakkiyalli gade khaṃ 3 kke sistu ga 3 antu gade khaṃ
8. 21 $\frac{1}{4}$ kke sistu ga 21 2 ll svâsteyu naḍadu baruttiddalli
9. yî Purushôttama Bhâratigala svargastha-râda mēle Râmacham-
10. dra Bhâratigalige paṭṭavâddariṇḍa prâk yidda pûrvâśramada-
11. vara baduku mane yâvattu maṭhakke sêriddariṇḍa yî svâsthe
12. ga 21 2 ll bhûmiyannu yî Râmachandrabhâratigala pû-
13. rvâśramadavaru Âragada Kallinâtha Bhaṭṭara makkaḷu Malli
14. Bhaṭṭarige biṭṭu koṭṭaddariṇḍa yivaru anubhavisi baṃdaru
15. mēlâgi yî grâmada bhûmi yâvattu maṭhakke naḍadu baru-
16. ttittu Śrî-Maṭhadallu Bramhanâthadêvara u-
17. padra bahaḷavâgi danâ kolluttiddalli yî Mallibhaṭṭara mu-
18. khâmtra â Paṃchâkshari Narahari Bhaṭṭara karasikoṇḍu yî upadrava nilli-
19. si koḍabêku yembadâgi hêḷiddariṇḍa yî Naraharibhaṭṭaru śrî-ma-
20. ṭṭadalli kulitu Bramhanâthadêvara kuritu puraścharaṇe mâḍiddariṇḍa
21. avarige pratyakshavâddariṇḍa yî dēvarige muṃḍe naḍakomba bagye ka-
22. ṭṭale mâḍi gottige nillisi yî dēvara upadrava pariharisiddariṇḍa
23. śrî svâmiḡaḷavaru saṃtôsha-chittarâgi yî Kûduvallî grâma-
24. dallu Mallibhaṭṭarige biṭṭukoṭṭa bhûmi horatâgi mēlâ-
25. da bhûmi yâvattannu yivarige biṭṭu koṭṭaddariṇḍa yivarau Koṇḍa-
26. nahalḷiyalli mane-kaṭṭikomḍu yî svâstheyannu anubhavsi
27. baruttâ yiddalli yî grâmakke dēvara-makkaḷu kuḷagârarâgi yi-
28. varige gaḍi-guttige bhattavannu haḡalu aḷakoṭṭu râtri-kâlada-

29. llu pumḍugârarâgi yivara mane mutti tâvu alakotta bha-
30. ttavannu punaḥ tamma manege hottukomḍu hôguttâ yidaru .
31. yî prakâra kelavu divsa naḍadu baṁtu yidê prakâra omḍu varsha
32. bhattavannu râtri-kâladalli hottukomḍu hôguvâgye bhattada
33. moṭṭe tûtâddarimda dârî kaḍegû challiddarimda sûryô-
34. dayavâda mēle yî chellida bhattada dârî hiḍakomḍu nôḍu .
35. vâgye yidê grâmakke baṁdaddarimda yivarugaḷu pumḍaru
36. tamage obbarige naḍavudalla yembuda kaṁḍu śrî svâmiyavara sanni-
37. dhânakke hôgi yidu tamage obbarige naḍavadu alla yî grâmavannu
38. vṛitti śâkhe mâḍi agrahâra va mâḍi tamma hesarallu dâra śâsana
39. barsi koḍabêkemḍu hêḷikomḍaddarimda śrî Râmachamḍra Bhârati-
40. svâmigalavaru Śâlivâhana śaka varsha 1313 ne vartamânakke
41. saluva Śrîmukha-samvatsarada Chaitra śu 5 llu dânadhârâ-pûrva-
42. kavâgi Brâmharugaḷige nirdêśava mâḍi barsikoṭṭa dâra-śâsana
43. l kke i grâma omḍakke saluva gade khaṁ 147 kke vṛitti ondakke gadde
44. kha 4½ nâlkû kâlu khaṁḍuga gadde prâptiyalli mâḍida
45. viniyôga Bhâradvâjasagôtrada Âpastamba-sûtrada Kalinâ-
46. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛitti 5 Bhâradvâja-sa-
47. gôtrada Âśvalâyana-sûtrada Pamchâkshari Naraharibhaṭṭara makkaḷu
48. Nîle Narasiṁhabhaṭṭarige vṛitti (nâlkûvare) 4½ Haritasa-gôtrada
49. Âśvalâyana-sûtrada Nâgôpâdhyâyara makkaḷu Upâdhyabhaṭṭarige
50. vṛitti 1½ avara tammamḍiru Kṛishṇa-bhaṭṭarige vṛitti 1 Śrîvatsa-gô-
51. trada Âśvalâyana-sûtrada Narahari-bhaṭṭara makkaḷu Nârasi-bha-
52. ṭṭarige vṛitti ½ Kâśyapa-gôtrada Âśvalâyana-sûtrada Naraha-
53. ribhaṭṭara makkaḷu Jannûpâdhyarige vṛitti 1 Bhâradvâjasagô-
54. trada Âśvalâyana-sûtrada Yajñêśvara-bhaṭṭara makkaḷu Śaṁ-
55. kara-dikshitarige vṛitti 1 Viśvâmitra-gôtrada Bôdhâyana-sû-
56. trada Nârâyana-bhaṭṭara makkaḷu Appannâhitâgnigalige
57. vṛitti 1 Jâmadagnyâvatsa-gôtrada Bôdhâyana-sûtrada Svâ-
58. mibhaṭṭara makkaḷu Gaṇêśa-dikshitarige vṛitti 1 Vasishṭa-sagô-
59. trada Âśvalâyana-sûtrada Lakshmikâṁta-bhaṭṭara makkaḷu
60. Râmâbhaṭṭarige vṛitti 1 Kausika-gôtrada Âpastamba-sûtrada
61. Haribhaṭṭara makkaḷu Anantabhaṭṭarige vṛitti 1 Viṣṇuvardhana-
62. gôtrada Âśvalâyana-sûtrada Śankarabhaṭṭara makkaḷu Gu-
63. ḍya Viṣṇugaḷige vṛitti ¾ Kausikagôtrada Âpastamba-sûtrada
64. Râmâbhaṭṭara makkaḷu Peramâlubhaṭṭarige vṛitti 1 Kâśyapa-
65. gôtrada Âśvalâyana-sûtrada Mukunda-bhaṭṭara makkaḷu Dê-
66. varabhaṭṭarige vṛitti 1 Vasishṭa-gôtrada Âśvalâyana-sû-
67. trada Mâdhavabhaṭṭara makkaḷu Beṇṇe-purâṇikarige vṛitti 1

68. Bhâradvâjasagôtrada Âśvalâyana-sûtrada Nârasimha-bhaṭṭa-
69. ra makkaḷu Achyutabhaṭṭarige vṛitti 3 Gautamagôtrada Jaimu-
70. ni-sûtrada Tirumalabhaṭṭara makkaḷu Lakshmîdharabhaṭṭarige
71. vṛitti 1 Âtrêyasagôtrada Âśvalâyana-sûtrada Dêvarabhaṭṭa-
72. ra makkaḷu Narasimhabhaṭṭarige vṛitti 1 Kâśyapagôtrada Âśvalâ-
73. yana-sûtrada Brahmanya-bhaṭṭara makkaḷu Lakshmîkâṃtabhaṭṭarige
74. vṛitti 1 Haritasa-gôtrada Âśvalâyana-sûtrada Nâgâbhaṭṭara makkaḷu Śam-
- kara-
75. bhaṭṭarige vṛitti 1 Viśvâmitra-gôtrada Âśvalâyana-sûtrada Padmanâbha-
- bhaṭṭara
76. makkaḷu Kêśavabhaṭṭarige vṛitti 1 Vasishṭhagôtrada Bôdhâyana-sûtrada-
77. Subrahmanya-bhaṭṭara makkaḷu Nâgannagalige vṛitti 3 Mavudgalya-
- gôtrada
78. Âśvalâyana-sûtrada Mahadêvabhaṭṭara makkaḷu Mallibhaṭṭarige vṛi-
79. tti 1 Mauni-Bhârgava-gôtrada Âpastamba-sûtrada Dakṣiṇâmûrtigala mak-
- kaḷu
80. Kavade Malli Bhaṭṭargie vṛitti 3 Âtrêyasa- gôtrada Âśvalâyana-
81. sûtrada Liṅgannagala makkaḷu Gûlappagalige vṛitti 1 Maha Lakshmî-dêva-
82. rige vṛitti 3 Sômêśvara-dêvarige vṛitti 1 1/4 Gâyatri-maṃṭapakke vṛitti 3
83. Âldahâlôlage Haḷlimakkege ṭemkalâgi Kallimakki mēle ṭem-
84. ka-nîruvariyaḡi Nîle Narasimhabhaṭṭarige sâdhya kha 3 Bâsirikaṭṭege
85. ṭemkalâgi Upâdya bhaṭṭarige sâdhya kha 2 1/2 Jattigana-kaṭṭege ṭemka
86. nîruvariyaḡi prathama-sṭhâlâdalli Kavade Mallibhaṭṭarige sâdhya
87. kha 1 adakke paḍuvalâgi Nâgannagalige sâdhya kham 1 adakke paḍuvalâgi
88. Achyutabhaṭṭarige kham 1 mēlâda sâdhya bhûmi yajamânâdi
89. sarva-svâmyavû yî agra-hâra mâḍisidamēle Narasimhabhaṭṭarige
90. yî grâmakke saluva grahârâma-kshêtra gadde beddalu modalâda siddha
91. sâdhyamaḡalemba asṭha-bhôga tēja-svâmya-vannu anubhavisikomḍu
92. bahari yemḍu oppikoṭṭa dâna-sâsana-prakâraḡe gadde kham 147
93. kke vaḷage baṃda prakâra vṛitti 1 kke gadde kha 4 1/4 rallu vṛitti 31 kke
94. kha 131 3/4 dēvara vṛitti 2 kke kha 8 1/2 samdhyâ-maṃṭapakke vṛitti 3 kke . .
95. kha 3 1/4 amtu vṛitti 33 3/4 kke gade kha 143 1/2 madhyakakke nimtaddu kha
96. 3 1/2 mûrûvare khamḡagavannu kuḷagâraru Dēvara-makkaḷige raste-
97. koḍagi bagye hâki-koṭṭaddariṃda yî Dēvara-makkaḷu kelavu
98. divsa umbaliyaḡi anubhavsi â-mēle Doḍḍannabhaṭṭa yembavage
99. yî Dēvara-makkaḷu Gautamêśvara Dēvarallu maṃtra-pushpada upâdhiyam-
100. ta mâḍikoṭṭu yî gaddeyannu yîtage biṭṭukoṭṭu kelavu divsada mēle
101. yî Dēvara-makkaḷu kuḷa nasṭavâgi hôdaru â mēle yî Doḍḍanna-bhaṭṭanu
102. yî upâdhiyannu mâḍi-komḍu bhûmiyannu anubhavisî baruttidda-
103. lli Simḡapurada Giribhaṭṭaru yembavaru yî Doḍḍannabhaṭṭage hattu

104. yippattu haṇa koṭṭu yī bhūmiyannu aḍava māḍi-komḍu a-
105. nubhaviṣiddadarnu yī Doḍḍaṇṇa-bhaṭṭanu aputrarāgi mṛita-
106. nāgi hōdanu yī bhūmiyu Siṃgāpūrada Giribhaṭṭara buḍadava-
107. rige naḍadu bamtu yittalāgi avaru aputrarāgi mṛitavāgi
108. hōddarimda Chitrabhānu-saṃvatsaradārabhya Upādhyara Nārasidē-
109. vara maneyavaru anubhavisuttāre yī bhūmiyu madhyakakke
110. niṃtaddu Śrīmaṭhakke barabēku ubhayam-gade kham 147 sādhyā bhūm-ai
kha 9½ ubhaya kha 156½ kke sistuga 156½ yittalāgi hechchiddu 4½

Note.

This is a paper manuscript purporting to be a copy of a śannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahāra village Kūduvaḷḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kūduvaḷḷi was in the enjoyment of the Śringēri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śringēri guru named Purushōttama-bhāratī and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Rāmachandrabhāratī all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallināthabhaṭṭa of Āraga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanāthadēvar worshipped as god in Śringēri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śringēri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kūduvaḷḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍana-haḷḷi near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of *dēvara-makkaḷu* (fishermen) in the village Kūduvaḷḷi plundered his house at night and carried off the food supplies to their homes, represented to the svāmi of Śringēri that he could not manage the village by himself and that it should be divided into vṛttis and distributed among many Brahmans. Accordingly the head of the Śringēri Matt, Rāmachandrabhāratī, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33½ vṛttis of 4½ khaṇḍugas each

and distributed them among various Brahmans, giving Mallibhaṭṭa 5 vṛttis, Naraharibhaṭṭa's son Nile Narasimhabhaṭṭa, $4\frac{1}{2}$ vṛttis, etc., and the village deity Mahālakṣmidēvi $\frac{3}{4}$ vṛtti, Sôṃēśvaradēvaru $1\frac{1}{4}$ vṛttis and Gâyatri-manṭapa (a pavilion for Brahmans to perform *sandhyā*) $\frac{3}{4}$ vṛtti. The balance left after this distribution consisting of land of the sowing capacity of $3\frac{1}{2}$ khaṇḍugas was given to the *dēvaramakkaḷu* community of the village referred to above. This division of land into vṛttis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Śrīṃukha S' 1313. (A.D. 1391 ?)

We next learn that the members of the *dēvaramakkaḷu* community after enjoying their land for some time gave it away to a Brahman named Doḍḍaṇṇabhaṭṭa for conducting the service of *mantrapushpa* (repeating some prayers to god after the ceremonial waving of the lights) in the Śiva temple at Gautamēśvara (which is situated at a distance of 2 miles from Kūduvaḷḷi). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doḍḍaṇṇabhaṭṭa died issueless and his property went to Giribhaṭṭa of Singāpura who had a mortgage on it. As Giribhaṭṭa also died issueless some time later, the property was taken possession of by the family of Upādhyaya Narasīdēvaru in the year Chitrabhānu (9 years after Śrīṃukha ; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Śringēri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at $156\frac{1}{2}$ khaṇḍugas consisting of the original 147 khaṇḍugas and the newly cultivated $9\frac{1}{2}$ khaṇḍugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vṛttidārs of the village and Śringēri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kūduvaḷḷi from the period that it was given away to the Śringēri Matt by the Vijayanagar king Harihara to the above year Chitrabhānu (A.D. 1402). Another record of the same village Kūduvaḷḷi already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Śringēri Matt and its division into vṛttis and their distribution among several Brahmans including Nile Narasimhabhaṭṭa mentioned in the present record, made by Rāmachandrabhāratī, head of Śringēri Matt in S' 1313 Śrīṃukha Chaitra śu 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kūduvaḷḷi being given by Rāmachandrabhāratī to Brahmans in memory of his guru Puruṣhōttamabhāratī while the present record explains the circumstances that led to the formation of the agrahāra in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date.

The date of the formation of the Kûduvalli agrahâra stated to be S' 1313 or A.D. 1391 is Prajâpati and not Śrîmukha and Śrîmukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushôttamabhârati and 1508-1560 to his successor Râmachandrabhârati. The grants of Sringeri furnish the dates 1418-51 to Purushôttama-bhârati and 1513-24 to Râmachandra-bhârati (E. C. VI. Introduction, p. 24.) Anyway the date S' 1313 is too early for the death of Purushôttama-bhârati and the installation of Râmachandra-bhârati in the pontifical seat at Śringêri. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.

INSCRIPTIONS IN THE KOLAR DISTRICT.

19.¹

KOLAR TALUK.

First Sannad of the Āvani Matt received from Mr. Krishna Sastri of Kolār.
Persian language and characters. [Plate XVII 2]

Qadri Qudrat
Muhri Niyābat
Khādimi Shara Qāzi
Muḥammad Shafi
1104
Mutābiq wa asl

1. Parwāna bamuhr Dargahi Qulī Khān az Qarār ba tāriḫ pānzdahum Shahr Rabi' usānī sann julūs wālā
2. mutasaddiyān (*sic*) wa muhimmāt hāl wa istiqbāl parganai Kolār, Karnāṭak, Sūbah Dāruz-zafar Bījāpūr bidānand chūn mauza Hunain Halli Simt Haveli Turf
3. Mutaḥḥiqāt amla purganaay mazkūr dar wajha madad kharch Sankarī Mehtah ba dastūr sābiq ḥasbu-z-zimh bahāl wa muqarar gashta ; bāyad ki mauza mastūr rā
4. darobast wāguzārānd ki ba tasadduq farqi Mubārak Hazrat Hāsilāt ānjā sāl ba sāl barāi kharch
5. Sankari Mehtah jāri dārānd wa sanad mujaddad talab nadārānd darīn bāb tākidi akīd dānista ḥasbul mastūr ba amal ārand.

Back.

1. Shaaaḥ zimn mauza Hunain Halli Simt Haveli turf Mutaḥḥiqāt
2. 'amalai parganaay Kolār sarkār Karnāṭak sūbah dāruz-zafar Bījāpūr dar wajh madad *kharch*
3. Sankarī Maṭṭah ba dastūr sābiq bahāl wa muqarar gashta
4. 3 Mawāzi'
5. asli mauza' Dākḥli Māziān
6. 70 Jama' Kāmil
11 Hun

(¹) For the reading and interpretation of the Persian *Sannads* Nos. 19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmed, Research Scholar, working under Mr. Yazdani, Nazim, Archaeological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.

Translation.

Title of the King.
Inevitable like fate.

Seal.
Khādim Shar'
Qazi Muhammad Shafi'
Seal of the Agent
1104 A. H.

1. Parwāna (order) under the seal of His Excellency 'Dargah Quli Khān' issued on the 15th Rabi' II Regnal Year.
2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bijāpūr are hereby informed that the village of Hunain Halli, Simt Haveli
3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenance of Sankri Maṭha according to the Zimn (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)
4. be released so that for the well-being of His Majesty (*lit.* charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for
5. the maintenance of Sankri Maṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said
2. Pargana (Kolār) Sarkār Karnāṭak Sūbah Dāru-z-zafar Bijāpūr, has been apportion-
3. ed as before for the maintenance of Sankri Maṭha
4. 3 villages
5. Original
6. One village. Awarded afterwards (hamlets?) 2 villages.
Entire revenue of the above (70?) 11 Hun.

Note.

The Sannad records the grant of a village Honnēna Halli (at present in Kolar Taluk) in the Pargana of Kolār, Karnāṭak province in the Bijāpur country made by the Moghul (?) governor, Dargāh Kulikhān to the Sankari Mutt. The Sankari Mutt referred to here is evidently the Smārta Mutt now at Āvani, in Mulbāgal Taluk, which had its headquarters at Kōlār in the 17th century as is seen from a copperplate grant of Śrīrangarāya III now in the Āvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kāzi

Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Šankar Bhâr[at]i, the Guru of the mutt. The name of the mutt is Šankari (or as Prof. Shustri reads the word 'Šingeri'). The 19th century *śrîmukhas* or Bulls of the Āvani Mutt refer to its swami as the Śringêri Swami. "Śringêri śrî Śata-śringa-parvata-sannihita vilasat Kôlâhalapuravarâdhîśvara śrî Śringêri śrîmad Abhinavôddaṇḍa Vidyâranyabhârati svâmibhih", etc. (See the Telugu book *Śrîmukha-vyākhyâgrantha*, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringêri Mutt named Narasimha Bhârati who left Śringêri on a tour and while at Kôlâr appointed a disciple to carry on the newly founded Kôlâr mutt. Later he is said to have founded the Kûdli mutt according to this tradition. That these sannads belong not to the Śringêri mutt proper but to the Kôlâr mutt is clear from the fact that in 1754 the donee in the sannad is Šankar Bhârati while the Śringeri pontiff was Abhinava Sachchidânanda Bhârati (1741-1767; See Rice's Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śrîranga III's grant, the Kôlâr swami was Râmachandra Bhârati, disciple of Viṭṭhala Bhârati who was himself a disciple of Viśvarûpa Bhârati while the contemporary at Śringêri was Sachchidânanda Bhârati (1627-1663) disciple of Abhinava Narasimha Bhârati who was the disciple of Immaḍi Narasimha Bhârati.

20.

Second sannad in the possession of the Āvani Matt.

Persian language and characters.

Muhri Niyābat
Khādîmi Sharār
Qāzi Muḥammad
Shafî 11xx
Mutābiq wa asl.

Ba'arz.

1. parwānah ba muhr shahamat wa martebat Tāhir Muḥammad Khān az Qarār ba tāriḫ chahārum Shawwāl sann 11 julūs i-mu-alla
2. 'āmilān hāl wa istiqbāl purganaay Kolār Sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
3. darīnwila mauzai Hunain Halli turf mutafarriqāt simt Haveli' amlaay purganaay mazkūr
4. dar wajh madad kharch Sankari Maṭṭah ba tasadduq farq mubārak ba-mūjib asnād sābiq

(1) As the transverse stroke called markaz now distinguishing *ka* from *ga* in Persian was absent in the records of the time, the word could be read either as Šingeri or Šankari.

5. ḥasbuz-zimn muqarar gashta bāyad ki mouza'i mustūr rā dar-o-bast wa guzārand
6. ki tāḥasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darin bāb tākīd dānista ḥasbul mastūr ba 'amal ārand.

Translation.

Seal.

Khadim Shara'
wazi-Muhammad Shafi'
Seal of the Agent.

11.....

1. Parawāna (order) under the seal of..... His Excellency Tāhir Muḥammad Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak (Sūbah) Daru-z-zafar Bijapūr are hereby informed
3. that the village of Hunain Halli simt Haveli (assigned for the miscellaneous charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable grant for the well-being of His Majesty, (*lit*: charity for the protection of the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kāzi Mahammad Shāfi, the officer named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29, 1693 A.D.?) by the governor Tahir Mahammad Khān and addressed to the same officers. It confirms the previous sannad granting the entire village of Hunainhalli for the maintenance of the Sankari Maṭha for the well-being of His Majesty (the Moghal emperor). The authorities of the Pargana of Kōlār, Sarkar Karnātak, Subah Dāruz-Zafar Bijāpur are informed of the above and directed to release the village and hand it over to the said Matt.

21.

Third sannad in the possession of the Āvani Matt. Persian language and characters.

Qadri Qudrat
Muhammad
Farrukh Siyar
Bahādur Bādshāh
Ghāzī 1127 Mutahawar
Khān Qādri fidwi

1. 'āmilān ḥāl wa istiḡbāl pargana-ai-Kolār sarkār Karnāṭak Dāru-z-zafar Bījāpūr bidānand
2. darīnwila mauza'i Hunainhalli simt haveli ṭarf mutafarriqāt āmal-ai pargannai-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq farq mubārak
4. Hazrat hasbu-z-zimn muqarrar gashta bāyad ki
5. mauza i mastūr rā darobast wāguzārand ki
6. tahāsīlāti ān barāay kharch Sankarī Maṭha hamēshā
7.darīn bāb tākid dānista asbul mastūr
8. ba amal ārand tahrīr.... baīyaz.

Back.

Zimn navīsand.

1. Sharah Zimn Mauzai Hunain Halli simt Haveli tarf Mutafarriqāt amlaay purganaay Kolār
2. Sarkār Karnāṭak Dāru-z-zafar Bījāpūr dar wajh madad *kharch*
3. Sankari Maṭha muqarrar gashta
4. 3 Mawazi
5. Asli Dākhli
Mauza Mawāziān
6.Jama' Kāmil
11 Hun

Translation.

Title of the King :—

Inevitable like Fate.

Seal :—

Muḥammad Farrukh
Siyar Bahadur Bādshāh
Ghāzi 1127 Fīdvi Mutahawwar
Khān Qādri

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnāṭak (Subah) Dāru-z-zafar Bījāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Lit : charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.

1. The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar
2. Sarkār Karnātak, Dāru-z-zafar Bijāpūr has been apportioned and
3. restored for the maintenance of Sankari Maṭha
4. 3 villages
5. Original Awarded afterwards (hamlets ?)
One village two villages
6. entire revenue of above
11 hun.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khân Khâdri and confirms the previous sannads.

Fourth sannad in the possession of the Âvani Matt
Persian language and characters.

Sann i
Muḥammad Shāh
Bādshah Ghāzi
Alī Beg
Khān Fidvī

1. Mutasaddiyān muhimmāt hāl wa istiqbāl Parganaay Kolār Sarkār Karnāṭak
Sūbah Dāru-z-zafar Bijāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla purganaai
mazkūr dar wajh madad kharch Sankari Maṭha ba dastūr sābiq ḥasbu-
z-zimn baḥāl wa muqarar gashta
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārānd ki ba tasadduq farq
mubārak Hazrat ḥasilāt ānjā sāl ba sāl barai kharch
4. Sankarī Maṭha jāri dārānd wa sanad mujaddad talab nadārānd darīn bāb
tākīd akīd dānista ḥasbul mastūr baaml ārānd

5. tahrir fit tarikh pānzdahum Shahri Rabiū-s-sāni sann julūs wālā.

Back.

1. Sharaḥ Zimn a Mauza-iir Hunain Halli simt Haveli tarf mutafarriqāt amla purganaai Kolār
2. sarkār Karnātak sūbah daru-z-zafar Bījāpūr dar wajh madad kharch Sankari Maṭṭah ba dastūr sābiq
3. baḥāl wa muqarar gashta
4. mawāzir 3
5. Asli Dākhli
mauzā nawāziān
6. 60 Jamai kāmīl
7.21 Hun

Translation.

Title of the King.

Inevitable like Fate

Seal

First Regnal Year Muhammad Shah
Bādshāh Ghazi
Fidvi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bījāpūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Maṭṭah.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit: charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Maṭṭah. New sannads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.
5. Dated 15th Rabi 11 Regnal year.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnātak Sūbah Dāru-z-zafar Bījāpūr, for the maintenance of Sankari Maṭṭah, as before,
3. has been restored and confirmed.

4. 3 villages

Original

Awarded afterwards

one village

Two villages

Entire revenue of the above

11 Hun ?

Note.

This sannad was issued under the seal of emperor Mahammad Shah at Delhi and of his officer Āli Bêg Khân on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.

Fifth sannad in the possession of the Āvani Matt.

Persian language and characters.

Ālamgīr

Bādshāh Ghāzi

1168

Fidvi.....Nūr Khān Bahādur

1. Mutasa-ddiyan muhimmāt hāl wa istiqbāl wa Desmukhān wa despāñdiyan wa patwāriyan wa muzāriān
2. purganaai Kōlār sarkār Karnāṭak subah Dāru-z-zafar Bījāpūr bidānand mouz Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. hukām peshin muqarar wa jārist darin wila nīz ba dastūr sābiq ḥasbul Ziman
5. baḥāl dāshta hud Bāyad ki dehāt mastūr masraf mushārūn ileh wa guzārānd ki hāsīlāt ānjā rā māishat khud namūda ba duāe daulat abad muddat mashghūl bāshad
6. wa Sanad mujaddad sāl ba sāl darkhāst na kunand. Darin bāb tākīd
7. Ākāid dānista ḥasbul mastūr baramal ārand. Tahrir fit tārikh
8. bist shashum Shahir Sha bānūl muaz zam sann 1167 Hijrī bairy.

(Back)

1. Sharah Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhāri
2. ba mūjib asnād hukām peshin muqarar gashta darin vilā nīz ba dastūr sābiq baḥāl dārand.
3. Kāmil 196
4. Asli Dākhli
- 10 3

- | | | | |
|-----|---------------------|--------------|---|
| 5. | Simt Havelli 46-6-0 | Kāmil | simt mauliyakal mauza i Sankari
31 kāmīl |
| 6. | Asli | Dākhli | |
| | (2) mawāziān | (2) mawāziān | |
| 7. | 23 kāmīl | 11 kāmīl | 6 mawāziān |
| | | Dākhli. | |
| | | mawāziān | |
| 8. | Asli | Dakhli | |
| | 3 mawāzi | mauza | |
| 9. | Asli | Dākhli | |
| | mawāziān | mauza | |
| 10. | 10 kāmīl | | |

Translation.

Seal

Alamgir (II)

Bādshāh Ghāzi Bahādur

1168 A.H.

Fidvi.....Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Desbandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bijāpūr are hereby informed that villages Hunain Halli, etc.
3. which according to the sannads granted in the said Pargana by previous governors (or rulers) were assigned as an *inam* in favour of Sankar Bhāri
4. have now been released as specified in the Zimn in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
7. New sannads should not be asked for every year. This matter
8. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shahban 1167 A.H.

Back.

1. Mouza Hunain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released ;
3. therefore the villages should be restored as before,
entire révenue

196

4. Original
10

Awarded afterwards
3

5.	Simt Haveli 46-6-0	Simt Mouliakul Mauzhai Sankari 31		
6.	Original 2 villages	Awarded afterwards 2 villages		
7.	Entire revenue 23	Entire revenue 11	Asli 6 villages	2 Dâkhli villages
8.	Asli villages 3			
	Dakhli 1			
9.	Asli villages 2			
	Dâkhili 1			
				
				
	10. Entire Revenue 10			

Note.

This last sannad was granted in the reign of the Mughal emperor Âlamgîr II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nûr Khân. It is addressed to all the revenue authorities, Dêsamukhs, Dêsapândes, Patwaris and raiyats of Pargana Kolâr and confirms the grant of Hunnêrahallî and several other villages of the revenue of 196 hunts to Sankar Bhârati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the svâmi viz., Sankar Bhârati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

24.**MALUR TALUK.**

On a boulder in the Government waste land to the south of the village Mailânḍahallî in the Hobli of Mâlûr.

Kannada language and characters.

1. svasti śrî jayâbhyudaya
2. Śâlivâhana-śaka varsham-
3. gaḷu 1459 neya Viḷam-
4. bi-samvatsarada Kârtika ba
5. 1 lu śrîmanu mahâ.....

6. śvara Achyutarāya-ma-
7. hārāyaru rājya.....
8.
9. Bayirapagaḷa maga So-
10. ṇyappanu kaṭṭisida maṇ-
11. tapa śubham astu

Note.

This inscription registers the construction of a maṇṭapa by Sonyappa, son of Bayirapa, during the reign of the illustrious king Achyutarāya of Vijayanagar on the 1st lunar day of the dark half of Kārtika in the year Vilambi S' 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.

On a stone in the basement of the Varadarāja temple in Śivārapaṭṇa in the Hobali of Narasāpura.

Kannada language and characters of 13th century A.D.

1. śrīmatu Sukla-samvatsarada Āsvaija su
2. 10 Su Siri-perumangala-paṭṭanada
3. Perumāḷa-Sivālyakke Taḷagūranu
4. Ālahalliya gavuḍa Bairejīyana
5. maga Chokka Battayyanu Munna-bā-
6. ḷa-vaṃsa.....

Note.

This inscription records the gift of the village Taḷagūr for services in the temple named Perumāl in the village Siri Perumangalapaṭṇa by Chokkabattayya, son of Bairejīya, gauda of the village Ālahalli. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Āśvayuja in the year Śukla. No śaka year is given. Siri Perumangalapaṭṇa seems to have been the old name of the present Śivārapaṭṇa village.

26.

On a fragmentary stone in the waste weir of the tank in the village Śivāra.

Kannada language and characters of 17th century A.D.

1. śrīmatu Kariyapagaḷa
2. sis ya Tammayanu mātā-pi-
3. triḡaḷige puṇya-vāḡali yen-
4. du hākida banakke maṅgaḷa

Note.

This records the setting up of a grove by Tammaya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahalli in the same Hobali of Narasâpura.

Size 5'—0'' × 2'—6''.

Kannaḍa language and characters of 17th century.

1. śrīmatu
2. saujanya-sīlaru
3. manneya-mauliya-
4. rum vûra mâḍisida-
5. rû

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (*manneyar*). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihola in the town Sidlaghatṭa in the Hobali of Sidlaghatṭa.

Size 5'—0'' × 1'—8''.

Kannaḍa language and characters.

1. svasti śrī jayâbhyudaya Śâli-
2. vâhana śaka varushamgaḷu
3. 1573 neya Khara-samvatsara-
4. da Chaitra su 1 lu śrīmatu
5. mahârâjâdhirâja vîrapra-
6. tâpa śrī Venkaṭapatidêvaru
7. prithvî-râjyaṃ geyyuttiralu
8. avararâda Âvati-nâḍa
9. prabhu Bairê-gauḍara putraru
10. Yimmaḍi Baichegauḍaru

11. koṭṭa śâsanada krama-ventendare
12. Vaḍigēhalliya sthalaḷakke salluva.....
13. kere grâma vomdannu śrîmatu
14. Sivâchâra-sampanna śrî-Linga-
15. śakti.....koṭṭa.....

Note.

This records the gift of a village named.....kere, belonging to Vaḍigēhalli-sthala to a Vîraśaiva priest, Lingaśakti, by the chief Immaḍi Baichegaḍa, son of Bairegaḍa, ruler of Âvatinâḍ and a subordinate of the illustrious king, Venkaṭapatirâya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S' 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.

On a boulder in the waste land near the village Hunasēnahalli in the same Hobali of Sidlaghatta.

Size 1'—8"×1'—8".

Kannaḍa language and characters of 17th century.

1. Sarvadhâri-samvatsara
2. Bhâdrapada śu l lu śrî-
3. matu Soṇṇappa-gavudaru
4. Muddayyanige koṭṭa mâ-
5. nyada hola idake tapida-
6. varu tâyi-tande vadhisida
7. pâpake hôharu

Note.

This registers the gift of a plot of land rent-free to one Muddayya by Soṇṇappa-gaḍa on the 1st lunar day of the bright half of Bhâdrapada in the year Sarvadhâri. The record ends with the usual imprecation. The date cannot be determined as no Śaka year is given.

30.

On a stone slab set up in front of the Chaudêśvari shrine near the village Jangamakôte in the Hobali of Jangamakôte.

Size 2'×2'—6".

Kannaḍa language and characters of 17th century A.D.

(The Stone is broken.)

1. Baṃma-nâya-
2. ka sasana yentem

3. mânia hola ta
4. tamma guru Mâ
5. sara mêlepa ?
6. pâpake hô-
7. haru śrî

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanâyaka. No date is given.

31.

On a plot of land belonging to the Nâyaka community to the south of the village Ranganâthapura in the same Hobali.

Kannaḍa language and characters of 16th century A.D.

1. Plavaṅga-saṁvatsarada Mâgha
2. śuddha 15 Sôma vâra Su-
3. gaṭûru Chikarâya Naṁja-
4. pagauḍaru Beṭṭadahâḷa
5. Râyavoḍeya-dêvarige
6. Ettinavoḍeyadêvarige
7. êrugânikeyanu biṭṭu
8. koṭṭaru mahâ-janara voppa śrî śrî

Note.

This inscription records the remission of plough-tax (êru-gâṇike) made by Chikarâya Nanjapagaḍa, chief of Sugaṭûr, to two Vîraśaiva priests Râyavoḍeyadêva of Beṭṭadahâḷ and Ettinavoḍeyadêva. The approval of the grant by the mahâjanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Mâgha in the year Plavaṅga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugaṭûr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganâthapura in the same Hobali.

Kannaḍa language and characters.

1. śubhamastu svasti śrî
2. jayâbhyudaya Śâli-

3. vâhana śaka varuṣaṃ-
4. gaḷu 1460 neya sanda Virô-
5. dhi-saṃvatsarada Bhâdrapada śu
6. 13 yalu śrîman mahârâjâdhi-
7. râja râjaparamêśvara śrî-vîra-
8. pratâpa Achyutarâya-ma-
9. hârâyaru prithivî-râjyaṃ ge-
10. yuttiralu Râmaya Oḍera A-
11. yyanavarige Achyutarâya-mahârâ-
12. yaru nâyakatanakke pâlisida Bêlûra
13. Châvaḍige saluva Kôlâla-sîme-
14. oḷagaṇa Aramâladahallige saluva Śiva-
15. yanahalli yemba grâmavanu A-
16. remaṅgalada Timmappa-Gauḍarige
17.daṇḍige-umbaliyâgi
18. koṭṭevu yî grâmavanû
19. mânyavâgi nimma putra-pautra-pâraṃpari-
20. yâgi â-chandrârka-sthâyigaḷâgi su-
21. khadali anubhavisuvudu yidake tapi-
22. davaru Kâśiyali kavileya konda pâpake
23. hôguvaru tande-tâya konda
24. pâpake hôguvaru maṅgaḷa mahâ śrî śrî

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śalivâhana era, in the year Virôdhikṛit, on the 13th lunar day of the bright half of Bhâdrapada, while the illustrious king of kings, supreme lord of kings, vîra-pratâpa Achyutarâya-mahârâya was ruling the earth :—

We (Râmarâya-Oḍerayya) have granted as *daṇḍige-umbali* to Timmappagaḍa, of Aremangala, the village Śivayanahalli belonging to Aramâladahalli in Kôlâla-sîme, pertaining to Bêlûr-châvaḍi, favoured to (us) Râmarâya-Oḍera-ayyanavaru for the office of *nâyaka* by Achyutarâya-mahârâya. You (Timmappagaḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kâśi and will be guilty of the sin of killing his parents. Good fortune. Great prosperitiy.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarâya and records the grant of a village named Śivayanahalli, a hamlet of the village Aramâlada-

halli situated in Kôlâla province and belonging to the administrative division of Bêlûr-ehâvaḍi. This village is stated to have been originally favoured by the king to his subordinate named Râmarâyaoḍeyar (probably the same as the famous Râmarâya, who was killed in the Tâlikôṭe battle) for his office of governor. It was now granted to a gauda named Timmappagaḍa by Râmarâya-oḍeyar as *danḍige-umbali*. This phrase *danḍige-umbali* might mean a grant of rent-free land for the up-keep of a palanquin or for making arrangements for carrying the king's palanquin. The former meaning seems to be more probable in the present case. The phrase may also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhâdrapada in Virôdhi, S' 1460. But S' 1460 is Viḷambi and not Virôdhi and the nearest Virôdhi falls in S' 1451 or S' 1450 expired. Evidently 1460 is a mistake for 1450 and the date corresponds to 17th August 1529 A. D. The village granted cannot be identified in the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jôḍidâr of the village Muddanahalli in the same Hobali of Jangamakôṭe.

Kannaḍa language and characters of the 16th century.

1. namas tunga-sîraś-chumbi-chandra-châmarâ-châravê !
2. trailôkya-nagarârambha-mûla-stambhâya Saṁbhavê !
3. śrîman mahârâjâdhirâja Kṛishṇarâjayya-navaru
4. Vijayanagaradalli râjyaṁ gaivalli Rudrayya-
5. na komâra Dêvayyanu tamna mâtâ-pitri-gaḷige
6. puṇya-vâga-bekemdu Mârgasîra suddha Purna-
7. mâsyadallû Sômôparâga-puṇyakâladalli
8. Kṛishṇâpuravemba grâmavanu Âpa-stamba-sûtrarâda
9. Yajuśśâkhâ-dhyâyigalâda Bhâradvâja-gôtra-da
10. Tippam-bhaṭṭarige sahiranyôdaka-dâna-dhârâ-
11. pûrvakavâgi koṭṭaddu yi-grâmavanu nîvu putra-
12. pautra-pâramparyavâgi sukhadalli anu-bhavisikoṇḍu
13. sukhadallihudu yendu barasi koṭṭa tāmra-śâsana
14. dâna-pâlanayôr madhye dânat śrêyo' nupâla-
15. nam dânat svargam avâpnôti pâlanâd achyutam padam

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the usual invocatory stanza addressed to god Saṁbhu and registers the gift of a village

Kṛishṇâpura during the reign of Kṛishṇarâjayya (Kṛishṇarâya), king of Vijayanagar by Dêvayya, son of Rudrayya to a Brahman named Tippanabhaṭṭa, of Âpastamba-sûtra, Yajus-śâkhâ and Bhâradvâja-gôtra. The grant is stated to have been issued on the full moon day of the month Mârgasîra with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Kṛishṇâpura referred to in the record is probably the same as Kṛishṇanahalli in the same hobali of Jangamakôte.

34.

On a waste land belonging to the village Chokkanḍahalli on the way to the same village Jangamakôte in the same hobli.

Kannaḍa language and characters of the 17th century A.D.

1. Nandana-samvatsarada Mâ-
2. rgaśîra ba 2 lu śrîmatu
3. Soṇṇapagavuḍaru Lin-
4. gayyanige koṭṭa kereya-sâ-
5. sanaventendare nînu yilli
6. kereyanu kaṭṭisikonḍu
7. bhûmiyanu âchandrârka-
8. vâgi anubhavisuvuden-
9. du barasikoṭṭa śîlâ-śâ
10. sana mangaḷa.....

Note.

This is an instance of a *kereya-śâsana viz.*, a grant made for the construction of a tank. One Soṇṇapagaḍa is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Mârgasîra in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadrnakere in the same hobali.

Size 2'—6'' × 2'—3''.

Kannaḍa language and characters of 17th century.

1. Plava-samvatsarada Bhâdrapada
2. śu 7 Guruvâradalu Su-
3. guṭûra Mummaḍi Chikarâ-
4. ya Nanjapa-gauḍaru Mâdaya-

5. na maga Bâlayage koṭṭa ne-
6. ttarukoḍagi mânya gadde o ¼ o
7. idake tappidare tande-tâya
8. konda pâpa śrî

Note

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as *nettaru-koḍagi* to Bâlaya, son of Mâdaya, by the chief of Sugaṭûr named Mummaḍi Chikarâya Nanjapagaḍa on Thursday 7th lunar day of the bright half of Bhâdrapada in the year Plava. No date in Śaka era is given. The usual imprecation occurs at the end of the record. For Chikarâya Nanjapagaḍa, chief of Sugaṭur, see also No. 31.

36.

On a stone lying in a land belonging to Paṭêl Piḷlegauḍa near the village Ghaṭa-mâranahalli in the same hobali.

Size 3'—0'' × 1'—6''.

Old Kannaḍa characters and language of 9th century.

1. svasti samadhigata-pañcha-
2. mahâ-śabda śrî-Pallava.....
3. Noḷambarasaru ûra
4. janaümMaḍuvaba-
5. rasage.....pârvargge-um
6. koṭṭa manṇu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Noḷambarasa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Noḷamba dynasty is referred to by Noḷambarasa of the present record. It is probable that he is the same as Kali Noḷambâdi Arasa or Singa-pôta who fought with Duggamâra, the Ganga prince.

37.

On a stone forming a step in the stone stair-case in a channel near the Ísvara temple near the village Sâdali in the Hobali of Sâdali.

Old Kannaḍa characters and language of 9th century A.D.

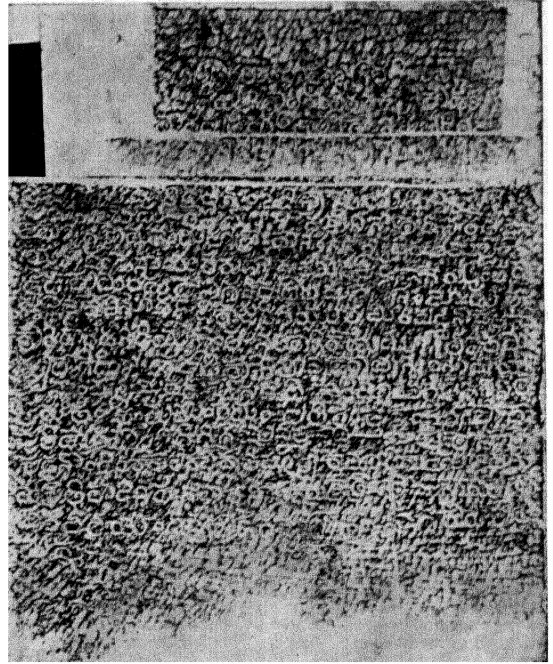
1. Durggamârarâ paḍeyu.....
2.avammagan raṇad-eṛeyam
3.ṛida mârggam

Note.

Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamâra. It is likely that this Duggamâra is the same as Prince Duggamâra Eṛeyappa, son of the Gaṅga king Śrīpurusha (circa. 726-777) and ruler of Kovaḷâla-nâḍ, who fought with the Nolambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)



1. MARASE STONE INSCRIPTION OF
BIJAYITA, (p. 104—No. 38).



2. BELGAMI SOMESVARA TEMPLE INSCRIPTION
OF BALLALA, (p. 127—No. 62).



3. HALEBID TANK EPITAPH OF THE JAIN MONK
SAKALACHANDRAMUNI, (p. 74—No. 14).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Maraḷêśvara in the village Marase in the Hobali of Mysore.

Size $3\frac{1}{2}' \times 3\frac{1}{2}'$.

Old Kannaḍa language and characters.

1. svasti śrī Bi-
2. jayitanu Mariya-
3. seyol Bhagavatiyam
4. padishṭe-geysidoḍe
5. Permâḍi-Gâvunḍanu
6. sâsirvaru araśa-
7. râ śrīkaraṇamum iḷdu
8. koṭṭa maṇṇu paḷḷada
9. baḍagaṇa temaru Bha-
10. gavatige koṭṭa maṇṇu
11. idan aḷidom pañcha-
12. mahâpâtanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmâḍigâvunḍa, the Thousand (citizens) and the royal accountant (arasarâ śrīkaraṇam) granted the land on the high ground to the north of the water-course for Bhagavatî. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavatî, a form of Kâlî, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangûḍ. No temple of Bhagavatî is now found in the village but an image of Châmunḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.

Who is this Bijayita ? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavatî was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bâṇarasa of the Bâṇa dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S' 831 ; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahalli (Mys. Arch. Rep. 1927, p. 105) in Mandya Taluk refers to a Bâṇa king named Diṇḍigarar as a ruler of Kaḷbappunâḍ district (district round Kaḷbappu hill in Śravaṇabelgola village), but Marase is far off from Śravaṇabelgola and there is no evidence of its being included in Kaḷbappunâḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bâṇa king of the name.

There is a Ganga prince of the name of Vijayâditya, brother of king Sivamāra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannaḍa form of Vijayâditya refers to the above Ganga prince Vijayâditya and to his setting up the image of Bhagavatî in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddanâyaka near the village.

Kannaḍa language and characters.

1. śrīmad Drāviḷa-saṃghēsmin Nandi-saṃghê' sty Aruṅgaḷaḥ a-
2. nvaṃyô bhâti yô śêsha-sâstra-vâ-
3. râśi-pâragaih

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pârśvanâtha figure, consists of only one verse in Sanskrit. It may be thus translated :

“In the illustrious Drāviḷa-saṅgha, in the Nandi-saṅgha, is the Aruṅgaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the sâstras.”

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjangud 134, V. Hassan 128, Arsikere 1, 14, etc.).

Drāviḷa-saṅgha (lit. the congregation of Draviḷas or Dravidas) with its branch Nandi-saṅgha (lit. the congregation of the Bull) is a sect or branch of the Jains. So

also is Mûla-sangha with its branches Sêna, Nandi, Dêva and Simha sanghas (E. C. II revised volume of Śravanabelgola Inscriptions, Translations, P. 112). Similarly Arungalânvaya and Koṇḍakundânvaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarâya temple in the village Marase in the Hobali of Kaḍakoḷa.

Size 4'—0'' × 2'—6''.

Kannada language and characters.

1. śrî.....
2. sa.....
3. 1113 Vi.....
4. da Kârtika śu.....
5. Āmura Ketalego.....
6. ṇḍa Bhêryada Kampa.....
7. ṇana vaṃsada Kesima.....
8. ḷikagum ṇaḍa Bovanaṃ-
9. geyum puṭṭida Kampana.....
10. ṭṭeyara baḍḍaṃ Kampamaṇṇa ra.....
11. ḷiyageṇeya Ranga-gauḍara komâra.....
12. kitigeyum Hiriyā Harahapa-gauḍa
13. ri Aṃṇnaya-samudrake saluva Gôḍakaṭṭe
14. Mâsenâḍ Āḷvabâḍiya keṇeya kîḷêriyalu.....
15. radalu maṇṇu Aṇṇayasamudradalu gadde salageya bhû
16.koḷaga hattu a-Maruvaseya muṇṇûru guḷi maṇṇu
17. Koṭṭagarige hola varaha 1 5 Saṇṇabovageyum Hêmaḃôvittige
18. puṭṭida Maṃḍalikabôvanum Aṇṇaya-samudrake karuvoiḷdu ?
19. biṭṭa koḍaṃge salageyal eṃṭu gade Mâruvaseya samasta gauḍu [ga]-
20. ḷu kûḍi iṃṭivar irbbarâmuṃḍiṭṭu koḍaṃge-mânya Maṃḍalika-châ-
21. rige Guraûralu koḍaṃgeya maṃṇnu Kaḍaveya-sarigeyoḷu
22. ko 50 Kallukereyalu gaḷde 5 Kesalegôḍina Savigauḍaṃ-
23. geyum Lokka-gauḍigeyum puṭṭida Kesidêvana Maṃchavirana
24. gauḍikeyalu Maṃḍalikachârige koṭṭa koḍaṃge manniya Ma-
25. ruvaseyalu irkuḷa guḷi maṇṇum gu 50 hiriyakere-
26. ya kîḷêriyalu gadde koḷaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaḷum tammoḷu kûḍi Maṃḍalikachârigeyum.

28. Maṇḍalikabôvamgeyūṃ biṭṭu koṭa keyi alippidaṅge sa [si-]
29. ra kavileya koṇḍa braṃhattige hôda sasira vêda bra . . .
30. na koṇḍa braṃhmâtige hôda sasira risheyarkkaḷa Gaṃgeya taḍi . . .
31. da braṃhmâtige hôda su-dattaṃ para-dattaṃ vâ yô harêṇa va
32. sashṭir bbarisha saśśaraṇi viṣṭayâṃ jâyatte krimih ! 1 ! . . .
33. mudra Maṇḍalikachârige yeraḍu e 2 Hemga-
34. charige oṃdu 1 maṃ

Note.

A part of the inscription-stone is lost being cut off on the right side and hence several letters in each line have disappeared and the meaning of the inscription is therefore not clear.

The record is dated śaka 1113 or A.D. 1191, which corresponds to the year Virôdhikṛit. The first letter *Vi* of the name Virôdhikṛit is found in line 3 and the month Kârtika and the bright fortnight in the next line. No lunar day nor week-name is contained in the grant. A number of gaṇḍas named Kêtalegauḍa of Ânhur, Kampaṇa of Bhêrya, Kesimayya, Kampaṇa, Hiriya Harahapagaḍa, seem to have made a grant of land under Gôḍakatte belonging to the tank Anṇayasamudra, and under Âḷvabâḍi tank in Mâsenâḍ.

We next learn that one Maṇḍalika-bôva, son of Saṇṇabôva and Hêma-bôviti made some repairs to the tank Anṇayasamudra and granted a plot of land of 8 *salages* as koḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in Gurur (Probably Gûlûr, a village near Marase), Kaḍaveyasariḡe, Kallukere, and Hiriya-kere to Maṇḍalikâchâri and Maṇḍalikabôva and others.

The usual imprecation next follows.

41.

An inscription stone of the Ânjanêya temple, Sâgarkaṭṭe, now found lying near the railway station, Sâgarkaṭṭe, in the same Hobli of Mysore.

Size $6\frac{1}{2}' \times 1\frac{1}{2}'$.

Kannaḍa language and characters.

1. śrīma Drâvīḷaśan-
2. ghada Ârunḡalâ-
3. nvayada Nandigaṇa-
4. da Sântimu-
5. nigala śīśya-santa-

6. ti śrī Vādirā-
7. jadēvara śishyaru
8. śrī Varddhamānadē-
9. varu Hoysala-
10. kārāliyadalu
11. agraganyaru sa-
12. nyasanadi muḍi [pi]-
13. dar avara śadha-
14. maru Kamaladē-
15. varu niśidhiyam
16. niṛisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamānadēva who is described as one who took a prominent part in the administrative work under the Hoysalas, and as a disciple of Vādirājadēva, descended from Śāntimuni belonging to the section of the Jainas known as Draviḷa-sangha, Arunaglānvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladēva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayāditya or Viṣṇuvardhana. A Jaina guru Vādirāja is described in the Śravanabelgoḷa Inscription No. 67 of 1129 A.D. as having acquired great fame in the Chālukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vādirājadēva referred to in the present record is identical with the above. If so, his disciple Vardhamānadēva must have lived in the middle of 11th century *i.e.*, in the reign of the Hoysala king Vinayāditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a virakal near the shrine of Māramma in the old village site of Maladēvanhalli in the Hobli of Chandkavādi.

Size 2'—3'' × 4'—3''.

Kannada language and characters.

1. svasti śrī Viraballāḷa-dēvara rājyadalu Maleūra Virapadēvaru
2. ūra tuṇuvam sūre-koḷvāga palaran idirchchi kondu
3. sura-lōkake sandoḍe ātana sati māsatīyādaḷu śrī

Note.

This records the death as *sati* of the wife (not named) of Vîrapadêva of Malevûr who died while defending the cattle of his village against enemies in the reign of the Hoysala king Vîraballâlâdeva. Malevûr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3'—0×2'—3''.

Kannada language and characters.

1. svasti śrī jayâ-
2. bhyudaya Śālivâ-
3. hana śaka-varushamgaḷu
4. 1273 neya Śrīmu-
5. kha-samvatsarada
6. Bhâdrapada
7. ba 12 lû śrīman mahârâjâdhirâja râjaparamêśvara
8. śrī Vîrabukkamṇo [ḍe] yaru
9. prithvi-râjyava-
10. n âḷuvalli

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagar king Bukkaṇṇodeyar or Bukka I and is dated 12th lunar day of the dark half of Bhâdrapada in the year Śrīmukha, the 1273rd year of the Śālivâhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrīmukha. The nearest year Śrīmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagaḍḍanakere tank belonging to the same village Maladêvanahalli.

Size 3'—0×1'—6''.

Kannada language and characters.

1. svasti śrī vijayâbhyudaya Śālivâ-
2. hana-śaka varusha sâ 1676 ne varu-
3. sha sanda vartamānavâda Îśvara-nâma-

4. samvatsarada Mâgha śu 5 varege Kaliyuga-va-
5. rsha sâ 4878 varusha Prabhavâdi hanonda [va -
6. rusha Daḷavâyi Doḍḍayyanavara
7. pauṭrarâda Vîrarâjaiyyanavara
8. putrarâda Kaḷale Nanjarâjai-
9. yyanavara manevârte Vîrai-
10. yyanavara dharmake yî kere kaṭi

Note.

This inscription records the construction of the above tank by Vîraiya, belonging to the household of the Kaḷale chief Nanjarâjaiya, son of Vîrarâjaiya and grandson of Daḷavâyi Doḍḍayya on the 5th lunar day of the bright half of Mâgha in the year Íśvara 1676 of the Śâlivâhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhâva and not Íśvara and the nearest Íśvara is S' 1679, three years later viz., 1757 A.D. Kaḷale Nanjarâjaiya was the famous general of Mysore under the king Immaḍi Krishṇarâja Voḍeyar (1734-66).

45.

NANJANGUD TALUK.

At the village Heḍatale, in the Hobali of Doḍḍa Kaulande, on a stone lying in the navaranga of Nagarêśvara temple.

Size 3'—0'' × 2'—0''.

Old Kannaḍa language and characters.

1. Śaka-nripa-kâlâtita.....
2. śuda tadanântarada Bhâdrapadada.....
3. maṇḍana.....svasti Nîtivârgga Kcngu-
4. pu.....ra Nandagiriṇâtha
5. de.....naḍiga-
6. nâḷuttire.....
7. ḍa.....vâgi nâ
8. iṭṭu.....dingittu ki.....
9. sta.....[Pe] rmanadigaḷa
10.ke.....sarvapa.....hâ
11. idanaḷi [do] Bâraṇarâ

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nîtimârga Konguṇivarmma and seems to contain

some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarêśvara temple.

Size 9" × 9"

Kannada language and characters.

1. Lakshumi-kântta-dê
2. duvalu Yaḍattale
3. baḍagalu sankā ?
4. rada tenkalum
5. meyivara
6. di

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmîkântasvâmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mâdinâyaka to the south.

Size 3' × 2'

Tamil and Grantha characters: Tamil language.

1. svasti śrî Kolakana-
2. ttu mahâprabhu Perumâ-
3. ḷadêvan-makkaḷ Al-
4. lâlâdêvan Vimai-
5. yyan Nâraṇan Gaṇḍ-
6. daiyan śrî Kâttupu-
7. rattu Allâlaperumâl
8. ellamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kôdi-sam-
10. vatsara Mêsha-,mâ-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 *kuḷis* in extent in the village Kâttupura made for the service of offering food at different times to god Allâlaperumâl (Varadarâjasvâmi) by the sons of Perumâladeva, mahâprabhu of Kolkana, named Allâlâdêvan, Vimayyan, Nâraṇan, and Gaṇḍayan. The grant is dated in the month of Mêsha of the year Krôdhi (1304 ? A. D.).

No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krôdhi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumâledêva referred to in the grant, is. A Perumâladeva-daññâyaka, minister of Narasimha III and Ballâla III and governor of parts of the present Nanjangûd and Châmarâjnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mâdhava-daññâyaka and Chakravarti-daññâyaka. The names of the sons of Perumâladeva of the present record are however different and in place of the usual titles of the minister Perumâladeva, he is given the simple title of Mahâprabhu of Kolkana, which is probably identical with the village Kulagâna in the Châmarâjnagar Taluk. As regards Allâla-Perumâl temple in Kâttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Heḍatale and Kâttupura seems therefore to be the name of a village which was once situated near Heḍatale and has now disappeared.

48.

At the village Hullahallî in the hobli of Hullahallî, on a slab in the ceiling of the inner hall of the Varadarâja temple.

Size 3—0" × 2'—6".

Kannada language and characters.

1. atha subham astu svasti śrî vijeyâbhuydaya Śâ-
2. livâhana śaka varusha 1556 sonda Bhâva-saṃ-
3. vatsarada Mârgasîra śuddha 10 lu śrîman mahâdêva-
4. dēvôttama śrî Âlâlanâthasvâmiyavara pada-
5. ke Basavarâjodeya[ra]varu sarvamânyavâ ||

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Śâlivâhana era, on the 10th lunar day of the bright half of Mârgasîra in the year Bhâva, to the feet of the illustrious lord of the great gods, Allâlanâthasvâmi, Basavarâjodeyar (gave) as sarvamânya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarâja Oḍeyar, chief of Hullahallî for services in the above Varadarâjasvâmi temple at Hullahallî. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allâla is the Kannada form of Arulâla, the Tamil name for the god Varada of Kâncî.

49.

On the horizontal stone-slab in the sluice of the tank of the village Jôdi Kâṭûr in the same Hobali.

Modern Kannaḍa language and characters.

1. yi Sôma-samudrâvanu
2. Pramâdicha Srâvaṇa ba 5 lu Mâdaṇaya tumba kaṭṭidanu

Note.

This records the construction of the sluice of the above tank named Sômasamudra by an individual named Mâdaṇaya. The characters seem to be of 17th century. No Śaka year is given but the date is recorded as 5th lunar day of the dark half of Śrâvaṇa in the year Pramâdicha.

50.

On a stone slab standing in front of the Mârîchâvadi in the same village Jôdi Kâṭûr.

Size 5'—6'' × 5'—0''.

Kannaḍa language and characters of 17th century.

1. o Durmati-saṃvatsarada Āsâḍa suda 10 lû Mâda-
 2. o ṇaṇâyakarû Dêvasamudra
 3. o.....sanada kramaventendaḍe
 4. o.....dharma-vâ-
 5. o gabêkendu namṃa Dâ.....Kaṇayala
 6. o.....nirustaḷada Mûtavâḍiya Kâṭûra nimage sarvamâ-
 7. o nyavâgi koṭṭevu
- (Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Kâṭûr belonging to Mutavâḍi in Kaṇiyala-ṣthala free of taxes to some one (name not found) by Mâdaṇanâyaka on the 10th day of the bright half of Āshâḍha in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Mâdaṇaya of the previous number.

On the lintel of the doorway of the sukhânâsi and on the stone bands on the inner walls of the sukhânâsi in the temple of Sômêśvara in the same village Jôḍi Kâṭûr.

Kannaḍa language and characters.

I.

1. śrī svasti śrīman mahâ-maṇḍaḷesvara Tribhuvanamalla
Talākâḍu Kongu Nangali Banavase Hânungall Uchchhangi Gangavâ-
2. ḍi Noṇambavâḍi-gonḍa Bhujabaḷagaṃgan ashâyasûra Sanivârasiddhi Giri-
durggamala chaladankarâ--
3. ma nissamkapratâpa Vîra-Balâḷa-dêvaru Dôrasamudrada vîḍinoḷu nile suka-
sankhatâ [vi] nôdadim prithi-râ-
4. jya geytiralu | svasti śrī Saka-varisha 1120 sanda Kâḷayukta-saṃvach-
chharada Bhâdrapada bahuḷa
5. panchami 5 Sanivâradamdu || svasti śrīman mahâ-pradhâna sarvâdhikâri
hiriya-dhaṇṇâya-

II.

6. ka Gauḍayyaṃgaḷa adhikâradalu Nugunâḍa Kâṭûra Huṭṭida Âridara
Koladama
7. tamuta nâlvaruṃ kaṭṭisida kere ettisida dêvâliya : î dêvâliyake Kâṭ-
ṭûra [bi-]
8. ta maṇṇu nichalu nivêdyake mûgaṇḍugada bedeya gadde || 1000 savira
guḷiya maṇṇuva Ko-

III.

9. lagaḍa Sôva-gauḍanavara makaḷu Mudda-gauḍa Kala-gauḍa Châvâḍi
Âyta-gauḍa ivaru
10. Huṭṭida Tammaḍi-Râyânḍe î dêvâliyake tâṇikada-honnu samya-bhâga
î-dêvâlayake bi-,
11. ḍisuvam dhâra-pûrvvakam mâḍi biṭa dharmma î-dharmmamam kiḍisidaru
Gangeya taḍiya.....kon-

IV.

12. da pâpadalu hôharu kereyum-dêvâliyum-noḍeya-hoyda pâpadalu hôharu
tande-
13. ya kondu tâya kai-ḥiḍidavana gatige hôharu Kâṭûra Huṭṭida Âridara Haḷi-
14. yaru Hemâḍiâchari Hemâḍi-âchariya mamma Châkachariyum Kambâchari
Kambâ-

V.

15. chariya maga Hêmâ-chari | Mâḷa-bôvitiya makaḷu Kâṭabova Châvabôva.

Translation.

Good Fortune. Be it well. While the illustrious mahâmaṇḍalêśvara, Tribhu-
vanamalla, capturer of Talākâḍu, Kongu, Nangali, Banavase, Hânungal, Uchchangi,
and Noṇambavâḍi, a Ganga in the prowess of his arms, unassisted hero, śanivârasiddhi,

Giridurgamalla, a Râma in battle, possessed of undoubted valour, Vira Ballâladêva was ruling the earth in peace and wisdom from his capital Dôrasamudra :—

Be it well. After 1120 Śaka years elapsed, in the year Kâlayukta, on Saturday the 5th lunar day of the dark half of Bhâdrapada, during the rule of the illustrious *mahâpradhâna* (chief minister), *sarvâdhikâri*, *hiriya-dannâyaka* Gauḍayya—

Four persons named Kâtûra, Huṭṭida, Āridara and Koladama of Nugunâḍ built a tank and erected a temple. For this temple Kâtûra granted wet land of the sowing capacity of 3 khaṇḍugas for conducting the daily offering of food. Kolagaḍa, Sôvagaḍa's sons Muddagaḍa, Kalagaḍa, Châvâḍi Āytagaḍa, Huṭṭida, and Tammaḍi Râyâḍi gave away with pouring of water, 1000 *gulis* of land for paying up of the fees to managers of this temple (*tânikada-honnu*) and for proprietary rights ? (*samyabhâga*). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kâtûra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri, Hemaḍi Āchâri's grandson Châkachari, Kambâchari, Kambâchari's son Hêmâchari, Mâlâbôviti's sons Kâtabôva and Châvabôva.

Note.

This record is of the reign of the Hoysala king Viraballâla II and is dated Saturday 5th lunar day of the dark half of Bhâdrapada in the year Kâlayukta, S' 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gauḍaiya with the titles *mahâpradhâna* (chief minister) *sarvâdhikâri* and *hiriya-dannâyaka* is stated to be the ruler of the district Nugunâḍ under the king. At this time four persons of that district named Kâtûra, Huṭṭida, Āridara and Koladama joined together and built a tank and a temple; and a plot of land of the sowing capacity of 3 khaṇḍugas was granted by one of them named Kâtûra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of *sthânika* (managing authorities) of the temple by various individuals named Kolagaḍa, Muddagaḍa, Kalagaḍa, Châvâḍi-Āytagaḍa, sons of Sôvagaḍa and Huṭṭida and Tammaḍi (priest) Râyâḍe. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kâtûra, Huṭṭida, Āridara, Haḷiya, Hemaḍi Āchâri and his grandson (*mamma*) Châkachâri, Kambâchâri and his son Hêmâchâri, Mâlâbôviti's sons Kâtabôva and Châvabôva.

The temple and the tank said to have been erected in the record are evidently the Sômêśvara temple of the village Kâtûr in which the present inscription is engraved and the tank Sômasamudra referred to in the previous inscription. The names Huṭṭida etc., in the record are rather peculiar.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

52.

SAGAR TALUK.

At the village Nâḍakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannaḍa language and characters.

1. svasti samasta-prasasti-sahita Kundanâḍa Māvanta Ketaleman Dâkarasi-
[ge]-
2. yum puṭṭida prabhu Sirigagoṇḍana putra Sântagâuṇḍana tamma [Si] ri-
gâuṇḍa
3. Nulavarada Sivara Jôgôjana putra Gulugôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôḍa Chandôja pratisṭisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-Paramêśvara which has been described in page 12 of the last year's report. The record contains the names of several persons of Kundanâḍ district (a portion of the present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who collaborated in the consecration of the above image. Their names are Sirigâvuṇḍa, younger brother of Sântagâvuṇḍa, son of Prabhu Sirigagâvuṇḍa, who was the son of Māvanta (Elephant-rider) Kêtaleman, and Dâkarasi:—Chandôja, younger brother of Gulugôja, son of Sivara Jôgôja of the village Nulavara:—Dâseya, son of Baramanôja and Chandôja of the village Pûgôḍu.

The characters seem to belong to the early part of the 14th century A.D.

53.

SHIKARPUR TALUK.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Îsvara temple in the village forest.

Size 3'—6'' × 1'—9''.

Kannaḍa language and characters.

1. svasti śrîmaj Jayasimhadêvam râjyam-
2. geyyuttire śrîmat Kunda râjam Bana-
3. vâsi-pannirchchâsiramum Sântalige-sâ-
4. yiramuman âluttire śaka-varsha 941

5. Siddhârthi-samvatsarada uttarâya-
6. na-sankrântiyoḷ Haḷliyaṇmana Jakka-
7. bbeya magam Biyaḷam Banniyûra
8. Mahâdêvargge nivêdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam â-chandrârkkâ-tâ-
10. ram ullidan aḷidange kavileyu lin-
11. gamu konando dôsha kâdông anantya-
12. puṇya mangala mahâ

Translation.

Be it well. While the illustrious Jayasimhadêva was governing the kingdom, while the illustrious Kunda-râja was ruling Banavâsi 12000 and Sântalige thousand, in the Śaka year 941, the year Siddhârthi, on the occasion of Uttarâyaṇa-sankrânti:—

Biyaḷa, son of Haḷliyaṇma and Jakkabbe, obatined and granted one mattar of wet land for food service of god Mahâdêva of Banniyûr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a *lingam*. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Châlukya king Jayasimhadêva (1018-1042) under whom Kunda-râja called also Kundamarasa was governing the provinces of Banavâsi 12000 and Sântalige 1000. (See E. C. VII Shikarpur 307 of Ś 938 or 1016, 125 of Ś 941 or A.D. 1019, 9 of Ś 943 or A.D. 1021, 30 of Ś 953 or A.D. 1031). The object of the inscription is to register the gift of one mattar of wet land for the service of daily food-offerings to god Mahâdêva of the village Banniyûr (the same as the present village Bannûr, where the epigraph is found) by Biyaḷa, son of Haḷliyaṇma and Jakkabbe. The grant is dated the Uttarâyaṇa Sankrânti day of Śaka year 941 Siddhârthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has “konando” for “kondona”; the old Kannaḍa forms kâdon and kondon still persist in this record of the 11th century.

54.

At the village Haḷe Bannûr, on a stone lying in a jungle belonging to the village.

Size 4'—6'' × 1'—3''.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrī-prithivîvalla-
2. bha mahâ-râjâdhirâja paramêśvara parama-bha-

3. t̥t̥āraka Satyāśraya-kuḷa-tiḷaka Chālukyā-
4. bharāṇa śrīmat Tribhuvanamalla-dēvara vije-
5. ya-rāḷyam uttarōttarābhividdhi-varddha- (pra) mānam ā-
6. chandrārkkatāraṁ-baraṁ saluttam ire tat-pāda-padmōpa-
7. jīvi samadhigata-pancha-mahāśabda mahāśāmantādhipa-
8. ti mahāprachaṇḍadaṇḍanāyakam vib [u] dha-vara-dāyakam
9. gōtra-pavitra jagadēkamitra nija-vamśāmbuja-divā-
10. karaṁ sūkti-ratnākara vivēka-Bṛihaspati saucha -Mā-
11. hābrati para-nārī-sahōdara vidagdha-vidyādhara sakaḷa-
12. guṇanivāsa ubhayarāya-santōsam śrīma-
13. t Trailōkyamalla vīra Nalamba Pallava Permmānaḍi Jaya-
14. singadēva-vigraha-Haṇma ripu-bala-Kritānta nāmā-
15. di-samasta-prasasti-sahitam śrīmad Daṇḍanāyaka
16. Tambarasaru Banavāsi-pannir-chchhāsiramumaṁ Sāntaḷige-sāsi-
17. ramumaṁ sukha-sankathā-vinōdadiṁ rāḷyam-geyyuttami-
18. re Chyaḷukhya-Vikrama-varisha 5 neya Raudri-samva-
19. tsarada Māgha suddha 10 Sōmavāra-dandu svasti
20. yama niyama svādhyāya dhyāna dhāraṇa mau-
21. nānushthāna japa samādhi samppannarappar anēka-ta-
22. rkka-sāstra-visāradarappa śrīmad Agrahāraṁ Rāja-
23. ḷiya Vāsishṭha-gōtrada Padmanābayyagaḷa pu-
24. tra Kappayya Bhaṭṭopādhyāyar agrahāraṁ Ba-
25. nnivūralu Sōmēśvara-dēvara pratishṭeyam mā-
26. did agrahāraṁ Bannivūra mahājana dēvara nivē-
27. dyakke biṭṭa key aghrahārada keyiṁ mūdalu dē-
28. varakeyiṁ badagaḷu Guṇigana mattar on-
29. da 1 i dharmmavan ārōrvvar purusaru tamma
30. dharmmamendu naḍayisidavaru Vāraṇāsiya Ku-
31. rukshētradalū sāyira-kavileya kōḍu-koḷu-
32. guma pañcha-ratnaṁgaḷiṁ kaṭṭisi sāsira-Brāmhana-
33. rige koṭṭa puṇya i-dharmmavan alidavanu ā puṁ-
34. nya-tīrtthaṁgaḷalu sāyira-kavileya sāsira-
35. Brāmhanaṇaruva konda pātakan akkuṁ

Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, favourite of fortune and the earth, mahārājādhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyāśraya family, jewel of Chālukyas was prospering to last as long as the moon, sun and stars endure :—when the illustrious

Daṇḍanāyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, *mahāsāmantādhipati*, *mahāprachandadaṇḍanāyaka*, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Bṛihaspati in wisdom, a *mahāvratī* (Śiva ?) in purity of conduct, a brother to others' wives, a Vidyādhara among the learned, the abode of all good qualities, delighter of both kings (Sômêśvara II and Vikramāditya VI), a Hanuman in fighting for (*pêshana-Hanma*) the illustrious Trailōkyamalla Vīra Nolaṃba Permmānaḍi Jayasinghadêva, death to hostile troops, possessor of these and other attributes, was ruling Banavāsi 12,000 and Sântalige 1000 in peace and wisdom :—

On Monday the 10th lunar day of the bright half of Māgha in the year Raudri, 5th year of Chālukya Vikrama era ; be it well. The *mahājanas* of the *agrahāra* village Bannivūr where Kappayyabhaṭṭōpādhyāya of Agrahāra Rājali, son of Padmanābhayya of Vasishṭagōtra, possessed of *Yama* (restraint), *Niyama* (discipline), *Svādhyāya* (study) *Dhyāna* (meditation), *Dhāraṇa* (keeping the mind collected), *Mauna* (silence), *Anushṭhāna* (performance of duties), *Japa* (repetition of sacred formulae) and *Samādhi* (absorption in holy thought), had set up god Sômêśvara, gave away, for the service of food offerings to the god, one Guṇiga's mattar of wet land, situated to the east of the wet lands belonging to the said *agrahāra* and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vāraṇāsi and Kurukshêtra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramāditya VI, Western Chālukya king and is dated in the year Raudri, 5th year of Chālukya Vikrama era. Daṇḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasingadêva, is stated to have been the governor of Banavasi 12,000 and Sântalige 1000 provinces. The present grant registers the gift of wet land of one matter of Guṇiga in the village Bannivūr (same as Bannūr where the inscription is found) bestowed by the *mahājanas* of the village for the service of god Sômêśvara set up by Rājali Kappayyabhaṭṭōpādhyāya, son of Padmanābhayya of Vasishṭha-gōtra in the village. The week day of the grant seems to be wrong as Māgha śuddha 10 of Raudri, the 5th year of Chālukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Guṇigana mattar or mattar of Guṇiga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.

At the same village Hale-Bannûr, on a stone set up in the same jungle.

Size '6—0'' × 2'—6''.

Kannaḍa language and characters.

1. [svasti sa] masta-bhuvanâśraya
2. [pri] thvî-vallabha-mahârâjâ-
3. [dhirâ] ja paramêśvara parama-
4. [bhaṭṭâraka] Satyâśraya-kuḷa-ti-
5. [ḷaka] Châḷukyâbharana śrîma-
6. [d Bhuvanaikama] lla-dêvara vijaya-râ-
7. [jyam utta] rôttarâbhivṛiddhi-pravarddha-
8. [mânama] â-chandrârkka-târam salu-
9. [ttamire] Sakavarsha 989 neya Pla-
10. [vanga] vatsarada Vaisâkha-suddha 3 Bṛi-
11. [haspa] tivâradandu svasti ya-
12. [ma-ni] yama svâdhyâya dhyâna dhâ-
13. [raṇa] maunânushṭhâna japa sa-
14. [mâdhi] sampannar anêka-samaya-ta-
15.stra-viśâradar appa śrîmad agra-
16. [hâra Râja] ḷiya Vaśisishṭa-gôtrada
17. [Padmanâbha] yyagaḷa putra Kappayya-
18. [bhaṭṭô] pādhyâyar agrahâra Banui-
19. [yû] ralu Vishṇudêvara pratishṭe ge-
20. [ydi] rppallig agrahâra Gauja [Gauḷa ?]
21. [sâ] gara Gerettida Sâliyuru Ī-
22. [sa] pura modalâgi Mûvattir-chchâsira
23. nerapi sampûje mâlṭalli ya-
24. ma niyama svâdhyâya dhyâna-dhâra-
25. ṇa maunânushṭhâna japa samâdhi-
26. sampannar appa śrîmad agrahâram Banni-
27. yûra mahâjanangaḷu dêvara nandâdî-
28. vigegam nivêdyakkendu Banniyûra
29. mûḍalu biṭṭa gaḷde mattal eraḍu a-
30. gnisṭagege yûrayâgnêyada tōṇ-
31. ṭadim paḍuvalu biṭṭa gaḷde mattal ondu
32. svasti yama niya [ma] svâdhyâya dhyâ-
33. na dhâraṇa mauânushṭhâna japa samâ-
34. dhi-sampa [nna] r shaṭ-tarkka-śâstra-viśâradar a-

35. ppa śrīmad Isapurada Komayya-
36. bhaṭṭōpādhyāyara tammaṁ Dāka-
37. yyana magam Biṇa-bhaṭṭarava-
38. ra maṭhavigavartha-sakhāya (?)
39. dēvara nandādīvigege Mākayyaṁ koṭṭa
40. gadyāṇa 15 Kālayya koṭṭa gadyā 5
41. Dēvayyaṁ gadyāṇa 5 Biṭṭayyaṁ ga 4
42. Nāvida Nāga gadyā 1 antu 30 ga-
43. dyāṇamum irppaṇa vṛiddhiyanu ko-
44. ḍuvar ī dharmaman anubhavaṇe-kāra
45. pratipālisuva

Note.

A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 mattars of wet land by the mahājanas of Banniyūr (Bannūr) for the sacrificial house (*agnishṭage*) and perpetual lamp and food offerings to the god Vishṇu set up in the village by Kappayyabhaṭṭōpādhyāya of the village Rājālī (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sāliyūr (now called Sālūr in Shikārpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyāṇas and two paṇas was also subscribed by the inhabitants of the village named Mākayya, Kālayya, Dēvayya, Biṭṭayya and the barber Nāga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Vishṇu ? and also for the matt ? of Biyaṇabhaṭṭa, son of Dākayya, younger brother of Komayyabhaṭṭōpādhyāya of Isapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśākha in S' 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Chālukya kings are given. As the Chālukya king at the time of the grant was Sômēśvara Bhuvanaikamalla (1068-1076) we may supply the missing letters of the name in line 6 as *dbhuvanaika*.

No imprecation is found in the inscription. The village Isapura referred to in the grant is the same as Isūr in the same Taluk (Shikārpur Taluk).

56.

To the right of the same inscription.

Kannada language and characters.

1. svasti samasta-bhuvanāśraya
2. śrī prithvīvallabha mahārāja-
3. dhirāja paramēśvara para [ma bha]-

4. t̥tāraka Satyâśraya-ku [!a-ti]-
5. lakam Châlukyâbharanam [śrîma-]
6. d Bhuvanaikamalla-dêva.....
7. yarâjyam uttarôtta [râbhivṛiddhi]
8. pravarddham â-chandrâ [rkka târam sa-]
9. luttamire tatpâda-padmôpa [jîvi.....samadhi]-
10. gata-pañcha-mahâ-śabda mahâ.....
11. mahâprachaṇḍa-daṇḍanâ-
12. yaka śauchâ-Gângêya ka.....
13. dhyâya kâvya-kanaka-nika [sha]
14. vanjula [?] varṇa Kali-Karṇa
15. [yuva] ti-jana-manôhara
16.divasa-nâyakam sâ.....
17. chi-sâyakan êkavâkyam.....
18.
19. bhaktiya mey nija-guruma.....
20. rmmam uchita-charitame
21. tanagene tâm dhanyan arttiya
22. [kalpa] bhûjanapp Êchirâjam || vṛi ||
23. [Bhu] vanaikamalla-naranâtham chitta
24. dhairyyam śuchi daharâptan adhika
25. karam svâmi-vatsalan endappu
26. ..tige koṭṭam prîtiyin î vaḍḍa (?) -
27. drâvaṇa-mukhyam appa biridu-
28. gaḷam " antu paḍed ubhaya
29. chakravarttige santôsama
30. kîrtti digantaman eyduvina Dê.....
31. râja || â vibhu vibudha.....
32. da-kritâmbhan ondu divasa.....
33. vaḷayadoḷ negartteya
34. prasamse-geyv-avasara
35. [Ba] nnivuram budiḷdapudu sâli-
36. yalli divam naḷinôdara-nîlam
37. grahâram ivu naṟupirisutta (?)
38. hôtra-dhûma-chyuta-kara-sanni
39. sâliyahôttara bhi
40. nend Isavurada vaṇântarada pe
41. puri Bhaṭṭimayyanum Bi
42. dharmmavrittann app Appaji
43. ryyâ-niratan âgi saka-vara

44. Paridhâvi-samvatsarada Pushya.....
 45. mavâradandin uttarâyana.....
 46. [ni]-mittam tivirddu dêvara.....
 47. nakkam dêvâlayada khaṇḍa-sphuṭi-.....
 48. svasti yama-niyama svâdhyâya dhyâna dhâraṇa
 49. [mau]nânushthâna japa samâdhi-sampannarappa [Ka]ppayyôpâdhyâyara kâ-
 50. lam karchchi dhârâpûrvakam biṭṭa mattal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Châlukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarâyana-sankrânti in the year Paridhâvi. Although the Śaka year is not given, it is possible to take the year Paridhâvi of the record as 1072 A.D., as that is the only year corresponding to Paridhâvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Ēchirâja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivuram (Bannûr) is praised greatly and it seems that Ēchirâja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭimayya of Isavura (the present village Isûr in the Shikarpur Taluk) and Appajiya in the year Paridhâvi, on the day of Uttarâyana sankrânti. A grant of land, one mattar in extent was also made to the temple trustee (Ka ?) ppayyabhaṭṭôpâdhyâya. No imprecations are contained in the grant.

57.

At the village Belgâmi, in the Hobli of Tâlagunda, on fragmentary stones in front of the house of Haḍapada Channabasappa.

Size 2'—9"×0'—9".

Kannaḍa language and characters.

1. svasti śrî Yâdava-
2. Nârâyana bhujaba-

3. la pratâpachakravartti śrî [Râma]-
4. chandra-râjyada vijayâ-
5. bhyudayada 25 neya Vijaya
6. samvatsarada Mâgha ba
7. 13 Sô ? śrîmad anâdiya paṭṭa-
8. ṇam râjadhâni Balligâveya
9. mûlasthânada Bhêruṇḍasvâmi-
10. dêvargge heggadikey ashṭabhôga tēja-
11. svâmya sahita Vayidya
12. Dâsaṇṇaṅge Dêvarsaru
13. paṭṭanasvâmi halaru
14. pancha-maṭha mukhyavâda sa-
15. masta-praje Basava gaḷu tamma
16. koṭṭa bhû-
17. mi Prathamasêna-Basadiya
18. bayalali matta 2 ḍu maṅga-
19. la mahâ śrî śrî.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yâdava king and part of the name "Chandra" is clear, the rest having disappeared. Evidently the king referred to is Râmachandradêva of Yâdava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Mâgha in the Vijayasamvâstra, 25th year of the reign of Râmachandradêva. Now according to Rice's Mysore and Coorg Inscriptions page 109, Râmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of *heggadike* (management) of Bhêruṇḍasvâmi temple in Balligâve (Belagâmi) made to Vaidya Dâsaṇṇa by Dêvarasa along with the *Paṭṭanasvâmi* (the chief of the city) and the heads of the five mattas and the chief inhabitants ? (*praje-basava*). A plot of land of two mattars situated in the estate belonging to a Jain temple named Prathamasêna-basadi was also given away along with the land.

At the same village, on a stone set up near Kâśi-maṭha.

Size 2'—3'' × 1'—6''.

Kannaḍa language and characters.

1. svasti śrīmat Vīraballāḷa-dēva-varshada 16 neya Kshaya-samva-
2. tsarada Bhādrapada ba || Bṛihaspativāra-dandu Kamalasēna-
3. dēvara guḍḍi Jakauvve samādhi-vidhi- yim muḍipi sugati-
4. ya prāpteyādaḷu || śrī Vītarāgāya namô

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, desciple of Kamalasēna by the rite of *samādhi* (not taking any food or drink but contemp'ating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhādrapada in the year, Akshaya, 16th year of Vīra Ballāḷa's reign. Taking the reign of Vīra Ballāḷa II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Vīraballāḷa and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Vīraballāḷa was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgāmi which speaks of a similar death in the year Kshaya, 16th year of Vīraballāḷadeva.) In case Ballāḷa III's reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhādrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballāḷa II.

59.

In front of the Samayāchāra Matt at the same village, on the pedestal of the Jaina image.

Kannaḍa characters and Sanskrit language.

1. gaṇa-prāchya-mahībhṛid-arkkaḥ śrī
2. bhavyābdhi-vardhishṇu-saśāṅka-mūrttiḥ

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain gaṇa and moon in causing the sea of Jaina devotees to swell up.

At the same village (Belgâme), on the pedestal of Kâlikâdêvi image in the temple of Kâlamma on the tank-bund of Jiddekere.

Kannada language and characters.

1. svasti samasta-prasasti-sahitam sakala-guṇa-gaṇālamkṛita satya-śauchâ-
châra-naya-vinaya-śīla-sampannarum śrī Kâlikâ-dêvi-labdha-vara-prasâ
[darum]
2. pancha-lôhâdhipatigaḷum tat-pura-pariraksha-
3. karum appa śrîmatu Kaṭakada Masaṇa
4.
5. [Baḷli-] gâve Yemmeyasetṭi
6. tamma kottaliyalu kôlali hâgavan â-chandrârkkam-baram biṭṭar śrī Maṇivô-
jan-aḷiya Mahânagarada magam Kanchagâra
7. yidam mâḍidaru

Note.

This inscription engraved on the pedestal of the Kâlikâdêvi image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one *hâga* (quarter of a haṇa) for workshop (*kôl*) by the artisans, Kaṭakada Masaṇa (setṭi) and Yemmeyasetṭi of Baḷligâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâlikâdêvi, masters of (the art of working in the) five metals (*viz.* gold, silver, copper, tin and iron), protectors of the city (of Belgâmi?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (*aḷiya*) of Maṇivôja and a son (*maganu*) of the great city? (*mahânagara*). The exact significance of the latter phrase *mahânagarada maga* is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

At the same temple, on the door-frame of garbhagriha.

Kannada language and characters.

1. śrī Virôdhi-samvatsarada Mâgha ba
2. Brihaspati-vâradandu Mahâna pancha-lôhâdhi-
patigaḷum tat-pura-pari-

3. . . . Balligāveya Kālikādēviya ge hôha dāriyim ba'adim
aiyvatu.
4. . . . galdeyondam [pūje punas] kâra naivēdyakkem
5. gal irrdi pratipālishuvudu Balligāveya-nagarada kan-
6. chagāra Mārôja Kālikādēviya dēgulava ka-
7. lu-vesanāgi māḍisida î dharmmava naḍeyisut-i-
8. rppar maṅgala mahâ śrî.

Note.

This record also relates to the same temple of Kālikādēvi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kālikādēvi temple in Balligāve (Belgāmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mārôja, brazier of Balligāve built the temple of Kālikādēvi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Māgha in the year Virôdhi. As no year in Saka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Virôdhi may stand for 1289 A.D.

62.

At the same village Belgāme, on a pillar in the veranda of the Sômêśvara temple.

Size 1'—9"×1'—6".

Kannaḍa language and characters.

1. svasti śrīmatu Yādava chakravartti bhujabala Vî Ballāla . . . (?)
2. rshada 9 neya Siddhârthi-samvatsarada Āshâḍha śu
3. vāra vyatipāta samkrānti śubha-dinada
4. [śrî] mad rājadhāni paṭṭanam Balligrāmeya Hirya Ba-
5. sadiya Mallikāmōda-śāntinātha-dēvara ashta-
6. vidhārcha [re] ge śrīmanu mahâ-pradhānam sēnādhipati Malli-
7. yaṇa-daṇḍanāyakaru Nāgarakhaṇḍa Jiddulige-yant era-
8. ḍ-eppattumam dushṭa-nigra [ha] śisṭa-prati-pālanam māḍuttam
9. su [kha sam] khathā-vinōdadiṃ rājyaṃ-geyuttamire paṭṭanada adhi-
10. kâri Heggade Siriyanam tann-amtarālikeya mûlevarta-mu-
11. khyavāgi hejumaḍ-adhikâri Chāvunḍa-rāyanum Sômayya-
12. num Manneyade kopa (?) visad-adhikâri Mâlaveggade intini-

13. barum tamtamma sunkamaṃ yett-ippattakkaṃ sarvva-bādhā-
14. pariḥaravāgi Siriyaṇṇa Āchāryya
15. Padmaṇandi-dēvara kâlaṃ karchchi dhārâ-pûrvvakam māḍi koṭṭaru i-
dharmma-
16. maṃ pratipālīsidaṃge Vāraṇāsi Kurukshêtradalli sâyira
17. kavileyam vêda-pâlarappa Brâmhanargge kçṭṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yādava-chakravarti bhujabala Viraballāla, in the year Siddhārthi, on the auspicious day with Vyatipāta and San-krānti in the bright fortnight of Āshāḍha.

For the eightfold worship of the god Mallikāmōda-sāntinātha in the Hiriya Basadi of the capital city Balligrāme :—

While the illustrious mahāpradhāni (chief minister) *sēnādhipati* (general) Malliyaṇa-danḍanāyaka was ruling Nāgarakhaṇḍa and Jiddulige Seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous :—

Heggaḍe Siriyaṇṇa, the officer of the city, Chāvunḍarāya, officer of *Hejjunka* (major customs dues) collected chiefly on *mūlevarta* (heavy packages of merchandise carried in wagons or on bullocks ?) within his district of jurisdiction ? (*tann anta-rālike*), and Sōmayya and Mālaveggaḍe, who was an officer of Manneyada Koppavisa —all these remitted their customs dues on 20 bullocks, for Padmanandi-dēva, preceptor ? of Siriyaṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmins who are experts in Vedas in Benares and Kurukshêtra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yādava-chakravarti Viraballāla. Malliyaṇa-danḍanāyaka, mahāpradhāni and sēnādhipati is mentioned as governing the districts of Nāgarakhaṇḍa 70 and Jiddulige 70 which cover most of the present Shikarpur Taluk. The inscription registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggaḍe Siriyaṇṇa, Chāvunḍarāya, Sōmayya and Mālaveggaḍe, officers of customs in and around the capital Belgāmi, for services in the Jaina temple of Hiriya Basadi in Balligave (Belgāmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmanandi was made the trustee of the temple. Who this Padmanandi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Śubhachandra who

died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandi of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhārthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballāḷa, in the record, we find that Siddhārthi does not occur as the 9th year either in the reign of Ballāḷa II or that of Ballāḷa III. As the paleography of the record suggests a later date than that of the reign of Ballāḷa II (1173-1220) we may take the Siddhārthi occurring in the reign of Ballāḷa III as the probable date of the record. If so, Siddhārthi Āshādha would correspond to June 1319, 29th year of Ballāḷa III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the tithi nor week-day is named in the grant but the mention of the śukla-paksha, and Sankrānti will enable us to equate the date of the record with June 28, Āshādha śu 11, a day on which the sun entered the house of Karkāṭaka. The yōga on the day however was not Vyatīpāta as stated in the grant.

63.

At the same village Belgāmi, on a slab in the pavement of Tripurāntaka temple.

Size 2'—0" × 1'—0".

Kannāḍa language and characters.

1. Balipurada Tripurāntakadēvara pātra Padumava-
2. ti-sūḷege Triḷōchanapaṇḍitara Shārbbari-samva-
3. chharadali koṭa keyi ādāvudendaḍe Balla-khaḍeya-
4. da paḍuvana keyi-voḷage oḍu-baḷi idu labagada ba-
5. ḷi kabalu Padumāvatiyama [ge] huiduhudu La-
6. jeya Muda śāsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Ballakhaḍeya to Padumāvati, a dancing-girl of the Tripurāntaka temple at Balipura (Belgāmi). The donor is Trilōchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibid. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.

64.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2'—6" × 1'—3".

Kannaḍa 'anguage and characters.

1. svasti śrī jayâbhyudaya
2. Śâlivâhana śakha varuśa 1645 ya
3. saṃ ॥ Mâgha śu 10 yallu
4. Garejada Śântappanavara
5. Māvina koppalu tōṭa yintī
6. dharmakke âchandrârka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejada Śântappa. The date given is S' 1645 Mâgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no week-day is mentioned the date cannot be verified.

65.

At the same village Belagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâlêśvara) temple.

[Plate XV. 1.]

Size 5'—0" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chuṃbi-chandra-châmarâ-châravê ॥ trailôkya-nagarâ-rambha-mûla-stambhâya
2. Sambhave (1) svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahârâjâdhirâja-paramê-
3. śvara parama-bhaṭṭâraka Satyâśraya-kula-tilaka Châlukyâbharana śrīmaḥ-Jagadêkamalladêvar Mo-
4. liganûra neleviḍinoḷ râjyaṃ-geyuttamiḍu saka varsha 947 neya Krôdhana-samvatsarada Śrâvaṇa suddha
5. panchami Âdivâradaṃdu Vanavâsa-dêśâdhipati Kunderâja-vijñâpanadimdam Kalidêvêśvara-svayambhu-dêvara gandha-
6. dîpa-dhûpa-nivêdyakkam dēgulada khamḍa-sphuṭita navakarmmâdi-besakkam alliya sthânâchâryyarum yama niyama svâ-

(1) Anushṭup metre.

64.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugaṇi Siddappa.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. svasti śrī jayābhyudaya
2. Śālivāhana śakha varuśa 1645 ya
3. saṃ ॥ Māgha śu 10 yallu
4. Garejada Śāntappanavara
5. Māvina koppalu tōṭa yintī
6. dharmakke āchandrārka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejada Śāntappa. The date given is S' 1645 Māgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no week-day is mentioned the date cannot be verified.

65.

At the same village Belagâmi, on a stone set up to the right of Kallêśvara (Hasti Kâlêśvara) temple.

[Plate XV. 1.]

Size 5'—0" × 2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chuṃbi-chandra-chāmara-chāravê | trailôkya-nagarâ-rambha-mûla-stambhâya
2. Sambhave (1) svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahārājādhirāja-paramê-
3. śvara parama-bhaṭṭāraka Satyâśraya-kula-tīlaka Chālukyābharana śrīmaḥ-Jagadêkamalladêvar Mo-
4. liganûra neleviḍinoḷ rājyaṃ-geyuttamiḍu saka varsha 947 neya Krôdhana-samvatsarada Śrāvaṇa suddha
5. panchami Ādivāradaṃdu Vanavāsa-dêśādhipati Kunda-rāja-vijñāpanadimdam Kalidêvêśvara-svayambhu-dêvara gandha-
6. dīpa-dhûpa-nivêdyakkam dēgulada khaṇḍa-sphuṭita navakarmmādi-besakkam alliya sthānāchāryyarum yama niyama svâ-

(1) Anushṭup metre.

25. benninind â-Bhujangâdhipana peḍegalind â Diśakunja [ra-skandhadin â] bhûbhṛiddarî-mûladin akhîla-dharâ-bhâramam tandu vikrântada chelvim tanna tô-
26. loḷ paduḷamirisidam Vikramâditya-dêvam⁽⁹⁾ || Kall ka [li-va] riyar enipa paramahipara birudina garimam aragum karaguva teṛadin-
27. dirade karaguvinam uri varivaridudu tējaṃ pratâpa-kâlânaḷana(m)⁽¹⁰⁾ || aṇiyara-birudam Chôḷam gaṇikâ-saṃdôha-dante muḍiyam
28. pottam kêṇayaman ikkuvanendaḍe poṇarvvadaṭarum olaṛe Râya-Kôḷâ-haḷanoḷ⁽¹¹⁾ || enisida svasti samasta-bhuvanâśraya
29. śrî prithvivallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâarakam Satyâ-śraya-kulaṭilakam Châḷukyaâbharaṇam śrîma-
30. t Tribhuvanamalla-dêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravardha-mânam âchandrârka-târam saluttamire || tasyânujaṃll
31. vinayakkâspadamâda Vikrama-Noḷambam Vikramâditya-dêvana chittakk avalamba-mâda keḷeyam Châḷukya-Râma-kshiti-
32. śana koṇḍâtada kûrmmevettaṇuga-dammaṃ Râya-Kandarppadêvana sam-môhana-Pushpabâṇam-enal inn ê vaṇṇipam baṇṇipam ||⁽¹²⁾
33. pogeyuttirddappudinnuṃ Dahale Himanagâraṇyamam Lâḷan innum puga-lendirddappan innum nelasade Tivulaṃ Lankeyim tṃmka-
34. lôḍal bageyuttirddappan innum muḷidapanenutaṃ Koṃkaṇam saṃke-yim gûḍugoluttirddappud^oēm ballidano chakita-vidviṣṭan em-
35. bî Noḷambam⁽¹³⁾ || ene negardda | svasti samasta-bhuvana-samstûyamâna-lôka-vikhyâta-Pallavânvaya-śrîmahîvallabha Yuva-
36. râja Râjaparamêśvaram vîramahêśvaram vikramâbharaṇam jayalakshmi-ramaṇam śaraṇâgata-rakshâmaṇi Châḷukya-chûḍâma-
37. ṇi kadana-Triṇêtram Kshatriya-pavitram matta-mṛigarâjam sahaḷa-Manô-jam ripu-râya-kaṭaka-sûṛekâṇan aṇṇan-aṃkakâ-
38. ra śrîmat Trailôkyamalla Vijaya-Noḷamba Pallava Permmânadi Jayasimha-dêvar llvri || Puligeṛe Kandur êlu Male Kâsa-
39. vaḷam Banavâsenâḍu Beḷvalamoḷa gâgi dakshina-payô-dhi-varam nelanâdu-dellamam khaḷaran adirppi santasadin âḷdadhikam yu-
40. varâja-lakshmiyam sale nela tâḷdis^ontamire Vîra-Noḷamba-mahâmahibhujam⁽¹⁴⁾ || Kalltat-pâdâmbuḷa-sêvâ-tatparan ujvaḷa-ya-
41. śam jita-dvishad- avanîbhṛit-pati sênâ-patyada vikrântan enisidam Tam-barasam⁽¹⁵⁾ llvriḷḷ dhuradoḷ mârânta Chôḷâ-vanipanan adaṭim ge-
42. ldavam saṃda Kâñchîpuramam kôpâgniym suṭṭavan atula-baḷôpêta-vîrari-dhâtrîśvararam dōggarvadiṃ bandhana-padaviyoḷ uydittavam Mâ-
43. ḷavâdhîśvaranam bemkoṇḍavam Kêraḷanan aledavam Tamba-daṇḍâ-dhî-nâtham⁽¹⁶⁾ || Male yêḷum kombu Kombêḷ malegaḷanaled udvṛitta-vidviṣṭa-bhûbhṛitku-

(a) Read *irddappan*.

(9) Mahâ-sragdharâ metre.

(10) Kanda metre

(11) Kanda metre

(12) Mattêbhavikṛîḍita metre.

(13) Mahâ-sragdharâ metre.

(14) Champakamâlâ metre.

(15) Kanda metre

(16) Mahâ-sragdharâ metre.

44. lamam śauryyāvalambam vijita-ripu-balam Tamba-daṇḍādhinātham¹ tale-
yam seṇḍādugum kaṇḍaman irade maruḷ-galge kochchikkugum dōrvvaḷa-
45. diṇḍ ātaṇḍu mārāmp adaṭarolare pēḷ pēḷ avamgam javamgam⁽¹⁷⁾ lludadhi-
vyāviṣṭitōrvvī-talaman emage nishkamṭakam māḍi mattam kadana-
kriḍā[r]ttiyaṁ Sēvuṇa-
46. na-n avanatam-n āḍi Choḷesarājyāspada-mam dōrggarvadiṁ sādhisī paḍeyal
oḍarchchitṭapam dhātrigellam padapind ottittapam kēvalame jananutam
47. Tamban embam Nolambam⁽¹⁸⁾ || Khasa Karnnātāndhara Vamga Draviḷa
Magadha Nēpāḷa Kāḷimga Pāṇchāḷa Surāśṭrā-nēka -dēsāvaniparan
aledāṭamdu beṁkoṇḍu ki-
48. [r]tti-prasaram dik-chakradol varttise ripu-gaja-vārāṁganāsvagaḷol nippo-
savam tandittan āḷdamg akhila-jana-nutam Tamba-daṇḍādhinātham ||⁽¹⁹⁾
49. Tambam nirjjita-vairi-kadambam kavi-gamaka-vādi-naḷinī-dinakrid-bimbam
tarppita-budha-nikurumbam Chālukya-rājya-mūlastambham⁽²⁰⁾ llantu
negarttegam
50. pogarttegam neleyāda svasti samadhi-gata-pancha-mahā-śabda mahā-
sāmantādhipati mahāprachandadanāya-
51. kam vibudha-vara-dāyakam gōtra-pavitram jagadēka-mitram vivēka-Bri-
haspati śaucha-mahābrati paranārī-sahōdara vidagdha-vi-
52. dyādharma nija-vaṁśāmbara-divākara satya-ratnākara sakala-guṇa-nivā-
sam ubhaya-rāya-santōsha śrīmat-Trailōkyamalla Vīra No-
53. lamba Pallava Permmāḍi Jayasimhadēva-pēsana-Haṇuvanta vairi-kritānta
śrīman mahā-pradhāna hiri-sandhivigrahi daṇḍanāyakam Tambarasar
54. Sāntalige-sāsiramum Maṇḍali-sāsiramum Jidḍulige-yeppattu Nāgarakhanda-
veppattu Eḍenāḍerpattu Mūgunda-panneraḍu samasta-dēva-bhōgamg-
alumam dushṭa-nigra-
55. ha śisṭa-pratipālanadin āḷd arasu-geyyuttum rājadhāni Baḷligāveyol sukhadi-
nirddu dharmma-prasanga-diṁ śrīmach Chālukya Vikrama varṣha 7 neya
56. Durmati-samvatsarada Paushya ba 5 Ādivārad uttarāyaṇa-sankramaṇa
vyatīpāta tithi nimitta Kalidēvēśvara-Svayambhu-dēvara gandha dīpa dhū-
57. pa nivēdyakkam khamḍa sphuṭita nava-karmmada besakkam svasti
yama-niyama-svādhyāya-japa-samādhi-sampannarappa Śivaśakti-paṇḍitara
śishyarappa
58. Rudraśakti-paṇḍitargge dhārā-pūrvvakam sarvva-namaśyam punarvvaraṇ-
am-māḍi koṭṭa pūrvva-vṛittiya gardde mattar eraḍu puradalēri-kil ondu
ī-dattiyan a-
59. nunayadiṁ kāda mahā-purashan^a amala-Gangānadiyol, vēdavidugalge sāsira-
gōḍānaman itt aḍondu padamam paḍegum || adillad intī dharmman
alidavan ā-dvi-
60. jarum anitu-kavilegaḷuman annaliyade^b tat-tirtham-gaḷol alida mahā-pāpiyak-
kum akkum amōgha || sva-dattām para-dattām vā yō harēta va-

(17) & (18) Mahā-sragdhara metre.

(19) Mahā-sragdhara metre.

(20) Kanda metre.

(a) Read *purushan*.

(b) The word seems to be corrupt.

61. sundharâm shashthir-vvaisha-sahasrâni vishthâyam jâyate krimih 'l na vi-
sham visham ityâhur dēvasavm visham uchyate ll visham ê-
62. kâkinam hanti dēvasvam putra-pautrikam ll bahubhir vasudhâ bhuktâ
râjabhis Sagarâdibhih ' yasya yasya ya
63. dâ bhûmis tasya tasya tadâ phalamngaḷa mahâ śrī śrī śrī

BELAGAMI KALLESWARA TEMPLE.

(LL. 1—4.)

Salutation to Sambhu beautiful with the fly-flap that is the moon kissing his lofty head and the foundation pillar for the city of the three worlds. Be it well. While the illustrious Jagadēkamalladēvar, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahârâjâdhirâja-paramēśvara parama-bhaṭṭâraka, an ornament to the race of Satyâśraya, jewel of the Châlukyas, was ruling in the capital city of Moḷiganûr :—

(LL. 4—9.)

In the Śaka year 947 Krôdhana, on Sunday the 5th lunar day of the bright half of Śrâvana :—on the representation of Kundarâja, lord of Vanavâsadêśa, were granted, for the services of offering sandal-paste, lights, incense, food, to god Kalidêvêśvara-sva-yambhudēvar and for the repairs and improvements of the temple, two *mattars* of wet land measured by Kachchhavi pole in Hulleyabayal of Baḷligâve and two *maliges* (shops) situated to the east of Vajjada-kêri and within the boundaries of Bidirêśvarada-sîme and a flower garden to the north of the temple with the pouring of water into the hands of and washing the feet, of Śivaśaktipaṇḍita, who was the trustee of the said temple and the chief of Kâlâmukhas, and possessed of the attributes of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushṭhâna*, *japa* and *samâdhi*.

(LL. 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole army of Madhurântakachôla which came upon him with great force and cutting it down in heaps with his sharp sword in such a manner as it would form an embankment to the river Kirudore (Tungabhadra) and making him flee in fright towards Kanchi.

(LL. 12—13.)

The said king Jayasimha's son was Trailôkyamalla Âhavamalla in the waters of whose terrible sword all the proud hostile kings were drowned.

(LL. 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sômêśvara. His younger brother is king Vikramâditya who has vanquished all hostile kings. The younger brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings and a destroying fire to the overbearing hostile rulers.

(LL. 15—16.)

Among them (the brothers) prospered Vikramāditya, a Vishṇu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(LL. 16—18.)

With the might of his arms Vikramāditya showed his sword blade to the Chôla king and his sheath to the Lâla king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakshmî (wealth) of the Châlukya kingdom.

(LL. 18—20.)

While slapping the Tivûḷa (Tamil *viz.*, Chôla king) on his cheeks, Vikramāditya-dêva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Mâlava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (*lit.* kings in play).

(LL. 20—22.)

The elephant of the quarters, the Châlukya king, causes the great fever of fear to the lord of Dhârâ, and is a fierce Angel of Destruction to the Chôla, and its feet are caressed by the crowns of various kings like those of Saurâshṭra, Anga, Kaṭinga, Vanga, Magadha, Andhra, Avanti and Pâñchâla and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(LL. 23—24.)

O ! King Vikramāditya ! Your valour is the valour of him (Vishṇu) who in the form of Narasimha tore open the breast of the king of Dânavas ; your strength is the strength of him (Râvana) who lifted up Kailâsa with Rudra on it ; your courage is the courage of him (Dadhîchi) who with great love gave up his own skin to Indra ; your resoluteness is the resoluteness of him (Paraśurâma) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(LL. 24—26.)

“Why share it with others ! I alone can bear this.” Thus thinking, Vikramāditya-dêva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(LL. 26—27.)

The fire that is the glory of Pratâpa-Kâlânaḷa) (Vikramāditya), spread in all directions melting like wax the great birudas of hostile kings, who were

considered to be the greatest heroes (?). The Chôla king, with all his titles, bore his crown like dancing-girls wearing their braids of hair. When the Râya-kôlâhala (one who is master over kings) gets enraged which hero is there who can fight with him ?

(LL. 28—30.)

Thus praised :—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladêva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhattâraka, an ornament to Satyâsraya family, adornment to Châlukyas, was increasingly prosperous to endure as long as the moon, sun and stars last :—

(LL. 31—32.)

His younger brother, Vikrama Nolamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramâditya, beloved younger brother of king Châlukya-Râma (Vikramâditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramâditya) :—When all this is said what more can a poet eulogise ?

(LL. 33—35.)

Dahala is still smouldering. The Lâla (king) is about to enter the forests in the Snowy mountain. The Tivula (Chôla king) unable to remain in his own country thinks of running to the south of Lankâ (viz., to plunge into the sea). Apprehensive of his (Nolamba's) anger the Konkana tries to hide himself (in the mountain caves of his country). How powerful is this Nolamba, whose enemies tremble before him ?

(LL. 35—37.)

Possessed of these attributes : be it well : the illustrious Trailôkyamalla Vijaya Nolamba Pallava Permmânaḍi Jayasimhadêvar, *Yuvarâja* (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, râja-paramêśvara, a Mahêśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chalukyas, a Śiva in battle, pure among kshatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on behalf of his elder brother :—

(LL. 38—40.)

The great ruler Vîra Nolamba obtained the dignity of *Yuvarâja* reigning happily over the kingdoms of Puligere, Kandur, Eḷumale (Tirupati) Kâsavalal, Banavâse down to the southern ocean, making the wicked tremble with fear.

(LL. 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chôla

king who confronted him in battle, destroyer of the famous (city) Kānchī-pura by the fire of his anger, prisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mālava king, and a tormentor of the Kêraḷa——was Tambadaṇḍādhinātha. Wandering through Maḷe seven and Kombu seven (provinces), Tambadaṇḍādhinātha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama ?

(LL. 45—47.)

“Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sêvuna, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chôḷa king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man ?” Thus says the Nolaṃba (Jagadêkamalla).

(LL. 47—49.)

With great energy Tambadaṇḍādhinātha, praised by all, has defeated and chased the kings of Khasa,¹ Karnāta, Āndhra, Vanga, Draviḷa, Magadha, Nêpāḷa, Kaḷinga, Pāñchāḷa, Surāshṭra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Chālukya kingdom.

(LL. 49—55.)

Thus prospering and praised :—Be it well. The illustrious *Mahāpradhāna* (chief minister) *hiri-sandhi-vigrahi-daṇḍanāyakam* (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the *mahā-sāmantas* (Principal feudatories), *Mahāprachandaṇḍanāyaka*, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others' wives, a Vidyādhara among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hanuma in fighting for the illustrious Trailōkyamalla Vīra Nolaṃba Pallava Permmāḍi Jayasimha, and Death to enemies ;—was ruling (the provinces) Sântalige thousand, Maṇḍali thousand, Jiddulige seventy, Nāgarakhaṇḍa seventy, Eḍenāḍ seventy, Mūgunda twelve and the dēva-bhōgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Balligāvi.

(LL. 55—58.)

While discoursing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

(¹) A country in the north of India near Kashmir.

below the tank of Pura on the occasion of Uttarâyaṇa-sankramaṇa and Vyatīpāta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Châlukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidêvêśvarasvayambhudêva to Rudraśaktipaṇḍita, disciple of Śivaśakti-paṇḍita, possessed of the qualities of *yama* (self-control), *niyama* (restraint), *svādhyāya* (study), *japa* (silent prayer), *samādhi* (absorption), after inviting him again.

(LL. 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being. Good fortune

Note.

This inscription consists of two grants, the first, a short record of the reign of the Châlukya king Jagadêkamalla and the second, a longer record of the reign of Vikramāditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly $\frac{3}{4}$ " long in the lines 1—3 but later come down to $\frac{1}{2}$ " after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thus some letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both *la* and *ra* are used throughout the record but *ra* is used some-times for *la* as in *sîrdan* (l.22), *negarda* (l.35), *pogarte* (l.50), *garde* (l.58). Also *la* is sometimes used for *ra* as in *âḷḍu* (l.39), *âḷdam* (l.48) and *la* used for *ra* in *êḷu* (l.43), *ṇṇa* is used for *ṇṇa* except in *aṇṇa* in line 37.

The language is Kannaḍa mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as :—*siṭṭikkidan* in line 19 is a mistake in writing for *sîḷḍikkidan*; anusvâras are sometimes wrongly inserted as after *aragu* in line 26, and after *Pratâpakâḷânaḷana* in line 27.

The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagâmi (Balli-gave) into the hands of Śivaśaktipaṇḍita, a priest of the Kâlâmukha sect and manager of the Śiva temple named Kalidêvêśvara Svayambhudêvar, (now known as Kallêśvara temple in Belagâmi), for the services connected with the said temple. The grant was made by the Châlukya king Jayasimha Jagadêkamalla (1018-1042) from his residence in the village Moḷiganûr, at the instance of Kunderâja, the governor of Banavase. Kunderâja, is referred to as governor of Banavase and also of Sântalige under the Châlukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king's residence Moḷiganur it is not known where the village was located.¹ The date of the grant is Sunday 5th lunar day of the bright half of Śrâvâṇa in S' 947 Krôdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S' 946 Raktâkshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

The second grant is of the reign of the Châlukya king Tribhuvanamalla Vikramâdityadêva (VI.) Several verses in praise of the king and of his younger brother Trailôkyamalla Vira Nolamba Permânadi Jayasimhadêva and of his (Jayasimhadêva's) subordinate named Tambarasa, *mahâpradhâna* and *hiri-sandhi-vigrahi* and governor of the districts Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nâgarakhaṇḍa 70, Eḍenâḍ 70 and Mûgunda 12. All these formed part of the province of Banavase and included the present Shikarpur Taluk and the surrounding villages of Sirsi and Sorab Taluks. Tambarasa is also referred to as governor of Sântalige under Jayasimha in Ep. Car. VII Shikarpur 107 of Circa 1078 A.D. and as governor of Sântalige and the agrahâras in E. C. VIII Sagar 109 of 1079 A.D. The present record registers the gift of some wet land (specified) by Tambarasa to the temple of Kalidêvêśvara referred to before, the donee in this instance being the priest Rudraśaktipaṇḍita, a disciple of Śivaśaktipaṇḍita. The date of the gift is stated to be Sunday, 5th ? lunar day of the dark half of Pushya in the year Durmati, 6th year of Châlukya Vikrama era. As Châlukya Vikrama era started in 1076 A.D., the 6th year of the era is Durmati, 1081 A.D. In this year Pushya ba 5 falls on Thursday 3rd December and Uttarâyaṇa-sankramaṇa and Vyatipâta occurred on the same day. The week-day is however wrong. The usual imprecation is found at the end of the grant.

Some of the stanzas in this grant are also found in other records at the same village (Ep. Car. VII Shikarpur 124 and 297.)

(¹) A Moḷiyanur is referred to in E. C. XI, Chitaldurg 76 and Modiganur is stated to be the royal residence of the Kalachurya king Âhavamalla (E. C. VII Shikarpur 197).

On a stone by the side of a water-course on the road to the village Hôtanakaṭṭe in the hobali of Sâlûr.

Kannada language and characters.

1. jîtêna la
2. mritê
3. ganâ
4.
5.
6. Akshaya-samva-
7. tsarada Vayi [śâ]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Bomma tanna
11. mêle bû
12. posa Mâda
13. bare
14.
15. riṛi-
16. du kondu
17.

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bû. posa Mâda. The date given is Thursday 12th lunar day of the bright half of Vaiśākha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S' 1308 Kshaya Vaiśākha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

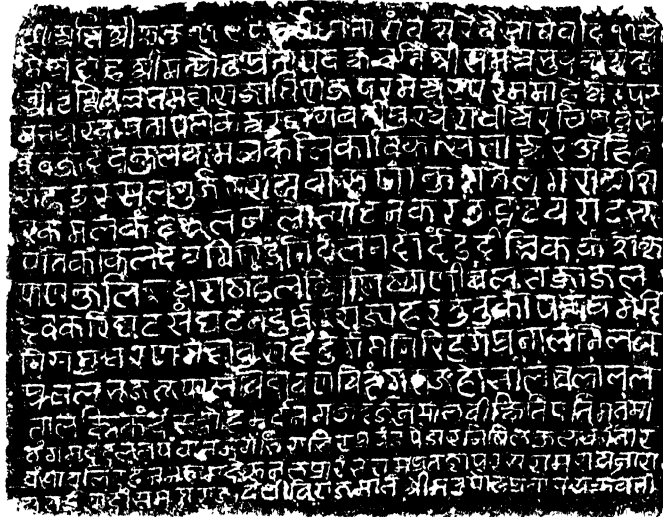
SORAB TALUK.

At the village Chikka Sakuna, on a stone set up near Râmanâtha temple in the old village-site to the north.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Vjaya-samvatsarada Kârtki su 1 Gu Āṇḍikiya Bomma-
2. gaṇḍanahaḷi Chika Sakunada Mâlagauḍa Râmanâtadêva-
3. ra kalla nilsi biṭṭa dēvara sannidhiya â keyi vahada ? kha
4. munde âru bandavaru yî dharmmakke aḷupalâgadu śrî śrî



1. UDDARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).



2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

10. dēva-kari-ghaṭa⁽¹⁾-saṅghaṭana-durdhara-rājyahara Turukôpaplava-mêdi-
11. ni-samud[d]harana-mahâvarâha durgama-giri-durga-Pranâla-nilaya-
12. prabala-bhūja⁽²⁾-bhūpâla-vidrâvaṇa-vihaṅgarâja Hôsâla-Balâla-la-
13. tâ-Lakshmi-kanda-sandôha-mardana-gaja Harjûna Mâlavi-kshitipati-
ma[t]ta-mâ-
14. tanga-mada-dalana-panchânana Gambhîrâbhira-prachanḍa-peṇḍâra-nikhila-
kula-kântâra-
15. vamsâvali-dahana mahâ-madêka-⁽³⁾ nala prârambha-Râma pratijnâ-Parasa-
Râma Rayânârâ-
16. yaṇa ityâdi samashta-râjâvali-virâjamâna śrîmatu prauḍha-pratâpa chakra-
vattî-

Translation.

Be it well. In Śaka 1198, the year Dhātu, on Monday 11th day of the dark half of Vaiśākha, The illustrious *prauḍha-pratâpa-chakravartî*, refuge of the whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among the devotees of (god) Mahêśvara, supreme master, a Râvaṇa in splendour, lord of the excellent city of Dvârâvati, descendant of Viṣṇu-vamśa, a sun in causing the lotus bud the Yâdava-kula to unfold, a spear to the chests of the hostile kings, a goad to the elephant Gûrjara-râya, uprooter of the lotus stalk, the head of Telunga king, an Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for cutting off the great mountain that is the powerful king of Varâṭa named Kâkaladêva ; seizer of the kingdom difficult of conquest and possessed of the elephant troops of the powerful king Jâjaladêva, the Great Boar in succouring the earth from the oppression of the Turukas, the king of birds (Garuḍa) in driving out the powerful king Bhôja from his inaccessible hill fortress Pranâla, an elephant in destroying to the root, the creeper that is Ballâla, a lion in destroying the pride of the rutting elephant the Mâlava king Arjuna, the sole great fire in burning the forest of trees and bamboo groves, the terrible marauder king of Âbhîra (named) Gambhîra, ⁽⁴⁾ a Râma in action, a Paraśurâma in determination, and a Nârâyaṇa among kings :—

Shining with all the royal attributes including the above, the illustrious emperor of great prowess :—

Note.

The inscription stops suddenly after giving the full titles of the Sêvuna kings. It is dated Monday 11th lunar day of the dark half of Vaiśākha in the year Dhātu S' 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Râmachandra was the Sêvuna king. For the titles of the Sêvuna kings, see Bombay Gazetteer Vol. I, Part II, p.p. 240 and 585 and also Ep. Carn. VIII Sorab 136 and XI Jagalur 30.

⁽¹⁾ Read-ghaṭā.

⁽²⁾ Read-Bhôja.

⁽³⁾ Read-mahâmadaiikâ.

The epithet does not give a clear meaning.

⁽⁴⁾ Gambîra may be a qualifying epithet meaning profound.

At the village Eḍekoppa, in the same Hôbali, on a stone set up in front of Basavaṇṇa-dêva temple.

Size 4'—2'' × 1'—3''.

Kannaḍa language and characters.

1. svasti śrîmach Châlukya-vikra [ma-va]
2. rshada Śaka varusha 10
3. ya Vikrama-saṃvatsarada Vaiśākha
4. puṇṇume Brihavâra Vyatîpâta
5. man mahâ maṇḍalêśvara Yekkala [rasar]
6. Jiḍuvali Yedenâḍuvam su [kha]-
7. saṅkathâ-vinôdadim râjyaṃ geyyutta [mira]-
8. lu Heggaḍe Râjayana magaṃ Hegga [ḍe]
9. Tiṃṃaṇaṇuṃ Râyaṇana magaḷu
10. Heggaḍiti Chandaveyuṃ Âsareya [li] ha
11. Sakalêśvara-dêvara dêvâlyamaṃ ma [ḍisi]
12. kaḷasaviṭṭu brâhmaṇa tapôdha [nar â]-
13. hâradânaṃ
14. dêvara sthâlî-nivêdyakke Âsareya bhâvi [ya]
15. keḷage gadde kammav ayvattu beddale kamma-
16. vayvattu antu mattal ondumaṃ
17. koṭṭar i dharmmamam pratipâlisidavaru
18. Vâraṇâsiyalu sâsira-kavile-
19. yma vêdapâragar âgirppa brâhmaṇaragge
20. koṭṭa phalav ârânuvidan aḷidavaru
21. Vâraṇâsiyalu anibaru brâ-
22. hmaṇaruman anitu kavileyumaṃ
23. konda pâtakar apparu l sva-dattaṃ para-
24. dattaṃ vâ yô harêti vasundharâ l sa-
25. (t) shṭhir-varsha-sahasrâṇi vishṭhâyâṃ
26. jâyatê krimih l Sakalêśvara-dêvar-âchâ-
27. ryya Jnânarâsi-panḍita sthânamam
28. sa ke Vîrôja A-
29. ṭṭakada Baṃmôja besamgaidôr man-
30. gaḷa mahâ śrî śrî śrî

Translation.

Be it well. In the Châlukya Vikrama year (?) and Śaka year 10 . . , during the year Vikrama, on the full moon day of Vaiśākha, Thursday and Vyatîpâta, while the mahâ-maṇḍalêśvara Ekkalarasa was ruling Jiḍuvali and Yedenâḍ in peace and wisdom,—

Heggaḍe Rājaya's son Heggaḍe Timmaṇa and Rāyana's daughter Heggaḍiti Chandave got constructed the temple of Sakalēśvara in Āsare, set up a finial on the temple and for the feeding of Brahmans and ascetics and for the offerings of boiled food to the god granted 50 *kammas* of rice land below the well in Āsare and 50 *kammas* of dry land, aggregating to one *mattal* of land in all. Whosoever maintains this charity, to him will accrue the merit of giving away a thousand tawny cows in Benares to Brahmans deeply versed in the Vedas. Whosoever destroys this will incur the sin of killing in Benares the same number of Brahmans and tawny cows. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Jnānarāśipaṇḍita, priest (*āchārya*) of god Sakalēśvara will be in charge of the temple. Virōja and Aṭṭakada Bammōja engraved (this). Good Fortune.

Note.

This inscription records the erection of a Śiva temple named Sakalēśvara in the village Āsare, constructing a finial over it, and endowing it with some lands in the village, all these being the work of a *heggaḍe* named Heggaḍe Timmaṇa son of Heggaḍe Rājaya and of a *heggaḍiti* (a female holding the office of *heggaḍe*) named Chandave. A Śaiva priest named Jnānarāśipaṇḍita was entrusted with the management of the temple. The engravers of the inscription are stated to be Virōja and Bammōja. The usual imprecation is also found in the record.

The dating of the record is very imperfect, the engraver having omitted the figure indicating the number of years elapsed in Chālukya Vikrama era. Similarly the two figures after 10 in Śaka era are also effaced; only the year Vikrama with the tithi, week-day and yōga are found. The year may be S' 1022 or S' 1082 Vikrama. If the first date is taken Vaiś śu 15 corresponds to April 25, 1100 A.D. which is a Wednesday with no Vyatipāta and is not a Thursday with Vyatipāta as stated in the grant. The name of the imperial ruler is not given in the grant but a subordinate of his named Ekkalarasa is stated to be ruling Jidūvali and Eḍenāḍ provinces comprising portions of the present Sorab Taluk. Who is this Ekkalarasa? A mahāmaṇḍalēśvara Ekkalarasa of Ganga family is stated to be ruling in Uddhare, capital of Jidūligenāḍ in 1129 (E. C. VII. Sorab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S' 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatipāta-yōga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Eḍekoppa.

Size 3'—2" × 2'—2".

Kannada language and characters.

1. śrī namas tunga-śiraś-chuṃbi-chandra-chāmara-chārave trailōkya-naga-
2. rārambha-mūlastambhāya Śambhave | svasti śrī

3. vijayâbhyudaya śāllivāhana śaka varusha 17
4. 39 Yīśvara-śaṃvatsarada Kārttika ba 30
5. Uḷavi Basavaṇṇanāykanu Kaṇika'a-gauḍage barasi kaḷuhisida kâ-
6. gada Udreya Lingaya tâllûku doregala daṇḍinalli
7. nānu kaṣṭapaṭṭidhēne umbā-
8. ḷi dayapālisabēkendu
9.
10. gaḷam hēlikonḍa saṃbandha Udre-sīmeya Udre-grā-
11. mada voḷaga gadhe 24 kallu
12. Lingayyage umbaliyāgi biṭṭa
13. yī bhūmige gaḍi-kallu hākisuva hāge hujū-
14. rrinda banda Uḷigada Mallana kaḷuhisidhēne cha-
15. ū-grāmadavara karasikonḍu gaḍi takrāru
16. bārada rrīti yivara mund iṭṭu rēkhe-pra-
17. māṇu bhūmige gaḍi-kallu hūḷisi koṭṭu
18. yi kâgadava sēnabōvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre
21.

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇanāyaka to the village headman of Kaṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Uḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaiya after being copied in the *kaḍita* of the *shanubhog*.

The date of the grant is S' 1739 Iśvara sam. Kārtika ba 30 in the reign of *Krishṇa-rāja Voḍeyar III* of Mysore whose name however does not appear therein. The year S' 1739 or A.D. 1817 corresponds to Iśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagaḍḍe, on the 1st stone set up near the temple of Gaṇapati.

Size 3'—6" × 2'—2".

Kannaḍa language and characters.

1. **namas** tunga-sīras-tunga-chandra-chāmara-chāravê | trailōkya-nagarā-
rambha-mû-
2. **la-stambhāya** Śambhavê | svasti śrīmatu Śaka-varusha 1175 neya Pramā-

3. ditthi (?)hi-samvatsarada Mâgha suddha 10 Briha-vâradandu svasti samasta-prasasti-
4. sahitaṃ śrīmanu mahâ-maṇḍalêśvaraṃ arasaṃka-karagasam birudaram-kusam
5. mûrtti-Nârâyaṇam vilâsa-vallabham śrīmatu Billêśvara-dêvaravara dibya-śrī-pâda-pa-
6. dmârâdhakam para-baḷa-sâdhaka gaḷa-gaṇḍagattari maṇḍalika Bîradêva-rasaru sakaḷa-sâmagrya-
7. sahitaṃ Bidirûra Îḍu-sâvaṃtana mēle yetti naḍedalli kaḷakuḷam mâḍi samasta-sampattuvam sū-
8. reṅonḍu kâduvalli śrīmad anâdi-yagrahâram Kuppagedeya Pârusôjana maga Mâlêya-
9. na Bommayanâyakana Malaga Vîramâlanu mâḍida parâkramaventemdaḍe birudara bîṃkamaṃ muṛi-
10. du binkada gaṇḍara s(n)okkilikki saṃgaradeḍeyalli mârmmaleva vairi-siraṃ-gaḷa seṃḍanâḍi tat-turaga-khu-
11. ra-praghâtaḍ eḍa-tûḷdu teraḷchidar (n ?) endu mechchi dhârîṇi poḷaḷalke vîraviran aggada Mâlîgan âji-
12. ranga-doḷu ll antu palaram kondu Suralôka-prâptanâda maṃḷamahâ śrī

Translation.

Salutation to Śambhu who is resplendent with the chāmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the Śaka year 1175 Pramâdi ; be it well. When the illustrious mahâ-maṇḍalêśvara, possessed of numerous titles, a saw to kings in battles, a spear to titled chiefs, a Nârâyaṇa in form, a lover of sports, worshipper of the sacred feet of the god Billêśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Bîradevarasa marched with full military equipment against Îḍu-sâvanta of Bidirur and causing great tumult plundered all the valuables belonging to the enemy and fought :—

This was the heroic deed of Malaga Vîra Mâḷa, (son) of Bommayanâyaka, (son) of Mâlêya, son of Pârusôja of the illustrious immemorial agrahâra Kuppagedḍe :— The brave Mâlîga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a vîragal inscription giving the exploits and death of a warrior named Mâlîga of the village Kuppagaḍḍe in a battle between Bîradêvarasa, (a Śântâra king)

and Iḍusâvanta, chief of Bidirur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S' 1175 Pramâdi Mâgha S' u 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure 0 after 1 in 10 is not very clear in the record. Bîradêvarasa is also referred to in two other inscriptions of Sâgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

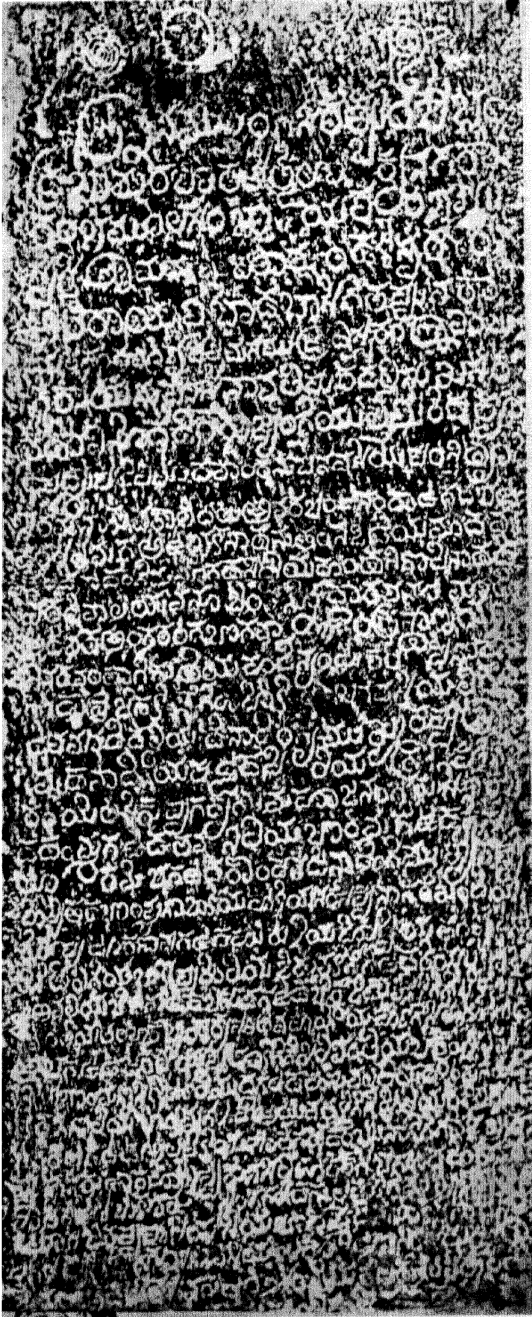
Size 4'—3" × 1'—6".

Kannada language and characters.

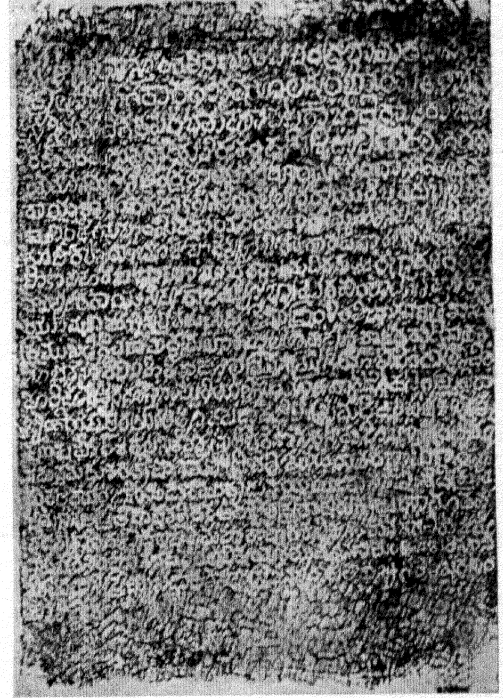
1. svasti śrīmatu Kādamba -Chakravartti Kāvadêvarasaru Kêsavadêva
2. Bommeya mukhyavâgi palaruṃ nâyakaraṃ Bâḷeyamakke
3. Sôdiya mēle daṃḍaṃ bīla pēḷal êṛi baṃdu Parigeya bayala-
4. li biḍaṃ biṭṭu Saka varusa sâsirada nûṛa mûvatombataneya Dâ-
5. tara-saṃvatsarada Vaisâkha sudha Dasami (?) Budhavâradali mahâ-
6. bavaramâdalli || Biṭṭeyahebbâ-ruvan-âḷu neṭṭane kali Ma-
7. saṇaṇ âṃtu bhôrane billaṃ | kaṭṭalaḡ-eydaṃ bhayadiṃ (bhayadiṃ) biṭṭô-
8. ḍalk iridaṇ aṃtu palaraṃ raṇadoḷu | munidu na
9. taṃ Masaṇaṃ mârâṃtahitara- Bhîmaṃ-palaraṃ tave koṃ-
10. dire sura-gaṇikeyarū kūḍi [ya] nimisha-purak o nalu
11. karaṇikeya heggaḍeru || i padyava Bâcha baredirppuda-
12. ke Sôdinaṇile Buḷucheyûra Beḷadyana likiti.

Note.

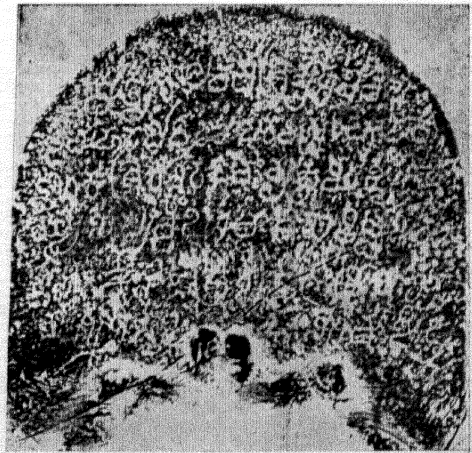
This is a record of the reign of the Kadamba king Kadamba-chakravarti Kâvadevarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kêsavadêva, Bommeya and other generals of the Kadamba king were marching with an army under the king's orders to seize the places Bâḷeyamakki (a place near Bâḷehonnur in Koppa Taluk) and Sôde (in South Canara.) In this battle Masaṇa, a servant of Biṭṭeya-hebbâruva, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaisâkha in the year S' 1139 Dhâtri. Dhâtri coincides with S' 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the tithi daśami however began after 56 ghaṭikas in the day and remained throughout the next day). The composer of this grant is named Bâcha and the engraver is named Beḷadya of Sôdinaṇile Buḷacheyûr. Several letters in lines 8-10 are illegible.



1. BANAVASI STONE INSCRIPTION OF BUKKA I,
(p. 189—No. 113).



2. BANAVASI STONE INSCRIPTION OF HARIHARA II,
(p. 192—No. 115).



3. BELAGI STONE INSCRIPTION OF KANNARADEVA,
(p. 149 No. 78).

74.

At the same village Kuppagaḍḍe, on a stone in the pavement of the Rāmēśvara temple.

Kannaḍa language and characters of the 19th century.

1. Rupparasanu Rāmailin-
2. gage vopisida śārīra

Note.

This records the devotion of an individual named Rupparasa to god Rāmailinga (Rāmēśvara.)

75.

At the same place.

Kannaḍa language and characters of 19th century.

1. Rāmēśvara-dēvarige
2. Rukumainu vopi-
3. sida śārīra

Note.

This is similar to the above and records that Rukumaiya was a devotee of the god Rāmēśvara.

76.

On another stone in the same pavement.

Kannaḍa language and characters of 19th century.

1. śubham astu Rājagaḷa
2. Bomмага-
3. uḍanu Rāmēśvaradēvari-
4. ge Banikasada
5. Baramaṇṇana maga
6. Rukumaiyyanu tri-saṃ-
7. dhyā-kāladalli mā-
8. ḍuva sāshtāṅga-nama-
9. skāra.

Note.

This is similar to the above and records the devotion to god Rāmēśvara of Rukumaiya, son of Baramaṇṇa of Banikasa and also of Bommagauḍa, son of Rājagaḷa (name effaced).

77.

At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3'—2'' × 1'—6''.

Kannaḍa language and characters.

1. śubham astu
2. svasti śrīmatu Bukkaṇṇode-
3. yadalu Duggaṇanāyaka
4.
5. pūje naḍasuvamṭāgi
6. naivēdyā
7. Appaṇabhaṭṭa
8. bayalau
9. biḷavari naivēdyake koṭṭudu khaṇḍuga . .
10. [Vi] nāyaka Bhaṭṭara kayyalu kraya vanū koṇḍu . . .
11. -dēvara naivēdyake āchaṇḍrārka-sthāyiyāgi dharma naḍadu
12. baha mariyāḍeyalu Sômôparāga-punya-kāladalu
13. dhāreyaṇ eṇḍu koṭṭevu | sva-dattām para-dattām vā yô harē-
14. ti vasuṇḍharām | shasṭi-varsha-sahasrāṇi viṣṭāyām jāya-
15. tē krimiḥ || i Duggaṇa Nāyaka māḍida Nārasimha-
16. Dēvara dharmavaṇ āvaṇānobbanu aḷupi
17. Kāśiya kshētrāḍalu kōṭi-gōva
18. konda pāpake hōhanu mahājanam
19. voppa śrī Nārasimha Dēvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkaṇṇodeyar. No titles are given to him in the record. A chief named Duggaṇa Nāyaka is stated to have purchased some land from an individual named Vināyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Nārasimha-dēva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

78.

At the village Beḷāgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5'—3'' × 2'—3''.

Old Kannaḍa language and characters.

1. svasty Akālavārsha śrī-prithuvīvalla-
2. bha mahārājāḍhirāja paramēśvara parama-bha-

3. t̥t̥āraka śrī Kannaradēvam prithivī-rāṅyam ge-
4. yye Bappavvam Banavāsi-pannirchchāsira-
5. da paṭṭaman āle śrī Biṭṭigam Mauḷi Kōsi-
6. gar ānmam negarppin-Aṇuvam Jiddū-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. rālge yelpattarkkam Baḷligāmeya bālige sahita
8. nālḡāvunḍu-geyye Gingiṭiyūr-ggāmunḍu-geyye sva-
9. sti Śaka-nṛipa-kālātita-samvatsara-satangaḷ eṇṭu nūre-
10. ṇbattāraṇeya Raktākshi-samvatsara Paushya-māsa bahula
11. bidigeyum Sukravāram Uttarāyaṇa-sankrāntiya-
12. ndu Kōsigara Kōṭeyammam Gōsahasram āḷdam Elase-
13. ya mahājanakke koṭṭa pon-gadyāṇav ayvattaydu
14. bāviyuman agaḷisidam mangala Kali Viṭṭayya-
15. na likhita Biṭṭōjana silā-karmma mangala

Translation.

Be it well. While Akālarvarsha Prithivīvallabha, king of kings, supreme lord, great king, the illustrious Kannaradēva was ruling the earth:—and Bappavva ruled the Banavāsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi Kauśikas, a Hanuma in valour, held the office of *nālḡāvunḍa* (the chief gauda of a nāḍ or district) of the districts Jiddūr seventy including Baḷligāme division, and was also the *ggāmunḍa* of the village Gingiṭiyūr:—

Be it well. When eight hundred and eighty-six years had elapsed since the time of Śaka king, in the year Raktākshi, on the 2nd lunar day of the dark half of Pushya on a Friday and a day of Uttarāyaṇa-sankrānti, Kōṭeyamma, of the Kōsigar (*viz.*, descendents of Kauśika-gōtra) and the lord of Gōsahasra, gave to the *Mahājanas* of Elase, 55 gold gadyāṇas and also constructed a well. Good fortune. The writing of Kaliviṭṭayya. The engraving on stone of Biṭṭōja. Good fortune.

Note.

This records the gift of 55 gadyāṇas in money to the *mahājanas* or citizens of the village Elase (the present Yelasi of Sorab Taluk) by one Kōṭeyamma of Gōsahasra (a place ?) and also the construction of a well by him during the reign of the Rāshṭrakūṭa king Kannaradēva. The date given is S' 886 Raktākshi Pushya ba 2, Friday with Uttarāyaṇa sankrānti, which corresponds to Friday 23rd December, A.D. 964 on which day Uttarāyaṇa sankrānti occurred as shown in Svami Kannu Pillay's *Ephemeris* Vol. II, p. 331. The Rāshṭrakūṭa king at this time was Kṛishṇa or Kannara III Akālarvarsha. Other names mentioned in the grant of subordinate rulers are Bappavva, the lord ? of Banavāsi province and Biṭṭiga, the *nālḡāvunḍa* of the

division Jiddur seventy and Balligâve (Belagâmi) and the *ûrgâmunḍa* of Gingiṭiyûr (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakshmi viz., the figure of the goddess Lakshmî with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4'—6'' X 2'—3''.

Old Kannaḍa language and characters.

1. Kôsigarâ Kôṭeyamma Gôśâsiya pe-
2. ṇḍati Ponnabbe magam Turâamma Turâ-
3. mmana peṇḍati Mâlakka Akkaṇabbe
4. gôyiti Kôṭeyamma-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Kôṭeyamma referred to before. Ponnabbe is said to be his wife, Turâamma, his son, Mâlakka, wife of Turâamma, Akkaṇabbegôyiti, elder sister of Kôṭeyamma. Gôśâsi seems to be an abbreviation of Gôśahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Râmêśvara temple in the old village site.

Size 5'—3'' X 2'—6''.

Kannaḍa language and characters of 12th century.

1. svasti śrī Kaḷachuriya Bhujabaḷa-chakravarti
2. padêvaru suka-sankata-vinôdadim râṇyam geyyuttu
3. svasti śrīmatu mahâmaṇḍalêśvaradêva
4. rkka-târam-baram saluttumire Kara-samva-
5. tsarada Chayitra ba 11 Beḷâgiya Sômaṇṇana maga Kâ'eya-
6.dâhavayiriduśrī-dêva-
bhavanama

Note.

This record is full of lacunae. It belongs to the reign of some Kaḷachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kalachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, *viz.*, April 2, 1171 A. D. At this time Rāya-murāri or Sôvidêva was the Kaḷachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahā-maṇḍalêśvara is next named but the name is lost. The inscription records the heroic fight and death of Kāḷeya, son of Sômaṇṇa of the village Belâgi on the date specified.

81.

At the village Kummûr, in the same Hobali of Kuppagaḍḍe, on a stone set up near the Kaliêśvara temple to the north.

Size 3'—3" X 2'—3".

Kannada language and characters.

1. svasti śrīmatu Kaḷachuriya-kuḷa-kamaḷa-mārttāṇḍa bhuja-baḷa-chakra-vartti Rāya
2. Murāri Sôyidēvarasaru sukadali
3. svasti śrīmatu mēdinī Chittūra gaḍḍa kôṭeyallire
To-
4. garasiya vīra Sôvaṇadēvanu pāliya . . .
. Koḷagada Gaḍḍanū
5. rikki kondar â-yir-kkaḷada Dēvadamnâ prāpta-
nâda || jītēna labhyatē Lakshmîr mritēnâpi surām-
6. gaṇâ mangalaṃ ||

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kaḷachuri king Rāya Murāri Sôyidêva (1167-1176) and seems to record the death of a warrior named Dēvadannāyaka when Sôvaṇadêva of the village Togarasi attacked some fort which was in charge of the gaḍḍa of the village Chittūr. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chittūr is a village in Sorab Taluk and Togarasi is in Shikārpur Taluk

At the village Kabbûr in the same Hobali, on a stone standing to the right of Basavaṇṇa temple.

Size 4'—6" X 1'—0".

Kannaḍa language and characters.

1. Raṭḍri-samva-
2. tsarada Jyêshṭha ba-
3. huḷa 2 lu śrîma-
4. tu Kabûru Kâḷa-
5. gaṭḍana maga Boma-
6. gaṭḍanu âtana kiṛi-
7. yabbe-komâra Bom-
8. gaḍḍana maga Kallappa-
9. na kûḍiṛidu
10. heṇḍira kulake . gonda-
11. la-mâḍikoṇḍalli â-dâ-
12. yâdyakalpanu hâdiya
13. kâḍukomḍalli â Bom-
14. gaḍḍanu tamna madavaḷige
15. Êchigauḍi sahita svarga-
16. sthanâdanu î kalla

Note.

This records the death of Bommagaḍa, son of Kâḷagaḍa of the village Kabbûr, while fighting with his kinsman Kallappa, son of Bommagaḍa, who, was the son of (the first) Bommagaḍa's aunt in de'ence of women. The wife of the above hero named Êchigauḍi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyêshṭha in the year Raudri. The Saka year is not given. The characters are of the 15th century.

At the same village, on a stone set up to the left of the Basavaṇṇa temp'le.

Size 4'—3" X 1'—0".

Kannaḍa language and characters.

1. Chitrabhânu-samva-
2. tsarada Mâgha ba 14
3. Maṅgala-vâradalu Kam-

4. tanahalliya Bom
5.
6. svargastanâda â-
7. tana madavaḷige Siṅga-
8. ūra Bommanana maga-
9. lu Êchakkanu vîra [svar] gga prâpta . .

Note.

This is a vîragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahalli and of his wife Êchakka, daughter of Bommana of Singavûr while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânu. But as no Saka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahalli is a village in Sorab Taluk.

84.

At the village Bommanahalli in the same Hobali, on a stone set up in front of the village.

Size 3'—6'' X 1'—0''.

Kannada language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijanôjara-
3. vara Rupôja saggiyâ-
4. danu

Note.

This records the death of one Rupôja, son ? of Vijanôja, son (?) of Mallenâyaka-dêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejje in Sorab Taluk.

85.

At the village Ânevatti in Ânevatti Hobali, on a stone set up to the east of the Kaiṭabhêśvara temple.

Size 4'—6'' X 2'—9''.

Kannada language and characters.

1. subham astu
2. śrîmadu gurudêvêbhyo namah

3. śrīmatu śrī
4. Kupaṭūra Mannôjage mānya
5. hādi pôgi amṛitapaḍi-
6. ge naḍasuvaru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannôja of the village Kupaṭūr (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavaṇṇa temple.

Size 3'—6" X 2'—6".

Old Kannaḍa language and characters.

1. svasti Saka-nṛipa-kâlâtîta-saṃvatsara-satamgaḷ eṇṭunû-
2. ra ippatta aydaneya Rudhirô-tgâri yemba saṃbatśaram prava-
3. rttise tadâgata sudhâsṭameyum Sanivâra-daṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirôdgâri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S' 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirôdgâri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jaḍe in the Hobali of Jaḍe, on the 1st stone set up near the Râmêśvara temple in the ruined fort.

Kannaḍa language and characters.

1. namas tunga-śiras'-chumbi-chandra-châmarā-châravê trailôkya-nagarâ-rambha-mûla-
2. staṃbhâya Śaṃbhavê || svasti śrī vijayâbhyudaya Śâlivâhana- śaka varuṣam-

3. galu 1348 ne Vyaya-samvatsarada Āsvīja su..Ādi-vāradalu svasti śrī-man-mahāmaṇḍalika
4. Viraya nāḍan ā-
5. lutire Lakka-Gauḍa Lingaya Bommaya
6. hiriya Chōlanāyaka kādi
7.

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakka-gauḍa, Lingaya, Bommaya and Chōlanāyaka. No king's name is mentioned. Mahā-maṇḍalika Viraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Āsvīyuja in the Śaka year 1348 Vyaya. The lunar tithi is lost in the record. S' 1348 corresponds to A.D. 1426 which coincides with Parābhava and not Vyaya. The nearest Vyaya is S' 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3'—6" X 2'—0".

Kannaḍa language and characters.

1. svasti śrī jayābhyudaya ka
2. Mārgasira ba pratipada śu
3. Jaḍeya gauḍana Kannabbe
4. Kapinaiya śilā-śāsanava hāki
5. mahā śrī śrī

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by *sati* of a woman named Kannabbe who was the wife of the gauḍa of the village Jaḍe. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The character seem to be of 16th century A.D.

A copperplate inscription in the possession of Subbarâyaśâstri of the village Hejje in the Hobali of Jade.

Size 9" X 8" : Two plates with a ring.

Kannada language and characters.

- I a.**—1. *namas tûnga-śiraś-chumbi-chamdra-châmara-châravê 1 trai-*
 2. *lôkya-nagarâ-rambha-mûlastambhâya Śambhavê 1*
 3. *svasti śrî jayâbhyudaya Śâlivâhana-śaka-varusha*
 4. *1554 neya Prajôtpatti-samvatsarada Âśâda ba 3*
 5. *lu śrîmadd-Edavamurâri kôṭekôlâhala viśudha-vai-*
 6. *dikâdvaita-sidhânta-pratishṭâpaka Śiva-guru-bhakti-parâyaṇa-*
 7. *râda Keḷadi Venkatappa-nâyakara pautrarâda Bhadra-*
 8. *ppa-nâyakara putrarâda Virabhadra-nâyakaru Kauśi-*
 9. *ka-gôtrada Âpastamba-sûtrada Ejuśâkheya Aṃ-*
 10. *ṇigereya Toravaṇa-bhaṭṭara makkaḷu Tirumalabha-*
 11. *ṭṭarige koṭṭa bhûdâna-tâṃra-śâsanada krama ventemḍare*
 12. *Sorabada sîme-voḷagaṇa Heddaseya agrahâradalli*
 13. *Sarasamakîya Puṭṭamṇana svâsteyanu âtana nile-*
 14. *ge uttârava koṭṭu agrahârake saluva maḷavariya*
 15. *mahâ-janamgaḷige uttâra-koṭṭu aramanega kaṭṭisi*
 16. *koṇḍa svâste bagelu nimage Śivârpitavâgi koṭṭevâ-*
 17. *gi â tôṭa gadege saluva rêkhe tôṭadiṃḍalu niṃma*
 18. *hiṃdina bharâṇa 3 temginamara 1 ke saha rêkhe ga 7½ â-*
 19. *ṛu bharâṇadalli bharâṇa 3 tenginamara 3 ke saha ga 6 u-*
 20. *bhayam tôṭadiṃḍa ga 13½ hasuruvâṇige saha*
- I b.**—21. *ga 1 ubhayam ga 14½ gadeyiṃḍalu Chalya-hoṇ-*
 22. *ḍadiṃḍalu bijavari kha 5 ke gaḍi bhatta kha 25 Bidrakuppe-*
 23. *yimḍalu bija kha 4 ke gaḍi kha 16 mûra mûgaṃḍu-*
 24. *gaḍiṃḍalu bija kha 3 ke gaḍi kha 15 Basavaṇana gadeyi-*
 25. *ṃḍa bija kha 3 ke gaḍi kha 12 Chandana-kaiyiṃḍalû*
 26. *bija kha 2 ke kha 8 umbali hodarimḍa ? bija kha 5 ke*
 27. *gaḍi kha 20 Attigadeyimḍa bija kha 3 ke gaḍi kha 12*
 28. *Naḍahalliyimḍalu kha 4 ke gaḍi kha 16 Kodanamâni*
 29. *hiribuḍa ? bija kha 5 ke gaḍi kha 15 aṃtu gadeyim-*
 30. *ḍa bijavari kha 34 ke gaḍi bhatta kha 139 ke ga 1 ke kha 6 lu*
 31. *saluvudu ga 23 1½ ubhayam ga 37½ 1½ mu-*
 32. *vattu êlû varahanu âṛu-haṇada vaḍada tôṭa*
 33. *gadenu vomḍu manenu Śivârpitavâgi koṭṭevâgi*

34. î bhûmigalige saluva sarva-svâmyavanu
 35. prâku-mariyâdeyalli âgumâḍikoṃḍu
 36. nimma samttâna-parampareyâgi âchamdrârka-
 37. sthâyigalâgi sarvamânyavâgi anubhavisî-
 38. koṃḍu bahiri yemdu koṭṭa bhûdâna dha-
 39. rma-sâsana âditya-chamdrâv anilônalaś cha dyaur bhû-
 II a.—40. mir âpô hridayam Yamaś cha ahaś cha râtrîś cha
 41. ubhê cha s mdhyê dharmaś cha jânâti narasya urattam
 42. dâna-pâlanayôr madhye dâna chhrêyô ' nupâla-
 43. nam | dânat svargam avâpnôti pâlanâd achyutam padam |
 44. sva-dattâ dvi-gunam punyam para-dattânu-pâlanam para-
 45. dattâpahârêna sva-dattam niśphalam bhavêtu | sva-dattâm para-
 46. dattâm vâ yô harêta vasundharâm śashtîr-varśa-sahasrâ-
 47. ñi viśhtâyâm jâyate krimih
 48. Śrî Venkatâdri

Note.

This copperplate sâsana is a grant by the Keladi king Virabhadranâyaka and is dated S' 1554 Prajôtpatti Âshâḍha ba 3 equivalent to 6th July, A. D. 1631 (if Prajôtpatti—S' 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravaṇa-bhaṭṭa of Anṇigere, belonging to Kauśika-gôtra and Âpastamba-sûtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭanna in the agrahâra village Heddase paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahâra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ haṇas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

90.

A copperplate grant recording the gift of the village Heddase by Prince Mârapa, younger brother of Vijayanagar king Harihara I in S' 1268, in the possession of Mallârappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10" X 7". 3 Plates.

Nâgari characters except 5 lines at the end. No seal: Ring only. Language

Sanskrit except while describing boundaries, when Kannaḍa words are also mixed with Sanskrit. The signature is in Kannaḍa characters and language :—

- Ia.—1. Gaṇeśāya namaḥ tasmai sarva-mangala-kāriṇē 1 śidhyaṃti ya-
 2. t-prasādēna jagatām iṣṭa-siddhayaḥ ⁽¹⁾ karṇē yasya chakāsti kuṇḍa-
 3. la-padē nyastāhi-rāja-sṭhitam maddhyē dyōtita-Hēmaśailam abhitaḥ
 4. śyāmam mahīmaṇḍalam 1 aṃtar-bhāsurā-karṇikam kuvalayam rāgād ivō-
 ttamsitam
 5. kalyāṇāya charā-charaika-vibhavē tasmai namaḥ Śaṃbhavē ⁽²⁾ jayaty urvī
 sa-
 6. rvā kapāṭa-ghatita-Krōḍa-vapushō Harēr daṃshṭrā-kōṭau sapadi kalitā
 7. vāri-nilayāt 1 samipān Nilādrēr udayam ayataḥ Śītamahasab
 8. kalāgrē samsaktā jalada-pāṭalivāmbu-jaṭilā ⁽³⁾ rājānō Rajanī-
 9. śa-vamśa-tilakāḥ Sūryānvayōttamsakāḥ puṇya-ślōka-Purūrava-smṛiti-ka-
 10. thā-saṃvādi-Manvādayaḥ 1 trailōkyābhaya-dāna-durdama-bhuja-stambhāḥ
 kramā
 11. d ā-Kṛita-Trētā-Dvāpara-pāram āpta-vibhavāḥ prithvīm abhujann imām ⁽⁴⁾
 kālē Ka-
 12. lau kaluṣatām upayāti lōkē dharmō nirīkshya nija-saṃcharaṇāksha-
 13. matvaṃ 1 srasṭuḥ samasta-jagatām upakarttur ētya pārśvam vyaḷijñapa-
 14. d asau kṛipaṇam kṛipālōḥ ⁽⁵⁾ pādēnaikēna lōkē katham iva Kalinā
 klēśi-
 15. taḥ saṃcharēyaṃ kiṃchin nātha prasīda praṇata-jana-vipad-bhāra-nistāra-
 bam-
 16. dhō 1 itthaṃ dharmēna Dhātā suchiram anunayaiḥ prārthitaḥ prita-chētāḥ
 cha-
 17. krē' syālabhanārthaṃ mahatī nṛipa-kulē Saṃgamākhyam mahīsam ⁽⁶⁾
 dha-
 18. rmālabasya tasya prakāṭita-yaśasaḥ Saṃgama-kṣhōṇibharttuḥ putrāḥ
 19. Kāmāmbikāyām ajanishata chatur-dikpati-prāpta-satvāḥ ēvam tē nāma-
 20. dhēyair Harihara-nṛipatiḥ Saṃgama-Kṣhōṇipālō vīra-śrī Bukka-Bhūpaḥ
 saka-
 21. la-guṇanidhir Mārāpah puṇya-śilāḥ ⁽⁷⁾ Harēr bāhu-stambhā iva bhuvana-
 rakshā-
 22. praṇayinō dvishat-saṃharttāraḥ surapati-gaṇasyēva daśanāḥ 1 jagat-sra-
 23. sṭuḥ vēdā iva sakala-dharmā-rtha-nilayāḥ kumārās chatvārō babhur ati-ta-
 24. rām Saṃgama-vibhōḥ ⁽⁸⁾ yēshām gōtrādhidaivam sakala-sura-gurūḥ śrī-
 Virūpā-
 25. kṣa-dēvaḥ puṇyā sâ Tuṃgabhadra sarid amara-dhuni-saṃmitōdyānaku-

(1) Anuṣṭup metre.

(2) Śārdūlavikṛīṭita metre.

(3) Śikharinī metre.

(4) Śārdūlavikṛīṭita metre.

(5) Vasantatilakā metre

(6) Sragdhara metre.

(7) Sragdhara metre.

(8) Śikharinī metre.

26. lyâ l śrumga- [ch] chhâyâ-vitânô viharâṇa-śikharî Hêmakûṭchalôpi
 27. krîdâ-vâpî cha Pampâsara iti mahatî sampad êshâ vibhâtî l ⁽⁹⁾ Vâli-vikra-
 28. ma-kathaika-sâkshinî Hastinêti nagarî gariyasî l pâlitâ Hari-
 29. harêṇa bhûbhujâ bhrâtrîbhîr vigata-matsaraiḥ samam l ⁽¹⁰⁾ châpa-kôṭi-vi-
 30. dhutâ-hita-bhûbhîr-mamḍalaḥ Prithur iva prathitaujâḥ mēdinî-valaya-

II. a.

31. m âmbudhi-vêlam sânujô Hariharah praśasâsa l ⁽¹¹⁾ tach-chhâsanân Mâra-
 32. pa-bhûmipâlaḥ samprâpya râjyam diśi paśchimâyâm l Gômantâ-sailê
 33. vara-Chandraguptau sthitvâ sukham samyag apâlayat prajâḥ l ⁽¹²⁾ yasya
 pratâpa-
 34. tapanê tapati prakâmam na kshtra-mamḍalam abhûd uditam dharâyâm
 âsît kalâ-
 35. nidhir udagra-tara-prakâśâś chitram vikâsam abhajat kumudâkaraś cha l ⁽¹³⁾
 yad-yaśah-
 36. -pûra-karpûrâ-môdinî mēdinî divam l Mamḍâra-surabhi-vyâptâm sparddhatê
 va-
 37. rddhitaujasâ l ⁽¹⁴⁾ mûvaru-râyara-gamḍaḥ pûrvâpara-dakhiṇârṇavâdhîśaḥ
 bhâshege-ta-
 38. ppuva-râyara-gamḍas' chaṇḍâri-râya-mânaharah l ⁽¹⁵⁾ dvishad-arirâya-
 vêśyâ-bhujamga-
 39. kô Hindurâya-suratâlaḥ l mahad-ari-râya-vibhâḍô birudair iti Mârapaḥ pra-
 40. thitah l ⁽¹⁶⁾ yasmin mahim śâsati vîra-Mârapê dharmô vyavardhishta
 viśishṭa-varttanaiḥ
 41. îtir nyavarttiṣṭa suvriṣṭir udyayau kshêmam prajânâm ajanishta viṣṭapê
 l ⁽¹⁷⁾ mrigayâ-
 42. m êtya sa râjâ prêkshya tatâkam cha Heddasî-kshêtram l Varadâ-nadim
 a-dûrê matim a-
 43. karôd agrahâra-nirmânê l ⁽¹⁸⁾ tat kṛtvâ hṛidi Gômantâ-durgam durgâdhi-
 daivatam sam-
 44. prâpya Mârapaḥ śrîmân jayâya dvishatâm yayau l ⁽¹⁹⁾ kurvan dig-vijayam
 kadâchi-
 45. d atula-stambêrama-prôchchalad-vâha-vyûha-bhaṭavalî-pihita-bhû-chakraḥ sa
 46. śakrôpamaḥ l Kâḍamba-kshitipam vijitya samarê Gôkarṇa-nâtham Śivam
 drashṭum
 47. viṣṭapa-mûla-kâraṇam athâyâsîd anâyâsataḥ l ⁽²⁰⁾ snâtvâ parvanî sâgarâm-
 48. bhasi pitîṇ samtarpya viprân api kshônî-gô-mahishî-hiraṇya-nichayaiḥ
 bhûri-pra-

(9) Sragdharâ metre.

(10) Rathôddhatâ metre.

(11) Svâgatâ metre.

(12) Indravajrâ metre.

(13) Vasantatilakâ metre.

(14) Anushṭup metre.

(15) & (16) Āryâ metre.

(17) Indravamśâ metre.

(18) Āryâ metre.

(19) Anushṭup metre.

(20) Śârdûlavikṛîta metre.

49. dô Mārapiḥ | tatṛānarchcha Mahābalaṃ hima-jalaiḥ karpūra-kastūrikā-śrikhaṃ-
50. dāgaru-kumkumair aviralaiḥ svarṇa-prasūnair api | ⁽²¹⁾ sahasrē cha śata-dvamdvē sha-
51. śhyām aśtāsu cha kramāt | śaka-varshē' shv atītēshu varttamāne Vyayāb-dake | ⁽²²⁾ Māghē da-
52. rsē' rkavārē Śatabhisha'i ravau Kumbhagē Siddha-yôgē Nāgē sūryôparāgē
53. nirupama-sukṛitī samnidhau tasya Saṃbhôḥ | viprēbhyaś chāsritēbhyaḥ nikhi-
54. la-nigama-vidbhyaḥ' ndhra-dēsāgatēbhyaḥ prādād dhārā-samētām prathama-pari-
55. gatām Heddas'm Maṃgarājāḥ | ⁽²³⁾ sva-pitur nāmnā Saṃgamapuram iti kṛitvā vya-
56. pēta-dōsham apa-bādham | nidhi-nikshēpa-jalōpala-mukhyair uchitais cha mānanaiḥ
57. sahitam | ⁽²⁴⁾ nirvartya rāja-purushair anamguli-prēkshanīyam atisamrakshyam śulkaṃ-
58. ka-ṭamka-yuktaṃ sarva-namasyam sa viprasāch chakre | ⁽²⁵⁾ tē viprā yathā | shaṭ-karma-pra-
59. varāḥ shaḍ-aṃga-niśitāḥ shaṭ-tarka-vaijñānikāḥ shaḍ-ādi-svara-bhāvukās cha
60. Shaḍabhiñ-Ārhanmatōtsēdhakāḥ | shaḍ-bhāshā-chaturāḥ sha [ḍ-a]-dhva-ni-ratāḥ

II. b.

61. shaḍ-vairi-vargāpahāḥ shaḍ-varṇāṇuparāḥ shaḍūrmi-rahita-svātmāvabōdhō-dyamāḥ ⁽²⁶⁾
62. ākhyāna-smṛiti-kāvya-nāṭaka-kathālaṃkāra-pāramgatā nītiñā
63. nikhilāgama-sthiti-vidāḥ satya-vratā dhārmikāḥ | āpannārttiharāḥ
64. kṛipā-paravaśā lōkōpakāra-kriyā prādurbhūta-guṇās cha Saṃgamapurē
65. mānyā vadānyā dviñāḥ | ⁽²⁷⁾ tēshām gōtra-nāmanī vṛitti-kalpanā cha | Bhāra-
66. dvāja-gōtra Ma'libhaṭṭānām vṛitti-dvayam Ātrēyagōtra ChānāyaPeddi-
67. nām vṛitti-dvayam | Kaumḍinya-gōtra Kṛishṇabhaṭṭa Dēvarubhaṭṭayōr vṛitti-
68. dvayam | Kaumḍinya-gōtra Bhadrābhaṭṭa Kāśyapa-gōtra Vaiyākaraṇa
69. Peddibhaṭṭayōr vṛitti-dvayam | Kāśyapa-gōtra Jyautishika Peddibhaṭṭa
70. Bhāradvāja-gōtra Appāyabhaṭṭayōr vṛitti-dvayam | Bhāradvāja-gō-
71. tra Maṃchibhaṭṭa Kāśyapa-gōtra Jārāyabhaṭṭayōr vṛitti-dvayam | Śriva-
72. tsa-gōtra Siṃgayabhaṭṭa Peddibhaṭṭayōr vṛitti-dvayam | Kauśika-gōtra
73. Nāgāya Ōjha Kṛishṇabhaṭṭayōr vṛitti-dvayam | Kauśika-gōtra Lakṣhā—

(21) Śārdūlavikṛīṭita metre.

(22) Anuṣṭup metre.

(23) Śragdhara metre.

(24) Āryā metre.

(25) Āryā metre.

(26) Śārdūlavikṛīṭita metre.

(27) Śārdūlavikṛīṭita metre.

74. yabhaṭṭa Tripurāribhaṭṭayōṛ vṛitti-dvayaṃ | Bhāradvāja-gōtra Siṃga-
 75. ya Ojha Gārgya-gōtra Maṃchi Ojhayōṛ vṛitti-dvayaṃ | Harita-gōtra Pô-
 76. chanabhaṭṭa Appāyabhaṭṭayōṛ vṛitti-dvayaṃ | Kāśya[pa]-gōtra Bhāgavata
 Va-
 77. sishṭha-gōtra Kēsavabhaṭṭayōṛ vṛitti-dvayaṃ | Kāśyapa-gōtra Peddibhaṭṭa
 78. Appāya Bhaṭṭayōṛ vṛitti-dvayaṃ | Kauśika-gōtra Pôtāya Ojha Śālā-
 79. vata-gōtra Siṃgā Ojhayōṛ vṛitti-dvayaṃ | Vasishṭha-gōtra Bhāṭṭa Gautama-
 80. gōtra Appāyabhaṭṭayōṛ vṛitti-dvayaṃ | tair-dvijair dattā Śrīvatsa-gōtra
 81. Kôṭināthasya khaṃ 12^a vṛittih | évaṃ niśchitya tatraiva diśō jivā'-
 82. tha sa kramāt Chamdragupti-puraṃ prāpya sukham āsta mahā-yaśāḥ | (28)
 83. dharmēṇa tasya paripālayituh prajānām prājyādhirājya-gahanām-
 84. budhi-karṇadhārah | prajñābalēna Gurum apy ati-saṃdadhānō maṃtri ma-
 85. hān ajani Mādhava-nāmadhēyaḥ | (29) Kriyāśakti-guruḥ sākshāt tējas
 Trai-
 86. yambakaṃ paraṃ | sa yasyāchāryatām prāpto Bhārgavasyēva Śaṃkaraḥ | (30)
 trayim
 87. samālōchya purāṇa-saṃhitā hitāya lōkasya hi yēna maṃtrinā pra-
 88. sādita-Tryambaka-sāsanāt kṛitaḥ samasta-Śaivāgama-sāra-saṃgrahaḥ | (31)
 Kā-
 89. vēri-vāripūrē vilasati rachitaḥ kirtti-kētuh sa sētur dharma-stambhō Ma-
 90. tamge' chala-śikhara-taṭē Śaṃbhu-dhāmā' ti-sīma' | klīptō Hēmādri-danai-

III. a.

91. r vasatishu vidushām Hēmaśailō viśālō yēnētthaṃ yāvad urvī su-
 92. kṛitam upachitaṃ śrīmatā Mādhavēna | (32) tasya dharma-ra-
 93. thikasya sārathih sāradhikkṛita-vipakasha- vikramaḥ Vikra-
 94. mārkaṇad achiṃtya-sāhasaḥ sāhasō'sti vara-Bollu-valla-
 95. bhaḥ (33) | akārayan Mādhava-maṃtri-sāsanāt sa Bollurājō dvi-
 96. ja-dharma-sāsanam | sva-dēsa-mukhya-prabhubhir mahājanaiḥ sad-agra-
 97. hāra-dvitayasya puṃgavaiḥ (34) | tē cha tat-kāla-varttamānā mahā-kulī-
 98. nāḥ satya-pratijñā dṛidha-vratā vipanna-sāraṇyāḥ prati-bhaṭa-girivara-va
 99. jra-damḍā duḥsaha-pratāpa-Mārttāṃdā guṇa-gaṇa-maṇi-nikara-karam-
 100. dāḥ karuṇābhiniṣiṣṭa-mānasā nichitā-gaṇya-puṇyodayā nyāyā-nyāya-
 101. vivēka-viśāradāḥ sakala-kalābhijñāḥ pārāvārā ivā' nu- llaṃghita-
 101. maryādā Mēru-kūtā' iva sarva-lōka-madhyasthāḥ kulāchalā ivāti-
 103. sthirā Diggajā' ivā' sakṛit-pravṛitta-dānā dharanī-vibhāgā iva sa-
 104. rvaṃ-sahā Malaya-mahīruhā ivā-namḍita-sakala-janāḥ Kalpa-

(a) Figures in Kannaḍa.

(28) Anuṣṭup metre.

(29) Vasantatilakā metre.

(30) Anuṣṭup metre.

(31) Vamśastha metre.

(32) Sragdharā metre.

(33) Rathōddhatā metre.

(34) Vamśastha metre.

105. pādapā iva prathitaudārya-guṇā nayōpayā ivā'nēka-rāja-
106. kārya-sādhana-kshamāḥ kshamāśrayā apy akshamāśrayā māna-dhanā
107. apy amāna-dhanā yaśōbhirūpā apy ayaśōbhi-rūpāḥ samumna-
108. ta-vamśa-sambhūtā apy āmtara-gramthi-rahitāḥ Pumnāgā apy aśō-
109. kâh Kuṃtaladēśa-maṃḍanāyamāna-Banavasī-dvādaśa-sahasra-
110. samkhyādhirāja-pradhāna-rājadhānī Chamdraguptyapara-nāma-
111. dhēya-Gōmanta-parvatā-shtādaśa-kharvata-madhya-dēśa-vilasad E-
112. ḍenāḍa mahāgrahārāgra-gaṇya samudyad Elese Kuppagaḍe-grāma-
113. ṇī-Vīrapa-Bommarasa-mukhya-mahājanāḥ Surabhi Tavanadhi Kesa-
114. lūra parivṛḍha Tamмагаumḍa Bomмагаumḍa Mēchagaumḍa mukhya-
115. mahāprabhava-
115. ś cha sarva ēva sambhūya purā Mārāpa-bhūpatinā dattām api Heddasīm ā-
116. chamdrārkam sva-pālana-siddhayē dhārā-pūrvakam sarva-namasyam datta-
117. vamtaḥ | ta-
117. sya sīmā yathā | Isāna-diśi Heddase Guṃjanūra Elase trisaṃdhi am-
118. malike pūrvabhāgārōpita lōhapāshāṇa tataḥ samyag dakshināvalō-
119. kanē Heddase Elase dvisaṃdhi Javaligola tataḥ samyag dakshinā-
120. valōkanē Heddase Elase dvisaṃdhi Vādada-bayala uttara-bhāgada
121. Guḍusugallarre tataḥ samyag-dakshināva-lōkanē Heddase Elase

III. b.

122. Bandage tri-saṃdhi-sravaḥ samchari-srōtaḥ prāpya | tataḥ samyak pa-
123. śchimāvalōkane Heddase Bāmdage dvisaṃdhi samṇamāniya
124. mēlaṇa doḍḍēri tataḥ kim-chit paśchimāvalōkane Hedda-
125. śe Bāmdage Kaḍasūra tri-saṃdhi jala-patana pāshāṇa tataḥ sa-
126. myag uttrāvalōkane Heddase Kaḍasūra dvisaṃdhi Kōḍala-mā-
127. ne mē aṇa kola tataḥ samyag uttarā-valōkanē Heddase Kaḍa-
128. sūra dvisaṃdhi śvā-vidguhā va'mika tataḥ kimchit paśchimāva-
129. lōkanē Heddase Kaḍasūra dvisaṃdhi Āne-kolana dakshina-
130. bhāgada ārōpita pāshāṇa tataḥ samyak-paśchimāvalōkanē He-
131. ddaśe Kaḍasura dvisaṃdhi Kārugana Habbe tatō nairruti-bhā-
132. ga-mārabhya vāyavya-kōṇa-srōtaḥ- saṃgama-paryamtaṃ Varadā-na-
133. dī tataḥ samyak pūrvāvalōkane Heddase Amkuravalliya dvi-
134. saṃdhi Śimgategere tataḥ pūrvāvalōkane Heddase Amkurava-
135. lliya dvisaṃdhi-tala-kaṭṭina Homneyahuttu tataḥ
136. kimchid uttarā-
136. valōkanē Heddase Amkuravalli Guṃjanūra trisaṃdhi diva-
137. goḍageya ammalike-mēlaṇa guḍḍe valmika tataḥ samya-
138. k pūrvāvalōkanē Heddase Guṃjanūra dvisaṃdhi śrīparṇṇī-
139. taru valmika tataḥ samyak pūrvāvalōkanē Heddase Guṃ-
140. janūra dvisaṃdhi galagina hakkalu " dāna-pālanayō-

141. r madhyê dâna chchhrêyônupâlam | dânat svargam avâpnôti pâ-
 142. lanâd achyutam padam (35) | sva-dattâ [d] dvigunam punnyam para-dat-
 tânupâlanam
 143. para-dattâpahârêna sva-dattam nish-phalam bhavêt (36) | sva-dattâm pa-
 144. radattâm vâ yô harêta vasum̐dharâm | shashti-varsha-sahasrâni vishtâ-
 145. yâm jâyate krimih | (37)
 146. Eḍanâḍa oppa
 147. Śrī Madukanâtha } in Kannaḍa characters.

I. b.

148. Kâśyapa-gôtrada Jâtavêdi-bhaṭṭara makkalu Peddam̐na } in Nâgari
 Nâgam̐nagalige vṛi. } characters.
 149. tti ೨ (2)
 150. śrī Vira Mârappa-oḍe-
 151. yara oppa ll } in Kannaḍa characters.
 152. śrī Virûpâksha.

Translation.

Lines 1—2.

Obeisance to Gaṇêśa, bestower of all prosperity, by whose favour the things desired by the world are granted.

Lines 2—5.

Salutation to the auspicious Śambhu, the lord of all objects mobile and immobile, whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated the earth which has the bright Golden Mountain (Mêru) in its centre and is black all around and resembles a *kuvalaya* (blue lotus) flower with a bright pericarp, worn for pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk of Viṣṇu craftily assuming the form of a boar and which is full of water, (looking) as if it were a cluster of clouds attached to the digit of the moon rising from the vicinity of Nîlâdri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born) and reminded one of the famous Purûrava by their deeds and were equal to Manu (in conduct) and whose invincible pillar-like arms protected the three worlds and who possessed great wealth enjoyed this earth in Kṛita, Trêtâ and Dvâpara ages successively.

(35) to (37) Anuṣṭup metre. The name of Virûpâksha is first written and then obliterated after *-oppa* in line 150.

Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—"How can I move about on one leg troubled by Kali? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kâmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârapa. Delighters in protecting the universe like the arms of Vishṇu, slayers of enemies like the tusks of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadrà resembling the Ganges, their pleasure hill the Hêmakûṭa mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Pṛithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârapa acquired a kingdom in the west, and residing on the hill Gômantaśaila in the excellent (city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no *ksha'riyas* appeared on earth), the moon became very bright, (the arts prospered) and the blue lilies expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârapa known. While the brave Mârapa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.

Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddasi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gômantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Siva in the form of Gôkarnanâtha, the origin of the universe. There Mârâpa bathed in the sea during *parva* period and offering libations to *pitris* and pleasing Brahmîns by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, *agara* and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Śatabhishak, with the sun in the sign Aquarius, during Siddhayôga and Nâgakarana, on the occasion of solar eclipse, the highly virtuous king Mangarâjâ (a mistake for Mârârâja ?) granted with pouring of water, in the presence of the God Śiva, the village Heddase, intended previously by him to Brahmans who were his dependants and who were versed in all the Vedas and who had come from Andhradêśa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (*Sulka*), use of an official seal (*anka*) and the authority to have a private mint (*tanka*) [Cp. E. C. XII Sira 95] to be protected by king's officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmans. The Brahmans (who received the gift) were :—proficient in six duties¹ well versed in six angas² and possessed of the knowledge of six kinds of logic,³ knowers of the different *svaras* like *shadja*,⁴ demolishers of Bauddha and Jain religions, proficient in six languages,⁵ walking in six righteous

(1) Six *karmas* or duties of Brahmans are, *yajana* (performance of sacrifices), *yâjana* (officiating at sacrifices as a priest), *adhyayana* (study of Vedas), *adhyâpana* (teaching of Vedas), *dâna* (making gifts), *pratigraha* (receiving gifts.)

(2) Six angas of Vedas are : *sikshâ* (phonetics), *vyâkaraṇa* (grammar), *chhandas* (prosody), *nirukta* (etymology), *jyôtiṣa* (astronomy), *kalpa* (ritual).

(3) Six *tarkas* (systems of Philosophy) are :—*Sânkhya*, *Yôga*, *Nyâya*, *Vaiśeṣika*, *Mīmāṃsa*. and *Vêdânta*.

(4) The *svaras* (tunes) are :—*nishâda*, *rishahha*, *gândhâra*, *shadja*, *madhyama*, *daivata*, *Panchama*.

(5) Six *bhâṣhâs* (languages) are :—Probably Sanskrit, Kannaḍa, Telugu, Tamil, Malayâla, Ârya (Maharatti); or Sanskrit with 5 kinds of Prakrit : Sauraseni, Prâchya, Avanti, Mâgadhi, Mahârâṣṭra.

paths, ⁶ destroyers of six enemies, ⁷ devoted to the six syllabled name of Śiva (Om namaś Śivāya) and to the study of the knowledge of soul free from six defects, ⁸ deeply versed in history, smritis, kāvyas, drama, folklore, and poetics, proficient in morals, knowers of all āgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gôtras and names of these (Brahmans) and distribution of vrittis to them.— 2 vrittis to Mallibhaṭṭa of Bhâradvâjagôtra, 2 vrittis to Chânâyapeddi of Âtrêyagôtra; 2 vrittis to Kṛishṇabhaṭṭa and Dêvarubhaṭṭa of Kaunḍinyagôtra; 2 vrittis to Bhadrâbhaṭṭa of Kaunḍinyagôtra and the grammarian Peddibhaṭṭa of Kâsyapagôtra; 2 vrittis to Astrologer Peddibhaṭṭa of Kâsyapagôtra and Appâyabhaṭṭa of Bhâradvâjagôtra; 2 vrittis to Manchibhaṭṭa of Bhâradvâjagôtra and Jârâyabhaṭṭa of Kâsyapagôtra; 2 vrittis to Singayabhaṭṭa and Peddibhaṭṭa of Śrîvatsagôtra; 2 vrittis to Nâgâya Ōjha and Kṛishṇâbhaṭṭa; 2 vrittis to Lakkhâyabhaṭṭa and Tripurâribhaṭṭa of Kauśikagôtra; 2 vrittis to Singaya Ōjha of Bhâradvâjagôtra and Manchi-Ōjha of Gârgyagôtra; 2 vrittis to Pôchanabhaṭṭa and Appâyabhaṭṭa of Haritagôtra; 2 vrittis to Kêśavabhaṭṭas of Kâsyapagôtra and Bhâgavata Vasishṭhagôtra; 2 vrittis to Peddibhaṭṭa and Appâyabhaṭṭa of Kâsyapagôtra; 2 vrittis to Pôtâya Ōjha of Kauśikagôtra and Singâôjha of Śâlâvatagôtra; 2 vrittis to Appâyabhaṭṭa of Vasishṭhagôtra and Bhâṭṭagautama-gôtra; a vritti of 12 khaṇḍugas given away by the above Brahmans to Kôṭinâtha of Śrîvatsagôtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mâdhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Bṛihaspati by the power of his wisdom. The teacher Kriyâśakti, who was verily the *têjas* of Śiva personified was the spiritual guide (*âchârya*) to Mâdhava like god Śankara to Bhârgava. By that minister (Mâdhava) was composed after a careful study of the Vêdas and Purâṇas and Samhitâs a work consisting of the essence of the Śaiva āgamas for the good of the

(⁶) Six *adhvas* (paths):—*varṇâdhva*, (the path of letters), *Padâdhva* (path of words), *Mantrâdhva* (path of mantras), *Tattvâdhva* (path of true knowledge), *Bhuvanâdhva* (path of the worldly conduct), *Samskârâdhva* (path of samskâras.)

(⁷) Six *vairis* (enemies).—*kâma* (passion), *krôdha* (anger), *lobha* (greed), *môha* (infatuation), *mada* (pride), *mâtsarya* (envy).

(⁸) Six *ârnas* (infirmities).—*śoka* (grief), *môha* (infatuation), *jârâ* (old age), *mṛtyu* (death), *kshudhâ* (hunger), *pipâsâ* (thirst).

world, as directed by god Siva whom he propitiated. The illustrious Mâdhava has gained merit extending over the whole universe since the bridge built by him shines in the waters of the Kâvêri as a flag of his glory and the extensive temple of Siva erected by him on the top of Matanga hill stands as a pillar of his righteousness and the great Golden mountain is set up in the houses of the learned men by the gifts made by him in accordance with the treatise of Hêmâdri.

Lines 92—97.

Riding in the chariot of righteousness he had a brave charioteer named Bollu who scorned the prowess of his enemies by his valour, and possessed the incalculable heroism of Vikramârka. Under the orders of Mâdhavamantri, Bollurâja got this charter of charity for Brahmans prepared (in consultation) with the principal chiefs of his province, and the *mahâjanas* and the leading men of the two *agrahâras*. The *mahâjanas* then present were :—

Lines 97—116.

Born of high family, ever honest in their engagements, firm in their vows, shelterers of those exposed to danger, thunder-bolts to the great mountains that are their opponents, suns in their dazzling effulgence, receptacles for the jewels that are good qualities, ever intent on humanity, possessors of incalculable virtues, wise discriminators between just and unjust acts, versed in all arts, never transgressing the bounds of honourable conduct like seas (which never encroach on their shores), arbitrators to all the world like the peaks of Mêru (which is situated in the middle of the universe), ¹ very firm like the great mountains, constantly engaged in gifts like the elephants in the cardinal points of the universe (from which ichor flows constantly) patient like the regions of the earth, pleasing all the people like the *sandal* trees, famous for their liberality like Kalpa trees, and proficient like diplomacy in accomplishing many political acts. Notwithstanding their being *kshamâśrayas* (resting places of forgiveness) they are *akshamâśrayas* (not *kshamâśrayas* ; shelterers of the weak) ; though they are *mânadhanas* ² they are *amânadhanas* (not *mânadhanas* ; possessors of immeasurable wealth) ; in spite of their being *yaśôbhirûpas* (brilliant with fame) they are *ayaśôbhirûpas* (not *yaśôbhirûpa* ; looking bright with good fortune) ; though they are born of high family (lofty bamboo) they are free from crookedness inside (joints) ; though they are *punnâgas* (a class of trees so named ; eminent among men) they are *asôkas* (a different class of trees so named ; free from grief). The *mahâjanas* of the two great *agrahâras* Elase and Kuppugaddē in Eḍenâḍ situated in the eighteen *kharvaṭas* of Gômanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand, which is an ornament to the country named Kuntala, including the headmen Vîrapa, Bommarasa and others, and the *mahâprabhus* among whom were the heads of the villages Surabhi, Tavanidhi and Kesalûr named Tammagaunḍa, Bommagaunḍa and

¹ There is a pun here on the word *madhyastha*. Similar puns are found throughout this passage.

² *Mâna-dhana* means one possessing the wealth of self-respect.

Méchagaṇḍa,—all these having assembled gave away (re-granted) the village Heddasi in or er that it might come under their guardianship though it had been previously granted by king Mārāpa, with pouring of water, to be respected by all and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows :—In the north-east direction is a tamarind tree at the place where the villages Heddase, Gunjanūr and Elase meet ; and metallic rods and stones set up to the east ; looking well to the south of this (are seen) two twin ponds at the meeting place of Heddase and Elase ; still further to the south is a rock known as Guḍusugal to the north of the open space Vādādayal (?) at the meeting of the villages Heddase and Elase ; further south is seen the Sanchari stream, flowing where the villages Heddase, Elase and Bandage meet ; to the west is seen a big bund above a field ? named saṇṇamāni where the villages Heddase and Bandage meet ; looking still further west are a living rock and a water-fall at the junction of the villages Heddase, Bandage and Kaḍasūr ; to the north of this is a pond beyond Kōḍalamāne at the junction of Heddase and Kaḍasūr ; further north is the Porcupine cave at the meeting place of Heddase and Kaḍasūr and an anthill ; to the west is a stone set up to the south of the Elephant pond at the junction of Heddase and Kaḍasūr. Further west is seen the hillock (?) Kārugaṇahabbe at the junction of Heddase and Kaḍasūr ; to the south-west of this runs the Varadā river up to its confluence with a stream from north-west. Looking eastwards we see Singaṭagere at the junction of Heddase and Ankuravalli ; further east, an anthill named Honneyahutta at the junction of the villages Heddase and Ankuravalli ; a little to the north is a tamarind tree given away for service of lamps at a place where the villages Heddase, Ankuravalli and Gunjanūr meet, and a heap of stones¹ ; to the east of this can be seen the Śrīparṇi (silk-cotton) tree and an anthill at the junction of the villages Heddase and Gunjanūr. Looking further eastwards is the dry land with a growth of pen-reed (galagu) at the junction of the villages Heddase and Gunjanūr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift ; by making a gift one attains Svarga and by protecting it one attains a region from which there is no fall. Maintaining another's gift is twice as meritorious as making a gift oneself ; by confiscating what another has given, the gift made by oneself is rendered fruitless. He who takes away land given by himself or others is born as a worm in ordure for sixty-thousand years.

Lines 146—147.

The Signature of Eḍenād : Śrī Madukanātha.

Lines 148—152.

Two vrittis to Peddaṇa and Nāgaṇa, sons of Jātavēdibhaṭṭa of Kāśyapagōtra.
Signature of Śrī Vira Mārāpa Oḍeyar. Śrī Virūpāksha.

(¹) For an interesting explanation of this word *guḍḍe*, see J. B. Br. A. S. X P. 211.

Note.

This copper plate record is similar to the Kâtavalli copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallâraiya of the village Hejje and was kindly procured by the Amildar of Sorab and sent to this office. The paleography and the language are free from suspicion. The invocatory verses to Gaṇêśa, Śambhu and Varâha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mârapa while in the other grant they are named Sankara, Bukka and Mârapa. In both cases Muddappa's name is omitted and Kampa is named Sankara or Sangama. It is very difficult to account for this error in genealogy. Prince Mârapa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gômantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated a Kadamba king (name not given) and visited Gôkarna, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahâbala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mârapa is recorded to have granted a village called Heddase (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahâra to Brahmans who had come (at his request?) from Ândhradêśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kâtavalli grant referred to before and the donees are Brahmans from Ândhradêśa in the other grant also. The village granted in the present record is named Heddase while the village bestowed in the other record is Kântapura, a hamlet of Kamathapura on the Varadâ river. The details of dating are exactly alike in both records and correct according to Svamikannu Pillay's tables, the date of both the grants being S' 1268 Vyaya sam. Mâgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Śatabhishak and the sun was in the sign Aquarius and the yôga and karaṇa were Siddhayôga and Nâgakaraṇa as stated in the grant.

Further, both the records state that Mâdhava, the minister of Mârapa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mâdhava and with the approval of the chief officers and citizens of the agrahâras while in the Kâtavalli copperplate grant Mâdhava is stated to have issued the grant direct. Who is this Bollarasa? His

relationship to Mādhava is not given explicitly in the present grant beyond the statement that he was his subordinate (*sāhasa*). But in an inscription at Bālehonnur (E. C. VI Koppa 6) of 1369 A.D.. Boltarasa (mistake for Bollarasa) is stated to be the *kumāra* (son ?) of Mādarasa Oḍeyar (Mādhavamantri) and ruling over Makki ?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22' and longitude is E 75° 2'. The other villages referred to as its boundaries are Ankuravalli (now named Ankravalli) about 2 miles to the northwest of Hejje, Gunjanūr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kātavalli grant is named Kāntapuri and is the same as Kātavalli in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadā river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalūr, probably the same as Kyasanūr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The *śētu* across the Kāvēri referred to in ll. 88-9 may probably be the same as Mādhavamantri dam near Talkād in T.-Narsipur Taluk and the Śiva temple on the Matanga hill (l. 90) is evidently the temple of "Paraśurāma" near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst's Hampe Ruins, P. 118).

Mādhava referred to in the grant was a minister under prince Mārāpa and governed Chandragutti kingdom in Banavase subject to his control. After his patron's death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gōvā. He was the disciple of Kriyāśakti, a Śaiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mādhava was the author of a work containing the essence of Śaiva āgama and purāṇas. Evidently the work referred to is no other than Tātparyadīpikā, a commentary on Sūtasamhitā by Mādhava, disciple of Kāśīvilāsa Kriyāśakti. Unfortunately no details about the parentage or gōtra of Mādhava are given either in this grant or in the work Tātparyadīpikā. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobali, on a stone set up to the south of the Īśvara temple.

Size 3'—6" × 3'—6".

Kannada language and characters.

1. śrīmatu bhūjabalaśchakravartti mahāśāvantādhipati Viradēva.
2. maga Māyidēva diyoḷu nāyakana me pāyi.

3. dēvara va Tammaya Kuvara Māchaya . .
 mahā pengala
 4. hōha paḍeṇala bo . .
 ja vīra ydida.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Māchaya while rescuing their women from the attacks of some enemy during the administration of Māyidēva, son of Vīra-dēva, entitled *bhujbalachakravarti* and *mahāsāmantādhipati*. No date is given. The letters seem to be of the 13th century.

92.

At the village Hālugaḷaḷe in the Hobali of Uḷavi, on a copperplate śāsana in the possession of Śivappagaṇḍa : 2 plates with ring :

Size 8'' × 8''.

Kannaḍa language and characters.

I. a.

1. śubham astu namas tūṅga-śiraś-chūmbi-chāṃdra-chāmara-chāra-
2. vē trailōkya-nagarāraṃbha-mūla-stāmbhāya Śāmbhave | sva-
3. sti śrī jayābhyudaya-Śālivāhana-śaka-varuṣa 1589
4. neya Parābhava-samvatsarada Pālguṇa śu 3 lū śrīmatu
5. sajana-śudha-śivāchāra-sampamnarāda Sōmappadēvarige śrī-
6. man mahā-prabhu Biligi-Śivappa-Nāyakaru koṭa dharma-sā-
7. dhanada krama-veṃṭeṃdare nīvu kaṭisida maṭhada dharmakke
8. svāsteya māḍikoḍabēkendu naṃma kūḍe hēḷidalli naṃ-
9. ma sīme-voḷage Koṃḍali-grāmadoḷagaṇa Heggārahaḷli-
10. stalada ttoṭada-tālagadeya bhūmiya manegaḷa rēkhe vi-
11. vara . . . Māha-bhaḷaniṃda saluva rēkhe ga 35 < 3½-ke
12. hiṃgaḍa prāku vapisida Koṃḍali Jidugaṇasivāpurada-
13. lli yiha gade bijavari kha 3 ke ga 2½ ubhayam ga 3 vuḷi-
14. du śudha tōṭada rēkhe ga 32 < 3½ Ttiṃmanabhaṭaniṃda
15. Dēvaṇabhaṭana pālu sahā rēkhe ga 33½ < 7¼ o Yīśvarabha-
16. ṭa Nārasiḥya-bhaṭaniṃda rēkhe ga 16½ < 3½ o Gaṇaparasa-
17. na Ranganṇaninda tōṭada bharāṇa 6 ke rēkhe ga 3 Guṇavaṃte pā-
18. lu tōṭada rēkhe yīga gadeyāgi yiha sidhāya ga 5 < 2½ ke
19. saluva rēkhe ga 10½ o ke vivara Yīśvarabhaṭa Māha-

I. b.

20. balaniṁḍa saluva rēkhe ga 7 ke bijavari kha $3\frac{1}{2}$ o ke sidhāya pramā-
21. ṇu ga $3\frac{1}{2}$ sujāyitapālū (?) ga $3\frac{1}{2}$ ke sidhāya pramāṇu bīja-
22. vari kha 2 ke ga $1\frac{1}{2}$ o $2\frac{1}{2}$ ubhayam ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ o
23. Divākara Śambhubhaṭana pālu vaḷagaṇa Śaṁkarana pālu tōṭada rēkhe yī-
24. ga gadeyāgiha sidhāya ga 5 o $2\frac{1}{2}$ ke rēkhe ga $10\frac{1}{2}$ ke vivara
25. Lakshumayaniṁḍa bīja kha 3 ke sidhāya pramāṇu salu ga 3 pā-
26. lu sāgina gade bījavari kha 2 ll ke sidhāya pramāṇu ga 2 o $2\frac{1}{2}$
27. ubhayam sidhāya ga 5 o $2\frac{1}{2}$ ke saluva prākūrēkhe ga $10\frac{1}{2}$ 0
28. aṁtu saluva rēkhe ga $106\frac{1}{2}$ $3\frac{3}{4}$ 7 matam Koṁḍali Gaṇapa-
29. rasaina tōṭada bharāṇa 8 ke ga 3 gade bījavari kha 6 vaḍahina
30. hāda kha 13 ubhayam kha 19 ke ga $9\frac{1}{2}$ ubhayam
31. ga $12\frac{1}{2}$ o Namdāla-Nāraṇabhaṭaniṁḍalu tōṭada bharāṇa 6
32. ke ga $3\frac{1}{2}$ o $2\frac{1}{2}$ gade bījavari kha 2 o ke ga 1 o $2\frac{1}{2}$ o ubhayam
33. ga 5 hoṁḍada gade bīja kha 3 o ke rēkhe ga $1\frac{1}{2}$ ke sāgu ga 1 o 2
34. Divākara Śambhubhaṭana pālu mārīhōda bījavari kha $4\frac{1}{2}$ muṁ-
35. ḍamāu kha 3 ubhayam bījavari kha $7\frac{1}{2}$ Chaudibhaṭa Su-
36. saṁkra-gaṁḍana kāre kha 1 eṁtu (?) gade bīja kha 1 aṁtu kha $9\frac{1}{2}$
37. ke ga 4 o $2\frac{1}{4}$ maṭada pālu bharāṇa 10 ke ga 6 Hanumam-
38. ta-dēvara pālu gade bījavari kha $21\frac{1}{4}$ ke ga 11 dēvara pālū 1

II. a.

39. bījavari kha $1\frac{1}{2}$ ke ga o 2 o 0 antu rēkhe saluvadu ga 32 ubha-
40. yam saluva rēkhe ga 13 o $3\frac{1}{2}$ 7 ke maṭada svāsti bage teru
41. bāhadu ga 6 Hanumamṭta-dēvarige ga 1 o o ubhayam ga 7 o 0
42. nuḷidu śudha ga 131 o $3\frac{3}{4}$ 2 nūra mūvatto [ndu] varahanu
43. mū-chaulu byāle teranū nimage Śivārpitavāgi biṭu
44. koṭevāgi yī-bhūmi manegāḷige pūrva chatuh-sī-
45. mege hākida liṅgamudre kallimda vaḷagāgi saluva
46. tōṭa tōṭa-sṭhala gade bedalu maki hakalu bīlu
47. tiṭu kānu kādāraṁbha maṭṭa manedāṇa aṁ-
48. goḍu aṁgaphala nīru dāri mumtāda asṭa-
49. bhōga tējaśvāmyavūla bhūmi-manegāḷa-
50. nu sasi-bāḷi bāḷe neḍisi gaisi rūpa māḍisi
51. mūli vakalugaḷa kaiya kāla-kālam pratiya-
52. lu terasikoṁḍu bahiri prāku dēvasva uttāra mē-
53. le baradu Bāḷi-kopada Umāmahēśvara-dēva-
54. ra svāste ga 6 Koṁḍila Hanumanta-dēvara svā-
55. ste ga $1\frac{1}{2}$ ubhayam ga $7\frac{1}{2}$ yēḷūvare varaha-

II. b.

56. nū ā-svāste vakalugaḷa śraya kāla kālam pratiya-
57. lu ā dēvatā-sēvage naḍasibāhiri mēlā-

58. da bhûmi-manegaḷanu niṃma saṃtâna-pârampa-
59. reyâgi â-chamdrârka-sthâyigalagi âli anu-
60. bhavisi bahiri emdu koṭṭa dharma-sâdhana yi-
61. dakke sâkshigaḷu l âditya-chandrâv anilâ-
62. nalau cha dyaure bhûmir âpô hridayaṃ Ya-
63. maś cha l ahaś cha râtriś cha ubhê cha saṃdhyê dha-
64. rmaś cha jânâti naraśya vṛittam l sva-dattâ [d] dvigu-
65. nam puṃnyaṃ para-dattânupâlanam l para-dattâpahâ-
66. rêṇa sva-dattam nishphalam bhavêtu l śrī Sadâśiva.

Note.

This is a copperplate śâsana of the reign of the chief of Bilgi named Śivappanâyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Heggarahalli-sthala belonging to the village Koṇḍali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahas to a Viraśaiva priest named Sômappadêvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umâmahêśvara in Bâlikopa and of Hanumantadêvaru in Koṇḍile were to be let out on *Sṛaya* tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadâśiva.

The grant is dated the 3rd lunar day of the bright half of Phâlguna in S' 1589 Parâbhava. Taking Parâbhava which corresponds to S' 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Râmachandrâpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S' 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S' 1243 Raudri Mâgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.

93.

TUMKUR DISTRICT INSCRIPTIONS.

MADHUGIRI TALUK.

On a pillar in the maṇṭapa to the right of Kālikādēvi temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śrīmat-Kālikā-dē-
2. vi-Kamaṭhēsvara-dēva-
3. riki Vanaparti
4. Basavadi Liṃga-
5. mma-komāruḍu
6. Māduveya sē-
7. yimchina dharma-
8. prayōjanam bā-
9. vi-maṇṭapam Mā-
10. daviya Kalāmu
11. Veṃgamma séyim-
12. chimdi garuḍagam-
13. bham

Note.

This records the construction of a well and maṇṭapa in front of Kālikā Kamaṭhēsvara temple (at Madhugiri) by Māduveya, son of Basavadilingamma of the village Vanaparti. A *garuḍagamba* is also stated to have been set up by Kalāmu Vengamma of Mādavi.

94.

Sannad of Mysore king Kṛishṇarāja Voḍeyar III in the possession of Jōḍidār Narasimhāchārya, Madhugiri town.

Kannāḍa language and characters, except the seal above which is in Dēvanāgarī characters.

Śrī Chāmarāja va-
ḍera tanuja Kṛishṇa-
rāja-vaḍayaru.

1. âmîlâni śirastedârâni hâlayista-
2. kabâla makaddamâni mujâriyâni tâ-
3. lûke Maddagiri sarakâra dâkhala riyâ-
4. sata Maisûra bidânamda Maddagiri ka-
5. sabe beṭṭada himde suddâ aḍavi giḍâ
6. kaḍadu sâguvali -mâḍuva bagye bhûmi-
7. yaṁnnu śraya-guttiggye appaṇe âda-
8. re â-prakârî sarakârakke haṇâ samdâ-
9. ya mâḍuttâ taṁnma kâlakhêpau mâ-
10. ḍikomḍu yiratênemḍu Kupâchâ-
11. rriyu mâji Âmila Lakshmînarasaige hê-
12. liddarimḍâ Vibhava-saṁvatsarakke ai-
13. du haṇâ mckarara mâḍi Âṁgirasada va-
14. rige varasha aidakke kaṁgu 5 ° o ai-
15. du vara nimta guttige nêmakâ- mâḍi paṭṭe
16. baradukoṭṭu yiddaddarimḍâ yî
17. Brâṁhaṇanu giḍâ kaḍisi bhûmî-sâ-
18. guvalimâḍi varuṣaṁ-pratiya-lû
19. paṭṭe-mêrege sarakârakke salatakka haṇa-
20. vaṁnnu samdâyâ mâḍi koḍuttâ
21. baṁdu yîga sadari nimta guttige
22. aidu-varahada mêrege jôḍige a-
23. ppaṇe âdare â-mêrege sarakârakke ha-
24. ṇavaṁnnu samdâyâ mâḍikoḍuttâ taṁ-
25. ma jîvanavaṁnnu mâḍikomḍu yiratê-
26. ne yidu horatu yimnênu taṁma
27. jîvanakke mârgavillavemḍu Phauja-dâ-
28. ra Lingarâjaiyanavara saṁgaḍa hêliddâ-
29. gi avaru hajûru hajûralli śrutapaḍi-
30. śida kâraṇa kaṭṭu-mâḍisi yidhittu
31. yî Brâhṁaṇanu giḍâ-kaḍisi sâgu-
32. vali mâḍida koppala bhûmiyaṁnnu kaṁ-
33. ṭirâyi gu 5 ° o aidu varaha jôḍi
34. mckarara mâḍisi yidhîtâgi Śrîmukha-
35. saṁvatsaradârabhya grâmaṁnnu âchâ-
36. rri-jimme mâḍi koṭṭu varuṣaṁ-pratiya-
37. lû aidu varahada mêrege jôḍi-tega-
38. du-koḷuttâ biṭṭi mumtâda upa-
39. dra yilladante sarâgavâgi naḍasuttâ
40. varuṣaṁ-pratiya-lû tâjâ sanadina u-

41. jûra mâḍade yî-sanadina nakala lekha-
42. kke baraśi asala sanada himḍakke koḍu-
43. vadu târikha 5 mâhe Me samna 1813
44. yisavi Vaiśākha śu 5 Śrîmukha-samvatsa-
45. ra khata Subbarâva munashi Hajûraha mo
46. kkâma Nanjanagûḍa sâlliyânâ kaṁ-
47. tîrâyi aidu varahâ-
48. da prakârâ jôḍi tegeddu-koṁ-
49. ḍu grâmavannu nirupâdi-
50. kavâgi naḍaśi-koṇḍu baruva-
51. dû ruju Śrî Kṛishṇa
52. Śrîmukha-samvatsara Āśvîja śu 15
53. mâhe Akatambara târiku 9 samna
54. 1813 yisavi dākha daptara kaṁ-
55. naḍi Hiramṇyappa Divân Kachêri
56. Hajûru.

Note.

This sannad issued by Kṛishṇarâja Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Dêvanâgarî characters on the top of the sannad. A Brahman named Kuppâchârya, an ancestor of the present Jôḍidâr, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under *shrâya* tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarâjaiya, *fouzdâr*, that he was a poor man without any other landed property and that he might be permitted to possess the land permanently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as *Jôḍi* with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Āmil) of Maddagiri named Lakshmî-narasaiya.

The date of the sannad is given as Śrîmukha sam. Vaiś śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarâv and the king's signature Śrî Kṛishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannada *daftar* (register) of Hazur Dewan Kacheri on the 9th october 1813 (Śrîmukha sam. Ās'vîjuja śu 15) by the official named Hiramṇyappa.

95.

On a pillar of Ranganâtha temple in the village Tungôṭi in the Hobali of Madhugiri.

Kannada language and characters.

1. svasti vijayâbhyudaya Sâ-
2. livâhana śaka varushamgaḷu samda-

3. 1474 neya Paridhâvi-samvatsarada
4. Kârtika sudha 8 lu Mummaḍi Chikapa-
5. gaḍarayanavarige puṁṇyavâ-
6. galeṁdu Bijvarada Kenchaya-nâ
7. yakaru sumkada âyava-
8. nu yî-dêvastâna Raṁganâthage
9. koṭṭu dhârâ-pûrvakaṁ mâ-
10. ḍida . . . maṁgaḷa mahâ-śrî-śrî

Note.

This records the grant of the income from tolls for the services in the temple of Ranganâtha, made by Kenchayanâyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagaḍaraya. Kenchayanâyaka seems to have been a subordinate of Mummaḍi Chikapagaḍa, chief of Bijavara, a village near Madhugiri (or Maddagiri), who ruled over parts of the present Maddagiri and Koratagere Taluks. The record is dated 8th lunar day of the bright half of Kârtika in the year Paridhâvi S' 1474 (October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganâtha temple is merely a pillar of stone and no image.

96.

On a rock to the west of the village Guṇḍlahalî, a hamlet of Siddâpura in the Hobali of Madhugiri.

Kannada language and characters of the 16th century.

1. Pingaḷa-samvatsa-
2. rada Kârtikha śrîma-
3. ṁ mahânâḍa prabhu
4. Chikapa-gaḍaru
5. heṇḍiti Hiraṁma
6. mâḍida dhamma

Note.

This records an act of charity of Hiriyaṁma, wife of the illustrious Mahânâḍa-prabhu Chikapagaḍa. What the act of charity is is not stated. Chikapagaḍa is the name of several of the chiefs of Bijavara. As merely the name of the year Pingaḷa and that of the month Kârtika are given in the grant, it is not possible to assign the inscription to any particular chief of the name. As the characters seem to be of 16th century, the date may be taken to be November, 1557.

Copperplate grant in the possession of Pūjāri Gōvinda in the village Guṇḍlahallī, a hamlet of Siddāpura in the Hobali of Maddagiri.

Size 8½" X 15½". 1 plate.

Modern Kannāḍa language and characters.

1. 1515 ne yisavige sariyāda Vijaya saṃ ll Kārtika śudha 15 ya'lu Rushabē-
2. śvarana dēvastāna śīli-śāsanada vivara Śidapuradalli yide Kuḍūti kōṭe-
kaṭṭa-
3. takka-bagye yida nūrru mane-paiki Kambegaḍa Karegaḍa Rāyaṇṇa-
gaḍa Raṃgegaḍa
4. Gōvīṃdagauḍa Tṭimēgaḍa Kambada Raṃgegaḍa kōṭe-kattatakka
karchū
5. 1892 varaha Karegaḍa Kambegaḍa saha māḍi yidadu 1892 vara-
6. ha sala māḍidu Jirle Mallamṃma sâ'a ttirrisi Kūḍūtti dēvastā-
7. nada muṃde maṇṇu kāmāgāri 20 varahadadu kallu-kamagārri Yaṃgaṭa-
8. na Bōvi Rāmana Bōvi Tṭimmana Bōvi Tirujana Bōvigalige kallu-kā-
9. magārri karcha 20 varaha koṭṭu yidhāle bāvi-tiridali vaṇttara bō-
10. vigalige vuḍugare 10 ha koṭu yidhāle puṇya māḍisida karchu
11. 1 varaha saṃttarpaṇe māḍisi yiruvadu 90 varaha koṭu idu samasta-ja-
12. nagalige dāna dharma māḍi kaivāḍarrige guruvugalige saha koṭṭa-
13. du 6 varaha Kambadaiya Gōpāla-Kriṭṭa yaraḍu dēvastāna marra bāvi kaḍi-
14. śi sōpānada myāle yaraḍu kambada pūrva-mukhanāgi Jirle Mallamṃanna
15. kambadalli kaḍisi mārgavāgi yārrādaru baṃda puṃṇyātmaru naṃna tale-
myā-
16. le vaṃḍu bagase nūrru ākabēkendu bēḍuttēne nanna vaṃśastāru yā-
17. rādaru maneyalli asuvu yaṃme yidarre naṃna talegū bāyigu beṃ-
18. ṇṇe yiṭu māḍuttāreṃḍu bēḍukoṃḍu yidēne
19. Śidāpurada Vaṃnegauḍa yajamāna Maritṭimṃ nahallī Dāsē-gauḍa
20. yivaru yibbaru yajamānaru 100 mane aṇṇa-taṃmaṃdiru
21. yivara yibbara mātina prakāra Śidhāpura Kūḍūti vubhayatāpi-
22. gaḷu yaraḍu yise prakāra grāma-gauḍike anubhaviśikoṇḍu bu-
23. tana sēve Gōpā'a Krishṇasvāmi sēve Kambadaiyyana sēve Lakshmidēvara
24. sēve māḍi bāna vagaire yaraḍu yise prakāra dēvatā-sēvegaḷu naḍaśi-
25. koṇḍu 100 maneya sartina myāle yaraḍu yise prakāra varuṣa va-
26. ruṣhe naḍaśikoṇḍu hōluḷḷavaru yivara mātige prati hēlade hō-
27. gaḷuḷḷuvaru 12 kaivāḍa bārā-banūti saha yiṭṭu koṇḍu dēvatā-
28. sēve vagaire naḍaśikoṇḍu hōgaḷuḷḷavaru Gōpā'a-Krishṇasvāmige
29. Yaṃgaṭapurada Vaiyisṭamanē pūjārri Vaṃnegauḍana taṃmaṇē

30. yîragârara pûjârri Guṇḍalahalli yajamananê Lakshmîdêvara pû-
31. jârri Yire Vannegaḍana tammane amṇu vuvvina yaḍage yivarigê
32. guruvuḡaḷu Penagoṇḍe Bijavârada Tiramala-tâtachârê guruvuḡaḷu Van-
33. negaḍa Marri Timmanahalli Dâse-gaḍa guruvuḡaḷu yî 3 vara mâtige pra-
34. ti hêḷade 100 maneyavaru tappidare 12 kaivâḍava âgali tapidare Kâsiya-
35. Ili mâḍida daivadrôha kuladrôha mâḍida hâge hôgaluḷavaru
36. yaṁḍa bariṣida jairêkhe Śâlivâhana śâkha varuṣaṁgaḷu
37. 1386 ne Târana samvatsarada Âshâḍa śuda 5 Stiravâradallu

Note.

This record purports to give details regarding the stone inscription of the Rishabhêśvara temple (in the village of Siddâpura) in the year S'1515 Vijaya sam. Kâr. śu. 15 (October 27, A.D. 1593). But the story given here is quite different. See Ep. Carn. XII. Maddagiri Taluk No. 21.

It informs us that the fort of Kuḍuti, a hamlet of Siddâpur, was built by Kambe-gaḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karegaḍa and Kambegaḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuḍuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, *viz.*, those of Kambadaiya (Narasimha) and Gôpâlakṛishṇa were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vannegaḍa of Siddâpura and Dâsegaḍa of Maritimmanahalli should be regarded as heads of the 100 families of the villages Siddâpura and Kuḍuti and that the office of gaḍa as well as the management and upkeep of the temples of Bûta (temples enshrining spirits or ghosts), Gôpâlakṛishṇa, Kambadaiya and Lakshmîdêvi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishṇava (Sâtâni) family of the village Yangatapura should conduct the worship of Gôpâlakṛishṇasvâmi and that the family of the younger brother of Vannegaḍa should look after the Vîragals in the neighbourhood and that the *yajamân* (head) of Guṇḍalahalli should conduct the worship of Lakshmîdêvi shrine and that Hirevannegaḍa's younger brother should have charge of the flowers and fruits (to be offered to gods ?) and the Tirumala Tâtachâr family of Penagoṇḍe Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vannegaḍa, Dâsegaḍa of Maritimmanahalli and the guru.

The document is called Jayarêkhê, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Âshâdha in the year Târaṇa S' 1386 (viz., June 9, 1464 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirle Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S' 1386 is a mistake for 1686 and the true date of the record is S' 1686 Târaṇa sam. Âshâ. śu. 5 (July 4, 1764) which is however a Wednesday, not Saturday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Âvikaṭṭe in the Hobli of Madhugiri.

Kannada language and characters of the 19th century.

1. Madhugiri Gaṇanâta
2. Paḍarangey Aṇaya-
3. chara

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Aṇayâchâri of Pâṇḍurange to the god Gaṇanâtha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kâramaraḍi in Madhugiri Hobali.

Size 4' X 2'.

Kannada language and characters of the 16th Century.

1. Paridhâvi-saṃvatsarada Mâ-
2. gha ba 11 śrîman mahânâḍa-pra-
3. bhu Bijjavarada Mummaḍi Chikapagaḍarayanava-
4. ru Kogagaḍage koṭṭa nentaru-goḍagi-mânyada holav ikkaḷa bhû-
5. miya v ikaḷa holavanu naṃma vaṃ-
6. śadavaru vaṃśadavaragaḷinda mârisi-
7. koṇḍu ho'ava koḍadavanu naṃma vaṃśada'i hu-
8. tatakavanalâ

Note.

This records the gift of a plot of land of the sowing capacity of two koḷagas made to Kogagaṇḍa as *nettaru-koḷagemānya* for services in war by the chief Mummaḍi Chikapagaṇḍaraya, *mahānāḍuprabhu* of Bijavara. An imprecation is laid against his descendants who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Parīdhāvi and the tithi, 11th day of the dark half of the month Māgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doḍḍēri in Doḍḍēri Hobli.

Kannāḍa language and characters of the 17th century.

1. Lakahaḷiya Kāriyappana maga
2. Mari Kenchaṇa Vaḍeru Lingēśvarage
3. koṭa Konti Doḍḍēri maṭha

Note.

A maṭha at the village Konti Doḍḍēri is recorded to have been given away for enshrining god Lingēśvara by a Lingāyat priest? Mari Kenchanavaḍeyar, son of Kāriyappa of the village Lakkahaḷi. No date is given.

101.

On a slab in the pavement of the main street in the same village Doḍḍēri.

Kannāḍa language and characters of the 18th century.

1. Yīśvara-saṁvatsarada Pushya sudha 10 lu
2. Konti Doḍḍēriya Rangagaṇḍara
3. mommaga Kenchanagaṇḍara
4. komāra Doḍḍaṇṇa-gaṇḍa-
5. rige koṭa koḍagi-māṁnya

Note.

This records the gift of some koḍagi land to Doḍḍaṇṇagaṇḍa, son of Kenchanagaṇḍa and grandson of Rangagaṇḍa of the village Konti Doḍḍēri. Why the village is called Konti Doḍḍēri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 10th day of the bright half of Pushya in the year Īśvara (Jan. 18, 1758 A.D. ?). The name of the donor is not given nor the exact date.

102.

On a rock in the lane to the south of the same village (Doḍḍêri).

Kannaḍa language and characters of the 17th century.

1. Chitribhānu-saṃvatsarada Kārti-
2. ka sudha 5 lu śrī Malpāgauḍa
3. Kāḷigaunḍa Girigoṇḍanu saha koḍa-
4. giyāgi koṭṭa māmnyada
5. hola maṃgaḷa

Note.

This records the grant of a *koḍagi* (rent-free land) to some one not named by certain gauḍas named Malpā-gauḍa, Kāḷigaunḍa and Girigaunḍa. No date is given. The characters seem to be of the 17th century and Ch'itribhānu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahōbala Nārasimha to the west of the village Jakkanahalli in the same Hobli of Doḍḍêri.

Size 6' × 1'—6".

Kannaḍa language and characters.

1. vijayābhuydaya
2. Śālavāhana
3. śaka varushagaḷu
4. 1710 ke sanda
5. vartamāna
6. Kīlaka-nāma-sam-
7. vacharada Kā
8. śu 15 lu Bhānuvā-
9. radallu
10. Puravara
11. Ranga-gauḍana
12. bhōjana-sālā
13. maṇṭapa dharma

Note.

This records the construction of a dining-hall (*bhōjanaśālā-maṇṭapa*) near the temple of Nārasimha by Rangagaḍa of Puravara. The date is given as Sunday 15th lunar day of the month of Kārtika in the year Kīlaka S' 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.

104.

On a stone standing in a forest to the west of the same village Jakkanahalli.

Size 7' × 2'.

Kannada language and characters.

1. Yiragumḍeya Râ-
2. chagaunḍana maga A-
3. yaṁṁana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayaṁṁa son of Râchagaḍa of Yiragunḍe. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Gûlikaṭṭe in the village Basavanahalli in the same Hobali of Doḍḍeri.

Size 5' × 1'.

Kannada language and characters of the 18th century.

1. yi Gu-
2. liyappa-
3. na kereya-
4. nu âku-
5. vaḍadu
6. gadeya
7. geyida-
8. tana bâ-
9. yivaḷa-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (*âkuwaḍe*) the land under the tank of Gûliyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahalli).

Size 2' × 1 — 6''.

Kannada language and characters of 17th Century A.D.

1. Hulekereya gauḍa
2. Ningapage koṭṭa kere-
3. godage mānya dharma

Note.

This records the gift of land as *kerekodage* to Ningappa, headman (*gauda*) of the village Hulekere. *Kerekodagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekere is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahalli. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanāsi* doorway of the ruined Hampêśvara temple in the *bēchirāk* village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

Kannāḍa language and characters of the 15th century.

1. Bireyanāya-
2. kana heṇḍati Nā-
3. ki-nāykiti Hampe Virû-
4. pākshan-ālayava mādīsidu

Note.

The construction of the temple dedicated to god Hampe Virûpāksha by Nākināyakitī, wife of Bireyanāyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Rāmalingappa in the same village Chandragiri.

Size 1' X 1'.

Kannāḍa language and characters of the 19th century.

1. yida kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nāgayya of the village Arurage.

On a stone lying in a rice-field of the village Bissanapālya, a hamlet of the village Doḍḍēri in the same hobli.

Size 3'—6" X 2'—0".

Kannaḍa language and characters of the 16th century.

1. śubham astu
2. Manmatha-samvatsara-
3. da Kārtika ba 9 lu
4. śrīmaṃ mahānā-
5. yaka Rangapayyanavara kâ-
6. rya-kartarâda Bhima-
7. payanavaru Doḍḍēriya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada keṛeya keḷage
10. koṭa mâniayada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagaḍa of Doḍḍēri under the tank of Lakshmīpura (a hamlet of Doḍḍēri about a mile distant) by Bhīmapaya, manager for the affairs of the chief, Mahānāyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kārtika in the year Manmatha. No śaka year is given. A Rangapanāyaka of Harati is referred to in an inscription of about 1580 in the village Kaggalaḍu, Sīra Taluk. E. C. XII, Sira 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

On a boulder to the north of the bêchirâkh village Venkaṭēsapura in the same Doḍḍēri Hobli.

Kannaḍa language and characters of the 19th century.

1. Bhâvâ (ṇa) da baravinalu
2. yī mâniayada holavanu
3. Annadâni-
4. dêvaru koṭadu

Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Koḍagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kannāḍa language and characters of 16th century.

1. Vijaya-samvatsarada Jyêshṭha śu 10
2. Mummaḍi Chikapagaḍaru î kôṭeya kaṭidu

Note.

This records the erection of the fort at Koḍagadâla village by the chief of Bijavara named Mummaḍi Chikapagaḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S' 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Maḍakasira Taluk.

On a stone slab standing in the temple of the god Hanumantadêvaru in the village Hullekere Dêvarahaḷḷi, a hamlet of Agaḷi, about 2 miles from the village Kârpênahalḷi of Madhugiri Taluk.

Size 5' × 3'.

Kannaḍa language and characters of the 16th century.

1. śubha-
2. m astu
3. Aḡaḷeya grâmake sa-
4. luva Hulekere-grâma-
5. vanu Gautami-tîra-dali
6. Kriṣṇarâya-mahârâya-
7. rige puṇya-vâgabêkendu Ti-
8. maṇṇanâykaru Mârkaṇḍêśva-
9. ra-dêvara sannnidhiyali dîpâ-
10. hârtti koḍage sarvamânya-
11. vâgi dhâ-
12. re mâḍi-
13. da agra-
14. hâra
15. maṅgaḷa
16. mahâ
17. śrî śrî śr.

Note.

This record was issued during the reign of the Viṣayanagar king Kriṣṇarâya (1509-1529) by a dependent chief named Timmaṇṇanâyaka and registers a gift for the king's merit, of a village Hulikere, a hamlet of Agale as an agraḥâra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mârkaṇḍêśvara on the banks of the Gautami river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mârkaṇḍêya (called also Mârkaṇḍêśvara) temple on the Gôḍâvari in the town of Rajahmundry. The chief Timmaṇṇanâyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.

BOMBAY PRESIDENCY.

NORTH KANARA DISTRICT.

113.

On the doorpost of Tirumala temp'e in the village Banavâsi in Sirsi Taluk near the village Jade in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3'—2" × 1'—3".

Kannada language and characters.

1. śrī namas tunga-siraś-chumbi-chan-
2. dra-chāmara-châravê | trailôkya-nagarâ-
3. rambha-mûla-stambhâya Sambhavê ||
4. svasti śrīmanu mahâmaṇḍalêsvaram
5. arirâya-vibhâḍa bhâsege-tappuva-râ-
6. yara-gaṇḍa pûrvva-pâschima-sainudrâdhîsvaram śrī Vîra-Bu-
7. kkarâyanu Hastinâvatî-puradalli sukha-san-
8. kathâ-vinôdadim râ'yaṃ geṃuttam ire tat-pâ-
9. da-padmôpa'ivi Mâdhavâṅkanu Banavaseya pannirchhchhâ-
10. siraman âlûva kâlâdalû avara baṇṭa Nandâûrada Chai-
11. ḍarasana maga Aûbhaḷanâthanu tanna oḍeya Mâdhava-
12. danḍanâthanḡe manôratha-siddhiyahanthagi Gôpînâtha-dê-
13. vara dēvâlayavanû jîr nōddhâraavanû mâḍi
14. â-dēvara aṅga-raṅga-bhōgav â-chandra-sthâiyiâ-
15. gi naḍavantâgi Guttiya hadinenṭu-Kampanada ga-
16. ūḍu-prajegaḷige ü hêli Banavaseyali kû-
17. ṭava mâḍidalli Yeḍenâḍinge mukhyar appa śrī-
18. mad anâdiya paṭṭada piriyaagrahâ-
19. raṃ Yelase Kuppagaḍeya mahâjanaṅgaḷu Soraba-
20. da Tammagaüḍa Tavaṇidhiya Bommagaüḍa Kesa-
21. lûra Mēchagaüḍa Koṇḍavaṭi-nâḍinge mukhyarappa
22. Hechchitada Bommaṇa Bâleyahalliya Narasappa Nâgarakhaṇḍeya-
23. kke Kuppataûra Gôpagaüḍa Huruleya Hoṭṭeya Tammagaü-
24. ḍa Nêṇiligeya Bâlappa Hiriya Jiḍuvalige Gaüḍarayya . . . Hi-
25. ṭṭa (?) ravalliya Chikkagaüḍa Bisuḍagaüḍa Chikka Jiḍuvaligege Beṭṭaya
26. Motiya Tambâḍibôva Kêsavadêva Hangeya Haḷiga Sivagaüḍa
27. Âchagaüḍa Hariyapa Haḷigege Sirivantiya Chikkanna Kaü-
28. reya Bommaṇa Sirivanti Mudda-gaüḍa Hasuvalatiya Tammagaüḍa
29. Baḍaga Gôveya Bommagaüḍaaya Varaligege Hiriyaalagaüḍa
30. Chikkaralagaüḍa Âlavalîya Sampagaüḍara Bunâliga

31. ppa Haruvûra Hâlappa Hasirihali Kanchalagaüda Hirûra
 32. Pârigaüda Chêlûra Marisinga Gaṇḍaguli Haḷiga Mâragaüda Man-
 33. galûra Bîrappa Hariyasiya Âdamma
 34. Banavasiyalli koṭṭa
 35. varusha 1290 neya Kîlaka-samvatsara
- (The rest is covered by the basement.)

Translation.

(Usual salutation to Śambhu). Be it well'. While the illustrious Vîra Bukkarâya, mahâmaṇḍalêśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinâvatîpura :

During the time that Mâdhavânka, a dependant on his lotus feet was ruling Banavase 12000 :—

His servant, Aubhalanâtha, son of Chaunḍarasa of Nandavura renovated, in order that his master Mâdhavadanḍanâtha might attain all his desires, the temple of Gôpînâtha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the *gaüda-prajega!* in the 18 kampanas of Gutti and held a meeting of theirs at Banavase :—

Thereupon the chief citizens of Yedenâd comprising the *mahâjanas* of the illustrious everlasting consecrated senior agraharas Yelase and Kuppagaḍḍe, Tammagaüda of Sorab, Bommagaüda of Tavanidhi, Mêchagaüda of Kesalûr :—the chief citizens of Koṇḍavatinâd including Bommaṇa of Hechchita, Narasappa of Bâleyahalli, Gôpagaüda of Kuppaṭûr of Nâgarakhaṇḍa, Hoṭṭeyatammagaüda of Hurule, Bâlappa of Nêrilige, Gaudarayya of Hiriya Jiduvalige, Chikkagaüda and Bisuḍagaüda of Hiṭṭaravalli, Beṭṭaya of Chikka Jiduvalige, Tambâḍibôva of Moti, Kêśavadêva, Haḷiga of Hange, Sivagaüda, Âchagaüda, Hariyapa, Haḷigiga, Chikkaṇṇa of Sirivanti, Bommaṇṇa of Kaure, Muddagaüda of Sirivanti, Tammagaüda of Hasuvalati, Bammagaüdaya of Baḍagagôve (North Gôve), Hiriya Aralagaüda and Chikk Aralagaüda of Varaligege, Bunâlige, (son) of Sampagaüda of Âlavali, Hâlappa of Haruvûr, Kanchalagaüda of Hasirihali, Pârigaüda of Hirûr, Marisinga of Chêlûr, Haḷiga of Gaṇḍaguli, Mâragaüda, Bîrappa of Mangaḷûr, Âdamma of Hariyasi.....gave in Banavasi..... in the year Kîlaka, 1290th year.

Note.

This belongs to the reign of the Vijayanagar king Vîra Bukka Râya (1377-1404) who is stated to have been ruling in Hastinâvatipura (Ânegondi). Mâdhavânka, called also Mâdhavadanḍanâtha, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Aubhalanâtha, son of Chaunḍarasa of Nandavara, is said to have restored the temple of Gôpînâtha as desired by his master and in order that services in the temple might be conducted for ever, he is stated to have applied for

help to the *gaudupraje* (gaūḍa is the village headman) of 18 *kampanas* (divisions) of Gutti (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (*kūṭa*) was held at Banavasi and among those assembled were the *mahājanas* of the agraharas Yelase and Kuppagaḍḍe and the gaūḍas of the villages Sorab, Tavanidhi, Kesalur, Hechchita in Koṇḍavaṭināḍ, Bāḷeyahalli, Kuppaṭūr in Nāgarakhaṇḍa, Hurule, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Sirsi, Mangalur, etc. The names of the gaūḍas of these villages, Tam-magaūḍa, Bommagaūḍa, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mādhavānka of the present record is also referred to as Mādhavāmātya, Mādha-varāya and Mādarasa Voḍeyar in several inscriptions of Shimoga District¹ and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kīlaka Ś 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukēśvara temple.

Kannāḍa language and characters.

1. bhūmaṇḍalāchāryyarum Śiva-samaya-vārddhi-
2. varddhana prabhāvarum madana-mada-garvvāpaharāṇa-Trinētra
3. bharānarum anna-dāna-gōdāna-bhūdāna
4. vinōdarum āsrita-īana-Kalpavriksharum
5. pavitrikruta-gātrarum Kādamba-rāya-samuddharāṇa
6. chakravarttigalum śrī Madhukanātha-dēvara di-
7. vya-śrī-pādapadmārādhakarum appa śrī Lākuleśvaradēvayyagaḷa karakama-
8. ḷa-jāta Chikidēvayyagaḷa kayyalu śrī Madhuka-nātha-dēvari-
9. vanū ā-chandrārka-ssthāyiyāgi nāḍasuvantā-
10. gi koṭṭaru ī dharmmavanū āvanānobbanu pālisidātanū Gaṅgā-
11. -tīradalli sahasra-kavileyānū chaturvvēdiya-hanthā brāhmaru-
12. gaḷige koṭṭātanu yī dharmmavanū āvanobbanu aḷupidātanu Gan-
13. gā-tīradali chaturvvēdiyahanthā Brāhmaṇananū sahasra-kavileya-
14. nū vadhisidātanū ll sva-dattam para-dattam vā yō harēta vasum-
15. dharā l shashṭhir-vvarusha-sahasrāṇi viśṭāyām jāyate krimiḥ ll dāna-
16. pālanayōr madhyē dānāchhrēyōnupālanam l dānāt svarga-
17. m avāpnōti pālanād achyutam padam ll sāmānyōyam dharmma-
18. sētur nrupānām kāle-kāle pālaniyō bhavadbhiḥ l sarvvān ētā-
19. n bhāvinaḥ pārtthivēndrān bhūyō-bhūyō yāchatē Rāmachan-
20. draḥ l Pombuchcha-Dēvarāṇasya kumārēṇa Murārīṇa li-
21. khitam śāsanam idam Madhukēśasya sannidhau ll

(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirthahalli 147.

Note.

This is an incomplete record engraved on a pillar of the Madhukêśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanātha (or Madhukêśvara, in Banavase) by some people and given to the custody of a Śaiva priest whose name is Chikidēvayya, disciple of Lākulêśvara-dēvayya. The epithets applied to this priest, *viz.*, preceptor of the world, causer of the ocean of Śiva-samaya to swell up, a Trinētra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanātha (lines 1—6) are identical with the titles of Chikidēvavodeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murāri, son of Dēvarāja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukêśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannāḍa language and characters.

1. śrī namas tunga-śirah-chumbi-chandra-chāmara-chāravê
2. trailôkya-nagarārambha-mûlastambhāya Śambhavê
3. svasti samadhighata-pañcha-mahâśabda-râjâdhirāja-rāja-pa-
4. ramêśvara Turushka-rāya-śirah-kanduka-kriḍâ-vinôda Magadha-râ-
5. ya-mâna-marddana Andhra-rāya-gandha-sindhura-pañchânana Mâlava-
6. rāya-kâlôraga-jâla-Vainatêya Barbbabarāya-Kîchaka-durbbalikara-
7. ṇa-Kauntêya Hammîra-râyândhakâra-nirmmûlana-gharmmakirana
8. Gûrjararāya-bhûrjapâda [pa]-sphûrjita-kaṭhōra ?--kuṭhâra Chôlarāya-
9. [Kâma] hêlâpaharâṇa-Bhâlâlôchana Chêrarāya-vîra-kuñjara-châru-kaṇṭhîra-
10. va-Kharppararāya-sarppa-râja-darppôchchâṭana-śakuntâdhîśvara Chôlarâ-
11. ya-Kâma-kôpâgninêtra chatuh-samudra-mudrânkita-nija-śâsana Pâkaśâsana-
12. pramukha-digdēvarâ[ṭ]madhyama-lôkapâla śrîmad Bukkarāja-dharâdhinâ-
tha-ta-
13. nûbhava sva-kara-vinihata-sârdûla mruga-mrugayâ-vinôdana śrî-vîra-
14. Hariharêśvara Hastinâpuriyalli sukha-sankathâ-vinôdadim pruthvî-râ-

15. jyam geyyuttiralu | tat-pâdapadmôpajîvi śrîmad Gaurî-kucha-kalaśa-
16. kunkumânkita-lasita-vakshasthala-charaṇa-sarasîruha-lôlambamâ-
17. na-matta-madhukara Śaivâgama-vârddhi-varddhishṇu-sudhâkara svâmi-kâ-
ryya-
18. dhurandhar-Âñjanêya duramâtya-durnaya-Duhsâsana-nihêsêshikruta-
19. Bhîmasêna apratihata-śakti-dhara atarkkita-pratâpa Rug-Yajuh-Sâmâ-
tharvva-
20. vêda-vêdânga-kausâla paśchima-pârâvâra-kalita-Gôvânagara-virâjamâ-
21. na-Kubêra-simhâsana Kuntala-vishaya-ramyamâna-Gômanta-śikhari-sanni-
22. vêsa Vanavâsi-pramukha-shôḍaśa-sahasra-janapadôpêta-râjya-giri-śikhara-
sim-
23. ha-kiśôra

Translation.

(Invocation to Sambhu.) Be it well. While the illustrious Vîra Hariharêśvara, acquirer of the band of five musical instruments, *râjâdhirâja*, râjaparamêśvara, delighter in playing as with a ball with the head of the Turushka king ; destroyer of the pride of Magadha king ; a lion to the scent elephant that is the Ândhra king ; a Garuḍa to the hosts of black serpents, the Mâlava king ; a Kauntêya (son of Kuntî, viz., Bhîma) in destroying the power of Kîchaka, the Barbara king ; a sun in dispelling the darkness the Hammîra king ; a glistening, fierce axe ? to *bhûrja* tree the Gûrjara king, a Rudra in destroying the pleasures of the Chôla king ; a beautiful lion to the powerful elephant the Chêra king ; a Garuḍa in breaking the pride of the lord of serpents, the Kharpara king ; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chôla king ; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India [?]; lord of the earth ; son of the illustrious king Bukkarâja, holder of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinâpuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gaurî, a moon in causing the sea of Śaivâgama to rise, an Âñjanêya in managing the affairs of his lord, a Bhîmasêna in blotting out of existence Duhsâsana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sâma and Atharva Vêdas and Vêdângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 *janapadas* (villages) including the lion seat of Kubêra shining in the city of Gôvâ on the shore of the western ocean, and Vanavasi situated near the Gômanta hill adorning the Kuntala kingdom.....

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Sambhu. We next find the various titles of king Vîra Hariharêśvara (Harihara II. 1377-1404), son of

Bukka I, ruling at Hastinâpuri (Ânegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivâgama to swell, lord of Gôvânagara in the west coast, suggest that the person referred to is very probably Mâdhavânka or Mâdhavâmâtya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhukaiṭabhêśvara temple.

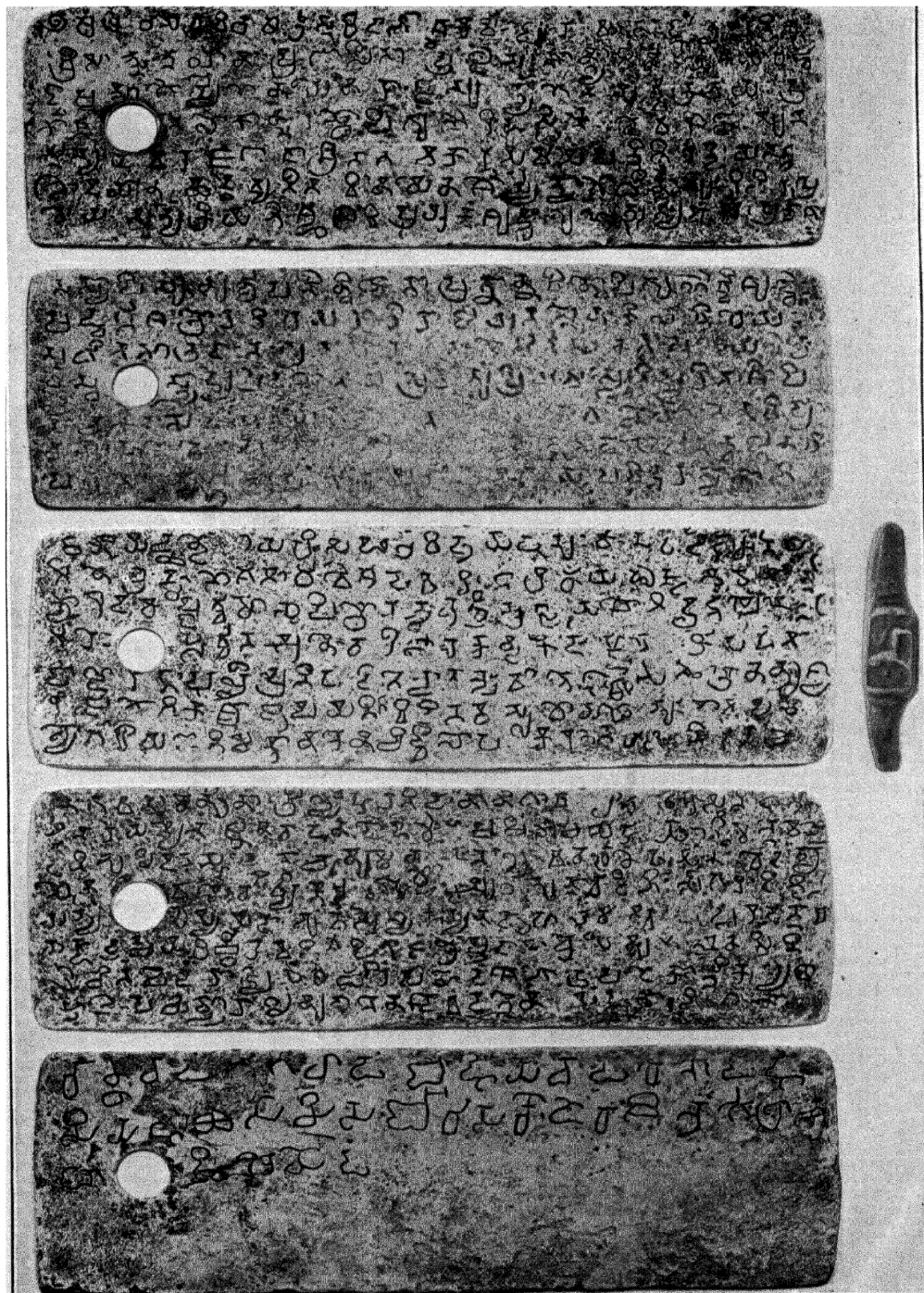
Size 3'—3" X 1'—9".

Kannaḍa Language and characters.

1. śrī namas tuṅga-siraś-chumbi-chandra-châmara châravê l trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê l svasti
3. śrīmanu mahâmaṇḍalêśvara arirâya-vibhâ-
4. ḍa bhâsege-tappuva-râyara-gaṇḍa pûrvva-paśchi-
5. ma-samudrâdhipati śrī-vîra Bukkarâyanu Hasti-
6. nâvatîpuradalli sukha-sankathâ-vinôdadim râjyam gei-
7. uttam ire tat-pâda-padmôpajîvi svasti śrīmanu mahâ-pra-
8. dhânam Mâdhavânkanu Banavasiya pannichhâsīraman â-
9. ḷuva kâlādalli svasti śrī jayâbhyudaya Saka varusha 1290 ne-
10. ya Kîlaka-saṁvatsarada Vayisâkha ba 30 Sôma-vâra sûryya-
11. grahaṇa sankrânti vyetîpâta kûḍidanthâ puṇya-kâlādalū sva-
12. sti samadhigata-pañcha-mahâsabḍa mahâ-mâhêśvaram śrī Baṅka-
13. nâtha-dêvara dibya-śrī-pâda-padmârâdhakarum appa Raṭṭikalla prabhu
14. Sivadêvaṅgaḷa maga Nâgappanu Banavaseya Madhukanâtha-dêva-
15. ra samîpadalli śrī Vîrêśvara-dêvara pratishṭheyanû mâḍi svasti
16. śrī Jayantî-puravarâdhîśvaram śrī Madhukanâtha-dêvara divya-
17. śrī-pâda-padmârâdhakarum appa râya-râja-guru-bhû-
18. maṇḍalâchâryya Siva-samaya-vârdhi-vardhana-śaraśchandra-chandrikâ-prabhâ-
19. varum Madana-mardana-parvata-nivâsi-pramôḍarum Kâḍamba-râya-kuḷa-
20. âchâryyarum appa Lâkuḷêśvara-dêva-voḍeyara kumâra Chikki-Dêva-
21. [vo] ḍeyara kayyalu a-Banavaseya eṇṭu hiṭṭu pañcha-maṭhada sa-
22. [maksha]-dalū â Vîrêśvara-dêvarige anga-ranga-bhôga nanda-dîvigege

Translation.

Good fortune. (Invocation to Sambhu).



PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 196--No. 117).

24. dati bhûmidah | âchchhêtâ châ numantâ cha tanyêva narakhe vasêt |
Vêdavyâ-
25. sêna vyâsênâpy uktam | bahubhir vasudhâ bhuktâ râjabhis Sagarâdhibhih |
26. yasya yasya yadâ bhûmis tasya tasya tadâ phalam iti | pûrvadattâm
dvi-jâtibhyah
27. yatnâd raksha Yudhishtîra | mahim mahibhujâm śrêshṭha dānâchchhrê-
yônupâlanam iti |
28. likhitam chêdam râjyakara varise ¹ shôḍasê Bhâdrapadê Kârtikasya ba-
29. hula Pañchamyâm râjânujâtêna Dêvadattêna Paṇḍarâdrîsêna ²

Translation.

Be it well ! King Mânanka, lord of the earth, and conqueror of Anga, Vidarbha, and Âsmaka, (was) master of the Sâtkuntha land. Though dwelling in another world, he is resplendent by his virtues which remain in this world : peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dêvarâja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas, ³—wherefore he was (called) Avidhêyâ. ⁴ to Jayadvitṭha, learned in philosophy, of the same gotra as Bhârgava, installed in the great office of upavid, ⁵ versed in the Vedic recitation, knower of the three vidyas learned in the four vedas, most pious, who had the title preceptor of hundred Brahmins, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Paṇḍarangapalli along with Anevari, Châla, Kandaka and Duddapalli to the east of the Mahâdeva mountain, for the sake of the prosperity of (the grantor's) own progeny and fame and of his sapinḍas ⁶; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others; knowing this, by none should diminution

(1) for *varise* read *varshe*.

(2) As no hill of that name is known, it may stand for Paṇḍarâdhîsêna.

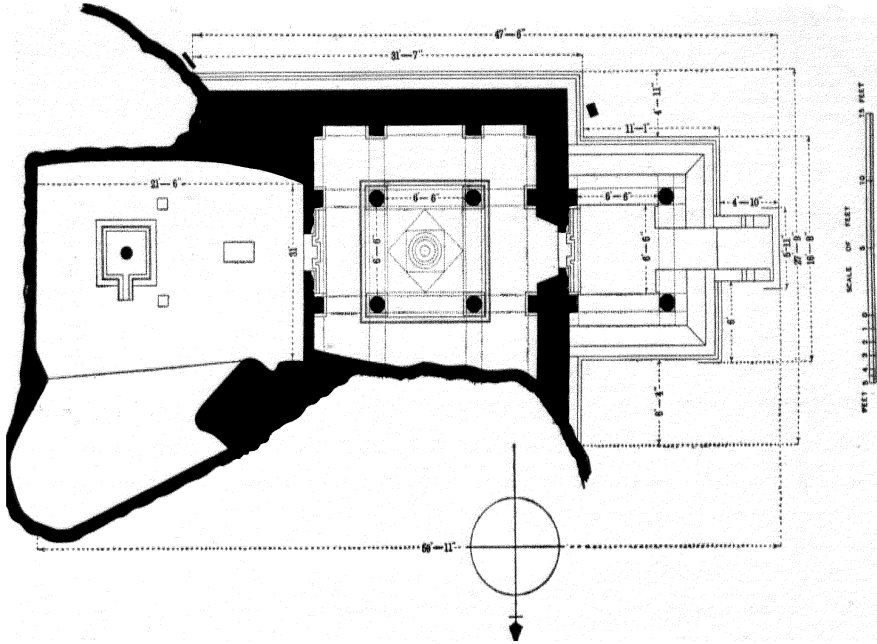
(3) Kâma, Krôdha, Lôbha, Môha, Mada and Mâtsarya.

(4) The Disobedient.

(5) Vedic : upavid : investigate, enquire into. See Monier Williams' Sans. Eng. Dicty. page 168.

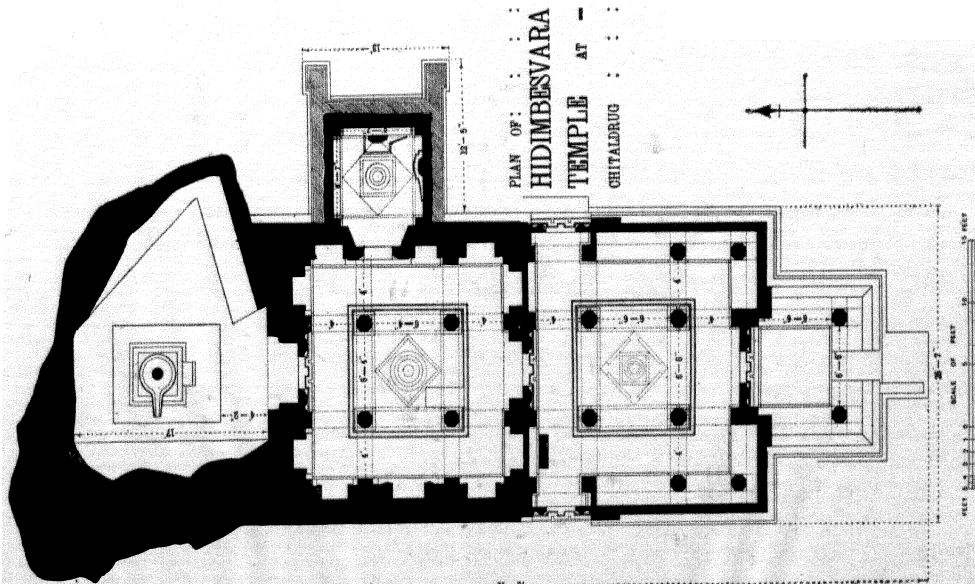
(6) The text here is very corrupt and the meaning is not clear.

PLAN
OF
PHALGUNESVARA TEMPLE
CHITALDRUG



(p. 22).

PLAN OF : : :
HIDIMBESVARA
TEMPLE AT -
CHITALDRUG : : :



Mysore Archaeological Survey.] (p. 19).

be brought (to the present gift). For, thus sayeth the lord Manu : The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyâsa, the classifier of the Vedas : The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishthira, protect thou to your best such land as has been granted to the Dvijas. Oh great king, better than making a gift is its continuation.

At the orders of the king, this was written by Dêvadatta, lord of Paṇḍara, in the sixteenth year of the reign, named Bhâdrapada, on the fifth day of the dark half of Kârtika.

NOTES.

I. DESCRIPTION.

These copperplates were in the possession of the patel of a village near Kolhapur from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them on loan and gave them to Professor Heras of St. Xavier's College, Bombay, and the latter scholar sent them to the Mysore Archaeological Department. The plates are now read and published for the first time. The record consists of three plates each measuring 7·8" × 3·6" and weighing on the average 4·3 oz. or about 10½ tolas. The three plates with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough not to allow the inscription on one side to appear through on the reverse. The engraving is badly done as portions of several characters and several necessary strokes cannot be seen. The lower half of plate 2 (b) is worn and many characters are effaced while a part of 3 (b) has been damaged though the letters can be clearly recognised. The ring is oval being ¼" thick and 2·7" to 2·1" in diameter. It had not been cut when received in this office. The seal which is a thick and flattened part of the ring itself measures 0·9" × 5" on its outside and is oblong in shape. In it is a maned lion standing to left (proper right) with the right fore limb lifted up and thrust forward, head raised and tail arched over the back. It is a fine animal and is different from the couchant lion appearing on the seal of the Uṇṭikavâṭika grant of Abhimanyu.¹ The plates contain two records, the second being a Kannaḍa confirmation grant in 3 lines which will be commented on at the end of this note. The other remarks made here apply to the first inscription which is the original record occupying sides I (b), 2 (a), 2 (b) and 3 (a) of the plates.

(¹) Ep. Ind. VIII, p. 164.

II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are :—

- (1) The Uṇṭikavāṭika grant of Abhimanyu Rāshṭrakūṭa (Ep. Ind. Vol. VIII, p. 163.)
- (2) The Khariar plates of Sudêvarāja (Ep. Ind. Vol. IX. p. 170).
- (3) The Râyapur plates of Sudêvarāja (Fleet's Gupta Inscriptions, p. 196).
- (4) The Arang plates of Jayarāja (Fleet's Gupta Insc., p. 191).
- (5) The Kauṭhem grant of Vikramāditya V. (Ind. Ant., Vol. XVI., p. 17).
- (6) The Aihole inscription of Pulakêśi II (Ind. Ant., Vol. V, p. 68).

III. PALEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler ¹ and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D. ² Paleographically the alphabet of these plates comes midway between the Mandasor *prasthiti* of Kumâragupta and the Uṇṭikavāṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vākāṭaka and Kadamba inscriptions like the Tālagunda inscription of Śāntivarman. Its proto-type appears to be the alphabet of the Mandasor inscription of Kumâragupta. A cursive form of this alphabet is found in the Uṇṭikavāṭika grant. The Pāṇḍurangapalli plates show slight differences with both the above. While the Mandasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Uṇṭikavāṭika plates, the Pāṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines ; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling ; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shôlâpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

(¹) Ind. Ant. 1904. Supplement, p. 63.

(²) Buhler : Indian Paleography ; plates.

IV. LANGUAGE.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśastha metre and a Ślōka verse followed by two stanzas in the Indravajrā metre and two Ślōkas. Then occur three long prose sentences followed by four Ślokas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like *Dharānah* for *Dharâyāh* and *ilāśritāt* for *ilāśritah*.

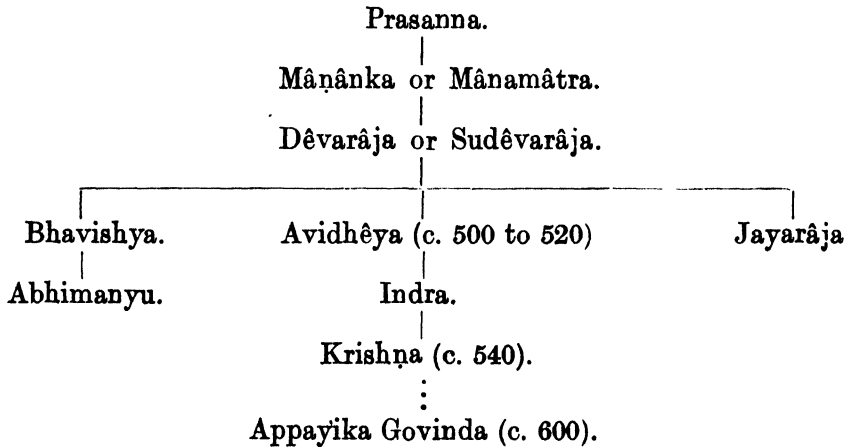
V. CONTENTS.

The main purpose of the inscription is to record a grant made by a king named Avidhēya to a certain Brahman, of the village of Pāṇḍurangapalli along with four other villages namely, Anevari, Chāla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sātkunta country by name Mānānka, a conqueror of Anga, Vidarbha, and Āsmaka. After his praises, his son Dēvarāja is described as a great king; then comes his son, the donor of the grant, Avidhēya, whose valour and generosity are extolled. In the prose passage which follows, Jayadvitṭha of the Bhārgava-gōtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king's commands by an official named Dēvadatta on the 5th day of the dark half of Kārtika in the year Bhādrapada to corresponding to the 16th year of the king's reign.

VI. AUTHOR.

From the inscription we gather that the grantor was a king ruling over the modern Shōlāpur district and that he was the son of a king Dēvarāja who was himself the son of Mānānka. (Plate XII, map 2.) The latter was the lord of the country near the Sātkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Āsmaka. The name of Avidhēya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavātika grant of Abhimanyu. The latter, while making the grant from Mānāpura in the Hoshangabad District of the Central Provinces situated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dēvarāja whose father was Mānānka, an ornament of the

Râshtrakûṭa dynasty. There can be little doubt now that Avidhêya was a brother of Bhavishya and was thus the grand-son of Mânanka, the founder of the first known independent Râshtrakûṭa kingdom. The third of the three brothers might possibly have been Jayarâja of the Arang copperplate inscription¹ issued from the town of Sarabhapura, an unidentified place near the Mahânadi river. That Jayarâja was a son of Dêvarâja has been inferred from the fact that the Râypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudêvarâja also from Sarabhapura. That this Sudêvarâja was the son of a king named Mânāmâtra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates². Thus we see the genealogy of this early Râshtrakûṭa dynasty and the position of Avidhêya in it.



It may also be noticed that at the time of the grant, Avidheya was a king and that he had ruled for over 15 years.

VII. DATE.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhêya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mânanka and Dêvarâja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

(¹) Fleet's Gupta Ins. p. 191.

(²) Ep. Ind. IX p. 170. See Ep. Ind. XI, p. 172, for the identification of, Mânanka with Mânāmâtra.

these events and for the spread of the Râshtrakûṭa empire from the Mahânadi and the Narmadâ to the banks of the river Bhîmâ. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vākātakas ¹. Thus it may be taken that the present plates were issued in the 16th year of Avidhêya's reign.

From the Râypur grant we learn that it was issued in the 10th year of Dêvarâja. As both Dêvarâja and his father Mânânka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Râyapur plates was perhaps a subordinate ruler under the last great Vākāṭaka, Harishêṇa, whose Ajanta inscription is attributed to circa 465 A. D. ²

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:—

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Mâlava year 530, equivalent to A.D. 473-474 ³. The characters of the Pāṇḍurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occurring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman's time. Fleet's view that the characters of the Uṇṭikavâṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhara and Pulakêsi II.

2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vākāṭaka inscriptions of the fifth century more than those the records seventh century like the Aihole inscription of Pulakêsi II.

3. In the Aihole inscription of Pulakêsi, it is definitely mentioned that he defeated a Râshtrakûṭa by name Appâika Gôvinda who invaded his territories from the north ⁴. In this war Pulakêsi gained the sovereignty of the three countries called Mahârâshṭraka containing 99,300 villages. This reference to a Râshtrakûṭa king and to the three Mahârâshṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahârâshṭra which had fallen into 3 parts before the time of Pulakêsi II in the early part of the 7th century.

(¹) Fleet Gupta Ins. P. 243 i J. R. A. S., 1914, P. 320.

(²) Arch. Sur. of West India IV, P. 128.

(³) Fleet: Gupta Ins. P. 80 ; P. 83, line 19.

(⁴) Ind. Ant. V., P. 72.

It is probable that the empire founded by Mânânka and expanded by his son Dêvarāja was ruled over by the latter's three sons Bhavishya, Avidhêya and Jayarāja and that it is the Mahârâshṭra in three parts of which Pulakêśi became master. Gôvinda who came into conflict with Pulakêśi was probably a descendent of Avidhêya or of one of his brothers who ruled the country to the north of Pulakêśi's later territories.

Pulakêśi's great grand-father has been described in the Kauṭhem grant as well as in the Yevûr inscription as having defeated a Râshṭrakûṭa king named Kṛishṇa the son of one Indra. Though both these inscriptions refer to events which took place nearly 5 centuries before their time it is quite probable that in the course of his expansion Jayasimha came into conflict with the Râshṭrakûṭa king Kṛishṇa. The coins of the later Gupta fabric which have been found in the Amaravati District of the Central Provinces ¹ and near Nasik ² bearing the legend Krishna Râja Paramamâbeśvara appear to belong to this king. It is known that Jayasimha's rise took place a little before 550 A.D. ³ when the reign of Pulakêśi I began. It may safely be assumed that Indra and Kṛishṇa reigned in the second quarter of the 6th century A. D. before the rise of Jayasimha. This Indra may possibly have been the son and successor of Avidhêya bearing the name Indra which is synonymous with Dêvarāja the name of Avidhêya's father. In any case it is difficult to place Avidhêya after about 525 A.D.

As stated above, the accession of Mânânka took place about two generations before the Pâṇḍurangapalli plates were issued. But Mânânka could not have conquered the Vidarbha and Âsmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhîmâ so long as the Vākāṭaka empire was powerful. It is known that the Vākāṭaka Harishêṇa was a powerful ruler who made extensive conquests and perhaps ruled for a long time ⁴. Harishêṇa is credited with having conquered the Kuntala, Avanti, Kalinga, Kôsala, Trikûṭa, Lāṭa and Andhra countries ⁵. It is evident that Mânânka could not have built up a large and independent kingdom during the period of Harishêṇa's greatness which has been assigned the date 465 A.D. ⁶. The rise of Mânânka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Mânânka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kârtika in the year Bhâdrapada. The name of the year suggests the use of the Jovian 12 year cycle ⁷. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mahâ-mâgha festival observed at Kumbhakônâma and other sacred places in India. Inscriptions bearing similar year names have been

(¹) Rapson, Ind. Coins p. 27.

(²) J. Bo. Br. R. A. S. XII, p. 213.

(³) Fleet's Dyn. of the Kan. Dts., p. 343.

(⁴) Ep. Ind. III, p. 129.

(⁵) Ar. Sur. West Ind. V, p. 127.

(⁶) Jour. Roy. As. Soc., 1914, p. 328.

(⁷) See Ind. Ant., XVII, p. 6, table.

found in considerable numbers in Bâghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrâjaka-mahârâja Hastin bears the date Mahâ-vaiśākha corresponding to the year A. D. 476-77¹. A second copperplate of the same king from the same place is dated in the "Mahâ-âsvâyujâ samvatsara" corresponding to A. D. 482-83. Mahârâja Sankshôbha's grant from the same locality has the year Mahâ-âsvâyujâ corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahâ-chaitra, *i.e.*, 511-12 A.D. The Bhumara pillar inscription of Hastin and Śarvanâtha has the date Mahâ-mâgha commencing on 6th October 520 A.D.

From the above it is clear that the Bârhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sâtpura area where Mânânka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhêya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pâṇḍurangapalli plates as 510—525 A.D. In this period the year Mahâ-bhâdrapada commences somewhere about the 10th (?) of April 516 A.D. The Kârtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pâṇḍurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhêya's reign the accession of that king appears to have taken place in A.D.c. 500. Thus the period of rule of Mânânka and Dêvarâja would be in the last quarter of the 5th century while it is possible to place the Râshtrakûṭas Indra and Kṛishṇa and the Châlukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakêśin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pâṇḍurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsâ, it has been inferred that the image belongs to a period earlier than the 6th century A.D.². The date now assigned to the plates.

5. The form of the name 'Avidhêya' with its similarity to the Ganga names 'Avinîta' and 'Durvinîta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhêya was not far removed from them in time. Sankshôbha the Parivrâjaka, is another contemporary with a peculiar name belonging to the same class.

(¹) Ind. Ant., XVII, p. 331, ff.

(²) Bom. Gaz. XX, p. 424.

GEOGRAPHY.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. SÂTKUNTA.—The word 'kunta' has been given the meaning "name of a mountain" in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sâtkunta may however be taken as referring to Sâtpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mânâpura occurring in the Uṇṭikavâṭika plates. Whether Mânâpura was the capital of the empire or not, it may be conceded that the Sâtpura range was under the sway of Mânânka and was possibly the original centre of the kingdom.

2. PANDARANGAPLLI.—The famous place of Pâṇḍuranga worship in the Dekkhan has been for a long time Paṇḍharpur, the sacred town on the banks of the Bhîma river in the Shôlâpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pâṇḍuranga was brought from Dvâraka to Paṇḍharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannaḍa and refers to the Belgaum and Shôlâpur Districts and the country further south, helps the identification of Pâṇḍurangapalli with the modern Paṇḍharpur.

3. ÂNEVARI appears to stand here for Ânevaḷi or Ânevaḷi, a village about four miles to the south-east of Paṇḍharpur on the left of the road from Paṇḍharpur to Mangalvêḍha.¹

4. CHÂLA is the same as the modern village of Châla on the right bank of the river Bhîma five miles directly to the east of Paṇḍharpur.

5. KANDAKA is probably Kondarki, a village just to the southwest of Châla and on the way to Anevaḷi. The grant evidently mentions a set of Pancha-grâmas or five villages situated close to each other on the banks of the Bhîma river, the chief of them being the modern town of Paṇḍharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. DUDDAPALLI.—No village of this name appears to the south-east of Paṇḍharpur. It is possibly some village which was situated in the same area.²

7. VIDARBHA.—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. ANGA.—This refers to Bengal generally.

(¹) See Survey of India Map: No. 47-0—2 and 6.

(²) The reading is not beyond doubt.

9. **ĀŚMAKA.**—It is the same as Asaka mentioned in the Prākṛit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Mānanka¹.

10. **MAHĀDĒVAGIRI.**—Is the name of the mountain range which includes Mahā-balēśvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. **PANDARA.**—Evidently the same as Paṇḍharpur.

POLITICAL HISTORY.

The Pāṇḍurangapalli plates, when studied along with the Uṇṭikavāṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vākāṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Chālukyas in the early years of the 7th century, a dynasty of Early Rāshtrakūṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sātpura mountains. Dr. Von Konow suggests that Prasanna, Mānamātra and Sudēvarāja of the Khariar plates and Jayarāja of the Arang plates are identical with the early Rāshtrakūṭas, two of whom are mentioned in the Uṇṭikavāṭika plates². We now see that Avidhēya, another son of Dēvarāja, was ruling as king over the modern Shōlāpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Rāshtrakūṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Rāshtrakūṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vākāṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vākāṭaka province on the banks of the Tapti, or his son Mānanka, founded a kingdom in the mountainous country of the Sātpuras.³ No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Mānanka was however a distinguished person among the Rāshtrakūṭas. Mānanka was lord of the Sātpura area and claimed to have conquered the countries of Anga, Vidarbha and Āśmaka. His son Dēvarāja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahānadi and the Tapti to the Bhīma river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahārāshṭra. It is not known

(¹) Ar. Sur. of West India, IV. p. 132. (²) Ep. Ind. XI, 172.

(³) A silver coin of this ruler is mentioned by Mr. L. P. P. Sharma in paper No. 165, Proc. of the Fifth All-India Oriental Conference, Lahore.

whether there was a confederacy among the brothers. But it is seen that while Jayarāja ruled the eastern part on the banks of the Mahānadi, Bhavishya, presumably the eldest son, held the home province and Avidhēya reigned in the southern area extending to the banks of the Bhīma. Bhavishya's son Abhimanyu was governing Mānāpura when he issued the Uṇṭikavāṭika plates in the presence of a general named Jayasingha, the commander of Harivatsakotta. A few years before this event his uncle appears to have issued the Pāṇḍurangapalli plates.

The subsequent history of the dynasty can be gathered at present only from the references contained in the inscriptions of the Chalukyas. As mentioned in the course of the discussion of the date, a son or grand-son of either Abhimanyu or more probably of Avidhēya was named Indra and his son Kṛishṇa was defeated by Jayasimha, the founder of the Chalukya dynasty. Whether this Jayasimha was the same as Jayasingha the commander of Harivatsakotta under Abhimanyu is not certain, but this is within possibility as the Uṇṭikavāṭika plates were probably issued in c. 530 A.D. and Jayasimha rose to power some time before 550 A.D. Jayasimha defeated Kṛishṇa and took possession of the southern part of his kingdom. The Rāshtrakūṭas appear to have continued to rule in the north, until two or three generations later one of them Appāyika-Gōvinda was defeated by Pulakesin II who established his supremacy over "the three Mahārāshṭras".

Incidentally, it is interesting to note that at the time of Mānānka's rise the powers he had to face were those of Anga, Vidarbha and Āśmaka. His contemporaries on the north were Skandagupta (455-80), Puragupta (480-85) and Narasimhagupta (485-535). In all probability the ruler with whom Mānānka came into conflict was either Skandagupta or Puragupta. The country of Vidarbha was the centre of the Vākāṭaka empire. It has been above assumed that by the time of Mānānka's rise Harishena's great days were over. Perhaps one of his descendants was the king defeated by the Rāshtrakūṭa ruler. Nothing definitely is known about the political condition of the Āśmaka kingdom at this time. It is possible that the Āśmaka king mentioned in the Ajanta inscription No. 6 was the person who was overcome by Mānānka.

SOCIAL CONDITIONS.

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pāṇḍuranga or Viṣṇu in that form was already famous at Paṇḍharpur on the banks of the Bhīma river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the 'Upavid' and the Chhandôga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrāmas or five villages as a gift to brahmīns. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.

Pandurangapalli Confirmation Grant of Sarbarasa.

ON THE COPPERPLATES OF AVIDHĒYA IIIb.

Text.

1. Kannavâḍa Gaṅgavâḍa Baḷeyavâḍa Rernâḍâḷa
2. Siyaḷâra sâmi Sarbarasa koṭôr Śintarge-â¹ Śem².
3. bâja geyôdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavâḍa, Gaṅgavâḍa, Baḷeyavâḍa, Rernâḍâḷa and Siyaḷâra. The plates were prepared by Śembâja of Śintarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pâṇḍuraṅgapalli grant of AvidhĒya Râshṭrakûṭa³. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about '5" in length. (For other particulars see AvidhĒya's grant *supra*: No. 116.)

Paleography.—The characters of this grant resemble the Kannaḍa characters of the Râshṭrakûṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted :—

The loops of *ka* and *ra* have joined the cross lines while *va* and *ba* appear both with and without their tops open. *Ba* is generally closed, though the sides are definitely indented. The tail of *ḍa* is curved up. The left hook of *ya* is yet a single curve. The medial *i* is both partly opened and fully closed, while the medial *e* appears either to the left or above the character. The circular old Kannaḍa *r* occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannaḍa apparently of a form intermediate between that described by Mr. Rice as Pûrvada-ḥaḷa-kannaḍa and the classical language of Ḥaḷa-kannaḍa. 'Koṭôr' is an old form which is not frequently found after the 8th century. The verb 'geyôdam' is peculiar and is different from the earlier form 'geyidôn' or 'gaidôn' and the later 'geyidam' or 'gaidam'. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—*Kannavâḍa* or the Kanna country has been referred to in an inscription of Vikramaditya I Châlukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

(¹) Perhaps Sindagi in the Bijapur District. See Bombay Gazetteer, Vol. I, Part II, page 455.

(²) The reading of this letter is doubtful. (³) See *supra*, p. 197.

Gangavâḍa is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Râshtrakûṭas in the 9th century A.D.

Ba'leyavâḍa.—This country has been assumed to be near Balegrâma identified by Fleet¹ with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Râshtrakûṭas in the 9th century. A fortress by name Baleypaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala,² and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Ba'leyavâḍa and is mentioned here. Paḷenâḍ was one of the 18 *Kampanas* of the Chandragutti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rernâḍala is evidently the country around Renadal, a place near Kolhapur.³

Siyaḷâra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Râshtrakûṭa emperor famous under the titles of Amôghavarsha I or Nripatuṅga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kâvēri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his⁴.

Date.—Once the identification of Sarbarasa with the great Amôghavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Mâlva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance.—The inscription is useful in that it adds weight to the view that the real name of Amôghavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhêya who was probably an ancestor of his. In the history of the Kannaḍa language the continued use of 'Pûrvada Haḷa-kannaḍa' forms in an inscription of Amôghavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannaḍa work, the 'Kavirâjamârga'. It is interesting to note that the author refers to a form of Kannaḍa earlier than the one used by him.

(1) Fleet. Bom. Gaz. Vol. I, Part II, page 185.

(2) Ep. Car. Vol. II (revised) Sravana Belgola 132.

(3) Fleet Bom. Gaz. Vol. I, Part II, page 528.

(4) I. A. Vol. XII P. 183, L. 25; XIII P. 57, L. 6; XIV P. 199, L. 11. See also Bombay Gazetteer Vol. I, Part II, pages 199 and 401.

Texts of the Inscriptions in Kannada and other Characters.

ಚಿತ್ರದುರ್ಗ ದಿವ್ಯಾಕ್ಷಿನ ಶಾಸನಗಳು.

ಚಿತ್ರದುರ್ಗ ತಾಲ್ಲೂಕು.

1

ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಲೇಗೊಂದಿ ನಿದ್ಧೇಶ್ವರನದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ
ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಬ್ರಾಹ್ಮೀ ಲಿಪಿ—ಪ್ರಾಕೃತ ಭಾಷೆ.

- ¹ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಮಣಾ ವಿಣಿಷ್ಠಿಅಂ
- ² ತಟಾಕಂ ದೂಭ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ³ ಯಾತ್ರಿಕ ಸಕನ್ಯಾ [ನ] ಸಯಿನ್ನಕ ಪುಣಾಟ ಪೋಕರಿ [ಣಾ]
- ¹ ಕದಂಬಾಣಂ ಮಯೂರ ಶಮ್ಮಣಾ ವಿಣಿಷ್ಠಿಅಂ
- ² ತಟಾಕಂ ದೂಭ ತ್ರೇಕೂಟ ಅಭೀರ ಪಲ್ಲವ ಪಾರಿ
- ³ ಯಾತ್ರಿಕ ಸಕನ್ಯಾ [ನ] ಸಯಿನ್ನಕ ಪುಣಾಟ ಪೋಕರಿ [ಣಾ]

2

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ಚಂದ್ರವಳ್ಳಿ ಬೈಲಿನ ಅಂಜನೇಯನ ಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ
ಸುಮಾರು ನೂರುಗಜಗಳ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಈ ಕಲ್ಲು ಒಡೆದಿದೆ. ಒಂದು ಭಾಗದಲ್ಲಿ ಮಾತ್ರ ಅಕ್ಷರವಿದೆ)

- ¹ ಶ್ರೀ
- ² ೧೫೯೯ (?)
- ³ ಹಾನಡ ಪ್ರಬು
- ⁴ ಪ ಶ್ರೀಮನುನಾಡ ಪ್ರ
- ⁵ ಗಾ ಉಡನಾಯರಾಪುತನ
- ⁶ ನಾಗ ಗೌಡನು ತನ ಕೊಡಗಿಯ
- ⁷ [ಗ] ರಡಿಯ ಪುಂಬಳಿಯ ಬುಮಿಯಲ ಯೆ

- ⁸
- ⁹ ರಾಜ್ಯದ ದೇವತಾರನಾದಿಗೆ ಸಲುವ
- ¹⁰ ಮಯಲಿಯ ಮುಟಗಾಳಗವ ಕಾದಿದೊ
- ¹¹ ಧರ್ಮವನೂ ಅಳವಿವ ಗಂಗೆಯ ತಡಿಯ
- ¹² ಕವಿಲಿಯ ಕೊಂದ ಪಪದಲ ಹೋಹನೂ
- ¹³ ಮಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

3

ಅದೇ ಚಂದ್ರವಳ್ಳಿಯಲ್ಲಿರುವ ಬರಗೇರೆಯಮ್ಮನ ಗುಡಿಯಮುಂದೆ ಬಿದ್ದಿರುವ ಭಕ್ತವಿಗ್ರಹದ ಎಡಭಾಗದಲ್ಲಿ.

- ¹ ಬರಗೇರೆಯಮ್ಮ
- ² ನ
- ³ ಸೇವೆ
- ⁴ ಕೋಳದ ನಿಂ
- ⁵ ಗಮ್ಮನ ಸೇವೆ

4

ಚಿತ್ರದುರ್ಗದ ಬೆಟ್ಟದಮೇಲೆ ಹಿಡಿಂಬೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿರುವ ಸ್ಥಳಗುಡ್ಡದ ಶಿವಾಲಯದ
ಒಳಗೆ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಉತ್ತರದಕಡೆ.

- ¹ ಮಡೆಹಳ್ಳಿ ರುದ್ರಪನ ಮಗ ಯರಪ ಮಾಡಿಬ ಶಿವ ಆಲಯ

5

ಅದೇ ಚಿತ್ರದುರ್ಗಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲ ಧವಳಪ್ಪನಗುಡ್ಡಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿರುವ ಗುಹೆಯ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 3'-9" × 2'-9"

- ¹ ಶ್ರೀ ಸಿವ ಶಿರಿ
- ² ಕೋಳಾಳ ಸಿ
- ³ ದೈ ಧಕ್ತರು ಕರ್

- ⁴ . . . ಪಿಸಿದ
- ⁵ ಬಾರಹ

6

ಅದೇ ಧವಳಪ್ಪನಗುಡ್ಡವನ್ನು ವಿರುವಾಗ ಅರ್ಧದಾರಿಯಲ್ಲಿ ಗಣೇಶನ ಎದುರಿನಲ್ಲಿ ಇರುವ ಪಾವಟಿಗೆಯ ಮೇಲೆ.

- ¹ ಶ್ರೀ ಪ್ರಮಸಿಂಗ

- ² ಪನ ಹೆಶರು.

7

ಚಿತ್ರದುರ್ಗದ ಊರಿನಲ್ಲಿರುವ ಮೆ|| ರಾ|| ರಾಯರ್ ಶ್ರೀನಿವಾಸಜೋಯಿನರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ (ಒಂದು ಹಲಗೆ).

ಪ್ರಮಾಣ 8" × 5"

(ಮುಂಭಾಗ)

- ¹ ಶ್ರೀಮದ್ಭಕ್ತಪಾಲ ಶ್ರೀ ವೇಣುಗೋಪಾ
- ² ಲ ! ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾಧಯಾ | ಶಾಲ
- ³ ವಾಹನ ಶಬ ವರುಷಂಗಳು ೧೫೯೫
- ⁴ ಣ ಪ್ರಮದಿತಿ ನಾಮಸಂವತ್ಸರ
- ⁵ ದ ಶ್ರಾವ ಶುಭ ೫ ಸೋಮವಾರದ
- ⁶ ಳ್ಲ ಶ್ರೀಮಂತ್ರಿಹಾನಾಯಕ ಕಾಮಗೇರಿ ಕೊ
- ⁷ ಮಾರ ಮೆದೇಕರಿನಾಯಕರೂ ಶ್ರೀ ಪೊ
- ⁸ ಂದೊಳಲ ಗೋಪಾಲಸ್ವಾಮಿ ರಘೋತ್ಸವಕ್ಕೆ ಬಂ
- ⁹ ದಲ್ಲ ದಾಸವೂಳಿಗೆಯ ಯಾರೂ ಯಲ್ಲವೆಂದು
- ¹⁰ ಆರ್ಚಕರು ರಂಗಪತಿಆಚಾರ್ಯರೂ ಹೇ
- ¹¹ ಳರಾಗಿ ವಿಚಾರಿಸಿ ತಿಮ್ಮಳಯ್ಯನ
- ¹² ಸನ್ನತಿಯ ಹಳಿಹಳೆಯ ಕುಂಚಿ
- ¹³ ಟಗರ ಪಾರಿಕ್ಲದಾಸನ ಮಗ ತಿಮ್ಮ
- ¹⁴ ದಾಸನ ಮಗ ಲೋವಿದಾಸಗೆ ಶ್ರೀಸ್ವಾಮಿ
- ¹⁵ ಯವರ ಪಾರಿವೂಳಿಗೆ ಶಂಬು ಜಾಗಟಿ
- ¹⁶ ಗುಡಿಕಾವಲು ಅದ್ವಿತಮುದ್ರೆ ಸಹ ಅಪ್ಪಣಿ ಪಾ

- ¹⁷ ಲಿಸಿ ಧರ್ಮಕೊಟ ಸ್ವಾಸ್ತಿಗೆ ಸರಿಕಟ್ಟಿ ಮುಂ
- ¹⁸ ದಣ ಪೂಲ ರ|| ಬಿಜವರಿಯಂಟು
- ¹⁹ ಸೇರಿನ

(ಹಿಂಭಾಗ)

- ²⁰ ಮಾನದ ಮೊರವ
- ²¹ ತ್ರಮೆಟಿಕೊಳಗ ಸಂತೆ ಪನಿಗೆ ಗುಡಿ
- ²² ಮುಂದಣ ಮನೆವಾರ ಸಹ || ನಡ
- ²³ ಸ ಹಳಿ ಶಾನುಭಾವ ಹಳ್ಳಿ ತಿಮ್ಮಪಗೆ
- ²⁴ ಗಾಡ ಜಾಗಯ್ಯ ತಳವಾರ ಚಿಂಟಗೆ
- ²⁵ ಸಹ ತಾಕಿತಿ ಮಾಡಿಸಿ ದಯಮಾಡಿ ಬ
- ²⁶ ರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನಾ ಯೀಧ
- ²⁷ ಮ್ತಕೆ ಯಾರು ಅಳುವಿದರೂ ಅನೇಕ
- ²⁸ ಪಾತಕಕೆ ಹೊಗೊರು ಸರ್ವಮಾನ್ಯ ಪಾಲ
- ²⁹ ನೆ|| ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾ ಧಾತ್ರಿ ವಿಪ್ರದತ್ತಾ
- ³⁰ ಸಹೋದರಿ | ಅಂನೈದತ್ತಾಚಿ ಮಾತಾ
- ³¹ ಚಾ ದತ್ತಧೂಮಿ ಪರಿತ್ಯಜೇತ್.

ಹಾಸನ ದಿಸ್ತ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

8

ಬೇಲೂರಿನ ಕೇಶವದೇವಾಲಯದೊಳಗೆ ಇರುವ ಶಾಸನ.

- 1 “ ಮುಹೂರ್ತಮಪಿ ಜೀವೇತ ನರಶ್ಚಕ್ಷೇನ ಕರ್ಮಣಾ|ನಾಕಲ್ಪಮ
- 2 ಪಿ ಕ್ಷೇಪೇನ ಲೋಕದ್ವಯವಿರೋಧಿನಾ||ಇನ್ನೀಮರ್ಯ್ಯಾದೇಯಂ ಶ್ರೀಕೇ
- 3 ಶವಪುರದೊಳಗೆ ಜೀವಿತವರ್ಗದೊಳಗೆ ಒಂಡು ಹಣವಾದಡಂ ಪ್ಪ
- 4 ಸಾದದೊಳಗೊಪ್ಪಿಂಡವಾದಡಂ ದೆಣ್ಣಿಯೂರು ಮುಗುಳಿಯೊ
- 5 ಳಗೆ ನೂಲುಕಂಬವಾದಡವನುಭವಿಸುವ ಪುರುಷನಾದೊಡಂ
- 6 ಸ್ತ್ರೀಯಾದೊಡಮವಶ್ಯಕಾಯ್ಯಮುಂಟಾಗೆ ಯೂರಿಂಗೆ ಹೋದದಿ
- 7 ವಸಮುಂ ಪ್ಯಾಧಿಯಾಗಿದ್ದವಸಮುಂ ಹೊಣಿಗಾಗಿ ಶ್ರೀಕೇಶವ
- 8 ದೇವರಿಗೆ ನಿತ್ಯಸೇವೆಯಂ ಮಾಡದಿದ್ದಡೆ ತಮಕುಲದಿಪ್ಪತ್ತೊಂ
- 9 ತಲೆಯಪಿತ್ಯಗಳಂ ಸ್ವಹಸ್ತದಲು ವಧಿಯಿಸಿದ ದೋಷ ಸತ್ಯಂ
- 10 ಸತ್ಯಂ ಪುನಸ್ಸತ್ಯಮುದ್ಧೃತ್ಯ ಧುಜಮುಚ್ಚತೇ ವೇದಶಾಸ್ತ್ರಾತ್
- 11 ರಂ ನಾಸ್ತಿ ನದ್ಯವಂ ಕೇಶವಾತ್ಮರಂ ಶ್ರೀನಾರಾಯಣಾಯನಮಃ

9

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಎಡಗಡೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

೧ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 1 ಶುಭಮಸ್ತು|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ| ತ್ರೈ
- 2 ಯರೋಕ್ಯನಗರಾರಂಭಾ ಮೂಲಸ್ತಂಭಾಯಪಂಥವೇ ||೧|| ಅರುಣಸರಸಿ
- 3 ಜಶ್ರೀ ಸೋದರೈರತ್ಯುದಾರೈಃ ಅಖಿಲಧುವನರಕ್ಷಾದೀಕ್ಷಿತೈರ್ದುಃಪ್ತಿಪಾತ್ಯಃ ತರುಣತುಲ
- 4 ಶಿಮಾರಾಲಂಕೃತೋರಸ್ತಲಶ್ರೀ ಕರುಣಯತು ಸದಾ|ವಃ ಕೇಶವೇಶಃ ಕೃಪೇಶಃ ||೨|| ಪಾಂತುಪೋಜ
- 5 ಲದಶ್ಯಾಮಾಶ್ಯಾಂಗ್ಗಜ್ಯಾಪಾತಕರ್ಕಶಾಃ|ತ್ರಯಲೋಕ್ಯಮಂಟಪಸ್ತಂಭಾಃ ಚತ್ವಾರೋ ಹ
- 6 ರಿ ಬಾಹವಃ ||೩|| ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯಾ ಶಾಲವಾಹನಶಕವರುಷ ೧೪೯೧ನೆಯ
- 7 ಸಂದವರ್ತಮಾನ ಶುಕ್ಲಸಂವತ್ಸರದ ಶ್ರಾವಣಶುಭ ೧೧ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾ
- 8 ಜಪರಮೇಶ್ವರ ರಾಜಕುಲತಿಲಕಚೂಡಾಮಣಿ ಪೂರ್ವ ಪಶ್ಚಿಮ ದಕ್ಷಿಣೋತ್ತರ ಸಮುದ್ರೈಕನಾಯ
- 9 ಕ ಧರಣೀವರಾಹ ಮೇದಿನೀಮಾಸೆಯರಗಂಡ ಕಠಾರಿಯ ಸಾಳುವ ಶ್ರೀವೀರಪ್ಪ
- 10 ತಾಪ ವಿಜಯ ಸದಾಶಿವ ಮಹಾರಾಯರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ಪೃಥ್ವೀರಾ
- 11 ಜ್ಯಂಗೈಯ್ಯುತಿಪ್ಪಳ್ಳಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಕುಲದೇವತಾ ಚತು
- 12 ರ್ದಶ ಧುವನಾಧೀಶ್ವರಾ ಧಕ್ತಜನಧಯಧಂಜನ ಪಾಂಚಜನ್ಯಧರಣೀಧರ
- 13 ಸರ್ವದೇವತಾಮುನಿಜನಸ್ತೋಮಾ ಅಕ್ಷಯಪಾತ್ರಹಸ್ತ ಅ
- 14 ಖಳಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ
- 15 ಕಮಲಲೋಚನ ಕಮಲಸಂಧವಹಿತಾ ನಾರದಾದಿ ಮುನಿನಾಥವೇದಗಿರಿವೀಶಾ
- 16 ಧೀಶ್ವರ ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಯಪತಿಪಾಲಕ ಅಖಿಲವ (ಅಭಿನವ) ಕ್ಷೋಣೀವೈಕಾಂತವನಿವ ವೇ
- 17 ರಾಪುರದ ಶ್ರೀಚೆನ್ನಿಗರಾಯರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀವೀರಸ
- 18 ದಾಶಿವರಾಯರ ಹಡಪದ ದವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವರಾಧೀಶ್ವ

- 19 ರ ಸಿಂಧು ಗೋವಿಂದ ಸಿತಕರಗಂಡ ಬರಿದ ಸಪ್ತಾಂಗಹರಣ ತುರಕದಳವಿಭಾಡರಾ
 20 ದ ಕಾಶ್ಯಪಗೋತ್ರದ ಯಜ್ಞಕೃಷ್ಣಪನಾಯಕರ ಕೊಮಾರ ಶ್ರೀವೆಂಕಟಾದ್ರಿನಾಯಕ
 21 ರ ಹೆಸರ ಪಾಪತೀತಮನಾಯಕರ ಕೊಮಾರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ
 22 ಹೆಸರ ವೆಂಕಟಮನೂ ತಮ ಸೇವೆಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತಂದರೆ
 23 ಕೃಷ್ಣಪನಾಯಕರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂದು ವೆಂಕಟಪನಾಯಕರಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂ
 24 ದು ಸ್ವಾಮಿಯ ಅಮೃತಪಡಿಗೆ ಮಧ್ಯಾನ್ನದ ಅವಸರಕ್ಕೆ ದಿನ ಗಕ್ಕೆ ಹರಿವಾಣ ಗಕ್ಕೆ ಅಕ್ಕಿಪಡಿ
 25 ರಲು ಹರಿವಾಣ ಗಂಗೆ ಪಡಿ ರಂಗೆ ಅಕ್ಕಿ ಮಣುಗುರ್ ೨ಕ್ಕೆ ನೆಲುಬ 10 ರಲು ತಿಂಗಳು ಗಕ್ಕೆ
 26 ನೆಲುಬ ೭||ಲು ತಿಂಗಳು ೧೨ ಅವರಶ ಗಕ್ಕೆ ಮಣುಗುರ್ಬಂ ಕ್ಕೆ ಗ ೧೦೦ ನೂ ನಾ
 27ಗಗೆ ೧೨ ಧರಾರಾಧ್ಯರಿಗೆ ಗ ೨ ವೇದಾಂತಿಗಳು ಗ ೨ ಆ(೧).....ಗ೧೧೬ ಕೆ
 28ನೆಲುಬ ೬೦ಕ್ಕೆ ವಸ್ತಾರೆಯ ಸೀಮೆಗೆ ಸಲುವಜವಣೆ

೨ನೆಯ ತುಂಡಿನಲ್ಲಿ.

- 29 ಗೆ ನಾಡೊಳಗಣ ದಣಾಯಕನಹಳ್ಳಿಯಗ್ರಾಮ ವೆಂಕಟಾದ್ರಿನಾಯಕಯ್ಯನ
 30 ವರು ತಮ ತಂದೆ ಪಾಪತೀತಮನಾಯಕರಿಗೆ ಉಂಬಳಿಯಾಗಿ.....
 31 ಪಾಪತೀತಮಾಪುರವೆಂಬ ಪ್ರತಿನಾಮಧೇಯವನೂ ಮಾಡಿ ವೆಂಕಟಾದ್ರಿನಾಯಕರಿಗೂ ತಮ
 32 ತಂದೆ ಪಾಪತೀತಮನಾಯಕರಿಗೂ ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ ಚೆನ್ನಿಗರಾಯ.....[ಕಿ]
 33 ರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕ.....ಶಯದಿಂ ಸಮರ್ಪಿಸಿದ
 34 ಧರ್ಮಶಾಸನಾ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಚತುಸ್ಸೀಮೆಯ ವಿವರ||ಕೊರಟಿಕೆರೆ F ಗ್ರಾಮದ
 35 ಲಸೀಮೆಯಿಂಪಡುವಲು ಯೆಗಚಿವದಿಯಿಂದ ಮೂಡಲು ಚಿಕ್ಕಬೇಡಗೆರೆ F ಹ
 36 ರಾಬಿಹಳ್ಳಿಯಿಂದ ಬಡಗಲೂ ಕನಯಕನಹಳ್ಳಿಯಿಂದ ತೆಂಕಲು ಯೇಚತುಸ್ಸೀ
 37 ಮೆಯೊಳಗುಳ್ಳ ನದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಗಳೆಂಬ
 38 ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂವ್ಯವಾನು ಸ್ವಾಮಿಯ ಶ್ರೀ ಪಾದಕ್ಕೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ
 39 ಯಧರ್ಮಶಾಸನದಲಿಬರೆದ ಹರಿವಾಣ ಗಂಗೆ ವೆಚ್ಚನಿರ್ವಯ
 40 ಊ||ಚೆನ್ನಿಗರಾಯರ ಊಳಿಗದ.....
 41 ದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಾಪ್ತಿಯಲ್ಲಿ ಸಲುವಹರಿವಾಣ
 42 ಕಣದಸೇರು.....ಗಕ್ಕೆ ಹರಿವಾಣ ೧ ಲೆಬದಲಿ ಹಂಚಿಕೊಂಡು
 43 ಹೋಗುವರು ಯೇಧರ್ಮಕ್ಕೆ ಅರು ತಪಿವರು ತಮ ತಾಯಿತಂದೆ ಗುರುಸಹೋ
 44 ದರರನೂ ವಾರಣಾಸಿಯಲಿ ವಧಿಸಿದ ದೋಷಕ್ಕೆ ಹೋಗುವರು
 45 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದನೋನುಪಾಲನಂ ದಾನಾತ್ವಸ್ವರ್ಗ
 46 ಮವಾಪೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ||ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 47 ಪರದತ್ತಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧರ್ಮೇತ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ
 48 ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಃ

10

ಅದೇ ಬೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಕಪುರಿ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವಾಲಯದ ಬಳಿ
ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'

- 1 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
 2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
 3 ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಸ್ತಿಶಕ ವ
 4 ರಿಸ ಸಾವಿರದಾಣನೆಯ ದುರ್ಮತಿಸಂ
 5 ವತ್ಸರದ ಚೈತ್ರ ಸು ೧ ಲು ಕಪುರಿಯ ತಳಾರಿ
 6 ತಗರೆಯ ಮಂಡಿರುಡೆ ಬಣ್ಣಿಗ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

11

ಅದೇ ಕಪುರಿ ಗ್ರಾಮದಬಳಿ ರಾಮೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಹೂಡಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-6"

- ¹ ಕಾಳಯುತ ಸ ಉವಧರದ ಚಯು
- ² ತ್ರ ಶು ಗ ಲು ಶ್ರೀಮತು ವೆಂಕಟಪ
- ³ ದ್ವಿನಾಯಕಾರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ
- ⁴ ಪಪತಿಂಮನಾಯಕರು ಕಲುರೆ ರಾ
- ⁵ ಮಪ ಗವುಡಗೆ ಕೊಟ್ಟ ಹುಲ್ಲಕೊಡ
- ⁶ ಗಿ ಉರಕೊಡಗಿ ನಾಲು ಸೇನೆಗೆ ಕೊಟ್ಟಂ
- ⁷ ಥ ಗದನು ಪುರು ಉಂಬಳಿ ಹಾಕಿಸಿ ಕಾ
- ⁸ ರಬಾಗಿಲ ಕಾಟನಾಯಕರ ಮಗ ಕಪುರೆ
- ⁹ ಯ ರಾಜಪಗಾಲುಡುಗಳ ವಳತ ಸೇನಬೋವ
- ¹⁰ ಚಿಕ್ಕರಸಯರಾಬರಹ

12

ಅದೇ ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಹಳೇಬೀಡು ಕೆರೆಯ ಮೊದಲನೆಯ ತೂಬಿನ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 1' × 4'

- ¹ ಸ್ವಸ್ತಿ ಸಕವರ್ಷ ಕಲಳನಯ ಸುಧಕೃತ್ಸಂಪತ್ತರಂ ಪ್ರವರ್ತಿಸೆ ಅನುಪಮನಿಸಿದ ನೃಪಕಾಮನಾಮ ಪೊಯ್ಯ
ಳನ ನನ್ನನಂ
- ² ಜಗದಧಿಕಂ ವಿನಯಾದಿತ್ಯಂ ಪೊಯ್ಯಳನಿಸಿ ಚರಂ ಗಂಗವಾಡಿಯಂ ಪಾಳಿಸುತುಂ || ಅದಟಂ ದೋರಸಮುದ್ರದೊಳ್ಳ
- ³ ಮುದಿಕೋದ್ರತ್ ಶ್ರೀನಮಾಲಂಗಿತಾಭ್ಯುದಯಂ ಸತ್ಪುಬಸಂಕಥಾಬಿನದದಿಂ ರಾಜ್ಯಂಗೆಯುತ್ರಿಪ್ಪ ಜೀವ ದ
- ⁴ ಯೋಪೇತನುದಗ್ರವೈರಿಬಳ ನಿರ್ವ್ಯಾತಂ ವಿಶೇಷ ಪ್ರಭಾಸ್ವದನೀ ತುಂಬನುದಾತ್ತನಿಕ್ಕಿಸಿದನಾಚಂದ್ರಾರ್ಕ
- ⁵ ತಾರಂಬರಂ || ರಕ್ಕಸಪೊಯ್ಯಳನುಗ್ರಚಳಕ್ಕಂ ಯಾದವಕುಳಾಂಬುಚಾಕ್ಕಂ ಮುದದಿಂದಿಕ್ಕಿಸಿದ ನೆನೆ
- ⁶ ಏನಂ ಮೇಲಕ್ಕಮನೀಕೆಣಿಗೆ ರಾಜವಾಂನಾ ತನ್ನಪಂ || ಬಿತ್ತುಪಟ್ಟಮಂ ಮೇಲಕ್ಕಕ್ಕೆಬಿಟ್ಟಂ ||

13

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಚಪ್ಪಡಿ ಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- ¹ ಮಾಘ ಬ ೧೧ ಬಂಟೇಶ್ವರದ ಮಲ್ಲಯಜೀ
- ² ಯನಾಯಕ ಭಂಡಾರಿ ನಾರಣದೇವ
- ³ ಮಾಡಿ ತತುಕಾರೊಚಿತ ಪೂಜೆಯನು ಜೀಯು.....
- ⁴ ರ ಮುಂದಿಟ್ಟು ಆ ಬಂಟೇಶ್ವರದ ಮಲ್ಲಜೀಯು ಧರ್ಮ
- ⁵ ಕೆ ಅರುಬಂದು ತೊಡಂಕಿದೊಡಂ ಆ ಮಲ್ಲಜೀಯು
- ⁶

14

ಅದೇ ಹಳೇಬೀಡು ಕೆರೆಯವೇಳಗೆ ನ್ನಾನಮಂಟಪದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- ¹ ಶ್ರೀಮದ್ವೇವಾಸುರಾಹೀಂದ್ರಪೂಜಿತಶ್ವಾಂಗಜನ್ಮಜಿದ್ವೇವಃ ಶ್ರೀ
- ² ವೀರಶೀರ್ಷೀಶಃ ಪಾಯಾದ್ಧಬೃಜನಬ್ರಹ್ಮಾನ್ || ಶ್ರೀಮಲ್ಲೋಕ್ಕೈಕವಿಶ್ವಾ
- ³ ತಮೂಲಸಂಘೋವಿರಾಜತೇ ಕೊಣ್ಣುಕುನ್ದಾನ್ವಯಸ್ತತ್ರ ದೇಶೀಯಾಬ್ಯಗಣಾ
- ⁴ ಗ್ರಣೇಃ || ಶ್ರೀವೀರಣಂದಿಸಿದ್ಧಾನ್ವಚಕ್ರವರ್ತ್ಯನುಜೋಮಹಾನ್ ಶ್ರೀಮದ್ಬಾ
- ⁵ ಹುಬಲನಾಮ ಮುನಿಃ ಸಿದ್ಧಾನ್ವಪಾರಗಃ || ಸಕಳಜ್ಞಪ್ರತಿಪಾದಿತೋಧಯನಯಾ

- 6 ಭಜ್ಜಾನಸಂಪನ್ನಕೋ ಮದನೋದ್ಯದ್ವಪದಾವತೋಯದವಿಧುಸ್ಸದ್ವರ್ಮರಕ್ಷಾಮಣಿಃ ದಳಿತಾ
7 ಪ್ಲಾದೃಶ ಸತ್ವದಾತ್ಮನಿಪುಣಃ ಪದ್ಧೃವೈವೇದೀ ಜಯತ್ಯುಬಿಳೋಬ್ಬೀನುತತಾರುಬಾಹುಬಲಸಿದ್ಧಾನ್ವೀಶ್ವರ
8 ಃ ಸನ್ಮನಃ || ತಸ್ಯಾಗ್ರಶಿಷ್ಯೋಬಿಳಶಬ್ದಶಾಸ್ತ್ರಪಾರಂಗಮಃ ಸ್ವಾತ್ಮಸುಖಾನುವರ್ತಿ | ಸ್ಯಾದ್ವಾದವಿದ್ಯಾಕುಶ
9 ರೋವಿಧಾತಿ ಕಾಮಾಂಬುಜೇನ್ದ್ರಃ ಸಕಲೇನ್ದ್ರಿಯೋಗೀ || ಅರ್ಹಣ್ವಿಮುನೀಂದ್ರಾಣಾಂ ಚಾರಿತ್ರಂ ವಿಸ್ತಯಾವಹಂ
10 ತೇಷಾಂ ಪ್ರಣಯಿನೀ ಪಾಣೀ ತಸ್ಯಾಸ್ತನ್ಮನಯಃಪ್ರಿಯಾಃ || ಜಲವಿತಂಡಕಥಾಸು ಚ ಶಬ್ದಾಗ
11 ಮಜನಮುಖೋತ್ಪಪರಮಾಗಮಯೋರುನ್ಮದ್ರಂ ಯಚ್ಚಿತ್ತಂ ಸತ್ತ್ವವಿದ್ಯಾರುಹೋರ್ಹಣ್ವಿ
12 ಮುನಃ | ಏಷಶ್ರುತಗುರುರ್ಯುಗ್ಸ್ಯ ಸಕಲೇನ್ದ್ರಮಹಾಬ್ರತೇಃ | ತಸ್ಯವಿದ್ಯಾಮಹಾಪ್ರಾಧಿಮ್ಯಾ
13 ದೃಶ್ಯವ್ಯಣ್ಣ್ಯತೇಕಥಂ || ಇತ್ಯಂಧೂತೋಯಮೀಶೋವರಜನಮುನಿ ಸದ್ವೃಂದಮಧ್ಯೇ ವಿರಾಜತ್ ಪದ್ವಿಂಶತ್ಯರ್ಧಿ
14 ತೋರೂರ್ಹಿತಚರಿತಪರಃ ಸಪ್ತತತ್ತ್ವ ಪ್ರವೇದೀ ಪ್ರಾಯಶ್ಚಿತ್ತಾದಿಷಟ್ಪದ್ವಿಗುಣಿತ ಸುತಪಾಶ್ಚರ್ಯುಗ
15 ವರ್ಯು ಪ್ರಸಿದ್ಧೋ ದ್ವಾತ್ರಿಂಶದ್ವಾಗಸದ್ಭಾವನಯುತ ಸಕಲೇನ್ದ್ರಬ್ರತೀನ್ದ್ರೋ ವಿಧಾತಿ || ಏವಂಕತಿಪಯ
16 ಕಾರೇ ಪ್ರವರ್ತಿತೇ ಗ್ರಾಮನಗರಖೇಡೇಷು ತತ್ರತ್ಯಾಭಯೋತ್ಪ್ರಳಯಕಾಶಯನ್ ಸಕಲಚನ್ದ್ರಮು
17 ನಿರಾಯಾತಿ || ಸತ್ಪಾಂಡ್ಯದೇಶಮಧ್ಯಸ್ಥಿತ ಬಿಳಿಚಾಗ್ರಮಚೈತ್ಯಗೃಹಮಾಸಾಧ್ಯ ಜ್ಞಾತ್ಯಾ ಸ್ಯಾನ್ವೃಂ
18 ತ್ರಿದಿನಾದನಶನವಿಧಾನ ತ್ರಿವಿಷ್ಣುಪಂ ಸಂಪ್ರಾಪ್ತಃ || ಸಮಾಗ್ರಬಾಣೇನ್ದ್ರಶಿಪ್ರಮಾಬ್ರಶಬಾಬ್ಯಕೇ ಮ
19 ನ್ನಥವತ್ಸರೇಚ | ಸತ್ಪಾಲ್ಯನೇ ಶುದ್ಧತ್ವತೀಯಕೇನ್ದ್ರವಾರೇಽಗಮತ್ ಶ್ರೀಸಕಲೇನ್ದ್ರದೇವಃ ಅರುಹನ್ಮಮಃ
20 ಶ್ರೀಮದ್ವೀರಣ್ವಿಸಿದ್ಧಾನ್ವಚಕ್ರವರ್ತಿಗೃಹಸಧರ್ಮರಪ್ತ ಬಾಹುಬಲಸಿದ್ಧಾನ್ವದೇವರೇ ದೀಕ್ಷಾ
21 ಗುರುಗೃಹ ಶ್ರೀಮದರ್ಹಣಂದಿತ್ಯವಿದ್ಯದೇವರ ಶ್ರುತಗ ರುಗಲಮಪ್ತ ಶ್ರೀನ
22 ಕಲಚನ್ದ್ರಧಿಚಾರಕದೇವಗೃಹ ಶ್ರೀಮದ್ರಾಜದಾನಿ ದೋರಸಮುದ್ರದ ಸಮಸ್ತಧವ್ಯ
23 ನಗರಂಗೃಹ ಪರೋಕ್ಷವಿನಯಾರ್ಥವಾಗಿ ಮಾಡಿಸಿದ ನಿಶಿದಿ ಮಂಗಲಮಹಾ ಶ್ರೀ ಶ್ರೀ

15

ಅದೇ ಹಳೇಬೀಡುಕೆರೆಯ ಕಟ್ಟೆಯಲ್ಲಿ ಸ್ನಾನಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಗನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನು ಮಹಾ ಮಣ್ಣಳೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
2 ತಳಕಾಡುಗೊಣ್ಣು ವೀರಗಂಗೆ ಹೊನ್ನಣದೇವರು ದೋರಸಮುದ್ರ
3 [ದ] ಲು ಸುಖಸಂಖತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತವಿರೆ ಮುದ
4 ನು ತಗರ್ತಿ ಕೊರೆಯಹತ್ತಿ ಹೆಂಗಳಕ್ಕೂಡೆ ಹೇಣಾರ
5 ವ ಮಾಡುತ್ತವಿರಲು ಹೊನ್ನಣದೇವರು ಕಂಡು ಮರಾಡೆತಾಯ
6 ಯನಾಯಕನಂ ಕರದು ಬೆನ್ನ [ಸ್ತಿ] ದೊಡೆ ಅಣತಿಯ ಪಣದೆ ಚಾ

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-9" × 2'-0"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಲೇಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ನೊಳಂ
2 ಬವಾಡಿ ಬನವಾಸೆ ಹಾನುಂಗಲು ಗೊಂಡ ಭುಜಬಳವೀರಪ್ರತಾಪ ಹೊಯ್ಯ
3 ಳ ವೀರಬಲ್ಲಾಳದೇವನು ದೋರಸಮುದ್ರದ ನೆರವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋ
4 ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತವಿರಲು ಸಾವ್ಯರಿ ಸಂವತ್ಸರದ ಮಾ
5 ಗ್ಗೃಹರ ಬಹುಳ ದಶಮಿ ಅದಿವಾರದಂದಂದು ಆ
6 ನಂದರೆಯಾ ಹ [ವದಲ] ಹೆಂಗೊಸನೂರೊಡೆಯಂ ಬೂವರಿ [ಗಾ] ಪುಂಡ
7 ವಿಜಯನ ಅಣ್ಣ ರೇಶನನು ಸುರಲೋಕ ಪ್ರಾಪ್ತತ
8 ವಿಜಯ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ||

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ೩ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-9"

- 1 ಜಿನನಾತ್ಮೀಯೇಷ್ವದಯ್ಯಂ ನಿಜಗುರು ನಯಕೀರ್ತಿಪ್ರತಿಶಂ ಲಸದ್ವಿವಿ
2 ನುತಂ ತಾನುತ್ಕೃಷ್ಣಪ್ರಭು ಹಿತ್ಯ ತನಗೇಕವೈತಾಯಿಂದೊಡ್ವೀ ವನ

- ³ ಧಿ ವ್ಯಾವೃತ ಧಾತ್ರಿತರದೊಳದೇಂ ಪುಣ್ಯೋದ್ಭವ ಬ್ರಾತದೊಳೊಡಿ ನಿತಾಂ
⁴ ತಂ ನಾಮಿಸೆಟ್ಟಿಸ್ತು ಟವಿಶದಯಶೋಲಕ್ಷ್ಮಿಯಂ ತಾನೆವೆತ್ತಂ ||೧೧||
⁵ ಅನೃತಂ ವ್ಯವಹಾರದಿ.....ಮುತ್ತ.....ವಿಕ್ರಮಾಕ್ರಾಂತ.....
⁶ ಲದೇವ.....ಮಾನ್ಯಾತಂ ದೊ.....
⁷ ಕೊಂಡು.....ಸ್ವಾಂತಂವಿಶ್ವತನಾ
⁸ ಮಿಸೆಟ್ಟಿದವದೊಳ.....ಕೈವಲ್ಯವಂ ತಾಳಿದಂ ||

ಕಡೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾನನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

18

ವನ್ನಾರೆ ಹೋಬಳಿ ಕೊಡುವಳ್ಳಿ ಅಗ್ರಹಾರದಲ್ಲರುವ ಪಟೇಲ್ ಸುಬ್ರಾಯಪುರಾಣೀಕರಲ್ಲರುವ
 ನನ್ನ ದಿನ ಕೈಬರಹದ ಪ್ರತಿ.

- ¹ ಹರಿಹರ ಮಹಾರಾಯರು ಶೃಂಗೇರೀ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಳ್ಳಿಗ್ರಾಮ
² ವನ್ನು ಉತ್ತಾರವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟದ್ದರಿಂದ ಈ ಗ್ರಾಮವನ್ನು ಮಠದವರು
³ ಅನುಧವ ಮಾಡಿಕೊಂಡು ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳಿಗೆ
⁴ ಶೃಂಗೇರಿಯಲ್ಲಿ ಪಟ್ಟವಾದ್ದರಿಂದ ಅವರ ಪೂರ್ವಾಶ್ರಮದವರಿಗೆ ಈ ಗ್ರಾ
⁵ ಮದಲ್ಲು ಬಿಟ್ಟುಕೊಟ್ಟದ್ದು || ತಾನುಗೊಡಿಗೆಯಲ್ಲಿ ಗದ್ದೆ ಬ ಲಕ್ಕೆ
⁶ ಸಿಸ್ತು ಗ ಲ ಗುಬ್ಬಿಬಯಲಲ್ಲಿ ಗದೆ ಬಂ | ೧೦ | ಗೆ ಸಿಸ್ತು ಗ ೧೦ ಬ
⁷ ೨. || ಚಿಟ್ಟಮಕ್ಕಿಯಲ್ಲಿ ಗದೆ ಬಂ ೩ ಕೈ ಸಿಸ್ತು ಗ ೩ ಅಂತು ಗದೆ ಬಂ
⁸ ೨೧ | ಕೈ ಸಿಸ್ತು ಗ ೨೧ ೨ || ಸ್ವಾಸ್ತಿಯುನಡೆದುಬರುತ್ತಿದ್ದಲ್ಲಿ
⁹ ಈ ಪುರುಷೋತ್ತಮಧಾರತಿಗಳು ಸ್ವರ್ಗಸ್ಥರಾದಮೇಲೆ ರಾಮಚಂ
¹⁰ ದ್ರಧಾರತಿಗಳಿಗೆ ಪಟ್ಟವಾದ್ದರಿಂದ ಪ್ರಾಕ್‌ಇದ್ದ ಪೂರ್ವಾಶ್ರಮದ
¹¹ ವರ ಬದುಕು ಮನೆ ಯಾವತ್ತು ಮಠಕ್ಕೆ ಸೇರಿದ್ದರಿಂದ ಈ ಸ್ವಾಸ್ತೆ
¹² ಗ ೨೧ ೨ || ಧೂಮಿಯನ್ನು ಈ ರಾಮಚಂದ್ರಧಾರತಿಗಳ ಪೂ
¹³ ವರ್ವಾಶ್ರಮದವರು ಅರಗದ ಕಲ್ಲನಾಥಭಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಿ
¹⁴ ಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟದ್ದರಿಂದ ಇವರು ಅನುಧವಿಸಿಬಂದರು
¹⁵ ಮೇಲಾಗಿ ಈ ಗ್ರಾಮದ ಧೂಮಿ ಯಾವತ್ತು ಮಠಕ್ಕೆ ನಡೆದುಬರು
¹⁶ ತ್ತಿತ್ತು ಶ್ರೀಮಠದಲ್ಲು ಬ್ರಹ್ಮನಾಥವೇವರ ಉ
¹⁷ ಪದ್ವ ಬಹಳವಾಗಿ ದನಾ ಕೊಲ್ಲುತ್ತಿದ್ದಲ್ಲಿ ಈ ಮಲ್ಲಿಭಟ್ಟರ ಮು
¹⁸ ಖಾನ್ತ್ರಿ ಪಂಚಾಕ್ಷರಿ ನರಹರಿಭಟ್ಟರ ಕರಸಿಕೊಂಡು ಈ ಉಪದ್ರವ ನಿಲ್ಲಿ
¹⁹ ಸಿ ಕೊಡದೇಕು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದ ಈ ನರಹರಿಭಟ್ಟರು ಶ್ರೀಮ
²⁰ ಠದಲ್ಲ ಕುಳಿತು ಬ್ರಹ್ಮನಾಥವೇವರ ಕುರಿತು ಪುನಶ್ಚರಣಿಮಾಡಿದ್ದರಿಂದ
²¹ ಅವರಿಗೆ ಪ್ರತ್ಯಕ್ಷವಾದ್ದರಿಂದ ಈ ದೇವರಿಗೆ ಮುಂದೆ ನಡೆಕೊಂಬಬಗ್ಗೆ ಕ
²² ಟ್ತಮಾಡಿ ಗೊತ್ತಿಗೆ ನಿಲ್ಲಿಸಿ ಈ ದೇವರ ಉಪದ್ರವ ಪರಿಹರಿಸಿದ್ದರಿಂದ
²³ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಸಂತೋಷಪಟ್ಟರಾಗಿ ಈ ಕೊಡುವಳ್ಳಿ ಗ್ರಾಮ
²⁴ ದ್ವಲು ಮಲ್ಲಿಭಟ್ಟರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟ ಧೂಮಿ ಹೊರತಾಗಿ ಮೇಲಾ
²⁵ ದ ಧೂಮಿ ಯಾವತ್ತನ್ನು ಇವರಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟದ್ದರಿಂದ ಇವರು ಕೊಂಡ

- 26 ನಹಳ್ಳಿಯಲ್ಲಿ ಮನೆ ಕಟ್ಟಿಕೊಂಡು ಈ ಸ್ವಾಸ್ಥ್ಯವನ್ನು ಅನುಭವಿಸಿ
 27 ಬರುತ್ತಾ ಇದ್ದಲ್ಲಿ ಈ ಗ್ರಾಮಕ್ಕೆ ದೇವರ ಮಕ್ಕಳು ಕುಳಗಾರರಾಗಿ ಇ
 28 ವರಿಗೆ ಗಡಿಗುತ್ತಿಗೆ ಭತ್ತವನ್ನು ಹಗಲು ಅಳಕೊಟ್ಟು ರಾತ್ರಿಕಾಲದ
 29 ಲ್ಲ ಪುಂಡುಗಾರರಾಗಿ ಇವರ ಮನೆಮುತ್ತಿ ತಾವು ಅಳಕೊಟ್ಟು ಧ
 30 ತ್ತವನ್ನು ಪುನಃ ತಮ್ಮ ಮನೆಗೆ ಹೊತ್ತುಕೊಂಡುಹೋಗುತ್ತಾ ಇದರು
 31 ಈ ಪುಕಾರ ಕೆಲವು ದಿವಸ ನಡೆದುಬಂತು ಇದೇಪುಕಾರ ಒಂದು ವರ್ಷ
 32 ಭತ್ತವನ್ನು ರಾತ್ರಿಕಾಲದಲ್ಲಿ ಹೊತ್ತುಕೊಂಡು ಹೋಗುವಾಗ್ಯೆ ಭತ್ತದ
 33 ಮೊಟ್ಟೆ ತೊತಾದ್ದರಿಂದ ದಾರಿಕಡೆಗೂ ಚಲ್ಲಿದ್ದರಿಂದ ಸೂರೋ
 34 ದಯವಾದಮೇಲೆ ಈ ಚೆಲ್ಲಿದ ಭತ್ತದ ದಾರೀ ಹಿಡೆಕೊಂಡು ನೋಡು
 35 ವಾಗ್ಯೆ ಇದೇ ಗ್ರಾಮಕ್ಕೆ ಬಂದದ್ದರಿಂದ ಇವರುಗಳು ಪುಂಡರು
 36 ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಎಂಬುದ ಕಂಡು ಶ್ರೀ ಸ್ವಾಮಿಯವರ ಸನ್ನಿ
 37 ಧಾನಕ್ಕೆ ಹೋಗಿ ಇದು ತಮಗೆ ಒಬ್ಬರಿಗೆ ನಡುವುದಲ್ಲ ಈ ಗ್ರಾಮವನ್ನು
 38 ವೃತ್ತಿ ಶಾಖೆಮಾಡಿ ಅಗ್ರಹಾರವಮಾಡಿ ತಮ್ಮ ಹೆಸರಲ್ಲು ದಾನಶಾಸನ
 39 ಬರಿಸಿಕೊಡದೇಕೆಂದು ಹೇಳಿಕೊಂಡದ್ದರಿಂದ ಶ್ರೀ ರಾಮಚಂದ್ರಭಾರತಿ
 40 ಸ್ವಾಮಿಗಳವರು ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೩೧೩ನೆ ವರ್ತಮಾನಕ್ಕೆ
 41 ಸಲುವ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೫ ಲ್ಲ ದಾನಧಾರಾಪೂರ್ವ
 42 ಕವಾಗಿ ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ನಿರ್ದೇಶವಮಾಡಿ ಬರಿಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
 43 ೧ಕ್ಕೆ ಈ ಗ್ರಾಮ ಒಂದಕ್ಕೆ ಸಲುವ ಗದೆ ೫೦ ೧೪೭ಕ್ಕೆ ವೃತ್ತಿ ೧ಕ್ಕೆ ಗದ್ದೆ
 44 ೫ ೪೧. ನಾಲ್ಕುಕಾಲು ಖಂಡುಗ ಗದ್ದೆ ಪಾಶ್ಚಿಮಾತ್ತಿ ಮಾಡಿದ
 45 ವಿನಿಯೋಗ ಭಾರದ್ವಾಜನಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಕಲನಾ
 46 ಧಾ ಧಟ್ಟರ ಮಕ್ಕಳು ಮಲ್ಲಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೫ ಭಾರದ್ವಾಜನ
 47 ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಪಂಚಾಕ್ಷರಿ ನರಹರಿಧಟ್ಟರ ಮಕ್ಕಳು
 48 ನೀಲಿ ನರಸಿಂಹಧಟ್ಟರಿಗೆ ವೃತ್ತಿ (ನಾಲ್ಕು ವರೆ) ೪ .||. ಹರಿತನಗೋತ್ರದ
 49 ಅಶ್ವರಾಯನಸೂತ್ರದ ನಾಗೋಪಾಧ್ಯಾಯರ ಮಕ್ಕಳು ಉಪಾಧ್ಯಾಧಟ್ಟರಿಗೆ
 50 ವೃತ್ತಿ ೧|| ಅವರ ತಮ್ಮಂದಿರು ಕೃಷ್ಣಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಶ್ರೀವತ್ಸಗೋ
 51 ತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ನರಹರಿಧಟ್ಟರ ಮಕ್ಕಳು ನಾರಸಿಂಹ
 52 ಟ್ಟರಿಗೆ ವೃತ್ತಿ .||. ಕಾಶ್ಯಪಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ನರಹ
 53 ರಿಧಟ್ಟರ ಮಕ್ಕಳು ಜನ್ನೂಪಾಧ್ಯಾಯರಿಗೆ ವೃತ್ತಿ ೧ ಭಾರದ್ವಾಜನಗೋ
 54 ತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಯಜ್ಞೇಶ್ವರಧಟ್ಟರ ಮಕ್ಕಳು ಶಂ
 55 ಕರದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ಬೋಧಾಯನ ಸೂ
 56 ತ್ರದ ನಾರಾಯಣಧಟ್ಟರ ಮಕ್ಕಳು ಅಪ್ಪಣಾಕಿತಾಗ್ನಿಗಳಿಗೆ
 57 ವೃತ್ತಿ ೧ ಜಾಮದಗ್ನಿವತ್ಸ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಸ್ವಾ
 58 ಮಿಧಟ್ಟರ ಮಕ್ಕಳು ಗಣೇಶದೀಕ್ಷಿತರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠನಗೋ
 59 ತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಲಕ್ಷ್ಮೀಕಾಂತಧಟ್ಟರ ಮಕ್ಕಳು
 60 ರಾಮಾಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಸಿಕಗೋತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ
 61 ಹರಿಧಟ್ಟರ ಮಕ್ಕಳು ಅನಂತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಿಷ್ಣು ವರ್ಧನ
 62 ಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ಶಂಕರಧಟ್ಟರ ಮಕ್ಕಳು ಗು
 63 ಡ್ಯ ವಿಷ್ಣುಗಳಿಗೆ ವೃತ್ತಿ .||. ಕಾಶಿಕಗೋತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ
 64 ರಾಮಾಧಟ್ಟರ ಮಕ್ಕಳು ಪರಮಾಳುಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ಕಾಶ್ಯಪ
 65 ಗೋತ್ರದ ಅಶ್ವರಾಯನಸೂತ್ರದ ಮುಕುಂದಧಟ್ಟರ ಮಕ್ಕಳು ದೇ
 66 ವರಧಟ್ಟರಿಗೆ ವೃತ್ತಿ ೧ ವಸಿಷ್ಠಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂ
 67 ತ್ರದ ಮಾಧವಧಟ್ಟರ ಮಕ್ಕಳು ಬಣ್ಣೇಪುರಾಣಿಕರಿಗೆ ವೃತ್ತಿ ೧
 68 ಭಾರದ್ವಾಜನಗೋತ್ರದ ಅಶ್ವರಾಯನ ಸೂತ್ರದ ನಾರಸಿಂಹಧಟ್ಟ
 69 ರ ಮಕ್ಕಳು ಅಚ್ಯುತಧಟ್ಟರಿಗೆ ವೃತ್ತಿ .||. ಗೌತಮಗೋತ್ರದ ಜೈಮು
 70 ನಿ ಸೂತ್ರದ ತಿರುಮಲಧಟ್ಟರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಧರಧಟ್ಟರಿಗೆ

- 71 ವೃತ್ತಿ ಂ ಆತ್ಮೇಯಸಗೋತ್ರದ ಆಶ್ವರಾಯನಸೂತ್ರದ ದೇವರಾಜ
 72 ರ ಮಕ್ಕಳು ನರಸಿಂಹಧ್ವಜರಿಗೆ ವೃತ್ತಿ ಂ ಕಾಶ್ಯಪಗೋತ್ರದ ಆಶ್ವರಾಯ
 73 ಯನ ಸೂತ್ರದ ಬ್ರಹ್ಮಣ್ಯಧ್ವಜರ ಮಕ್ಕಳು ಲಕ್ಷ್ಮೀಕಾಂತ ಧ್ವಜರಿಗೆ
 74 ವೃತ್ತಿ ಂ ಹರಿತಸಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ನಾಗಾಧ್ವಜರ ಮಕ್ಕಳು ಶಂಕರ
 75 ಧ್ವಜರಿಗೆ ವೃತ್ತಿ ಂ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಪದ್ಮನಾಭಧ್ವಜರ
 76 ಮಕ್ಕಳು ಕೇಶವಧ್ವಜರಿಗೆ ವೃತ್ತಿ ಂ ವಸಿಷ್ಠಗೋತ್ರದ ಬೋಧಾಯನಸೂತ್ರದ
 77 ಸುಬ್ರಹ್ಮಣ್ಯಧ್ವಜರ ಮಕ್ಕಳು ನಾಗಾಂಜನಗಳಿಗೆ ವೃತ್ತಿ ||| ಮವುಧಲ್ಯ ಗೋತ್ರದ
 78 ಆಶ್ವರಾಯನ ಸೂತ್ರದ ಮಹದೇವಧ್ವಜರ ಮಕ್ಕಳು ಮಲ್ಲಿಧ್ವಜರಿಗೆ ವೃ
 79 ತ್ತಿ ಂ ಮಾನಿಧಾರ್ಗವಗೋತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ ದಕ್ಷಿಣಾಮೂರ್ತಿಗಳ ಮಕ್ಕಳು
 80 ಕವಚ ಮಲ್ಲಿಧ್ವಜರಿಗೆ ವೃತ್ತಿ ||| ಆತ್ಮೇಯಸಗೋತ್ರದ ಆಶ್ವರಾಯನ
 81 ಸೂತ್ರದ ಲಂಗಣ್ಣಗಳ ಮಕ್ಕಳು ಗೂಳಪಗಳಿಗೆ ವೃತ್ತಿ ||. ಮಹಲಕ್ಷ್ಮಿ ದೇವ
 82 ರಿಗೆ ವೃತ್ತಿ ||| ಸೋಮೇಶ್ವರ ದೇವರಿಗೆ ವೃತ್ತಿ || ಗಾಯತ್ರೀ ಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ |||
 83 ಅಲ್ಪಹಾಳಿಗಳಿಗೆ ಹಳ್ಳಿಮಕ್ಕಳಿಗೆ ಚಿಂಕರಾಗಿ ದೊಡ್ಡ ಕಳ್ಳಮಕ್ಕೀಮೇಲೆ ಚಿಂ
 84 ಕನೀರವರಿಯಾಗಿ ನೀಲಿ ನರಸಿಂಹಧ್ವಜರಿಗೆ ಸಾಧ್ಯ ಬ ಓ ಬಾಸಿರಿಕಟ್ಟಿಗೆ
 85 ಚಿಂಕರಾಗಿ ಉಪಾಧ್ಯಾಧ್ವಜರಿಗೆ ಸಾಧ್ಯ ಬ || ಜಟ್ಟಿಗನ ಕಟ್ಟಿಗೆ ಚಿಂಕ
 86 ನೀರವರಿಯಾಗಿ ಪ್ರಥಮಸ್ಥಳದಲ್ಲಿ ಕವಚ ಮಲ್ಲಿಧ್ವಜರಿಗೆ ಸಾಧ್ಯ
 87 ಬ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ ನಾಗಣ್ಣಗಳಿಗೆ ಸಾಧ್ಯ ಬಂ ಂ ಅದಕ್ಕೆ ಪಡುವರಾಗಿ
 88 ಅಚ್ಯುತಧ್ವಜರಿಗೆ ಬಂ ಂ ಮೇಲಾದ ಸಾಧ್ಯಧೂಮಿ ಯಜಮಾನಾದಿ
 89 ಸರ್ವಸ್ವಾಮ್ಯವೂ ಈ ಅಗ್ರಹಾರ ಮಾಡಿಸಿದಮೇಲೆ ನರಸಿಂಹಧ್ವಜರಿಗೆ
 90 ಈ ಗ್ರಾಮಕ್ಕೆ ಸಲ ವಗ್ರಹಾರಾಮಕ್ಷೇತ್ರ ಗದ್ದೆ ಬದ್ದಲು ಮೊದಲಾದ ಸಿದ್ಧ
 91 ಸಾಧ್ಯಗಳಿಂಟು ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯವನ್ನು ಅನುಭವಿಸಿಕೊಂಡು
 92 ಬಹುಯೆಂದು ಒಪ್ಪಿಕೊಟ್ಟು ದಾನಶಾಸನ ಪ್ರಕಾರಕ್ಕೆ ಗದ್ದೆ ಬಂ ೧೪೭
 93 ಕ್ಕೆ ವಳಿಗೆ ಬಂದ ಪ್ರಕಾರ ವೃತ್ತಿ ಂ ಕ್ಕೆ ಗದ್ದೆ ಬ ೪ ರಲ್ಲಿ ವೃತ್ತಿ ಖರೀದಿ ದ
 94 ಬ ೧೩೧|| ದೇವರವೃತ್ತಿ ೨ ಕ್ಕೆ ಬ ೮|| ಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ವೃತ್ತಿ ||| ಕ್ಕೆ
 95 ಬ ೩| ಅಂತು ವೃತ್ತಿ ೩೩|| ಕ್ಕೆ ಗದ್ದೆ ಬ ೧೪೩|| ಮಧ್ಯಕಕ್ಕೆ ನಿಂತದ್ದು ಬ
 96 ೩|| ಮೂರೂವರೆ ಬಂಡಗವನ್ನು ಕುಳಗಾರರು ದೇವರ ಮಕ್ಕಳಿಗೆ ರಸ್ತೆ
 97 ಕೊಡಗಿ ಬಗ್ಗೆ ಹಾಕಿಕೊಟ್ಟದ್ದರಿಂದ ಈ ದೇವರಮಕ್ಕಳು ಕೆಲವು
 98 ದಿವ್ಯ ಉಂಬಳಿಯಾಗಿ ಅನುಭವಿಸಿ ಅಮೇಲೆ ದೊಡ್ಡಣ್ಣಧ್ವಜ ಂಟುವಿಗೆ
 99 ಈ ದೇವರ ಮಕ್ಕಳು ಗೌತಮೇಶ್ವರದೇವರಲ್ಲು ಮನ್ತ್ರಪುಷ್ಪದ ಉಪಾಧಿಯಂ
 100 ತ ಮಾಡಿಕೊಟ್ಟು ಈ ಗದ್ದೆಯನ್ನು ಈತಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕೆಲವು ದಿವ್ಯದಮೇಲೆ
 101 ಈ ದೇವರ ಮಕ್ಕಳು ಕುಳನಪ್ಪವಾಗಿ ಹೋದರು ಅಮೇಲೆ ಈ ದೊಡ್ಡಣ್ಣಧ್ವಜನು
 102 ಈ ಉಪಾಧಿಯನ್ನು ಮಾಡಿಕೊಂಡು ಧೂಮಿಯನ್ನು ಅನುಭವಿಸಿಬರುತ್ತಿದ್ದ
 103 ಳ್ಲ ಸಿಂಗಾಪುರದ ಗಿರಿಧ್ವಜರು ಯಂಟವರು ಈ ದೊಡ್ಡಂಜಧ್ವಜಗೆ ಹತ್ತು
 104 ಇಪ್ಪತ್ತು ಹಣ ಕೊಟ್ಟು ಈ ಧೂಮಿಯನ್ನು ಅಡವಮಾಡಿಕೊಂಡು ಆ
 105 ನುಭವಿಸಿದ್ದದನ್ನು ಈ ದೊಡ್ಡಣ್ಣಧ್ವಜನು ಅಪುತ್ರನಾಗಿ ಮೃತ
 106 ನಾಗಿ ಹೋದನು. ಈ ಧೂಮಿಯು ಸಿಂಗಾಪುರದ ಗಿರಿಧ್ವಜರ ಬುಡದವ
 107 ರಿಗೈನಡಬಂತು ಇತ್ತರಾಗಿ ಅವರು ಅಪುತ್ರರಾಗಿ ಮೃತವಾಗಿ
 108 ಹೋದ್ದರಿಂದ ಚಿತ್ರಧಾನುಸಂವತ್ಸರದಾರದ್ಧ ಉಪಾಧ್ಯರನಾರಿಸಿದೇ
 109 ವರ ಮನೆಯವರು ಅನುಭವಿಸುತ್ತಾರೆ ಈ ಧೂಮಿಯು ಮಧ್ಯಕಕ್ಕೆ
 110 ನಿಂತದ್ದು ಶ್ರೀಮಠಕ್ಕೆ ಬರಬೇಕು

ಉಭಯಮಂ ಗದ್ದೆ ಬಂ ೧೪೭ ಸಾಧ್ಯಧೂಮಿ

ಬ|| ಉದಯ

ಬ ೧೫೬ || ಕ್ಕೆ ಸಿಕ್ಕು ಗ ೧೫೬ || ಇತ್ತರಾಗಿ ಹೆಚ್ಚಿದ್ದು ೪|

ಕೋಲಾರ ದಿವ್ಯಕ್ಕಿನ ಶಾಸನಗಳು.

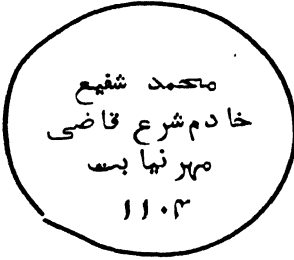
ಕೋಲಾರ ತಾಲ್ಲೂಕು.

19

ಕೋಲಾರದ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳು ಹಾಜರಮಾಡಿದ ಅವಣಮಠದ ೧ನೆಯ ಸನ್ನದು

ಫಾರ್ಸ್ ಲಿಪಿ—ಫಾರ್ಸ್ ಭಾಷೆ

قدر قدرت



مطابق واصل

موتبت

(۱) پروانہ بمہر

درگاہ قلی خان از قرار بتاریخ پانز دہم شہر ربیع الثانی سنہ جلوس والا۔

(۲) متصدیان (Sic) ومہمانت حال واستقبال پرگنہ کولار کوناٹک صوبہ دارالظفر بیجا پور بدانند چون موضع ہونین ہلی سمت حویلی طرف۔

(۳) متفرقات عملہ پرگنہ مذکور در وجہ مدد خرچ سنکری متہ بدستور سابق حسب الضمن بحال ومقرر گشتہ باید کہ موضع مسطور را۔

(۴) دروبست واگذارند کہ بتصدیق فرق مبارک حضرت حاصلات آنجا سال بسال برائے خرچ۔

(۵) سنکری متہ جاری دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند۔

(Back—کوٹہ)

(۱) شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات۔

(۲) عملہ پرگنہ کولار سرکار کوناٹک صوبہ دارالظفر بیجا پور در وجہ مدد خرچ۔

(۳) سنکری متہ بدستور سابق بحال ومقرر گشتہ۔

- (۳) . . . ۷ مواضع -
 (۵) . . . اصلی داخلی -
 (۶) . . . موضع مواضعان -
 (۷) . . . معہ جمع کا مل -

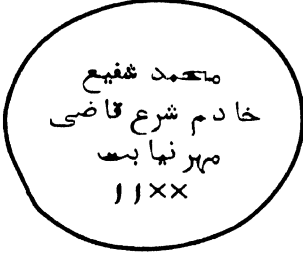
لہ ۷۰ جن

20

ಅವಣಿಮಠದ ೨ನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ.

7—ع



مطابق واصل

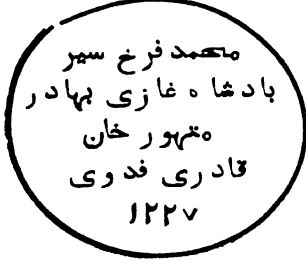
بعرض

- (۱) پروانہ بمہر شہامت و مرتبت طاہر محمد خان از قرار بتاریخ چہارم شوال سنہ ۱۱ جلوس معلیٰ .
 (۲) عاملان حال واستقبال پرگنہ کولار سرکار کرناٹک دارالظفر بیجاپور بدانند .
 (۳) درین ولا موضع ہونین ہلی طرف متفرقات سمت حویلی عملہ پرگنہ مذکور .
 (۴) دروجہ مدد خرچ سنکری متہم بتصدق فرق مبارک بموجب اسناد سابق .
 (۵) حسب الضمن مقرر گشت باید کہ موضع .
 مسطور را در وبست واگذا رند (Sic)
 (۶) کہ تا حاصلات آن برائے خرچ سنکری متہم ہمیشہ جاری دارند .
 (۷) درین باب تاکید دانستہ حسب المسطور بعمل آرند .

ಅವಣಮಠದ ಒನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت .



- (۱) عاملان حال واستقبال پرگنہ کولار سرکار کوناٹک دارالظفر بیجا پور بدانند.
- (۲) درینولا موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ مذکور.
- (۳) دروجہ مدد خرچ سنکری متہ بتصدق فرق مبارک.
- (۴) حضرت حسب الضمن مقرر گشتہ باید کہ.
- (۵) موضع مسطور را دروبست واگذارند کہ.
- (۶) تا حاصلات آن برائے خرچ سنکری متہ ہمیشہ.
- (۷) . . . دراینباب تاکید دانستہ حسب المسطور.
- (۸) بعمل آرند تحریر . . . بیض سنہ.

(Back—کونٹاری)

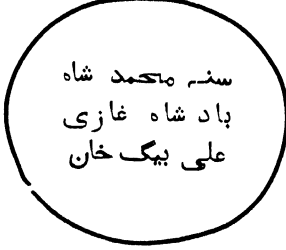
ضمن نویسند.

- (۱) . . . شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنہ کولار.
- (۲) سرکار کوناٹک دارالظفر بیجا پور دروجہ مدد خرچ سنکری متہ مقرر گشتہ.
- عہ مواضع.
- اصلی داخلی.
- موضع مواضعان.
- . . . جمع کامل.
- لہ عنہ ہن.

ಅವಣಿಮಠದ ೪ನೆಯ ಸನ್ನದು.

ಪಾರ್ಸಿ ಲಿಪಿ—ಪಾರ್ಸಿ ಭಾಷೆ.

قدر قدرت .



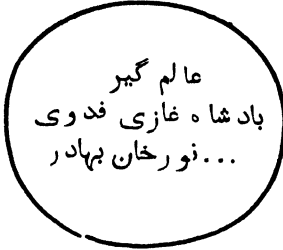
- (۱) متصدیان ومهمات حال واستقبال پرگنه کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند.
- (۲) چون موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه مذکور دروجہ مدد خرچ سنکری متہم بدستور سابق حسب الضمن بحال و مقرر گشتہ.
- (۳) باید کہ موضع مسطور را دروبست واگذارند کہ بتصدق فوق مبارک حضرت حاصلات آنجا سال بسال برائے خرچ.
- (۴) سنکری متہم جاری دارند وسند مجدد طلب ندارند درین باب تاکید اکید دانستہ حسب المسطور بعمل آرند.
- (۵) تکریری التاریخ پانزدہم شهر ربیع الثانی سنہ جلوس والا.

(Back—copy)

- (۱) شرح ضمن موضع ہونین ہلی سمت حویلی طرف متفرقات عملہ پرگنه کولار.
- (۲) سرکار کرناٹک صوبہ دارالظفر بیجاپور دروجہ مدد خرچ سنکری متہم بدستور سابق بحال و مقرر گشتہ.
- (۳) ے مواضع اصلی داخلی.
- موضع مواضعان.
- * جمع کامل
- لہ عنہن .

ಅವಣಮಠದ ಜನೆಯ ನನ್ನದು.

ಫಾರ್ಸಿ ಲಿಪಿ—ಫಾರ್ಸಿ ಭಾಷೆ,



- (۱) متصدیان مهمات حال واستقبال و دیسمکھان و دیسپانڈیان و پٹواریان و مزارعان.
- (۲) پرگنہ کولار سرکار کرناٹک صوبہ دارالظفر بیجاپور بدانند موضع ہونین ہلی.
- (۳) وغیرہ دیہات پرگنہ مذکور ذریعہ انعام باسم سنکر بہاری بموجب اسناد.
- (۴) حکام پیشین مقرر و جاریست درینولا نیز بدستور سابق حسب الضمن.
- (۵) بحال داشتہ شد باید کہ دیہات مسطور مصرف مشارالیه واگذارند کہ حاصلات انجا را معیشت خود نموده بدعائے دولت ابد مدت مشغول باشد.
- (۶) وسند مجدد سال بسال درخواست نکنند درین باب تاکید.
- (۷) اکید دانستہ حسب المسطور بعمل آرند تحریر فی التاريخ.
- (۸) بست ششم شہر شعبان المعظم سنہ ۱۱۶۷ بیض.

(Back—کونپان)

ضمن بنویسند

- (۱) شرح ضمن انکہ موضع ہونین ہلی وغیرہ دیہات پرگنہ کولار دروجہ انعام باسم سنکر بہاری.
- (۲) بموجب اسناد حکام پیشین مقرر گشت درینولا نیز بدستور سابق بحال دارند.

کا مل.

*

نعم.

عہ مواضع.

اصلی داخل.

عہ عہ.

سمت حویلی	سمت مولباکل موضع شکری .
* کامل	کامل
اصلی	داخلی .
مواضعان	مواضعان .
...	...
* کامل	له عه کامل .
ے مواضع	داخلی .
اصلی	مواضعان .
ے مواضع	داخلی .
اصلی	موضع .
مواضعان	داخلی .
	موضع .
	عه کامل .

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

24

ಮಾಲೂರು ಹೋಬಳಿ ಮೈರಾಂಡಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ನರ್ಮರಿ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ
- ² ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂ
- ³ ಗಳು ೧೪೫೯ನೆಯ ವಿಳಂ
- ⁴ ಬಿ ನಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ
- ⁵ ೧ ಲು ಶ್ರೀಮನು ಮಹಾ.....
- ⁶ ಶ್ವರ ಅಡ್ಕುತರಾಯ ಮ

- ⁷ ಹಾರಾಯರು ರಾಜ್ಯಂ
- ⁸
- ⁹ ಬಯಿರಪಗರಮಗ ಸೊ
- ¹⁰ ಣ್ಯಪ್ಪನು ಕಟ್ಟಿಸಿದ ಮಂ
- ¹¹ ಟಪ ಶುಭಮಸ್ತು

25

ನರನಾಪುರದ ಹೋಬಳಿ ಶಿವಾರಪಟ್ಟಣದ ವರದರಾಜದೇವಾಲಯದ ತಳಪಾದಿಯ ದಿಂಡುಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಶ್ರೀಮತು ಸುಕ್ಲಸಂವತ್ಸರದ ಆಸ್ವಿನ್ಯಜ ಸು
- ² ೧೦ ಸು ಸಿರಿ ಪೆರುಮಂಗಲ ಪಟ್ಟಣದ
- ³ ಪೆರುಮಾಳ ಸಿವಾಲ್ಯಕ್ಕೆ ತಳಗೂರನು

- ⁴ ಅಲಹಳ್ಳಿಯ ಗವುಡ ಬಇರೆಜೀಯನ
- ⁵ ಮಗ ಚೊಕ್ಕಬತ್ತಯ್ಯನು ಮುಂನ್ನ ಬಾ
- ⁶ ಇವಂಸ

(ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲಿ ಸೇರಿದೆ.)

26

ಅದೇ ಹೋಬಳಿ ಶಿವಾರದ ಕೆರೆಯ ಕೋಡಿಯಲ್ಲಿ ತುಂಡುಕಲ್ಲಿನಮೇಲೆ ಬರೆದಿರುವುದು.

- ¹ ಶ್ರೀಮತು ಕರಿಯಪಗ
- ² ಸಿಸ್ಯ ತಮ್ಮಯನು ಮಾತಾಪಿ

- ³ ತೃಗಗಳಿಗೆ ಪುಣ್ಯವಾಗಲ ಯಂ
- ⁴ ದು ಹಾಕಿದ ಬನಕ್ಕೆ ಮಂಗಳ

ಅದೇ ಹೋಬಳಿ ಹುಂಗೆನಹಳ್ಳಿಯ ಊರದಾಗಿಲ್ಲ.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- ¹ ಶ್ರೀಮತು
- ² ಸಾಜನ್ಯ ಸೀಲರು
- ³ ಮನ್ನೆಯಮಾಳಯ

⁴ ರುಂ ಪೂರಮಾಡಿಸಿದ

⁵ ರೂ

ಶಿಡ್ಲಘಟ್ಟದ ತಾಲ್ಲೂಕು.

ಶಿಡ್ಲಘಟ್ಟಕ್ಕೆ ಸೇರಿದ ನೆಟ್ಟರ ಬೂದಿಹೊಲದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 1'-8"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲ
- ² ವಾಹನಶಕ ವರುಷಂಗಳು
- ³ ೧೫೭೩ನೆಯ ಬರಸಂವತ್ಸರ
- ⁴ ದ ಚೈತ್ರ ಸು ೧ ಲು ಶ್ರೀಮತು
- ⁵ ಮಹಾರಾಜಾಧಿರಾಜ ವೀರಪ್ಪ
- ⁶ ತಾಪ ಶ್ರೀ ವೆಂಕಟಪತಿಡೇವರು
- ⁷ ಪೃಥ್ವಿ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರಲು
- ⁸ ಅವರ . . . ರಾದ ಅವತಿನಾಡ

⁹ ಪ್ರಭು ಬೈರೇಗಾಡರ ಪುತ್ರರು

¹⁰ ಯಂಮಡಿ ದೈಚೆಗವುಡರು

¹¹ ಕೊಟ್ಟ ಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ

¹² ವಡಿಗೇಹಳ್ಳಿಯ ಸ್ಥಳಕ್ಕೆ ಸಲ್ಲುವ . . .

¹³ ಕೆರೆ ಗ್ರಾಮವೊಂದನ್ನು ಶ್ರೀಮತು

¹⁴ ಸಿವಾಚಾರ ಸಂಪನ್ನ ಶ್ರೀ ಲಂಗ

¹⁵ ಶಕ ಕೊಟ್ಟ

ಅದೇ ಶಿಡ್ಲಘಟ್ಟದ ಹೋಬಳಿ ಹುಣಸೇನಹಳ್ಳಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೆಮರಗಳ ಕಾನಿನಲ್ಲಿ ಸರ್ರಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 1'-8" × 1'-8"

- ¹ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ
- ² ಭಾದ್ರಪದ ಶು ೧ ಲು ಶ್ರೀ
- ³ ಮತ್ತು ಸೊಣ್ಣಪ್ಪಗವುಡರು
- ⁴ ಮುದ್ದಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಮಾ

⁵ ನೃದ ಹೊಲ ಇದಕ್ಕೆ ತಪಿದ

⁶ ವರು ತಾಯಿತಂದೆ ವಧಿಸಿದ

⁷ ಪಾಪಕೆ ಹೋಹರು

ಜಂಗಮಕೋಟೆಯ ಹೋಬಳಿ ಜಂಗಮಕೋಟೆಯ ಬಳಿ ಚಾಡೇತ್ತರಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" × 2'-6"

ಒಡೆದುಹೋಗಿದೆ.

ಬಂಮನಾಯ

ಕನಸನಯಂತಂ

ಮಾನ್ಯಹೊಲ ತ

ತಂಮ ಗುರು ಮಾ

. . . . ಸ ಐವೇಳೆಪ ?

ಪಾಪಕೆ ಹೋ

ಹರು ಶ್ರೀ

31

ಅದೇ ಹೋಬಳಿ ರಂಗನಾಥಪುರಕ್ಕೆ ದಕ್ಷಿಣ ನಾಯಕರ ಹೊಲದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಮಾಘ
- 2 ಶುದ್ಧ ೧೫ ಸೋಮವಾರ ಸು
- 3 ಗೊರೂ ಚಿಕ್ಕರಾಯ ನಂಜ
- 4 ಪಗವುಡರು ಬಿಟ್ಟದಹಾಳ
- 5 ರಾಯ ಪೊಡೆಯ ದೇವರಿಗೆ

- 6 ಎತ್ತಿನವೊಡೆಯ ದೇವರಿಗೆ
- 7 ಏರುಗಾಣಿಕೆಯನು ಬಿಟ್ಟು
- 8 ಕೊಟ್ಟರು ಮಹಾಜನರ ಪೊಪ್ಪ
- 9 ಶ್ರೀ ಶ್ರೀ

32

ಅದೇ ರಂಗನಾಥಪುರಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲ ದಿನ್ನೆಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ
- 2 ಜಯಾಭ್ಯುದಯ ಶಾಲ
- 3 ವಾಹನಶಕ ವರುಷಂ
- 4 ಗಳು ೧೪೬೦ನೆಯ ಸಂದ ವಿರೋ
- 5 ಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶು
- 6 ೧೩ ಯಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
- 7 ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 8 ಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮ
- 9 ಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೆ
- 10 ಯುತ್ತಿರಲು ರಾಮಯ ಒಡೇರ ಅ
- 11 ಯ್ಯನವರಿಗೆ ಅಚ್ಯುತರಾಯ ಮಹಾರಾ
- 12 ಯರು ನಾಯಕತನಕ್ಕೆ ಪಾಲಿಸಿದ ಬೇಲೂರ

- 13 ಚಾವಡಿಗೆ ಸಲುವ ಕೋಳಾಲ ನೀಮೆ
- 14 ಪೊಳಗಣ ಅರಮಾಲದಕ್ಕಿಗೆ ಸಲುವ ಶಿವ
- 15 ಯನಕ್ಕಯಿಂಬ ಗ್ರಾಮವನು ಅ
- 16 ರೆಮಂಗಲದ ತಿಮ್ಮಪ್ಪಗೌಡರಿಗೆ
- 17ದಂಡಿಗೆ ಉಂಬಳಿಯಾಗಿ
- 18 ಕೊಟ್ಟಿವು ಯಾಗ್ರಾಮವನೂ
- 19 ಮಾನ್ಯವಾಗಿ ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರ ಪಾರಂಪರಿ
- 20 ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸು
- 21 ಬದಲ ಅನುಭವಿಸುವುದು ಯದಕೆ ತಕಿ
- 22 ದವರು ಕಾಶಿಯಲ ಕವಿರಯ ಕೊಂಡ ಪಾಪಕೆ
- 23 ಹೋಗುವರು ತಂದೆತಾಯ ಕೊಂಡ
- 24 ಪಾಪಕೆ ಹೋಗುವರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟೆ ಹೋಬಳಿ ಮುದ್ದೇನಹಳ್ಳಿ ಹೋಡೀದಾರರ ಬಳಿ ಇದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ |
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಕೃಷ್ಣರಾಜಯ್ಯನವರು
- 4 ವಿಜಯನಗರದಲ್ಲ ರಾಜ್ಯಂ ಗೈವಲ್ಲ ರುದ್ರಯ್ಯ
- 5 ನ ಕೊಮಾರ ದೇವಯ್ಯನು ತನ್ನ ಮಾತಾಪಿತೃಗಳಿಗೆ
- 6 ಪುಣ್ಯವಾಗಬೇಕೆಂದು ಮಾರ್ಗಶಿರ ಶುದ್ಧ ಪೂರ್ಣಿಮೆ
- 7 ಮಾಸ್ಯದಲ್ಲೂ ಸೋಮೇಶ್ವರರಾಗ ಪುಣ್ಯಕಾಲದಲ್ಲ
- 8 ಕೃಷ್ಣಾಪುರವೆಂಬ ಗ್ರಾಮವನು ಅಪಸ್ತಂಬಸೂತ್ರರಾದ
- 9 ಯಜುಶ್ಯಾಪಾಧ್ಯಾಯಿಗಳಾದ ಭಾರದ್ವಾಜಗೋತ್ರದ
- 10 ತಿಪ್ಪಂಥಟ್ಟರಿಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾ
- 11 ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟದ್ದು ಈ ಗ್ರಾಮವನು ನೀವು ಪುತ್ರ
- 12 ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸುಬದ್ಧ ಅನುಭವಿಸಿಕೊಂಡು
- 13 ಸುಬದ್ಧಹುದು ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ
- 14 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛೇದೋನುಪಾಲ
- 15 ನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ

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ಅದೇ ಜಂಗಮಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲ ಚೊಕ್ಕಂಡಹಳ್ಳಿಗೆ ಸೇರಿದ ಪಾಳುಮಿಟ್ಟಿಯಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ನಂದನ ಸಂವತ್ಸರದ ಮಾ
- 2 ಗರ್ಶಿರ ಬ ೨ ಲು ಶ್ರೀಮತು

- 3 ಸೊಂಪಗಣದರು ಲಂ
- 4 ಗಯ್ಯನಿಗೆ ಕೊಟ್ಟ ಕೆರೆಯ ಸಾ

- ⁵ ಸನವಂತಂದರೆ ನೀನು ಯಲ್ಲ
⁶ ಕೆರೆಯನು ಕಟ್ಟಿಸಿಕೊಂಡು
⁷ ಧೂಮಿಯನು ಆಚಂದ್ರಾರ್ಕ

- ⁸ ವಾಗಿ ಅನುಭವಿಸುವುದೆಂ
⁹ ದು ಬರಸಿಕೊಟ್ಟ ಶಿರಾಶಾ
¹⁰ ನನ ಮಂಗಳ.....

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ಅದೇ ಜಂಗಮಕೋಟಿ ಹೋಬಳಿ ಧದ್ರ ನಕೆರೆಯಕೆಳಗೆ ಎಲೆತೋಟಕ್ಕೆ ಬಲಧಾಗ ದಾವಿಬಳಿ ಬಿದ್ದಿರುವ
ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 2'-3"

- ¹ ಪ್ಲವನವತ್ಸರದ ಧಾದ್ರಪದ
² ಶು ೭ ಗುರುವಾರದಲು ಸು
³ ಗುಟೂರ ಮುಂಮಡಿ ಚಿಕರಾ
⁴ ಯ ನಂಜಪಗೌಡರು ಮಾದಯ

- ⁵ ನ ಮಗ ಬಾಲಯಗೆ ಕೊಟ್ಟನೆ
⁶ ತ್ತರು ಕೊಡಗಿ ಮಾನ್ಯಗಡ್ಡೆಂ 10
⁷ ಇದಕ ತಪ್ಪಿದರೆ ತಂದೆತಾಯ
⁸ ಕೊಂದಪಾಪ ಶ್ರೀ

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ಅದೇ ಜಂಗಮಕೋಟಿ ಹೋಬಳಿ ಘಟಮಾರನ ಹಳ್ಳಿಯಬಳಿ ಪಟೇರ್ ಪಿಳ್ಳೆಗೌಡನ ಹೊಲದಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- ¹ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಞ್ಚ
² ಮಹಾಶಬ್ದ ಶ್ರೀ ಪಲ್ಲವ
³ ನೊಬಮ್ಮರಸರು ಊರ

- ⁴ ಜನಲುಂ ಮಡುವಬ
⁵ ರಸಗೆ ಪಾವ್ವರ್ಗ್ಗಲುಂ
⁶ ಕೊಟ್ಟ ಮಣ್ಣು

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ಸಾದಲಿ ಹೋಬಳಿ ಸಾದಲಿಗ್ರಾಮದಬಳಿ ಇರುವ ಈಶ್ವರ ದೇವಾಲಯದ ಸಮೀಪ ಹಳ್ಳದಲ್ಲ
ನೋಪಾನಕ್ಕೆ ಹಾಕಿರುವ ಕಲ್ಲು.

(ಹಳೆಗನ್ನಡಕ್ಷರ)

ದುರ್ಗಮಾರರಾಪಡೆಯು.....
.....ಅವಮ್ಮಗನ್‌ರಣದೇವಿಯಮ್
.....ಐದಮಾರ್ಗಮ್

ಮೈಸೂರು ದಿನ್ತಿಕ್ಕಿನ ಶಾನನಗಳು.

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

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ಕಡಕೊಳದ ಹೋಬಳಿ ಮರಣಗ್ರಾಮದ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಬಿ
- 2 ಜಯತನು ಮರಿಯ
- 3 ಸೆಯೋ ಭಗವತಿಯಂ
- 4 ಪದಿಪ್ಪಗೆಯ್ದೊಡೆ
- 5 ಪೆಮ್ಮಾಡಿಗಾಪುಣ್ಣನು
- 6 ನಾಸಿರ್ವರು ಅರಶ

- 7 ರಾ ಶ್ರೀಕರಣಮುಮಿಬ್ಬ
- 8 ಕೊಟ್ಟಮಣ್ಣುಪಳ್ಳದ
- 9 ಬಡಗಣತೆಮರು ಭ
- 10 ಗವತಿಗೆ ಕೊಟ್ಟಮಣ್ಣು
- 11 ಇದನುಬಿಡೊಂಪ್ಪಾ
- 12 ಮಹಾಪಾತನಪ್ಪೊನ್

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ಅದೇಗ್ರಾಮದ ಊರಬಾಗಿಲ ಬಳಿ ಪಟೇಲ ನಿದ್ಧನಾಯಕನ ಹೊಲದ ಯಲಚೀಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

- 1 ಶ್ರೀಮದ್ರಾವಿಳಸಂಘೇಸ್ಥಿನ್ನಂದಿಸಂಘೇಸ್ಥ್ಯರುಂಗಳಃ ಅ
- 2 ನ್ವಯೋಭಾತಿ ಯೋಶೇಷಶಾಸ್ತ್ರವಾ
- 3 ರಾಶಿಪಾರಗೈಃ

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ಅದೇ ಮರಣಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯದೇವರ ಗುಡಿಯ ಮುಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 2"-6"

- 1 ಶ್ರೀ
- 2 ಸ
- 3 ಂಗಾಡಿವಿ
- 4 ದ ಕಾರ್ತಿಕ ಶು
- 5 ಅನುರ ಕೆತಲೆಗೊ
- 6 ಣ್ಣ ಭರ್ಯದ ಕಂಪ
- 7 ಣನ ವಂಸದ ಕೆಸಿಮ
- 8 ಳಕಗುಂ ನಡದೊವಣಂ
- 9 ಗೆಯುಂ ಪುಟ್ಟಿದ ಕಂಪಣಂ
- 10 ಟ್ತಿಯರ ಬಡ್ಡಂಕಂಪಂಣಂ ರ
- 11 ಳಯಗೇಟಿಯ ರಂಗಗಾಡರ ಕೊಮಾರ
- 12 ತಿತಿಗೆಯುಂ ಹಿರಿಯ ಹರಹಪಗಾಡ
- 13 ರಿ ಅಂಣ್ಣಯಸಮುದ್ರಕೆ ಸಲುವ ಗೋಡಕಟ್ಟಿ
- 14 ಮಾಸೆನಾಡಾಳ್ವಾಡಿಯ ಕೆಟಿಯ ಕೀಳೇರಿಯಲು

- 15 ರದಲು ಮಣ್ಣು ಅಣ್ಣಯ ಸಮುದ್ರದಲು ಗದ್ದೆಸಲಗೆಯ ಧೂ
 16ಕೊಳಗ ಹತ್ತು ಅಮರುವನೆಯ ಮುನ್ನೂಲುಗುಳಿ ಮಂಣ್ಣು
 17 ಕೊಟ್ಟಗರಿಗೆ ಹೊಲವರಹೆ ೫ ಸಣ್ಣ ಬೋವಗೆಯುಂ ಹೇಮಬೋವತ್ತಿಗೆ
 18 ಪುಟ್ಟದ ಮಂಡಳಿಕ ಬೊವನುಂ ಅಣ್ಣಯ ಸಮುದ್ರಕೆ ಕರುವೊ ಇಳ್ಳು ?
 19 ಬಿಟ್ಟ ಕೊಡಂಗೆಸಲಗೆಯಲೆಂಟುಗದೆ ವಾರುವನೆಯ ಸಮಸ್ತಗಾಡು[ಗ]
 20 ಳು ಕೂಡಿ ಇಂತಿವರಿಬ್ಬರಾ ಮುಂದಿಟ್ಟು ಕೊಡಂಗೆ ಮಾನ್ಯ ಮಂಡಳಿಕಚಾ
 21 ರಿಗೆ ಗುರೂರಲು ಕೊಡಂಗೆಯ ಮಂಣುಕಡವೆಯ ಸರಿಗೆಯೊಳು
 22 ಕೊ ೫ಂ ಕಲ್ಲುಕೆಳೆಯಲು ಗದ್ದೆ ೫ ಕೆಸರೆಗೋಡಿನ ಸವಿಗಾಡಂ
 23 ಗೆಯುಂ ಲೊಕ್ಕಗಾಡಿಗೆಯುಂ ಪುಟ್ಟದ ಕೆಸಿದೇವನ ಮಂಚವರನ
 24 ಗಾಡಿಕೆಯಲು ಮಂಡಳಿಕಚಾರಿಗೆ ಕೊಟ್ಟ ಕೊಡಂಗೆ ಮನ್ನಿಯ ಮ
 25 ರುವನೆಯಲು ಇರ್ಕುಳ ಗುಳಿಮಣ್ಣುಂ ಗು ೫ಂ ಹಿರಿಯಕೆಳು
 26 ಯ ಕೀಳೇರಿಯಲು ಗದ್ದೆಕೊಳಗ ಹತ್ತು ೧೦ ಮರುವನೆಯ ಸಮ
 27 ಸ್ತ ಗಾಡುಗಳುಂ ತಂಮೊಳು ಕೂಡಿ ಮಂಡಳಿಕಾಚಾರಿಗೆಯುಂ
 28 ಮಂಡಳಿಕ ಬೋವಂಗೆಯುಂ ಬಿಟ್ಟು ಕೊಟಕೆಯ ಅಳಿಪ್ಪದಂಗೆ ಸ[ಸಿ]
 29 ರಕವರೆಯ ಕೊಂದ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದ ಬ್ರ.....
 30 ನಕೊಂನ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸಸಿರವೇದಕ್ಕುಳ ಗಂಗೆಯತಡಿ.....
 31 ದ ಬ್ರಂಹತ್ತಿಗೆ ಹೋದ ಸುದತ್ತಂ ಪರದತ್ತಂವಾಯೋ ಹರೇಣವ.....
 32 ಸಪ್ಪಿಬ್ಬರಾಪನ್ನಶ್ರವಣವಿಷಯಾಂ ಜಾಯತ್ತ ಕ್ರಿಮಿಃ ೦|೧|.....
 34 ಮುದ್ರಮಂಡ್ಲಕಚಾರಿಗೆ ಯೆರಡು ೨೨ ಹೆಂಗ.....
 34 ಚರಿಗೆ ಒಂದು ೧ ಮಂ

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ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ಇರ್ವಾಲ ಹೋಬಳಿ ನಾಗರಕಟ್ಟೆ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಹೊನ್ನಲಕಲ್ಲು. ಈಗ ಇದು ರೈಲ್ವೆಸ್ಟೇಷನ್‌ಬಳಿ ಬಿದ್ದಿದೆ

ಪ್ರಮಾಣ 6½' × 1½'

1 ಶ್ರೀಮದ್ರಾವಿಳಶಂ	9 ವರು ಹೊಯ್ವಳ
2 ಪದ ಆರುಂಗಳಾ	10 ಕಾರಾಲಯದಲು
3 ನ್ವಯದನ್ನಿಗಣ	11 ಅಗ್ರಗಣ್ಣರು ಸ
4 ದ ಶಾನ್ತಿಮು	12 ನೈಸನದಿ ಮುಡಿ[ಪ]
5 ನಿಗಳ ಶಿಶ್ಯನನ್ನ	13 ದರ್ ಅವರಶಧ
6 ತಿ ಶ್ರೀಪಾದಿರಾ	14 ಮರು ಕಮಳದೇ
7 ಜದೇವರ ಶಿಷ್ಯರು	15 ವರುನಿಧಿಯಂ
8 ಶ್ರೀವರ್ಧಮಾನ ದೇ	16 ನಿಘನಿದರ್

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

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ಚಂದಕವಾಡಿ ಹೋಬಳಿ ಮಲದೇವನಹಳ್ಳಿಯ ಹಳೇಗ್ರಾಮನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನ ಗುಡಿಯಬಳಿಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 4'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರ ರಾಜ್ಯದಲು ಪುರೋಹಿತ ವೀರಪದೇವರು
 2 ಊರತುಳುವಂಸೂರೆಕೊಳ್ಳಾಗ ಪಲರನಿಧಿಕ್ಕೊಂದು
 3 ಸುರರೋಕಕೆ ಸಂದೊಡೆ ಆತನ ಸತಿ ಮಾಸಕಿಯಾದಳು ಶ್ರೀ

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ಅದೇ ಮಲದೇವನಹಳ್ಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ಮಾರಮ್ಮನಗುಡಿಯ ಬಳಿ ಇರುವ ಮತ್ತೊಂದು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
- ² ಧ್ಯದಯ ಶಾಲವಾ
- ³ ಹನಶಕ ವರುಷಂಗಳು
- ⁴ ೧೨೭೩ನೆಯ ಶ್ರೀಮು
- ⁵ ಬ ಸಂವತ್ಸರದ
- ⁶ ಛಾದ್ರಪದ

- ⁷ ಬ ೧೨೭೩ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
- ರಾಜಪರಮೇಶ್ವರ
- ⁸ ಶ್ರೀವೀರಬುಕ್ಕಂಣ್ಣಿ[ಡ]ಯರು
- ⁹ ಪೃಥ್ವಿರಾಜ್ಯವ
- ¹⁰ ನಾಳುವಲ್ಲ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಸಂಪಗೌಡನ ಕೆರೆಯಕಟ್ಟಿಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" × 1'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾ
- ² ಹನಶಕ ವರುಷ ಸಾ ೧೭೭೩ನೇ ವರು
- ³ ಪ ಸಂದವರ್ತಮಾನವಾದ ಈಶ್ವರನಾಮ
- ⁴ ಸಂವತ್ಸರದ ಮಾಘ ಶು ೫ ವರೆಗೆ ಕಲಯುಗ ವ
- ⁵ ಪರ್ವ ಸಾ ೪೮೭೮ ವರುಷ ಪ್ರಭವಾದಿ ಹನೊಂದ

- ⁶ ರುಪ ದಳವಾಯಿ ದೊಡ್ಡಯ್ಯನವರ
- ⁷ ಪಾತ್ರರಾದ ವೀರರಾಜ್ಯಯ್ಯನವರ
- ⁸ ಪುತ್ರರಾದ ಕಳಲೆ ನಂಜರಾಜ್ಯ
- ⁹ ಯ್ಯನವರ ಮನೆವಾರ್ತ ವೀರೈ
- ¹⁰ ಯ್ಯನವರ ಧರ್ಮಕೆ ಯೀ ಕೆರೆಕುಟ

ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು.

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ದೊಡ್ಡ ಕಾಲಂದೇ ಹೋಬಳಿ ಹೆಡತಲೆಗ್ರಾಮದ ನಗರೇಶ್ವರ ದೇವಾಲಯದ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು. (ಕಲ್ಲು ನಾಲ್ಕುಭಾಗವಾಗಿ ಒಡೆದುಕೊಂಡಿದೆ.)

ಪ್ರಮಾಣ 3'-0" × 2'-0"

(ಹಳಗನ್ನಡ ಅಕ್ಷರ)

- ¹ ಶ್ರೀ ಶಕ ನೃಪಕಾರಾತೀತ.....
- ² ಶುದ್ಧ ತದನಾಂತರದ ಛಾದ್ರಪದದ.....
- ³ ಮುಣ್ಣಿನ.....ಸ್ವಸ್ತಿ ನೀತಿ ವಾರ್ಗಕೊಬ್ಬ.....
- ⁴ ಪು.....ರನನ್ನಗಿರಿನಾಥ
- ⁵ ದೆ.....ನಡಿಗ
- ⁶ ನಾಯತ್ತಿರೆ.....
- ⁷ ಡ.....ವಾಗಿನಾ.....
- ⁸ ಇಟ್ಟು.....ದಿಹ್ನತ್ತಕ್ಕಿ.....
- ⁹ ಸ್ತ.....[ಪೆ] ಮರ್ವನಡಿಗಳ

- ¹⁰ ಕೆ.....ನರ್ವಪ.....ಹಾ
- ¹¹ ..ಇದನಚಿ [ದೊ] ಬಾರಣ ರಾ

46

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮತ್ತೊಂದು ತುಂಡುಕಲ್ಲು.

- ¹ ಲಕ್ಷ್ಮಿಮಿಕಾಂತ್ರದೇ
- ² ಡುವಲು ಯಡತ್ತಲೆ
- ³ ಬಡಗಲು ಸಂಕ ?

- ⁴ ರದ ತೆಂಕಲುಂ
- ⁵ ಮೆಯವಣ
- ⁶ ದಿ

47

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮಾದಿನಾಯಕನ ಹೊಲದಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'

(ತುಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ)

- 1 ಉವುಸ್ತು ಫ್ರೀ ಕೊಲ ಕಣ
- 2 ತ್ತು ಮಱಾ ಬ್ರಾಪು ಬೊರೂಮಾ
- 3 ಳ್ ತೇವುನ್ ಮಕ್ಕನ್ ಅಲ್
- 4 ಲಾಗ ತೇವುನ್ ವಿಮಾ
- 5 ಬೈಯನ್ ನಾರಾಣನ್ ಕೊಣನ್
- 6 ಡಾಯನ್ ಫ್ರೀ ಕಾತ್ತು ಪು

- 7 ರತ್ತು ಅಲ್ಲಾಗ ಬೊರೂಮಾನ್
- 8 ಎಲ್ಲ ಮುತ್ತುಕ್ಕು ವಿಟ್ಟ ಕಪ್ಪ
- 9 ಣಿ ಕುಳಿ ೧೧ ಕೊತಿ ಉಮ್
- 10 ವತ್ತು ಉರಾಣಿ ಮೇವು ಮಾ
- 11 ಉತ್ತು ವಿಟ್ಟತ್ತು.

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ಅದೇ ನಂಜನಗೂಡು ತಾರೋಕ್ಕು ಹುಲ್ಲುಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದಲ್ಲಿರುವ ವರದರಾಜ ದೇವಾಲಯದ ಒಳಪ್ರಾಕಾರದ ಮೇಲಣ ಹೊದಿಕೆ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

- 1 ಅಥ ಸುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯಾಯ ಶಾ
- 2 ಲ ವಾಹನ ಶಕವರುಷ ೧೫೫೬ ಸಂದ ಧಾವ ಸಂ
- 3 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೧ ಲ ಶ್ರೀಮನ್ ಮಹಾದೇವ
- 4 ದೇವೋತ್ತಮ ಶ್ರೀ ಆರಾಧನಾಧಸ್ವಾಮಿಯವರ ಪದ
- 5 ಕೆ ಬಸವರಾಜೋಡಿಯವರು ಸರ್ವಮಾನ್ಯವಾ ||

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ಅದೇ ಹೋಬಳಿ ಜೋಡಿಕಾಟೂರ ಕೆರೆಯತೂದಿನ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಯ ಸೋಮಸಮುದ್ರಾವನು
- 2 ಪ್ರಮಾದಿತಿ ಸ್ತಾವಣ ಬ ೫ ಲ ಮಾದಣಯ ತುಂಬಕಟದನು

50

ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಮಾರೀಚಾವಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 5'-0"

- | | |
|--|---|
| <ol style="list-style-type: none"> 1 ಂ ಧುರ್ಮತಿ ಸಂವತ್ಸರದ ಆಸಾಡ ಸುದ ೧೦ ಲೂ ಮಾದ 2 ಂ ಣ ನಾಯಕರೂ ದೇವಸಮುದ್ರ 3 ಂ ಂ ಸನದ ಕ್ರಮ ವೆಂತಂದಡೆ 4 ಂ ಂ ಧರ್ಮವಾ | <ol style="list-style-type: none"> 5 ಂ ಗ ಬೇಕೆಂದು ನಂಮದಾ.....ಕಣಯಲ 6 ಂ ಂ ನಿರುಸ್ತಳದ ಮೂತವಾಡಿಯ ಕಾಟೂರನಿಮಗೆಸರ್ವಮಾ 7 ಂ ನೈ ವಾಗಿ ಕೊಟ್ಟಿವು |
|--|---|

(ಉಳಿದಕ್ಷರಗಳು ಸವದಿವೆ.)

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I. ಅದೇ ಜೋಡಿಕಾಟೂರು ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿಯ ಚಾಕಟ್ಟಿನ ಹೊರಭಾಗದ ಅಡ್ಡ ಪಟ್ಟಿಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6" × 1'-3"

- 1 ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೀಶ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಕೊಂಗು ನಂಗಲ ಬವವೆ ಹಾನುಂಗಲ್ಲುಡ್ಕಂಗಿ ಗಂಗವಾ

- ² ಡಿ ನೋಂಬವಾಡಿಗೊಂಡ ಭುಜಬಳಗಂಗನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ ಚಲದಂಕ ರಾ
³ ಮ ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ಎರ ಬರಾಳ ದೇವರು ದೋರಸಮುದ್ರದ ಎಡಿನೊಳು ನೀ ಸುಕಸಂಬತಾ [ಎ] ನೋದದಿಂ
 ಪ್ರಥಿ ರಾ
⁴ ಜ್ಯ ಗೆಯ್ತರಲು | ಸ್ವಸ್ತಿಶ್ರೀ ಸಕವರಪ ೧೧೨೦ ಸಂದ ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ
⁵ ಪಂಚಮಿ ೫ ಸನಿವಾರದಂದು || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸರ್ವಾಧಿಕಾರಿ ಹಿರುಧಾನ್ಯಾಹು

II. ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ಬಾಗಿಲ ಹೊರಭಾಗದ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁶ ಕ ಗೌಡಯ್ಯಂಗರ ಅಧಿಕಾರದಲು ನುಗುನಾಡ ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರ ಕೊಲದಮ
⁷ ತಮುತ ನಾಲ್ವರುಂ ಕಟ್ಟಿಸಿದ ಕೆಜೆ ಎತ್ತಿಸಿದ ದೇವಾಲಯ | ಈ ದೇವಾಲಯಕ್ಕೆ ಕಾಟೂರ [ಬ]
⁸ ೫ ಮುಣ್ಣುನಿಟಲು ನಿವೇದ್ಯಕ್ಕೆ ಮೂಗಂಡುಗದ ಬೆದೆಯಗದ್ದೆ || ೧೦೦೦ ಸವಿರ ಗುಳಿಯ ಮುಣ್ಣುವಕ್ಕೊ (?)

III. ಸುಕನಾನಿಯ ಎಡಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ⁹ ಲ ಗೌಡ ಸೋವಗೌಡನವರ ಮಕಳು ಮುದ್ದಗೌಡ ಕಲಗೌಡ ಚಾವಾಡಿ ಆಯ್ತಗೌಡ ಇವರು
¹⁰ ಹುಟ್ಟಿದ ತಮ್ಮಡಿ ರಾಯಾಂಡೆ ಈ ದೇವಾಲಯಕ್ಕೆ ತಾಣಕದ ಹೊನ್ನು ಸಮೃದ್ಧವಾಗಿ ಈ ದೇವಾಲಯಕ್ಕೆ ಬಿ
¹¹ ಡಿ ಸುವಂ[ತು] ಧಾರಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಕಿಡಿಸಿದರು ಗಂಗೈಯತಡಿಯರಂಗೆಳ
ಯು ಕೊಂ

IV. ಸುಕನಾನಿಯ ಬಲಗಡೆ ಗೋಡೆಯ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹² ದ ಪಾಪದಲು ಹೋಹರು ಕೆಜೆಯುಂ ದೇವಾಲಯುಂ ನೋಡೆಯಹೊಯ್ತ ಪಾಪವಲು ಹೋಹರು ತಂದೆ
¹³ ಯು ಕೊಂದು ತಾಯಕ್ಕಿಹಿಡಿದವನ ಗತಿಗೆ ಹೋಹರು || ಕಾಟೂರ ಹುಟ್ಟಿದ ಅರಿದರಹಳ
¹⁴ ಯರು ಹೆಮಡಿ ಅಚರಿ ಹೆಮಡಿಅಚರಿಯಮಮ್ಮ ಚಾಕಚರಿಯುಂ ಕಂಬಾಚರಿ ಕಂಬಾ

V. ಸುಕನಾನಿಯ ಬಾಗಿಲ ಒಳಗಡೆಯಲ್ಲಿರುವ ಅಡ್ಡಪಟ್ಟಿಯ ಕಲ್ಲು.

- ¹⁵ ಚರಿಯ ಮಗ ಹೆಮಾಚರಿ | ಮಾರಬೊವಿತಿ ಯ ಮಕಳು ಕಾಟಬೊವ ಚಾವಬೊವ

ಶಿವಮೊಗ್ಗಾ ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು

ಸಾಗರದ ತಾಲ್ಲೂಕು.

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ಸಾಗರದ ಹೋಬಳಿ ನಾಡಕಲನಿಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದೊಳಗೆ ಒಂದು ಗೂಡಿನಲ್ಲಿರುವ
 ಪಾರ್ವತೀಪರಮೇಶ್ವರವಿಗ್ರಹದ ವಿಲದಲ್ಲ ಕೆತ್ತಿರುವುದು.

(ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಖೆ.)

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸತಿತತುನ್ದ ನಾಡಮಾವಂತ ಕೆತಲೆಮನ್ನಾಕರನಿ [ಗೆ]
² ಯುಂ ಪುಟ್ಟಿದ ಪ್ರಭುಸಿಂಗಗೊಣ್ಣಿನ ಪುತ್ರಸಾನ್ನಗಾಲುಣ್ಣಿನ ತಮ್ಮ[ನಿ]ರಿಗಾಲುಣ್ಣಿ
³ ನುಲವರದ ಸಿವರಜೋಗೋಜನ ಪುತ್ರ ಗುಲುಗೋಜನ ತಮ್ಮ ಚಂದೋಜ ಬರ
⁴ ಮನೋಜನ ಮಗ ದಾಸೆಯ ಪೂಗೋಡ ಚಂದೋಜ ಪ್ರತಿಷ್ಠಿಸಿದಂ

ಶಿಕಾರಿಪುರದ ತಾಲೋಲಿಗಳು.

53

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಜ್ಜಯಸಿಂಹದೇವಂ ರಾಜ್ಯಂ
- 2 ಗೆಯ್ಯುತ್ತಿರೆ ಶ್ರೀಮತ್ಪುನರಾಜಂ ಬನ
- 3 ವಾಸಿ ಪನ್ನಿಚಾರ್ಸಿರಮುಂಸಾನ್ನಳಿಗೆ ಸಾ
- 4 ಯರಮುಮನಾಳುತ್ತಿರೆ ಶಕವರ್ಷ ೯೪೧
- 5 ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರದ ಉತ್ತರಾಯ
- 6 ಣ ಸಂಕ್ರಾಂತಿಯೊಳ್ ಹಳೆಯಾಪ್ಪನ ಜಕ್ಕ

- 7 ಬೈಯ ಮಗಂ ದಯಳಂ ಬನ್ನಿಯೂರ
- 8 ಮಹಾದೇವಗ್ಗಿ ನಿವೇದ್ಯಕ್ಕಂ ಒಮ್ಮತ್ತ
- 9 ರೈಯ್ಯನ್ ಕೊಣ್ಣು ಬಿಟ್ಟಂ ಆಚಂದ್ರಾರ್ಕ್ಕ ತಾ
- 10 ರಮುಳ್ಳಿದ ನಟದಂಗೆ ಕವಿರೆಯು ಲಂ
- 11 ಗಮು ಕೊನನ್ನೊ ದೋಷ ಕಾದೋಂಗನಂತ್ಯ
- 12 ಪುಂಜ್ಯಮಂಗಳ ಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಹಳೆಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲ
- 2 ಧ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಘೇಶ್ವರ ಪರಮ ಧ
- 3 ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾ
- 4 ಧರಣ ಶ್ರೀಮತ್ಪಿಠುವನಮಲ್ಲದೇವರ ವಿಜೆ
- 5 ಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ವರ್ಧಪ್ರಮಾನ ಮಾ
- 6 ಚಂದ್ರಾರ್ಕ್ಕತಾರಂಬರಂ ಸಲುತ್ರವಿರೆ ತತ್ವಾದ ಪದ್ಮೋಪ
- 7 ಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಾನ್ತಾಧಿಪ
- 8 ತಿ ಮಹಾಪ್ರಚ್ಛದ್ವಿಜನಾಯಕಂ ವಿಬ್ಧವರದಾಯಕಂ
- 9 ಗೋತ್ರಪವಿತ್ರ ಜಗದೇಕಮಿತ್ರ ನಿಜವಂಶಾಂಬುಜದಿವಾ
- 10 ಕರಂ ಸೂಕ್ತಿರತ್ನಾಕರ ವಿವೇಕಬೃಹಸ್ಪತಿ ಸೌಚ ಮಾ
- 11 ಹಾಲ್ಪತಿ ಪರನಾರೀ ಸಹೋದರ ವಿದಗ್ಧ ವಿದ್ಯಾಧರ ಸಕಳ
- 12 ಗುಣ ನಿವಾಸ ಉಭಯ ರಾಯಸಂತೋಸಂ ಶ್ರೀಮ
- 13 ತ್ರೈಲೋಕ್ಯಮಲ್ಲ ವೀರನೊಳಂಬ ಪಲ್ಲವಪೆಮ್ಮಾನದಿ ಜಯ
- 14 ಸಿಂಗದೇವ ವಿಗ್ರಹ ಹಣ್ಣಿ ರಿಪುಬಳಕ್ಕತಾನ್ನ ನಾಮಾ
- 15 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮದ್ವಿಜನಾಯಕ
- 16 ತಂಬರನರು ಬನವಾಸಿ ಪನ್ನಿಚಾರ್ಸಿರಮುಮಂ ಸಾನ್ನಳಿಗೆ ಸಾಸಿ
- 17 ರಮುಮಂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ
- 18 ರೆ ಚೈಳುಬ್ಬಿ ವಿಕ್ರಮವರಿಷ ೫ನೆಯ ರೌದ್ರಿ ಸಂವ
- 19 ತ್ವರದ ಮಾಪನುದ್ಧಂ ಗಂ ಸೋಮವಾರದನ್ಮಸ್ತಸ್ತಿ
- 20 ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾ
- 21 ನಾನುಷ್ಠಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪರನೇಕ ತ
- 22 ಕ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂ ರಾಜ
- 23 ಳಯ ವಶಿಷ್ಠಗೋತ್ರದ ಪದ್ಮನಾಬಯ್ಯಗಳ ಪು
- 24 ತ್ರ ಕಪ್ಪಯ್ಯ ಧಕ್ಷಿಣಪಾಧ್ಯಾಯರಗ್ರಹಾರಂಬ
- 25 ನಿ ಪೂರಲು ಸೋಮೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾ
- 26 ಡಿದಗ್ರಹಾರಂ ಬನ್ನಿ ಪೂರ ಮಹಾಜನ ದೇವರ ನಿವೇ
- 27 ದ್ಯಕ್ಕೆ ಬಿಟ್ಟುಕೆಯಪ್ಪಹಾರದಕೆಯಂ ಮೂಡಲು ದೇ
- 28 ವರಕೆಯಂ ಬಡಗಲು ಗುಣಿಗನ ಮತ್ತರ್ ಒಂ

- 29 ದಂ ಇ ಥರ್ಮವ ನಾರೋರ್ವರ್ ಪುರುಸರು ತಮ್ಮ
 30 ಥರ್ಮವೆಂದು ನಡೆಯಿಸಿದವರು ವಾರಣಾಸಿಯ ಕು
 31 ರುಕ್ಷೇತ್ಸದಲು ಸಾಯಿರ ಕವಿರೆಯ ಕೋಡುಕೋಳು
 32 ಗುಮ ಪಂಚರತ್ನಂಗಳಿಂ ಕಟ್ಟಿಸಿ ಸಾನಿರಬ್ರಾಹ್ಮಣ
 33 ರಿಗೆ ಕೊಟ್ಟಪುಣ್ಯ ಇಥರ್ಮವನಳದವನು ಆ ಪುಂ
 34 ಣ್ಯ ತೀರ್ಥಂಗಳಲು ಸಾಯಿರ ಕವಿರೆಯ ಸಾನಿರ
 35 ಬ್ರಾಹ್ಮಣರುವ ಕೊನ್ನ ಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಹಳೇಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ನೇರಿದ ಕವಿನಲ್ಲ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 [ಸ್ವಸ್ತಿ] ಮಸ್ತ ಧುವನಾಶ್ರಯ
 2 [ಪ್ರ]ದ್ವೀ ವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 [ಧಿರಾ] ಜ ಪರಮೇಶ್ವರ ಪರಮ
 4 [ಭಟ್ಟಾರಕ] ಸತ್ಯಾಶ್ರಯ ಕುಳ ತಿ
 5 [ಳಕ] ಚಾಳುಕ್ಯಾ ಧರಣ ಶ್ರೀಮ
 6 [ದ್ಧಾ]ವನೈಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
 7 [ಜ್ಯ]ಮುತ್ರ ರೋತ್ತರಾಭಿವದ್ವಿ ಪ್ರವರ್ಧ್ವ
 8 [ಮಾನಂ] ಆ ಚಂದ್ರಾರ್ಕತಾರಂಸಲು
 9 [ತ್ರ]ಮಿರೆ ಸಕವರ್ಷ ಕಲನೆಯ ಪ್ಪ (ಪ್ರ ?)
 10 [ವಂಗ] ವತ್ಸರದ ವೈಸಾಖ ಸುದ್ದ ೩ ಬೃ
 11 [ಹಸ್ತ]ತಿವಾರದವ್ವ ಸ್ವಸ್ತಿಯ
 12 [ಮನಿ]ಯಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾ
 13 [ರಣ] ಮಾನಾನುಷಾನ ಜಪ ಸ
 14 [ಮಾಧಿ]ಸಮ್ಪನ್ನರನೇಕ ಸಮಯತ
 15 ... ಸ್ತವಿಶಾರದರಪ್ಪ ಶ್ರೀಮದಗ್ರ
 16 [ಹಾರರಾಜ]ಳಯ ವಶಿಷ್ಠಗೋತ್ರದ
 17 [ಪದ್ಮ]ನಾಭಯ್ಯಗಳ ಪುತ್ರ ಕಪ್ಪಯ್ಯ
 18 [ಭಟ್ಟೋ]ಪಾಧ್ಯಾಯರಗ್ರಹಾರ ಬನ್ನಿ
 19 [ಯೂ]ರಲು ವಿಷ್ಣು ದೇವರ ಪ್ರತಿಷ್ಠೆಗೆ
 20 [ಯಾದಿ]ಪ್ಪಲ್ಲಗ್ರಹಾರ ಗೌಜ (ಗೌಳ)
 21 [ಸಾ]ಗರ ಗೆರೆತ್ತಿದ ಸಾಲಯೂರು ಈ
 22 [ಸ್ತ]ಪುರಮೊದರಾಗಿ ಮೂವತ್ತಿಚ್ಚಾರ್ಸಿರ
 23 ನೆರಹಿ ಸಂಪೂಜೆಮಾರ್ಪಲ್ಲ ಯ

- 24 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರ
 25 ಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾಧಿ
 26 ಸಮ್ಪನ್ನರಪ್ಪ ಶ್ರೀಮದಗ್ರಹಾರಂಬನ್ನಿ
 27 ಯೂರ ಮಹಾಜನಂಗಳು ದೇವರ ನಂದಾದೀ
 28 ವಿಗೆಗಂ ನಿವೇದ್ಯಕ್ಕೆಂದು ಬನ್ನಿಯೂರ
 29 ಮೂಡಲು ಬಿಟ್ಟಗದ್ದ ಮತ್ತಲೆರಡು ಆ
 30 ಗ್ನಿಷ್ಠೆಗೆಗೆಯೂರಯಾಗ್ನೇಯದ ತೋಂ
 31 ಟದಿಂ ಪಡುವಲು ಬಿಟ್ಟಗದ್ದ ಮತ್ತಲೊಂದು
 32 ಸ್ವಸ್ತಿಯಮನಿಯ [ಮ] ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
 33 ನಧಾರಣ ಮಾನಾನುಷಾನ ಜಪಸಮಾ
 34 ಧಿಸಮ್ಪನ್ನರ್ ಪುಟ್ಟರ್ಕ ಶಾಸ್ತ್ರವಿಶಾರದರ
 35 ಪ್ಪ ಶ್ರೀಮದೀನಪುರದ ಕೊಮಯ್ಯ
 36 ಭಟ್ಟೋಪಾಧ್ಯಾಯರ ತಮ್ಮಂ ದಾಕ
 37 ಯ್ಯನಮಗಂ ಬಿಯಣಭಟ್ಟರವ
 38 ರ ಮಲವಿಗವರ್ತನಪಾಯ (?)
 39 ದೇವರ ನನ್ನಾದೀವಿಗೆಗೆ ಮಾಕಯ್ಯಂ ಕೊಟ್ಟ
 40 ಗದ್ಯಾಣಂ ೧೫ ಕಾಳಯ್ಯ ಕೊಟ್ಟ ಗದ್ಯಾ ೫
 41 ದೇವಯ್ಯಂ ಗದ್ಯಾಣಂ ೫ ಬಿಟ್ಟಯ್ಯಂ ಗಳ
 42 ನಾವಿಂದನಾಗ ಗದ್ಯಾ ೧ ಅಂತು ೩೦ ಗ
 43 ದ್ಯಾಣಮುಮಿಪ್ಪಣ ವೃದ್ಧಿಯನು ಕೊ
 44 ಡುವರೀಧರ್ಮ ಮನನುಧವಣಿಕಾಣ
 45 ಪ್ರತಿಪಾಳಿಸುವ

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ಅದೇ ಕಲ್ಲಿನಲ್ಲ ಬಲಕ್ಕೆ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

ಪ್ರಮಾಣ 6'-0" × 2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ
 2 ಶ್ರೀಪ್ರದ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾ
 3 ಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ ..
 4 ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕು ..
 5 ಳಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ

- 6 ಧ್ಯವನೈಕಮಲ್ಲದೇವ
 7 ಯ ರಾಜ್ಯಮುತ್ರೋತ್ತ
 8 ಪ್ರವರ್ಧ್ವಮಾಚಂದ್ರಾ
 9 ಲುತ್ರಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪ
 10 ಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

- 11 ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾ
12 ಯಕ ಶಾಚಗಾಂಗಳೇಯಕ
13 ಧ್ಯಾಯಕಾವ್ಯಕನಕನಿಕ
14 ವಂಜುಳ ? ವರ್ಣ ಕಲಿಕಣ್ಣ
15 ಲಿಜನ ಮನೋಹರ
16 .. ದಿವಸ ನಾಯಕಂಸಾ
17 ಚಿಸಾಯಕನೇಕವಾಕ್ಯಂ
18 .. ಳಗಲನದಂಕರಿ
19 ಧಕ್ತಿಯ ಮೆಯ್ಯ ಜಗುರು ಮ
20 ಮ್ಯ ಮುಚಿತಚರಿತಮೆ
21 ತನಗೆನೆತಾಂಧನ್ಯ ಪ್ರಿಯ
22 — ಧೂಜನಪ್ಪೇಚರಾಜಂ || ವ್ಯ || ಧು
23 ವನ್ಯೈಕವ ಲ್ಲ ನರನಾಥಂ ಚಿತ್ತ
24 ಧೈರ್ಯ್ಯಂಶುಚಿ ಧರಾಪ್ತನಧಿಕ
25 ಕರಂಸ್ವಾಮಿಪತ್ನನೇನ್ದಪ್ಪು
26 .. ತಿಗೇಕೂಟಂ ಪ್ರೀತಿಯನೀವಡ್ಡ
27 ದ್ರಾವಣಮುಖ್ಯಮಪ್ಪಬಿರಿದು
28 ಗಳಂ || ಅಂತ ಪಡೆದುಧಯ
29 ಚಕ್ರವರ್ತಿಗೆ ಸನ್ನೋಸಮ
30 ಕೀರ್ತಿಗಿಂತಮನೆಯ್ತು ವಿನದೇ
31 ರಾಜ || ಅಮಿಧುಮಿಬುಧ

- 82 ದಕ್ಕತಾಂಧನೊಂದುದಿವಸ
83 ವಳಯದೊಳ ನಗತ್ತೈಯ
84 ಪ್ರಸಂಸೆಗೆಯ್ವವನರ
85 ನಿವುರಂ ಬುದಿಬ್ಬ ಪುದುಸಾಲ
86 ಯಲ್ಲ ದಿವಂನಳೋದರನೀಲಂ
87 ಗ್ರಹಾರಮಿಪುನಹುರಿನುತ್ತು
88 ಹೋತ್ರ ಧೂಮಚ್ಚು ತಕರಸನ್ನ
89 ಸಾಲಯಹೋತ್ರರಭಿ .. ಸಿ
90 ನೆನ್ನೀಸಪುರದ ವಣಾನ್ತರದಪೆ
91 ಪುರಿಧಟ್ಟಿಮಯ್ಯನುಂಬಿ
92 ಧರ್ಮ ಪ್ರಿತ್ತನಪ್ಪಪ್ಪಚಿ
93 ಯ್ಯಾ ನಿರತನಾಗಿಷಕವರ
94 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಪುಷ್ಪ
95 ಮವಾರದಂದಿ ನುತ್ತರಾಯಣ
96 ಮಿತ್ತಂ .. ತಿವಿದ್ದು ದೇವರ
97 ನಕ್ಕಂದೇವಾಲಯದಬಣ್ಣ ಸ್ತುತಿ
98 ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
99 ನುಷ್ಠಾನ ಜಪನಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ .. ಪಯ್ಯೋ
ಪಾಧ್ಯಾಯರ ಕಾ
50 ಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂಭಿಟ್ಟು .. ಮತ್ತ
ಲೊಂದು ..

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ತಾಣಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲ ಹಡಪದ ಚೆನ್ನ ಬಸಪ್ಪನ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ
ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-9" × 0'-9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ
2 ನಾರಾಯಣ ಧುಜು
3 ಳ ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀ [ರಾಮ]
4 ಚಂದ್ರರಾಜ್ಯದ ವಿಜಯಾ
5 ಧ್ಯದಯದ ಅನೇಯ ವಿಜಯ
6 ಸಂವತ್ಸರದ ಮಾಘಬ
7 ೧೩ನೋ (?) ಶ್ರೀಮದನಾದಿಯ ಪಟ್ಟ
8 ಣಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯ
9 ಮೂಲಸ್ತಾನದ ಭೇರುಂಡ ಸ್ವಾಮಿ
10 ದೇವರ್ಗಿ ಹೆಗ್ಗಡಿಕೆಯಪ್ಪ ಭೋಗತೇಜ

- 11 ಸ್ವಾಮ್ಯಸಹಿತ ವಯದ್ಯ
12 ದಾಸಂಣ್ಣಿಗೆ ದೇವರರು
13 ಪಟ್ಟಣಸ್ವಾಮಿ ಹಲರು
14 ಪಂಚಮಠ ಮುಖ್ಯವಾದ ಸ
15 ಮಸ್ತ ಪ್ರಬಲಸವ .. ಗಳು ತಂಮ
16 .. ಕೊಟ್ಟ ಧೂ
17 ಮಿ ಪ್ರಥಮಸೇನ ಬಸದಿಯ
18 ಬಯಲಲ ಮತ್ತ ಒಡು ಮಂಗ
19 ಳ ಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದಲ್ಲ ಕಾಶೀಮಠಕ್ಕೆ ಎಡಭಾಗದಲ್ಲ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳ ದೇವ ವರ್ಷದ ೧೬ನೆಯ ಕ್ಷಯಸಂವ
2 ತ್ವರದ ಭಾದ್ರಪದ ಬ ೧೧ ಬೃಹಸ್ಪತಿವಾರದಂದು ಕಮಳಸೇನ
3 ದೇವರಗುಡ್ಡಿ ಜಕಾವ್ವ ಸಮಾಧಿವಿಧಿಯಂ ಮುಡಿಪಿ ಸುಗತಿ
4 ಯ ಪ್ರಾಪ್ತಿಯಾದಳು. || ಶ್ರೀವೀತರಾಗಾಯನಮೋ ||

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ಅದೇ ಮಠದ ಇದಿರಲ್ಲಿ ಸಮಯಾಚಾರದ ಮಠದ ಮುಂದೆ ಜೈನವಿಗ್ರಹದ ಕೆಳಗೆ (ಬಲಭಾಗ ಹೋಗಿದೆ.)

¹ ಗಣ ಪ್ರಾಚ್ಯಮಹೀಧೃದಕ್ಕೇ ಶ್ರೀ

² ..ಭವ್ಯಾಬ್ಧಿವರ್ಧಿಷ್ಣುನಶಾಂಕಮೂರ್ತಿಃ॥

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಜಿಡ್ಡೆಕೆರೆ ಏರಿಯಮೇಲೆ ಕಾಳಮ್ಮನಗುಡಿಯಲ್ಲಿ ಕಾಳಿಕಾದೇವೀ ವಿಗ್ರಹದ
ವೀರದಲ್ಲ.

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರಸ್ತನಹಿತಂ ಸಕಳಗುಣಗಣಾಳಂಕ್ರಿತ ಸತ್ಯ ಶಾಚಾಚಾರ ನಯವಿನಯಶೀಲ ಸಂಪನ್ನರಂ
ಶ್ರೀ ಕಾಳಿಕಾದೇವೀ ಲಬ್ಧ ವರಪ್ರಸಾದಂ.....

² ಪಂಚಲೋಹಾಧಿಪತಿಗಳುಂ ತತ್ಪುರ ಪರಿಕ್ಷ

³ ಕರುಮಪ್ಪ ಶ್ರೀಮತು ಕಟಕದ ಮನಣ.....

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⁵ಗಾವೆ ಯೆಮ್ಮೆಯನಟ್ಟಿ.....

⁶ ತಮ್ಮ ಕೊತ್ತಳಿಯಲು ಕೋಲಲಿ ಹಾಗವನಾಚಂದ್ರಾಕ್ಷಂಬರಂಟಿಟ್ಟಿರ ಶ್ರೀಮಣಿವೋಜನಳಿಯ ಮಹಾ
ನಗರದ ಮಗಂ ಕಂಚಗಾಣಿ

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ಅದೇ ಕಾಳಮ್ಮನ ದೇವಸ್ಥಾನದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದಲ್ಲ

(ಮೇಲ್ಭಾಗ)

¹ ಶ್ರೀವಿರೋಧಿಸಂವತ್ಸರದ ಮಾಘ ಬ.....

² ಬೃಹಸ್ಪತಿವಾರದಂದು ಮಹಾನಗರ.....ಪಂಚಲೋಹಾಧಿ ಪತಿಗಳುಂ ತತ್ಪುರಪರಿ.....

³

⁴

(ಕೆಳಭಾಗ)

⁵ ಗಳಿದ್ದು ಪ್ರತಿಪಾಳಪುವುದು ಬಳ್ಳಿಗಾವೆಯ ನಗರದ ಕಂ

⁶ ಚಗಾಣಿ ಮಾರೋಜಿ ಕಾಳಿಕಾದೇವಿಯ ದೇಗುಲವ ಕ

⁷ ಲುವೆಸನಾಗಿ ಮಾಡಿಸಿದ ಈ ಧರ್ಮವ ನಡೆಯುಸುತಿ

⁸ ಪುರ್ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಬೆಳಗಾಮಿಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಪಡನಾಲೆಯ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 1'-9" × 1'-6"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ಚಕ್ರವರ್ತಿ ಧುಜಬಳ ವೀ.....ಬರ್ರಾಳ.....

² ಪುರ್ವದ ನೆಯ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ ಅಷಾಢ ಶು.....

³ ವಾರ ವೃತ್ತಿಪಾತ ಶಂಕ್ರಾಂತಿ ಶುಭದಿನದ

⁴ ಮದ್ರಾಜಧಾನಿ ಪಟ್ಟಣಂ ಬಳ್ಳಿಗ್ರಾಮೆಯ ಹಿರಿಯಬ

⁵ ಸದಿಯ ಮಲ್ಲಿಕಾರ್ಜುನನಾಥದೇವರ ಆಪ್ತ

⁶ ವಿಧಾರ್ಥಿ[ನೆ]ಗೆ ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾನಂ ಸೇನಾಧಿಪತಿ ಮಲ್ಲ

⁷ ಯಜ ದಂಡನಾಯಕರು ನಾಗರಬಂಡ ಜಿಡ್ಡುಳಿಗೆಯಂತೆ

⁸ ಚಪ್ಪತ್ತುಮಂದುಷ್ಟು ನಿಗ್ರ[ಹ] ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂ ಮಾಡುತ್ತಂ

- ⁹ ಸುಖ[ಸಂಕ್ರ]ಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಪಟ್ಟಣದ ಅಧಿ
¹⁰ ಕಾರಿ ಹೆಗ್ಗಡೆಸಿರಿಯಣ್ಣಂ ತನ್ನಂತರಾಳಿಕೆಯ ಮೂರೆವರೆ ಮು
¹¹ ಬ್ರವಾಗಿ ಹೆಜುಂಕದಧಿಕಾರಿ ಚಾವುಂಡರಾಯನುಂ ಸೋಮಯ್ಯ
¹² ನುಂ ಮನ್ನೆಯದಕೊಪವಿಸದಧಿಕಾರಿ ಮಾರವೆಗ್ಗಡೆ ಇನ್ನಿ
¹³ ಬರುಂ ತಂತಂಮೈಸುಂಕಮಂ ಎತ್ತಿಪ್ಪತ್ತಕ್ಕಂ ಸರ್ವ್ವಬಾಧಾ
¹⁴ ಪರಿಹಾರವಾಗಿ ಸಿರಿಯಣ್ಣಂ ಆಚಾರ್ಯ
¹⁵ ಪದ್ಮಣಂದಿದೇವರ ಕಾಲಂಕರ್ಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಇಥಮ್ಮ
¹⁶ ಮುಂ ಪ್ರತಿಪಾಳಿಸಿದಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ ಸಾಯಿ
¹⁷ ರ ಕವಿರೆಯಂ ವೇದಪಾಳರಪ್ಪ ಬ್ರಾಹ್ಮಣಿಗ್ಗ ಕೊಟ್ಟಪಲ
¹⁸ ಮಕ್ಕು

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕ ದೇವಾಲಯದಲ್ಲಿ ಹಾಸುಗಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 2'-0" × 1'-0"

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|--|---|
| ¹ ಬಲಪುರದ ತ್ರಿಪುರಾಂತಕ ದೇವರ ಪಾತ್ರ ಪದುಮ | ⁴ ದ ಪಡುವಣಕೆಯುಬಳಗೆ ಒಡುಬಳ ಇದು ಲಬಗದ ಬ |
| ² ವತಿ ಸೂಳೆಗೆ ತ್ರಿಲೋಚನಪಂಡಿತರ ಪಾಬ್ಬಾರಿಸಂವ | ⁵ ಳ ಕಬಲು ಪದುಮಾವತಿಯಮಕುಇದುಹುದುಲ |
| ³ ಧರದಲ ಕೊಟ ಕೆಯ ಅದಾವುದೆಂದೆಡೆ ಬಲ್ಲಕಡೆಯ | ⁶ ಜೆಯ ಮುದ ಶಾಸನ ಇದುಹುದು |

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ಅದೇ ಗ್ರಾಮದ ಉಡುಗಣ್ ನಿದ್ವಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" × 1'-3"

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|------------------------------------|------------------------------------|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ | ⁴ ಗರೆಜದ ಶಾಂತಪ್ಪನವರ |
| ² ಶಾಲವಾಹನಶಬ ಪರಂತ ೧೭೪೫ಯ | ⁵ ಮಾವಿನ ಕೊಪ್ಪಲುತೋಟ ಯಂತೀ |
| ³ ಸಂ ಮಾಘ ಶು ೧೦ ಯಲ್ಲು | ⁶ ಧರ್ಮಕ್ಕೆ ಅಚಂದ್ರಾರ್ಕನಯ |

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ಅದೇ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯ (ಹಸ್ತಿಕಾಳೇಶ್ವರ ದೇವಾಲಯ)ದ ಬಲಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" × 2'-6"

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ
² ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
³ ಶ್ವರ ಪರಮ ಛಾತ್ರಾರಕ ಸತ್ಯಾಶ್ರಯಕುಳಿಕಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವರ್ ಮೊ
⁴ ಳಗನೂರ ನೆಲವೀಡಿನೊಳ್ ರಾಜ್ಯಂಗೆಯುತ್ತಮಿಬ್ಬ ಸಕವರ್ಷ ೯೪೭ನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣಸುದ್ದ
⁵ ಪೞ್ವಮಿ ಅದಿವಾರದನ್ನು ವನವಾಸದೇಶಾಧಿಪತಿ ಕುಂದರಾಜ ವಿಜ್ಞಾನಪನದಿಂದ ಕಲದೇವೇಶ್ವರ ಸ್ವಯಂಭುದೇವರ
⁶ ದೀಪಧೂಪ ನಿವೇದ್ಯಕ್ಕಂ ದೇಗುಲದ ಬಣ್ಣಸ್ಪುಟತ ನವಕರ್ಮ್ಯಾದಿ ಬೆಸಕ್ಕಂ ಅಲ್ಲಿಯ ಸ್ಥಾನಾಚಾರ್ಯರುಂ ಯಮುನ
⁷ ಧ್ಯಾಯ ಧ್ಯಾನ [ಧಾರಣ] ಮಾನಾನುಷ್ಯಾನ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರುಂ ಕಾಳಾಮುಖಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶಿವಶಕ್ತಿ
⁸ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಳಗಾವೆಯ ತಳದ ಹುಲ್ಲೆಯ ಬಯಲೊಳ್ ಕಚ್ಚಿಎಯಗಡಂಬದಗಳೆಯೊಳೆದು ಕೊಟ್ಟ
⁹ ಗದ್ದೆ ಮತ್ತರೆಡು ದೇವರಪುರದೇಡುಮಳಗೆ ಪಟ್ಟದಕೇರಿಗೆ ಮೂಡಲು ಬದಿರೇಶ್ವರದ ನೀವೆಗಡಿ ದೇಗುಲದ ಬಡಗಣ
¹⁰ ಐದಿರತ್ತಿಬನ್ನ ಮಧುರಾಂತಕದೊಳನ ಸೈನ್ಯಮೆಲ್ಲಮಂ ಕಿರುದೊಣಕಟ್ಟಿಗಟ್ಟುವಿನ ಮಕ್ಕುಣ ಕೂರಸಿಯನ್ನದುರ್ತು
¹¹ ದೊಟ್ಟ ಕಂಟಗುಣಿಯಪ್ಪಿನಿಗಂ ಬೆದಿಟ್ಟ ಚೋಳನಂ ಪೆಂಟದನುದಗ್ರಬಾಹುಬಳಮಂ ಜಯಸಿಂಹಮಹಾಮಹೀ
¹² ಭುಜಂ |

- 12 ||ಕ|| ಎನಿಸಿದ ಜಯಸಿಂಹ ಮಹೀಶನ ತನಯಂ ನಿಜಧುಜೋಗ್ರಕಾಕ್ಷೇಯಕವಾರಿ ನಿಮಜ್ಜದಖಿ ಸಮದಾರಿನ್ಯಪಂ ತ್ರೈಲೋಕ್ಯ
- 13 ಮಲ್ಲನಾಹವಮಲ್ಲ ||ವೃ|| ಅಜಿತಂ ಶ್ರೀಧುವನ್ಯೈಕಮಲ್ಲ ಮಹಿಪಂ ಸೋಮೇಶ್ವರಂ ತತ್ತ್ರಿಯಾತ್ಮಜನಾಥೂಪನತಮ್ಮನ
- 14 ಸ್ತರಿಪುಧೂಪಂ ವಿಕ್ರಮಾದಿತ್ಯಧೂಧುಜನಾ ಧೂರಿ ಮಹೀಧುಜಾನುಜನರಾತಿಕ್ಷೋಣಪಾನೇಕಪವ್ರಜಸಿಂಹಂ ಜಯಸಿಂ
- 15 ಹ ನುದ್ದತರಿಪುಕ್ತಾಪಾಳಕಾಳಾನಳಂ ||ಕ|| ಅವರೋಗ್ಯಗ ಛಂ ಹರಿಮೂರ್ತಿ ವಿಧೂಜ್ಯಳಕೀರ್ತಿ ಚಣ್ಣದೋರ್ವಿಕ್ರಮ ಶಾಳಿ ವಿರೋಧಿತ್ಯಳದಂ
- 16 ಭೋಳಿ ವಿಕ್ರಮಾದಿತ್ಯದೇವನದಟರದೇವಂ ||ವೃ|| ಅಲಗಂ ಚೋಳಾಪನೀತಂಗಳಣನಣಯರಂ ರಾಳಧೂಪಂಗೆ ಬಾಹಾಬಳದಿನ್ಯಂ ತೋಣಿಮೀಟು
- 17 ತ್ತಡಸಿದುಧಯಚಕ್ರೇಶನಾಮನ್ತ ಧೂಧ್ಯತ್ಯಳಮಂ ತನ್ನೇಖಿದುಗ್ರೇಧದನುಜದಪದೇಂಕೊಣ್ಣು ಚಾಳುಕ್ಯರಾಜ್ಯೋ ಜ್ಜಳ ಲಕ್ಷ್ಮೀನಾಥ
- 18 ನಾದಂ ಧುವನ ಜನನುತಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಕದಪಂ ಪೋಯ್ವನ್ದದಕ್ರೇಗೊಳಿಸಿ ತಿಪುಳನಂ ಗಣ್ಣದೊತ್ತಾರ್ಥ ನೊತ್ತಂಬದೆ ಮೂ
- 19 ಗಿಟ್ಟೇಣಿದಂ ಮಾಳವನ ನಿರದೆ ಸಣ್ಣಿಂಬಿನಂ ಮೆಟ್ಟಿಸಿಟ್ಟಿಕ್ಕಿದ ನಂಗಾಧೀಶನಂ ರಾಯರನೆ ಬದಿಮೊಲಂಗೆೊಣ್ಣು ತನ್ನ ತ್ತಿಯಂ ದೀಪದರಾ
- 20 ಯಮ್ಮಾಡಿ ಕಾರಾಗ್ಯಹದೊಳಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಧಾರಾನಾಥ ಮಹಾಧಯಜ್ಜರಕರಂ ಚೋಳೋಗ್ರ ಕಾಳಾನನ್ತ
- 21 ಸಂ ಸೇರಾಪ್ಪಾಂಗ ಕಳಿಂಗ ವಂಗ ಮಗಧಾನ್ಪಾವ್ತಿ ಪಾಂಚಾಳ ನಾನಾರಾಜಾವಳಿಮಾಳಿರಾಳಿತಪದಂ ಪೂರ್ವಾಪರಂಭೋಧಿ ವೇಳಾರಾ
- 22 ಮಾನ್ತರ ಶೈಳಕೇಳಿ ವಿಧವಂ ಚಾಳುಕ್ಯದಿಕ್ಕುಂಜರಂ || ನರಸಿಂಹಾಕಾರದಿಂ ದಾನವಪತಿಯುರವಂ ನೀರ್ದನಣ್ಣು ರುದಂ ಬೆರ
- 23 ಸಾಕ್ಷಿಳಾಸಮಂ ತೂಗಿದನಳವಳವಾತ್ರ್ತಿಯಿಂ ಚರ್ಮಮಂ ನೆಟ್ಟರದಿನ್ಯಂಗಿತ್ತನಾಪ್ಪಾರ್ಪವಿಳಧರೆ ಗತಕ್ಷತ್ರ ಮಪ್ಪನ್ತು ಧಾತ್ರೀಶರನಿಪ್ಪ
- 24 ತೊನ್ನ ಸೂಳೊನ್ನಂ ಚಲಮೆಚಲಂ ವಿಕ್ರಮಾದಿತ್ಯ [ದೇವ || ಪು] ದವೇಕನ್ಯಗ್ಗಮಾನೊರ್ವನೆ ತಳಿಯಲದಂ ಸಾರ್ವೇನಾ ಮಹಾಕೂರ್ಮದ
- 25 ದೆನ್ನಿನ್ದಾಧುಜಂಗಾಧಿಪನ ಪೆಡೆಗಳಿನ್ದಾದಿಶಾಕುಂಜ [ರಸ್ತನ್ನದಿನಾ] ಧೂಧ್ಯದ್ಧರೀಮೂಳದಿ ನಖಿಳಧರಾಧಾರಮಂ ತೆನ್ನ ವಿಕ್ರಾನ್ತದ ಚೆಲ್ವಂ ತನ್ನತೋ
- 26 ಲೋ ಪದುಳ ಮಿರಿಸಿದಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವಂ ||ಕ|| ಕ [ಲವ] ರಿಯರೆನಿಪ ಪರಮಹಿಪರ ಬಿರುದಿನ ಗಂಮ ಮರ ಗುಂಕರಗುವ ತೆಡಿದಂ
- 27 ದಿರದೆ ಕರಗುವಿನ ಮುರಿವರಿವರಿದುದು ತೇಜಂ ಪ್ರತಾಪ ಕಾಳಾನಳನಂ || ಅಣಿಯರಬಿರುದಂ ಚೋಳಂಗಳಣಕಾ ಸನ್ನೋಹವನ್ತೆ ಮುಡಿಯಂ
- 28 ಪೊತ್ತಂ ಕೇಣಯಮನಿಕ್ಕುವನೆನ್ದಡೆ ಪೊಣರ್ಪದಟರು ಮೊಳರೆ ರಾಯಕೋಳಾಹಳನೊಳ್ || ಎನಿಸಿದ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾತ್ರಯ
- 29 ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಧ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಧಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾ ಧರಣಂ ಶ್ರೀಮ
- 30 ತ್ರಿಧುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚನ್ಪಾಕ್ರ್ತತಾರಂ ಸಲುತ್ರ ಮೀರೆ || ತನ್ಯಾನುಜಂ ||
- 31 ವಿನಯಕ್ಕಾಸ್ತದಮಾದ ವಿಕ್ರಮನೂಳಂಬಂ ವಿಕ್ರಮಾದಿತ್ಯದೇವನ ಚಿತ್ತಕ್ಷವಳಂಬಮಾದಕೇಳಿಯಂ ಚಾಳುಕ್ಯರಾಮಕ್ಷಿತಿ
- 32 ಶನಕೊಣ್ಣಾಟದ ಕೂರ್ಮೇವೆತ್ತಣುಗದಮ್ಮಂ ರಾಯಕನ್ನಪ್ಪದೇವನ ಸಮ್ಮೋಹನ ಪುಪ್ಪಬಾಣಮನಲನ್ನೇವಣ್ಣಿಪಂ ಬಣ್ಣಿಪಂ||
- 33 ಪೊಗೆಯುತ್ತಿದ್ದಪ್ಪದಿನ್ಯಂ ದಹಳಿ ಕಿಮನಗಾರಣ್ಯಮಂ ರಾಳನಿನ್ಯಂ ಪುಗರೆನ್ನಿದ್ದಪ್ಪನಿನ್ಯಂ ನೆಲಸದೆ ತಿಪುಳಂ ಲಂಕೆಯಿಂ ತೆಂಕ
- 34 ಲೋಡರ್ ಬಗೆಯುತ್ತಿದ್ದಪ್ಪನಿನ್ಯಂ ಮುಳಿದಪನೆನುತಂ ಕೊಂಕಣಂ ಸಂಕೆಯಿಂ ಗೂಡುಗೊಳುತ್ತಿದ್ದಪ್ಪದೇಂಬಲ್ಲದ ನೊ ಚಕಿತವಿದ್ವಿಷ್ಣುನೆಂ
- 35 ಬೀನೊಳಂಬಂ ಎನೆ||ನೆಗರ್ದ್ಧ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಸಂಸ್ಕಯಮಾನ ಲೋಕವಿಖ್ಯಾತ ಪಲ್ಲವಾನ್ವಯ ಶ್ರೀ ಮಹೀ ವಲ್ಲಧ ಯುವ
- 36 ರಾಜರಾಜ ಪರಮೇಶ್ವರಂ ವೀರಮಹೇಶ್ವರಂ ವಿಕ್ರಮಾಧರಣಂ ಜಯಲಕ್ಷ್ಮೀರಮಣಂ ಶರಣಾಗತರಕ್ಷಾಮಣಿ ಚಾಳುಕ್ಯಚೂಡಾಮ
- 37 ಣ ಕದನಪ್ರೀತಂ ಕ್ಷತ್ರಿಯಪವಿತ್ರಂ ಪುತ್ರಮೃಗರಾಜಂ ಸಹಜಮನೋಜಂ ರಿಪುರಾಯಕಟಕ ಸೂಟಿಕಾಟನಣ್ಣನಂಕಕಾ

- 38 ಹ ಶ್ರೀಮತ್ಪ್ರೋಕ್ತಮಲ್ಲ [ವೀರ] ನೊಳಂಬ ಪಲ್ಲವವೆಮ್ಮಾನದಿ ಜಯಸಿಂಹದೇವರಾಜ || ವೃ || ಪುಲಗೆಟುಕನ್ನು
ರೇಳುಮರೆ ಕಾಸ
- 39 ವಳಂಬನವ . ಗಾಗಿ . . . ದಕ್ಷಿಣಪಯೋಧಿವರಂನೊಲನಾದುದೆಲ್ಲಮಂ ಬಳರನದಿಪ್ಪಿ ಸನ್ನದಿನಾಬ್ಧಿಧಿಕಂಯು
- 40 ವರಾಜಲಕ್ಷ್ಮಿ ವೀರನೊಳಂಬ ಮಹಾಮಹೀಧುಜಂ || ಕ || ತತ್ಪಾದಾಂಬುಜ ಸೇವಾತತ್ಪರನುಜ್ವಳಯ
- 41 ಶಂ ಚಿತ್ತದ್ವಿಷದಮೋಢ್ಯತೃತೀನೇನಾಪತ್ಯದ ವಿಕೃತನನಿಸಿದಂ ತಂಬರಸಂ||ವೃ||ಧುರದೊಳ ಮೂಟಾನ್ತಚೋಳಾವನಿ
ಪನ ನನದೊಂಗೆ
- 42 ಲ್ಲವಂ ಸನ್ನ ಕಾಂಚೀಪುರಮಂ ಕೋಪಾಗ್ನಿಯಂ ನುಟ್ಟವನತುಳಬೋಪೇತ ವೀರಾರಿ ಧಾತ್ರೀಶ್ವರಂ ದೋರ್ಗ್ಗ
ವ್ವದಿಂ ಬನ್ನನಪದವಿಯೊಳುಯಿಟ್ಟವಂ ಮಾ
- 43 ಕವಾಧೀಶ್ವರನಂ ಬೆಂಕೊಣ್ಣವಂ ಕೇರಳನನರೇದವಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ || ಮಲೆಯೇಳಂ ಕೊಂಬುಕೊಂದೇಳ್ವರೆ
ಗಳ ನರೇದುಡ್ಡುತೃವಿದ್ವಿಷದೊಡ್ಡು
- 44 ಕಮಂ ಶಾಯ್ಯಾವಳಂಬಂ ವಿಜಿತರಿಪುಬಳಂ ತಂಬದಣ್ಣಾಧಿನಾಥಂ ತರೆಯಂ ಸೆಣ್ಣಾಡುಗುಂ ಕಣ್ಣಮನಿರದೆ
ಮರುಳ್ಳ ಕೊಟ್ಟಕ್ಕುಗುಂ ದೋರ್ವಳ
- 45 ದಿನಾಟನುಮಾಟಾಂಪದಟರೊಳರೆ ಪೇಳ್ವೇಳವಂಗೆಂಜವಂ||ಉದಧಿ ವ್ಯಾಪ್ತಿತೋರ್ವೀತಳಮನೆಮಗೆ ನಿಷ್ಕಂ
ಟಕಂಮಾಡಿ ಮತ್ತಂ ಕದನಕ್ರೀಡಾತ್ರಿಯಂಸೇವುಣ
- 46 ನನವನತಂ ಮಾಡಿ ಚೋಳೇಶರಾಜ್ಯಾಸ್ತದಮಂ ದೋರ್ಗ್ಗವ್ವದಿಂ ಸಾಧಿಸಿ ಪಡೆಯೊಡೆಚ್ಚಿಟ್ಟಪಂ ಧಾತ್ರೀಗಲ್ಲಂ
ಪದವಿನ್ನೊತ್ತಿತ್ತಪಂ ಕೇವಳಮೆ ಜನನುತಂ
- 47 ತಂಬನೊಂಬಂ ನೊಳಂಬಂ || ಬಸಕಣ್ಣಾಚಾಂದ್ರ ವಂಗದ್ವಿವ ಮಗಧ ನೇಪಾಳ ಕಾಳಿಂಗ ಪಾಂಚಾಳ ಸುರಾಷ್ಟ್ರ
ನೇಕ ದೇಶಾವನಿಪರ ನರದಾಟಂದುಬೆಂಕೊಣ್ಣ ಕೀ
- 48 ತಿಪ್ಪಸರಂ ದಿಕ್ವಕ್ರದೊಳ ವತ್ಸೀಸೆ ರಿಪುಗಜವಾರಾಂಗನಾಸ್ವಗಳೊಳ ನಿಪ್ಪೊಸಪಂತನ್ದಿತ್ತನಾಬ್ಧಿಂಗಬಿಳಜನನುತಂ
ತಂಬಕದಣ್ಣಾಧಿನಾಥಂ || ಕ ||
- 49 ತಂಬಂ ನಿಜ್ಜಿತವೈರಿಕದಂಬಂ ಕವಿಗಮಕವಾದಿ ನಳನೀದಿನಕ್ಕದ್ಲಿಂಬಂ ತರ್ಪಿತ ಬುಧನಿಕುರುಂಬಂ ಚಾಳುಕ್ಯರಾಜ್ಯ
ಮೂಳಸ್ತಂಧಂ || ಅನ್ನುನೆಗತ್ತೆಗಂ
- 50 ಪೂಗತ್ತೆಗಂ ನರೆಯಾದ ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪೞ್ವ ಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ವಾಧಿಪತಿ ಮಹಾಪ್ರಚಣ್ಣದಣ್ಣ ನಾಯ
- 51 ಕಂ ವಿಬುಧವರದಾಯಕಂ ಗೋತ್ರಪವಿತ್ರಂ ಜಗದೇಕಮಿತ್ರಂ ವಿವೇಕಬೃಹಸ್ಪತಿ ಶಾಚಮಹಾಬ್ರಹ್ಮ ಪರನಾರೀಸಹೋ
ದರ ವಿದ್ಯಾವಿ
- 52 ದ್ವಾಧರ ನಿಜವಂಶಾಂಬರ ದಿವಾಕರ ಸತ್ಯರತ್ನಾಕರ ಸಕಳಗುಣನಿವಾಸಂ ಉಧಯರಾಯನನ್ನೋಪ ಶ್ರೀಮತ್ಪ್ರೋ
ಕ್ತಮಲ್ಲ ವೀರನೊ
- 53 ಕಂಬ ಪಲ್ಲವ ಪೆಮ್ಮಾಡಿ ಜಯಸಿಂಹದೇವ ಪೇನಣ ಹಣುವನ್ನ ವೈರಿಕೃತಾನ್ತ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನ ಹಿರಿಸನ್ನ
ವಿಗ ಹಿಡಣ್ಣನಾಯಕಂ ತಂಬರಸರ
- 54 ಸಾನ್ತಳಿಗೆ ಸಾಸಿರಮುಂ ಮಣ್ಣಳಿ ಸಾಸಿರಮುಂ ಜಿಡ್ಡುಳಿಗೆಯೆಪತ್ತು ನಾಗರಬಣ್ಣವೆಪತ್ತು ಎಡೆನಾಡಿವ್ವತ್ತು
ಮೂಗುನ್ನ ಪನ್ನೆರಡು ಸಮಸ್ತದೇವಭೋಗಂಗಳಮಂ ದುಷ್ಪನ್ನಿಗ್ನ
- 55 ಹ ಶಿಷ್ಯಪತಿಪಾಳನದಿನಾಳ್ವರಸುಗೆಯ್ಯುತ್ತಂ ರಾಜಧಾನಿ ಬಳ್ಳಿಗಾವೆಯೊಳ ಸುಬದಿನಿದ್ದು ಧರ್ಮಪ್ರಸಂಗದಿಂ
ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕೃಮವರ್ಷ ೭ ನೆಯ
- 56 ದುರ್ಮತಿ ಸಂವತ್ಸರದ ಪೞ್ವ ಬ ೫ ಅದಿವಾರದುತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವ್ಯತಿಪಾತ ತಿಥಿ ನಿಮಿತ್ತ ಕಲದೇವೇ
ಶ್ವರ ಸ್ವಯಂಭುದೇವರ ಗನ್ನದೀಪಧೂ
- 57 ಪ ನಿವೇದ್ಯಕ್ಕಂ ಬಣ್ಣಸುಟತ ನವಕರ್ಮದ ದೇಸಕ್ಕಂ ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ ಜಪಸಮಾಧಿ ಸಂಪನ್ನರಪ್ಪ
ಶಿವಶಕ್ತಿಪಳ್ಳೆತರ ಶಿಷ್ಯರಪ್ಪ
- 58 ರುದ್ರಶಕ್ತಿ ಪಣ್ಣಿರ್ತ್ಯ ಧಾರಾಪೂರ್ವಕಂ ಸರ್ವನಮಶ್ಯಂ ಪುನರ್ವರಣಂ ಮಾಡಿಕೊಟ್ಟ ಪೂರ್ವವೃತ್ತಿಯಗರ್ವೆ
ಮತ್ತರೆರಡು ಪುರದೇರಿಕೀಳೊಂದು||ಈದತ್ತಿಯನ
- 59 ನುನಯದಿಂ ಕಾದ ಮಹಾಪುರಷನಮಳ ಗಂಗಾನದಿಯೊಳ ಪೇದವಿದುಗಳಿಗೆ ಸಾಸಿರ ಗೋದಾನಮುನಿತ್ತುದೊನ್ನು
ಪದಮಂ ಪಡೆಗುಂ || ಅಲ್ಲಿದ್ದಿನ್ನಿ ಧರ್ಮಮ ನಳದಮಾದ್ವಿ
- 60 ಜರುಮುನಿತು ಕವಿರೆಗಳು ಮನಣ್ಣಳಯದೆ ತತ್ವೀರ್ತ್ಯಂಗಳೊಳಳಿದ ಮಹಾಪಾಪಿಯಕ್ಕು ಮಕ್ಕು ಮಮೋಪ ||
ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ದೋ ಪರೇತ ವ
- 61 ಸುನ್ದರಾಂ ಪೞ್ವ ಪುರ್ವ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ದೇವಸ್ತಂ ವಿಷಮು-
ಚ್ಚತೇ || ವಿಷಮೇ
- 62 ಕಾಕಿನಂ ಹನ್ನದೇವಸ್ತಂ ಪುತ್ರಪಾತಿಕಂ || ಬಹುಭಿವ್ಯಸುಧಾ ಧುಕ್ತಾ ರಾಜಭಿನ್ನಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯ ಯ-
63 ದಾಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಳಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಸಾಲೂರು ಹೋಬಳಿ ಹೋತನ ಕಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹಳ್ಳಕ್ಕೆ ಸಮೀಪದಲ್ಲಿರುವ
ಹೂಲಿಮರದ ಬುಡದಲ್ಲಿರುವ ಕಲ್ಲು.

1 ಚಿತ್ರೇನಲ	10 ಯದೊಂದುತನ
2 .....ಮೃತೇ	11 ಮೇಲೆಬೂ....
8ಗನಾ	12 ಪೊಸಮಾದ
4	13 ಬರೆ
5	14
6 ಅಕ್ಷಯಸಂವ	15 ರಿಞು
7 ತ್ವರದ ವಯ.	16 ದುಕೊಂದ
8 ಬ ಸುದ್ದ ೧೨	17
9 ಗುದಲು ಮಲ್ಲಿ	

ಸೊರಬದ ತಾಲ್ಲೂಕು

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ಸೊರಬದ ಹೋಬಳಿ ಚಿಕ್ಕಶಕುನ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಳ್ಳಿ ಊರ ನಿವೇಶನದಲ್ಲಿ ರಾಮನಾಥ
ದೇವಾಲಯದಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-3"

- 1 ವಿಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕನು ೧ ಗು ಅಂಡಿಕಿಯ ದೊಂಮ
- 2 ಗುಡನಹಳಿ ಚಿಕ್ಕನಕುನದ ಮಾರಗುಡ ರಾಮನಾತದೇವ
- 3 ರ ಕಲ್ಲ ನಿಲ್ವಬಿಟ್ಟ ದೇವರ ಸಂನಿಧಿಯ ಅಕೆಯವಹದ (?) ಬ ೨
- 4 ಮುಂದೆ ಅರುಬಂದವರು ಯಥಾರ್ಥಕ್ಕೆ ಅಳುಪರಾಗದು ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಉದ್ದರೆ ಗ್ರಾಮದ ಕೆರೆಯ ಏರಿಯಮೇಲೆ ಗಂಧದಮರದ ಕೆಳಗೆ ಲಂಗದಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" × 0'-9"

1 ಶ್ರೀಮತ್ತರಮಗಂಭೀರಸ್ಯಾದ್ವಾ ದಾ	3 ಧನ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿಶ್ರೀಮತು
2 ಮೋಘರಾಂಧನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾ	4 .. ವಿಜಯಕೀರ್ತಿಧಾರರ

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲರ ಮನೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'-6" × 1'-6"

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ|| ಸ್ವಸ್ತಿಶ್ರೀ ಶಕು ೧೧೯೮ ವರ್ಷೇ ಧಾತಾ ಸಂವತ್ಸರೇ ಮೈಸಾಖೇವದಿ ೧೧ ಸೋ
- 2 ಮೇ ಅಧ್ಯೇಷ ಶ್ರೀಮತ್ಪ್ರಾಧಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀಸಮಾಧಿ ಭುವನಾಶ್ರಯ
- 3 ಶ್ರೀ ಪೃಥ್ವಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಮಾಹೇಶ್ವರ ಪರ
- 4 ಮು ಧರ್ಮಾರಕ ಪ್ರತಾಪಲಂಕೇಶ್ವರ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ವಿಷ್ಣುಪಂಸೋ
- 5 ದೈವ ಜಾದವಕುಲಕಮಲ ಕಲಿಕಾವಿಕಾಸ ಧಾಸ್ಯರ ಅಹಿತ

- 6 ರಾಜಉರಸಲ ಗುರ್ಜರರಾಯವಾರುಣಾಂಕುಶ ತೆಲಂಗರಾಯಶಿ
 7 ರ ಕಮಲ ಕಂದಮೂಲ ನಾಲೋತ್ಪಾಟನಕರ ಉದ್ಭಟವರಾಟಧೂ
 8 ಪತಿಕಾಕುಲದೇವಗಿರಿದ್ರೋದಲನದೋದಲದೋದಲಿಕ್ಷಿಕರ್ಕಶಕ್ತ
 9 ಪಾಣಕುಲಶಧರಾಖಂಡಲ ಕ್ಷಣೋಕ್ಷೋಣೀವಲಧಜಾಜಲ
 10 ದೇವಕರಿಘಟನಂಘಟನ ದುರ್ಧರರಾಜ್ಯಹರ ತುರುಕೋಪಪ್ಪವ ಮೇದಿ
 11 ನಿ ಸಮುಧರಣ ಮಹಾವರಾಹ ದುರ್ಗಮಗಿರಿದುರ್ಗಪ್ರನಾಲ ನಿಲಯ
 12 ಪ್ರಬಲ ಭೂ [ಭೋ] ಜ ಭೂಪಾಲ ವಿದ್ರಾವಣವಿಹಂಗರಾಜ ಹೋಸಾಲಬರಾಲಲ
 13 ತಾಲಕ್ಷ್ಮಿ ಕಂದನಂದೋಹ ಮರ್ದನಗಜಹರ್ಷನ ಮಾಲವೀ ಕ್ಷಿತಿಪತಿಮತಮಾ
 14 ತಂಗಮದಲನ ಪಂಚಾನನ ಗಂಭಿರಾಭಿಧ ಪ್ರಚಂಡ ಪೆಂಡಾರನಿಖಲಕುಲ ಕಾಂತಾರ
 15 ವಂಸಾವಲ ದೇವಮಹಾಮದೇಕನಲ ಪ್ರಾರಂಧರಾಮ ಪ್ರತಜ್ಞಾಪರಸರಾಮ ರಾಯನಾರಾ
 16 ಯಣ ಇತ್ಯಾದೀ ಸಮಪ್ತರಾಜ [ಪ್ರ] ದವೀ ವಿರಾಜಮಾನ ಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತೀ

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ಅದೇ ಸೊರಬದ ಹೋಬಳಿ ಎಡಕೊಪ್ಪ ಗ್ರಾಮದ ಬಸವಣ್ಣದೇವರ ಗುಡಿಯಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-2" × 1'-3"

- | | |
|--|-------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಕವಿಕ್ರ . . | 16 ವಯ್ಯತ್ತು ಅನ್ನು ಮತ್ತಲೊಂದುಮಂ |
| 2 ಪ್ಪದ ಸಕ ವರಾಪ ೧೦ . . | 17 ಕೊಟ್ಟರೀಧಮ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು |
| 3 ಯ ಏಕ್ರಮ ಸಂವತ್ಸರದ ಮೈಶಾಖ | 18 ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಕವಿರೆ |
| 4 ಪುಣ್ಯಮ ಬ್ರಹ್ಮವಾರ ವ್ಯತಿರಪಾತ | 19 ಯ್ಯ ವೇದಪಾರಗರಾಗಿಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗಿ |
| 5 ಮನ್ನಹಾ ಮಣ್ಣಿಳೇಶ್ವರ ಏಕ್ಕಲ [ರಸರ] | 20 ಕೊಟ್ಟ ಪಲವಾರಾನು ವಿದನಳಿದವರು |
| 6 ಜಡವಳಿ ಯೆಡನಾಡುವಂ ಸು [ಬ] | 21 ವಾರಣಾಸಿಯಲು ಅನಿಬರು ಬ್ರಾ |
| 7 ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ [ಮಿರ] | 22 ಹೈಣರು ಮನನಿತು ಕವಿರೆಯುಮಂ |
| 8 ಲು ಹೆಗ್ಗಡೆ ರಾಜಯನ ಮಗಂ ಹೆಗ್ಗ [ಡೆ] | 23 ಕೊನ್ನ ಪಾತಕರಪ್ಪರು \| ಸ್ವದತ್ತಂ ಪರ |
| 9 ತಿಂಮಣನುಂ ರಾಯಣನ ಮಗಳು | 24 ದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ದರಾ\| ಸ |
| 10 ಹೆಗ್ಗಡಿತಿ ಚಂದ್ರವೆಯುಂ ಅಸರೆಯ ಹೆ | 25 (ತ')ಪ್ರಿರವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ |
| 11 ಸಕಳೇಶ್ವರ ದೇವರ ದೇವಾಲಯಂ ಮ[ಡಿಸಿ] | 26 ಜಾಯತೇಕ್ರಿಮಿಃ \| ಸಕಳೇಶ್ವರದೇವರಾಚಾ |
| 12 ಕಳಸವಿಟ್ಟು ಬ್ರಾಹ್ಮಣ ತಪೋಧ[ನರಾ] | 27 ಯ್ಯಹ್ಚಾನರಾಶಿಪಣ್ಣಿ ತಸ್ತಾನಮಂ |
| 13 ಹಾರದಾನಂ | 28 ಸ ಕೆ ವಿರೋಜ ಅ |
| 14 ದೇವರ ಸ್ಥಾಲೀ ನಿವೇದ್ಯಕ್ಕೆ ಅಸರೆಯಧಾವಿ [ಯ] | 29 ಟ್ಟಕದ ಬಂಮೋಜ ದೇಸಂಗೈದೋರ್ ಮಂ |
| 15 ಕಳಗೆ ಗದ್ದೆ ಕಮ್ಮವಯ್ಯತ್ತು ದೆದ್ದರೆ ಕಮ್ಮ | 30 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಳೆದಬಳಿ ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-2" × 2'-2"

- 1 ಶ್ರೀ ನಮಸ್ತಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗ
- 2 ರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ
- 3 ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ್ಮವಾಹನ ಶಕ ವರಾಪ ೧೭
- 4 ೩೯ ಯಾಶ್ವರ ಶಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦
- 5 ಉಳವಿ ಬಸವಣ್ಣನಾಯ್ಕನು ಕಣಕಲಗೊಡಗೆ ಬರಿಸಿ ಕಳುಹಿಸಿದ ಕಾ
- 6 ಗದ ಉದ್ರೆಯ ಲಿಂಗಯ ತಾಲ್ಲೂಕು ದೊರೆಗಳ ದಂಡಿಲ್ಲ
- 7 ನಾನು ಕಪ್ಪಪಟ್ಟಧೇನೆ ಉಂಬ
- 8 ಇ ದಯಪಾಲಿಸದೇಕೆಂದು
- 9

- 10 ಗಳಂ ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಉದ್ದೇಸೀಮೆಯ ಉದ್ದೇಗ್ರಾ
 11 ಮದ ವೇಳಗೆ ಗಧೆ.....೨೪.....ಕಲ್ಲು
 12 ಲಂಗಯ್ಯಗೆ ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟು
 13 ಯಾ ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹಾಕಿಸುವಹಾಗೆ ಹುಜು
 14 ರ್ಪಿಂದ ಬಂದ ಊಳಿಗದ ಮಲ್ಲನ ಕಳುಹಿಸಿಧೇನೆ ಚ
 15 ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು ಗಡಿ ತಕ್ಕಾರು
 16 ಜಾರದರ್ದೀತಿ ಯವರ ಮುಂದಿಟ್ಟು ರೇಖೆ ಪ್ರ
 17 ಮಾಣು ಧೂಮಿಗೆ ಗಡಿಕಲ್ಲು ಹೂಳಿಸಿಕೊಟ್ಟು
 18 ಯಿಕಾಗದವ ಸೇನದೋವನ ಕಡಿತಕೆ ಬರ
 19 ಸಿ ಲಂಗಯ್ಯನಕೈಯಲ ಕೊಡುವದು
 20 ಉದ್ದೇ.....
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ಅದೇ ಸೊರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ
 ಅಶ್ವತ್ಥಮರದ ಬಳಿ ನಟ್ಟು ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-2"

- 1 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
 2 ಲಸ್ತಂಧಾಯ ಶಂದವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮತು ಸಕ ವರುಷ್ಕ೧೧೭೫ ನೆಯ ಪ್ರಮಾ
 3 ದಿ ಸಂವತ್ಸರದ ಮಾಘ ಸುದ್ದ ೧೦ ಬ್ರಹ್ಮವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ (ಸ).
 4 ಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಸಂಕಕರಗನಂ ಬಿರುದರಂಕುಸಂ
 5 ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸವಲ್ಲಧಂ ಶ್ರೀಮತು ಬಿಲ್ಲೇಶ್ವರ ದೇವರ ದಿಬ್ಬಶ್ರೀಪಾದ ಪ
 6 ದ್ವಾರಾಧಕಂ ಪರಬಳಸಾಧಕಗಳ ಗಂಡಗತ್ತರಿ ಮಂಡಳಕ ಬೀರದೇವರಸರು ಸಕಳ ಸಾಮಗ್ರ್ಯ
 7 ಸಹಿತಂ ಬಿದಿರೂರ ಈಡು ಸಾವಂತನಮೇರ ಯೆತ್ತಿ ನಡೆದಲ್ಲ ಕಳಕುಳಂಮಾಡಿ ಸಮಸ್ತ ಸಂಪತ್ತುವಂ ನೂ
 8 ಷುಗೊಂಡು ಕಾದುವಲ್ಲ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂ ಕುಪ್ಪಗಡೆಯ ಪಾರುಸೊಜನ ಮಗ ಮಾಣಿಯ
 9 ನ ಬೊಂಮಯ ನಾಯ್ಕನ ಮಲಗ ವಿರವಾಳನು ಮಾಡಿದ ಪರಾಕ್ರಮವೆಂತೆಂದೆ | ಬಿರುದರಬಿಂಕಮಂ ಮುಣಿ
 10 ದು ಬಿಂಕದಗಂಡರ ಸೊಕ್ಕಿಲಕ್ಕಿ ಸಂಗರದೆಡೆಯಲ್ಲ ಮಾಮ್ಮರವ ವೈರಿಸಿರಂಗಳ ಸೆಂಡನಾಡಿ ತತ್ತರಗ ಬು
 11 ರ ಪ್ರಪಾತದೆಡ ತೂಳ್ಳು ತೆರಳ್ಳಿದರೆಂ (ನಂ ?) ದು ಮೆಟ್ಟಿ ಧಾರಣ ಪೊಗಳಲೈ ವೀರವಿರನಗ್ಗದ ಮಾಳಿಗನಾಡಿ
 12 ರಂಗದೊಳು || ಅಂತು ಪಲರಂ ಕೊಂದು ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ಮಂಗಳಮಹಾ ಶ್ರೀ.

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ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಗ್ರಾಮದ ಗಣಪತಿ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟು ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಾದಂಬ ಚಕ್ರವರ್ತಿ ಕಾವದೇವರಸರು ಕೇಸವದೇವ
 2 ಬೊಂಮೆಯ ಮುಖ್ಯವಾಗಿ ಪಲರಂ ನಾಯಕರಂ ಬಾಳೆಯಮಕ್ಕಿ
 3 ಸೋದಿಯಮೇಲೆ ದಂಡಂ ಬೀಳವೇಳಲೇಖುಬಂದು ಪಂಗೆಯಬಯಲ
 4 ಲ ಬೀಡಂಬಿಟ್ಟು ಸಕವರಸ ಸಾಸಿರದ ನೂಟ ಮೂವತೊಂಬತನೆಯ ದಾ
 5 ತರ ಸಂವತ್ಸರದ ವೈಸಾಖ ಸುದ್ದ ದನಮಿ (?) ಬುಧವಾರದಲ ಮಹಾ
 6 ಬವರಮಾದಲ್ಲ || ಬಿಟ್ಟಿಯಹೆಬ್ಬಾರುವನಾಳು ನಟ್ಟನೆ ಕಲಮು
 7 ಸಣನಾಂತು ಭೋರನೆ ಬಿಲ್ಲಂ | ಕಟ್ಟಲಗೆಯ್ದಂ ಧಯದಿಂಧಯದಿಂ ಬಿಟ್ಟೋ
 8 ಡಲುಕಿಣಿದನಂತು ಪಲರಂ ರಣದೊಳು | ಮುನಿದುಂನ
 9 ತಂಮನಣಂ..ಮಾರಾಂತಹಿತರಭೀಮಂ | ಪಲರಂ ತವೆ ಕೊಂ

- ¹⁰ ದರೆ ಸುರಗಣಿಕೆಯರುಕೂಡಿಸಿಮಿಷಪುರಕೊ...ನಲ್ಲಾ|
¹¹ ಕರಣಿಕೆಯ ಹೆಗ್ಗಡೆರು || ಇಪ್ಪದೈವ ಬಾಚೆ ಬರೆದಿಪ್ಪದ
¹² ಕೆ ನೊದಿನಣಲೆ ಬುಳುಚೆಯೂರ ದೇವದ್ಯುನಲಕತಿ

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ಅದೇ ಕುವ್ವಗಡ್ಡೆಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಾನುಗಲ್ಲನಲ್ಲ

- ¹ ರುಪ್ಪರನನು ರಾಮೈಲಂ | ² ಗಗೆ ವೊಹಿಸಿದ ಶರೀರ

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ಅದೇಸ್ಥಳದಲ್ಲ

- ¹ ರಾಮೇಶ್ವರದೇವರಿಗೆ | ² ಸಿದ ಶರೀರ
² ರುಕುಮೈನು ವೊಹಿ

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ಅದೇ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮತ್ತೊಂದು ಹಾನುಗಲ್ಲನಲ್ಲ

- ¹ ಶುಭಮಸ್ತು ರಾಜಗೃ | ⁶ ರುಕುಮೈಯ್ಯನು ತ್ರಿಸಂ
²ದೊಂದುಗ | ⁷ ಧ್ಯಾಕಾಲದಲ್ಲ ಮಾ
³ ಉಡನು ರಾಮೇಶ್ವರ ದೇವರಿ | ⁸ ದುವ ಸಾಪ್ಪಾಂಗ ನಮ
⁴ ಗೆ ಬನಿಕಸದ | ⁹ ಸ್ವಾರ
⁵ ಬರಮಂಜನ ಮಗ

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ಅದೇ ಕುವ್ವಗಡ್ಡೆಯ ಕೆರೆಯಲ್ಲ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2" × 1'-6"

- ¹ ಶುಭಮಸ್ತು
² ಸ್ವಸ್ತಿಶ್ರೀಮತು ಬುಕ್ಕಣ್ಣಿಡೆ
³ ಯದಲು ದುಗ್ಗಣನಾಯಕ
⁴
⁵ಪೂಜೆ ನಡೆಸುವಂತಾಗಿ
⁶ನೈವೇದ್ಯ
⁷ಅಪ್ಪಣಧಟ್ಟ
⁸ಬಯಲಲು
⁹ ..ಬೀಜವರಿ.....ನೈವೇದ್ಯಕೆ ಕೊಟ್ಟು ಬಂಡುಗ.....
¹⁰ ನಾಯಕಧಟ್ಟರ ಕಯ್ಯಲು ಕ್ರಯ.....ವನೂ ಕೊಂಡು.....
¹¹ ..ದೇವರ ನೈವೇದ್ಯಕೆ ಅಡಂದ್ರಾರ್ಕಸ್ವಾಯಿಯಾಗಿ ಧರ್ಮನಡೆದು..
¹² ಬಹಮರಿಯಾದೆಯಲು ಸೋಮೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು
¹³ ಧಾರೆಯನೆಹುದುಕೊಟ್ಟಿವು | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇ
¹⁴ ತಿ ವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯ
¹⁵ ತೇ ಕ್ರಿಮಿಃ | ಈ ದುಗ್ಗಣನಾಯಕ ಮಾಡಿದ ನಾರಸಿಂಹ
¹⁶ ದೇವರ ಧರ್ಮವನಾವನೊಬ್ಬನು ಅಳುಹಿ.....
¹⁷ಕಾಶಿಯ ಕ್ಷೇತ್ರದಲು ಕೋಟಗೋವ
¹⁸ ಕೊಂದ ಪಾಪಕೆ ಕೋಹನು ಮಹಾಜನಂ.....
¹⁹ ಪೊಪ್ಪ ಶ್ರೀ ನಾರಸಿಂಹದೇವರು

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ಅದೇ ನೋರಬ ತಾಲ್ಲೂಕು ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೆಳಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ
ನಟ್ಟ ೧ ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 5'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿಕಾಲವರ್ಷ ಶ್ರೀ ಪೃಥುವೀವಲ್ಲ
- ² ಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭ
- ³ ಚ್ಚಾರಕ ಶ್ರೀಕನ್ನರದೇವಂ ಪೃಥುವೀ ರಾಜ್ಯಂ ಗೆ
- ⁴ ಯೈ ಬಪ್ಪವ್ವಂಬನವಾಶಿ ಪನ್ನಿಚ್ಚಾರಸಿರ
- ⁵ ದ ಪಟ್ಟ (?) ಮನಾಳೆ ಶ್ರೀಬಿಟ್ಟಗಂ ಮಾಳಿಕೋಸಿಗ
- ⁶ ರಾಣ್ಯಂ ನೆಗರ್ಪಿನಣುವಂ ಚಿಡ್ಡೊ
- ⁷ ರಾಳೈಯೆಬ್ಬತ್ತಕ್ಕಂಬಳ್ಳಿಗಾಮೆಯ ಬಾಳಿಗೇನಹಿತ
- ⁸ ನಾಡ್ಗಾಂವುಣ್ಣಿಗೆಯ್ಯಿಂಗಿಟಿಯೂರ್ಗಾಂಮುಣ್ಣಿಗೆಯ್ಯಿ ಸ್ವ
- ⁹ ಸ್ತಿಸಕನ್ಯಪಕಾಳಾತೀತ ಸಂವತ್ಸರಸತಂಗಳೆಂಟುನೂಣಿ
- ¹⁰ ಣ್ಣತ್ತಾಂನೆಯ ರಕ್ಕಾಕ್ಷಿನಂವತ್ಸರ ಪಾಪ್ಯಮಾನ ಬಹುಳ
- ¹¹ ಬಿದಿಗೆಯುಂ ಸುಕ್ರವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯು
- ¹² ನ್ನ ಕೋಸಿಗರ. ಕೋಟಿಯಮ್ಮಂಗೋನಹಸ್ತಮಾಲ್ವಂವಲಸೆ
- ¹³ ಯ ಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟ ಪೊಂಗದ್ಯಾಣ ವಯ್ವತ್ತಯ್ಯ
- ¹⁴ ಬಾವಿಯುಮನಗಲಿಸಿದಮ್ಮಿಕ್ಕ ಕಲವಿಟ್ಟಯ್ಯ
- ¹⁵ ನ ಲಖಿತ ಬಿಡೋಜನ ನಿರಾಕರ್ಷ್ಯಮುಡ್ಗಿ ||

79

ಅದೇ ಬೆಳಗಿ ಗ್ರಾಮದ ಹಳೇವೂರ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-6" × 2'-3"

- | | |
|---|---|
| ¹ ಕೋಸಿಗರಾಕೋಟಿಯಮ್ಮಗೋಸಾನಿಯ ಬೆ | ³ ಮ್ಮನವೆಣ್ಣಿತಿ ಮಾರಕ್ಕ ಅಕ್ಕಣ್ಣಿ |
| ² ಣ್ಣಿತಿ ಪೊನ್ನಬ್ಬಿಮಗಂ ತುರಾಲಮ್ಮತುರಾ | ⁴ ಗೋಯಿತಿ ಕೋಟಿಯಮ್ಮನಕ್ಕಂ \|\| |

80

ಅದೇ ಗ್ರಾಮದ ಪಾಳು ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-3" × 2'-6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀ ಕಳಚುರಿಯ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ
- ² ಪದೇವರು ಸುಕ ಸಂಕತ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
- ³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮಹಾಮಂಡಲೇಶ್ವರ ದೇವ
- ⁴ ಕ್ಕರ್ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಕರಸಂವ
- ⁵ ತ್ವರದ ಚಿಯತ್ತ ಬ ೧೧ ಬೆಳಗಿಯ ಸೋಮಂಜನ ಮಗ ಕಾಳೆಯ
- ⁶ ದಾಹವ ಯುಜುದು ಶ್ರೀದೇವ ಭವನಮ

81

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕುಮ್ಮೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" × 2'-3"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರಿಯ ಕುಳಕಮಳ ಮಾರ್ತ್ಯಾಣ್ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ
- ² ಮುರಾರಿ ಸೋಯ ದೇವರಸರು ಸುಕದಲ

- ³ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಮೇದೋ ಚಿಟ್ಟೂರ ಗುಡ ಕೋಟೆಯಲ್ಲರ ತೊ
⁴ ಗರಸಿಯು ವೀರ ಸೋವಣದೇವನು ಪಾಳಿಯು ಕೊಳಗದ ಗವುಡನು
⁵ ರಿಕ್ಕಿ ಕೊಂದರಾಯಕ್ಕುಳದ ದೇವದಂಣಾ ಪ್ರಾಪ್ತನಾದ || ಜಿತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೃತೇನಾಪಿ
ಸುರಾಂ
⁶ ಗನಾ ಮಂಗಳಂ ||

82

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಕಬ್ಬೂರು ಗ್ರಾಮದ ಬನವಣ್ಣದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 1'-0"

- | | |
|--------------------------------|---------------------------------------|
| ¹ ರಉದ್ದಿ ಸಂವ | ⁹ ನಕ್ಕೂಡಿಹುದು |
| ² ತ್ವರದ ಜ್ಯೇಷ್ಠ ಬ | ¹⁰ ಹೆಂಡಿರ ಕುಲಕಿ ಗೊಂದ |
| ³ ಹುಳ ೨ ಲು ಶ್ರೀಮ | ¹¹ ಲ ಮಾಡಿಕೊಂಡಲ್ಲ ಆದಾ |
| ⁴ ತು ಕಬ್ಬೂರು ಕಾಳ | ¹² ಯಾದ್ಯಕಲ್ಪನು ಹಾದಿಯು |
| ⁵ ಗುಡನ ಮಗ ಬ್ಬೊ | ¹³ ಕಾದು ಕೊಂದಲ್ಲ ಅದೊಂ |
| ⁶ ಗುಡನು ಆತನ ಕಿಣಿ | ¹⁴ ಗುಡನು ತನ್ನ ಮದವಳಿಗೆ |
| ⁷ ಯೆದ್ದ ಕೊಮಾರ ಬ್ಬೊಂ | ¹⁵ ಏಚಿಗಾಡಿ ಸಹಿತ ಸ್ವರ್ಗ |
| ⁸ ಗುಡನ ಮಗ ಕಲ್ಲಪ್ಪ | ¹⁶ ಸ್ಥನಾದನು ಈಕಲ್ಲ |

83

ಅದೇ ಬನವಣ್ಣದೇವರ ಗುಡಿಯ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3" × 1'-0"

- | | |
|-----------------------------|--|
| ¹ ಚಿತ್ರಧಾನು ಸಂವ | ⁵ |
| ² ತ್ವರದ ಮಾಘ ಬ ೧೪ | ⁶ .. ಸ್ವರ್ಗಸ್ತನಾದ ಆ |
| ³ ಮಂಗಳವಾರದಲು ಕಂ | ⁷ ತನ ಮದವಳಿಗೆ ಸಿಂಗ |
| ⁴ ತನ ಹಳ್ಳಿಯ ಬೊಂ | ⁸ ಊರ ಬೊಂಮುಜನ ಮಗಳು ಏಡಕ್ಕನು ವೀರ
ಗ್ಗಿ ಪ್ರಾಪ್ತ |

84

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ಹೋಬಳಿ ಬೊಂಮನ ಹಳ್ಳಿಯ ಪೂರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 1'-0"

- | | |
|---------------------------|-------------------------------|
| ¹ ಹಜೆಯಮಲ್ಲೆನಾಯ | ³ ವರ ರುಪೋಜ ಸಗ್ಗಿಯಾ |
| ² ಕದೇವರ ಏಜಣೋಜರ | ⁴ ದನು |

85

ಅನವಟ್ಟಿ ಹೋಬಳಿ ಅನವಟ್ಟಿ ಗ್ರಾಮದ ದೇವಸ್ಥಾನದ ಹಕ್ಕಲಿನಲ್ಲಿ ಕೈಟಭೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ
ಪೂರ್ವ ಅಂಜನೇಯನಗುಡಿಯ ಬಳಿ ತಪನೀಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 2'-9"

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|---------------------------------------|---|
| ¹ ಸುಧಮಸ್ತು | ⁴ ಕುಪ್ಪೂರ ಮಂನೋಜಿಗೆ ಮಾನ್ಯನ |
| ² ಶ್ರೀಮದು ಗುರುದೇವೇಂದ್ರೋನಮಃ | ⁵ ಹಾದಿಪೋಗಿ ಅಮೃತವಡಿ |
| ³ ಶ್ರೀಮತು ಶ್ರೀ | ⁶ ಗೆ ನಡಸುವರು |

86

ಅದೇ ಅನವಟ್ಟ ಹೋಬಳಿ ಅಬ್ಬಲಗೆರೆ ಗ್ರಾಮದ ಕೋಡಿಬನವಣ್ಣ ದೇವಾಲಯದ ಮುಂಭಾಗ ಕಾನಿನಲ್ಲಿ
ಒಳಗೆರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" × 2'-6"

- ¹ ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾರಾತೀತ ಸಂವತ್ಸರ ಸತಂಗಳಿಣ್ಣು ನೂ
- ² ಐ ಇಪ್ಪತ್ತ ಅಯ್ಯನೆಯ ರುಧಿರೋತ್ತಾರಿಯೆಂಬ ಸಂಬತ್ಕರಂ ಪ್ರವ
- ³ ಶ್ರೀಸೆ ತದಾಗತ ಸುಧಾಪ್ಪಮೆಯುಂ ಸನಿವಾರದನ್ನು ಸ್ವಸ್ತಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಯಿಲ್ಲ)

87

ಜಡೇಹೋಬಳಿ ಜಡೇಗ್ರಾಮದ ಹಳೇವೂರು ಕೋಟೆಯಲ್ಲಿ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ 1ನೆಯ ಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
- ² ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷಂ
- ³ ಗಳು ೧೩೪೮ನೆ ವೈಯಸಂವತ್ಸರದ ಅಸ್ತಿಲೇಖ ಸು ಅದಿವಾರದಲು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳಕ
- ⁴ ವೀರಯು ನಾಡನಾ
- ⁵ ಕುತೀರೆ ಲಕ್ಕಗೌಡಲಿಂಗಯ ಬೊಂಬಯ
- ⁶ ಹಿರಿಯು ಚೋಳನಾಯಕ ಕಾದಿ
- ⁷

88

ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"- × 2'

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|--|---|
| ¹ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯದಯ ಕ | ⁴ ಕವಿನ್ಯೆಯ ಶಿರಾಶಾನವ ಹಾಕಿ |
| ² ಮಾರ್ಗನಿರ ಬ ಪ್ರತಿಪದ ಶು | ⁵ ಮಹಾ ಶ್ರೀ ಶ್ರೀ |
| ³ ಜಡೆಯು ಗಲೂಡನ ಕನ್ನಡ್ಡ | |

89

ಚಂದ್ರಗುತ್ತಿಯ ಹೋಬಳಿ ಹೆಜ್ಜೆಗ್ರಾಮದಲ್ಲಿ ಸುಬ್ರಹ್ಮಯ್ಯಶಾಸ್ತ್ರಿಗಳ ಮನೆಯಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 9' × 8"

(2 ಹಲಗೆಗಳು ಉಂಗುರಮಾತ್ರ)

- I (a) ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈ
² ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
³ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ
⁴ ೧೫೫೪ನೆಯ ಪ್ರಬೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಆಶಾಡ ಬ ೩
⁵ ಲು ಶ್ರೀಮದ್ವೆಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶ್ವಧಮೈ
⁶ ದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧತ್ತಿ ಪರಾಯಣ
⁷ ರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ಧದ್ರ
⁸ ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಧದ್ರನಾಯಕರು ಕಾಶಿ
⁹ ಕಗೋತ್ರದ ಅಪ್ಪನಂಬನೂತ್ರದ ವಿಜಯಶಾಖೆಯ ಅಂ
¹⁰ ಣಿಗೆಯು ತೊರವಣಧಟ್ಟರ ಮಕ್ಕಳು ತಿರುಮಲ ಧ
¹¹ ಟ್ಟರಿಗೆ ಕೊಟ್ಟ ಧೂದಾನ ತಾಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತಂದರೆ

- 12 ಸೊರಬದಸೀಮೆ ವೊಳಗಣ ಹೆದ್ದನೆಯ ಅಗ್ರಹಾರದಲ್ಲ
 13 ಸರಸಮಕಿಯ ಪುಟ್ಟಂಣನ ಸ್ವಾಸ್ಥ್ಯನು ಆತನ ನಿಲೆ
 14 ಗೆ ಉತ್ತರಕೊಟ್ಟು ಅಗ್ರಹಾರಕೆಸಲುವ ಮಳವೆಯು
 15 ಮಹಾಜನಂಗಳಿಗೆ ಉತ್ತರಕೊಟ್ಟು ಅರಮನೆಗೆ ಕಟ್ಟಿಸಿ
 16 ಕೊಂಡಸ್ವಾಸ್ಥ್ಯ ಬಗೆಲು ನಿಮಗೆ ಶಿವಾರ್ಹಿತವಾಗಿ ಕೊಟೆವಾ
 17 ಗಿ ಆತೋಟಗದೆಗೆ ಸಲುವರೇಖೆ ತೋಟದಿಂದಲು ನಿಮ
 18 ಕಿಂದಿನಧರಣಿ ಓ ತೆಂಗಿನಮರ ೧ ಕೆ ಸಹ ರೇಖೆ ಗೃ || ಆ
 19 ಉ ಧರಣದಲ್ಲ ಧರಣಿ ಓ ತೆಂಗಿನ ಮರ ಓಕೆ ಸಹ ಗೃ ಉ
 20 ಧಯಂ ತೋಟದಿಂದ ಗ ೧೩|| ಹಸುರುವಾಣಿಗೆ ಸಹ

I (b)

- 21 ಗಂ ಉಧಯಂ ಗ ೧೪|| ಗದೆಯಿಂದಲು ಚೆಳ್ಳಹೊಂ
 22 ಡದಿಂದಲು ಬೀಜವರಿ ಬ ೫ಕೆ ಗಡಿಧತ್ತ ಬ ೨೫ ಬಿದ್ದ ಕುವೆ
 23 ಯಿಂದಲು ಬೀಜ ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಮೂರಮೂಗಂಡು
 24 ಗ ದಿಂದಲು ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೫ ಬಸವಣ್ಣನ ಗದೆ ಯ
 25 ದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨ ಚಂದನಕ್ಕೈಯಿಂದಲೂ
 26 ಬೀಜ ಬ ೨ಕೆ ಬ ೮ ಉಂಬಳಿ ಹೊದರಿಂದ ಬೀಜ ಬ ೫ಕೆ
 27 ಗಡಿ ಬ ೨೦ ಅತ್ತಿಗದೆಯಿಂದ ಬೀಜ ಬ ೩ಕೆ ಗಡಿ ಬ ೧೨
 28 ನಡ ಹಳ್ಳಿಯಿಂದಲು ಬ ೪ಕೆ ಗಡಿ ಬ ೧೬ ಕೊದನಮಾನಿ
 29 ಕಿರಿಬುಡ ಬೀಜ ಬ ೫ಕೆ ಗಡಿ ಬ ೧೫ ಅಂತು ಗದೆಯಂ
 30 ದ ಬೀಜವರಿ ಬ ೩೪ಕೆ ಗಡಿಧತ್ತ ಬ ೧೩೯ ಕೆ ಗ ೧ಕೆ ಬ ೬ಲು
 31 ಸಲುವುದು ಗ '೩೯೧|| ಉಧಯಂಗ ೩೬|| ೧|| ಮು
 32 ಪತ್ತ ಪಳೂಪರಹನು ಅಣುಹಣದ ವಡದ ತೋಟ
 33 ಗದನು ವೊಂದು ಮನೆನು ಶಿವಾರ್ಹಿತವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ
 34 ಈ ಧೂಮಿಗಳಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಮ್ಯವನು
 35 ಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿ ಕೊಂಡು
 36 ನಿಮ ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ
 37 ಸ್ಥಾಯಿಗಳಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಧರಿಸಿ
 38 ಕೊಂಡು ಬಹಿಯೆಂದು ಕೊಟ್ಟ ಧೂದಾನಧ
 39 ಮೃಶಾಸನ ಅದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ ದ್ಯುರ್ಧೂ

II (a)

- 40 ಮಿರಾಶೋಹ್ಯದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ
 41 ಉಭೇಚ ಸಂಧ್ಯಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತ್ತಂ
 42 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭ್ಯೇನುಪಾಲ
 43 ನಂ ದಾನಾತ್ಪರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಡಚ್ಚುತಂಪದಂ |
 44 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರ
 45 ದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂನಿಶ್ಚಲಂಧವೇತು ಸ್ವದತ್ತಾಂ ಪರ
 46 ದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ ಶಪ್ತಿರ್ವರ್ಶ ಸಹಸ್ರಾ
 47 ಣಿ ವಿಷ್ಣುಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
 ಶ್ರೀವೆಂಕಟಾದ್ರಿ.

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಪಟೇಲ್ ಮರಾಠರಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ 0'-10" × 0'-7"

(೩ ಹಲಗೆಗಳು. ನಾಗರಾಕ್ಷರ ; ಉಂಗರಮಾತ್ರ)

- I. (a) 1 ಗಣೇಶಾಯನಮಸ್ತು ಸರ್ವಮಂಗಳಕಾರಿಣೇ | ನಿಧ್ಯಂತಿ ಯ
 2 ತ್ತುನಾದೇನ ಜಗತಾಮಿಷ್ವಸಿದ್ಧಯಃ | ಕರ್ಣೇಯಸ್ಯ ಚಕಾಸ್ತಿ ಕುಂಡ

- 8 ಲವದೇ ನೃಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮಧ್ಯೇ ದ್ಯೋತಿತ ಹೇಮಶೈಲಮುಭತಃ
 9 ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಅಂತರ್ಧಾಸುರ ಕರ್ಣಿಕಂ ಕುಪಲಯಂ ರಾಗಾವಿವೋತ್ತಂಸಿತಂ
 10 ಕರಾಣಾಯ ಚರಾಚರೈಕ ವಿಧವೇ ತಸ್ಯೈವಮಾಶಂಧವೇ | ಜಯತ್ಸುರ್ವೀನ
 11 ವರ್ಷ ಕಪಟಪುಟತ ಕ್ರೋಧವಪುಷೋ ಹರೇರ್ಧಂಷ್ಪಾಕ್ರೋಚಾ ಸವದಿ ಕಲಿತಾ
 12 ವಾರಿನಿಲಯಾತ್ ಸಮೀಪಾನ್ನೀರಾದ್ವೇರುದಯಮಯತಃ ಶೀತಮಹಸಃ
 13 ಕರಾಗ್ರೇ ಸಂಸಕ್ತಜಲದಪಟಲೇವಾಂಬುಜಚಿರಾ | ರಾಜಾನೋ ರಜ
 14 ನೀಶವಂಶತಿಲಕಾಃ ಸೂರ್ಯಾನ್ವಯೋತ್ತಂಸಕಾಃ ಪುಣ್ಯಶ್ಲೋಕ ಪುರೂರವಸ್ತುತಿತ
 15 ಧಾ ಸಂವಾದಿ ಮನ್ವಾದಯಃ | ತ್ರೈಲೋಕ್ಯಾಧಯದಾನದರ್ಧಮಧುಜಸ್ತಂಧಾಃ ಕ್ರಮಾ
 16 ದಾಕ್ಯತ್ಯತ್ರೇತಾದ್ವಾಪರಪಾರಮಾಪ್ತವಿಧವಾಃ ಪೃಥ್ವೀಮಧುಂಜನ್ನಿಮಾಂ | ಕಾರೇಕ
 17 ರಾ ಕಲುಷತಾ ಮುಪಯಾತಿ ರೋಕೇ ಧರ್ಮೋನಿರೀಕ್ಷ್ಯ ನಿಜಸಂಚರಣಾಕ್ಷ
 18 ಮತ್ಸಂ | ಸ್ತಪ್ತಃ ಸಮಸ್ತ ಜಗತಾಮುಪಕರ್ತುರೇತ್ಯ ಪಾಶ್ವರ್ಯಂ ವೃಜಿಜ್ಞಪ
 19 ದನಾ ಕೃಪಣಂ ಕೃಪಾರೋಃ | ಪಾದೇನ್ಯೈಕೇನ ರೋಕೇ ಕಥಮಿವ ಕಲನಾ ಕ್ಲೇಶ
 20 ತಃ ಸಂಚರೇಯಂ ಕಿಂಚಿನ್ನಾಥ ಪ್ರಸೀದ ಪ್ರಣತಜನವಿಪದ್ವಾರಿಸ್ತಾನುರಬಂ
 21 ಧೋ | ಇತ್ಯಂ ಧರ್ಮೇಣ ಧಾತಾ ನುಚಿರ ಮನುನಯೈಃ ಪ್ರಾರ್ಥಿತಃ ಪ್ರೀತಚೇತಾಃ ಚ
 22 ಕ್ರೇ ಸ್ಯಾಲಂಬನಾರ್ಥಂ ಮಹತಿ ನೃಪಕುರೇ ಸಂಗಮಾಬ್ಧಂ ಮಹೀಶಂ | ಧ
 23 ಮಾರ್ಲಂಬಸ್ಯ ತಸ್ಯ ಪ್ರಕಟಿತ ಯಶಸಃ ಸಂಗಮಕ್ಷೋಣಭರ್ತುಃ ಪುತ್ರಾಃ
 24 ಕಾಮಾಂಬಿಕಾಯಾಮಜನಿಷತ ಚತುರ್ದಿಕ್ವತಿ ಪ್ರಾಪ್ತಸತ್ಯಾಃ ಏವಂತೇ ನಾಮ
 25 ಧೇಯೈರ್ಹರಹರ ನೃಪತಿಃ ಸಂಗಮಕ್ಷೋಣವಾರೋ ವೀರಶ್ರೀಬುಕ್ಕಧೂಪಃ ಸಕ
 26 ಲಗುಣನಿಧಿಮಾರಪಃ ಪುಣ್ಯಶೀಲಃ | ಹರೇರ್ಬಾಹುಸ್ತಂಧಾ ಇವ ಧುವನರಕ್ಷಾ
 27 ಪ್ರಣಯನೋ ದ್ವಿಷತ್ಸಂಹರ್ತಾರಃ ಸುರಪತಿ ಗಜಸೈವ ದಶನಾಃ | ಜಗತ್ಪ್ರ
 28 ಪ್ಸುರ್ವೇದಾಇವ ಸಕಲ ಧರ್ಮಾರ್ಥ ನಿಲಯಾಃ ಕುಮಾರಾಶ್ಚತ್ವಾರೋ ಬಧುರತಿತ
 29 ರಾಂ ಸಂಗಮವಿಭೋಃ | ಯೇಷಾಂ ಗೋತ್ರಾಧಿ ದೈವಂ ಸಕಲ ಸುರಗುರಾಃ ಶ್ರೀವಿರೂಪಾ
 30 ಕ್ಷದೇವಃ ಪುಂಜ್ಯಾಸಾ ತುಂಗಧದ್ರಾ ಸರಿದಮರಧುನೀ ಸಂಮಿತೋದ್ಯಾನ ಕು
 31 ರಾ | ಶ್ರುಂಗಚ್ಛಾಯಾವಿತಾನೋ ವಿಹರಣಶಿಖರೀ ಹೇಮಕೂಟಾಚರೋಹಿ
 32 ಕ್ರೀಡಾವಾಹೀ ಚ ಪಂಪಾಸರ ಇತಿ ಮಹತೀ ಸಂಪದೇಷಾ ವಿಧಾತಿ | ಪಾಲವಿಕ್ರ
 33 ಮಕಥೈಕಸಾಕ್ಷಣೀ ಹ್ನುನೇತಿನಗರೀ ಗರೀಯಸೀ | ಪಾಲಿತಾ ಹರಿ
 34 ಹರೇಣ ಧೂಧುಜಾ ಧಾತ್ಯಭಿವಿಗತಮತ್ಸರೈಃಸಮಂ | ಚಾಪಕೋಟಿ ವಿ
 35 ಧು ತಾಹಿತ ಧೂಧುನ್ಮಂಡಲಃ ಪೃಥುರಿವಪ್ರಧಿತಾಜಾಃ | ಮೇದಿನೀವಲಯ
 36 ಮಾಂಬುಧಿ ವೇಲಂ ಸಾನುಜೋಹರಿಹರಃ ಪ್ರಶಶಾಸ | ತಚ್ಚಾಸನಾನ್ವಾರ
 37 ಪ ಧೂಮಿಪಾಲಃ ಸಂಪ್ರಾಪ್ಯರಾಜ್ಯಂ ದಿಶಿ ಪಶ್ಚಿಮಾಯಾಂ | ಗೋಮಂತಶೈಲೇ
 38 ವರಚಂದ್ರಗುಪ್ತಾಸ್ಥಿತ್ವಾ ಸುಖಂ ಸಮ್ಯಗಪಾಲಯತ್ಪ್ರಜಾಃ | ಯಶ್ಚ ಪ್ರತಾಪ
 39 ತಪನೇ ತಪತಿ ಪ್ರಕಾಮಂ ನಕ್ಷತ್ರಮಂಡಲಮಧೂದುದಿತಂ ಧರಾಯಾಂ | ಅನೀತ್ಕರಾ
 40 ನಿಧಿರುದಗ್ರತರ ಪ್ರಕಾಶಶ್ಚಿತ್ರಂ ವಿಕಾಸಮಧುಜತ್ಯುಮುದಾಕರಶ್ಚ | ಯದ್ಯಶಃ
 41 ಪೂರಕಪೂರಾಮೋದಿನೀ ಮೇದಿನೀ ದಿವಂ | ಮಂದಾರಸುರಭಿವ್ಯಾಪ್ತಾಂ ಸ್ಪರ್ಧ್ವತೇ ವ
 42 ರ್ಧ್ವಿತಾಜನಾ | ಮೂವರು ರಾಯರಗಂಡಃ ಪೂರ್ವಾಪರ ದಕ್ಷಿಣಾರ್ಣವಾಧೀಶಃ ಭಾಷೆಗೆ ತ
 43 ಪ್ಪುವ ರಾಯರಗಂಡಶ್ಚಂಡಾರಿರಾಯಮಾನಹರಃ | ದ್ವಿಷದರಿರಾಯ ವೇಶ್ಯಾಧುಜಂಗ
 44 ಕೋ ಹಿಂದುರಾಯ ಸುರತಾಲಃ | ಮಹದರಿರಾಯ ವಿಭಾಡೋ ಬಿರುದೈರಿತಿ ಮಾರಪಃ ಪ್ರ
 45 ಥಿತಃ | ಯಸ್ಮಿನ್ನಹೀಂ ಶಾಸತಿ ವೀರ ಮಾರವೇ ಧರ್ಮೋ ವ್ಯವರ್ಪಷ್ಠ ವಿಶಿಷ್ಟವರ್ತನೈಃ
 46 ಈಕಿನ್ಯರ್ಪರ್ತೃಷ್ಠ ಸಮೃಷ್ಟಿ ರುದ್ರಯಾ ಕ್ಷೇಮಂ ಪ್ರಜಾನಾಮಜನಿಷ್ಠ ವಿಷ್ಣುವೇ | ಮೃಗಯಾ
 47 ಮೇತ್ಯ ಸ ರಾಜಾ ಪ್ರೀಕ್ಷ್ಯತುಚಾಕಂಚಿ ಹದ್ಯಸೀಕ್ಷೇತ್ರಂ | ವರದಾನದೀಮದೂರೇ ಮತಿಮ
 48 ಕರೋದಗ್ರಹಾರ ನಿರ್ಮಾಣ | ತತ್ಕೃತ್ಯಾಹೃದಿ ಗೋಮಂತದುರ್ಗಂ ದುರ್ಗಾಧಿದೈವತಂ | ಸಂ
 49 ಪ್ರಾಪ್ಯ ಮಾರಪಃ ಶ್ರೀಮಾನ್ ಜಯಾಯದ್ವಿಷತಾಂ ಯಯಾ | ಕುರ್ವನ್ ದಿಗ್ವಿಜಯಂ ಕದಾಚಿ
 50 ದತುಲಸ್ತಂದೇರಮಪ್ರೋಚ್ಛಲದ್ವಾಹವ್ಯೂಹವಿಚಾರವಲೇ ಏಕಿತಧೂಚಕ್ರಃ ಸ
 51 ಶಕ್ರೋಪಮಾಃ | ಕಾದಂಬಕ್ಷತಿಪಂ ವಿಜಿತ್ಯಸಮರೇ ಗೋಕರ್ಣನಾಥಂ ಶಿವಂ ದ್ರಷ್ಟುಂ
 52 ವಿಷ್ಣುಪಮೂಲಕಾರಣ ಮಥಾಯಾಸೀದ ನಾಯಾಸತಃ | ಸ್ನಾತ್ವಾ ಪರ್ವಣಿ ಸಾಗರಾಂ

II. (a)

48 ಧನಿ ಪಿತ್ತನ್ ಸಂತಪ್ಪ ವಪ್ಪಾನು ಕ್ಷೋಣೀಗೋಮಹಿಷೀಕಿರಣ್ಯನಿಚಯ್ಯಾರ್ಥಂ
 49 ದೋ ಮಾರಪಃ | ತತ್ತಾನರ್ಚ್ಯ ಮಹಾಬಲಂ ಹಿಮಜರೈಃ ಕರ್ಪೂರ ಕಸ್ತೂರಿಕಾ ಶ್ರೀಬಂ
 50 ಡಾಗರುಕುಂಕುಮೈರವಿರರೈಃ ಸ್ಪರ್ಶಪ್ರಸೂನೈರಪಿ | ಸಹಸ್ರೇಚ ಶತದ್ವಂದ್ವೇಷ
 51 ಪ್ಲ್ಯಾ ಮಪ್ಲ್ಯಾಸುಚಕ್ರಮಾತ್ | ಶಕವರ್ಷೇಷ್ಯತೀತೇಷು ವರ್ತಮಾನೇವೈಯಾಬ್ಜಕೇ | ಮಾಘೇದ
 52 ಶೇರ್ಲಕವಾರೇ ಶತಭಿಷಜ ರವಾ ಕುಂಭಗೇ ಸಿದ್ಧಯೋಗೇ ನಾಗೇ ಸೂರ್ಯೋಪರಾಗೇ
 53 ನಿರುಪಮ ಸುಕೃತೀ ಸನ್ನಿಧೌ ತನ್ಯ ಶಂಭೋಃ | ವಿಪ್ರೇದೃಶ್ಯಾಶ್ರಿತೇಭ್ಯೋ ನಿಖ
 54 ಲ ನಿಗಮ ವಿದ್ಯೋಲಂಧ್ರ ದೇಶಾಗತೇಭ್ಯಃ ಪ್ರಾದಾದಾಧಾರಾಸಮೇತಾಂ ಪ್ರಥಮಪರಿ
 55 ಗತಾಂ ಹೆದ್ದನೀಂ ಮಂಗರಾಜಃ | ಸ್ವಪಿತುರ್ನಾಮ್ನಾ ಸಂಗಮಪುರಮಿತಿ ಕೃತ್ಯಾ ವೈ
 56 ಪೇತದೋಷಮಪಬಾಧಂ | ನಿಧಿನಿಕ್ಷೇಪ ಜರೋಪಲ ಮುಖೈರರಿಚಿತೈಶ್ಚ ಮಾನಸೈಃ
 57 ಸಹಿತಂ | ನಿರ್ವರ್ತ್ಯ ರಾಜಪುರುಷೈರನಂಗುಲ ಪ್ರೇಕ್ಷಣೀಯಮಿತಿ ಸಂರಕ್ಷ್ಯಂ | ಶುಲ್ಕಾಂ
 58 ಕಟಂಕಯುಕ್ತಂ ಸರ್ವನಮನ್ಯಂ ಸವಿಪ್ರಸಾಚ್ಚಕೇ | ತೇವಿಪ್ರಾಯಥಾ | ಪಟ್ಟಿಮ್ನ ಪ್ರ
 59 ವರಾಃ ಪದಂಗೆನಿಶಿತಾಃ ಪಟ್ಟರ್ಕಮೈಜ್ಞಾನಿಕಾಃ ಪಡ್ವಾದಿಸ್ತರಧಾವುಕಾಶ್ಚ
 60 ಪಡ್ವಾಜ್ಞಾಹವನ್ತತೋತ್ಪೇಧಕಾಃ | ಪಡ್ವಾಪಾಚತುರಾಃ ಪ್ಲದ್ರದ್ವನಿರತಾಃ
 61 ಪಡ್ವೈರ ವರ್ಗಾಪಹಾಃ ಪಡ್ವರ್ಣಾಣುಪರಾಃ ಪಡ್ವಮಿರಕಿತಸ್ಪಾತ್ಮಾ ವದೋಧೋದ್ಯಮಾಃ

II (b)

62 ಆಪ್ಯಾನನ್ಯತಿಕಾವ್ಯನಾಟಕ ಕಥಾಲಂಕಾರ ಪಾರಂಗತಾ ನೀತಿಜ್ಞಾ
 63 ನಿವಿರಾಗಮ ಸ್ಥಿತಿವಿದಃ ಸತ್ಯವ್ರತಾ ಧಾರ್ಮಿಕಾಃ | ಆಪಂನಾಶ್ರಿಹರಾಃ
 64 ಕೃಪಾಪರವಶಾ ರೋಕೋಪಕಾರ ಕ್ರಿಯಾ ಪ್ರಾದುರ್ಧೂತ ಗುಣಾಶ್ಚ ಸಂಗಮಪುರೇ
 65 ಮಾನ್ಯಾ ವದಾನ್ಯಾದ್ವಿಜಾಃ | ತೇಷಾಂ ಗೋತ್ರನಾಮನೀ ವೃತ್ತಿ ಕಲ್ಪನಾಚಿ | ಭಾರ
 66 ದ್ವಾಜಗೋತ್ರ ಮಲ್ಲಭಿಷಾ ನಾಂ ವೃತ್ತಿದ್ವಯಂ ಆತ್ರೇಯಗೋತ್ರ ಚಾನಾಯಪದ್ವಿ
 67 ನಾಂ ವೃತ್ತಿದ್ವಯಂ | ಕಾಂಡಿನ್ಯಗೋತ್ರ ಕೃಷ್ಣಭಟ್ಟದೇವರಾಧುಯೋವೃತ್ತಿ
 68 ದ್ವಯಂ | ಕಾಂಡಿನ್ಯಗೋತ್ರ ಧದ್ರಾಧು ಕಾಶ್ಯಪಗೋತ್ರ ವೈಯಾಕರಣ
 69 ಪದ್ವಿಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಜ್ಯಾತಿಷಕ ಪದ್ವಿಭಟ್ಟ
 70 ಭಾರದ್ವಾಜಗೋತ್ರ ಅಪ್ಪಾಯಧುಯೋವೃತ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋ
 71 ತ್ರ ಮಂಜಿಭಟ್ಟ ಕಾಶ್ಯಪಗೋತ್ರ ಜಾರಾಯು ಧುಯೋವೃತ್ತಿದ್ವಯಂ | ಶ್ರೀವ
 72 ತ್ನಗೋತ್ರ ಸಿಂಗಯಧು ಪದ್ವಿಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ
 73 ನಾಗಾಯುಧು ಕೃಷ್ಣಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಲಬ್ಧಾ
 74 ಯಧು ಲಿಪುರಾಧಿ ಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಭಾರದ್ವಾಜಗೋತ್ರ ಸಿಂಗ
 75 ಯ ಒರುಗಾರ್ಗಗೋತ್ರ ಮಂಜಿಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಹರಿತಗೋತ್ರ ಪೋ
 76 ಚನಭಟ್ಟ ಅಪ್ಪಾಯಧುಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಗೋತ್ರ ಭಾಗವತ ವ
 77 ಸಿಪ್ಪಗೋತ್ರ ಕೇಶವಭಟ್ಟಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶ್ಯಪಗೋತ್ರ ಪದ್ವಿಭಟ್ಟ
 78 ಅಪ್ಪಾಯಧುಯೋವೃತ್ತಿದ್ವಯಂ | ಕಾಶಿಕಗೋತ್ರ ಪೋತಾಯುಧು ಶಾರಾ
 79 ವತಗೋತ್ರ ಸಿಂಗಾಯುಧುಯೋವೃತ್ತಿದ್ವಯಂ | ವಸಿಷ್ಠಗೋತ್ರ ಭಾಟ್ಟ ಗೌತಮ
 80 ಗೋತ್ರ ಅಪ್ಪಾಯಧುಯೋವೃತ್ತಿದ್ವಯಂ | ತೈರ್ಧಿಜೈರ್ದತ್ತಾ ಶ್ರೀವತ್ಸಗೋತ್ರ
 81 ಕೋಟಿನಾಥಸ್ಯ ಬಂ ೧೨ ವೃತ್ತಿಃ | ಏವಂ ನಿಶ್ಚಿತ್ಯ ತತ್ತ್ವವ ದಿಶೋಜಿತ್ಯಾ
 82 ಥ ಸ ಕ್ರಮಾತ್ | ಚಂದ್ರಗುಪ್ತ ಪುರಂ ಪ್ರಾಪ್ಯ ಸುಖಮಾಸ್ತ ಮಹಾಯಶಾಃ |
 83 ಧರ್ಮೇಣೈತಸ್ಯ ಪರಿಪಾಲಯತುಃ ಪ್ರಜಾನಾಂ ಪ್ರಾಜ್ಯಾಧಿರಾಜ್ಯಗೃಹಾಂ
 84 ಬುಧಿ ಕರ್ಣಧಾರಾಃ | ಪ್ರಜ್ಞಾಬಲೇನ ಗುರುಮಪ್ಯತಿ ಸಂದಧಾನೋ ಮಂತ್ರೀ ಮ
 85 ಹಾನಜನಿ ಮಾಧವ ನಾಮಧೇಯಃ | ಕ್ರಿಯಾಶಕ್ತಿಗುರುಃ ಸಾಕ್ಷಾತ್ಪೇಜಸ್ಯ
 86 ಯಂಬಕಂ ಪರಂ | ಸ ಯಸ್ಯಾಚಾರ್ಯತಾಂ ಪ್ರಾಪ್ತೋ ಭಾರ್ಗವಸ್ಯೇವ ಶಂಕರಃ | ತ್ರಯೀಂ
 87 ಸಮಾರೋಚ್ಯ ಪರಾಣಸಂಹಿತಾ ಹಿತಾಯ ರೋಕಸ್ಯಹಿ ಯೇನ ಮಂತ್ರೀನಾ ಪ್ರ
 88 ಸಾದಿತತ್ತ್ವಂ ಬಕಶಾಸನಾತ್ಯತಃ ಸಮಸ್ತಶೈವಾಗಮಸಾರಸಂಗ್ರಹಃ | ಕಾ
 89 ಪೇರೀವಾರಿಪೂರೇ ವಿಲಸತಿ ರಚಿತಃ ಕೀರ್ತಿಕೇತುಃ ಸನೇತುರ್ದರ್ಮಸ್ತಂಭೋ ಮ
 90 ತಂಗೇಚಲಬಿರತಚೇ ಶಂಭುಧಾಮಾತಿನೀಮಾ | ಕ್ಲಪ್ತೋ ಹೇಮಾದ್ರಿದಾನ್ಯೈ
 91 ವರ್ಸತಿಪು ವಿದುಷಾಂ ಹೇಮಶೈಲೋ ವಿಶಾರೋ ಯೇನೇತ್ಥಂ ಯಾವದುರ್ವೀ ಸು
 92 ಕೃತಮುಪಚಿತಂ ಶ್ರೀಮತಾ ಮಾಧವೇನ | ತನ್ಯ ಧರ್ಮರ

III (a)

- 93 ರಧಿಕಸ್ಯಸಾರಧಿಃ ಸಾರಧಿಕ್ಯತವಿಪಕ್ಷವಿಕ್ರಮಃ | ವಿಕ್ರ
 94 ಮಾರ್ಕವದಚಿಂತ್ಯಸಾಹಸಃ ಸಾಹಸೋಸ್ತಿವರದೊಲ್ಲುವಲ್ಲ
 95 ಧಃ | ಅಕಾರಯನ್ಮಾಧವಮಂತ್ರಿಶಾಸನಾ ತ್ವ ದೊಲ್ಲುರಾಜೋದ್ಧಿ
 96 ಜ ಧರ್ಮಶಾಸನಂ | ಸ್ವದೇಶಮುಖ್ಯಪ್ರಭುಭಿರ್ಮಹಾಜನೈಃ ಸದಗ್ರ
 97 ಹಾರ ದ್ವಿತಯಸ್ಯ ಪುಂಗವೈಃ | ತೇಚತತ್ಕಾಲವರ್ತಮಾನಾಃ ಮಹಾಕುಲೇ
 98 ನಾಃ ಸತ್ಯಪ್ರತಿಜ್ಞಾ ದೃಢವ್ರತಾಃ ವಿಪನ್ನಶರಣ್ಯಾಃ ಪ್ರತಿಭಟಗಿರಿವರವ
 99 ಜ್ರದಂಡಾ ದುಃಸಹಪ್ರತಾಪಮಾರ್ತೃಂಡಾ ಗುಣಗಣಮಣಿನಿಕರಕರಂ
 100 ಡಾಃ ಕರುಣಾಭಿನಿವಿಷ್ಟಮಾನಸಾ ನಿಚಿತಾಗಣ್ಯಪುಣ್ಯೋದಯಾ ನ್ಯಾಯಾನ್ಯಾಯ
 101 ವಿವೇಕವಿಶಾರದಾಃ ಸಕಲಕರಾಭಿಜ್ಞಾಃ ಪಾರಾವಾರಾ ಇವಾನುಲ್ಲಂಘಿತ
 102 ಮರ್ಯಾದಾ ಮೇರು ಕೂಟಾ ಇವ ಸರ್ವರೋಕ ಮಧ್ಯಸ್ಥಾಃ ಕುರಾಚರಾ ಐವಾತಿ
 103 ಸ್ಥಿರಾಃ ದಿಗ್ಗಜಾ ಇವಾ ಸಕ್ಯತ್ಪ್ರವೃತ್ತದಾನಾ ಧರಣೀ ವಿಭಾಗಾ ಇವ ಸ
 104 ವರ್ಸಹಾ ಮಲಯಮಹೀರುಹಾ ಇವಾನಂದಿತನಕಲಜನಾಃ ಕಲ್ಪ
 105 ಪಾದಪಾ ಇವ ಪ್ರಥಿತಾದಾರ್ಯಗುಣಾ ನಯೋಪಾಯಾ ಇವಾನೇಕರಾಜ
 106 ಕಾರ್ಯಸಾಧನಕ್ಷಮಾಃ ಕ್ಷಮಾಶ್ರಯಾ ಅಪ್ಯಕ್ಷಮಾಶ್ರಯಾಃ ಮಾನಧನಾ
 107 ಅಪ್ಯಮಾನಧನಾಃ ಯಶೋಭಿರೂಪಾ ಅಪ್ಯಯಶೋಭಿರೂಪಾಃ ಸಮುಂನ
 108 ತವಂಶಸಂಧುತಾ ಅಪ್ಯಂತರಗ್ರಂಥಿರಹಿತಾಃ ಪುಂನಾಗಾ ಅಪ್ಯಶೋ
 109 ಕಾಃ ಕುಂತಲದೇಶಮಂಡನಾಯಮಾನ ಬನವಸೀದ್ಯಾದಶಸಹಸ್ರ
 110 ಸಂಖ್ಯಾಧಿರಾಜ್ಯಪ್ರಧಾನ ರಾಜಧಾನೀ ಚಂದ್ರಗುಪ್ತೃಪರನಾಮ
 111 ಧೇಯ ಗೋಮಂತಪರ್ವತಾಷ್ಟಾದಶಬರ್ವಟ ಮಧ್ಯದೇಶ ವಿಲಸದೆ
 112 ಡೆನಾಡ ಮಹಾಗ್ರಹಾರಾಗ್ರಗಣ್ಯ ಸಮುದ್ಯದೇಶೇ ಕುಪ್ಪಗಡೆ ಗ್ರಾಮ
 113 ಣೀ ವೀರಪ ದೊಂಮರಸ ಮುಖ್ಯ ಮಹಾಜನಾಃ ಸುರಭಿ ತವನಿಧಿ ಕೆಸ
 114 ಲೂರ ಪರಿವೃಥ ತಮಗಾಂಡ ದೊಂಮಗಾಂಡ ಮೇಚಗಾಂಡ ಮುಖ್ಯ ಮಹಾಪ್ರಭವ
 115 ಶ್ಚ ಸರ್ವವಿವ ಸಂಧುಯ ಪುರಾ ಮಾರಪಧೂಪತಿನಾ ದತ್ತಾಮಹಿ ಹೆದ್ದಸೀಮಾ
 116 ಚಂದ್ರಾರ್ಕಂ ಸ್ವಪಾಲನಸಿದ್ಧಯೇ ಧಾರಾವೂರ್ವಕಂ ಸರ್ವನಮನ್ಯಂ ದತ್ತವಂತಃ| ತ
 117 ಸ್ಯ ಸೀಮಾ ಯಥಾ ಈಶಾನದಿಶಿ ಹೆದ್ದಸೆ ಗುಂಜನೂರ ಎಲಸೆ ತ್ರಿಸಂಧಿ ಅಂ
 118 ಮಲಕೆ ಪೂರ್ವಧಾಗಾರೋಹಿತ ರೋಹಪಾಷಾಣ ತತಃ ಸಮ್ಯಗ್ಗಕ್ಷಣಾವರೋ
 119 ಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ಜವಲಗೊಲ ತತಃ ಸಮ್ಯಗ್ಗಕ್ಷಣಾ
 120 ವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ ದ್ವಿಸಂಧಿ ವಾದದಬಯಲ ಉತ್ತರಧಾಗದ
 121 ಗುಡುಸುಗಲ್ಲೂರ ತತಃ ಸಮ್ಯಗ್ಗಕ್ಷಣಾವರೋಕನೇ ಹೆದ್ದಸೆ ಎಲಸೆ
 122 ಬಂದಗೆ ತ್ರಿಸಂಧಿಸ್ತವಃ ಸಂಚರೀಸ್ತೋತಃ ಪ್ರಾಪ್ಯ | ತತಃ ಸಮ್ಯಕ್ಪ
 123 ಶ್ಚಮಾವರೋಕನೇ ಹೆದ್ದಸೆ ಬಂದಗೆ ದ್ವಿಸಂಧಿ ಸಂಣಮಾನಿಯ
 124 ಮೇಲಣ ದೊಡ್ಡೇರಿ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆದ್ದ
 125 ಸೆ ಬಂದಗೆ ಕಡಸೂರ ತ್ರಿಸಂಧಿ ಜಲಪತನ ಪಾಷಾಣ ತತಃ ಸ
 126 ಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಕೊಡಲಮಾ
 127 ನೆ ಮೇಲಣ ಕೊಲ ತತಃ ಸಮ್ಯಗುತ್ತರಾವರೋಕನೇ ಹೆದ್ದಸೆ ಕಡ
 128 ಸೂರ ದ್ವಿಸಂಧಿ ಶ್ವಾವಿದ್ಗುಹಾವಲ್ಮೀಕ ತತಃ ಕಿಂಚಿತ್ಪಶ್ಚಿಮಾವ
 129 ರೋಕನೇ ಹೆದ್ದಸೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಅನೇಕೊಲನ ದಕ್ಷಿಣ
 130 ಧಾಗದ ಅರೋಹಿತ ಪಾಷಾಣ ತತಃ ಸಮ್ಯಕ್ಪಶ್ಚಿಮಾವರೋಕನೇ ಹೆ
 131 ದ್ದಸೆ ಕಡಸೂರ ದ್ವಿಸಂಧಿ ಕಾರುಗನ ಹೆದ್ದ ತತೋ ನೈರುತಿಧಾ
 132 ಗಮಾರಧ್ಯ ವಾಯುಪ್ಯಕೋಣ ಸ್ತೋತಃ ಸಂಗಮ ಪರ್ಯಂತಂ ವರದಾ ನ
 133 ದೀ ತತಃ ಸಮ್ಯಕ್ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲಯ ದ್ವಿ
 134 ಸಂಧಿ ಶಿಂಗಳಿಗರ್ತ ತತಃ ಪೂರ್ವಾವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವ
 135 ಲ್ಲಯ ದ್ವಿಸಂಧಿತಲಕಟ್ಟಿನ ಹೊನ್ನೆಯ ಹುತ್ತು ತತಃ ಕಿಂಚಿದುತ್ತರಾ
 136 ವರೋಕನೇ ಹೆದ್ದಸೆ ಅಂಕುರವಲ್ಲ ಗುಂಜನೂರ ತ್ರಿಸಂಧಿ ದೀವ
 137 ಗೊಡಗೆಯ ಅಮಲಕೆ ಮೇಲಣಗುಡ್ಡೆ ವಲ್ಮೀಕ ತತಃ ಸಮ್ಯ

III (b)

- 138 ಕೃಷ್ಣಾರ್ವಾಪರೋಕ್ಷನೇ ಹದ್ದೇ ಗುಂಜನೂರ ದ್ವಿಸಂಧಿ ಶ್ರೀಪರ್ಣೀ
 139 ತರುವರ್ಣಕ ತತಃ ಸಮ್ಯಕ್ ಕೃಷ್ಣಾರ್ವಾಪರೋಕ್ಷನೇ ಹದ್ದೇ ಗುಂ
 140 ಜನೂರ ದ್ವಿಸಂಧಿ ಗಲಗಿನ ಹಕ್ಕಲು || ದಾನಪಾಲನಯೋ
 141 ಮರ್ಥ್ಯೇ ದಾನಾಚ್ಛೇದನೋನುಪಾಲನಂ | ದಾನಾತ್ಪ್ರಗಮವಾಪ್ನೋತಿ ಪಾ
 142 ಲನಾದಚ್ಛೇದತಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ
 143 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪ
 144 ರ ದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣು
 145 ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ |
 146 ಎಡನಾಡ ಒಪ್ಪ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 147 ಶ್ರೀಮದುಕನಾಥ (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 I (b) 148 ಕಾಶ್ಯಪಗೋತ್ರದ ಜಾತವೇದಿ ಭಟ್ಟರಮಕ್ಕಲು ಪೆದ್ದಂಜಿ ನಾಗಂಜಿಗಲಿಗೆ ವ್ಯ
 149 ಶ್ರೀ ೨
 150 ಶ್ರೀವಿರ ಮಾರಪ್ಪುಡಿ
 151 ಯರಒಪ್ಪ || } (ಕನ್ನಡಕ್ಕರದಲ್ಲ)
 152 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

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ಅದೇ ಹೆಜ್ಜೆಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ 1ನೆಯ ಕಲ್ಲು .

ಪ್ರಮಾಣ 3'-6" × 3'-6"

- 1 ಶ್ರೀಮತು ಭೂಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾನಾವಂತಾಧಿಪತಿ ವೀರದೇವ
 2 ಮಗ ಮಾಯದೇವ ದಿಯೊಳು ನಾಯಕನ ಮೆ ಪಾಯಿ
 3 ದೇವರವ ತಮ್ಮಯ ಕುವರ ಮಾಚಯ ಮಹಾ ಪೆಣ್ಣಳ
 4 ಹೋಹ ಪಡೆವಳ ದೊ ಜ ವೀರ ಯ್ದದ

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ಅದೇ ಸೊರಬತ್ತಾಲ್ಲೂಕು ಉಳವಿಹೋಬಳ ಹಾಲುಗಲರೇ ಗ್ರಾಮದಲ್ಲಿ ಶಿವಪ್ಪಗೌಡರ ವತದಲ್ಲಿದ್ದ
 ತಾಮ್ರಶಾಸನ (೨ ಹಲಗೆ : ಉಂಗುರಮಾತ್ರ)

ಪ್ರಮಾಣ 8" × 8"

- I (a) 1 ಶುಭವಃಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರ
 2 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವ
 3 ಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೮೯
 4 ನೆಯ ಪರಾಧವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೩ ಲೂ ಶ್ರೀಮತು
 5 ಸಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನರಾದ ಸೋಮಪ್ರದೇವರಿಗೆ ಶ್ರೀ
 6 ಮನ್ನಹಾಪ್ರಭು ಬಿಳಿಗಿ ಶಿವಪ್ಪನಾಯಕರು ಕೊಟಿ ಧರ್ಮಸಾ
 7 ಧನದತ್ತಮವೆಂತೆಂದರೆ ನೀವು ಕಟ್ಟಿಸಿದ ಮಠದ ಧರ್ಮಕ್ಕೆ
 8 ಸ್ವಾಸ್ತಿಯ ಮೊಡಕೊಡದೇಕೆಂದು ನಮಕೊಡ ಹೇಳಿದಲ್ಲಿ ನಂ
 9 ಮ ನೀವೆವೊಳಗೆ ಕೊಂಡಲಗ್ರಾಮದೊಳಗಣ ಹೆಗ್ಗೂರಹಳ್ಳಿ
 10 ಸ್ತಳದ ತೊಟ್ಟದ ತಾಳಗದೆಯ ಭೂಮಿಯ ಮನೆಗಳ ರೇಖೆ ವಿ
 11 ವರ ಮಾಹಫಲನಿಂದ ಸಲುವರೇಖೆ ಗೆ ೩೫. ೩ = ಕೆ
 12 ಹಿಂಗಡ ಪ್ರಾಕು ವಹಿಸಿದ ಕೊಂಡಲ ಜಿಡುಗಣಿಸಿವಾಪುರದ
 13 ಲ್ಲ ಯತ ಗದೆ ಬೀಜವರಿ ಬ ೩ಕೆ ಗ ೨ | ಉಭಯಂ ಗ ೩ ಪುಳಿ
 14 ದು ಶುಭತೋಟದ ರೇಖೆ ಗೆ ೩೨ ೩ = ತ್ರಿಮುಣ ಭೂನಿಂದ
 15 ದೇವಣಭೂನವಾಲು ಸಹಾ ರೇಖೆ ಗೆ ೩೩ ೩ = ಯೊತ್ತರ ಭ

- 16 ಟ ನಾರಸಿಂಹಭಟನಿಂದ ರೇಬಿ ಗ ೧೬||೩||೦ ಗಣಪರಸ್ತೆ
 17 ನ ರಂಗಣನಿಂದ ತೋಟದ ಭರಣ ೬ ಕೆ ರೇಬಿ ಗ ೩ ಗುಣವಂತ ಪಾ
 18 ಲು ತೋಟದ ರೇಬಿ ಯುಗಗವೆಯಾಗಿ ಯುತ ಸಿದಾಯ ಗ ೫ (೨|| ಕೆ
 19 ಸಲುವ ರೇಬಿ ಗ ೧೦||೦ಕೆ ವಿವರ ಯುಶ್ವರಭಟ ಪಾಹ
 I (b) 20 ಬಲನಿಂದ ಸಲುವ ರೇಬಿ ಗ ೭ಕೆ ಬೀಜವರಿ ಬ ೩||೦ಕೆ ಸಿದಾಯ ಪ್ರಮಾ
 21 ಣ ಗ ೩|| ಸುಜಾಯತ ಪಾಲೂ ಗ ೩||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಬೀಜ
 22 ವರಿ ಬ ೭ಕೆ ಗ ೧|| ೨|| ಉಭಯಂ ಗ ೫ (೨||ಕೆ ರೇಬಿ ಗ ೧೦|| ೦
 23 ದಿವಾಕರ ಶಂಭುಭಟನಪಾಲು ವಳಗಣ ಶಂಕರನಪಾಲು ತೋಟದ ರೇಬಿ ಯು
 24 ಗ ಗದೆಯಾಗಿಹ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ರೇಬಿ ಗ ೧೦||ಕೆ ವಿವರ
 25 ಲಕ್ಷ್ಮಮಯನಿಂದ ಬೀಜ ಬ ೩ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣುಸಲು ಗ ೩ ಪಾ
 26 ಲು ಸಾಗಿನ ಗದೆ ಬೀಜವರಿ ಬ ೨||ಕೆ ಸಿದಾಯ ಪ್ರಮಾಣು ಗ ೨ (೨||
 27 ಉಭಯಂ ಸಿದಾಯ ಗ ೫ (೨||ಕೆ ಸಲುವ ಪ್ರಾಕು ರೇಬಿ ಗ ೧೦||೦
 28 ಅಂತು ಸಲುವ ರೇಬಿ ಗ ೧೦||೩|| ೨||೭ ಮತಂ ಕೊಂಡಲಗಣವ
 29 ರಸ್ತೆಯ ತೋಟದ ಭರಣ ಲಕೆ ಗ ೩ ಗದೆ ಬೀಜವರಿ ಬ ೬ ವಡಹಿನ
 30 ಹಾದ ಬ ೧೩ ಉಭಯಂ ಬ:೧೬ಕೆ ಗ ೬||೦ ಉಭಯಂ
 31 ಗ ೧೨||೦ ನಂದಾಳ ನಾರಣಭಟನಿಂದಲು ತೋಟದ ಭರಣ ೬
 32 ಕೆ ಗ ೩|| ೨|| ಗದೆ ಬೀಜವರಿ ಬ ೨ (ಕೆ ಗ ೧ (೨||೦ ಉಭಯಂ
 33 ಗ ೫ ಹೊಂಡದಗದೆ ಬೀಜ ಬ ೩ ೬ಕೆ ರೇಬಿ ಗ ೧||ಕೆ ಸಾಗು ಗ ೧ ೬
 34 ದಿವಾಕರ ಶಂಭುಭಟನ ಪಾಲೂಮಾರಿಹೋದ ಬೀಜವರಿ ಬ ೪|| ಮುಂ
 35 ಡಮಾಲು ಬ ೩ ಉಭಯಂ ಬೀಜವರಿ ಬ ೭||೦ ಚಗುಡಿಭಟನು
 36 ಸಂಕ್ರಗಂಡನಕಾರೆ ಬ ೧ ಎಂಟು ಗದೆ ಬೀಜ ಬ ೧ ಅಂತು ಬ ೬||
 37 ಕೆ ಗ ೪ ೬||ಮುಟದಪಾಲು ಭರಣ ೧೦ಕೆ ಗ ೬ ಹನುಮಂ
 38 ತ ದೇವರಪಾಲು ಗದೆ ಬೀಜವರಿ ಬ ೨೧||ಕೆ ಗ ೧೧ ದೇವರಪಾಲು
 II (a) 39 ಬೀಜವರಿ ಬ ೧||ಕೆ ಗ ೬ ೨ ೬೦ ಅಂತು ರೇಬಿ ಸಲುವುದು ಗ ೩೨ ಉಧ
 40 ಯಂ ಸಲುವರೇಬಿ ಗ ೧೩ ೬ ೩||೭ಕೆ ಮುಟದಸ್ವಾಸ್ತಿ ಬಗೆ ತರು
 41 ಬಾಹದು ಗ ೬ ಹನುಮಂತದೇವರಿಗೆ ೧ ೬ ೦ಉಭಯಂ ಗ ೭
 42 ನುಳಿದು ಶುಧ ಗ ೧೩೧ ೬ ೩||೨ ನೂರಮೂವತ್ತೊಂದು ವರಹನು
 43 ಮೂಡಲುಲು ಬಾಳೆತೆರನೂ ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟು
 44 ಕೊಟಿವಾಗಿ ಯು ಧೂಮಿ ಮನೆಗಳಿಗೆ ಪೂರ್ವ ಚತು: ಸೀ
 45 ಮೆಗೆ ಹಾಕಿದ ಲಂಗಮುದ್ರೆ ಕಲ್ಲಿಂದವಳಗಾಗಿ ಸಲುವ
 46 ತೋಟ ತೋಟಸ್ಥಳ ಗದೆ ಬೆದಲು ಮುಕಿಹಕಲು ಬೀಳು
 47 ತಿಟುಕಾನು ಕಾಡಾರಂಧ ಮಲಮನೆದಾಣ ಅಂ
 48 ಗೊಡು ಅಂಗಪಲ ನೀರು ದಾರಿಮುಂತಾದ ಆಪ್ತ
 49 ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವುಳ ಧೂಮಿ ಮನೆಗಳ
 50 ನು ಸನಿಬಳಿ ಬಾಳೆ ನೆಡಿಸಿ ಗೈಸಿ ರೂಪಮಾಡಿಸಿ
 51 ಮೂಲವಕಲುಗಳ ಕೈಯ ಕಾಲಕಾಲಂ ಪ್ರತಿಯು
 52 ಲು ತೆರಿಸಿಕೊಂಡು ಬಹಿರಿ ಪ್ರಾಕುದೇವಸ್ವ ಉತ್ತಾರ ಮೇ
 53 ರೆ ಬರದು ಬಾಳೆ ಕೊಪದ ಉಮಾಮಾಹೇಶ್ವರ ದೇವ
 54 ರ ಸ್ವಾಸ್ತಿ ಗ ೬ ಕೊಂಡಿಲ ಹನುಮಂತದೇವರ ಸ್ವಾ
 55 ಸ್ತಿ ಗ ೧|| ಉಭಯಂ ಗ ೭|| ಯೇಳೂವರೆ ವರಹ
 II¹(b) 56 ನೂ ಅಸ್ವಾಸ್ತಿ ವಕಲುಗಳಶಯಕಾಲ ಕಾಲಂಪ್ರತಿಯು
 57 ಲು ಆ ದೇವತಾಸೇವೆಗೆ ನಡಿಸಿ ಬಾಹಿರಿ | ಮೇರಾ
 58 ದ ಧೂಮಿ ಮನೆಗಳನು ನಿಮಸಂತಾನ ಪಾರಂಪ
 59 ರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಆಳಿ ಅನು
 60 ಭವಿಸಿ ಬಹಿರಿ ಎಂದು ಕೊಟ್ಟ ಧರ್ಮಸಾಧನ ಯು

- 61 ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಕ್ಕೆ ಚಂದ್ರಾವನಿರಾ
 62 ನರಾ ಚ ದ್ಯುರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಯ
 63 ಮತ್ಸ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಷ ಸಂದ್ಯೇ ಧ
 64 ಮೃಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ವೃತ್ತಂ | ಸ್ವದತ್ತಾದ್ಯುಗು
 65 ಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
 66 ರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತು | ಶ್ರೀ ಸದಾಶಿವ

ತುಂಕೂರು ಡಿನ್ರಿಕ್ಕಿನ ಶಾಸನಗಳು

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು.

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ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಕನಡೆಯಲ್ಲಿ ಕಾಳಿಕಾದೇವಸ್ಥಾನದ ಬಲಗಡೆ ಮಂಟಪದ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀಮತ್ಕಳಿಕಾದೇ
 2 ವಿ ಕಮಲೇಶ್ವರ ದೇವ
 3 ರಿಕಿ ವನಪರ್ತಿ
 4 ಬಸವದಿ ಲಂಗ
 5 ಪ್ಪ ಕೊಮಾರುಡು
 6 ಮಾದುವೆಯ ಸೇ
 7 ಯಂಚಿನ ಧರ್ಮ

- 8 ಪ್ರಯೋಜನಂ ಬಾ
 9 ವಿಮಂಟಪಂ ಮಾ
 10 ದವಿಯಕರಾಮು
 11 ವೆಂಗಂಮ ಶೇಯಂ
 12 ಚಿಂಡಿ ಗರುಡಗಂ
 13 ಧಂ

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ಶ್ರೀ ಚಾಮರಾಜ
 ತೇರತುಜ ಕ್ಷಣ
 ರಾಜವಡಯ

ಅದೇ ಮಧುಗಿರಿ ಚಾನ್‌ನಲ್ಲಿ ಜೋಡೀದಾರ್ ನರಸಿಂಹಾಚಾರ್ಯರ
 ವಶದಲ್ಲಿದ್ದ ಸನ್ನದು.

- 1 ಆಮಾರಾನಿಶಿರಸೆ ದಾರಾನಿಹಾಲಯಿಸ್ತ
 2 ಕಬಾಲ ಮಕದ್ಧ ಮಾನಿ ಮುಜಾರಿಯಾನಿ ತಾ
 3 ಲೂಕೆ ಮದ್ದಗಿರಿ ಸರಕಾರದಾಖಲರಿಯಾ
 4 ಸತ ಮೈಸೂರಬಿದಾನಂದ ಮದ್ದಗಿರಿ ಕ
 5 ಸದೆ ದೆಟ್ಟಿದ ಹಿಂದೆ ಸುತ್ತಾ ಆಡವಿಗಿಡಾ
 6 ಕಡದು ಸಾಗುವಳಿಮಾಡುವಬಗ್ಗೆ ಧೂಮಿ
 7 ಯಂನ್ನು ಶ್ರಯಗುತ್ತಿಗೆ ಅಪ್ಪಣೆ ಆದ
 8 ರೆ ಆ ಪ್ರಕಾರಾ ಸರಕಾರಕ್ಕೆ ಹಣಾ ಸಂದಾ
 9 ಯ ಮಾಡುತ್ತಾ ತಮ್ಮ ಕಾಲಕ್ಷೇಪಲು ಮಾ
 10 ಡಿಕೊಂಡುಯರತೇನೆಂದು ಕುಪಾಡಾ
 11 ರ್ತಿಯು ಮಾಜಿ ಆಮಾಲಿ ಲಕ್ಷ್ಮೀನರಸೈಗೆ ಹೇ
 12 ಳಿದ್ದರಿಂದಾ ವಿಧವ ಸಂವತ್ಸರಕ್ಕೆ ಐ
 13 ದು ಹಣಾ ಮೊಕರರಮಾಡಿ ಆಂಗಿರಸದ ವ
 14 ರಿಗೆ ವರಷ ಐದಕ್ಕೆ ಕಂಗು ೫೦ ಐ

- 15 ದು ವರ[ಹ] ನಿಂತ ಗುತ್ತಿಗೆ ನೇಮಕಾವಾಡಿ ಪಟ್ಟಿ
 16 ಬರದುಕೊಟ್ಟುಯಿದ್ದಿದ್ದರಿಂದಾ ಯಾ
 17 ಬ್ರಾಂಕ್ಷಣನು ಗಿಡಾ ಕಡಿಲ ಧೂಮಿ ಸಾ
 18 ಗುವಳಿಮಾಡಿ ವರುಷಂಪ್ರತಿಯಲೂ
 19 ಪಟ್ಟಿ ಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಸಲತಕ್ಕೆ ಹಣ
 20 ವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ
 21 ಬಂದು ಯಾಗ ಸದರಿಂತ ಗುತ್ತಿಗೆ
 22 ಐದು ವರಹದ ಮೇರೆಗೆ ಜೋಡಿಗೆ ಆ
 23 ಪ್ಪಣೆ ಆದರೆ ಆ ಮೇರೆಗೆ ಸರಕಾರಕ್ಕೆ ಹ
 24 ಣವಂನ್ನು ಸಂದಾಯಾಮಾಡಿಕೊಡುತ್ತಾ ತಂ
 25 ಮ ಜೀವನವಂನ್ನು ಮಾಡಿಕೊಂಡು ಯರತೇ
 26 ನೆ ಯಿದು ಹೊರತು ಯಿಂನ್ನೇನು ತಂಮ
 27 ಜೀವನಕ್ಕೆ ಮಾರ್ಗವಿಲ್ಲವೆಂದು ಘಟುವಾ
 28 ರ ಲಂಗರಾಜ್ಯಯನವರ ಸಂಗಡ ಹೇಳಿದ್ದಾ

- 29 ಗಿ ಅವರು ಹೊರೂ ಹೊರಲ್ಲ ಶ್ರುತಪಡಿ
30 ಶಿವ ಕಾರಣ ಕಟ್ಟುವೊಡಿಸಿ ಯಧಿತ್ತು
31 ಯಾ ಬ್ರಾಹ್ಮಣನು ಗಿಡಾ ಕಡಿಶಿ ಸಾಗು
32 ವಳಿ ಮಾಡಿದ ಕೊಪ್ಪಲ ಧೂಮಿಯನ್ನು ಕಂ
33 ಟರಾಯಗು ೫ ೯೦ ಐದು ವರಹ ಜೋಡಿ
34 ಮೊಕರರ ಮಾಡಿ ಯಧೀತಾಗಿ ಶ್ರೀಮುಖ
35 ಸಂವತ್ಸರದಾರಧ್ಯ ಗ್ರಾಮವನ್ನು ಆಡಾ
36 ರ್ತಿ ಚಿಂತೆಮಾಡಿಕೊಟ್ಟು ವರುಷಂಪ್ರತಿಯ
37 ಲೂ ಐದು ವರಹದ ಪೇಲಿಗೆ ಜೋಡಿತಗ
38 ದುಕೊಳುತ್ತಾ ಬಟ್ಟ ಮುಂತಾದ ಉಪ
39 ದ್ರ ಯುಲ್ಲದಂತೆ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತಾ
40 ವರುಷಂ ಪ್ರತಿಯುಲ್ಲ ತಾಜಾನದಿನ ಉ

- 41 ಜೂರ ಮಾಡದೆ ಯಾ ಸನದಿನ ನಕಲ ರೆಬ
42 ಕೈ ಬರಶಿ ಅಸಲಸನದ ಹಿಂದಕ್ಕೆ ಕೊಡು
43 ವದು ತಾರೀಖು ೫ ಮಾಹೆ ಮೆ ಸಂನ ೧೮೧೩
44 ಯಸವಿ ವೈಶಾಖ ಶು ೫ ಶ್ರೀಮುಖ ಸಂವತ್ಸ
45 ರ ಬಶ ಸುಬ್ಬರಾವ ಮುನಷಿ ಹೊರಹ ಮೊ
46 ಕ್ಯಾಮ ನಂಜನಗೊಡ* ಸಾಲ್ಲೆಯಾನಾಕಂ
47 ಟರಾಯ ಐದು ವರಹಾ
48 ದ ಪ್ರಕಾರಾ ಜೋಡಿ ತೆಗೆದ್ದು ಕೊಂ
49 ದು ಗ್ರಾಮವನ್ನು ನಿರುಪಾದಿ
50 ಕವಾಗಿ ನಡೆಶಿಕೊಂಡು ಬರುವ
51 ದೂ ರುಜು ಶ್ರೀಕೃಷ್ಣ

(ಕೆಳಭಾಗದಲ್ಲ)

- 1 ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ಅಶ್ವೀಜ ಶು ೧೫
2 ಮಾಹೆ ಅಕಟಂಬರ ತಾರೀಖು ೯ ಸಂನ
3 ೧೮೧೩ ಯಸವಿದಾಖ ದಪ್ಪರ ಕಂ

- 4 ನಡಿ ಹಿರಂಜ್ಯಪ್ಪ ದಿವಾನ್ ಕಚೇರಿ
5 ಹಜೂರು

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ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ತುಂಗೋಟಿ ಗ್ರಾಮದ ರಂಗನಾಥ ದೇವಾಲಯದ
ಎಡಗಡೆ ಮೂರನೆಯ ಕಂಬದಲ್ಲ.

- 1 ಸ್ವಸ್ತಿ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
2 ಲವಾಹನಶಕ ವರುಷಂಗಳು ಸಂದ
3 ೧೪೭೪ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ
4 ಕಾರ್ತಿಕ ಸುಧ ಲಲಿ ಮುಂಮಡಿ ಚಿಕಪ
5 ಗಾಡರಯನವರಿಗೆ ಪುಂಜ್ಯವಾ

- 6 ಗಲೆಂದು ಬಿಜ್ಜರದ ಕೆಂಡಯ ನಾ
7 ಯಕರು ಸುಂಕದ ಆಯವ
8 ನು ಯಾದೇವಸ್ವಾನ ರಂಗನಾಥಗೆ
9 ಕೊಟ್ಟು ಧಾರಾಪೂರ್ವಕಂ ಮಾ
10 ದಿಡ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ನಿದ್ವಾಪುರದ ಮಜರಾ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

- 1 ಹಿಂಗಳ ಸಂವತ್ಸ
2 ರದ ಕಾರ್ತಿಕ ಶ್ರೀಮ
3 ೦ಮಹಾನಾಡಪ್ರಧು

- 4 ಚಿಕಪಗಾಡರು
5 ಹಂಡಿತಿ ಹಿರಿಂಮ
6 ಮಾಡಿದ ಧಂಮ

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ಅದೇ ಗುಂಡ್ಲಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲ ಪೂಜಾರಿ ಗೋವಿಂದನಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 15½" × 8½"

- 1 ೧೫೧೫ನೆ ಯಸವಿಗೆ ಸರಿಯಾದ ವಿಜಯ ಸಂ|| ಕಾರ್ತಿಕ ಶ್ರು ೧೫ಯುಲ್ಲು ರುಷದೇ
2 ಶ್ವರನ ದೇವಸ್ವಾನ ಶಿಲಶಾಸನದ ವಿವರ ಶಿವಪುರದಲ್ಲ ಯಿದ ಕುಡೂತಿ ಕೋಟೀ ಕಟ್ಟ
3 ತಕ್ಕ ಬಗ್ಗೆ ಯಿದ ನೂರು ಮನೆಪೈಕಿ ಕಂಡಿಗಾಡ ಕರೆಗಾಡ ರಾಯಂಣಗಾಡ ರಂಗಗಾಡ
4 ಗೋವಿಂದಗಾಡ ತ್ರಿಂಮೆಗಾಡ ಕಂಬದರಂಗಗಾಡ ಕೋಟಿ ಕಟ್ಟತಕ್ಕ ಕರ್ತೂ
5 ೧೮೯೨ ವರಹ ಕರೆಗಾಡ ಕಂಡಿಗಾಡ ಸಹ ಮಾಡಿ ಯಿದದು ೧೮೯೨ ವರ
6 ಹ ಸಲಮಾಡಿದು ಚಿರ್ಲೆ ಮಲ್ಲಂಮ್ಮ ಸಾರಾ ತ್ರಿರಿಸಿ ಕೂಡೂತಿ ದೇವಸ್ವಾ
7 ನದ ಮುಂದೆ ಮಂಜು ಕಾಮಗಾರಿ ೨೦ ವರಹದದು ಕಲ್ಲುಕಾಮಗಾರಿ ಯಂಗಟ
8 ನಡೋವಿ ರಾಮನಬೋವಿ ತ್ರಿಂಮನಬೋವಿ ತಿರುಜನಬೋವಿಗಳಿಗೆ ಕಲ್ಲುಕಾ

* ಇಲ್ಲಿಂದ ಮುಂದೆ ಈ ಶಾಸನದ ಕೊನೆಯವರೆಗೂ ಅಸರ್ ಸನ್ನದಿನಲ್ಲ ಮತ್ತೊಬ್ಬರ ಕೈಬರಹವಾಗಿದೆ.

- 9 ಮಗಾರಿ ಕರ್ಚ ೨೦ ವರಹ ಕೊಟ್ಟುಯಿಧಾಳೆ ಬಾವಿತ್ತಿರಿದಲ ನಂತ್ರರ ದೋ
 10 ವಿಗಳಿಗೆ ಪುಡುಗರೆ ೧೦೦ ಕೊಟ್ಟುಯಿಧಾಳೆ ಪುಂಜ್ಯ ಮಾಡಿಸಿದ ಕರ್ಚ
 11 ೧ ವರಹ ಸಂತ್ರಪ್ಪಣಿಮಾಡಿಸಿ ಯಿರುವದು ೯೦ ವರಹ ಕೊಟ್ಟು ಇದುವ ಸಮಸ್ತ ಜ
 12 ನಗಳಿಗೆ ದಾನಧರ್ಮಮಾಡಿ ಕೈವಾಡರಿಗೆ ಗುರುವುಗಳಿಗೆ ಸಹ ಕೊಟ್ಟ
 13 ದು ೬ ವರಹ ಕಂಬದೈಯ ಗೋಪಾಲಕ್ರಿಟ್ಟ ಯರಡು ದೇವಸ್ಥಾನ ಮರಬಾವಿ ಕಡಿ
 14 ೨ ಸೋಪಾನದ ಮ್ಯಾಲೆ ಯರಡು ಕಂಬದ ಪೂರ್ಮುಖನಾಗಿ ಕೀರ್ತಿ ಮಲ್ಲಂಮನ
 15 ಕಂಬದಲ್ಲ ಕಡಿತಿ ಮಾರ್ಗವಾಗಿ ಯಾರಾದರೂ ಬಂದ ಪುಂಜ್ಯಾತ್ಮರು ನಂನ ತಲೆಮ್ಯಾ
 16 ಲೆ ವಂದು ಬಗಸೆ ನೀರು ಅಕದೇಕೆಂದ್ತು ದೇಡ ತ್ತನೆ ನಂನ ವಂಶಸ್ತಾರು ಯಾ
 17 ರಾದರೂ ಮನೆಯಲ್ಲ ಅನುಪು ಯಂವ್ತು ಯದರೆ ನಂನ ತಲೆಗೂ ಬಾಯಗು ಬಿಂ
 18 ಣಿ ಯುಟ್ಟು ಮಾಡುತ್ತಾರೆಂದು ದೇಡಕೊಂಡು ಯದೇನೆ
 19 ಶಿವಾಪುರದ ವಂನೆಗಾಡ ಯಜಮಾನ ಮರಿತಿಂಮನಹಳ್ಳ ದಾಸೆಗಾಡ
 20 ಯವರು ಯುಟ್ಟು ಯಜಮಾನರು ೧೦೦ ಮನೆ ಅಂಣತಂಮಂದಿರು
 21 ಯವರ ಯುಟ್ಟು ಮಾತಿನಪ್ರಕಾರ ಶಿವಾಪುರ ಕೂಡೂತಿ ಪುಥಯತಾತಿ
 22 ಗಳು ಯರಡು ಯಾಸೆಪ್ರಕಾರ ಗ್ರಾಮಗಾಡಿಕೆ ಅನುಧರ್ಮಿಕೊಂಡು ಬು
 23 ತನಸೇವೆ ಗೋಪಾಲಕ್ರಿಷ್ಟಸ್ವಾಮಿ ಸೇವೆ ಕಂಬದೈಯ್ಯನ ಸೇವೆ ಲಕ್ಷ್ಮಿದೇವರ
 24 ಸೇವೆ ಮಾಡಿ ಬಾನವಕ್ಕರೆ ಯರಡು ಯಸೆ ಪ್ರಕಾರ ದೇವತಾಸೇವೆಗಳು ನಡತಿ
 25 ಕೊಂಡು ೧೦೦ ಮನೆಯ ಸರಿನಮ್ಯಾಲೆ ಯರಡು ಯಸೆ ಪ್ರಕಾರ ವರಾಪ ವ
 26 ರುಪೆ ನಡತಿಕೊಂಡು ಹೋಗ್ರಲಃಪರ ಯವರಮಾತಿಗೆ ಪ್ರತಿಹೇಳದೆ ಹೋ
 27 ಗಲಃಪರ ೧೨ ಕೈವಾಡ ಬಾರಾಬನೂತಿ ಸಹ ಯುಟ್ಟುಕೊಂಡು ದೇವತಾ
 28 ಶೇವೆ ವಕ್ಕರೆ ನಡತಿಕೊಂಡು ಹೋಗಲಃಪರ ಗೋಪಾಲಕ್ರಿಷ್ಟಸ್ವಾಮಿಗೆ
 29 ಯಂಗಿಟ್ಟುಪುರದ ವೈಯಷ್ಟ ಮನೆ ಪೂಜಾರಿ ವಂನೆಗಾಡನ ತಂಮನೇ
 30 ಯರಗಾರರ ಪೂಜಾರಿ ಗುಂಡಲಹಳ್ಳ ಯಜಮಾನನೇ ಲಕ್ಷ್ಮಿದೇವರ ಪೂ
 31 ಜಾರಿ ಯರವಂನೆಗಾಡನ ತಂಮನೇ ಅಂಣಪುಷ್ಪಿನ ಯಡಗೆ ಯವರಿಗೇ
 32 ಗುರುವುಗಳು ಪೆನಗೊಂಡ ಬಿಜವಾರದ ತಿರಮಲತಾತಾರೇ ಗುರುವುಗಳು ವಂ
 33 ನೆಗಾಡಮರಿತಿಂಮನಹಳ್ಳ ದಾಸೆಗಾಡ ಗುರುವುಗಳು ಯೀ ೩ ವರ ಮಾತಿಗೆ ಪ್ರ
 34 ತಿಹೇಳದೆ ೧೦೦ ಮನೆಯವರು ತಹಿದರೆ ೧೨ ಕೈವಾಡವೆ ಆಗಲ ತಹಿದರೆ ಕಾಚಿಯ
 35 ಲ್ಲ ಮಾಡಿದ ದೈವದ್ರೋಹ ಕುಲದ್ರೋಹ ಮಾಡಿದಹಾಗೆ ಹೋಗಲಃಪರ
 36 ಯಂದ ಬರಿಂದ ದೈರೇಬಿ ಶಾಲವಾಹನಶಾಲವರುಷಂಗಳು
 37 ೧೩೨೬ನೆ ತಾರಣ ಸಂವತ್ಸರದ ಅಪಾಡ ಶುದ ೫ ಸ್ತಿರವಾರದಲ್ಲು

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ಅದೇ ಕನದಾ ಹೋಬಳಿ ಕುಪ್ಪಾಚಾರ್ಯರ ರೊಪ್ಪದಲ್ಲ ಮನುಷ್ಯನಚಲುಮೆಹತ್ತಿರ ಹುಟ್ಟು ಬಂಡೆಯಮೇಲೆ

1 ಮಧುಗಿರಿ ಗಣನಾತ

2 ಚರ

2 ಪಡರಂಗಿಯಣಮ

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ಅದೇ ಕನದಾ ಹೋಬಳಿ ಕಾರಮರಡಿ ಗ್ರಾಮದ ತಂದಾಕು ಹೊಲದಲ್ಲ

1 ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಮಾ

5 ಮಿರು... ವಿಕಳ ಹೊಲಮನು ನಂಮವಂ

2 ಪು ಬ ೧೧ ಶ್ರೀಮತವಾಹನಾಡ ಪ್ರ

6 ಶದವರು... ಪಂಶದವರಗಳಿಂದ ಮಾರಿಸಿ

3 ಧು ಬಿಜವರದ ಮುಂಮಡಿ ಚಿಕ್ಕಪ್ಪಗಾಡರಯನವ

7 ಕೊಂಡು ಹೊಲವ ಕೊಡದವನು ನಂಮವಂಶದಲ ಹು

4 ರು ಕೊಗಗಾಡಗೆ ಕೊಟ್ಟ ನೆತ್ತರುಗೊಡಗೆ ಮಾನ್ಯದ

8 ಚಿಕ್ಕವನರಾ

ಹೊಲವಿಕ್ಕಳ ಧೂ

100

ಅದೇ ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ
ಉತ್ತರಕಡೆ ಗೋಡೇಕಲ್ಲನಲ್ಲ

- ¹ ಲಕಹಳೆಯ ಕಾರಿಯಪ್ಪನ ಮಗ
² ಮರಿಕೆಂಚಣವಡೇರು ಲಂಗೇಶ್ವರಗೆ

³ ಕೊಟ ಕೊಂತಿದೊಡೇರಿ ಮಠ

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ಅದೇ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲ ಊರುಮುಢೈ ಹಾಸಿರುವ ಕಲ್ಲು

- ¹ ಯಿಶ್ವರ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸುಧ ೧೦ ಲು
² ಕೊಂತಿ ದೊಡೇರಿಯ ರಂಗಗೌಡರ
³ ಮೊಂಮಗ ಕೆಂಚಣಗೌಡರ

- ⁴ ಕೊಮಾರ ದೊಡಂಣಗೌಡ
⁵ ರಿಗೆ ಕೊಟ ಕೊಡಗಿವಾಂನ್ಯ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಓಣಿಯಲ್ಲರುವ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

- ¹ ಚಿತ್ತಿಭಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿ
² ಕ ಸುಧ ೫ ಲು ಶ್ರೀಮರ್ಮಗೌಡ
³ ಕಾಳಿಗೌಡ ಹಿರಿಗೊಂಡನು ಸಹ ಕೊಡ

- ⁴ ಗಿ ಯಾಗಿ ಕೊಟ್ಟ ಮಾನ್ಯದ
⁵ ಹೊಲ ಮಂಗಳ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮಕ್ಕೆ ಅಹೋಬಲ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮುಂದೆ ಪಾಳುಮಂಟಪದ ಕಂಬದಮೇಲೆ ಬರೆದಿರುವುದು

ಪ್ರಮಾಣ 6' - 0" × 1' - 6"

- ¹ ವಿಜಯಾಧ್ಯುದಯ
² ಶಾಲವಾಹನ
³ ಶಕವರುಷಗಳು
⁴ ೧೭೧೦ಕ್ಕೆ ನಂದ
⁵ ವರ್ಮಾನ
⁶ ಕೀಲಕನಾಮ ಸಂ
⁷ ಮಚರದ ಕಾ

- ⁸ ಶು ೧೫೦೦ ಭಾನುವಾ
⁹ ರ ದಲ್ಲು
¹⁰ ಪುರವರ
¹¹ ರಂಗಗೌಡನ
¹² ಭೋಜನಸಾರಾ
¹³ ಮಂಟಪ ಧರ್ಮ

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ಅದೇ ಹೋಬಳಿ ಜಕ್ಕನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಅಡವಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 7' × 2'

- ¹ ಯಿರಗುಂಡೆಯ ರಾ
² ಜಗೌಡನ ಮಗ ಅ

³ ಯಂಜನ ಕೆರೆ

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ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿಗ್ರಾಮದ ಗೊಳಿಕಟ್ಟೆ ಮೊರವೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 5' × 1'

- | | | | | |
|-------------------|--------------------|----------------------|---------------------|----------------------|
| ¹ ಯಗು | ² ಏಯಪ್ಪ | ³ ನ ಕೆರೆಯ | ⁴ ನು ಅಕು | ⁵ ವಡದು |
| ⁶ ಗಡೆಯ | ⁷ ಗೆಯಿದ | ⁸ ತನಬಾ | ⁹ ಯವಳ | ¹⁰ ಗೆಕತ್ತ |

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ಅದೇ ಗ್ರಾಮದ ದಕ್ಷಿಣದ ಹುಲ್ಲುಗಾವಲಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 2' × 1' - 6"

- ¹ ಹುಲಿಕೆರೆಯ ಗಲೂಡ
² ನಿಂಗಪಗೆ ಕೊಟ್ಟ ಕೆಂಪು

³ ಗೊಡಿಗೆ ಮಾಂನೈ ಧರ್ಮ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ಚಂದ್ರಗಿರಿ ಹಂಪೇಶ್ವರ ದೇವಾಲಯದ ಸುಕನಾಸಿ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

- ¹ ಬಿರೆಯ ನಾಯ
² ಕನ ಹೆಂಡತಿ ನಾ

³ ಕಿನಾಯ್ತಿಕಿ ಹಂಪೆ ವಿರೂ
⁴ ಪಾಕ್ಷನಾಲಯವ ಮಾಡಿಸಿದ

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ಅದೇ ಗ್ರಾಮದ ರಾಮಲಿಂಗಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1' × 1'

- ¹ ಯದಕಟ
² ಸಿ ದವರು

³ ಅರುರಗೆ
⁴ ಯ ನಗಯ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಮಜರಾ ಬಿನ್ನನಪಾಳ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' - 6" × 2' - 0"

- ¹ ಶುಭಮಸ್ತು
² ಮನ್ಮಥ ಸಂವತ್ಸರ
³ ದ ಕಾರ್ತಿಕ ಬಿಲಾ
⁴ ಶ್ರೀಮಂಮಹಾನಾ
⁵ ಯಕ ರಂಗಪಯ್ಯನವರ ಕಾ

⁶ ಯು ಕರ್ತರಾದ ಭಿಮ
⁷ ಪಯನವರು ದೊಡ್ಡೇರಿಯ
⁸ ಅವಧಳಗಾಡರಿಗೆ ಲಕ್ಷು
⁹ ಮಿಯಪುರದ ಕೆಂಪು ಕಳಗೆ
¹⁰ ಕೊಟಮಾಂನೈದ ಧರ್ಮ

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ಅದೇ ದೊಡ್ಡೇರಿ ಹೋಬಳಿ ದೇಚರಾಕ್ ವೆಂಕಟೇಶಪುರಕ್ಕೆ ಉತ್ತರ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ

- ¹ ಭಾವಾ (ಐ) ದ ಬರವಿನಲು
² ಯೂ ಮಾನ್ಯದ ಹೊಲವನು
³ ಅಂನದಾನಿ

⁴ ದೇವರು ಕೊ
⁵ ಟದು

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ಅದೇ ಮಧುಗಿರಿಯ ತಾಲ್ಲೂಕು ಪುರವರದ ಹೋಬಳಿ ಕೊಡಗುದಾಲ ಗ್ರಾಮದ ಕೋಟೆಯ ಬಾಗಿಲುವಾಡದಲ್ಲಿ

- ¹ ವಿಜಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೧೦
² ಮುಮ್ಮಡಿ ಚಿಕ್ಕಪ್ಪಗೌಡರಯನವರು ಈ ಕೋಟೆಯ ಕಟ್ಟಿದರು

ಮದ್ರಾಸ್ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಬನವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ನಮಾಪದಲ್ಲರುವ ಅನಂತಪುರದ ಡಿಪ್ಟಿಕ್ಟ್ ಮಡಕಶಿರ ತಾಲ್ಲೂಕು ಅಗಳಿಯ ಮಜರೆ ಕುಲ್ಲೀಕೆರೆ ದೇವರಹಳ್ಳಿಯಲ್ಲಿ ಹನುಮಂತದೇವರಗುಡಿಯಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 3'

- ¹ ಶುಭ
- ² ಮಸ್ತು
- ³ ಅಗಳಿಯ ಗ್ರಾಮಕ್ಕೆ ನ
- ⁴ ಲುವ ಹುಲಿಕಟ್ಟಿಗ್ರಾಮ
- ⁵ ವನು ಗಲಿತಮಿ ತಿರದಲ
- ⁶ ಕ್ರಿಷ್ಣರಾಯ ಮಹಾರಾಯ
- ⁷ ರಿಗೆ ಪುಣ್ಯಪಾಗದೇಕೆಂದು ತಿ
- ⁸ ಮಣ್ಣು ನಾಯ್ಕರು ಮಾರ್ಕಂಡೇಶ್ವ
- ⁹ ರಸನ್ನಿಧಿಯಲ ದೀಪಾ

- ¹⁰ ಹಾರ್ತಿ ಕೊಡಗೆ ಸರ್ವಪೂಜ್ಯ
(ಪಾರ್ಶ್ವದಲ್ಲ)
- ¹¹ ವಾಗಿ ಧಾ
- ¹² ರೆ ಮಾಡಿ
- ¹³ ದ ಆಗ್ರ
- ¹⁴ ಹಾರ
- ¹⁵ ಮಂಗಳ
- ¹⁶ ಮಹಾ
- ¹⁷ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿಯ ಶಾಸನಗಳು.

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ನೊರಬದ ತಾಲ್ಲೂಕು ಜತೆಗ್ರಾಮಕ್ಕೆ ನಮಾಪದಲ್ಲರುವ ಉತ್ತರಕನಡಾ ಡಿಪ್ಟಿಕ್ಟ್ ಸಿರ್ಸಿ ತಾಲ್ಲೂಕಿಗೆ ನೇರಿದ ಬನವಾಸಿಗ್ರಾಮದ ತಿರುಮಲದೇವಸ್ಥಾನದ ಬಾಗಿಲಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ 3'-2" × 1'-3"

- ¹ ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಶ್ಚಂಬಿ ಚಂ
- ² ದ್ರಚಾಮರಚಾರವೇ । ತ್ರೈಲೋಕ್ಯನಗರಾ
- ³ ರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- ⁴ ಸ್ವಸ್ತಿಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರಂ
- ⁵ ಅರಿಯುವಿಧಾಡ ಧಾಸೆಗೆ ತಪ್ಪುವ ರಾ
- ⁶ ಯರಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ಸಮುದ್ರಾಧಿಪ್ತರಂ ಶ್ರೀ ವೀರಬು
- ⁷ ಕ್ಕರಾಯನು ಹಸ್ತಿನಾವತೀಪುರದಲ್ಲಿ ಸುಖಸಂ
- ⁸ ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ತತ್ತ್ವಾ
- ⁹ ದ ಪದ್ಮೋಪಚೀವಿ ಮಾಧವಾಂಕನು ಬನವನೆಯ ಪಂನಿಧಾರ್
- ¹⁰ ಸಿರಮನಾಳುವ ಕಾಲದಲು ಅವರ ಬಿಂಟ ನಂದಾಸುರದ ಚಲು
- ¹¹ ಡರಸನ ಮಗ ಅಉಧಳನಾಥನು ತಂನ ಒಡೆಯ ಮಾಧವ

- 12 ದಂಡನಾಥಂಗೆ ಮನೋರಥಸಿದ್ಧಿಯುಂಥಾಗಿ ಗೋಖೀನಾಥ ದೇ
 13 ವರ ದೇವಾಲಯವನೂ ಜೀಂನ್ನೋದ್ಧಾರವನೂ ಮಾಡಿ
 14 ಆ ದೇವರ ಅಂಗರಂಗ ಭೋಗವಾಚಂದ್ರಸ್ಥಾಯಾ
 15 ಗಿ ನಡವಂತಾಗಿ ಗುತ್ರಿಯ ಹದಿನೆಂಟು ಕಂಪಣದ ಗೆ
 16 ಉಡು ಪ್ರಜೆಗಳಿಗೆ ಉಹೇಳಿ ಬನವಸೆಯಲಿ ಕೂ
 17 ಟವ ಮಾಡಿದಲ್ಲಿ ಯೆಡೆನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ ಶ್ರೀ
 18 ಮದನಾದಿಯ ಪಟ್ಟದ ಹಿರಿಯಗ್ರಹಾ
 19 ರಂ ಯೆಲಸೆ ಕುಪ್ಪಗಡೆಯ ಮಹಾಜನಂಗಳು ಸೊರಬ
 20 ದ ತಂಮ್ಮಗಲುಡ ತಮಿಢಿಯ ಬೊಂಮಗಲುಡ ಕೆಸ
 21 ಲೂರ ಮೇಚಗಲುಡ ಕೊಂಡವಟನಾಡಿಗೆ ಮುಖ್ಯರಪ್ಪ
 22 ಹೆಚ್ಚಿತದ ಬೊಂಮ್ಮಣ ಬಾಳಿಯಹಳ್ಳಿಯ ನರಸಪ್ಪ ನಾಗರಬಂಡೆಯ
 23 ಕೈ ಕುಪ್ಪಟೂರ ಗೋಪಗಲುಡ ಹುರುಳಿಯ ಹೊಟ್ಟೆಯ ತಂಮಗಲು
 24 ಡ ನೇಣಲಿಗೆಯ ಬಾಳಪ್ಪ ಹಿರಿಯಜಿಡುವಳಿಗೆ ಗಲುಡರಯ್ಯ ಹಿ
 25 ಟ್ತು (?) ಐವ್ವೆಯ ಚಿಕ್ಕಗಲುಡ ಬಸುಡಗಲುಡ ಚಿಕ್ಕಜಿಡುವಳಿಗೆಗೆ ಬೆಟ್ಟಯ
 26 ಮೊತಿಯ ತಂಬಾಡಿದೋವ ಕೇಸವದೇವ ಹಂಗೆಯ ಹಳಗಸಿವಗಲುಂಡ
 27 ಅಚಗಲುಡ ಹಿರಿಯಪ ಹಳಗೆಗೆ ಸಿರಿವಂತಿಯ ಚಿಕ್ಕಂಣ ಕಲು
 28 ರೆಯ ಬೊಂಮ್ಮಣ್ಣ ಸಿರಿವಂತಿ ಮುದ್ದಗಲುಡ ಹಸುವಲತಿಯ ತಂಮ್ಮಗಲುಡ
 29 ಬಡಗೋವೆಯ ಬೊಂಮಗಲುಡಅಯ ವರಳಿಗೆಗೆ ಹಿರಿಯರಲಗಲುಡ
 30 ಚಿಕ್ಕರಲಗಲುಡ ಅಲವಳಿಯ ಸಂಪಗಲುಡರ ಬುನಾಳಗ
 31 ಪ್ಪ ಹರುಊರ ಹಾಲಪ್ಪ ಹಸಿರಿಹಳ ಕಂಡಳಗಲುಡ ಹಿರೂರ
 32 ಪಾರಿಗಲುಡ ಚೇಳೂರ ಮರಿಸಿಂಗ್ ಗಂಡಗುಲಹಳಗೆ ಮಾರಗಲುಡಮಂ
 33 ಗಲೂರ ಬೀರಪ್ಪಹಿರಿಯಸಿಯ ಆದಮ್ಮ
 34 ಬನವಸಿಯಲ್ಲಿ ಕೊಟ್ಟ
 35 ವರುಷ ೧೨೯೦ ನೆಯ ಕೀಲಕಸಂವತ್ಸರ
 (ಮುಂದೆ ಕಟ್ಟಡದಲ್ಲ ಸೇರಿದೆ)

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ಅದೇ ಬನವಾಸಿಯ ಮಧುಕೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ 3ನೆಯ ಸಾಲಿನ
8ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಭೂಮಂಡಳಾಡಾಯ್ಕರಂ ಶಿವಸಮಯವಾದ್ಧಿ
 2 ವರ್ಧನಪ್ರಭಾವರಂ ಮದನ ಮದ ಗರ್ವಾಪಹರಣ ತ್ರಿಣೀತ್ರಿ
 3 ಭರಣರಂ ಅನದಾನ ಗೋದಾನ ಭೂದಾನ
 4 ವಿಮೋದರಂ ಅಶ್ವತಜನಕಲ್ಪವಿಕ್ವರಂ
 5 ಪವಿತ್ರೀಕ್ರತಗಾತ್ರರಂ ಕಾದಂಬರಾಜ್ಯ ಸಮುದ್ದರಣ
 6 ಚಕ್ರವರ್ತಿಗಳಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿ
 7 ವ್ಯಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ ಶ್ರೀ ರಾಕುಳೇಶ್ವರ ದೇವಯ್ಯಗಳ ಕರಕಮ
 8 ಲಜಾತ ಚಿಕ್ಕದೇವಯ್ಯಗಳ ಕಯ್ಯಲು ಶ್ರೀ ಮಧುಕನಾಥದೇವರಿ
 9 ವನೂ ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ನಡಸುವಂತಾ
 10 ಗಿ ಕೊಟ್ಟರು ಈ ಧರ್ಮವನೂ ಅವನಾನೊಬ್ಬನು ಪಾಲಿಸಿದಾತನೂ ಗಂಗಾ
 11 ಕೀರದಲ್ಲಿ ಸಹಸ್ರಕವಿರೆಯನೂ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮರು
 12 ಗಳಿಗೆ ಕೊಟ್ಟಾನು ಯಾಧರ್ಮವನೂ ಅವನೊಬ್ಬನು ಅಳುಕಿದಾತನು ಗಂ
 13 ಗಾಕೀರದಲಿ ಚತುರ್ವೇದಿಯಹಂಥಾ ಬ್ರಾಹ್ಮಣನನೂ ಸಹಸ್ರ ಕವಿರೆಯ
 14 ನೂ ಪಧಿಸಿದಾತನೂ | ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತ ವಸುಂ
 15 ಧರಾ | ಪಶ್ಚಿಮ್ವರಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ತ್ರಿಮಿ | ದಾನ

- 16 ಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ವೈರ್ಗ
17 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಛುತಂ ಪದಂ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
18 ಸೇತುನ್ರುಪಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೋಯೋ ಧರ್ಮಃ ಸರ್ವಾನೇತಾ
19 ನ್ಯಾವಿನಃ ಪಾತ್ರ್ವಿವೇನ್ದಾನ್ಯಯೋ ಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
20 ದ್ರಃ | ಪೊಂಬುಚ್ಚ ದೇವರಾಜಸ್ಯ ಕುಮಾರೇಣ ಮುರಾರಿಣಾ ಲ
21 ಖಿತಂ ಶಾಸನಮಿದಂ ಮಧುಕೇಶಸ್ಯ ಸಂನಿಧಾ ||

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ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ 2ನೆಯ ಸಾಲಿನಲ್ಲಿ
7ನೆಯ ಕಂಬದಲ್ಲಿ

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಃಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ
2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ
3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ರಾಜಾಧಿರಾಜ ರಾಜಪ
4 ರಮೇಶ್ವರ ತುರುಷ್ಕರಾಯ ಶಿರಃಕಂಡುಕ ಕ್ಲಿಷ್ಣಾವಿನೋದ ಮಗಧರಾ
5 ಯಮಾನ ಮಧ್ವನ ಅಂಧರಾಯ ಗಂಧಸಿಂಧುರಪಂಚಾನನ ಮಾರ್ಗಪ
6 ರಾಯ ಕಾಳೋರಗಜಾಳವೈನತೇಯ ಬಬ್ಬರರಾಯ ಕ್ಲಿಷ್ಣಕದುಬ್ಬರಲೇಕರ
7 ಣ ಕೌಂತೇಯ ಹಂವಾರರಾಯಾಂಧಕಾರ ನಿಮ್ಮೂಲನಪುಷ್ಪಕರಣ
8 ಗೂರ್ಜರರಾಯ ಧೂರ್ಜಪಾದಪ್ರಸ್ಥೂರ್ಜಿತಕಲೇರ ? ಕುರಾರ ಚೋಳರಾಯ
9 ಹೇಳಾಪಹರಣ ಭಾಳಲೋಚನ ಚೇರರಾಯ ವೀರಕುಂಜರ ಚಾರುಕುಂಠೀರ
10 ವ ಬಪ್ಪರರಾಯ ಸರ್ಪರಾಜ ದಪ್ಪೋಚ್ಚಾಟನ ಶಕುಂತಾಧೀಶ್ವರ ಚೋಳರಾ
11 ಯ ಕಾಮಕೋಪಾಗ್ನಿನೇತ್ರ ಚತುಃಸಮುದ್ರ ಮುದ್ರಾಂಕಿತ ನಿಜಶಾಸನ ಪಾಕಶಾಸನ
12 ಪ್ರಮುಖದಿಗ್ವೇವರಾಟ್ರಮಧ್ಯಮ ಲೋಕಪಾಲ ಶ್ರೀಮದ್ಭಕ್ತರಾಜಧರಾಧಿನಾಥ ತ
13 ನೂಧಪ ಸ್ವಕರಪಿನಿಕಿತ ಶಾರ್ದೂಲ ಮುಗಮುಗಯಾವಿನೋದನ ಶ್ರೀ ವೀರ
14 ಹರಿಹರೇಶ್ವರ ಹಸ್ತಿನಾ ಪುರಿಯಲ್ಲಿ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ಪುಷ್ಪೀರಾ
15 ಜ್ಯಂಗೈಯುಕ್ತಿರಲು || ತತ್ಪಾದ ಪದ್ಮೋಪಚೀವಿ ಶ್ರೀಮದ್ಗುರುರೀಕುಚ ಕಲತ
16 ಕುಂಕುಮಾಂಕಿತಲಸಿತ ವಕ್ಷಸ್ಥಲಚರಣ ಸರಸೀರುಹಲೋಲಂಬ ಮಾ
17 ನ ಮತ್ತ ಮಧಕರ ಶೈವಾಗಮವಾರ್ಧಿಪರ್ವಿಷ್ಣು ಸುಧಾಕರಸ್ವಾಮಿಕಾರ್ಯ
18 ಧುರಂಧರಾಂಜನೇಯ ದುರಮಾತ್ಮದುರ್ನಯ ದುಃಶಾಸನ ನಿಶ್ಶೇಷೀಕೃತ
19 ಭೀಮಸೇನ ಅಪ್ರತಿಹತಶಕ್ತಿಧರ ಅತರ್ಕ್ಯತಪ್ರತಾಪ ರುಗ್ಯಜುಃಸಾಮಾಧವ್ಯ
20 ವೇದವೇದಾಂಗ ಕೌಶಲ ಪಶ್ಚಿಮೇಪಾರಾವಾರಕಲಿತ ಗೋವಾನಗರ ವಿರಾಜಮಾ
21 ನ ಕುಬೇರಸಿಂಹಾಸನ ಕುಂತಲವಿಷಯ ರಮ್ಯಮಾನ ಗೋಮಂತಶಿಖರಿ ಸಂನಿ
22 ವೇಶ ವನವಾಸಿಪ್ರಮುಖ ಪೋಡಶಸಹಸ್ರಜನಪದೋಪೇತ ರಾಜ್ಯಗಿರಿಶಿಖರ ಸಿಂ
23 ಹ ಕಿಶೋರ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-3" x 1'-9"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ನಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
2 ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ
3 ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿಯಾಯ ವಿಧಾ
4 ಡ ಭಾಸೇಗತಪ್ಪವ ರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿ
5 ಮ ಸಮುದ್ರಾಧಿಪತಿ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯನು ಹಸ್ತಿ
6 ನಾವತೀ ಪುರದಲ್ಲಿ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂ ಗೆವ

- 7 ಉತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಯೋಪಚೀವಿ ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರ
 8 ಧಾನಂ ಮಾಧವಾಂಕನು ಬನವನಿರು ಪಂನಿಧಾಸಿರಮನಾ
 9 ಳುವ ಕಾಲದಲ್ಲ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯದಯ ಸಕವರಾಪ ೧೨೯೦ ನೆ
 10 ಯ ಕೀಲಕ ಸಂವತ್ಸರದ ವಯಿಸಾಬ ಬ ೩೦ ಸೋಮವಾರ ಸೂರ್ಯ
 11 ಗ್ರಹಣ ಸಂಕ್ರಾಂತಿ ವೈಶಾಖ ತಿಥಿ ಕೂಡಿದಂಥಾ ಪುಂಜ್ಯಕಾಲದಲು ಸ್ವ
 12 ಸ್ತಿ ನಮಧಿಗತ ಪಂಚಮಹಾಸಬ್ಧ ಮಹಾಮಾಹೇಶ್ವರಂ ಶ್ರೀ ಬಂಕ
 13 ನಾಥದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದಪದ್ಯಾರಾಧಕರುಮಪ್ಪ ಅಟ್ಟಿ ಕಲ್ಲಪ್ಪ ಧು
 14 ಸಿವದೇವಂಗಳ ಮಗ ನಾಗಪ್ಪನು ಬನವನೆಯ ಮಧುಕನಾಥದೇವ
 15 ರ ಸಮೀಪದಲ್ಲ ಶ್ರೀ ವೀರೇಶ್ವರ ದೇವರ ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿ ಸ್ವಸ್ತಿ
 16 ಶ್ರೀ ಜಯಂತೀಪುರವರಾಧೀಶ್ವರಂ ಶ್ರೀ ಮಧುಕನಾಥದೇವರ ದಿವ್ಯ
 17 ಶ್ರೀ ಪಾದಪದ್ಯಾರಾಧಕರುಮಪ್ಪ ರಾಯರಾಜಗುರು ಧೂಮಂ
 18 ಡಾಚಾರ್ಯ ಸಿವನಮಯವಾರ್ಧಿವರ್ಧನ ಶರಶ್ಚಂದ್ರ ಚಂದ್ರಿಕಾ ಪ್ರಭಾ
 19 ವರಂ ಮದನಮರ್ಧನವರ್ವತ ನಿವಾಸಿ ಪ್ರಮೋದರುಂ ಕಾದಂಬರಾಯ ಕುಳ
 20 ಅಚಾರ್ಯರುಮಪ್ಪ ರಾಕುಳೇಶ್ವರದೇವವೊಡೆಯರ ಕುಮಾರ ಚಿಕ್ಕದೇವ
 21 [ಪೂ]ಡೆಯರ ಕಯ್ಯಲು ಅ ಬನವನೆಯ ಎಂಟು ಹಿಟ್ಟು ಪಂಚಮಠದ ನ
 22 [ಮಕ್ಕ]ದಲು ಅ ವೀರೇಶ್ವರ ದೇವಂಗೆ ಅಂಗರಂಗ ಭೋಗನನ್ನ ದೀವಿಗೆಗೆ

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ಕೊರಾಪುರದ ಪೊಪನರ್ ಕುಂದಣಗಾರರು ಕಳುಹಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ.

(ಮೂರು ಹಲಗೆಗಳು (ಉಂಗುರ ಸಹಿತ). ಸಿಂಹಮುದ್ರೆ)

ಪ್ರಮಾಣ 7'-8" × 3'-6"

ಮಾಳವದೇಶದ ಅಕ್ಷರ—ಸಂಸ್ಕೃತಭಾಷೆ.

- I. (b) 1 ಸ್ವಸ್ತಿ ವನುಧಾಧಿಭಿ(ಪತಿ)ರಣ್ಣಿ ವಿದರ್ಭಾಶ್ವಕ ವಿಜೇತಾಮಾಣಾಚ್ಯುತಪತಿಃ
 2 ಶ್ರೀ ಸಾತ್ಯನೃಧರಾನಾ(ಯಾಃ) ಪ್ರಕಾಸಿತಾ ಪ್ರಜಾಸು ಶಾನ್ತ್ಯಾ ವಿನಯೇನ ಸಾಧ(ಧು)ಪು
 3 ದ್ವಿಪತ್ನು ಶಾರ್ಯೇಣ ನಯೇನ ರಾಜಸು ತ್ಯಾಗೇನ ಸರ್ವತ್ರ ಚ ಯಃ ಪ್ರ
 4 ಕಾಶತೇ ಲೋಕಾನೃರಸ್ಯೋಹಿ ಗುಣೈರಿಹ ಸ್ಥಿತೈಃ ದೇವರಾಜಃ ಸುತ
 5 ಸ್ತಸ್ಯ ದೇವರಾಜ ಇಳಾಶ್ರಿತಾತ್ (ತಃ) ಚಕಾರ (ರಾ) ಸಮಸಂಪತ್ತಿಂ ಧೀರತ್ಯೇ ಯಸ್ಯ
 6 ತೋ ಜಯಾ(ಯ)ನ್ ಧೃಷ್ಟವ್ಯತೀತಂ ವಿನಯೇನ ಶಾರ್ಯತ್ಯಾಗಾದಿನಾ ಸೂರಿಭಿ ರಪ್ಪ
 7 ಮೇಯಃ ಸತ್ಯಕ್ರಿಯಾಭಿಶ್ಚಲವಿಪ್ರಯುಕ್ತಂ ಶುದ್ಧಾಗುಣಾಸ್ತಸ್ಯ ಬಧುಃ ಪ್ರಕಾಶಾಃ
 II. (a) 8 ತನ್ಯಾಹಿ ಸೂನುರ್ವೃಪತೀನ್ವಿಜೇತಾ ಪ್ರತ್ಯಾನ್ನವೀನೋಹಿ ಗುಣೈರ್ವಿಶುದ್ಧೈಃ
 9 ಪದ್ವರ್ಗ್ಗೃತೋರವಿಧೇಯಕಾರೀ ರಾಜಾ ಯತಸ್ತೇನ ಕಿರಾವಿಧೇಯಃ
 10 ಅಧೀತ ಮಾತ್ರದಾತ ಕೃತಪ್ರಣಯನ್ಯೈ ನೃಃ
 11 ಪೈಃ ಸ್ವಸ್ತ್ಯಾಧ್ಯಹಿ ಪ್ರಣಾತೀಯಂ ಪ್ರದಾತುಂ ಪ್ರಿಯಮಸ್ಯಗೀಃ ಪೂರಿತಾಶೋಹಿ
 12 ಸಚ್ಚಕ್ರಃ ಸದಾ ತೇನ ವಿಪ್ರಾ
 13 ಯ ತತ್ಪಜ್ಞಾನ ವಿ
 14 ಪಶ್ಚಿತ್ತೇ ಧಾರ್ಗ್ಗವಸಗೋತ್ರಾಯ ಜಯದ್ವಿಚ್ಛಾಯೋಪವಿದ್ವರಸ್ಯಾ ನಾಭಿ
 II. (b) 15 ಪಿಕ್ವಾಯ ಧನ್ಯೋಗಾಯ ವಿಸದತಿ ವಿದ್ಯಾಯ ಚತುಃವೇದ ಪಣಿತಾಯಾತಿಥ
 16 ಮಿರ್ನ(ಣಿ) ಬ್ರಾಹ್ಮಣಶತಾಮಧ್ಯಶದ್ಧಿರಿದ ವಿನಯಾಧ್ಯಪ್ಪಧರತವಾ
 17 ಕ್ಯಾವಿದಮಪ್ಪದ್ವರ್ಗಮಾಸ ಹಿಣ್ವಾದ್(ದಾ)ತ್ಯನಃ ಪ್ರಜಾ ಯತೋಭಿವೃದ್ಧಯೇ ಮಹಾದೇವ
 18 ಗಿರೀಃ ಪೂರ್ವತ ಅನೇವರಿ ಚಾಲ ಕನ್ಯಕ ದುದ್ಧಪಲ್ಲಿ ಸಹಿತಾ
 19 ಪಾಣ್ಣರಜ್ಜಪಲ್ಲೇ ಪ್ರತಿಪ(ಪಾ)ದಿತೇ ತ್ಯಾತನ್ಯಮಾ(ನ್ಯಾ)ಭಿಜಾತ್ಯಾಂ ಸಧಾತ್ರಾನನ್ಯಾಂ ಶ್ವ
 20 ರಾಜ್ಯೋ ಭೋಗಿಕಾಂತ್ಯಾಜ್ಞಾಪಯತೀತಿ ವಿದಿತಮಸ್ತುಪೋ ಯಾಗಿಧ್ಯಃ ದಾನಂ ಪರೇ
 21 ಭ್ಯೋ ಗೋಯ ಇತಿ ಮತ್ಯಾ ನತೇನಚಿದ್ಧಿ ಲೋಮಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಂಚ

III (a) ²² ಧಗವತಾ ಮನುನಾ ತ್ರೀಣ್ಯಂ ಹರತಿ ದಾನಾನಿಗಾವ

²³ ಪಶ್ಯ ವರ್ಷಸಹಸ್ರಾಣಿ ಸ್ಯುರ್ಗೇ ಮೋ

²⁴ ದತಿ ಧೂಮಿದಃ ಅಚ್ಛೇತಾ ಚಾನುಮನಾಚ ತಾನ್ಯೇವ ನರಬೇ ವಸೇತ್ ವೇದವ್ಯಾ

²⁵ ಸೇನ ವ್ಯಾಸೇ ನಾಪ್ಯುಕ್ತಂ ಬಹುಭಿ ವರ್ಷಸುಧಾಧುಕ್ತಾ ರಾಜಭಿನ್ಯಗರಾದಿಭಿಃ

²⁶ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಫಲಮಿತಿ ಪೂರ್ವದತ್ತಾಂ ದ್ವಿಜಾತಿಭ್ಯಃ

²⁷ ಯತ್ನಾ ದಕ್ಷ ಯುಧಿಷ್ಠಿರ ಮಹೀಂ ಮಹೀಧುಜಾಂ ಶ್ರೇಷ್ಠ ದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಮಿತಿ

²⁸ ಲಬಿಷಂ ಚೇದಂ ರಾಜ್ಯಕರ ಪರಿಸೇ ಮೋದಶೇ ಭಾದ್ರಪದೇ ಕಾರ್ತಿಕಸ್ಯ ಬ

²⁹ ಹುಲ ಪದ್ಧಮ್ಯಾಂ ರಾಜಾನುಜ್ಞಾತೇನ ದೇವದತ್ತೇನ ಪಣ್ಯರಾದ್ರೀಶೇನ

(ಮೇಲಿನ ಶಾಸನವನ್ನೇ ಪುನಃ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಈ ಕೆಳಗೆ ಬರೆದಿದೆ.)

I (b) ¹ स्वस्ति वसुधाधिपति (पति) रक्षविदर्मादमकविजेता माणाङ्कनृपतिः

² श्रीसात्कुन्तधरानः (याः) प्रईसिता प्रजासु शान्त्या विनयेन साध (धु) धु

³ द्विषत्सु शौर्य्येण नयेन राजसु त्यागेन सर्वत्र च यः प्र

⁴ काशते लोकान्तरस्थोपि गुणैरिह स्थितैः देवराजः सुत

⁵ स्तस्य देवराज इच्छाश्रितात् (तः) चकार (रा) समसम्पत्तिं धीरत्वे यस्व

⁶ तोजया (य) न छन्नव्यतीतं विनयेन शौर्य्यत्यागादिना सूरिभिरप्र

⁷ मेयः सत्यक्रियाभिद्वलविप्रयुक्तं शुद्धागुणास्तस्य बभुः प्रकाशाः

II (a) ⁸ तस्यापि स्रुर्नृपतीन्विजेता प्रह्लादवीनोपि गुणैर्विशुद्धैः

⁹ षड्वर्गशत्रोरविधेयकारी राजा यतस्तेन किलाविधेयः

¹⁰ अधीतमात्रदात कृतप्रणयनैर्नृ

¹¹ पैः । स्वस्त्याद्यपि प्रणौतीयं प्रदातुं प्रियमस्यगीः । पूरिताशोपि

¹² सञ्चक्रः सदा तेन विप्रा

¹³ य तत्त्वज्ञानवि

¹⁴ पश्चित्ते भार्गवसगोत्राय जयद्विदठायोपविद्धरस्थानाभि

II (b) ¹⁵ शिक्ताय छन्दोगाय विसद्विधियाय चतुः वेदपण्डितायातिथ

¹⁶ मिने (णे) बाह्यणशतामचैशद्विरिदविनयाद्यष्टभरतवा

¹⁷ क्यापदमष्टर्द्धमासपिण्डाद (दा) त्मनः प्रजायशोभिवृद्धये महादेव

¹⁸ गिरेः पूर्वत अनेवरि चाल कन्दक दुष्पल्लिसहिता

¹⁹ पाण्डरङ्गपल्ली प्रतिप (पा) दितेत्यातन्ವಮಾ (ಜಾ) ಮಿಜಾತ್ಯಾಂ ಸಜ್ಜಾಬ್ರಾನನ್ಯಾಂಞ

²⁰ ರಾಹೋ ಮೊಗಿಕಾಂಞಾಪಯತೀತಿ ವಿದಿತಮಸ್ತು ಛೋ ಯಾಗಿಭ್ಯಃ ದಾನಂ ಪರೇ

²¹ ಭ್ಯೋ ಗರೀಯ ಇತಿ ಮತ್ವಾ ನ ಕೇನಚಿದ್ವಿಲೋಪಃ ಕರಣೀಯ ಇತಿ ಉಕ್ತಃ

III (a) ²² भगवता मनुना त्रीण्यं हरति दानानि गाव

²³ षष्ठिवर्षसहस्राणि स्वर्गे मो

²⁴ वति भूमिदः आच्छेत्ताचानुमन्ताच तान्येव नरखे वसेत् वेदव्या

²⁵ सेन व्यासेनाप्युक्तं बहुभिर्वसुधा भुक्ता राजभिस्सगरादिभिः

²⁶ यस्य यस्य यदा भूमिस्तस्यतस्य तदाफलमिति पूर्वदत्तां द्विजातिभ्यः

²⁷ यज्ञाद्रक्ष युधिष्ठिर महीं महींभुजां भेष्ट दानाच्छ्रेयೋनुपालनमिति

- ²⁸ लिखितं वेदं राज्यकरवरिसे षोडशे भाद्रपदे कार्तिकस्य च
²⁹ हुलपञ्चम्यां राजालुक्तातेन देवदत्तेन पण्डराद्रीशेन

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ಅದೇ ತಾಮ್ರಶಾಸನದ ಕಡೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿದೆ.

ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಧಾಖೆ.

- ¹ ಕನ್ನವಾಡ ಗಂಗವಾಡ ಬಳಿಯವಾಡ ರೆನಾರ್ಡಾಳ
² ಸಿಯೆಕಾಣಿ ಸಾಮಿ ಸರ್ಬರಸ ಕೊಚ್ಚೋರ್ ಶಿನ್ತರ್ಗೇಳ ಶಂ
³ ಬಾಜ ಗೆಯೋದಂ



**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number of the Report	Inscription number	Date	Ruler
			1. KADAMBAS.
50	1	Circa 258 A. D. ..	Mayûraśarman ..
148	73	S' 1139 Dhâtri Vai Śu. 10 Bu (April 27, A. D. 1216). ..	Kâvadêvarasa ..
			2. EARLY RASHTRAKUTA.
197	117	Circa 516 A. D. ..	Avidhêya ..
			3. RASHTRAKUTA—(proper).
209	118	Circa 820	Sarbarasa (Amôghavarsha I.)
150	78	S' 886 Raktākshi Push. ba 2, Friday with Uttarâyana Sankrânti (Friday 23rd December A. D. 964).	Akâlavarsha-Kannaradêva ..
152	79	The date probably the same as that of the above.	..

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Summary of contents

Records the construction of a tank by Mayûraśarman. The contemporary kings defeated by the ruler are stated to be Traikûṭa, Abhira, Pallava, Pâriyâtrika, Sakasthâna, Saindaka, Punâta and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parige which took place during the invasion of Bâḷeyamakke and Sôde by *Kadamba-Chakravarti* Kâvadêvarasa accompanied by Kêśavadêva and Bommeya. A warrior named Masaṇa, servant of Biṭṭeya Hebbâruva is stated to have fought and died in the battle.

Registers a gift by king Avidhêya of 5 villages Pâṇḍurangapalli (Pandharpur), Anevari, Châla, Kandaka, and Duddapalli situated to the east of the Mahadêva mountain (?) to a Brahman named Jayad-Viṭṭha of Bhârgava-gôtra. Avidhêya is stated to be son of Dêvarâja and grand-son of Mânânka who is described as the lord of Sâtkuntadharâ (Sâtpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Aśmaka. The writer is named Dêvadatta, lord of Paṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhâdrapada on the 5th day of the dark half of Kârtika.

The date of the grant as determined by its paleography and its connection with the Untikavatika grant of the early Râshṭrakûṭa king Abhimanyu and the Khariar plates of Sudêvarâja, the Râyapûr plates of Sudêvarâja and the Arang plates of Jayarâja are discussed in the notes under the epigraph.

Confirms the grant of Avidhêya by Sarbarasa who is described as the lord of Kanna-vâḍa, Gangavâḍa, Bâḷeyavâḍa, Rernâḍâla, and Siyaḷâra. The engraver of the grant is named Sembâja of Sintarge (Sindagi in the Bijapûr District).

This registers the gift of some money and the construction of a well by Kôṭeyamma lord of Gôsahasra : Bappavva is named as the ruler of Banavasi 12000 province and Biṭṭiga as nâlgavunḍa of the division named Jiddûr-elipattu including Balligâme (Belgâmi).

Gives the names of the relations of Kôṭeyamma-Gôsâsi.

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Page number of the Report	Inscription number	Date	Ruler
			4. GANGA.
104	37	..	Duggamāra
105	38	..	Bijayita
111	45	..	Nītivārgga Kongu (ṇivarma)
			5. NOLAMBA.
103	36	..	Noḷambarasa
			6. CHALUKYAS OF KALYANI.
117	53	S' 941 Siddhārthi Sam. Uttarāyana-Sankrānti (December 24, 1019 A.D.)	Jayasimhadēva
131	65(1)	S' 947 Krôdhana sam. Srāv. śu 5 Ādi. (12th July 1024 Sunday?).	Jagadēkamalla
121	55	S' 989 Plavanga sam. Vaiś. śu 3 Bri. (15th April 1067, Thursday).	[Bhuvanaikama] lla (Sômēśvara).
122	56	Paridhāvi sam. Uttarāyana Sankrānti (24th December 1072, Monday).	Bhuvanaikamalla
118	54	Chlukya Vikrama Varisha 5 Raudri sam. Māgha śu 10 Sô (January 23, 1081, Saturday : weekday irregular).	Tribhuvanamalla. (Vikramāditya VI.)
131	65(2)	Chālukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)	Tribhuvanamalla (Vikramāditya VI.)

arranged according to Dynasties and Dates.

Summary of contents

Fragmentary : (Duggamâra was a son of the Ganga king Śrīpurusha circa 726-776 A.D).

States that Śrī Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayāditya, brother of Siv mârâ II.

Fragmentary : The usual title, lord of Nandagiri, is given to the king.

Registers a gift to Maḍuvabarasa and some Brahmans by the king. The usual titles samadhigata-panchamahâ-śabda and Pallava—(kula-tilaka ?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sântalige 1000 provinces. A grant for Mahâdêva temple at Banniyûr (Bannûr, Shikârpûr Taluk) by Biyala is recorded.

Jagadêkamalla is given the usual titles Samasta-bhuvanâśraya, etc., and his place of residence is stated to be Moliganûr. The king is stated to have given some land and shops (*moliges*) and a flower-garden to Sivaśakti-panḍita at the instance of Kunda-râja for food offerings, etc., to God Kalidêvêśvara (same as Kallêśvara in Belgâmi).

Registers a gift of land by the mahâjanas of Banniyûr for a Vishṇu temple set up by Kappayya-bhaṭṭôpâdhyâya of Râjâli and also for a matt (?) in Îsavur (Isur).

Full of lacunæ. Registers a gift of land by Êchirâja, mahâmaṇḍalêśvara and mahâprachanda-danḍanâyaka, etc., and Bhaṭṭimayya and Appajîya for some temple in Bannivura (Bannûr).

Danḍanâyaka Tambarasa, a subordinate of the king's younger brother Jayasimha (with titles) is stated to be governor of Banavasi 12000 and Sântalige 1000 provinces. The record registers a gift of land to the extent of one guṇigana-mattar for Sômêśvara temple set up in Bannivur by Kappayyabhaṭṭôpâdhyâya, made by the mahâjanas of Bannivur.

Contains numerous verses in Kannaḍa in praise of the king and of his younger brother Jayasimha. Mahâpradhâni hiri-sandbi-vigrahi Tambarasa is stated to be the governor of Sântalige 1000, Maṇḍali 2000, Jiddulige 70, Nagarakanda 70, Edenâḍ 70 and Mûgunda 12. Registers the gift of some land by Tambarasa to Rudraśaktipandita, disciple of Sivaśakti for the temple of Kalidêvêśvara.

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Page number of the Report	Inscription number	Date	Ruler
			7. KALACHURYAS.
152	80	Khara Sam. Chai. ba. 11. (April 2nd 1171 A. D.)	Râya Murâri Sôvidêvarasa ..
153	81	..	Do
			8. HOYSALAS.
73	12	S' 984 Śubhākṛit Sam. (1062 A. D.)	Vinayâditya
77	15	..	Tribhuvanamalla Talakâḍu- gonḍa Vîra Ganga Hoysana- dêvaru (Viṣṇuvardhana ?)
108	41	....	..
74	14	S' 1157 Manmatha sam. Phâl. śu. 3 Sô (Monday 11th February A. D. 1236.)	..
78	16	S'ârvari sam. Mâr. ba 10 Âdi. (November 25, A. D. 1179?)	Vîraballâḷa (II)
109	42	..	Vîraballâḷa
126	58	16th regnal year ; Kshaya sam. Bhâdra. ba. 11 Bri. (Thursday 31st August 1206 A.D.?)	Vîraballâḷa.
115	51	S' 1120 Kâlayukta sam. Bhâdr. ba 5 Sani (Saturday 22nd August 1198 A. D.)	Vîraballâḷa. (II) ..
112	47	Krôdhi sam. Mêsâ (March-April 1304 A. D.?)	(Ballâḷa III?)

arranged according to Dynasties and Dates.

Summary of contents

Viragal recording the death of a warrior in the village Belâgi.

Viragal recording the death of some one during an attack of the village Togarasi.
(Full of lacunæ.)

States that Nripakâma Voysala's son Vineyâditya Voysala called also Rakkasa Voysala was ruler of Gangavâdi and had Dôrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dôrasamudra by the king and the grant of *bittuvatta* by him for the same.

Viragal: Describes the siege of Tâgarti fort by one Mudda and its defence by the Hoysala warrior Châyayanâyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamâna disciple of Vâdirâja and a guide of the Hoysala kings (*Hoysalakârâliyaḍaḷu agraganyaru*). The deceased is said to be of Draviḷa-sangha and Arungaḷânvaḷa and Nandigaṇa and a spiritual descendant of Sântimuni. A monument is said to have been set up in his memory by his *sadharma* (colleague) Kamaladêva.

Records the death of the Jaina guru Sakalachandra of Mûlasangha, Koṇḍakundânvaḷa, Dêsiya-gaṇa, disciple of Bâhubali and Arhaṇandi and a co-disciple of Virapandi in the village Biḷichâ of Pâṇḍya-dêsa. The *Bhavya-nagarangal* (Jaina merchants) of Dôrasamudra are said to have set up a monument in memory of the departed saint.

Virgal describing the exploits and death of Rêsaṇa of the village Hengûsinûr in a battle at Ânandare.

Records the death of Virapadêvaru of Malevûr in a cattle-raid and the death as *sati* of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasêna, by the rite of *samâdhi*.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kâṭûra and others during the rule of mahâpradhâna sarvâdhikâri hiriya-dannâyaka Gauḍayya.

Registers the grant of some land to god Allâla of Kâttupura by Allâladêva, Vimaiya, Nârâṇa and Gaṇḍaya, sons of Perumâla-dêva, mahâprabhu of Kolkana.

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Page number of the Report	Inscription number	Date	Ruler
			8. HOYSALAS— <i>contd.</i>
128	62	9th regnal year ; Siddhārthi sam. Āshāḍha śu. Vyatīpāta Sankrānti (June 28, A. D. 1319 ? Date irregular).	Viraballāḷa
			9. YADAVAS.
142	69	S' 1198 Dhātṛi sam. Vaiś. vadi 11 Sô. (Monday 11th May 1276 A. D.)	(Râmachandra)
124	57	25th regnal year Vijaya sam. Māgha ba. 13 Sô. (Monday 25th January, 1294 A. D.)	(Râma) chandra
			10. MISCELLANEOUS : EARLY DYNASTIES—(Previous to 14th Century A. D.)
144	70	Chalukya Vikrama varsha. . Saka varsha 10 Vikrama sam., Vaiśākha Puṇṇume Brihavāra vyatīpāta. (April 21, A. D. 1160 Thursday.)	Mahāmāṇḍalêśvara Ekkalārāsa (of Ganga family).
146	72	S' 1175 Pramādi sam. Māgha śu 10 Bri. (January 29, 1254 A. D. Thursday.)	Mahāmāṇḍalêśvara Bīradêvarāsa, Śāntara Dynasty.
172	91	(13th century?)	Bhujabalachakravartī mahāsāmantādhipātī Viradêva's son Māyidêva.
			11. VIJAYANAGAR.
159	90	S' 1268 Vyaya sam. Māgha ba. 30 Sunday : Śatabhishak nakshatra ; Siddhayôga : Nāga karana, sun in Kumbha, solar eclipse day (Sunday 11th February, 1347 A. D.)	Harihara I's younger brother-Prince Mārāpa.

arranged according to Dynasties and Dates.

Summary of contents

Records the grant or remission of customs dues made for services in Hiriya Basadi in Balligrâme (Belgâme) with Padma-nandi-guru as its trustee during the rule of th Nâgarakhaṇḍa and Jiddulige 70 provinces by mahâpradhâna sênâdhipati Malliyana-daṇḍanâyaka.

Gives the full titles of the Yâdava kings.

Records the appointment of Vaidya Dâsaṇṇa as *Heggade* of Bhêruṇḍasvâmi temple in Balligâve and the grant of 2 mattars of land situated in Prathamasênabasadiya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiduvali and Yeḍenâḍ. No overlord named. A *heggade* and *heggaditi* are recorded to have made some grant for a Siva temple in the village Âsare with Jnânarâsipaṇḍita, as its trustee.

Describes the expedition of Bîradêvarasa (titles given) to defeat Iḍusâvanta of Bidirui and the exploits and death of a warrior named Mâlîga of the village Kuppagaḍḍe.

Viragal inscription. Full of lacunæ.

Contains after some fine verses on Gaṇêśa, Siva and Varâha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mârâpa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mârâpa is described as governing the western kingdom with Chndragupti (Chandragutti) on Gômantaśaila as capital. The titles usually applied to Vijayanagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gôkarṇa are next described. The village Heddase re-named Sangamapuri was given away by him to

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Page number of the Report	Inscription number	Date	Ruler
110	43	Sālivāhana śaka 1273 Śrīmukha sam. Bhādra. ba. 12. (Date irregular ; S' 1273 or A. D. 1351 is Khara and not Śrīmukha.)	Bukkaṇṇ Oḍeyar.
150	77	.. ..	Bukkaṇṇoḍeyar
190	113	S' 1290 Kīlaka. (1368 A. D.)	Vīra Bukkarāya
192	114	.. ..	.. ..
195	116	S' 1290 Kīlaka sam. Vaiś ba. 30 Monday, Sankrānti, etc. (May 17, 1368 A. D. Wednesday and not Monday).	Vīra Bukkarāya
193	115	.. ..	Hariharêśvara
80	18	S' 1313 Śrīmukha sam. Chaitra śu 5 (Śrīmukha is S' 1315 ; details of date would correspond to 18th March, 1393 A. D., Date irregular); Chitrabhānu (1402 A. D.)	Harihara (II)
101	33	Mārgaśira śu 15 lunar eclipse. No year named.	Kṛishṇarājāyya
189	112	.. ..	Kṛishṇarāya

arranged according to Dynasties and Dates.

Summary of contents

Brahmans well-versed in vedas and sastras who had migrated from Āndhradēśa. His minister Mādhava, disciple of Kriyāśakti and author of a work consisting of the essence of Saivāgama (Tātparyadīpikā?) is next described. By his orders his subordinate named Bollurāja is stated to have got the present charter issued in consultation with the mahājanas of Elase and Kuppagaḍḍe in Banavasi province in Kuntaladēśa. Boundaries of the village are next given.

Mahārājādhirāja Rājaparamēśvara Bukkaṇṇ Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Duggaṇanāyaka. Full of lacunæ.

Records the repairs made to the temple of Gōpinātha by Aubhalanātha, son of Chaunḍarasa of Nandavara for the merit of his master Mādhavāṅka (s. a. Mādhavamantri), governor of Banavase and the gift of some land bestowed for the same by the mahājanas and gaṇḍaprajegaḷ of the 18 kampanas of Gutti (Chandragutti) at his instance.

Gives the praise of Lākṣṇēśvaradēvayya and his disciple Chikidēvayya and registers the gift of some land to the above priest for services in Madhukanātha temple. Record incomplete in the beginning and middle.

Murāri, son of Pombuchcha Dēvarāja is named as the writer of the grant in the presence of Madhukēśvara (god) in Banavase.

Both Bukka and his minister mahāpradhāna Mādhavāṅka, governor of Banavase are referred to in the record. A grant is registered by Nāgappa, son of Sivadēva, chief of Raṭṭakal for the god Virēśvara set up by him near the god Madhukēśvara at Banavase to Chikkidēva Voḍeyar, son of Lākṣṇēśvara-dēva Voḍeyar, in the presence of the eight *hiṭṭus* (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kūduvaḷḷi agrahāra presented to Śringēri Matt by Harihara-mahārāyaru during the regime of the gurus, Purushōttama Bhārati and Rāmachandra Bhārati, etc.

Registers the gift of the village Kṛishṇāpura by Dēvayya to Tippambhaṭṭa.

Registers the gift of the village Agale-Hulekere by Timmaṇanāyaka (chief of Harati?) for the merit of the king to defray the expenses of illumination in some temple not named.

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Page number of the Report	Inscription number	Date	Ruler
			11. VIJAYANAGAR.— <i>concl'd.</i>
99	32	S' 1460 Virôdhi sam. Bhâdrapada śu 13 (Date irregular ; S' 1460 is Viḷambi : Virôdhi is S' 1451 and the details of the date would then correspond to August 17, 1529 A.D.)	Achyutarâya
95	24	S' 1459 Viḷambi sam. Kâr. ba. 1 (7th November 1538 taking Viḷambi as S' 1460).	Achyutarâya
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569 A. D.)	Sadâśivarâya
97	28	S' 1573 Khara sam. Chai. śu 1 (12th March, 1651 A. D.)	Venkaṭapatidêva
			12. MADDAGIRI CHIEFS.
188	111	Vijaya sam. Jyêsh. (śu 10 May 29 A. D. 1593 ?)	Mummaḍi Chikapagaūḍa ..
178	95	S' 1474 Parîdhâvi sam. Kâr. śu 8 (October 25, A. D. 1552).	Mummaḍi Chikapagaūḍaraya.
182	99	Parîdhâvi sam. Mâgha ba 11 (February 9, A. D. 1553 ?)	Mahânâḍaprabhu Biḷḷavarada
179	96	Pingala sam. Kârtika (November, 1557 A. D.?).	Mummaḍi Chikapagaūḍaraya Chikapagaūḍa.
			13. BELUR CHIEFS.
72	11	Kâlayukta sam. Chai. śu 1 (20th March 1558?).	Venkaṭâdri Nâyaka ..
66	9	S' 1491 Śukla sam. Śrâv. śu 11 (24th July 1569).	Venkaṭâdri Nâyaka, son of EraKrishṇapanâyaka.
			14. KELADI NAYKAS.
158	89	S' 1554 Prajôtpatti sam. Âshâ. ba. 3 (6th July, 1631 A. D.)	Virabhadranâyaka

arranged according to Dynasties and Dates.

Summary of contents

Registers the gift of the village Sivayanahalli in Kôlâla-sime belonging to Bêlûr-châvadi to Timmapagauda as *dandige umbali*. The village is said to have been previously conferred on Râmaya Odera Ayyanavaru by the king.

Records the construction of a *mantapa* by Sonyappa during the reign.

See under Bêlûr chiefs.

Registers the gift of a village in Vadigehalli-sthala to a Virâsaiva priest by Immaði Baichagauda, son of Bairegauda, chief of Âvati-nâḍ.

Records the construction of the fort at Koḍagadâla.

Registers the grant of custom; dues for services in the temple of Ranganâtha made by Kenchayanâyaka of Bijavara for the merit of the chief Mammaði Chikapagaudaraya. Registers the gift of *nettarukodige-mânya* made by the chief to Kogagauda.

Records an act of charity (not named) made by Hiriymamma, wife of the chief.

Records some gift of land as *hulkodage* by Pâpatimmaya Nâyaka, agent of the king.

Registers the gift of the village Danâyakanahalli for services in the Kêśava temple at Bêlûr by Venkaṭamma, son of PâpaTimmanâyaka, a subordinate of the chief. Titles of Bêlûr-chiefs are given here as also some verses in Sanskrit in praise of God Kêśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.

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Page number of the Report	Inscription number	Date	Ruler
			15. HARATI CHIEFS.
189	112	..	Timmanṇa Nāyaka ..
187	109	Manmatha sam. Kārtika ba. 9. (15th November, 1595?)	Mahānāyaka Rangapayya of Haratī?).
			16. HULLAHALLI CHIEFS.
113	48	S' 1556 Bhāva sam. Mārgasīra śu 10 (20th November, 1634).	Basavarājodeyar
			17. BILIGI CHIEFS.
173	92	S' 1589 Parābhava sam. Phāl. śu. 3 (February 15, 1667 A. D.)	Śivappanāyaka
			18. CHITALDRUG CHIEFS.
63	7	S' 1595 Pramādīcha sam. Śrāv. śu 5 Sô (7th July, 1673 A. D. Monday.)	Kāmagēṭi Komāra-Medekērināyaka.
			19. AVATI NAD PRABHUS.
97	28	S' 1573 Khara sam. Chai śu 1 (12th March, 1651. A. D.)	Immaḍi Baichegaḍa, son of Bairegaḍa.
			20. SUGATUR CHIEFS.
102	35	Plava sam. Bhādr. śu 7 Gu. (1601 A. D.?).	Sugutūra Mummaḍi Chikarāya Nanjapagaḍaru.
99	31	Plavanga sam. Māgha śu. 15 Sô. A. D. 1608 ?.	Sugatur Chikarāya Nanjapagaḍa.

arranged according to Dynasties and Dates.

Summary of contents

See under Vijayanagar kings.

Registers the gift of some land in Lakshmîpura to Dodêri Aubhalagauda, by Bhîmapaya, agent of Mahânâyaka Rangapaya.

Registers some gift by the chief to god Allâlanâtha (of Hullahalli).

Registers a grant of land in the village Heggârahalli-sthala to a Vîraśaiva priest Sômappadêvaru, made by the chief. At the end of the record comes the signature Sadâśiva.

Records the appointment of Lôvidâsa of Kunchaṭiga community for the duties of *dâsavûlîga* in Gôpalasvâmi temple of the village Pombolal (Holalkere).

See under Vijayanagar kings.

Records the gift of some land as *nettaru-kodage* to Bâlaya son of Mâdaya. No date given. But an inscription of Mummadi Chikarâya Nanjapagauda of Sugatûr is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of *êru-gânike* made to priests Râya-voḍeya of Bettadahâlu and Ettinavoḍeyadêvaru by the chief.

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Page number of the Report	Inscription number	Date	Ruler
110	44	S' 1676 Ísvara sam. Mâgha sú 5 Kali 4878. (Date irregular : Ísvara is S' 1679 or Kali 4858 or 1757 A. D. and the date would correspond to February 12, A. D. 1758).	21. KALALE CHIEFS. Nanjarâjaiya son of Virarâ-jaiya.
86	19	1104 A. H. 15th Râbi. (December 14, 1692 A. D.)	23. BIJAPUR SULTANS. Darga Kuli Khân
88	20	4th Shawwal ; 11th regnal year (May 29, 1693?).	Tahir Mahammad Khân, Officer.
89	21	1127 A. H. (A. D. 1714-5) ..	24. MUGHAL EMPERORS. Emperor Farukh Siyâh. Officer : Mutahawwar Khan Qadri.
91	22	11th regnal year : 15th Râbi. (A. D. 1729-30?).	Emperor Mahammad Shah. Officer : Ali Beg Khân.
93	23	1168 A. H. (Date of seal) 26th Shaban 1167 A. H. (Date of grant) (June 18, A. D. 1754.)	Emperor ; Alamghir II : Officer : Nûr Khân.
176	94	Srîmukha sam. Vaiś. sú 5. (5th May 1813 A. D.)	22. MYSORE KINGS. Krishnarâja Oḍeyar III ..
145	71	S' 1742 Ísvara sam. Kârtika ba. 30 (Date irregular : S' 1742 is not Ísvara. The nearest Ísvara is A. D. 1817 and the date would then coincide with Dec. 8, 1817).	Krishnaraja Oḍeyâr III ..

arranged according to Dynasties and Dates.

Summary of contents

Records the construction of a tank by Viraiya belonging to the household (*mane-vârte*) of Nanjarâjaiya.

Records the gift of the village Hunênahalli in the pargana of Kôlar, Karnâṭak Province in the Bijâpur country to Sankri Maṭha at Âvani, Kôlâr District.

Confirms the above grant.

Confirms the grant of Hunênahalli for the maintenance of the above Maṭha.

Do

Do

Do. The name of the donee, the abbot of the maṭha, is here given as Sankar-a Bhârati.

Records the grant of some land in the hill slopes behind Maddagiri as *jôḍi* with an annual payment of 5 varahas to Kuppâchârya for having cleared the land of jungle-growth and brought it under cultivation.

Records the grant of some rent-free land to Lingaya of Udri for service in the army. The order is issued by an officer named Uḷavi Basavaṇṇanâyaka.

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Page number of the Report	Inscription number	Date	Ruler
			25. INSCRIPTIONS WHICH ARE DATED BUT NOT ASSIGNED TO ANY SPECIFIC DYNASTY.
156	86	S' 825 Rudhirôdgâri Sam. śu 8 Śanivâra. (No month named A. D. 903).	..
71	10	S' 1006 Durmati sam. Chai śu 1 (Date irregular ; March 14, A. D. 1081?)	..
107	40	S' 1113 Vi[rôdhikṛit] sam. Kâr (A. D. 1191).	..
156	87	Śâlivâhana era 1348 Vyaya sam. Āśv. śu. Ādivâra. (Date irregular : No tithi given. Date 1406?).	..
180	97	Ś1515 neyisavigesariyâda Vijaya sam. Kâr. Śu 15 (October 29, 1593 A.D.) Târaṇa sam. Āshâḍha śu 5, Saturday. (June 9, 1464 Spurious.)	..
60	2	S' 1599 (A. D. 1677)	..
131	64	Śâlivâhana era 1645..Mâgha śu 10 (24th January, A. D. 1724, A. D.)	..
184	103	S' 1710 Kîlaka sam. Kâ śu 15 Bhâ. (November 13, A. D. 1788, Thursday?).	..

The rest of the inscriptions Nos. 3-6, 8, 13, 17, 25-27, 29-30, 34, 39, 46, 49-50, 52, 59-61, to any specific dynasty.

arranged according to Dynasties and Dates.

Summary of contents

Gives only the date and no other particulars.

Records the death of Chinniga in defending the women of the village Tagare against the attacks by the people of Kauri.

Records the repairs made to and the grant of some land under the tank Anṇayasa-mudra by some gaudās, etc.

Viragal inscription recording the heroic death of Lakkagaḍa, etc.

Gives a fanciful account of the building of the village Kuḍati with its temples and a pond on the steps of which is set up a figure of a woman named Jirle Mallamma.

Records the grant of some land in Bemmattūr-nāḍ for wrestling. The donor is named Nāgagaṇḍa, a dependant of nāḍa-prabhu-gāvaṇḍa Sāyarāvuta.

Records the planting of a mango grove by Garejada Sāntappa.

Records the construction of a dining-hall (*bhōjana-śālā-manṭapa*) near the temple of Narasimha by Rangagaḍa of Puravara.

63, 66-68, 74-76, 82-5, 88, 91, 93, 98, 100-102, 104-108, 110 are neither dated nor assignable

APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Devanahalli	Devanahalli	Fort	1928-29	Rev. Sub-Division Officer, Doddaballapur Sub-Dn.	30-10-28	24-11-28	
2	Do	Do	Birth place of Tippu Sultan	Do	Do	31-10-28	Do	
3	Closepet	Closepet Town	Close Memorial Pillar	Do	Rev. Sub-Division Officer, Closepet Sub-Dn.	7-6-29	13-7-29	
4	Channapatna	Channapatna	Thimmapparaj Urs' Mansion	Do	Do	28-6-29	Do	
KOLAR DISTRICT.								
5	Chikballapur	Nandi Hill	Tippu's Lodge	Do	Revenue Sub-Dn. Officer.	16-4-29	28-5-29	
6	Do	Do	Yoganandisvara temple	Do	Do	26-4-29	14-6-29	
7	Do	Nandi	Bhoga Nandisvara temple	Do	Do	27-4-29	14-6-29	
HASSAN DISTRICT.								
8	Hassan	Harnahalli	Somesvara temple	Do	Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.	26-4-29	4-6-29	
9	Do	Do	Kesavadevaru temple	Do	Do	Do	Do	
10	Arsikere	Arsikere	Isvara temple	Do	Do	19-5-29	4-6-29	
11	Hassan	Doddagaddavalli	Lakshmidēvi temple	Do	Sub-Dn. Officer, Hassan.	26-6-29	11-7-29	
KADUR DISTRICT.								
12	Tarikere	Amritapura	Amritesvara temple	Do	Sub-Dn. Officer, Tarikere.	27-9-28	9-10-28	
13	Sringeri	Sringeri	Vidyasankara temple	Do	Do	3-10-28	1-11-28	
14	Kadur	Devanur	Lakshmikanta temple and Lakshmiśa monument.	Do	Do	29-6-29	17-6-29	
15	Tarikere	Somapura	Somesvara temple	Do	Do	18-6-29	Do	
CHITALDRUG DISTRICT.								
16	Harihar	Harihar	Hariharsvara temple	Do	Revenue Sub-Dn. Officer, Davangere	13-5-29	27-5-29	

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G. O. No. D. 9092-9104—Uni. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State, some important powers being reserved to the Archaeological Department.

APPENDIX B.

List of photographs taken during the year 1928-29.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Kesava temple	Image of Kesava	Angadi	Kadur
2	Do	Do	View of three ruined temples	Do	Do
3	Do	Vasantika temple	South East view	Do	Do
4	Do	Subrahmanya temple,	Figure of Kesava	Gonibid Agrahar	Do
5	Do	Markandeya temple	South East view	Khandya	Do
6	Do	Narasimha figure in the forest	Do	Do	Do
7	Do	Bettesvara temple	South view	Agraharabelguli	Hassan
8	Do	Do	South West view	Do	Do
9	Do	Do	Figure of Bhairava	Do	Do
10	Do	Do	Figure of Durga	Do	Do
11	Do	Panchakuta Basti	Manastambha	Humcha	Shimoga
12	Do	Do	Front view	Do	Do
13	Do	Basti near the Matt	North East view	Do	Do
14	Do	Do	North West view	Do	Do
15	Do	Basti	Front view	Melige	Do
16	Do	Do	Manastambha	Do	Do
17	Do	Monuments on the hill	General view	Chitaldrug	Chitaldrug
18	Do	Court yard	In front of Ekanathesvari temple	Do	Do
19	Do	Hidimbasesvara temple	Front view	Do	Do
20	Do	Sampige Siddesvara temple	View from the tower	Do	Do
21	Do	Do	Basava shrine in the side	Do	Do
22	Do	Do	Front Upperage	Do	Do
23	Do	Do	Front view of cave shrine	Do	Do
24	Do	Do	Figure of Sula Brahma	Do	Do
25	Do	Gopalakrishnaswamy temple	Figure of Gopalakrishna	Do	Do
26	Do	Phalgunesvara temple	South west view	Do	Do

Excavation photographs.

Serial No.	Size	Description	View	Village	District
1	12" × 10"	Excavation 37	Old and new, from North East above the hill	Chandravalli	Chitradurga
2	10" × 8"	Do	Do	Do	Do
3	6½" × 4½"	Do	South corner of the stone foundation	Do	Do
4	Do	Do	From south east above the hill	Do	Do
5	Do	Do	Tiger seal	Do	Do
6	Do	Do	Hoysala crest	Do	Do
7	Do	Do	Three female figures	Do	Do
8-14	Do	Do 26	Trench	Do	Do
15-17	Do	Do 11	Stone drain	Do	Do
18-19	Do	Do 20	From West	Do	Do
20-21	Do	Do 15	Pottery appearing and pottery and brick pavement.	Do	Do
22	Do	Do 5	Dolmen	Do	Do
23	Do	Do 6	Do	Do	Do
24	Do	Do 17	Stone foundation on central rocks	Do	Do

List of drawings prepared during 1928-29.

1. Excavation drawings : 25.
2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
4. Ground plan of Anantapadmanabha temple at Budnur.
5. Ground plan of Bettesvara temple at Belguli.

APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient Monuments in the State during the year 1928-29.

Serial No.	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
1	Kolar	Fort, Kolar	Kolaramma temple	....	....	....
2	Chikballapur	Nandi	Nandisvara temple	....	676 0 0	654 0 0
3	Bowringpet	Budikote	Budikote hill (Hyder Ali's birth place).	Improvement	134 0 0	134 0 0
4	Mulbagal	Mulbagal	Hydervali Darga	....	266 0 0	266 0 0
5	Goribidanur	Hiribidnur	Hussau Shah Darga	Improvement to approach road.	435 0 0	253 0 0
6	Chintamani	Alamgiri	Sri Venkataramana temple.	....	112 0 0	....
7	Tumkur	Devarayana Durga.	Lakshminarasimhaswami temple.	Repairs	570 0 0	570 0 0
8	Sira	Sira	Mallik Rahiman Darga	Repairs	222 0 0	142 8 0
9	Madhugiri	Madhugiri	Malleswara temple	Repairs	1,800 0 0	630 0 0
10	Do	Do	Do	Putting kalasas	385 0 0	125 6 0
11	Do	Do	Venkataramanaswami temple.		1,320 0 0	1,100 4 0
12	T.-Narasipur	Somanathapur	Sri Kesavaswami temple.	Pay of the watchman of the temple.	120 0 0	124 8 0
13	Do	Do	Do	Renovation of the temple	16,217 0 0	1,826 3 0
14	Seringapatam	Seringapatam	Daria Doulat	Slabbing the Sopana. Repairing Nagarkhana.	....	69 13 0
15	Do	Do	Gumbaz	White washing with lead painting.	....	142 0 0
16	Shimoga	Nagar	Sivappa Nayak's Palace	Improvement .. ..	....	587 10 0
17	Arsikere	Arsikere	Isvara temple	Annual repairs	150 0 0	62 0 0
18	Channarayana-patna.	Sravanabelagola.	Akkan Basti	Periodical repairs	114 0 0	109 0 0
19	Saklespur	....	Manjarabad Fort	Do	678 0 0	*145 0 0
20	Molkalmuru	Siddapur village	Brahmagiri Asoka's inscription.	Annual repairs	500 0 0	294 0 0
21	Do	Do	Asoka's inscription	Do	53 0 0	44 0 0
22	Do	Do	Do	Fixing gates	10 0 0	9 0 0
23	Mudagere	Angadi	Kesavadevaru temple..	Improvements	16 0 0	16 0 0
					982 0 0	982 0 0

* Funds provided by the Deputy Commissioner.

N.B.—The above table is based upon the information supplied by the Consulting Architect to the Government of Mysore, Bangalore.

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