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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL DEPARTMENT

FOR THE YEAR 1935

BANGALORE:
PRINTED BY THE SUPERINTENDENT AT THE GOVERNMENT PRESS
1936

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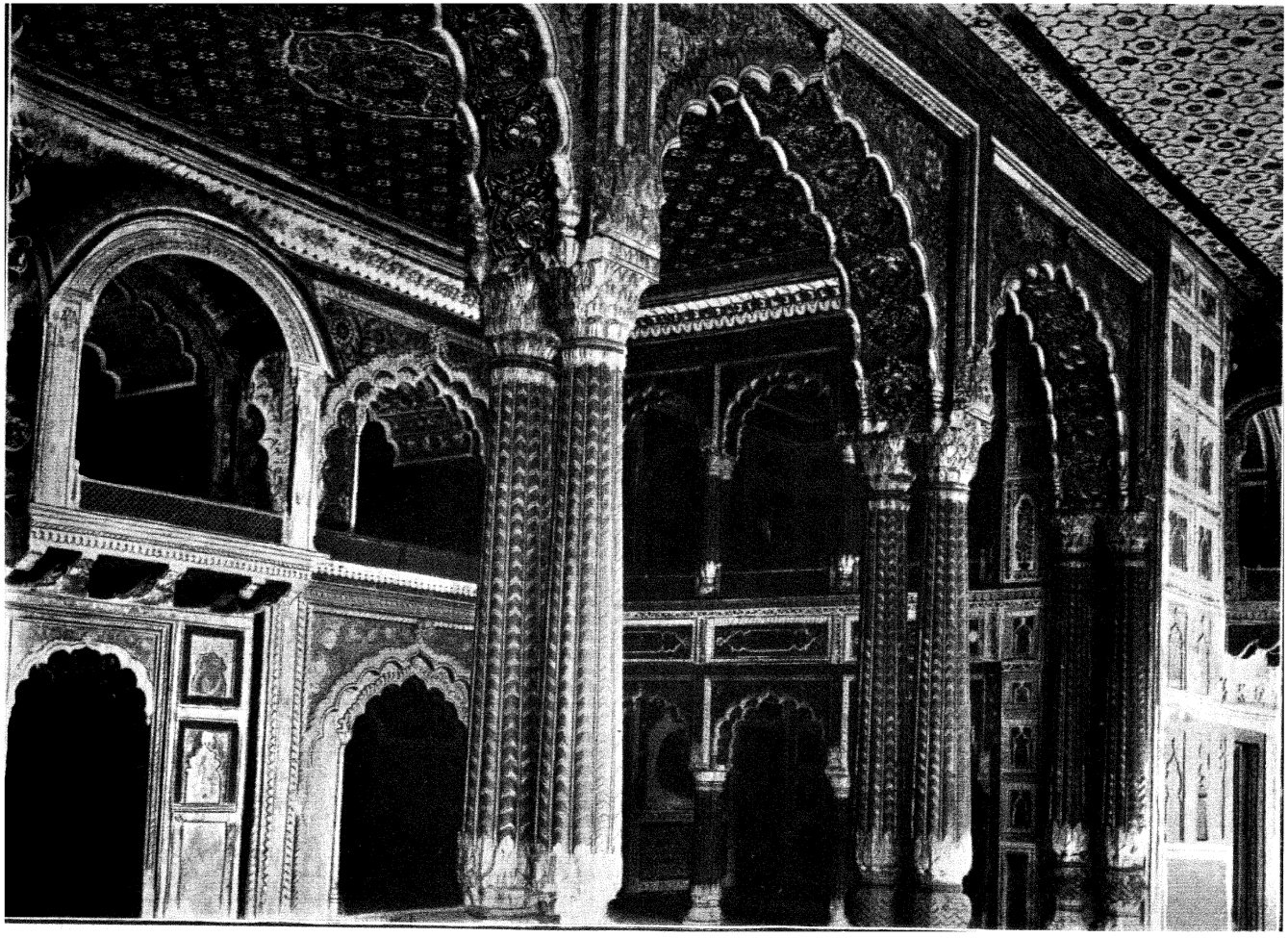
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Son - -Commander in-chief Chāmarajabahadar



DARYA DAULAT, SERINGAPATAM, INTERIOR VIEW (p. 63).

Mysore Archæological Survey.]

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1935.

PART I—ADMINISTRATIVE.

Staff.

There was no change in the staff. The Architectural Assistant was retransferred to work at the Government Architect's Office at Bangalore.

Tours.

The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan districts for collecting archaeological data and also for noting the needs of the monuments from the conservation point of view. The Assistant to the Director toured in parts of the taluks of Molakalmuru in the Chitaldrug District, Chennagiri in the Shimoga District, Hassan in the Hassan District, and Gundlupet, Seringapatam and Krishnarajnagar in the Mysore District for collecting inscriptions. The Architectural Assistant worked mostly at the headquarters until he was retransferred to Bangalore.

During the summer of 1935 the Director made an extensive tour in Western and Northern India at his own cost for the purpose of getting first hand acquaintance with Indian Architecture and Sculpture outside Mysore. Among the places visited were :—

Goa,	Abu,	Muttra,
Belgaum,	Ajmer,	Brindavan,
Kolhapur,	Chittorgarh,	Delhi,
Pandharpur,	Udaipur,	Amritsar,
Poona,	Ujjain,	Lahore,
Nasik,	Bhilsa,	Harapa,
Karle,	Sanchi,	Taxila,
Elephanta,	Udayagiri,	Peshawar,
Bombay,	Khajuraho,	Khyber Pass,
Ahmedabad,	Gwalior,	Baramula,
Junaghad,	Agra,	Mussoorie,
Girnar,	Fatepur Sikri,	Lucknow,

Ayodhya,	Gaya,	Puri,
Allahabad,	Buddha-Gaya,	Konarak,
Sri Kasi,	Santiniketan,	Simhachalam,
Sarnath,	Calcutta,	Waltair,
Patna,	Bhuvaneswar,	Madras.
Nalanda,	Khandagiri,	

The ancient monuments, excavations and museums were studied and the chief universities and important colleges were visited.

Among the ancient sites explored were Maḷūrpaṭṇa and Kundāṇa and the hill-fort of Rahmangarh. Special attention was paid to the work of conserving the famous temples at Bēlūr and Haḷebīḍ.

Epigraphy.

A large number of unpublished inscriptions were collected during the year and about 50 of them are now published. One of these is a copper plate grant dated Śaka 873 relating to King Rājāditya and throws some light on the relations between the Gaṅga, Chālukya and Rāshṭrakūṭa kings of the period. Another is a stone inscription of the Hoysaḷa king, Ballāḷa II, recording a grant by his minister Mahadeva to the temple of Shaṇmukha in Kumārasvāmibeṭṭa and refers to a previous grant to the temple by the Rāshṭrakūṭa king, Kṛishṇa.

Publications.

During the year the detailed report of the department for 1930 was published. The printing of the report for 1931 was completed and the printing of the reports for 1932 and 1933 made good progress. Guide books were prepared for Nandi, Bēlūr and other places of interest but could not be printed.

The coin collection of the Bēlūr temples was acquired for the department and a detailed study of the coins excavated at Chandravaḷḷi was commenced.

An interesting Kannaḍa manuscript named 'Mādhavāṅkana Kāvya' was discovered and studied.

My thanks are due to the staff of the department for their co-operation in carrying out the work of the year.

KALLESVARA TEMPLE, ARALAGUPPE.



CENTRAL CEILING (p. 11).

Mysore Archæological Survey.]

PART II—STUDY OF ANCIENT MONUMENTS.

ARALAGUPPE.

CHENNAKĒŚAVA TEMPLE.

General Description.

About 3½ miles directly to the west of Bāṇasandra, close by the M. S. M. Railway line, stands the village of Araḷaguppe (Alariguppe of the inscriptions) which has several interesting old buildings. The largest of these is a Hoysaḷa temple dedicated to Kēśava which stands on a high ground in the centre of the village. It is a single-celled temple with a tower and appears to be a cross between the Kēdārēsvara temple at Haḷebīḍ and the Lakshmī-Narasimha temple at Hosaholalu. The outer wall of the garbhagṛiha and the corresponding portion of the platform are shaped like a star with sixteen points. There is a regular sukhanāsi, in front of which is a navaraṅga, squarish in shape and having nine aṅkaṇas. To the east of the navaraṅga is its extension with the sides of the entrance aṅkaṇa flanked by stone benches. Outside these benches are the pierced windows and railings while the rest of the temple is walled up. The temple has excellent ceilings, pillars and wall decorations. A portion of the latter, however, is concealed from view by the appurtenant Narasimha temple on the south.

History.

The temple has no connected inscriptions except the signatures of sculptors under some of the wall images. From the resemblance of the garbhagṛiha to that of the Kēdārēśvara temple at Haḷebīḍ and of the rest of the temple and its sculptures to those of the temples at Nuggihaḷḷi and Hosaholalu, the date of the temple has to be guessed as being somewhere about the first half of the 13th century A.D.

Platform.

The temple is raised on a platform, about 4′ high, whose contour follows that of the temple. Its five cornices have unworked faces. One set of steps only leads up to it on the east and is flanked by niched towers. Every alternate point of the star appears originally to have had a sculptured elephant of poor workmanship. One of these is now in position on the north-west and three others are found around the temple.

Basement.

The basement around the navaraṅga and garbhagṛiha resembles those of the Haḷebīḍ Kēdārēśvara and Nuggihaḷḷi Lakshmī-Narasimha temples and has six sculptured friezes fully executed. The general impression conveyed by the sculptured wall is one of profuse grandeur.

Frieze A.—The lowest frieze contains caparisoned elephants with riders moving forth to battle. The animals are represented in all their usual fighting and playful attitudes.

Frieze B.—The second frieze is that of horsemen with swords and lances, cantering forth to battle as in a procession. Some of the animals wear mail armour and the riders wear gaiters and shorts. Here and there camels with drums break the monotony of the horses.

Frieze C.—The third frieze is a long creeper scroll of the usual type in high relief.

Frieze D.—The fourth one is the mythological frieze illustrating the Rāmāyaṇa and the Bhāgavata. The chief scenes can be indentified as follows:—

East wall: commencing from the south of the Navaraṅga doorway:

(*a*) A king seated in state (Daśaratha?) flanked by lady attendant and soldiers.

South of front aṅkaṇa:—

(*a*) Daśaratha is received in Svarga by Indra and other gods.

(*b*) The *Putrakāmēshṭhi* sacrifice.

(*c*) Daśaratha and his queens receive the sacred porridge.

South-east of Navaraṅga:

(*a*) Rāma and his three brothers are born and are suckling.

(*b*) Daśaratha celebrates the birth of his children.

South of Navaraṅga:—

(*a*) The babies are named by the king and queen in state.

(*b*) The cradle ceremony.

(*c*) The infants crawling on fours.

(*d*) The boys learn archery.

(*e*) The depredations of Mārīcha and Subāhu.

(*f*) Viśvāmitra seeks Rāma and Lakshmaṇa.

(*g*) Rāma and Lakshmaṇa follow Viśvāmitra.

(*h*) Rāma and Lakshmaṇa slay Tāṭakā near her hill.

The south outer wall of the sukhanāsi and garbhagṛiha is hidden by the Narasimha shrine.

West of Garbhagṛiha:—

(*a*) Rāma, Lakshmaṇa and Sītā live on the banks of the Gōdāvarī.

(*b*) They slay demons who attack them in the jungles.

(*c*) [To be indentified].

(*d*) They slay Virādha.

(*e*) They cut off the nose of Śūrpanakhī and destroy the headless Kabandha.

KALLESVARA TEMPLE, ARALAGUPPE.



UMAMAHESVARA (p. 12).

Mysore Archæological Survey.]

(*f*) Rāma pursues the golden deer, while Rāvaṇa carries off Sītā in a vimāna held in his left hand.

(*g*) Jaṭāyu is slain by Rāvaṇa.

North of Garbhagṛiha :—

(*a*) Coronation durbar of Sugrīva.

(*b*) Rāma sends out Hanumān.

(*c*) Hanumān brings news to Rāma.

(*d*) Darbhaśayana.

(*e*) A multi-headed figure: perhaps, Rāvaṇa.

(*f*) Rāma, Lakshmaṇa and Sītā standing.

(*g*) Rāma, Lakshmaṇa, Bharata, Śatrughna and Sītā are taken in procession.

North of Sukhanāsi :—

(*a*) Coronation procession of Śrī Rāma with musicians and dancers celebrating.

The Rāmāyaṇa ends here. The Bhāgavata begins:

North-west of Navaraṅga :—

(*a*) Lakshmīnārāyaṇa in Vaikuṇṭha.

(*b*) Lakshmīnārāyaṇa and Durgā in conference.

(*c*) Vasudēva brings Kṛishṇa to Yaśōdā in Gōkula.

(*d*) Kamsa attempts to kill the new born child, and is punished by her in the shape of Durgā.

North of Navaraṅga :—

(*a*) Kamsa in durbar sends Pūtanī.

(*b*) Kṛishṇa is brought up in Gōkula.

(*c*) He is fondled by ladies, rocked in a cradle, crawls on the floor and is brought up with Balarāma.

(*d*) Kṛishṇa slays Pūtanī.

West Buttress :—

(*a*) Cart-loads of butter and milk are taken to Kṛishṇa.

(*b*) Kṛishṇa destroys the twin trees.

East Buttress :—

(*a*) Kṛishṇa slays Dhēnukāsura.

South-east of Navaraṅga :—

(*a*) Kṛishṇa slays an elephant, perhaps Kamsa's elephant.

North of front aṅkaṇa :—

(*a*) Kṛishṇa and Balarāma overcome the wrestlers.

(*b*) Kāḷingamardana.

(The story is a little confused here.)

East of front aṅkaṇa :

Groups of Gōpīs admiring Kṛishṇa.

The fifth basement frieze around the navaraṅga and garbhagṛiha contains a row of makaras with uplifted heads while the sixth is a frieze of hamsas in various artistic attitudes.

Instead of the last two friezes, in front of the temple, however, is a row of Yakshas seated between pilasters bearing turrets with intervening rearing lions. Above the row of turrets is a slanting railing with creeper scroll band below and jewelled band above between which is a row of sculptured panels separated by cylindrical double pilasters. The panels contain images of ladies, dancers, musicians and soldiers and are not of high class workmanship.

Wall Decorations.

Above the railing on the east are a series of pierced windows with un-worked surfaces. One of these slabs on the south-east contains a Kannaḍa inscription of about 1700 A.D.

The wall around the rest of the temple is, as usual, divided into the upper and lower halves by a cornice ornamented with beaded pendants and floral dentils. Below it are the large wall images having mostly scroll work and lion faces on the pedestals and creeper tōranas like those at Nuggihaḷḷi and Sōmanāthapur. The images also are of the same quality as at Hosaholalu being profusely ornamented and quite good, though shortish and thick limbed. They are, in order, from the south-east of the navaraṅga and running clockwise :—

1. 2. Lakshmī and Amaranārāyaṇa. The latter is seated on the coils of Ādiśesha.

South of Navaraṅga :—

3. Dancing Gaṇēśa.

4. Mōhinī with attendant removing thorn from foot.

5. 6. Six-handed Sarasvatī dancing, playing on vīṇā, with lady attendant on left.

7. 8. 9. Harihara (?) standing with a consort on each side. His four hands hold rosary, chakra, śankha, broken (bowl ? supported by rod). Sculptor's name in Kannaḍa : Honoja.

10. Six-handed goddess (Hariharēśvari ?) with musala, padma, chakra, śaṅkha, pāśa and kapāla or bowl in her hands. The sculptor's initial appears on a number of these sculptures.

11. Vishṇu standing as Kēśava (?) (padma, śankha, chakra, left hand free and loose).

12. Vēṇugōpāla.

13. Vishṇu standing as Śrī Kṛishṇa.

14. Lakshmīnarasimha.

15. Vishṇu as Śrī Rāma : six-handed (arrow, chakra, padma, śankha, musala and bow).

16. Vishṇu standing six-handed (abhaya, arrow, śanka, padma, bow, varada).

17. Six-handed Lakshmī standing (padma, goad, chakra, śankha, pāśa, phala).

18. Yōganārāyaṇa (four-handed). The sculptor Honnōja is mentioned as having built the temple.

19. Lady (Lakshmī) offering flowers.

20. Six-handed Vishṇu standing (chakra, two hands covered by later wall, pāśa, shield, and śankha)—Gōvinda (?)

A number of images including Ugranarasimha are concealed in the Narasimha temple.

West of Garbhagṛiha :—

21. Varadarāja—only two hands visible (abhaya and śankha)

22. Śarasvatī dancing, eight hands (broken, broken ankuśa, rosary, book, pāśa, tāla (?) vīnā); a drummer on each side.

23. 24. Goddesses with padma and phala.

25. Vishṇu standing as Kalki (?) (sword, chakra, śankha, abhaya).

26. Varadarāja (dāna, chakra, śankha, abhaya.)

27. (*a*) and (*b*) Lakshmī.

28. Vishṇu standing, four hands [arrow, chakra, plantain or sugarcane plant (?), bow]. A peculiar form, to be identified.

29. Trimūrti (?) with eight hands (sword, broken, trident, chakra śankha, pāśa, padma, oblong shield).

30. Goddess standing.

31. 32. Vishṇu standing as Janārdana (padma, chakra, śankha, pāśa, 2 other hands broken, one on either side). Lakshmī to left.

33. God standing (Harihara ?); four hands holding sword, chakra, śankha and trident.

34. Mōhinī dancing with uplifted cobra.

35. 36. Vishṇu standing (chakra, musala, musala, śankha); Lakshmī on left.

North of Garbhagṛiha :—

37. 38. Vishṇu as Balarāma (?), standing (abhaya, musala, chakra, śaṅkha); Lakshmī on right.

39. 39 (a) Vishṇu as Paraśurāma [padma, paraśu, chakra, musala (?)]; Lakshmī on left.

40. Vishṇu as Halāyudha (chakra, plough, musala, dāna.)

41. Lakshmī.

42. Lakshmī.

43. Vishṇu as Halāyudha (padma, plough, chakra, musala.)

44. 45. Vishṇu standing (abhaya, chakra, śankha, musala); Lakshmī on right.

46. 47. Eight-handed Harihara (?) standing (rosary, chakra, cobra, padma, śankha, plough, musala, abhaya). Lakshmī on left.

48. 48 (a). Vishṇu standing with the two front hands joined in yōgamudrā and the two back hands holding chakra and śankha. Lakshmī on right.

49. 50. 51. Vishṇu standing [padma (?), musala, chakra, śankha] with a consort on each side.

52. 53. 54. Kāḷiṅgamardana flanked by consorts.

55. Lady with padma and phala.

56. Garuḍa.

57. 58. 59. Vishṇu standing (musala, padma, gadā, chakra) flanked by consorts.

60. 61. Vishṇu standing (phala, chakra, pāśa, musala). Lakshmī on right.

62. Mōhinī molested by a monkey.

63. Vishṇu standing as Mādhava (?).

64. 65. Vishṇu as Varadarāja with Lakshmī on right.

66. Vishṇu standing eight-handed (musala, arrow, padma, chakra, bow, śankha, goad, pustaka). (Pl. IV, 2). To be identified.

67. Goddess.

68. 69. God standing (rosary, vajra, gourd, bowl, broken) with consort on right.

70. Vishṇu as Venkaṭēśa (?) (abhaya, śankha, chakra, kaṭihasta).

71. Harihara (trident, concealed in buttress wall, śankha, rosary).

72. Vishṇu standing [musala (?), chakra, śankha, dāna].

73. Lakshmīnārāyaṇa.

74. Vishṇu standing, with four hands—(tree branch, chakra, śankha, padma).

75. Vishṇu standing, front hands joined in añjali and back hands holding chakra and śankha.

76. Vishṇu as Śrī Rāma (arrow, śankha, chakra, bow).

77. Eight-handed Harihara (musala, trident, gadā, chakra, śankha, goad, paraśu, musala.)

78. 79. Vishṇu standing (śankha, chakra, śankha, padma). Lakshmī on left.

80. 81. Concealed by east buttress wall.

82. Lakshmī.

83. 84. Vishṇu dancing; eight hands [rosary, mudrā with the thumb and the *anāmikā* (ring finger) joined together (?), chakra, broken, śankha, samamudrā, lambahasta, kalaśa]. (Pl. IV, 1). Lakshmī on left.

85. 86. Harihara (padma, chakra, śankha, triśūla) with consort on right.

Above the dividing cornice is the usual row of turrets borne on single or double pilasters with a number of images of goddesses holding phala and padma standing on the north and south of the navaraṅga wall.

Eaves and Parapet.

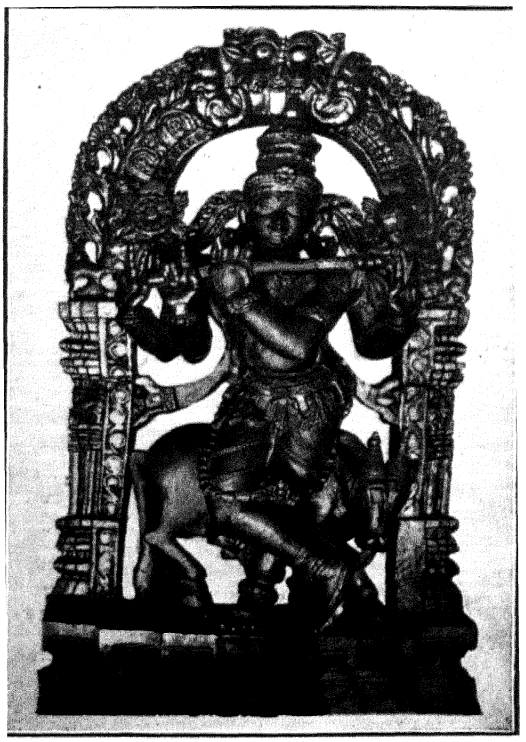
The eaves are of the usual type with beaded pendants and floriate dentil projections. The parapet is composed of four cornices, the lowest bearing flowers, the second makara mouths, the third being unworked, and the fourth supporting the row



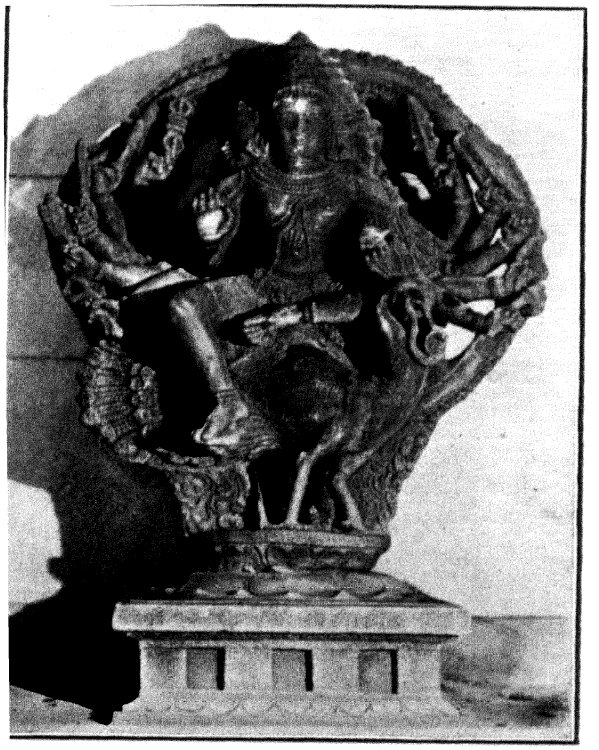
1. KESAVA TEMPLE, ARALAGUPPE, VISHNU DANCING (p. 8).



2. KESAVA TEMPLE, ARALAGUPPE, VISHNU (p. 8).



3. KRISHNA TEMPLE, CHIKMALUR, VENUGOPALA (p. 16).



4. GANAPATI TEMPLE, KURUDUMALE, SUBRAHMANYA.

Mysore Archæological Survey.]

of śikharas which have, interspersed among the kīrtimukhas and Yakshas, the following: on the east, six-handed Lakshmī dancing; on the south, six-handed Vishṇu along with his consorts; and on the north, Lakshmī in the yōga posture with an attendant Lakshmī on each side.

Tower.

The star-shaped tower, which is formed of four tiers of comparatively plain turrets with kalaśaless śikhara above, has a fine outline effect. Its eastern projection has lost the Saḷa group.

Navaranga.

A plain unworked doorway leads into the navaraṅga which has the usual nine aṅkaṇas with an additional eastern aṅkaṇa and the stone benches on the east side. It has no side niches, but has two niches against the western wall containing Gaṇeśa (south) and Mahishāsuramardinī, a good group (north). The other images kept in the navaraṅga are a fine well sculptured image of Kēśava, six feet high with the two front hands and nose broken,—perhaps the original image of the temple,—and a small recent image of Rāmānujāchārya which is now worshipped as Guṇḍappa.

Navaranga Pillars.

The navaraṅga pillars are of two main varieties. The four central pillars and the easternmost two are of the lathe-turned bell-shaped type, rather stout and fat, but finely ornamented with beaded work round the bell, and scroll work on the pot and abacus. The capitals have beaded work and lions in the corners. The other two pillars are of the bell-shaped sixteen-fluted kind and have bracket figures of musicians connecting the abacus with the wheel-moulding.

Ceilings.

Most of the ceilings of the temple are deep and dome-shaped. They are, commencing from the east doorway and running clockwise:—

1. The Dikpālakas on the octagon with a row of Yakshas above and circular indented gallery with three concentric circles and a pendant bud in the dome.
2. A twelve-pointed star-shaped gallery with concentric circles above.
3. Six-pointed star-shaped gallery with concentric circles.
4. Octagonal gallery with concentric circles above.
5. Śrīchakra-shaped gallery with concentric circles above.
6. Flat ceilings with padma medallions.
7. Squares with interlaced serpentine band.
8. Eight-pointed, star-shaped gallery with concentric circles above.
9. Circular gallery with concentric circles above.
10. Indented circular gallery with concentric circles above.

Sukhanasi.

The sukhanāsi doorway is of the usual Hoysaḷa type with dvārapālas and simple perforated screens on the jambs and Amaranārāyaṇa on the lintel with five turrets and intervening lions on the cornice.

The sukhanāsi ceiling has a shallow padma dome.

Garbhagriha.

The garbhagṛiha doorway is flanked by dvārapālas and has Lakshmī-nārāyaṇa on the ceiling. The garbhagṛiha ceiling is almost flat with padma medallions. In the cell on a large Garuḍa pedestal stands a smallish image of Kēśava which is of definitely Hoysaḷa workmanship with profuse ornamentation, a consort on each side and a serpentine tōraṇa with the ten avatāras around its edge. But it is doubtful if this was the original image, since an outline marked on the upper surface of the pedestal suggests a much larger image. Possibly the broken one kept in the navaraṅga was originally in this cell.

The temple which is a typical structure of the common class of ornate Hoysaḷa temples is rapidly going to ruin. It deserves to be better cared for and looked after.

Conservation.

1. The foundation of the temple on the north has sunk by nearly half a foot and the building with its tower has a slight leaning on this side.

2. To prevent the navaraṅga walls from falling outward two buttress walls of size stones and a stone beam buttress have been given on the north side. They are ugly and cannot be done away with unless the walls are rebuilt.

3. For the Ugra-Narasimha figure on the south outer wall of the sukhanāsi a large shrine with a garbhagṛiha and a navaraṅga has been constructed in later times with varied materials among which are four slim bell-shaped Chālukyan pillars collected perhaps from the older temples to the east of the village. Since the Ugra-Narasimha image on the wall was damaged a separate Lakshmīnarasimha image is now being worshipped in the same shrine. In the interest of both the temples it is absolutely necessary to remove the extraneous structure and rebuild it for Lakshmīnarasimha somewhere else. This would give Lakshmīnarasimha his own independent temple and open to view the beautiful sculptures on the south wall of the Kēśava temple.

4. On the north-east and elsewhere, owing to the action of rain water a portion of the foundation is laid bare. This should be covered up very early with a stone revetment.

5. Proper arrangements may be made for the regular worship of the gods in the village by employing for Kēśava and Narasimha a regular Vaikhānasa priest. That would make the temple more popular and ensure public attention to it.

6. Since the railway line is about a hundred yards to the south of the village a flag station may be erected here at which local trains at least would stop.

7. The roof has cracked and is leaking in many places. It has to be repaired and the stones of the platform to be reset and cement-pointed.

KALLĒŚVARA TEMPLE.

About 200 yards to east north east of the Kēśava temple and close to the tank is a group of old temples known as the Pañchaliṅgas. Of these the temple of Kallēśvara is the largest. It is shaped roughly like a latin cross with its top to the east. The main shrine of Kallēśvara is on the west and consists of a small garbhagṛiha, an open sukhanāsi, and a navaraṅga. Evidently it is a building very much older than the Hoysaḷa period. In all probability it hails from the Pallava period, *i.e.*, about the 9th century A.D.

Its walls are practically straight and without ornamentation except for low, flat and plain pilasters and the two pierced stone windows of the navaraṅga which have fine designs. On the south one is a creeper scroll with two men riding lions in the convolutions, while the north one, which perhaps bore dancing figures, is broken. A modern porch leads to the navaraṅga doorway which is of fine workmanship. Its jambs have seated Yakshas and Śaiva dvārapālas, vertical bands of creeper scroll and rope ornamentation. Above the Gajalakshmī lintel are Yakshas with dwarfish bodies, while on the canopy above them are the characteristic horseshoe kīrtimukhas.

The navaraṅga which is about 16′ × 16′ has three kinds of pillars. The central ones are of the slim bell-shaped Chālukyan type ; those of the sukhanāsi are similar with sixteen fluted lower shafts rising on octagons, while the wall pilasters are squarish with the same bell shape.

The ceilings are all flat and plain except the central one which is of marvellous workmanship and of great sculptural importance. It is a flat ceiling with nine panels, from the four central revetments of which are suspended four flying Gandharvas with garlands in their hands. In the outer panels are the eight Dikpālakas with consorts and attendants on their vāhanas. Each one of these figures is beautifully conceived and executed. In the central panel is Tāṇḍavēśvara in a vigorous pose beautifully executed. The ornate kirīṭas, the broad chest, slim waist, tapering arms, fish-like thighs, moderate ornamentation and life-like representation place the figures of this ceiling among the finest sculptures in the Mysore State. (Pl. II). Among the points of interest may be noticed :—

(1) The peculiar pose of Śiva's limbs.

(2) The musicians accompanying Śiva, especially the drummer with three *tabala*-like drums made by stretching leather over the mouths of three pots, and the flutist who rides on a cobra ;

(3) The clouds through which Indra's four-tusked elephant is moving in the heavens ;

(4) Varuṇa's makara which has only two front legs, its back being scaly and its sides floral ;

(5) Vāyu's finely horned antelope flying through the air;
(6) The musical attendants and garlanding Gandharvas of Iśāna, which are sculptured almost completely in the round.

Each one of the panels deserves to be separately photographed, especially Tāṇḍavēśvara, Iśāna and Varuṇa.

The garbhagṛiha doorway is also old though of plainish workmanship; and the flat-headed large liṅga is placed on a fine broad *yōnī*.

The Naṅdi in the outer navaraṅga which faces Kallēśvara is not very beautiful. The north shrine is now almost completely ruined and the granite pillars that stand there are of modern workmanship. A broken image of Kēśava of Hoysaḷa workmanship stands in it facing south with a flat slab of the ceiling falling on its head.

The east shrine which is also modern contains an image of Sūrya, also of Hoysaḷa workmanship, placed on a pedestal with seven horses.

The south shrine which is also modern contains a beautiful old image of Umāmahēśvara. (Pl. III). The god is two-handed and sits in sukhāsana with marvellous ease and grace. By his side sits his consort, while above him are two flying Gandharvas and below is a recumbant Nandi. The graceful contour of the bodies and the ease of their poise and the beauty of their proportions are wonderful. The tōraṇa is thin and unimportant. This image, very probably, belongs to the same period as the Kallēśvara temple, *i.e.*, about 900 A.D. The ceiling in the Kallēśvara shrine and the Umāmahēsvara image remind us strongly of Ajanta art.

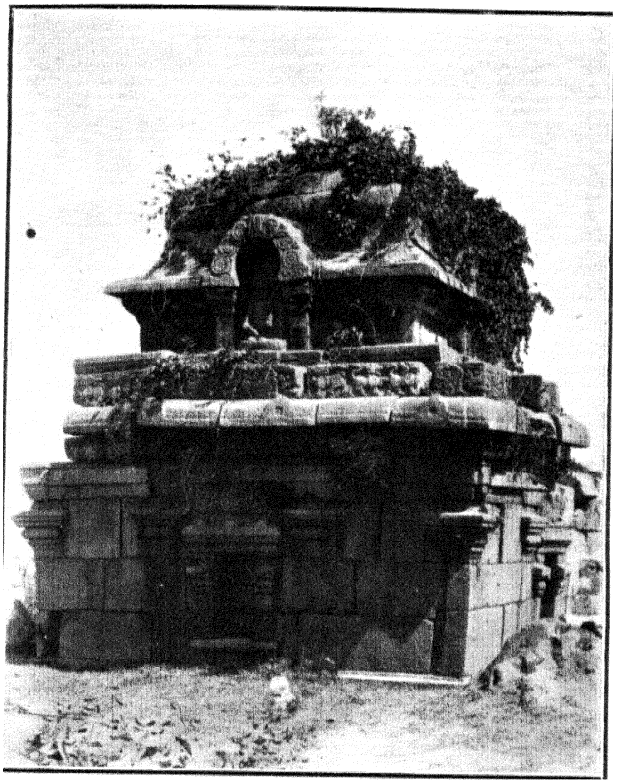
Other Temples.

The other liṅga temples nearby are two to the right and two to the left. Three of these are intact on the inside and contain respectively Chālukyan pillars of the following types:—

(1) Round bell-shaped.
(2) Square bell-shaped, with sixteen-pointed fluted shafts.
(3) Indented square pattern.

They remind us strongly of the Maraḷēśvara and Pātāḷēśvara temples at Talkāḍ. The whole series is built on a large platform about 100 yards north to south and 50 yards east to west, which is faced all round with dressed granite slabs. This island was probably surrounded by the old tank which is now silted up on the west. This set of temples appears to belong to the Gaṅga times.

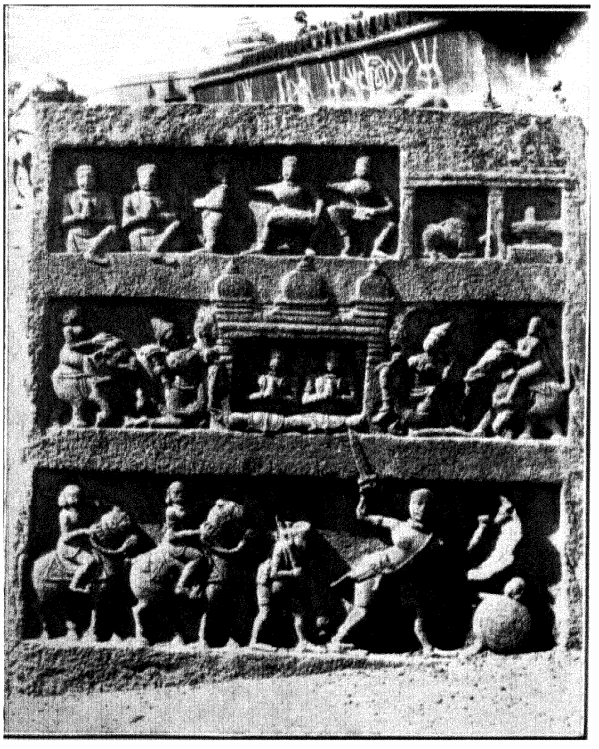
The earth around these temples had better be excavated to the depth of about 4 feet when the temples would be easier to enter. The Kallēśvara temple was repaired about five years ago by one Bhadramma. Its stone stepped-pyramid tower and indented square-bottomed śikhara are now plastered over and surmounted by a metal kalaśa. It is a very old temple which deserves to be protected and placed under Class I for conservation.



1. AMRITESVARA TEMPLE, MALURPATNA SOUTH-WEST VIEW (p. 13).



2. CHAUDESVARI TEMPLE, MALURPATNA, TORANA (p. 14).



3. VIRAGAL, MALURPATNA (p. 13).



4. RAMA TEMPLE, KUDALUR, VENKATESA ? (p. 14).

Mysore Archæological Survey.]

MALURPATNA.

Maḷūrpaṭṇa, in the Chennapaṭṇa Taluk, is about five miles from Maḷūr and is situated on the right bank of the Kaṇvā river. It appears to have been an important agrahāra during the Gaṅga, Chōḷa and Hoysaḷa days. It contains several vīragals one of which is figured on Pl. V, 3, about half a dozen old granite temples and a large number of Grantha, Tamil and Old Kannaḍa inscriptions.

AMṚITĒŚVARA TEMPLE.

The Amṛitēśvara (Arkēśvara) temple stands to the south-west of the village and is in a condition of advanced ruin. It has a garbhagṛiha and a sukhanāsi with four pillars built evidently in the Chōḷa days as seen from the inscriptions. The sukhanāsi pillars are round and ornamented and resemble those of the Maraḷēśvara and Pātāḷēśvara temples at Talkāḍ. The outer walls are ornamented with pilasters and niches in low relief. The front navaraṅga is a Hoysaḷa addition of the days of Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc., carved in low relief. The temple has a stone tower. (Pl. V, 1).

Conservation.

The temple is so ruined that it is difficult to restore it to its original form. It has some lands, and worship is being offered to its black liṅga by a peasant. A pillar of the sukhanāsi which has fallen down and two of its beams could be restored to their position with the help of the labour which the villagers promise. A battened wooden door may be provided.

NĀRĀYAṆAŚVĀMI TEMPLE.

About a hundred yards to the north-west of the Amṛitēśvara temple is another temple in which there are two images of Vishṇu as Janārdana; one is an early Vijayanagar figure in the round and the other a granite relievo which has an older look. The hands are thus disposed: abhaya with padma in the palm, chakra, śaṅkha, gadā with fingers pointing to the feet. There is some evidence that the temple had formerly a navaraṅga. What now remains is the Chōḷa structure consisting of the garbhagṛiha and the pillared sukhanāsi and a small rude porch of recent times.

Conservation.

What the temple needs is only the clearing of the neighbourhood. A half-built compound wall of recent times surrounds the temple. There does not appear to be any need to complete it since the building has a door which can be locked.

VARADARĀJA TEMPLE.

The Varadaraja temple is a small structure which is now being used as a private dwelling of the priest. He may be removed to some other house and the neighbourhood cleaned.

CHAUḌĒŚVARĪ TEMPLE.

The temple of Chauḍēśvari near the tank has a large late Vijayanagar prākāra and a mukhamaṇṭapa with a few rounded pillars which appear to date from the Hoysaḷa period. The rest of the temple which is possibly of the Gaṅga or Chōḷa period consists of a garbhagṛiha with two octagonal simple pillars. In the navaraṅga are a number of unimportant relievo sculptures as in the Pātāḷēśvara temple at Talkāḍ. The navaraṅga doorway is guarded by two Yaksha dvārapālas. The main image is a meso-relievo showing a beautiful image of Chāmuṇḍā seated in sukhāsana and spearing the fallen rākshasa. The pose is unusual, dignified and interesting.

In the place of the Nandi maṇṭapa there is a stone tōraṇa or gate-way adorned with pilasters borne on dwarfs or Yakshas. It has an interesting top representing the section of a dome. (Pl. V, 2).

ĪŚVARA TEMPLE.

The Īśvara temple near the tank is a modern structure of little importance containing an old liṅga set up on a modern pīṭha. The walls are badly cracked.

Since there are so many temples in such a small place it would be better if renovation efforts are concentrated on a few only, preferably Chauḍēśvarī, Nārāyaṇasvāmi and Arkēśvarasvāmi temples.

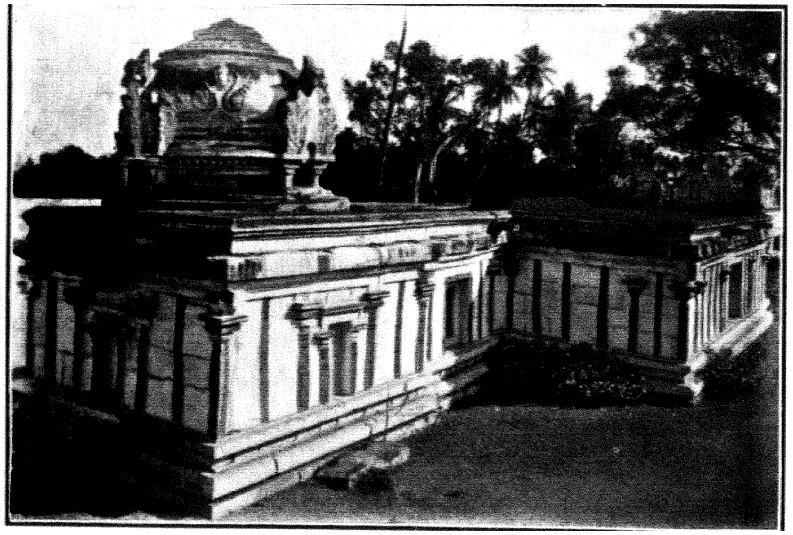
KUḌALUR.

Situation.

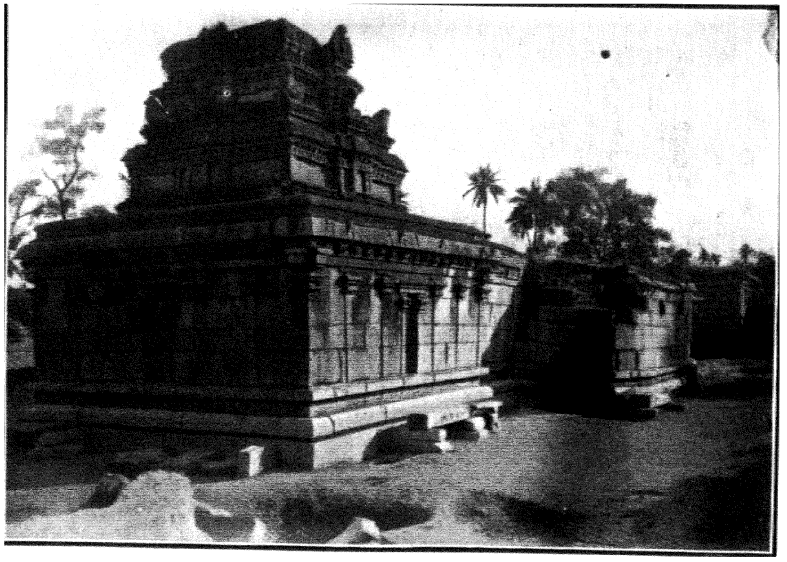
Kūḍalūr is a village about four miles on the way from Maḷūr to Maḷūrpaṭṇa. It also appears to have been a prosperous agrahāra in the Chōḷa days dating from which are two temples known as Śrī Rāma temple and Maṅgaḷēśvara temple.

Sri Rama Temple.

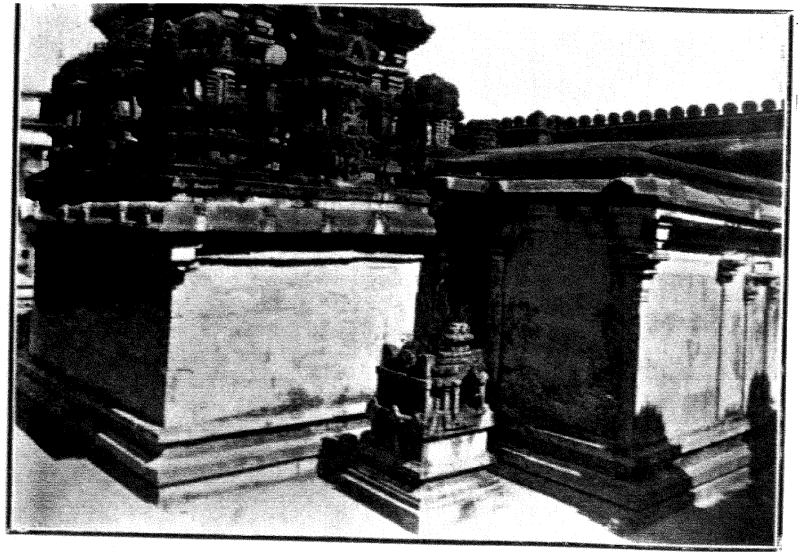
The Śrī Rāma temple has a neglected appearance with cracked walls. Against one of its outer walls is found a relievo image of Venkaṭeśa (?) with abhaya, prayōga-chakra, śankha and kaṭihasta (Pl. V, 4). The navaraṅga walls bear the masons' marks in Kannaḍa characters. Were they rebuilt in Vijayanagar times? To the north of the temple the cart-track passes through a deep cutting which reveals many layers of glazed redware potsherds, sometimes with incised ornamentation.



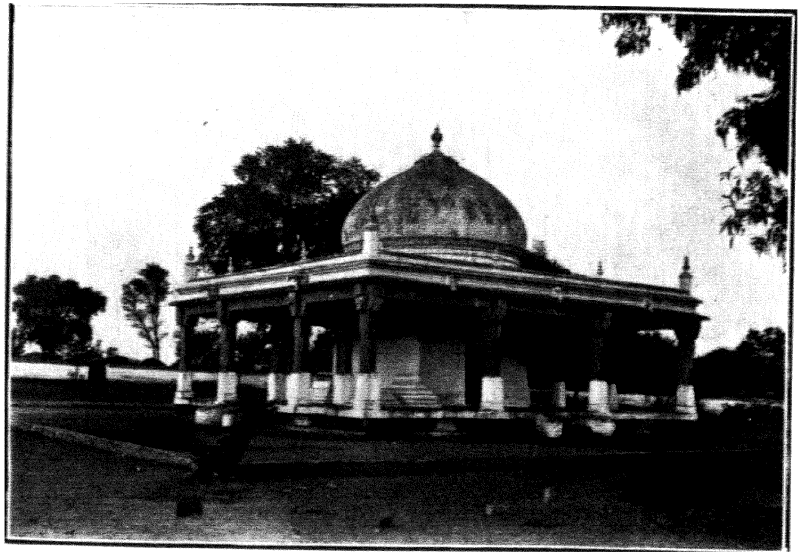
1. KRISHNA TEMPLE, CHIKMALUR, SOUTH-WEST VIEW (p. 15).



2. KAILASESVARA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 17).



3. APRAMEYA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 18).



4. SYED IBRAHIM'S TOMB, CHANNAPATNA (p. 21).

Mysore Archæological Survey.]

About a hundred yards to the north-east of the Rāma temple are the ruins of the temple of Mangalēśvara which appears to have faced westwards, having a garbhagṛiha, a sukhanāsi and a navaraṅga with roughly worked pillars. The numerous inscriptions of the temple show that it was built in the Chōḷa or Hoysaḷa period. It is impossible to do anything to save this temple. It would be better if the inscription stones and the three large liṅgas are rescued from destruction and stored in a safe place. To the north of this temple is a stone-built tank, about 60 feet square, near which are a number of male and female relievos.

Mangalesvara Temple.

CHICKMALUR.

ŚRĪ ARKĒŚVARASVĀMI TEMPLE.

Chickmaḷūr is an old agrahāra town with the temples of Gōpālakṛishṇa and Arkēśvara.

The Arkēśvara temple is a plainish structure with a small garbhagṛiha, a sukhanāsi, and a navaraṅga with four very plain octagonal pillars and a large porch of four pillars to the east and a smaller one of two to the south. It has a close resemblance in outline to the Vaidyēśvara temple at Talkāḍ, though it has almost no ornamentation. On the outer walls of the garbhagṛiha appear typical pilasters and niches which are imitations (?) of the Chōḷa period. No Yakshas or other figures below or on the eaves are found in the temple.

To the north of the navaraṅga a door admits us into a small chamber with a brick niche in which perhaps was formerly housed the Dēvī image. In the navaraṅga are now found the following rude sculptures. Saptamāṭṛikas, Vīrabhadra with vīṇā, Shaṇmukha, Varadarāja and Sūrya.

The sukhanāsi has three aṅkaṇas extending from north to south and then a smaller sukhanāsi leading to the centre. The liṅga appears to be a natural stone.

The temple appears to be in a comparatively strong condition and is a muzrai institution. A compound wall was built around it but it is now embedded in the earth. This outer yard should be excavated and the compound wall rebuilt. Electric light may be installed, if it is not very expensive.

Conservation.

GOPĀLASVĀMI TEMPLE.

The Gōpālasvāmi temple appears to be part of the Chickmaḷūr agrahāra, since the Arkēśvara temple is exactly to its north-east. It has a small garbhagṛiha, a double sukhanāsi, a navaraṅga and a porch of peculiar form. The latter is really a porch of three aṅkaṇas with another of a single aṅkaṇa projecting from the centre. (Pl. VI, 1).

The pillars of this porch and doors of the navaraṅga appear to belong to the 14th century and bear numerous Tamil and Grantha inscriptions. The pillars, again, have sixteen-sided imitation flutings like those in the Hiḍimbēśvara temple at Chitaldrug and on the cubical mouldings appear various bas-relief figures including Narasimha, Janārdana, circling acrobats, Vēṇugōpāla, a lady feeding deer, etc. The pillars are elegant and are crowned with capitals having pendent drop-brackets. The dvārapālas are rude sculptures in granite. The only thing of any sculptural value in the temple is the main image of Vēṇugōpāla, about 4′ high, which appears to be carved in pot-stone in imitation of Hoysaḷa work. The image and its tōraṇa are of one piece and the latter is well-designed, though the ten avatāras are absent. The figure is fine and is reclining upon a cow which is feeding its calf. (Pl. IV, 3). A flute is held in the god's hands and the lips are shaped to show the act of blowing into the flute. The archaic smile noticed in the images of the Vaidyēśvara temple at Talkāḍ is found on this god's face.

The garbhagṛiha has on its outside pilasters and niches resembling Chōḷa work. The towers of most of these temples appear to have been rebuilt in the late Vijayanagar period with flattish bricks typical of the Pāḷḷegār times.

The mahādvāra which is without a tower is also a Vijayanagar structure. The large stone inscription to its south-east is buried in the ground and should be dug up and set up in the same place.

Conservation.

The temple is in a fair state of preservation, being provided with four ugly but serviceable modern windows. In the south-west corner a stone block is out of position and could be easily restored. The whitewash on the inscriptions must be removed. The north wall is bulging out in a few places. It must be repaired. The institution is a muzrai one and not a protected monument.

KALLĒŚVARA TEMPLE.

To the north-west of the Gōpālasvāmi temple on the right bank of the river stands a small temple of Kallēśvara with a large kalyāṇi to its north (C. 120′×120′). The building, though small and modest, appears to be a Chōḷa construction and bears numerous Tamil inscriptions on its pillars and walls. It appears to have undergone a reconstruction sometimes with brick walls in the late Vijayanagar period as seen from the flat bricks used. But wherever the older work exists, as on the wall pilasters and niches and the pillars of the navaraṅga, the workmanship is correct and tasteful. The pillars are of the sixteen-sided fluted type, with sculptured cubical mouldings. The navaraṅga and sukhanāsi doorways have both the rudrāksha beads. The liṅga is a small one on a square pedestal and appears to have been disturbed from its original position. The garbhagṛiha is very dirty

and full of debris. Worship could be revived in this temple by the Muzrai Department at a small cost. The western wall of the navaraṅga is out of plumb. There is no porch in front of the navaraṅga.

DODDA-MALUR.

KAILĀSĒŚVARA TEMPLE.

(Pl. VI, 2.)

History. The Kailāsēśvara temple appears to have been constructed as a part of the Periya Maḷūr Agrahāra by a Chōḷa officer about 1000 A.D. It is seen from the Tamil inscriptions in which the temple abounds, that grants and improvements were made to it in the late Chōḷa period, *i.e.*, about 1100 A.D., in the early Hoysaḷa period (about 1140 A.D.) and the late Hoysaḷa period (1320 A.D.); and from the brick work, etc., we gather that further renovations were made in the 17th century. From an inscription by the side of the mahādvāra it is gathered that Vīra Ballāḷa III made some grants to the temple; and to his time we may have to assign the mahādvāra and the porch and possibly also the navaraṅga pillars.

Description. The temple has a two-pillared garbhagṛiha and a sukhanāsi, both of which bear distinct traces of Chōḷa work with their pilasters and niches, the rows of kubjas and hamsas below the eaves, and kīrtimukhas on the sharply curved eaves. The towers above are no doubt of the 17th century and are in a ruined condition. The navaraṅga whose basement cornice also bears numerous Tamil inscriptions, is less artistic. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from the Chōḷa period. The mukhamaṇṭapa of six aṅkaṇas is also probably of the 14th century, some of its pillars having octagonal bell mouldings and two others being cylindrical. In the navaraṅga are kept the images of the Saptamāṭṛikas, of Sūrya, Bhairava and Nandi.

In the north wall of the navaraṅga a doorway leads us to the Pārvatī shrine which has also a navaranga and a sanctum. The workmanship here appears to be of a later date, though for the basement cornice numerous stones with Tamil inscriptions have been used. The Kailāsēśvara linga is of dark grey stone and is about 3½′ high with its square pedestal. The brick towers of both the shrines are of about the 17th century.

The navaraṅga doorway has the rudrāksha beading as in the Vaidyēśvara temple and there are some pillar brackets lying about which contain the typical Chōḷa wave design.

Conservation.

This temple of Śiva which is one of the oldest in the neighbourhood is in a dilapidated and neglected condition. This is perhaps due to the fact that the cultured inhabitants of the place are, without exception, Śrivaishṇavas. Though the building is not of high architectural merit, as a piece of Chōḷa work standing for 900 years, it deserves some attention. The tower of the Pārvatī temple is in an advanced state of ruin and may be removed. The Pārvatī image of early Vijayanagar times (14th century) is now kept in the sukhanāsi and may be reinstalled. The walls of the main temple and its pillars are in many places out of plumb and could be set right with only the expenses for labour. It is necessary for the Executive Engineer to visit the place and send up an estimate for its repairs. On receipt of his report the question of renovating the temple may be considered.

APRAMĒYA TEMPLE.

(Pl. VI, 3.)

General Description.

The Apramēya temple is the largest in the neighbourhood and perhaps the most important from the point of view of worship. It is in the centre of a Brahman agrahāra with the Kailāsēśvara temple in the north-east. It has a high prākāra wall and a large mahādvāra surmounted by a high brick tower typical of the late Vijayanagar days.

On the inside of the prākāra wall all around runs a fine verandah or 'Kaisāle', three aṅkaṇas broad, at the back of which, in many places, are shrines housing the Jīyar, Nammāḻvār, Maḍapaḷḷināchchār, Tirumangai Āḻvār, Dēśika, Kūrattāḻvār, Piḷḷailōkāchārya, Bhāshyakār and Bālakṛishṇa. The last shows the child Kṛishṇa in the interesting pose of moving on all fours with a lump of butter in the right hand. The image is disproportionate and is said to be the original of which a similar figure in the Mysore Kṛishṇa temple is a copy. The pātāḷāṅkaṇa is borne on high octagonal pillars and appears to be of the Pāḷḷegār times. The votive images of Rāmadāsa and his consort, Manchi-Lakshmī, stand in this pavilion. It is possible that these people got it constructed in the days of Jagadēvarāya. The Lakshmī shrine is found in the south-west corner of the prākāra and contains an image of the same period.

The main temple.

The main temple appears to be an old Chōḷa structure considerably altered, repaired and improved in the Vijayanagar period. Its octagonal basement cornices and outer walls have a large number of Tamil inscriptions some of which go back to the Chōḷa times. The earliest references to the god Apramēya appear to date even from the time of Rājēndra Chōḷa (?), *i.e.*, before the days of Rāmānujāchārya.

The garbhagṛiha and many of the stones used for the rest of the structure appear to belong to the Chōḷa times ; but the sukhanāsi which is large and borne on two heavy Vijayanagar type pillars with drop pendants, octagonal shafts and cubical mouldings and the navaraṅga of four similar, but taller, pillars are all structures definitely of the Vijayanagar period. There can be no doubt that these portions were largely rebuilt during the days of Achyutarāya or even later as seen from the mason's marks in modern Kannaḍa. A further indication is given by a row of fine relievo sculptures found on the architrave in front of the navaraṅga. Here Rāma and Sītā are seated in state with all the court in attendance. These images remind us of similar things on the architrave at Kaḷale and elsewhere and belong definitely to the 16th century. In the navaraṅga are two dvārapālas and a Vishvaksēna. The main image of Apramēya, about 4½′ high, is really Janārdana with abhaya and padma combined. The figure and its tōraṇa are all of one piece. It is a beautiful image, finely ornamented. The chakra and śankha are held between the finger tips, the former being of a peculiar shape with a large hub. The kirīṭa also is ornamented with vertical bands. Even the finger nails of the image are well worked reminding us of Hoysaḷa workmanship. But the absence of the ten avatāras from the tōraṇa and other features suggest that it is either an eleventh century sculpture or one belonging to the 14th century. The archaic smile is not pronounced. In all probability it is the original Chōḷa piece.

Conservation.

The temple is a prosperous muzrai institution and an ancient monument of class II. Its inscriptions have been covered over with white-wash which should be removed. Several parts of the surrounding verandah and mahādvāra are said to be leaky. They may be repaired. It may be suggested that the bhakta-vigraha of the Mahārāja may be kept in a chamber at the back of the mahādvāra facing north. The ground around the temple may be levelled and kept clean, no cattle being housed in that locality. A park to the east near the river would add to the attraction of the place. In the north-west corner of the sukhanāsi is a cellar for depositing safely images, etc. A similar one appears to exist in the north-east corner of the navaraṅga.

CHANNAPATNA.

Thimmappa Raj Urs Mansion.

The Timmappa Rāj Urs Mansion is a large three-storeyed building situated near the railway line on the north side of the middle of Channapaṭṇa town. It appears to have been constructed by Thimmappa Rāj Urs, a brother-in-law of Kṛishṇarāja Voḍeyar III, and the *foujdar* in command of Channapaṭṇa. The building is a typical Hindu mansion of the early 19th century with a verandah or *jagali* in front, large halls and rooms in the front block

and a fine large open quadrangle behind. Here existed in former times three rows of rooms on the east, north and west with a gateway at the back. The kitchen, the store-rooms and the domestic and women's apartments were formerly here. In the middle of the courtyard, at its back, is a small pond or 'koḷa' which gets its water-supply through a 'kārāñji' from a tank called Kunnīrkaṭṭe in the Bangalore Road. The whole town has its kārāñji system as this building has.

The first floor of the front buiding has a large Darbar hall supported by a row of six wooden pillars of the ornate 19th century type. These have fine Turuvekere black stone pedestals, ornate bottoms, fluted shafts converging towards the top brackets finely painted and gilded. The beams and ceilings which are all of wood are beautifully painted with elegant designs formed of floral figures with infillings of flowering creepers and plants. The character of the painting appears to be mixed, Indo-Moslem designs being particularly prominent. These designs should be compared with those in the Darya Daulat and the Jaganmohan Palace and the Amba Vilās.

Conservation.

Electric wiring appears to have been put in about six months ago and in many places it has damaged and covered the painting designs. This should not have been done without the approval of the Archæological Department. The plaster of the inner walls of the room to the north-west of the Darbar Hall has separated from the *taḍike* wall and is in danger of coming down and even causing accidents. It should be attended to immediately. The heavy almirahs of the Sub-Registrar's Office in the 2nd floor may be removed, the office itself being removed to some other rooms down-stairs. The quadrangle may be converted into a well laid out flower garden, since it has two small kārāñji tanks. It is possible to convert these latter into fountains, if the pressure of water is sufficient. The question of transferring the Taluk Office to a more suitable modern building may be seriously considered. In that case the mansion may be used as a local Art Museum and a rest house for respectable guests. The woodwork and paintings of this building are worthy of preservation and of being copied.

The building has a fine large staircase in the north-east room resembling that in the Jaganmohan Palace. Several of the doorways are finely designed and painted, the Gaṇḍabhēruṇḍa appearing on the lintel.

The lintel of the front doorway has a fine little pavilion underneath which stands Vēṇugōpāla reclining on a cow.

Lakshminarayana and Nilakanthesvara Temples.

Inside the town of Channapaṭṇa there are the temples of Lakshmīnārāyaṇa and Nīlakaṇṭhēśvara. The latter is a large structure in which the pātāḷāṅkaṇa and mukhamaṇṭapa appear to be of the early 18th century by their tall tapering fluted pillars. The rest of the temple with its garbhagṛiha,

sukhanāsi and largish navaraṅga with its northern cell for the utsavamūrti are of the middle Vijayanagar period. The images of Lakshmīnārāyaṇa and Pārvatī are good pieces of modern workmanship, the former having a hooded cobra behind. The Nīlakaṇṭha liṅga is large and round-headed and has an ancient appearance. A marble image of Ādiśankara is found in one of the cells. The temple deserves better attention by the Muzrai Department. Its present keeper Vasudeva Sarma is keeping it neat and clean. He deserves encouragement.

Akkalshah Khadri Darga Makan.

Akkalshah Khadri Darga is built in memory of the religious preceptor of Nawab Hyder Ali Khan. The tombs are in a hall about 20 feet square and covered by a dome which appears to have a double wall. The dome, though large and squattish, is in the Moghul style with a bulbose body placed upon a floral bottom and surmounted by a kalaśa and tower. Its walls are so thick that small chambers have been made in the corners. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The building is surrounded by a large number of large and small tombs. There is a small masjid on the west for offering prayers.

The institution has a muzrai grant of Rs. 1,400 and is situated in a very prominent place. The neighbourhood may be kept cleaner and the approach planned out with a walk of flower trees, etc. Perhaps it would be better to give the darga an approach pathway. An estimate for its further repairs has been sanctioned.

Syed Ibrahim's tomb.

Syed Ibrahim's tomb is close to the Bangalore Road, facing east. (Pl. VI, 4). It has a small central room with a dome above. Around runs a wide stone verandah with octagonal pillars of the plainish Hindu type. The bulbose dome is less squattish than that of the other tomb and the kalaśa is placed also upon an inverted tower. The main or east door has a tablet stating "Tomb of Sayyid Ibrahim, Commandant of Bangalore". In the tomb room below the dome is an ornamental design running all round. The institution has a large compound with several smaller buildings some of which are used as dwelling houses of his descendants and others as halting places for travellers. The Mysore Muzrai Department has no connection with this institution. The grant of Rs. 22 is made by the British and the institution is thus maintained. The place is endowed well enough to be much better kept.

Near the dargas is the tomb of Ummarkhan close by the roadside. It is said that it has a large underground chamber in which hangs a cradle supporting the coffin of Ummarkhan.

Fort door.

Only a small part of the western extremity of the old Channapaṭṇa fort now remains. Part of this is visible from the railway train. The Mysore gateway which has been declared as a protected monument has now entirely disappeared except

for two walls of earth and rubble standing on either side with the stone facing peeled off and utilised for building purposes. One of the holes through which passed the beam formerly used as a bar for the doors is still to be seen. The Hanumān temple just inside the gateway has been rebuilt in a modern form. It contains a bas-relief of Hanumān of the usual Vijayanagar times and shows that the old Fort wall was a Hindu structure of the 16th century, perhaps built by Jagadēvarāya. Close-by on the north there is a stone maṇṭapa which might after all have been a gate-way. It is doubtful if there is any use in continuing it as a protected monument.

Varadaraja Temple.

The Varadarāja temple at Channapaṭṇa is the main temple of the old town and a large structure resembling the Apramēya temple at Maḷūr in most respects, except that it is even less ornamental and the prākāra and verandahs are ruined. The image is that of Janārdana as in Maḷūr but the top of the tōraṇa appears to be absent. The temple and the image are all of the middle Vijayanagar times. It has a garbhagṛiha, a sukhanāsi of two pillars, a navaraṅga of six pillars, a pātāḷāṅkaṇa and no tower. It is a muzrai institution.

ABBUR.

Abbūr is a small village on the left or eastern bank of the Kaṇvā river, 5 miles to the north of Channapaṭṇa. An inscription of the Chōḷa times records that a son of Mādigavuḍa built a tank (perhaps by putting an *anecut* across the river) and received as gift some lands from the people of the Maḷūr village. For some centuries its story is obscure, since no evidence is available. It is said that Brahmaṇya Tīrtha, the guru of Vyāsarāya, lived and died here (C. 1500 A.D.) and a stone tomb was erected over him. A Nāgari copper plate grant of Vyāsarāya-svāmi states that he obtained it from Kṛishṇarāya and gifted it away as a vṛitti to 32 Madhva Brahman families. No trace of the agrahāra is visible. There are eight tombs (bṛindāvanas) including the chief one, showing that eight Madhva sanyāsis stayed here for several generations. The Kundāpur Matt claims that Brahmaṇya Tīrtha and Vyāsarāya belong to that Matt and not to the Sōsale Matt In the neighbouring hill there is a cave which, it is said, Purushōttama Tīrtha, the guru of Brahmaṇya Tīrtha, entered and disappeared into. It is possible that Purushōttama Tīrtha and Brahmaṇya Tīrtha had their headquarters here and that Vyāsa Tīrtha migrated to Anegondi from this place. In memory of his guru, Vyāsa Tīrtha might have made a gift of the neighbourhood as a Madhva agrahāra. The chief Bṛindāvana is a stone one about 4½′ high, with a rude small image of a sanyāsi with a kamaṇḍalu carved on its east face. A small Hanumān shrine stands to its south. One of the neighbouring tombs bears a Nāgari inscription reading 'Śrī Śā. śa. 1840 Piṃ. Jē. śu, Bhā (?) pra ti ti (23rd June, 1918).

One of the Bṛindāvanas in the north-west corner of the quadrangle has an inscription in Grantha characters upside down.

A modern compound wall with a few Mangalore tiled rooms has been added to the old maṇṭapa and the place is kept neat and clean. It appears that Mr. Beli Srinivasa Rao of Bangalore got the repairs done in 1929. The Archaeological Department does not appear to have been informed of these changes. The monument is under the management of the Kundāpur Vyasarāya Matt whose svāmi is stated to be in Shimoga. The village is a sarvamānya of the tomb. The annual income of the village is Rs. 3,000. The manager of the Matt in the locality appears to have no information that the monument is a protected one. A pavilion of Mangalore tiles has been put up in front of the tomb, without proper official permission. It is doubtful if the monument should be a protected one. If the tomb is that of Brahmaṇya Tīrtha definitely, it may continue to be such. Indeed what has been done is definitely for public convenience. It appears, however, better to give freedom to the Matt by removing the tomb from the list of Ancient Monuments.

CLOSEPET.

In the centre of the town stands a small towerlike monument with an oblong bottom and about 11 feet high, bearing a tablet in memory of Sir Barry Close, and dated 1799. It has an inscription of 9 lines. The town was built in his name. The neighbourhood is dirty and built upon. Clear space should be left all around.

BANGALORE.

1. VENKAṬARAMAṆASVĀMI TEMPLE.

The Venkaṭaramaṇasvāmi temple in the fort appears to be the oldest building in the area. It is said to have been constructed (see inscriptions) in the days of Chikadēvarāja Voḍeyar and endowed by his son Kaṇṭhīrava II. But it looks very much like the usual constructions of the family of Kempe Gauḍa, being one of the most ornate of such structures. It consists of a garbhagṛiha, two sukhanāsis and a mukhamaṇṭapa which is really a navaraṅga-maṇṭapa of nine aṅkaṇas. This maṇṭapa is supported by very ornamental Dravidian pillars most of which have lion brackets, the corner ones having triple projecting minor pillars. The bracket lions tread on elephants and are ridden by heroes who hold reins of chain. The capitals are of the pendant bracket kind.

The outer wall of the temple is adorned by a row of relievos among which are to be seen the images of Vaishṇavī, Brahma, Vishṇu, Śiva seated, and riding forth on their vehicles the Rudras and the Dikpālas, the Sapta-Ṛishis, the marriage of Śiva, and the Saptamāṭṛikās.

The basement in the raṅgamaṇṭapa is finely ornamented with rope design. The brick tower is of recent construction. There is nothing remarkable about the sukhanāsis.

The main image is that of Venkaṭēśa with kirīṭamakuṭa and the tōraṇa is of the same stone.

In the south-western corner of the compound stands a shrine of Hanumān. In the north-west is the shrine of Alamēlu supported, in the right cell, by the Āḻvār and, in the left one, by Vishvaksēna.

The garbhagṛiha cell of the Dēvī temple is badly holed by bandicoots. The flooring needs to be reset. The roof is leaky and needs repairs. The drainage is defective. The drain in the north-east corner should be repaired.

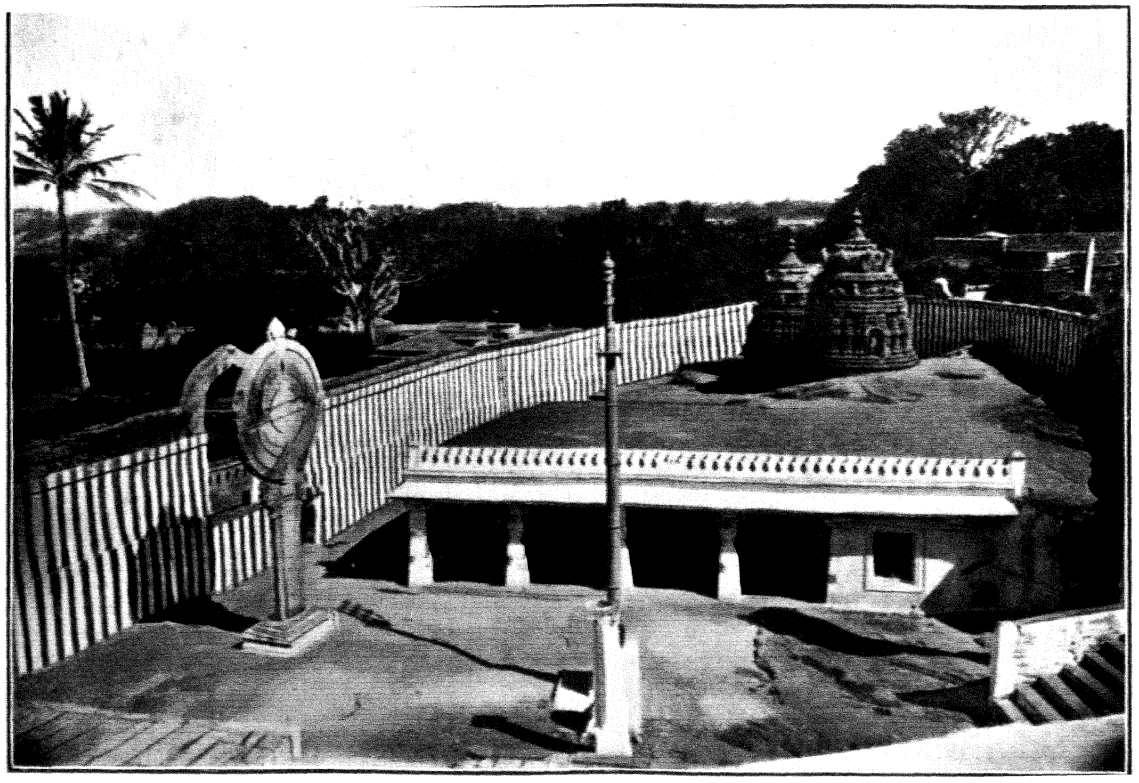
2. TIPU SULTAN'S PALACE.

The Palace of Tipu Sultan to the west of the Venkaṭaramaṇasvāmi temple is the largest and finest of the old structures remaining in Bangalore. It was constructed by Tipu Sultan and is a typical palace of the Moslem times with a darbar hall on the first floor and large pillared verandahs on the north and south. The living rooms are situated on the west connected by a long corridor. It is highly probable that there was a courtyard to the west of the building containing the zenana apartments, etc. The beauty of the building is mainly due to the tall tapering wooden pillars of the Hindu type resembling an eight-petalled lotus in plan. The arches above are similar to those in the Darya Daulat. Facing the north in a projecting balcony on the first floor, the Sultan used to hold his darbar, while courtiers and visitors were introduced to him in the hall on the ground floor and his troops stood on the grounds to the north.

Conservation.

The building is a first class Ancient monument; but it has been considerably interfered with, owing to the needs of subsequent users. In the northern rooms the painted walls have been covered over with whitewash. The darbar hall has been supplied with wooden partitions which make it look ugly. The offices, etc., housed in the building should be removed as early as possible the partitions dismantled, and the building restored to its original form. The leak in the roof on the north-west corner of the north verandah needs repairing. The plaster on the walls is cracked in many places which should be looked into. In the north-west corner of the hall there is a stone tablet which reads:

"This Palace
was commenced by
Nawab Haidar Ali Khan 1778
and completed by
Tipu Sultan 1789"



GANGADHARESVARA CAVE TEMPLE, GAVIPUR, FRONT VIEW (p. 25).

Mysore Archæological Survey.]

3. DELHI GATE, FORT.

The old Bangalore fort has now almost disappeared except for a small portion of it near the north or Delhi Gate. Here stand portions of the old walls with their gateway. The middle wall is an old Hindu structure with a right-angled doorway and a guardian Hanumān on the inside. Tipu appears to have closed this up and to have added protecting and inner walls so that the three walls had three high arched gateways through which the road passed in a 'Z' form. These portions are now in the possession of the Health Office. Just above the old Hindu gateway, inside a projecting round bastion with its cannon-mouthed parapet, are three chambers two of which appear to have been guard rooms, the older one being a powder magazine. At the head of the latter stairway has now been put up a memorial tablet over the dungeon :

"In this Dungeon
were confined
Captain (afterwards Sir) David Baird
and many others
prior to their release
in March 1785."

Just to the east of these gateways Lord Cornwallis effected a breach in 1781 through which he entered and took possession of the place. A tablet recording this fact has been put up and is visible from the road side :

"Through this breach
the British Assault
was delivered
March 21st, 1791."

4. GAṄGĀDHARĒŚVARA CAVE-TEMPLE, GAVIPUR.

On the south-west of Bangalore in Gavipur there is a large cave temple dedicated to Gaṅgādharēśvara. (Pl. VII.) It is said that the sage Gautama lived in this cave and worshipped the liṅga which appears to be a natural one and that Kempe Gauḍa rediscovered it. Between two horizontal rocks a crevice forms a large cave inclined backwards towards the north-west. The supply of a stream of water inside the cave during the rainy season formed a small pool of water which enabled ascetics to live here. The overflow of this pool is said to reach the Kempāmbudhi tank through clefts in the rock. In the days of Kempe Gauḍa the cave appears to have been partitioned into the Śiva shrine in the centre, the Pārvatī shrine to the west and the safe and water supply chamber on the north-west. Each of the two shrines has a narrow low-roofed pradakshiṇā and there is another pradakshiṇā passage

going round both the shrines. In front of each shrine are pillars of varied designs, the two belonging to the Śiva shrine having rounded pot-shaped mouldings of the Chōḷa Bali-stambha type. It is possible that these may hail from the Chōḷa times even. The other structures are all of a later time.

In the passages are kept the following images: Bharadvāja, Shaṇmukha, Chaṇḍikēśvara, Dakshiṇāmūrti and Sūryanārāyaṇa in the god's pradakshiṇā; Yajñēśvara, Saptamātṛikās, Kālabhairava, Vīrabhadra, Honnādēvī and Subrahmaṇyēśvara in the bigger passage; and Vighnēśvara, Śakti Gaṇapati and bull in the hall.

A pillared mukhamaṇṭapa with a stone slab ceiling has been built in front of the hall, and in the yard in front are found four huge monoliths of great interest. Two of them are large discs (*tālavyajana*) each about 25′ high (Pl. VIII, 1), mounted upon stone pillars and the other two are triśūla and ḍamaruga. (Pl. VIII, 2 & 3). A similar stone umbrella has been erected higher up the hill. (Pl. VIII, 4).

The two brick towers do not appear to have been built exactly over the shrines of the god and goddess.

Conservation.

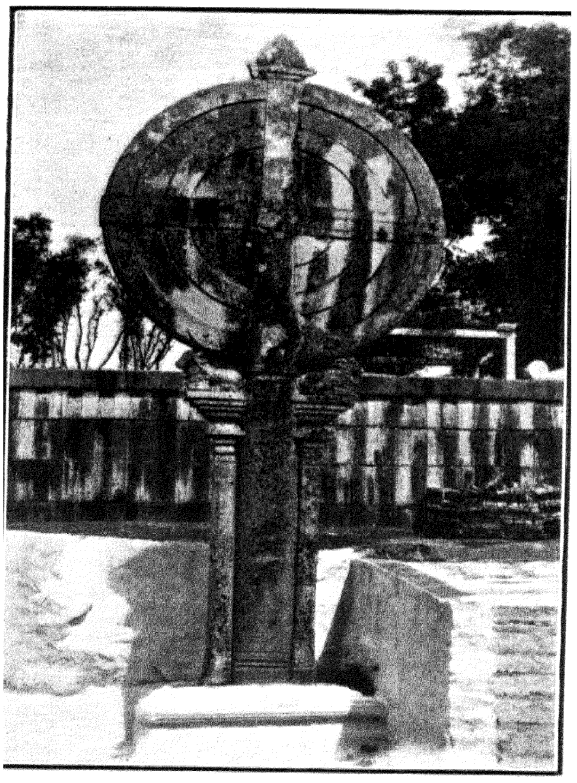
A brick chamber for Lakshmīnārāyaṇa is in the course of construction. Its east to west breadth may be reduced so that it will not be an obstruction. Electric lighting may be extended in the pradakshiṇās which are great curiosities with the visitors. The towers need repair.

There is an inscription buried in the courtyard on a round-headed slab.

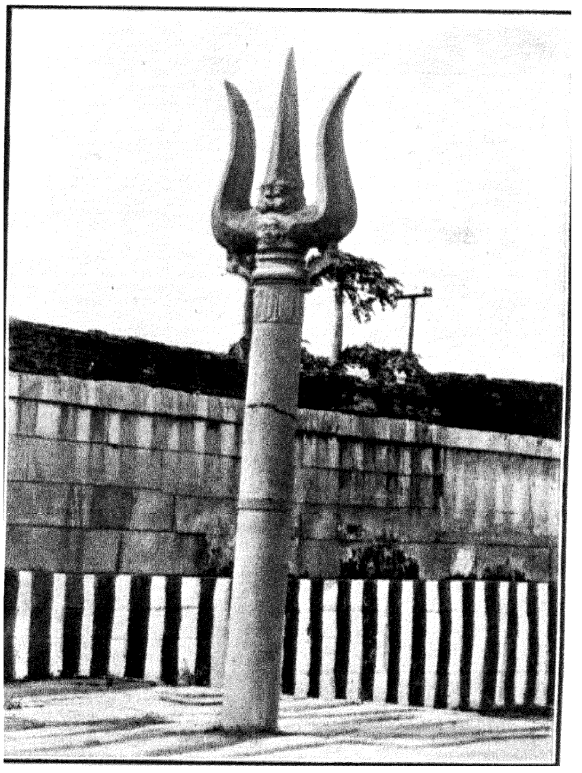
5. KEMPE GAUḌA'S WATCH TOWER (1).

To the south-west of Gavipur there is the large tank, Kempāmbudhi, built in the name of Kempe Gauḍa of Māgaḍi. The tank is a deep one and has been built by putting up a dam across a narrow valley between two hills: one touching Chāmarājpet and the other extending towards Gavipur. On the east face of the latter there is a small temple of Durgā called Bandi (? Bhaṇḍe) Mahankāḷamma where bloody sacrifices are made and oracles are delivered. Closeby on the hill top there is a small pavilion of four pillars, with a brick tower which is said to be one of the four watch towers of Kempe Gauḍa. It is said to mark the western limit to which Bangalore would grow. On the west a beautiful view is obtained from the tower, of Sāvandurga and the neighbouring hills, and on the north there is the fine tank Kempāmbudhi. Probably Kempe Gauḍa used to receive fire or racket signals from this tower when he stayed in Nelapaṭṇa or Sāvandurga.

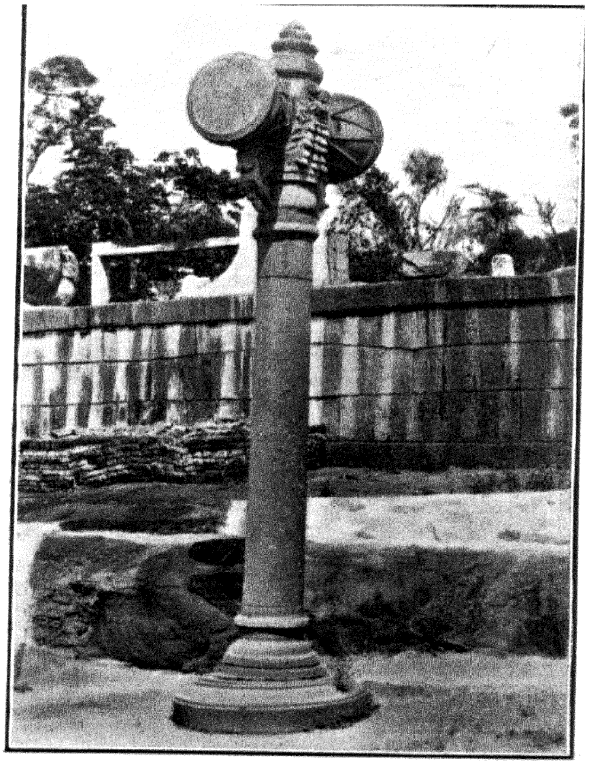
GANGADHARESVARA TEMPLE, GAVIPUR.



1. MONOLITHIC FAN (p. 26).



2. MONOLITHIC TRIDENT (p. 26).



3. MONOLITHIC DAMARUGA (p. 26).



4. MONOLITHIC UMBRELLA (p. 26).

Mysore Archæological Survey.]

The memorial tablet reads :—

"This is one of the four
Watch Towers said to have
been built by the famous
Kempe Gowda of Magadi
1521-1569
and
marks the limits to
which it was predicted
that the town of Bangalore would extend ".

6. BASAVANGUḌI BULL TEMPLE.

On the rock of Basavanagudi there is a large temple with a large pillared garbhagṛiha hall and a mukhamaṇṭapa dedicated to Nandi. On a high platform in the hall is a large monolithic recumbent bull, about 10′ high and 15′ long. It is of granite and is carved with ornaments, etc., as at Lēpākshi. It is not so fully or finely worked as the one on the Chāmuṇḍi hill. It has nothing remarkable about it except its hugeness and its commanding position overlooking Bangalore. It is probably of about the time of Achyutarāya when the first Kempe Gauḍa came into prominence.

Behind the hall of the bull there is a rock chamber over which stands the vimāna or tower. A monolithic pillar 45′ high stands in front of the temple.

On the pedestal of the image is a Kannaḍa inscription of the 18th century, which is published in E. C. IX, Bangalore District, as No. 70 of the Bangalore taluk. Since, however, the last line of the inscription is wrongly read there, a revised reading is given below :—

ī *Basavēśvarana pādadalli Vṛiśabhāvatī enisikomba nadhi huṭṭi paśchimavāhini yāgi naḍeyutalidhe.*

"At the foot of this Basavēśvara the river Vṛishabhāvatī originates and is flowing westwards."

The wall to the west of the hall doorway is leaky and should be repaired.

7. BUGLE ROCK.

About a hundred yards north of the temple is the Bugle Rock from which Kempe Gauḍa's bugle is said to have given signals to the people of Bangalore. It commands a fine view of the whole of Bangalore. The neighbouring rocks are used for advertisement purposes which must be prevented.

8. KEMPE GAUḌA'S WATCH TOWER (2).

This tower bears the same memorial tablet as the first one. It is situated to the east of the Lal-Bāgh and is the Southern Watch Tower on a rock. Its brick

superstructure is Moslem in character. It is doubtful if the tower is that of Kempe Gauḍa's time. Even the pillars are quite plain and rude.

9. LĀL-BĀGH.

The Lal-Bagh garden was originally planted by Hyder Ali[1]. The Horticultural Exhibition building bears a memorial tablet which reads :—

This foundation stone of
Lal-Bagh Horticultural Exhibition Building
was laid by His Royal Highness
Prince Albert Victor Christian Edward
of Wales, K. G. K. P.
on the 30th November 1889,
on the occasion
of His Visit to Bangalore.

Among the interesting objects in the garden may be noted the Glass house, the Band Stand, and the Māhāraja's statue with the Goddess of learning on the west and on the east, with the Goddess of Justice having a pair of scales in one of her hands.

10. THE CENOTAPH.

The cenotaph is a tall structure with a large cubical base about 12 feet cube and an obelisk rising up above it to a height of about 45 feet. At each corner of the cube is a large vase-shaped ornamentation. On the east face is the old inscription set up soon after the fall of Seringapatam. On the north and south faces are large tablets mentioning the casualities in the Third Mysore War of 1791-92; while the tablet on the west face gives the list of those who fell or were wounded in the last Mysore War of 1799.

11. SŌMĒŚVARA TEMPLE, ULSŪR.

In the heart of Ulsūr there is a large temple of Sōmēśvara, which is stated to have been a Chōḷa structure rebuilt and enlarged by Kempe Gauḍa. It consists of buildings in two stages :—

The first stage consists of the garbhagṛiha, the sukhanāsi, an open second sukhanāsi of three aṅkaṇas and a navaraṅga with typical 17th century pillars having sixteen-sided shafts and cubical mouldings with relievo carvings upon them. On the inner sides, these latter have also ornamental pilasters and the brackets have mango drops. In the north portion of the navaraṅga behind protective bars

[1]See M. A. R. 1930 pp. 101-102.

are stored more than a score of Śaiva metallic images which are used for various processional purposes.

Round this first stage runs a pradakshiṇā belonging to the second stage. To its east is a large pillared maṇṭapa of 48 pillars. These latter are typically Dravidian, some of them having lion brackets, others projecting additional pillars and still others having cubical mouldings. Each face of each moulding has a carved relievo and some of these are highly interesting. Many of them are curiosities, like a tiger slaying a man, birds with varied heads, etc., as at Nandi. In the central aisle the roof appears to have had originally an opening, one aṅkaṇa broad and four aṅkaṇas long. This has been subsequently covered over. The basement of the maṇṭapa has a cornice with rope ornamentation. Guarding the navaraṅga doorway are images of Rāvaṇa lifting Kailāsa, on the south, and of Vaishṇavī slaying the buffalo, on the north, in relief.

On the north of the maṇṭapa the images of the Navagrahas are worshipped. These images are said to have been installed about forty years ago.

Outside the upper walls of the pradakshiṇā a large number of relievo images are carved, interspersed by ornamental turreted pilasters and niches with kalaśa pedestals. Among these images may be identified the twelve Rāśis consisting of anthropoid figures riding upon their respective symbols; ṛishis; elephants; purusha-mṛiga; and other Śaiva figures.

To the north of the god's shrine is a temple for his consort, which has on its walls relievo sculptures very closely resembling those upon the Venkaṭaramaṇa temple in the fort, consisting of processions of the Trimūrtis, the seven Ṛishis, the twelve Ādityas, the eleven Rudras, the eight Dikpālas, etc., attending the Girijā-kalyāṇa. The marriage scene is very interesting, since it shows bearded Brahma before the fire and Himālaya with a mountain on his head pouring water in *dhārā*.

In front of the Dēvī temple stands an ardhamaṇṭapa with four pillars of lion brackets, and with a large set of 'S' shaped eaves as in Vijayanagar. Both the shrines have brick towers. The prākāra of the temples has no verandah and the mahādvāra is a well ornamented one with a high brick tower. The temple is an important one. There are a Nandi maṇṭapa, a Balipīṭha and a Vṛishabha-dhvaja in front of the temple.

12. KEMPE GAUḌA'S WATCH TOWER (3).

(East Watch Tower.)

Near the Ulsūr tank bund is a tower with stone pillars and a brick superstructure like those of the other two towers.

Plants are growing on the tower. They should be immediately removed. The area is in the occupation of the sappers and miners. The Resident may be addressed in the matter.

13. KEMPE GAUḌA'S WATCH TOWER (4).

(North Watch Tower.)

Near Hebbāḷ close to the toll gate stands the North Watch Tower of Kempe Gauḍa. It is similar to the one near Kempāmbudhi tank and is in a good state of preservation. Near it is an old guard room which is in a very dirty condition. If it serves no purpose, it may be dismantled.

ARDESAHALLI.

All the inscription stones at Ardēśahaḷḷi are intact except No. 41 which is broken and needs to be fixed up carefully with cement so that the characters might not be obliterated. The inscription in the land of Venkaṭiga, a barber, may also be brought and set up in the small stone enclosure. The latter might be locked and kept in charge of the Patel.

KUNDANA.

HILL FORTIFICATIONS.

The Kundāṇa hill is a flat-topped rock about 200 feet high (3,305 feet above the sea level), rising in a steep precipitous ascent on the west, south and north and sloping gently towards the east. The pathway leads up from the east through four fortifications mostly of the late Vijayanagar and Pāḷḷegār periods and having stone doorways. Some of these walls have large blocks at the bottom without plaster or cement, while others are made of small pieces of stone piled upon one another. The hill top is about 100 yards long and 50 wide and oval in shape. On the top there are a natural stone pool, about 20 feet in diameter, a temple of Channarāya-svāmi facing east, a number of old type stone foundations and basements and a stone pillar about 13 feet high with a square bottom, an octagonal shaft and a roundish top. Most of these relics appear to belong to the late Vijayanagar days. Since in many inscriptions of Rāmanātha Ballāḷa *Kundāṇada nelevīḍu* is mentioned, it has been surmised that one of the foundations here is that of his palace. This matter is very doubtful. Recently, without the knowledge of the Archæological Department, the largest of these foundations has been rebuilt in size stone and cement to the size of about $30' \times 12' \times 4'$. This ought not to have been done without sanction. The temple has a front chamber and a back one, the latter being a low roofed cave about 10′ square. In the latter an image of Janārdana, about two

feet high, with two consorts is worshipped. It is of rude Pāḷḷegār workmanship. In front of it is a small Āñjanēya temple.

DEVANHALLI.

Sarovara or Stone-Built Pond.

The stone-built pond (*sarōvara*) about 100′ square, with an Āñjanēya temple on its west side is evidently of the late Vijayanagar or Āvati days. (Compare the Santehoṇḍa in Chitaldrug and elsewhere.)

Birth place of Tipu Sultan.

The structure now existing to indicate the birth place of Tipu Sultan, is one about five feet high with a triangular pediment top and bears a stone tablet. The place around deserves to be converted into a park. The question of constructing a structure here over the monument may be considered. It has a good compound wall. The land around may be acquired.

Khas Bagh.

A large area which was formerly known as the Khas Bagh now contains many tamarind trees, a few mango trees, a dried up small pond once very deep, and a raised platform where Tipu is said to have been occasionally enjoying recreation. The proposal to acquire the area and hand it over to the Municipality for its conversion into a public park may be considered.

Ancient Sculptures.

The sculptures in front of the Taluk Office are said to have been brought from the surroundings of Gaṅgavāra. These are ancient Pallava sculptures which must be preserved. Two are of Veṅkaṭēśa and the third has rosary, trident, vajra, and kaṭihasta. The last bears śikha with rudrāksha and is about four feet high. The images, though rude, are still the work of the late Pallava times as seen from their ornamentation and body shapes. The ears have sarpa-kuṇḍalas. The Vaishṇava images have kirīṭamakuṭa, makara-kuṇḍala and prabhā or halo, their hands being thus disposed : abhaya, chakra, śankha, and kaṭihasta, but having no phālāksha. One of them has prayōgachakra and both have yajñōpavīta and ornamental necklet. The faces which have damaged noses are flattish and they have the ancient look familiar to us in the Bhārhut sculptures. Could the Veṅkaṭēśa image of Tirupati be a Pallava image of this type? The images wear upper cloth or *dhōti* whose folds are marked by incised lines. The height of both the images is about 5½′.

Near by are kept mutilated images of Gaṇapati with a peculiar jaṭāmakuṭa and of a (headless) lady seated in padmāsana with the hands folded.

Near the tennis court are preserved a few more small relievo images among which a smaller image of Vishṇu is of the same type as the larger ones.

The fort wall around the town is an interesting structure of Hyder's days. (Pl. XI 1.)

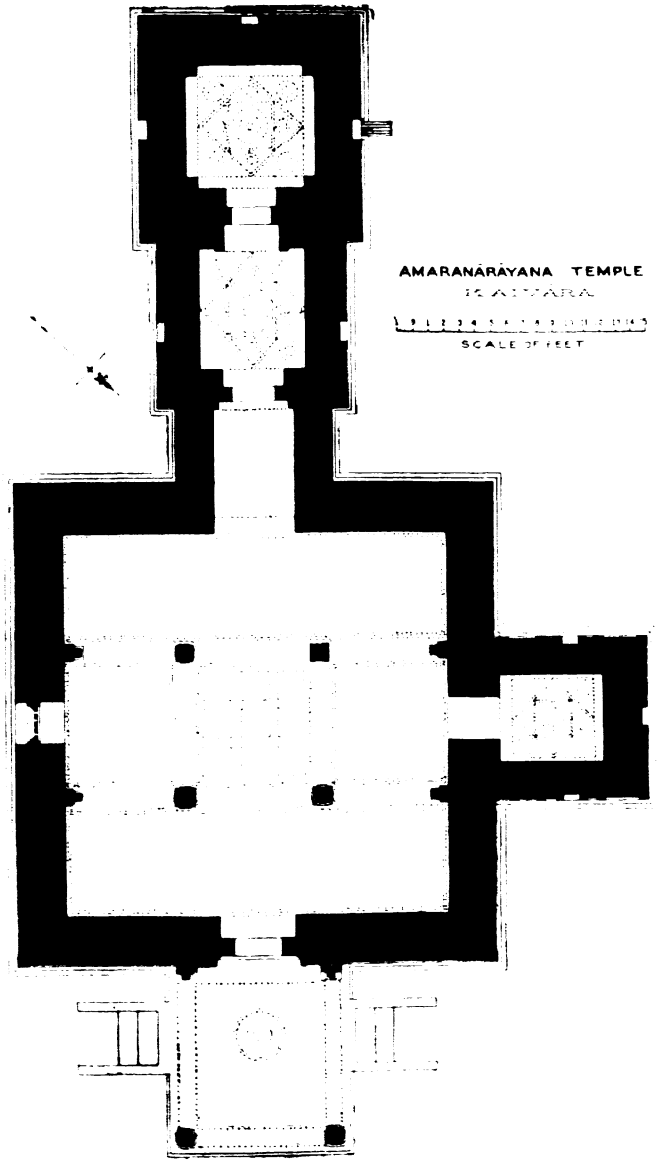
GANGAVARA.

Gaṅgavāra, the Gaṅgapura of the inscriptions, is now a small village about nine miles to the south-east of Dēvanhaḷḷi. In the southern quarter of the village stands an old temple of Śiva known as the Sōmēśvara temple. In the annual report for the year 1927 it has been called Tablēśvara. This is a misnomer since that name appertains to the Īśvara of the neighbouring village Chauḍappanhaḷḷi.

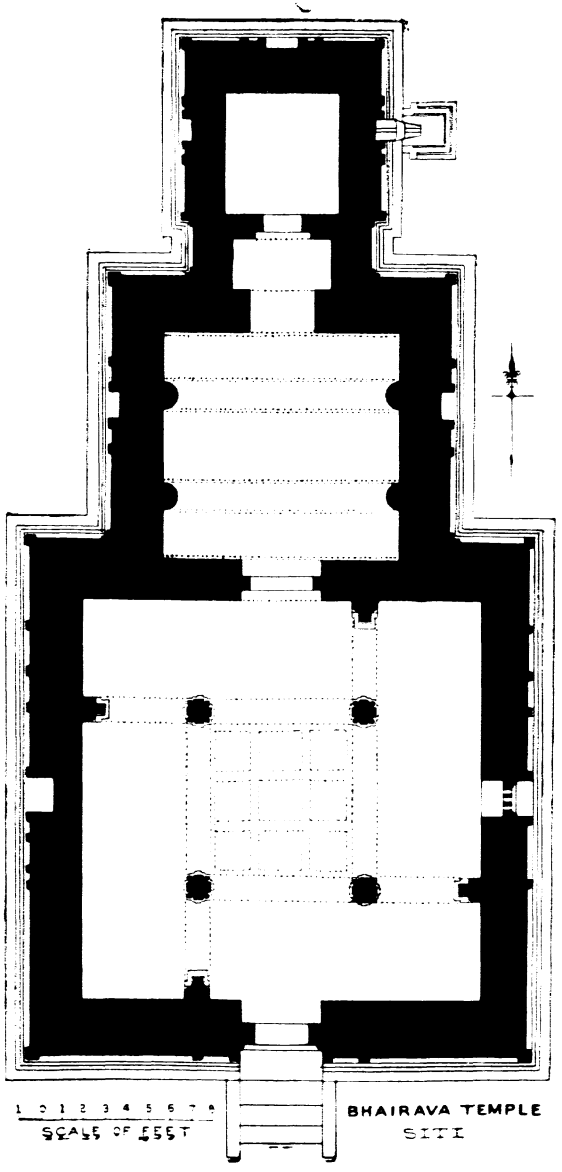
The temple has its mahādvāra to the north and is crowned by a boat-shaped low granite Chōḷa tower. On the outside there stands a pillar with an inscription. Its inner porch of stone is supported by two pillars of the famous seated-lion type which is found in some of the Pallava temples at Conjeevaram and elsewhere. This is an important clue to the antiquity of the temple but we are not sure whether it is a Pallava or Chōḷa work. The temple proper consists of a garbhagṛiha facing east containing a liṅga and relievo elephants facing each other on the sukhanāsi doorframe. In the sukhanāsi are kept the images of a Bhairava reclining on a dog, and of a Pārvatī, both of 18th century workmanship. The present navaraṅga has a low roofed wall, about six feet high, four of whose pillars are of the round bell-shaped granite kind as in the Pātāḷēśvara temple at Talkāḍ, the others being rude octagonal Chōḷa works. The south door of the navaraṅga opens into another hall of nine aṅkaṇas used formerly, perhaps, as a Vishṇu shrine. Reclining against its wall is now kept a relievo image, about 3 feet high, with jewelled kirīṭa, halo, kuṇḍala, necklet, yajñōpavīta, and two hands only, the right being in abhaya and the left in kaṭihasta. The image is a fine one in good preservation and is probably that of some god or some hero. If the latter, it may be some Chōḷa prince: possibly Rājādhirāja. Some inscriptions on the outer wall of the southern extension show that this is a Chōḷa structure. In the proper navaraṅga are now kept a Sūrya image, a Nandi bull, some nāga stones, etc. The original Gaṇapati and Pārvatī images of this temple had been broken and hence were removed to the Taluk Office, Devanahaḷḷi. The door of the navaraṅga opens into a raṅgamaṇṭapa with three entrances, on the north one of which is the Tamil inscription stating that they were made by one Kannaṇan.[1] The four granite pillars of this maṇṭapa have rounded shafts with pendant garlands, etc., indicative of Chōḷa work.

Around the prākāra walls are the ruins of a verandah whose date is uncertain. The original navaraṅga and the southern one also are provided with perforated stone windows. The exterior of the southern navaraṅga has a better finish and is in the cornices, etc., independent of the original navaraṅga. Under its granite eaves crowned with horse-shoe arches of poor workmanship is a row of swans. Above the eaves of the original garbhagṛiha runs a row of lions with makara-head

1 E C IX Dēvanahaḷḷi No. 77 (a)



1. (P. 34.)



2. (P. 40.)

Mysore Archæological Survey.]

PLATE IX.

corners, while underneath the eaves is a row of swans. The two Vaishṇava dvārapāla images now kept in front of the Taluk Kacheri are said to have been formerly the guardians standing outside the small porch. In front of the mahādvāra is a balipīṭha, about 5′ high. In the north-east corner of the old compound are the remains of a large room, perhaps the old kitchen or yāgaśālā and its age is indicated by the row of swans running under its eaves. These swans are also seen on the lintel of the mahādvāra. On the whole the inscriptional, architectural and sculptural evidences suggest strongly that the monument is a Chōḷa one, the only Pallava feature being the lion pillars. It is possible that the Chōḷas borrowed these pieces.

Outside the mahādvāra stands a ruined shrine of evidently round Chōḷa pillars and cornices, which might have been a temple of Vishṇu or Dēvī. Its roof has fallen in and there is little chance of saving it. Among the cornice structures may be noticed swans, women, lions, Gandharvas, and two swans carrying aloft a tortoise.

A stone oil-mill, evidently belonging to the temple, lies in the compound.

Conservation.

The ruined temple in front may be repaired or removed. The flooring of the temple and the walls which are out of plumb may be reset wherever that is possible. The main temple requires numerous repairs and an estimate may be prepared and sent in.

KAIVARA.

History.

Kaivāra, about 7 miles from Chintāmaṇi, is a village of very great antiquity. It is situated at the western extremity of a range of hills consisting of Ambājidurga and Rahmāngarh. It is found mentioned as a centre of a *Vishaya* or district known as the Kaivāra-vishaya from the days of the Gaṅgas down to the Vijayanagar days. It abounds in inscriptions the great majority of which are in mixed Tamil and Grantha characters. They indicate that the gods Amaranārāyaṇa, Bhīmēśvara and Sahadēvēśvara were already there about 1283 A.D. It is not known if any of the antiquities go back to an earlier day. Such of them as now exist in the temples how that Kaivāra was an agrahāra town the temples of which were constructeds and endowed about the year 1280 A.D. As usual in old town planning, the Amaranārāyaṇa temple was built in the middle of the town with the Bhīmēśvara temple on the north-east and the main tank of the town extending to the north. The Amaranārāyaṇa temple directly faces a hill one of whose rocks is pointed out as the dwelling place of Bakāsura of the Mahābhārata. From a horizontal crevice in the rock pours out a coloured liquid which is said to be reddish during certain seasons and whitish at others. It is said to be the blood and pus of Bakāsura. Since there are three ponds on the hill top, water is very probably percolating through

some kind of mineral earth. It is said that monkeys and birds drink the liquid. The character of the mineral requires examination.

AMARANĀRAYAṆA TEMPLE.

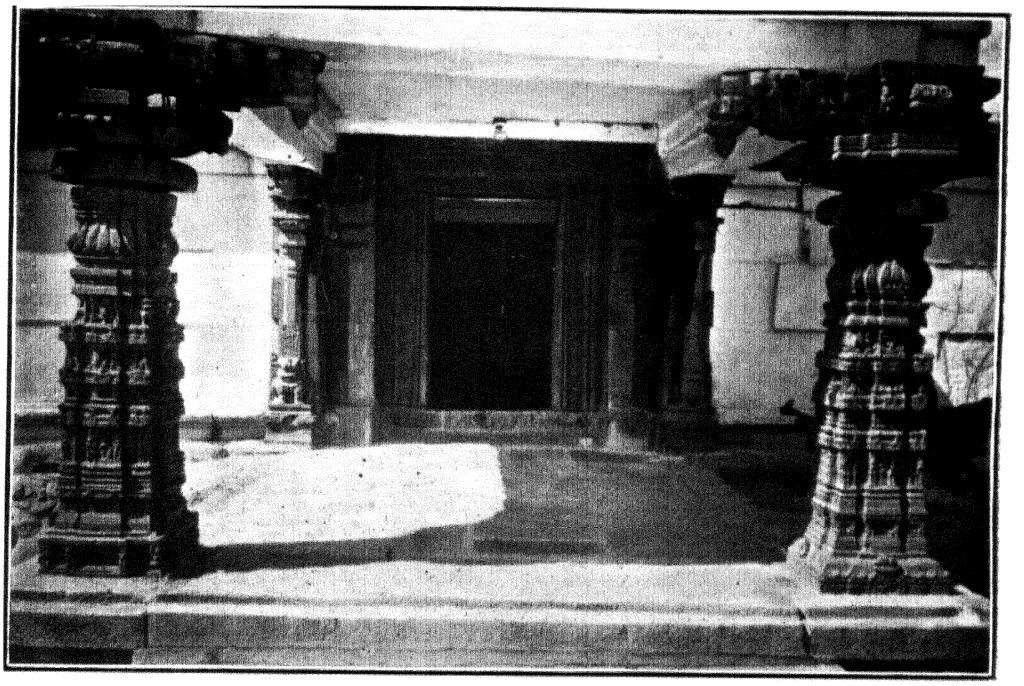
A mahādvāra of the late Vijayanagar times admits us into a compound in the centre of which is situated the temple which faces 30° north of east. The compound wall is modern having been put up after Rice's days. The temple consists of a garbhagṛiha with a brick tower, a narrow open sukhanāsi, and a navaraṅga with four pillars and a small cell on the north and a stone screen window on the south. In front of the navaraṅga is an entrance porch of one square. (Plate IX, 1.)

Outer view.

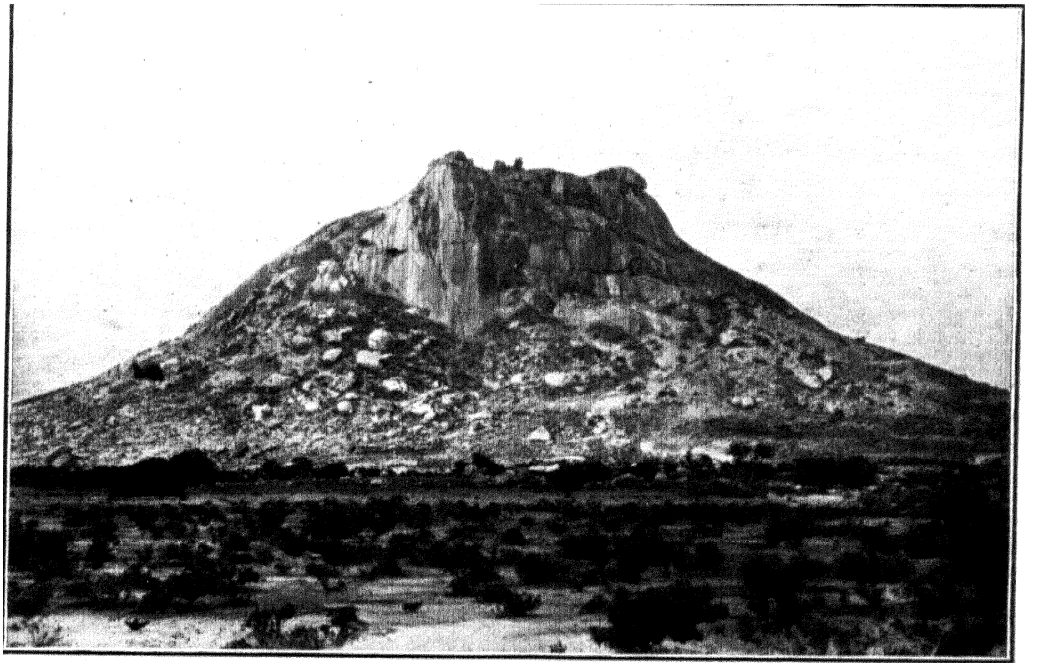
The outer wall rises over a basement of three cornices and its monotony is broken by pilasters crowned by mango-drop capitals and by shallow vacant niches. No Yaksha or other figures are found in the frieze below the eaves; and the latter have an insignificant deep 'S' shape. On the basement cornices and walls of the temple numerous long Tamil inscriptions are found. Some of these are now covered with whitewash which should be removed. The brick tower or vimāna is neither highly ornamental like later towers nor solid and plain like that of the Gandhavāraṇa-basti.

The Entrance Porch.

The entrance porch is one of the finest in the State and is supported by four pillars of hardish dark stone like that used for the kalyāṇamaṇṭapa at Nandi. (Plate X, 1.) The two front pillars are highly ornamented and are not of the usual Dravidian form, though definitely belonging to that style. Their square shafts contain relievo vimānas of the boat or square shape with either lions or other images in the canopies. Over the shaft is a pot-shaped or inverted bell-shaped moulding of the indented square plan over which again is the umbrella and above it the large flower. The capital has brackets of the pendant bud type. The capital of the northern pillar is beautifully worked with flying lions, makara heads, Gandharvas, etc. The work generally reminds us of the Nandi kalyāṇamaṇṭapa, though different in design, and also of the pilasters of the Vaidyēśvara temple at Talkāḍ, though the latter are inferior in workmanship. The inner pillars have ornamental pilasters borne on the heads of seated lions. These lion pilasters appear to be inferior imitations of those at Gangavāra. The navaraṅga doorway is a piece of fine workmanship in dark hard stone elegantly designed. On either side of the sill which contains a group of Gandharvas, dancing and singing, is a kalaśa from which spring up creeper bands. On the south jamb these contain swans, peacocks, lions, tigers, ridden elephants, etc., and on the north jamb and the lintel the figures are mostly of Gandharvas. The centre of the lintel has only a lion face. There are also well carved floral bands.



1. AMARANARAYANA TEMPLE, KAIVARA, FRONT VIEW (p. 34).



2. RAHMANGARH (p. 39).

Mysore Archæological Survey.]

The navaraṅga is a hall about 25 feet square with a pierced stone window, on the south, of the Gandharva scroll design and a cell in the north containing a relievo group of Rāma, Sītā and Lakshmaṇa of, probably, Vijayanagar days. There is reason to doubt if the entrance of this cell is in its original form. The navaraṅga ceilings are plain except for the central one which is flat and divided into nine squares, the central square containing a three-faced Brahma seated in sukhāsana on a swan seat and holding a rosary and a kalaśa, while the two front hands are perhaps damaged. Around him are the eight Dikpālakas. The pillars resemble those in the Yōganandi temple at Nandi. The navaraṅga pillars which are also of darkish stone are of the same character. They are thin and square and generally resemble the pillars of the porch. Each has a slightly different design. The one on the southwest has an octagonal upper shaft with pot, umbrella and flower mouldings. The north-west pillar is the finest and is square, except for an octagonal waist. It has numerous panels finely carved and among these may be described a few:

1. Dōhaḷa—a lady with a parrot kicking a tree.
2. Kāḷiṅgamardana.
3. Gods riding on lions, yāḷis, Lakshmīnarasimha, Yamaḷārjuna, Kṛishṇa dancing.
4. Combination of lions and elephants.
5. Lion slaying an elephant.
6. Kōdaṇḍarāma group with Hanumān above.
7. Musician.
8. Two-handed figure with consorts, his right hand holding a stick with a spiral end. This cannot be the figure of Kṛishṇa for we have to identify the attribute with a spiral end as a kind of arrow, probably Pāśupatāstra, like the one figured on Pl. VII, M. A. R. 1928. In the case of the latter figure the fact that the left upper hand holds a bow indicates that the corresponding right hand must have an arrow. None of the two lower hands which are in different attitudes has it, the right lower being in *abhaya* and the left lower taken round the neck of Pārvatī. Further the figure of an animal with what appears to be a long snout, in the right lower field, suggests, if it is a horse as is thought to be, that the sculpture represents Śiva just before his starting for Tripuradahana on which occasion it is stated that he used the Pāśupatāstra. And it is this Pāśupatāstra that Arjuna obtained from Śiva. May the figure at Kaivāra be of Arjuna and his consorts? It is not impossible, for the hill is associated with Bhīma, his

brother. M. A. R. 1928, p. 4 contains a wrong description of the figure at Nāḍkalasi: (1) The icon represents Pārvatī-Paramēśvara. (2) The right lower hand is in abhaya; it has no arrow. (3) The right upper hand does not hold a goad; the weapon has a spiral end as at Kaivāra.

On some of the octagonal faces of the pillars are carved lions with rearing lion brackets. Gandharvas and lions adorn the capital.

The sukhanāsi is narrow and small and the garbhagṛiha contains a group of Vishṇu standing in the centre with a consort on each side. The main image has its hands thus disposed: abhaya, chakra, śaṅkha, kaṭihasta, and is called the Amaranārāyaṇa form.

BHĪMĒŚVARA TEMPLE.

The Bhīmēśvara temple is a structure somewhat larger than the Amaranārāyaṇa temple. It also has a garbhagṛiha, a sukhanāsi, with an open aṅkaṇa in front and a hall combining the ardhamaṇṭapa and the raṅgamaṇṭapa with, in all, six pillars instead of four. The hall has a door to the east without a porch and another to the south with a porch. The outer walls of the temple are less impressive than those of the Vishṇu temple, being almost plain except for a few inscriptions, particularly on the cornices. The brick tower whose plaster has peeled off is seen in its original shape, since it has not been recently plastered like that of the other temple. The south porch is of one square. Its pillars and those of the navaraṅga have the same character, being broad at the base and slightly tapering towards the top. They are square in plan with their sixteen-sided shafts having bands with chain ornamentation. The cubical mouldings have meso-relievos of various gods, heroes, etc., their corners bearing the cobra-hood-like leaf design. The capitals have pendant bud brackets and the central ceiling is flat with Umāmahēśvara in the centre and the Dikpālakas around, as in the other temple. The pillars of the navaraṅga and the south porch along with the damaged mahādvāra on the south appear architecturally to belong to the middle Vijayanagar times, *i.e.*, the days of Kṛishṇarāya and Achyutarāya, whereas the sculptured ceiling and some of the Tamil inscriptions on the wall take us back to the days of Kampaṇṇa and Harihara II and even to Vīra Ballāḷa III's time about 1294 A.D. A possible explanation is that the original temple of the late Hoysaḷa times was enlarged, provided with new pillars, a porch and a mahādvāra in the middle Vijayanagar days, some of the inscribed cornices of this and the other temples in the neighbourhood being used for constructing its walls. The alternative to this theory would be that the pillars of the navaraṅga go back to before 1300 A.D. which view, however, does not appear to be acceptable.

Minor Temples.

To the north and north-west of this temple are two smaller ones whose lingas are called Nakulēśvara and Sahadēvēśvara. Both of them are very similar in character having a small towerless garbhagṛiha and an approach room in front. The walls of the Sahadēvēśvara temple, however, contain a number of Tamil inscriptions in which the name of one Duṭṭarāditya Rājanārāyaṇa ruling the Kaivāranāḍ in the Nikiriḷi Choḷa-Maṇḍala appears prominently, dated between 1280 and 1290 A.D. This person was probably a Chōḷa governor under the Hoysaḷas (Cp. Gaṇḍarāditya) and it is very probable that he got the Śiva temples constructed. It is said that originally the temples of Dharmēśvara and Arjunēśvara were also in the neighbourhood. Now the former liṅga lies in the front yard, while the latter is missing from the recent (?) temple which housed it a furlong away to the north.

In the navaraṅga of the Bhīmēśvara temple are now kept the following images:—

1. Kārtikēya on the peacock.
2. Nandi Bull.
3. Relievos of Chaṇḍikēśvara, Vishṇu, Bhairava, Chauḍēśvarī and Mādhava. In the north cell there is a small image of Pārvatī.

The sculptures on the navaraṅga pillars are described here under commencing from the *south-east pillar*:—

Chāmuṇḍēśvarī.
Goddess with abhaya, aṅkuśa, pāśa and dāna.
Rāma and the Rāmaliṅga.
Elephant slaying man.
Durgā.
Hanumān trying to uproot liṅga.
Mōhinī.
Vīrabhadra.
Umāmahēśvara.
Lion killing elephant.
Ladies with ladles.
Elephant worshipping liṅga.
Huntress dancing.
Rāma with liṅga.
Bhairava.
Bhairava with dog.
Husband and wife.
Kālabhairava.
Kaṇṇappa nayanār.

South-west pillar: The story of Bakāsura—

Bhīma drives in his cart, fights Bakāsura and hurls a rock against his fallen foe. The other brothers and their mother look on.

Hanumān tries to uproot the liṅga.

Rāma worships it.

North-west pillar:

Mōhinī.

Andhakāsura-saṁhāra.

Dakshiṇāmūrti.

Liṅga hugged by a cobra.

Five-headed deity, with a balance for weighing the liṅga.

Umāmahēśvara standing.

North pillar:

Ladies dancing at *kōlāṭa*.

Śiva with triśūla and kamaṇḍalu.

Girijākalyāṇa.

Bhīma with his mace.

Devotee worshipping liṅga.

Huntress getting thorn removed from her foot (Mōhinī ?).

Dēvī.

Vyāghrapāda worshipping liṅga.

Harihara seated.

North-east pillar:

Mōhinī.

Sadāśiva.

Cobra protecting liṅga.

Nandivāhana.

Bird-bodied (Kinnara) player worshipping liṅga.

Mōhinī dancing.

Cow milking over the liṅga.

Two lions with one head rearing.

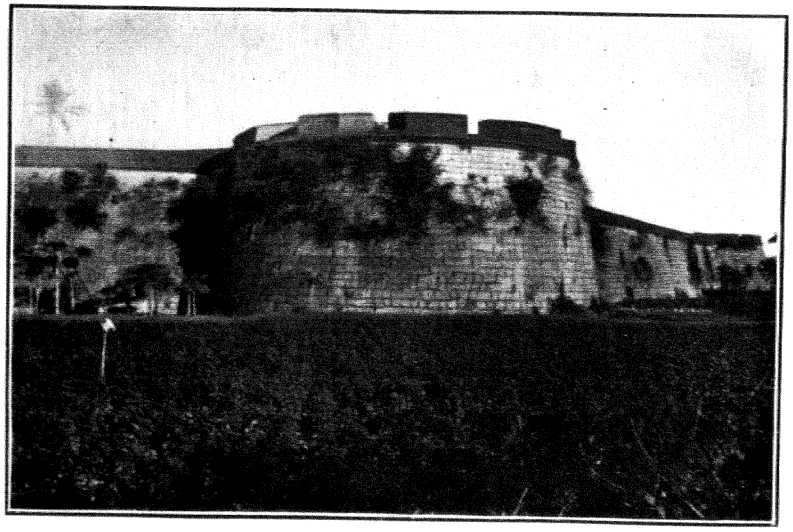
Sūrya.

Gaṇēśa.

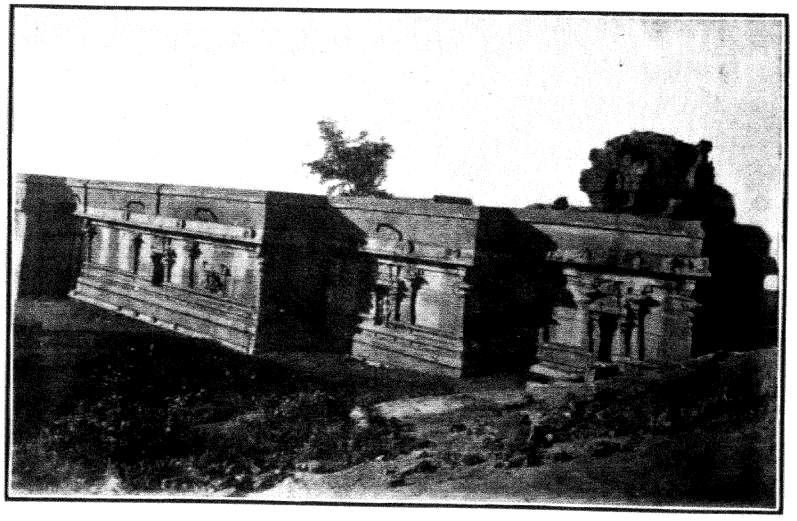
On the pillars of the porch are also some interesting carvings, like four monkey bodies forming a square with only two heads; a tiger attacking a calf whose mother is trying to defend it, etc.

Conservation.

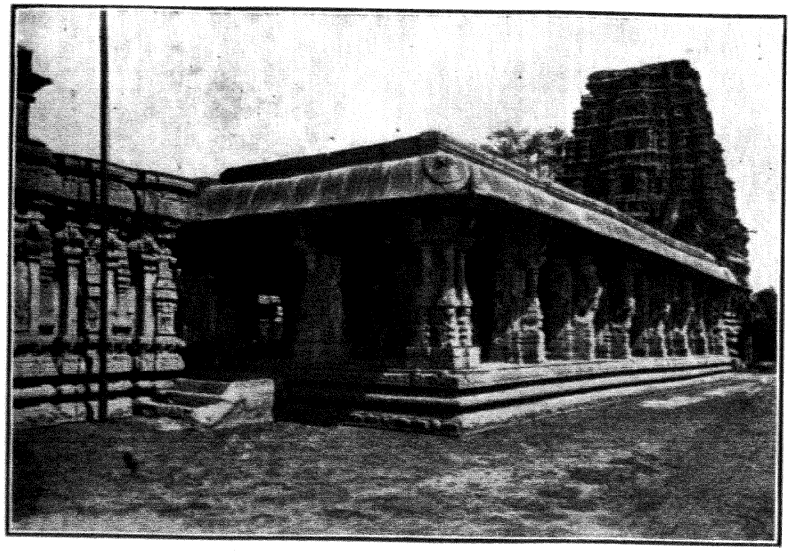
A compound wall should be put up and the mahādvāra repaired. The vimāna should be carefully replastered. The ground around should be levelled so as to drain off rain water. Battened wooden doors should be provided for the Nakulēśvara and Sahadēvēśvara shrines.



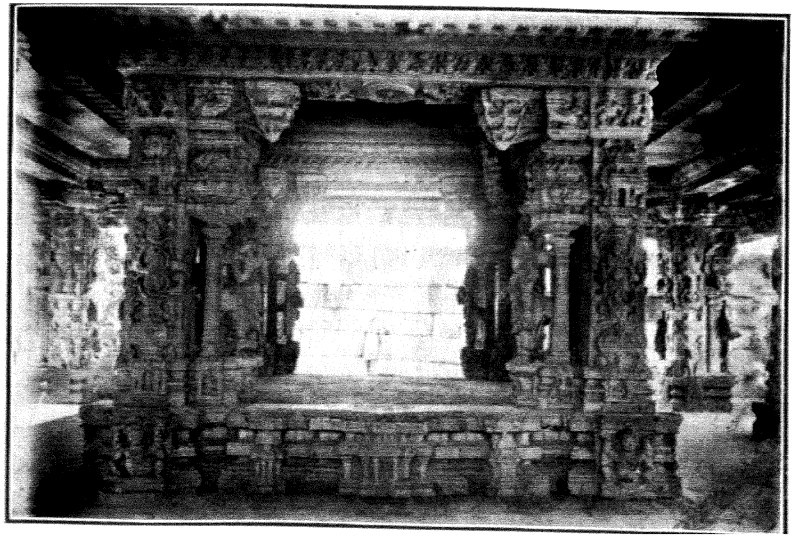
1. FORT-WALL, DEVANAHALLI (p. 31).



2. BHAIRAVA TEMPLE, SITI, NORTH-EAST VIEW (p. 40).



3. SOMESVARA TEMPLE, KOLAR, SIDE VIEW OF MUKHAMANTAPA (p. 43).



4. SOMESVARA TEMPLE, KOLAR, KALYANAMANTAPA (p. 43).

PLATE XI.

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The trees in the compound of the Amaranārāyaṇa temple must be removed and the area kept clean.

RAHMANGARH.

(Pl. X, 2.)

Rahmangarh, so named by Tipu Sultan, is a hill-fort seven miles to the south-west of Chintāmani and of Ambājidurga. It is close to the ancient place of Kaivāra from which it is accessible by a ruined pathway which follows a water course leading up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a tank of water just behind it. Higher up there is a mortarless Hindu fort-wall entered by a gateway between two round bastions on one of which is a relievo carving of Raṅganātha. There are ruins of defensive walls and guard houses on the top which is not very wide. It is roughly triangular in shape with the entrance from near the north-west angle. Here is a deep natural pool of water converted into a well. Further eastward and a little to the northeast of the bench-mark there is a powder magazine with three chambers, evidently of Tipu's days. There are two pools near by. A little to the east and facing east stand the stone walls of what must have been the chief's house or a palace for Tipu when he visited the place. It is only about $50' \times 25'$. A few feet to its east is a small temple (inner measurement $6' \times 6'$) built of size stones, rubble and bricks. It contains a relievo image of Vishṇu as Janārdana, about 2' high, of rude Pāḷḷegār period workmanship. On its right is a bare stone slab, also worshipped. In front of the temple stands a pillar with its top broken and with Hanumān on its west face. On the east and south are two large precipitous rocks which look from the bottom like two gigantic bastions of a fort wall. On a height between them and also facing a precipice, appear the ruins of a fort wall. The view from near the 41st mile stone is one of the grandest for any hill fort in the State, though really this hill top is too small to be of great value from the military point of view. It is said that when Lord Cornwallis took Nandi, Tipu wanted to convert this hill into an important place of defence. But the area is not more than $100' \times 100'$ Half way up the south-east face under the central precipice is visible a cave in which is said to exist a liṅga called Tapasēśvara. On that account the hill has been called by the Hindus as the Tāpasagiri.

ALAMBGIRI.

TIRUMALANĀTHASVĀMI TEMPLE.

A description of the temple of Tirumalanāthasvāmi has been given in the annual report of the department for 1930. The temple has a copper plate grant of five plates, containing two inscriptions.

The Lakshmī shrine on the south side of the courtyard has a Kannaḍa inscription of Śivāji on its wall and is dated 1569 A.D. It is possible that his officers got the shrine constructed.

All round the parapet of the prākāra, as on the Mahādvāra tower, runs a frieze of relievos in mortar, some of which are interesting and depict Rāma's victory over Rāvaṇa, Rāma's coronation, and the story of the Uttara-Rāmāyaṇa. Some of these figures well illustrate the dress and manners of the Vijayanagar times.

Conservation.

The plants growing on the walls may be removed and the bulging southern wall of the navaraṅga reset. It is said that an estimate for Rs. 2,200 has been sent up. It may be sanctioned. The repairs noted here may also be added: (1) the flooring in the kalyāṇamaṇṭapa must be reset and cement pointed; (2) the tower requires repairs here and there.

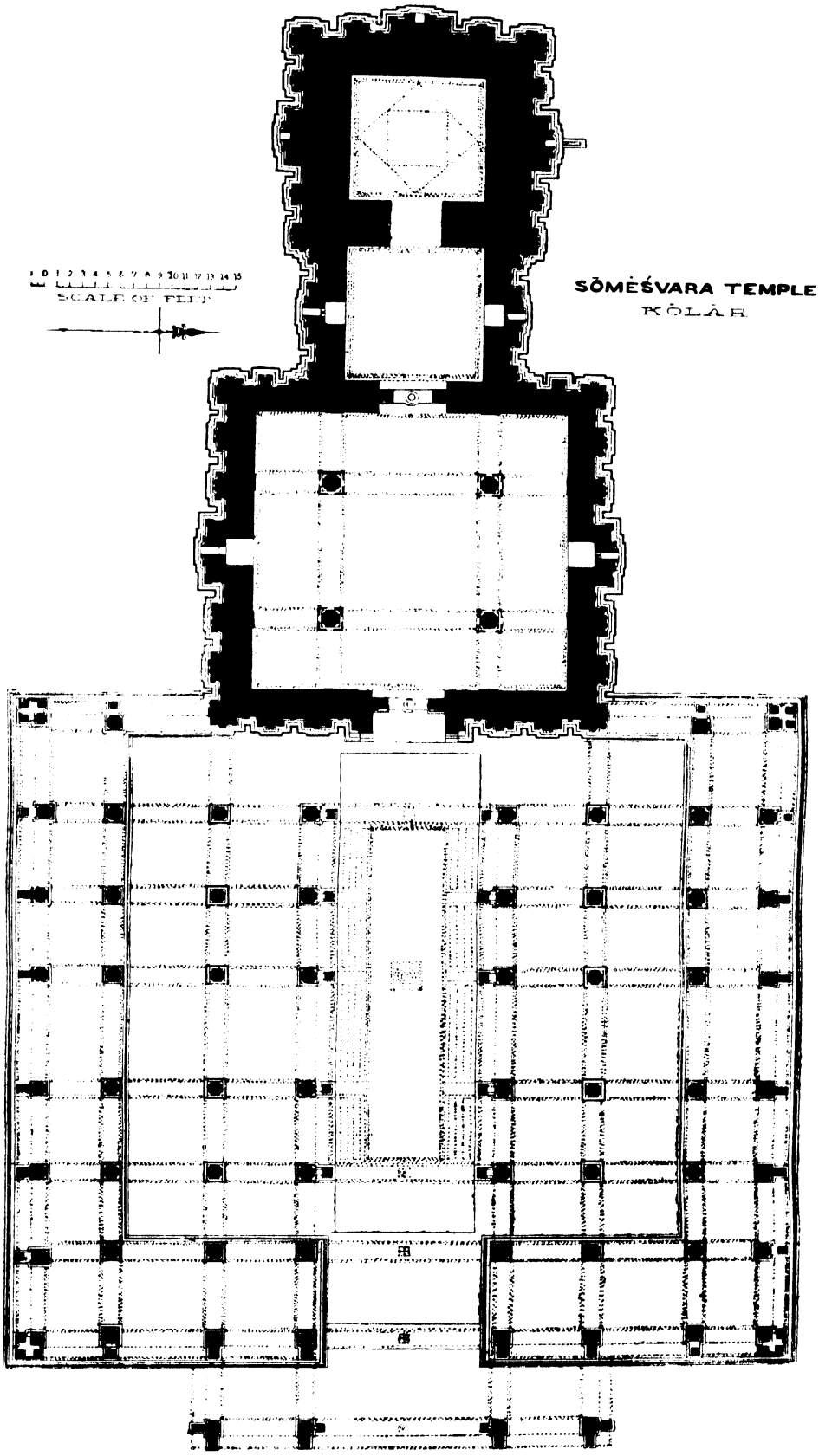
SITI.

About 12 miles north-west of Kōlār is the Sīti hill where there is an old cave temple containing a natural liṅga called Śrīpatīśvara. It appears to have been there in the days of Kulōttuṅga Chōḷa whose inscription attributable to about 1071 or 1072 A.D. is found on the rock closeby. About 1260 A.D. the Chōḷa governor under the Hoysaḷas bearing the title Rājanārāyaṇa and Dushṭarāditya appears to have got a small kalyāṇamaṇṭapa of six aṅkaṇas erected to the south of the cave and also a fine little temple of Bhairava. These are the finest architectural structures on the hill. At a later time in the Vijayanagar period a front hall was added to the Bhairava temple. Several smaller shrines were constructed near the cave and a large hall was built up in front of the latter and provided with a mahādvāra in the south-west corner.

THE BHAIRAVA TEMPLE.

The Bhairava temple is a typical one built by the Chōḷa viceroys in the late Hoysaḷa period and resembles in some respects the Amaranārāyaṇa temple at Kaivāra. (Pl. IX, 2). The same architect might have built both. The former temple is raised upon a basement, about 2′ high, with four cornices. (Pl. XI, 2). Its upper wall is ornamented with finely shaped octagonal pilasters crowned by lotus capitals. The eaves have a sharp 'S' curve and are ornamented with kīrtimukhas. The niches over the sōmasūtra and other outer walls are neatly shaped and contain images like (north and east): Bhairava, Kārtikēya; and (south wall near doorway): the builder and his consort, Gaṇēśa, etc.

Over the sanctum of the temple is a brick and plaster tower of not much significance. The navaraṅga doorway which is 6′ × 4′ is of black stone and closely



(P. 41.)

Mysore Archæological Survey.]

like the similar doorway in the Amaranārāyaṇa temple without its porch. It has its bands of scrolls and flowers with a lion face on the lintel. The navaraṅga pillars also are of black stone and designed somewhat like the two south pillars of the Amaranārāyaṇa navaraṅga. Their workmanship is fine. The central ceiling of the navaraṅga is the only one carved. It is flat and contains Umāmahēśvara surrounded by the Dikpālakas. The navaraṅga pilasters have minor projecting pillars borne on the backs of lions. There is nothing remarkable about the sukhanāsi except that it contains four round pilasters. A small antichamber of 5′ × 5′ leads into the garbhagṛiha where stands a relievo image, about 3′ high, of Bhairava with four hands holding the trident, drum, snake and begging bowl. He wears a garland of skulls, but neither the dog nor the scorpion nor the goblins appear.

The Kalyana-Mantapa.

The kalyāṇa-maṇṭapa is a small one of four aṅkaṇas with nothing important excepting its four pillars. These pillars are definitely of Hoysaḷa-Draviḍian workmanship. The front ones are imitations in granite of the Bhairava navaraṅga pillars. But the back ones have a design of their own being sixteen-sided and fluted and ornamented with horizontal bands of lions, elephants and lion heads with pendant beads.

Conservation.

The temple is badly in need of repair. The mahādvāra is overgrown with plants which should be removed. The upper opening behind the mahādvāra should be provided with an expanded metal protection. The flooring of the whole temple requires resetting. The drain leading out rain water should be repaired. The west doorway should be strengthened and provided with a door. The Śrīpati cave should be walled up on the west, its south wall being removed for the sky light. The window frames should be provided with expanded metal protection. The yāgaśālā to the east of the Bhairava temple should be repaired and used for cooking and oblation purposes. The ground around the temple should be levelled and the steps reset.

In the hall of the navaraṅga are figures of Gaṇēśa, Mahishāsuramardinī, Shaṇmukha and Pārvatī and also Sūrya and Vishṇu. Mahishāsuramardinī and Shaṇmukha appear to be old images of the Hoysaḷa days. The temple is said to possess Rs. 3,000 in State Loan Bonds which amount may be utilised for the repairs.

KOLAR.

SŌMĒŚVARA TEMPLE.

General Description.

The Sōmēśvara temple at Kōlār is a typical ornate structure of the Draviḍian style. (Pl. XII). It is a large building with a high mahādvāra, having a tall tower of brick. The main building consists of a garbhagṛiha with a brick vimāna,

a largish sukhanāsi and a four-pillared navaraṅga. In front of this building stands a large pillared mukhamaṇṭapa and in the compound are smaller shrines with a kalyāṇamaṇṭapa in the south-west.

It is strange that no inscription has been found in such an important temple. Very probably there was one which was destroyed in later times. As it is, the different parts of the temple may be assigned on architectural grounds to two different periods:

History.

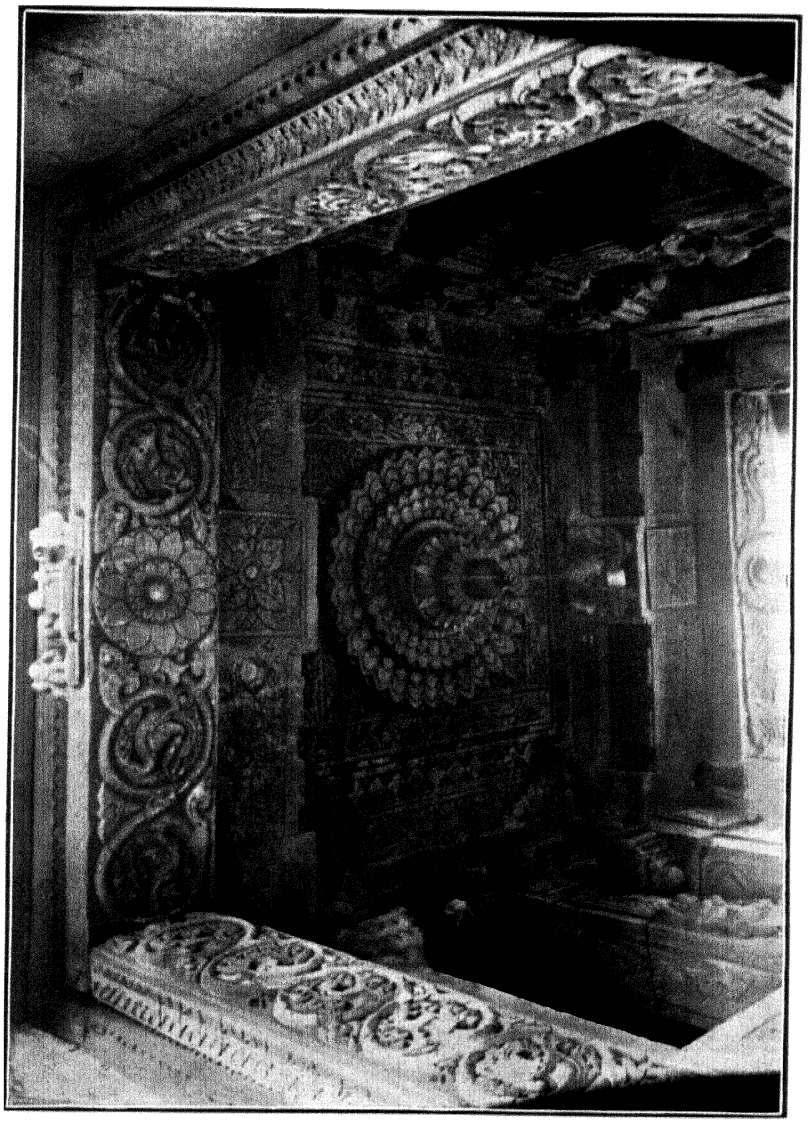
The main temple with its elaborately sculptured walls, the inner portion of the kalyāṇamaṇṭapa with its black stone pillars resembling similar ones at Nandi, and the stone mahādvāra have all one character; the free use of sculptured cornices, the rows of images standing under canopies and between right angled pilasters with incised floral bands and the rows of Yakshas or Yaksha faces under the cornices suggest that they might belong to an ornate Dravidian period which might be of the days of Krishṇarāya and Achyutarāya or of Harihara II, or, more probably, the second half of the 13th century. It was during the latter period that Vīra Sōmēśvara Hoysaḷa came very greatly under Tamil influence and even employed Chōḷa governors at Kuruḍumale. These portions of the temple might belong to that period of the Hoysaḷa interpretation of Dravidian architecture. It is doubtful if such a large temple could be attributed to anything like the days when the small ornate Chōḷa temple of Binnamaṅgala was constructed. There is, however, a similarity in certain features between this temple and even the Vaidyēśvara temple at Talkāḍ.

The rest of the temple with its squarish pillars and general similarity to the mukhamaṇṭapa at Nandi and that at Ulsūr, appears to be of the later Vijayanagar period.

The basement of the main temple contains four projecting cornices, the lowest of which has a frieze of elephants interspersed with horses, lions, swans, ṛishis and men. (Pl. XIV, 1). The second cornice has a row of rosettes, while the third one has kīrtimukhas. The fourth cornice is borne by brackets of Yakshas and lions. These cornices produce something like the Hoysaḷa effect, though the character of the ornamentation is different.

Cornices of Main Temple.

The middle portion of the wall has a long row of pilasters between which are turreted canopies borne on single or double pilasters definitely of the Dravidian kind, some of the śikharas being square and a few being boat-shaped. Under these canopies stand figures of ladies, ṛishis, etc., while the single-turreted pilasters arise out of kalaśas with lion heads springing out on either side of them. On the south and north sides of the walls of the main temple are deep and narrow niches, some of which have pierced stone windows.



SOMESVARA TEMPLE, KOLAR, CEILING OF MAHADVARA (p. 44).

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Upper Wall, Eaves and Tower.

The eaves have a frieze of kīrtimukhas with Yaksha heads, etc., while below them is a row of flying Yakshas and another of lions, etc., and a little lower down on the abacus of the pilasters are capitals with pendant drops. The tower or the vimāna is a brick construction which has lost its original character by comparatively recent repairs. It is Dravidian in form and is, however, well designed.

Mukhamantapa.

The mukhamaṇṭapa is a large structure with about sixty-four pillars (Pl. XIV 2.) some of which have projecting lion brackets and others have minor pillars of the sixteen-sided fluted kind, while the plainer ones have sixteen-sided shafts with cubical mouldings. All of them have capitals with pendant drops. The large eaves are well made and have the imitation of wood work on the undersurface. (Pl. XI 3.) The central aisle which is about 12′ broad has a grand appearance. As at Nandi and at Ulsūr its roof has been to some length raised above the level of the rest of the roof. A well shaped but poorly ornamented Nandi is placed in this portion. One of the pillars bears the Śrī-Vaishṇava caste mark suggesting the date to be the late Vijayanagar period.

Kalyanamantapa.

The kalyāṇamaṇṭapa is a beautiful pillared pavilion situated in the south-west angle of the compound. It appears to have been constructed in two stages : The inner portion of four pillars is an elaborately carved ornate structure closely resembling the kalyāṇa-maṇṭapa at Nandi. (Pl. XI 4.) Each of its pillars has projecting minor pillars and standing images of gods and goddesses of Vēṇugōpāla, etc. The outer faces of the pillars have fine floral designs in relief while the pendant brackets of the capitals have strings of parrots. Borne on these four pillars are beams with a frieze of finely shaped parrots, while further up the dome on its octagonal base are figures of dancing men and women. The dome has a large padma with ornamental parrots and in its centre is a padma pendant bud.

Around this square is constructed the rest of the pavilion, the pillars of which particularly those in the corners, are well carved. Some of the figures riding upon the bracket lions wear beards, trousers, and coats with ribbed designs. Among other sculptures are Rāma's monkeys, Yōgānarasimha, Bhairava, Gaṇapati, a monkey gaping with open mouth at the jack fruits on a tree, etc. Some of these figures bear the *vīrarēkhā*. The most probable date of the structure is the 16th century. The structure of the whole maṇṭapa appears to be homogeneous.

Navaranga Doorway.

The doorway of the navaraṅga has rosettes and creeper ornamentation in low relief with small Śaiva dvārapālas on the jambs and Gajalakshmī on the lintel. Outside the jambs are bands of Yakshas.

Navaranga.

The navaraṅga is a hall with four square pillars which have sixteen-sided shafts and cubical mouldings. On these latter are carved various images like those of Vīrabhadra, ṛishis, Mārkaṇḍēya, Śiva in various forms, Vyāghrapāda, Kōdaṇḍarāma, dancing Gaṇēśa, Sūryanārāyaṇa, etc. The central ceiling (which has been raised in Mr. Arcot Srinivasachar's days) retains the original carved flat stone with Umāmahēśvara surrounded by the Dikpālas. In the navaraṅga are placed Gaṇapati, Vīrabhadra, Śaiva dvārapālas, Nāga images of recent days, and Shaṇmukha riding upon a fine peacock about 5′ high. The last is a fine piece of sculpture for the Vijayanagar days.

Sukhanasi and Garbhagriha.

The sukhanāsi doorway is an ornate piece typical of Vijayanagar sculpture and has a liṅga and bull on the lintel. The sukhanāsi which is about 12′×10′ is interesting because it has two pierced windows. Another bull is kept here. In the sanctum on a low round pedestal is worshipped the large liṅga of Sōmēśvara.

The mahādvāra and its ceiling are interesting pieces of Vijayanagar workmanship. (Pl. XIII).

Conservation.

The ugly gate may be removed. The Ancient Monuments board may be shifted to a less conspicuous place. The cracked lintel beam of the mahādvāra may be examined by the Executive Engineer. The tower and its śikhara are to be repaired. The compound is to be cleared of all trees, including the newly planted cocoanut trees. The parapet wall may be raised sufficiently high to be protective. The additional land at the back of the temple is to be walled off with slabs, etc., the houses in the area being acquired, if need be. The thick whitewash is to be removed in due course from all the sculptures.

The temple has no funds of its own and these may be provided from the Muzrai funds.

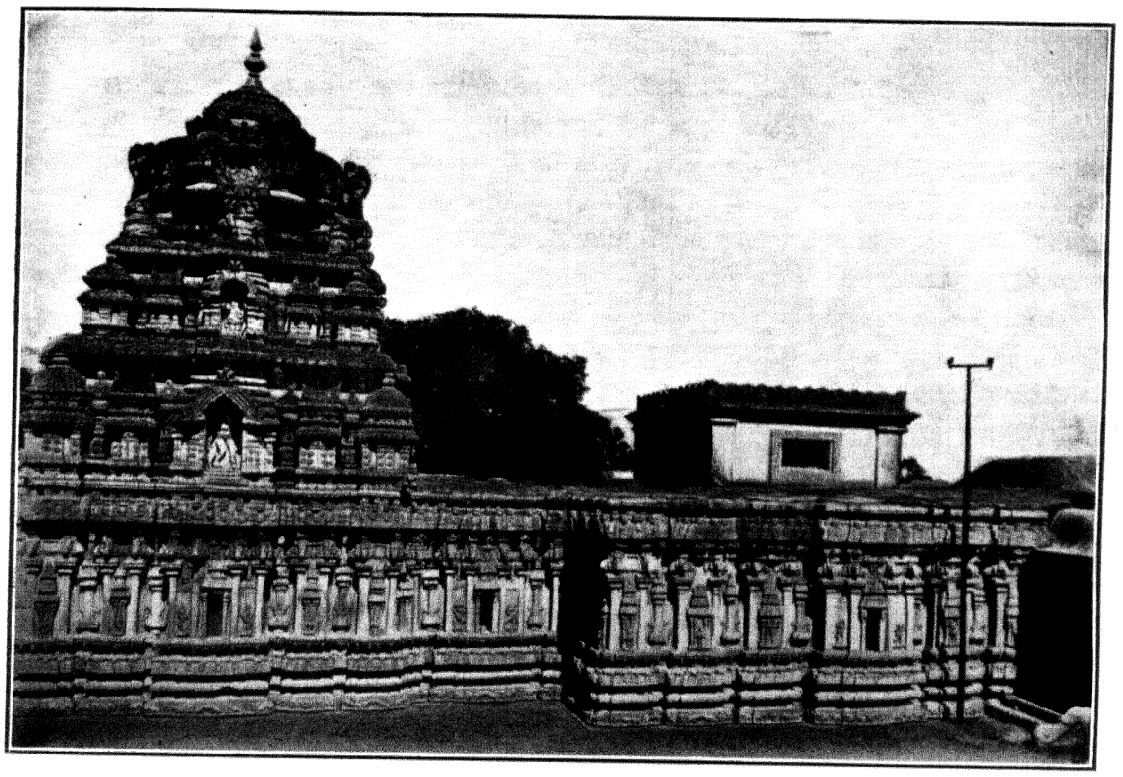
KŌLĀRAMMA TEMPLE.

History.

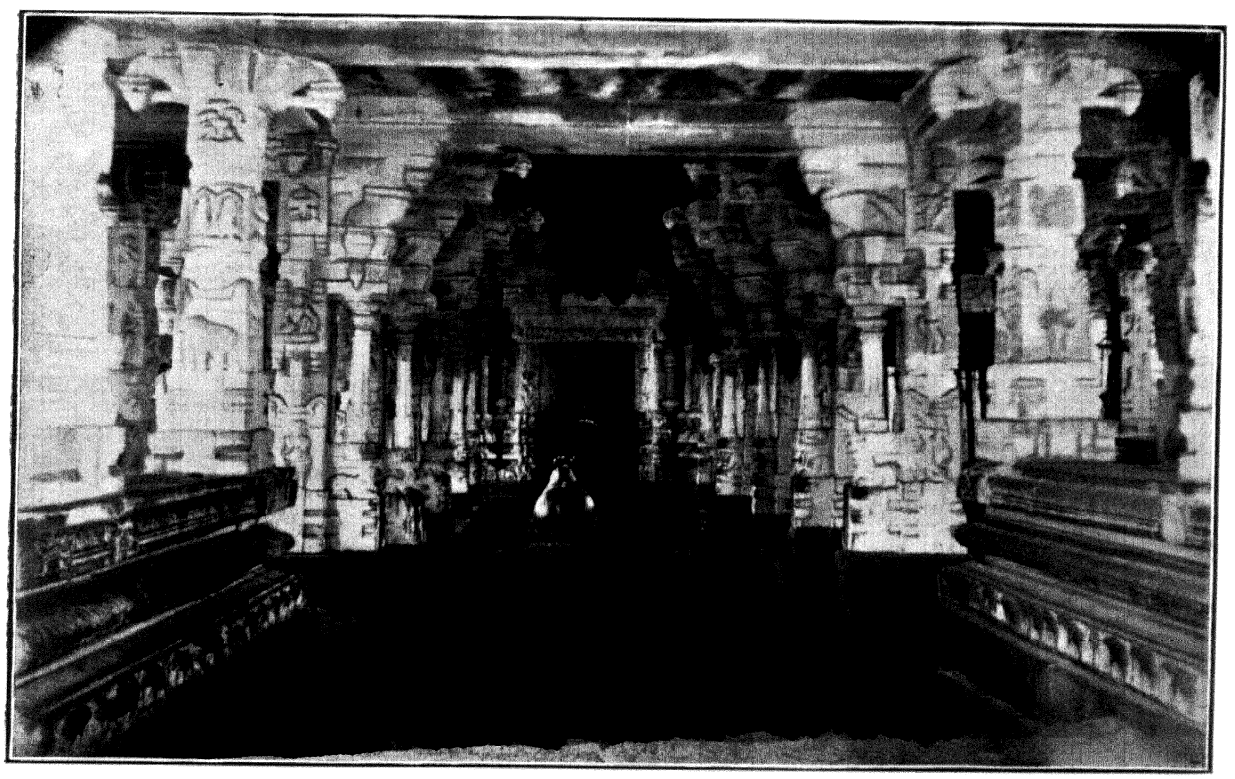
A detailed examination of the numerous inscriptions in the Kōlāramma temple and of the structural evidence available leads to the following conclusions:—

After Rājarāja Chōḷa the Great conquered Gaṅgavāḍi in his 22nd year, he either built the southern part of the temple or at least made a grant of the village of Areyūr (or Arehaḷḷi, 2 miles away?) for the maintenance of the gods. This structure consists of a large garbhagṛiha facing north and housing colossal stucco figures of the Saptamātṛikās of whom Chāmuṇḍā or Mahishāsuramardinī alone faces east, treading under her feet a large figure of a fallen Rākshasa. To her left is a small stucco Gaṇapati, while to the right of the group facing west is a god

SOMESVARA TEMPLE, KOLAR.



1. SOUTH VIEW (p. 42).



2. INTERIOR VIEW (p. 43).

Mysore Archæological Survey.]

holding a dagger and a deer in his back hands, the front hands being broken. This room has four round pillars of granite with sixteen-fluted shafts, the inverted bell moulding and a round wheel-shaped moulding and beaded hangings.

The sukhanāsi or front room to the north is exactly similar, though less wide with similar pillars. It contains a large naked stone relievo of Kapāla Bhairavī said to be the goddess of scorpions. This shrine has no vimāna. Its outer wall is ornamented with three plainish cornices, one of which is octagonal, and square pilasters with beaded hangings in low relief. On the east the sanctum has a pierced window with Śiva and Pārvatī dancing, holding each a dagger and a bowl. The eaves have a row of lion-headed kīrtimukhas with a frieze of dancing Yakshas below it.*

To the north of the shrine appears to have been added slightly later, perhaps before the 35th (?) year of Rājēndra Chōḷa, another small shrine with a smaller garbhagṛiha and a navaraṅga of four characterless octagonal pillars with a door to the north and one to the south. One of these bears a Tamil inscription not previously read. In this north shrine were installed the stone images of another set of Saptamātṛikās facing east with Chāmuṇḍā facing south and an image of Śiva facing north. These images appear to be of dark, perhaps trap stone and are made along with their tōraṇas of one stone each. The image of Kōlāramma is that of Mahishāsuramardinī treading on a demon. (Pl. XVIII, 3). It is about 4′ high and has flames darting from its head with an unsculptured tōraṇa around. She wears a jewelled diadem with hangings, a cobra, etc. In the navaraṅga of this shrine are placed a seated Kapāla Bhairava image of naked Śiva, about 3′ high, and standing Bhairavī. In a niche is kept a small image of a devotee, shown as that of a Chōḷa king as at Nandi. It is a late Vijayanagar period image of a Śrīvaishṇava saint or *bhakta*. The outer wall of this shrine is almost similar to the other one except that a frieze of lions runs above the cornice and a large shortish boat-shaped vimāna stands over the centre. It is possible that it is of stone, though covered over with mortar in later times.

These two shrines were given endowments with the permission of Rājēndra by Vīrapāṇḍya who claims to have conquered Raṭṭapāḍi and set up a pillar of victory at Kalyāṇi. Jākiyabbe, the daughter of Tribhuvanaiyya, got the east portion of the inner verandah put up with pillars in imitation of the ones in the south sanctum. An officer, by name Mādhava, appears to have built the verandah with sixteen-sided pillars opposite to the second shrine and also the Balipīṭha. About the same time the maṇṭapa in front of the inner mahādvāra was built. Some of the pillars here bear the name of Vikramachōḷa and the titles Sāmantakēsari and Vīra Bhīma and are similar to the ones in the south sanctum, though larger in size.

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* Cp. Binnamangala: Muktināthēśvara Temple.

The verandah of the inner prākāra was probably constructed by (?) Dimpaṇa Oḍeyar who appears to have made a large grant to the temple in the time of Harihara II. It is possible that the outer mahādvāra was set up in the days of Achyutarāya, an inscription of whose time is found on the north wall of the north shrine.

Some of the vīragals excavated in the compound of the temple appear to be Gaṅga in character. It is quite possible that the shrines actually hail from the Gaṅga days.

KURUDUMALE.

SŌMĒŚVARA TEMPLE.

(Pl. XV.)

Detailed notes on the Kuruḍumale temples have been published in the Annual Report of the department for 1930. Here are mentioned the relievo sculptures on the cubical mouldings of the pillars in the porch and of the pilasters in the sukhanāsi of the Sōmēśvara temple. (Pl. XVI, 1).

Porch.—Commencing from the east and moving clockwise :—

East pillar (Pl. XVI, 2).

East face—

1. Umā and Mahēśvara with Nandi.
2. Girijākalyāṇa.
3. Umāmahēśvara with Sūrya between them.

South face—

4. Jalandharasamhāri.
5. Andhakāsurasamhāri.
6. Gajāsuramardana.

West face—

7. Liṅgōdbhavamūrti.
8. Harihara standing.
9. Ēkapādamūrti (Śiva with his consorts all standing on one leg.)

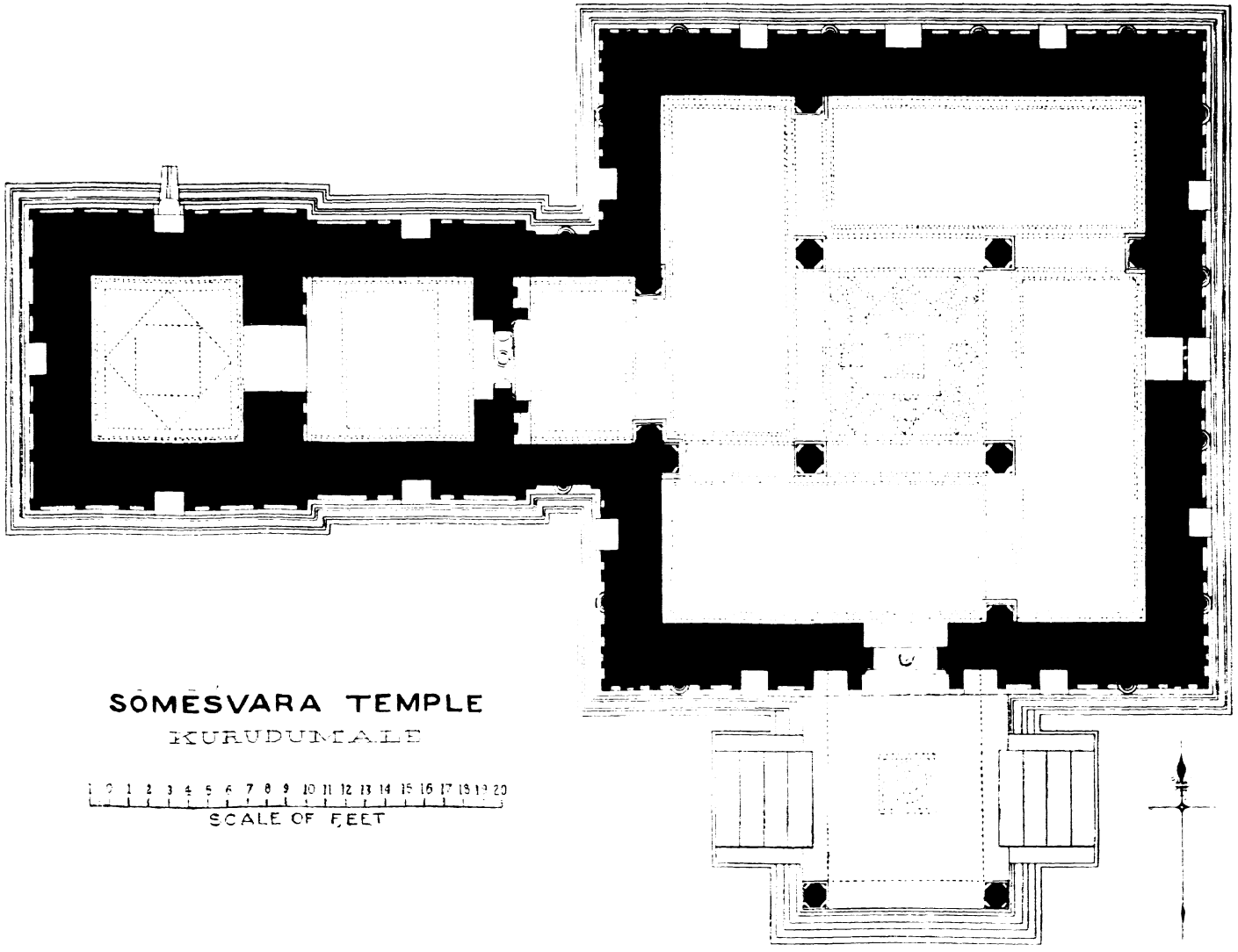
North face—

10. Umā and Mahēśvara attended by Vishṇu.
11. Śiva and Pārvatī making love.
12. Bhairava.

West pillar.

East face—

13. Umā and Mahēśvara standing.



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PLATE XV.

14. Ardhanārīśvara.
15. Umā-Mahēśvara in sukhāsana.

South face—

16. Śiva with bow and arrow.
17. Dakshiṇāmūrti in sukhāsana.
18. Śiva seated in yōgāsana.

West face—

19. Liṅga with human faces.
20. Harihara.
21. Ēkapādamūrti.

North face—

22. Bhairava.
23. Śiva manifesting to Arjuna.
24. Sadāśiva in sukhāsana.

Navaranga.

South-east pillar.

East face—

25. Yaksha (Kubēra ?)
26. A king worshipping a liṅga.
27. Mārkaṇḍēya.

South face—

28. Lion slaying elephant.
29. Kṛishṇa in butter dance.
30. Umāmahēśa in sukhāsana.

West face—

31. Kauṇḍinya Ṛishi.
32. Cow milking over liṅga and licking it.
33. Mahishāsuramardinī (as in the window at Nandi with lion in the back ground).

North face—

34. Lion.
35. Queen worshipping liṅga.
36. Śivaliṅga kicking away Yama to protect Mārkaṇḍēya.

South-west pillar.

East face—

37. Boy dancing with snake across his shoulder.
38. Bhairava.
39. Śiva with Umā and Gaṅgā.

South face—

40. Yaksha.
41. Woman dancing and man drumming.
42. Two Kāpālikās dancing.

West face—

43. Nandi.
44. Two devotees.
45. A Yōgi.

North face—

46. Lady dancing—unfinished.
47. Lady dancing, with two hands only, one of which holds spiral weapon.
48. Two-handed male and female human beings dancing.

North-west pillar.

East face—

49. Yaksha blowing conch.
50. Woman bringing milk to Siva.
51. Ṛishi riding on a tiger.

South face—

52. Lion killing elephant.
53. Durgā treading on Rākshasī.
54. A musical group of three persons with four legs (a female in the middle with tāḷa and a man with ḍamaru on each side.)

West face—

55. Two men wrestling.
56. A ṛishi seated.
57. Man holding axe, and dancing.

North face—

58. Sugrīva and Hanumān in conference.
59. Vāli and Sugrīva fighting.
60. Man on horseback.

North-east pillar.

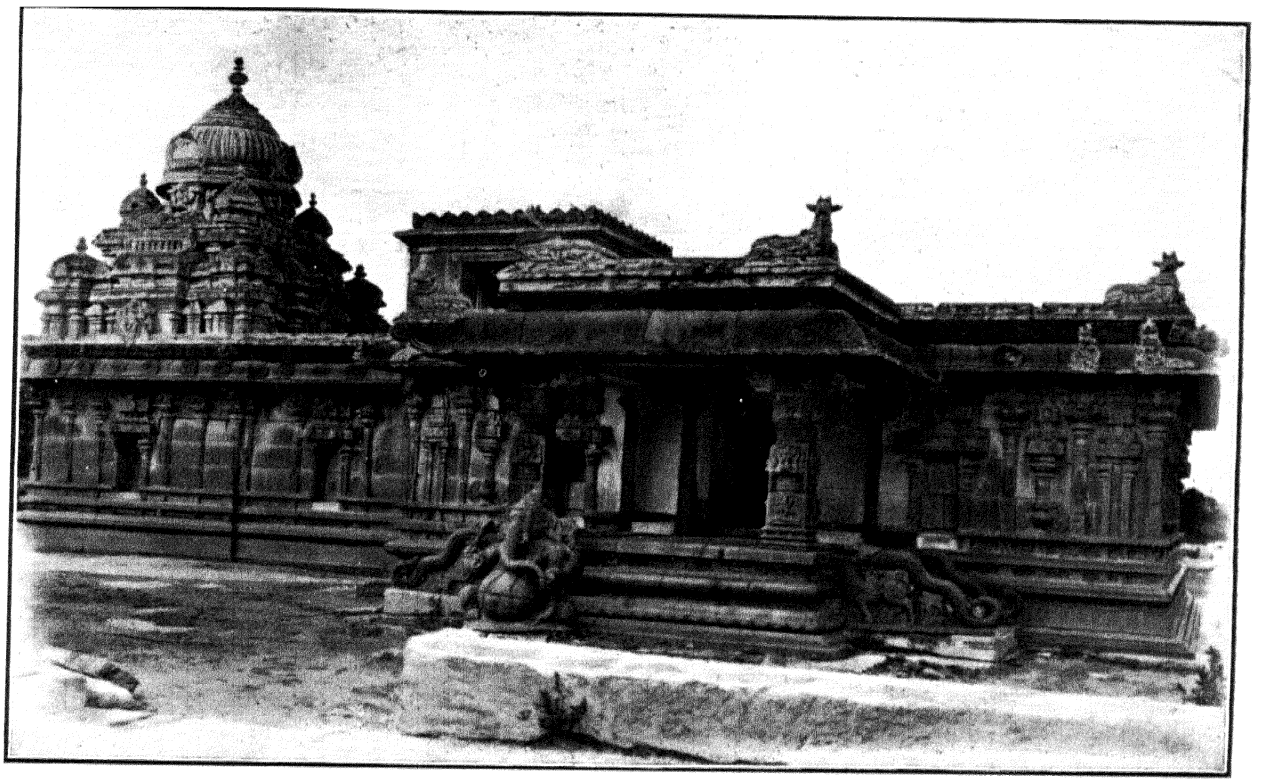
East face—

61. Yaksha dancing.
62. Two men dancing.
63. A lady dancing.

South face—

64. A seated ṛishi.
65. Gaṇēśa dancing.
66. Dakshiṇāmūrti.

SOMESVARA TEMPLE, KURUDUMALE.



1. VIEW FROM SOUTH-EAST (p. 46).



2. PILLAR OF THE PORCH (p. 46).



3. DAKSHINAMURTI (p. 49).

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West face—

67. Yōgi seated.
68. Vāli and Sugrīva fighting.
69. Two-handed Śiva on elephant.

North face—

70. Elephant.
71. A nobleman devotee.
72. Devotee seated doing *japa*.

The sukhanāsi pilasters have :

73. Manmatha.
74. Kaṇṇappa Nayanār.
75. Kaṇṇappa Nayanār.
76. Chief on horse back.
77. Dancing group.
78. Yaksha.
79. Rider on elephant.
80. Wheeling acrobats, etc.

One of the most interesting figures in the navaraṅga is that of Dakshiṇamūrti. (Pl. XVI, 3).

Conservation.

The ugly granite slabs put into the outer niches should be removed. The yard should be levelled and kept clean and free from debris.

AVANI.

RĀMĒŚVARA TEMPLE.

General Description.

A note on the Āvani hill was published in the annual report of the department for 1930. The temples in the village are here studied in greater detail. The large group of these ancient temples is generally known by the name of Rāmēśvara and stands at the south-west corner of the hill. Within a courtyard which has a gate to the south and one to the east stand about a dozen different buildings in all, of which ten are dedicated to the worship of different deities like Śiva, Pārvatī and Subramhaṇya. The Śiva group stands peculiarly placed; in the centre is a temple of Pārvatī and to its west in a line from south to north stand the Lakshmaṇēśvara, Rāmēśvara and Bharatēśvara shrines; to the east in a line stand the Śatrughnēśvara and Añjanēśvara shrines and two smaller shrines of Sugrīvēśvara and Aṅgadēśvara. Near these latter is a large mānastambha.

History.

Local mythology attributes the consecration of these deities to the days of Śrī Rāma and his brothers. But the oldest inscriptions, one of which is found on the door jamb of the Bharatēśvara shrine and the basement cornice of the Śatrughnēśvara shrine, mentions a Gaṅga king with the title Pṛithivī Gaṅga. This indicates that the temples go back to the late Gaṅga times. At the same time on the cornices of the Śatrughnēśvara and Lakshmaṇēśvara shrines and on the mānastambha, Kannaḍa inscriptions of Vīra Noḷamba, Dēvabbarasi, etc., are found and from another inscription[1] on a pillar outside the southern gateway we learn that this queen got constructed a lake called Dēvabbesamudra and a Vishṇu shrine at Horavangala which may be Betmangala where the Vishṇu shrine has to be examined for Noḷamba traces.

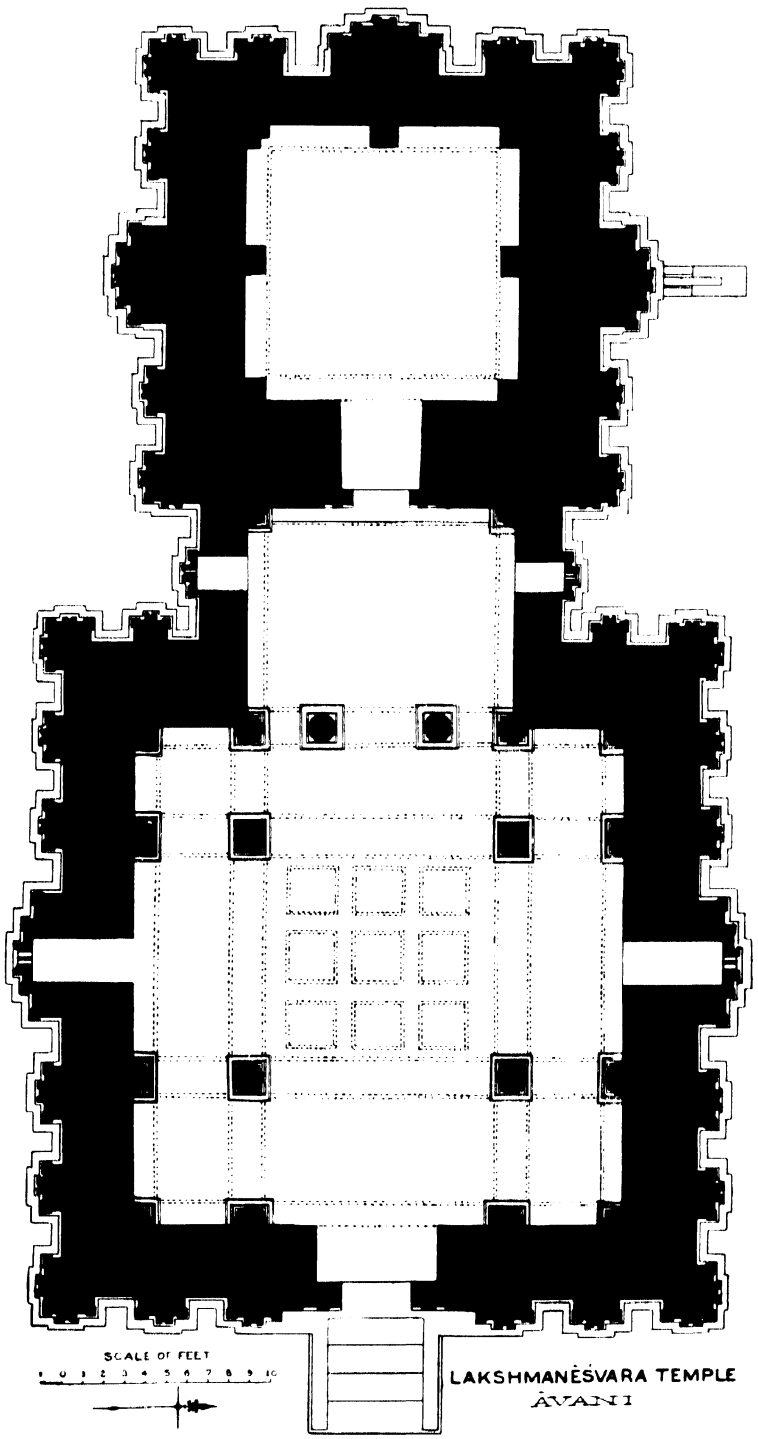
The record states also that at Āvaṇi or Āvaṇya she got constructed a temple for the prosperity of her second son under the name Noḷamba Nārāyaṇēśvara. We are not sure whether this liṅga was the huge ancient looking Lakshmaṇēśvara liṅga or the more central Rāmēśvara liṅga or the whole group of liṅgas in the place. On the wall of the Lakshmaṇēśvara temple there is a relievo image with an inscription of the famous religious teacher of the name Tribhuvanakarta, a Śaiva Brahman who is said to have had *tapōrājya* in the place for a long period of time. A little later the Chōḷas occupied the country and Kulōttuṅga left a long record on the cornice of the Rāmēśvara temple.

The character of the pillar of the Rāmēśvara navaraṅga and of its cornices, etc., raises a little doubt whether the Rāmēśvara shrine and that of Sītā-Pārvatī belong to the Noḷamba period. It is just possible that they might have been constructed, or at least renovated, with old materials in the Chōḷa days or even in the days of Iḷavañji Vāsudēvarāya. The temple of Kāmākshī, however, has so many boars and daggers on its walls that it may be attributed, at least the portion above the basement, to the Vijayanagar days. Of the mahādvāras the south one is not later than Chōḷa days while the one on the east belongs to the 13th or 14th century. Thus it is seen that the most important of the temples at Āvaṇi belong to about the 9th century.

Lakshmanesvara Shrine

The Lakshmaṇēśvara shrine is the most ornate in the compound. (Pl. XVII) its stone walls rise on a basement of five deeply carved cornices, one of which is ornamented with a row of small horse-shoe arches and another bears a frieze of elephants, lions, yāḷis and makara heads in active poses reminding us of the work of the Bāṇa and Rāshṭrakūṭa days. The upper portion of the wall is relieved by a series of right-angled pilasters, the canopies of which are ruined and have disappeared, being substituted by a brick structure (Pl. XVIII). Under and near these pilasters are a number of carved images, among which may be noticed a dvārapāla, Yakshas,

1. E. C. X. Kolar District, Mulbagal No. 38.



(P. 50.)

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images of Śiva, Bhairava, Bhairavī, Vishṇu, Gaṇēśa, Durgā, Tribhuvanakartar (a figure seated in *yōgāsana* with a bag or *jōḷige* hanging from the left side). Below the last is a *sōmasūtra* of Lakshmaṇēśvara with the head of a makara from whose open month flies forth the image of Sūrya. Other figures are Mahishāsuramardinī (in pierced window) spearing an anthropoid buffalo, Sūrya, dancing Yakshas (in pierced window), and Naṭarāja. The door steps have no porch but are flanked by two yāḷi relievos.

The navaraṅga has four pillars of the indented square type with two cubical mouldings and a wheel-shaped moulding. These pillars bear relievo groups of finely designed figures.

The sukhanāsi is open but is entered between two round pillars with pot and wheel-shaped mouldings. The navaraṅga ceiling has a well executed surface on which Umā and Mahēśvara are seated surrounded by the eight Dikpālakās. The Lakshmaṇēśvara liṅga is a very large one on a proportionate pedestal and is the largest in the place. The brick tower is a late Vijayanagar construction.

Satrughnesvara Shrine.

The Śatrughnēśvara shrine is of nearly the same size and shape as that of Lakshmaṇēśvara but its basement has three cornices only one of which is rounded and another has rows of poorly carved lions. Its doorway is of dark trap stone and ornamented with bands of wavy and scrolly creepers and squarish rosettes. On the lintel is a Gajalakshmī group, while on the sill between two Yakshas and flanked by kalaśas, etc., is a burning lamp. The upper wall of brick and the tower are all modern. The navaraṅga is similar to that of Lakshmaṇēśvara shrine except that its chief pillars have sixteen-sided fluted shafts with sculptured floral hangings, though the wall pilasters have the pattern of the Lakshmaṇēśvara navaraṅga pillars.

Anjanesvara Shrine.

The Añjanēśvara shrine is closely like the Śatrughnēśvara shrine except that in its basement cornice elephants are more prominent than horned lions and yāḷis, and horses also appear.

Its navaraṅga has only the shape of an *ardhamaṇṭapa* with the ceiling of nine padmas only. Its northern pierced screen has two finely shaped lady dancers.

The Sugrīvēśvara and Aṅgadēśvara shrines are small, insignificant and recently renovated. The only remarkable things there are the black stone doorways on the jambs of which are bands of ridden lions. It is a curious fact that the mānastambha of the Noḷamba times is now found directly opposite to the Sugrīvēśvara shrine. It is about 16 feet high and 2 feet in diameter. Its shaft is sixteen-sided and has sculptured floral and beaded hangings with inverted beaker-shaped aud wheel-shaped mouldings below the abacus.

Bharatesvara Shrine.

The Bharatēśvara shrine is smaller and less ornate than that of Śatrughnēśvara. Its pillars resemble the mānastambha; only they are octagonal. Facing the Bharatēśvara liṅga on the outside is a maṇṭapa of four similar pillars sheltering a black stone bull.

Rameswara Shrine.

The Rāmēśvara shrine has plainish cornices which are made up for by a row of kīrtimukhas and lions on the eaves and parapets. The walls have on their pilasters canopies with fine Draviḍian towers of the boat-shaped kind. This building has no pierced windows and in the north-west corner is an obscene relievo group. The Rāmēśvara doorway is rather plain. Its navaraṅga pillars are of the mānastambha design and its sculptured ceiling which is said to have had nine padmas only has now been substituted with a skylight tower. In this navaraṅga are now kept a Chaṇḍikēśa and a Saptamātṛikā group. The Rāmēśvara liṅga is of dark stone is smaller than the Lakshmaṇēśvara liṅga and is inclined to the north as the foundation has sunk. There is reason to think that the roof was repaired in the 13th century.

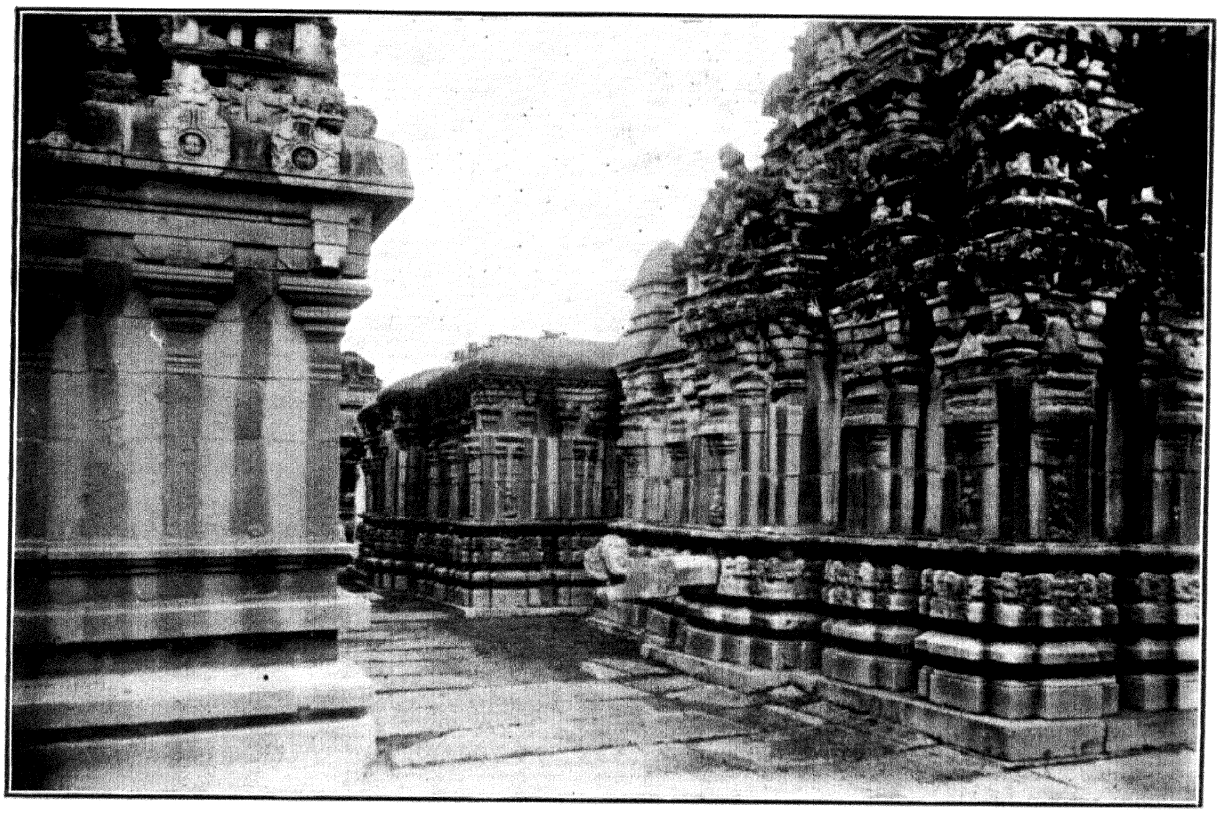
Parvati Shrine.

The Pārvatī shrine faces south and has a garbhagṛiha, a navaraṅga and an entrance porch of one aṅkaṇa. Its plan and other features are different from those of the other shrines now described except that its turreted wall niches are very similar to those of Rāmēśvara as also the lion frieze above the cornice. It is probable that this shrine was constructed in the 13th century when the inscriptions of Iḷavañji Vāsudēvarāya were carved on its walls and his image was set up in the navaraṅga. It is possible that the walls of the Rāmēśvara navaraṅga with their niches were made at the same time.

The sculptures on the walls of the Pārvatī shrine consisting of the Yakshas, of Śiva, ladies in various attitudes, etc., are not of much artistic value. The south porch is a fine structure of the squarish type with shortish sixteen-sided shafts, pendant bud capitals and sculptural cubical mouldings bearing Vaishṇava and Śaiva images and also six warriors on horse back three of whom are bearded. These latter include perhaps Vāsudēvarāya and his brothers.

The navaraṅga pillars are also similar except that the eastern pair have small rearing lions as corner brackets. The sculptures are mostly of the type seen at Kuruḍumale but are not so fine. In the navaraṅga are kept three Nandi bulls, a Sūrya image and votive images of Iḷavañji Vāsudēvarāya and his brother (Kōdaṇḍarāya or Khaṇḍerāya ?). Vāsudēvarāya wears a long beard, twirled moustaches, a large knot of hair on his head with a diadem in front, rudrākshamālas, a long conventionally rippled *dhōti*, the *vīra-puṇḍra* or *rēkhā* and has his hands folded, holding a rudrākshamāla between them. It is interesting to note the dress of the devotees of the time. The navaraṅga doorway is also to the west facing that of the Rāmēśvara shrine.

In the sanctum which has no sukhanāsi is worshipped an image of Pārvatī, about 3½ feet high, whose hands are thus disposed : abhaya, padma, padma, dāna. It appears to be a 13th century image with a prabhāvaḷi which does not form part of it. In the sanctum is also kept a Sōmāskanda group.



1. LAKSHMANESVARA TEMPLE, AVANI, VIEW FROM NORTH-WEST (p. 50).



2. DURGA, AVANI (p. 53).



3. KOLARAMMA TEMPLE, KOLAR, KOLARAMMA (p. 45).

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Kamakshi Shrine.

The Kāmākshī shrine is an imageless shrine with a garbhagriha, a sukhanāsi, an open aṅkaṇa, a navaraṅga and a porch. The only things noticeable here are the pillars which are of the sixteen-sided and cylindrical type. The two pillars in the porch have floral hangings and are round. These and the other pillars are evidently brought from elsewhere and used for this building.

Other Buildings.

The south mahādvāra is of the type obtaining in Iḷavañji Vāsudēvarāya's time and bears an inscription of his. The east mahādvāra is a large one and probably of about the same or somewhat later date. The kalyāṇamaṇṭapa with its pātāḷāṅkaṇa is of the 13th century. The Subramhaṇya temple is of the Vijayanagar period. It has an image of the god with four hands (abhaya, vajra, a bird—peacock, kaṭihasta). He has a consort on each side.

There are two tanks Śeshatīrtha and Giṇḍitīrtha. Near the latter and to the north of the prākāra is a small ruined Durgā shrine about 13′ x 7′ containing two round and fluted granite pillars of Chōḷa workmanship. The Durgā image (Pl. XVIII, 2) inside the shrine is an imposing figure about 4½′ in height. She sits on a seat and has loose drapery below the waist, the upper portion of the body being naked. Her right leg treads on a demon who has fallen on the ground. Her four hands have the following attributes in order: abhaya, ḍamaru, triśūla and kapāla. She wears anklets, armlets, rings, bangles, skull-headed kirīṭa, makara-kuṇḍalas and necklaces, as also a snake and a garland of skull heads. The slender waist, the high breasts and the fine folds of the drapery arranged splendidly on her stout thighs and the fierce look of her face which is nevertheless finely sculptured render the figure at once beautiful and terrible; and to the features of terror in the figure add the canine teeth of the goddess and the dishevelled hair behind her head. It is a pity that the nose of the goddess has been mutilated. The figure deserves to be preserved in a museum.

South of the prākāra on the inside there is a bas-relief representing of Rāvaṇa lifting the Kailāsa.

Conservation.

The courtyard is badly kept and needs levelling and dressing. The compound wall is damaged at the back of the temple and is to be repaired. Several of the shrines are reported to be leaking and the roofing needs to be examined. This is an ancient and important temple which fully deserves renovation.

SERINGAPATAM.

PLACES OF INTEREST.

The numbers given below refer to those given on the sketch map (Pl. XXIV, 2):—

1. **Seringapatam Railway Station.**

2. Old Masjid.

Just to the north of the Garrison Hospital is a small mosque with a walled court-yard and a gateway. Its hall has wooden pillars of the tapering type. This mosque is said to have been the old Jumma Masjid of Seringapatam used by the Moslems before Tipu built the new Jumma Masjid.

3. Old Garrison Hospital.

A short distance to the south-west of the Breach is a high and ruined compound wall inside which there is the basement of a now disappeared building which had an inner quadrangle. Immediately after the siege of Seringapatam Colonel Wellesley (afterwards Duke of Wellington) was stationed here in charge of the British garrison. The hospital of the old garrison was housed in this area from 1799 for several years.

4. The Breach and Monument.

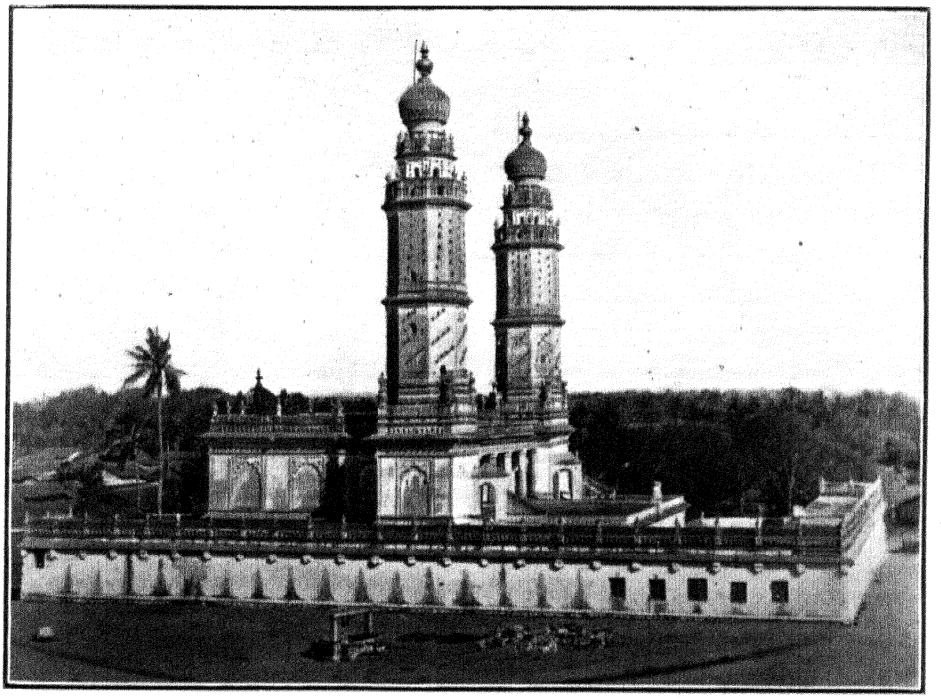
To the north-west of the island the broad river Kāvērī divides itself into the eastern and western branches. The old defence here consisted of a stone wall of about 8′ high with a brick wall above it more than 10′ high. It was poorly supplied with bastions and was mainly in the shape of two rather straight lines meeting at a corner. At this corner a large bastion had been erected and provided with a heavy battery facing north and west. Outside this wall were a wide moat and another lower Hindu wall which protected it from the enemies' cannon. Hyder and Tipu added to these outer defence works close to the river and put up a third and innermost wall with a rock-cut base and earthen top and a high cavalier overlooking and protecting the north-west battery. Between the second and third walls was a rock-cut moat.

The defenders never expected an attack from this corner, but General Baird had noted, as a prisoner, the weakness of the brick wall and directed the British attack on it. In May 1799 the battery of the Madras army was successful only in making it dangerous for Tipu's soldiers to make use of the north-west battery or even to stay near it; but the battery of the Bombay army firing at a shorter range from the Iśvara temple near the Gautama-kshētra levelled down the outer defences, seriously damaged the outer wall and so battered the brick structure of the second wall that they could easily climb up it. On 4th May, at 1 P.M. the British troops urged on by General Baird and led by Sergeant Graham, clambered up the battered wall and were surprised to find that the few sepoys intended for its defence had moved away some distance. Sergeant Graham, who was the first to climb up, got the flag handed on to him, planted it on the wall and cried out 'Cheers for Lieutenant Graham.' The next second he was shot and fell down. The British troops were surprised to find the inner moat and the earthen inner wall and taking a mere chance of finding a way to cross over divided themselves into two parties one of which went along the south wall until it found a narrow causeway meant for the use of the coolies

SERINGAPATAM.



1. DARYA DAULAT (p. 63).



2. JUMMA MASJID (p. 61).

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repairing the walls. There they crossed over and ran along the inner wall until they found a gateway near which firing was going on. The other party advanced slowly along the north wall and found itself opposed by Tipu and a few of his men. Tipu shot and retreated slowly until he came to the water gate.

From 1799 till 1905 the walls and the breach were left in their original battered condition. At the suggestion of Lord Curzon the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault and of the British officers who died at the siege of Seringapatam on 4th May 1799. The structure is one of polished stone and is in the form of a square-planned pier surmounted by a tapering obelisk. On the top and around are the cannon balls and the design is fine. On the slabs of the face of the pier are named the officers who fell and the units which fought at the siege of Seringapatam in 1799.

5. Delhi Gate and Bridge.

The Delhi gate, about a hundred yards to the east of the breach stands a small gateway protected by two round bastions which led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as the Delhi Bridge. This bridge was pulled down by Tipu Sultan just before the fall of Seringapatam. On a bastion near the south end of the bridge are engraved the images of Hanumān and Gaṇēśa showing that the structure was originally a Hindu wall. The absence of cement and the use of dressed stone blocks support this view.

6. Dungeons.

About a hundred and fifty yards to the east of the Delhi Gate there is a large oblong bastion in the fortwall on the top of which was formerly placed a heavy battery called Sultan Bateri. Under it is a dungeon hidden from the view of the passers-by. It is about 100′ × 40′ and has got a low vaulted brick roof. Around the walls are stone slabs, the holes of which were meant to receive the chains of prisoners. It is said that many English prisoners were confined here under the ever-watchful guard of the sepoys of the battery (Pl. XXII, 3). It has been stated, perhaps wrongly, that Col. Bailey was kept here for some time. During the siege of Seringapatam one of the cannons rolled back, pierced the ceiling and fell into the vault. It is lying there still. It is more than 10′ long and its mouth is 6″ wide.

Just to its west between the battery and the outer wall has now been constructed the new pump house called 'Jaya-Chāmarāja Water Works' for supplying water to Seringapatam.

7. Jibi Gate.

The Jibi gate is a small gate in the fortwall leading from the temple area to the river. Just outside it is a small shrine of Hanumān which perhaps stands there from the pre-Hyder times.

8. Ranganatha Temple.

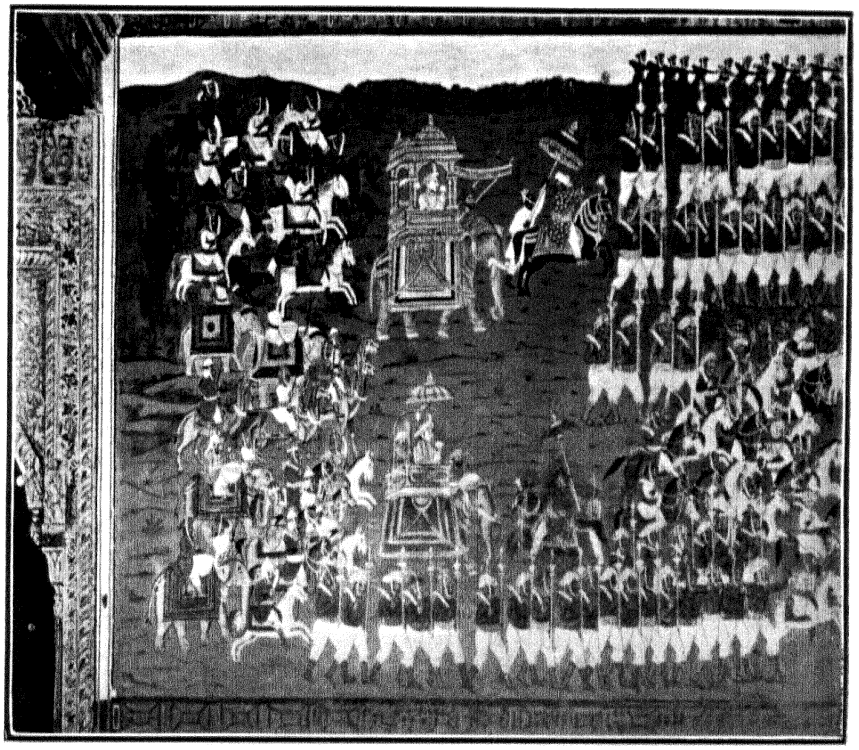
The Raṅganātha temple is one of the largest temples in the State and is of great local importance (Pl. XXI, 1). Its god has given the town his name. The temple is approached by a large gateway with a huge brick tower. It appears to have been constructed in three or four different stages.

The inscription on the south basement cornice of the sanctum states that the Hoysaḷa King Ballāḷa II gave certain grants to the priests and Brahmans of Tiṟuva-Raṅga-Nārāyaṇa-Chaturvēdi-Maṅgalam. This establishes the fact that the innermost part of the temple was a Hoysaḷa construction of which the large garbhagṟiha, the sukhanāsi and more than a score of large granite pillars bearing the round and star-shaped Hoysaḷa forms remain. The garbhagṟiha wall has a basement of five cornices which are comparatively plain. The upper portions of the walls which are now hidden in the darkness of the *kattale-pradakshiṇa* are adorned with pilasters and fine towered canopies under some of which are sculptures; in one place, a kalaśa, chakra, śaṅkha and padma are depicted in a band.

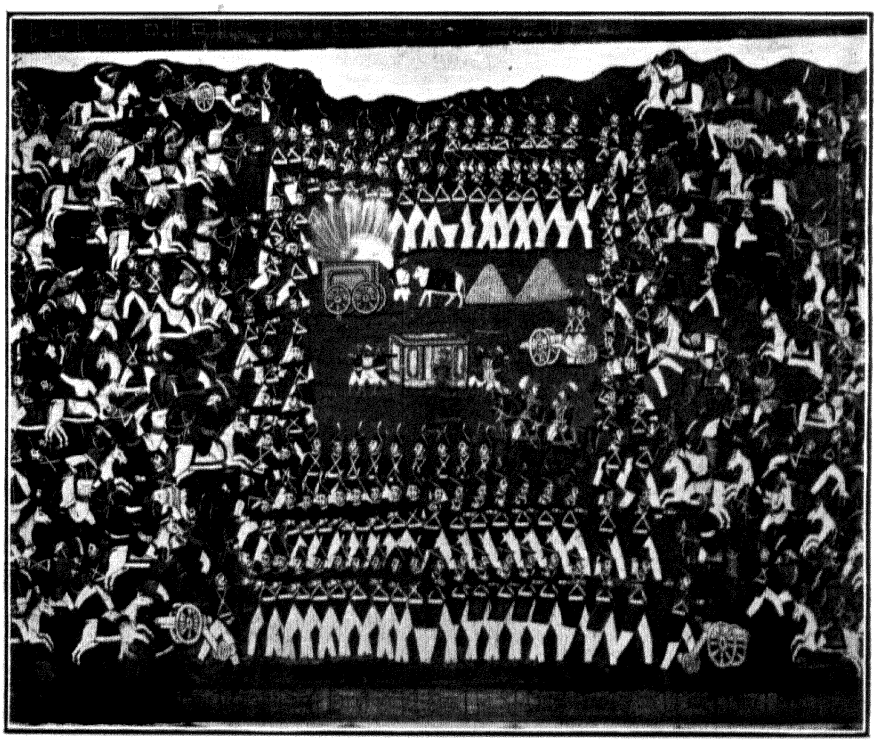
Inside the garbhagṟiha is a colossal image of Vishṇu reclining on the huge coils of the great snake Ananta who lifts up his seven-headed hood to shade his master's head. The snake is shown with scales, etc., and is very realistic. The reclining image shows the god supporting his head on his right hand, while his left hand is stretched over the body and holds nothing. The figure wears a tall kirīṭa and all manner of ornaments down to the toe-ring; but it has no lotus creeper rising from the navel. Near his legs is the image of the goddess Kāvērī made of a different stone and at his feet stands the sage Gautama. The image is so large that a full view of it cannot be obtained from the sukhanāsi or the navaraṅga beyond which visitors are not allowed to enter. The ceilings of the sukhanāsi and the garbhagṟiha are well designed shallow domes with padmas in the centre. The present navaraṅga is a structure mostly made up of round bell-shapped pillars and two pillars of the eight-pointed star shape with vertical scroll bands. From this navaraṅga proceeds the *kattale-pradakshiṇa* or dark circumambulatory passage. The ceilings are almost plain.

Guarding the navaraṅga doorway are two colossal dvārapālas and in front of them is a large pillared courtyard with an opening around the dhvaja-stambha and a pradakshiṇa on the west side. Most of the pillars in this yard are of unmistakable Hoysaḷa shapes some of them being round, indented square-shaped, star-shaped, flower-shaped, cylinder-shaped, etc., all of them having parts corresponding to the bell, pot, wheel and umbrella mouldings characteristic of Hoysaḷa work. The rather plain ceilings and beams and the inscriptions in the south part of the pradakshiṇa show that this portion has been a later construction for which the old Hoysaḷa materials have been freely used. It may be inferred from a study of the inscriptions that the navaraṅga was constructed after the time of Dēvarāya and before

DARYA DAULAT, SERINGAPATAM.



1. HYDER AND TIPU WITH THEIR ARMY (p. 63).



2. BATTLE OF POLLILORE: COL. BAILIE IS SURROUNDED (p. 63).

Mysore Archæological Survey.]

Kṛishṇarāya. The *Mysore Gazetteer* says that a Daṇṇāyaka by name Timmaṇṇa Hebbār collected the materials of a large number of Jain Bastis from Kaḷastavāḍi on the Mysore road and enlarged the Raṅganātha temple. Either this has happened or the materials of an old Hoysaḷa maṇṭapa have been utilised in the construction of the pillared court. At the four corners of this court there are shrines. On the south-east are Manavāḷamahāmuni and the Śrīvaishṇava Āḻvārs. On the south are Rājamannār Kṛishṇa—a beautiful group - and Rāma. On the south-west are Narasimha and Sudarśana. On the west is Gōpālakṛishṇa, a beautiful Hoysaḷa image, resembling that at Sōmanāthapur and elsewhere. On the north-west is a shrine of Lakshmī as Ranganāyakī. The image is a fine one though of Vijayanagar workmanship. On the north-east are shrines housing another Rāma group, Rāmānuja, Dēśika, etc. Inside the gateway of the open yard stand shrines for large images of Hanumān and Garuḍa against the east wall. Near this are four pillars of the Vijayanagar type bearing the 24 forms of Vishṇu with labels.

To the east of the pillared court is a large mukhamaṇṭapa of late Vijayanagar construction. Here and there Hoysaḷa pillars have been used. In the centre of this maṇṭapa and piercing through its roof stands a large monolithic Garuḍagamba. Some of the pillars to its west are of fine design. The caves on either side of the Garudagamba show that the former mukhamaṇṭapa ended here. The tall pillared part of the pātāḷāṅkaṇa to its east is said to have been constructed by Hyder Ali. The outer yard of the temple is protected by a high prākāra wall made of granite blocks. There appears to have been a pillared verandah on its inside but it has now disappeared. The Hydernāma mentions that in 1771 A.D. the temple caught fire[1]; but it is not known which part was destroyed. Outside the north wall of the mukhamaṇṭapa stands a brindāvana whose top is finely designed and decorated with sculptures of dancing Kṛishṇa, Raṅganātha, Vēṇugōpāla and Janārdana. Inside the mahādvāra are four stone elephants of good workmanship. The large mahādvāra and gōpura are in the Vijayanagar style, the stone part of the mahādvāra having numerous pilasters and turreted niches. The gōpura is large and is a land-mark for many miles around. It is said that here Kṛishṇarāja Voḍeyar III was hidden and protected during the days of the battle of Seringapatam. The garbhagṛiha tower is also of Vijayanagar workmanship, and is finely designed.

To the north-east of the temple, outside, there is a pond and near it an inscription of 1800 A.D.

9. Raja's Palace.

About fifty yards to the south-east of the Raṅganātha temple is pointed out the place where the palace of the old Hindu rulers of Seringapatam is said to have stood. It appears to have faced northward and in it was born the young prince who was installed as the Rāja of Mysore in 1799. In recent years the Government of

[1] See M.A.R. 1930, page 93.

Mysore got a small pavilion erected here to commemorate the birth-place of the grandfather of the present Mahārāja.

10. Swinging Arch.

About a hundred yards to the south of the Raṅganātha temple on the other side of the station road stands a masonry arch about a hundred feet in span and has been standing for close upon five generations.[1] When visitors stand on its key-stone and jerk, the arch swings to the extent of about 2 or 3 inches. It is a great attraction to juvenile visitors. Tradition says that it was designed and constructed for Tipu Sultan by a French engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Kāvērī river. The story goes that De Haviland was executed by Tipu during his Bellary campaign. But in reality the engineer was in British service and designed the new Government House at Mysore about the year 1807-8. It must have been during this period that the arch was constructed.

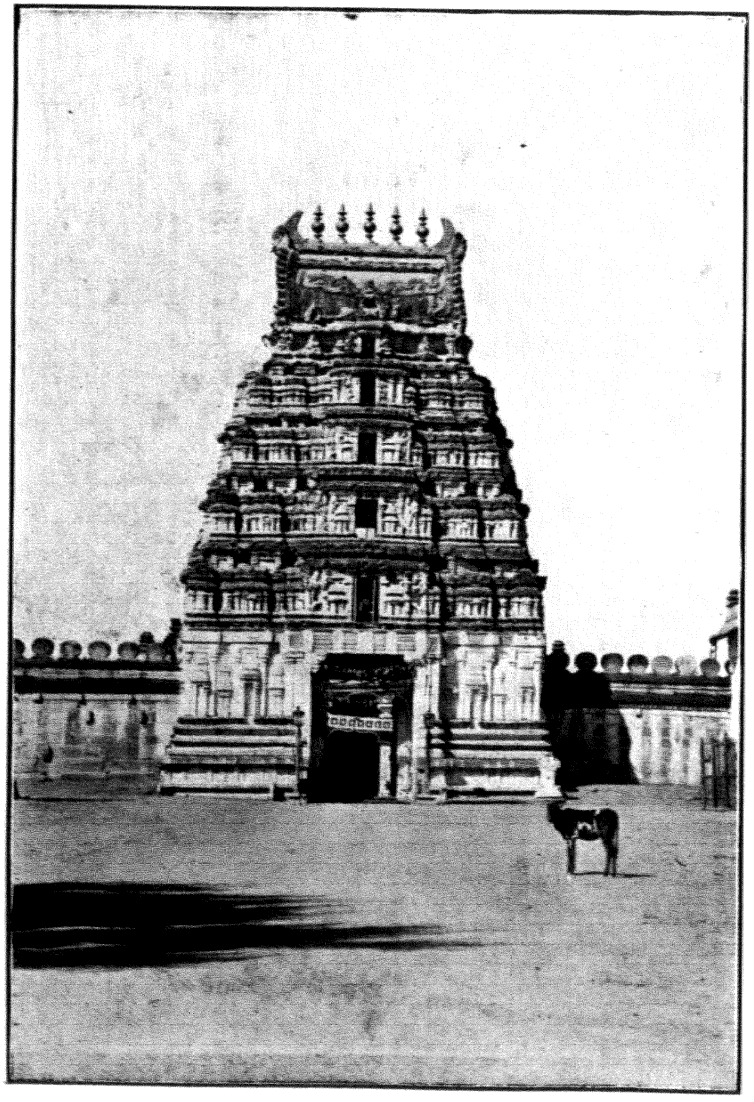
11. Coronation Building.

12. Narasimha Temple.

The Narasimha temple is a very large and partly ruined structure which has recently been repaired and put out of danger. It consists of a large original garbhagṛiha in the midst of which is a platform with four pillars. On it is installed a beautiful image of Lakshmīnarasimha whose beauty of figure, exquisite ornamentation and workmanship and fine jewelled and serpentine tōraṇas bearing the ten avatāras declare it to be definitely a Hoysaḷa image. Wherefrom this image was obtained and whether it was originally in the neighbourhood, it is not possible to state. But when Kanṭhīrava-Narasarāja, the valiant Mysore ruler found it, he appears to have got a temple constructed with the garbhagṛiha, an oblong broadish sukhanāsi and a many pillared navaraṅga hall. The latter had an extension on the north in which the image of the king was installed. (Pl. XXII, 1.) This image which is 3½′ high is a portrait statue of fine workmanship and great sculptural value. It shows the prince wearing a long coat, kammarband, etc., like a Mogul with long hair dressed in the old Hindu fashion. He wears moustaches with side-whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is realistic and is a great example of South Indian portrait sculpture in the 17th century.

The original temple appears to have had an open pradakshiṇa, the basement having four cornices with a frieze of retrospectant lions. In later times this appears to have been converted into a dark or *kattale* pradakshiṇa and a pātāḷānkaṇa with

[1] This arch collapsed suddenly on 2nd July 1936. The cause of the collapse is being investigated by the Public Works Department.



1. RANGANATHA TEMPLE (p. 56).



2. GUMBUZ (p. 65).

Mysore Archæological Survey.]

a covered prākāra added to the temple. At the four corners of this prākāra, cells and shrines were erected for the Āḻvārs, Āṇḍāḷ, Lakshmī (a fine image, though of the late Vijayanagar type), Bālakṛishṇa on fours, Rāmānuja and Dēśika. This might have all been done in the days of Doḍḍadēvarāja or Chikkadēvarāja. At a still later date a large outer mukhamaṇṭapa was added to the mahādvāra and an outer prākāra with inside verandahs and a gōpura were constructed making the temple a huge one. This outer prākāra is now mostly ruined. The rest of the temple is intact.

Conservation.—Along with the image of Kaṇṭhīrava Narasarāja, the Narasimha image also should be protected. The temple is leaking in the north part of the *kattale pradakshiṇa*, the north part of the Lakshmī shrine, etc., and plants are growing here and there on the outer walls. These should be looked into. The outer courtyard is in a neglected condition. This should be levelled and kept neat and clean.

13. Memorial Hall.

About a hundred and fifty yards east of the Raṅganātha temple are now to be seen a mound and the ruined walls of what was once a magnificent palace inhabited by Tipu. It was dismantled about 1807 or 1809 (?) at the orders of Col. Wellesley and very probably its wooden pillars were utilised for the Maharaja's palace in Mysore. Originally the palace faced west and appears to have had an open pillared court in front like the Bangalore Palace and the Darya-Daulat.

14. Tipu's Palace.

About a hundred yards to the north of Tipu's Palace through a breach in the wall where originally appears to have stood a small gateway we cross the moat by a modern bridge and come to the Bathing Ghat constructed by the Mysore Government about a generation ago for the convenience of the public (Pl. XXII, 2). On either side of the steps leading to the river there are several small maṇṭapas under the spreading trees. Some distance to the west are seen the arches of the railway bridge.

15. Bathing Ghat.

To the north-east of the Palace Zenana enclosure stands an old temple of Gaṅgādharēśvara. The main shrine which faces east and the chief mahādvāra which faces south are both finely ornamented granite structures of about the days of Kṛishṇarāya of Vijayanagar. The walls are ornamented with cornices and turreted pilasters and niches, and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late Vijayanagar period. The temple has a large prākāra with a verandah and to its south-west is a maṇṭapa with a number of niches containing a large number of liṅgas and images of the Śaiva saints. Most of these appear to date

16. Gangadharesvara Temple.

from the days of the Dalvoys of Mysore. In one of the cells is now kept a copper image of Dakshiṇāmūrti (chinmudrā, rudrākshamāla, vīṇa and pustaka), which is said to be of solid copper and bears an inscription stating that it was a gift of Dalvoy Nañjarāj. The mahādvāra has tall doorways with finely carved scroll friezes rising above female attendants standing on yālis. The pillars of the mahādvāra have their massiveness relieved by indentations of the corners and a well designed series of turrets rising in several tiers. The design of the pillars is different from that seen elsewhere, though it somewhat reminds us of that met with in the Sōmēśvara temple at Kōlār. The bracket or *bōdige* of the west pillar is cracked and must be examined by the Engineers.

17. Water Gate.

To the north east of the Gaṅgādhara temple the fort wall is pierced by a low arched gateway known as the water gate since the palace people and the inhabitants of the northern part of the town used it as the best approach to the river. It was formerly thought that Tipu was caught inside this gateway between two sections of the British and was killed. A tablet has been put up by the Mysore Government; but this is a mistake. He really died about a hundred yards further east.

18. Place of Tipu's Death.

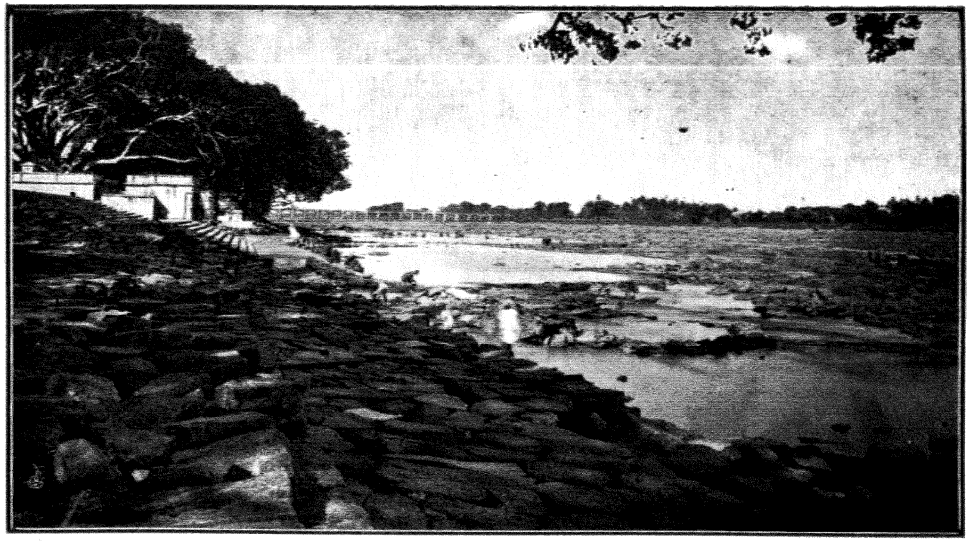
About fifty yards to the east of the water gate, inside the second fort line, is said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back by the storming troops Tipu moved along the second wall and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded. The storming troops not knowing that Tipu was here entered the gate and rushed towards the palace. An English soldier later on narrated how he found here an unconscious Mysorean Sardar wearing golden belt and shot him in the temple when that person tried to defend it with his sword. It has been thought that Tipu met with his death thus.

When the British officers tried to trace the body of Tipu, his dying private secretary pointed to the place where his master lay under a heap of the dead. Tipu's body was easily identified since his face had not been disfigured and since he had worn a well-known talisman. The body was yet warm and was removed to the palace for the night. The erection of a suitable monument at this place may be considered. It is found that the inner fortification was razed to the ground by Col. Wellesley about 1807 and a row of tamarind trees planted (after the Vellore mutiny).

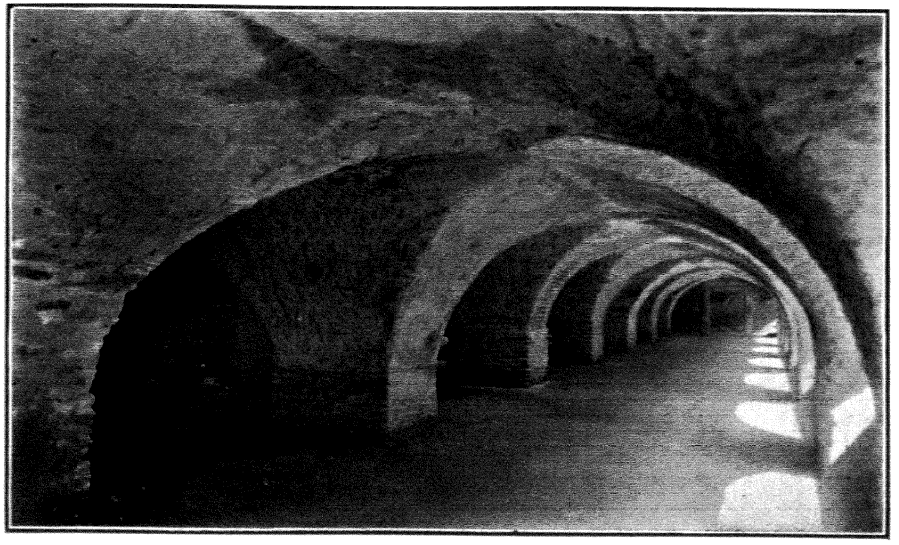


1. NARASIMHA TEMPLE, SERINGAPATAM, KANTHIRAVA NARASARAJA VODEYAR (p. 58).

Mysore Archæological Survey.]



2. BATHING GHAT (p. 59).



3. DUNGEON (p. 55).

PLATE XXII.

19. Inman's Dungeon. At the north-east corner of the fort there is a large structure with a battery on its top and in its hollow is a low vaulted cellar about 45′ × 32′ which resembles Bailey's dungeon, but is smaller. It is said to have been discovered in 1895 by Mr. Thos. Inman, an Engineer. It is said that prisoners used to be confined here also and among them was a notorious Mahratta free booter, Dhoṇḍia Vāg, who escaped on the day of the siege and gave considerable trouble in the north of the Mysore State in the days of Pūrṇiah and Wellesley until at last he was captured. Dhoṇḍia had been converted by force to Islam but he appears to have returned to his old faith.

20. Wellesley Bridge. From the battlements above the dungeon a direct view is obtained of the Wellesley bridge, constructed by Pūrṇiah in honour of Col. Wellesley, the Commander-in-Chief of Mysore. It is built of rough stone pillars and beams and is slightly arched to the west. Though rude in construction, it has proved its strength against the floods of the Kāvērī river. It was completely submerged in the flood of 1924. It was on this bridge that the plague rebels of Gañjām and elsewhere were stopped in 1899 when the reserve force of Mysore opened fire upon them and shot them. At the north end of this bridge is a pier-like monument bearing a Persian inscription mentioning that it was constructed in 1804.

21. Jumma Masjid. Close to the eastern or Bangalore gate stood formerly a Hindu temple with a prākāra wall and a verandah running around. It was very probably a structure of the early eighteenth century and was not of great architectural importance. It is said to have been dedicated to Hanumān or Āñjanēya. Near it, in the field, Tipu is said to have played in his younger days when his father was yet a rising young officer in the Mysore army. One day a Fakir told the boy that he would some day become very prosperous and directed him to convert the temple into a mosque when he became a great man. When he became King Tipu compelled the Hindus to remove the image from the temple, filled up the groundfloor and on the top of the temple got erected the Jumma Masjid, the hall of which has numerous foil arches and a Mihrab on the west in the form of a small room. On the walls of the hall are found stone inscriptions with quotations from the Quran, etc. One of them gives the date of its construction as corresponding to 1787 A.D. The main points of interest in the mosque are its two great and beautiful minārs which combine majesty with grace (pl. XX, 2). Their shafts are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. From there a visitor gets a panoramic view of the neighbourhood. At the crown of the minārs are large masonry kalaśas placed upon flowers and fully ornamented. Above are smaller metallic kalaśas of the Hindu type. These minārs are things to admire in Seringapatam. A winding flight of more than 200 steps leads to the top of each.

In the middle of the east walls are now to be seen three gates leading towards Bangalore, formerly known as the Gañjām gates. They are high, arched structures with their upper portions mostly of brick. On either side of each gateway are guard rooms and on the south side of the easternmost of these and provided with a drawbridge, is still to be seen the machanism for manipulating the bridge. It consists of a large wooden wheel, about 8 or 10 feet in diameter, with handles. When this was turned a beam connected with its axle wound up a chain which passed through a ventilator and was attached to the outer end of the bridge.

22. Bangalore Gates.

Opposite to the outer gate are the ruins of a large vaulted cellar around which formerly stood a fort wall with a battery. Just inside the outer gate on the north an insignificant little mound indicates the place where Mir Sadak, Tipu's Dewan, fell. Moslem passersby spit at his tomb and believe that Mir Sadak betrayed the fort on the day of its siege and was killed by a guardsman and thrown into the ditch when he was trying to escape.

In 1791 Lord Cornwallis attacked Seringapatam from the south-east. After the war Tipu thought it better to strengthen the fortifications on this side deepening the moats and putting up an outer defensive wall and adding a number of cavaliers. Thus the fortifications here are very formidable. In the south-east corner of the outer wall was placed a battery, known as the Kāḷegauḍana Bateri.

23. South-East Fort Wall.

24. Flagstaff Cavalier.

On the left is another cavalier recently converted into a fresh water reservoir.

To its north and adjoining it is Tipu's old Racket Court converted by the British garrison into a Ball-alley. The court is about 80′ long and 40′ broad and its south wall is about 35′ high. The structure is open at the top.

25. Tipu's Racket Court.

Since the old south gates were too low to allow any elephant with a howdah to pass, Tipu got two more gates constructed of brick work about fifty yards to the west. These are about 15′ high, vaulted, and adorned with arches on the sides. On a wall adjoining the inner one Tipu got a stone tablet put up giving the date of its construction hoping that the fort would ever remain free from all misfortunes. The arches are cracked at the centre and may be looked into by the engineers.

26. Elephant Gate.

The inner Mysore gate also was raised in height to allow the passage of an elephant. The outer one which was in a dangerous condition was repaired in recent years by the Mysore Government and provided with key-stone arches.

Proceeding directly south from the arch we pass through a small fort gate to the river side where stands a small ruined shrine of Śiva known as the Sōmaliṅga or Sōmēśvara temple. In the

27. Somalinga Gate.

neighbourhood appears to have been the old cremation ground of Seringapatam. From the river bank a good view is obtained of the cart bridge over the south branch of the Kāvērī known as the Periapaṭṇa bridge.

28. Traveller's Bungalow.

About 2 furlongs directly to the east of the fort the river flows over a sandy bed in a south-easterly direction. Here on its south bank Tipu planted a large and well designed garden full of trees known for their fruits, flowers and shade. In the centre of the garden he erected, in 1784, his summer palace known as the Darya-Daulat, probably in commemoration of his victory extending to the seas (Pl. XIX. 1). The words mean 'The wealth of the sea.' The structure is raised on a square platform, about 5′ high. Around it runs a wide verandah borne on tapering lotus—formed wooden pillars with trefoil arches (*Frontispiece*). The inner building which is also square faces the Nagarkhāna in the south and the river on the north, both the faces being exactly similar. The staircases are hidden in the dark rooms, concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre. In this hall it is said that Tipu used to receive his ambassadors and guests. On the east and west sides there are three rooms each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold. The designs are highly interesting and the balconies are good works of art. On the west wall are painted four large battle scenes. The first shows Hyder Ali on an elephant in the midst of his troops marching forth for the First battle of Pālilūr (Pl. XX, 2.) His army is composed of swordsmen on horseback and footmen with spears. The former wear cloth helmets, long coats, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with handkerchiefs. In the second panel Tipu is riding on horseback and similarly proceeding to the battle. His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Moslems, since they think he is Mir Sadak, the traitor. Among Tipu's cavalry can be seen a company of French swordsmen led by an officer who is pointed out generally as Mons. Lally. The third panel shows the victory of Mysore at the battle of Pālilūr (Pl. XX, 1). Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British both in front and back. The French gunners and the commander of the Mysore forces play their part in the battle. The red-coated English soldiers have formed a phalanx to protect their ammunition and their leader Col. Bailey. The latter who is carried in a palanquin sits with his finger on his lips in dismay. A ball from the French gunners explodes the ammunition. The defeat of the British is certain. Tipu appears to have loved to contemplate

29. Darya-Daulat.

this brilliant victory which resulted in the capture of Col. Bailey and the flight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battlefield too late to be of any help to their allies, the British. Below the picture of the Nizam riding on horse back are painted the figures of a cow and a boar. Tradition states that Tipu alleged that the Nizam looked innocent like a cow and was really as wicked and contemptible as a boar (*suvvar*). It is explained that he came like a cow and fled like a boar. This painting throws light on Tipu's character.

The east walls of the building are covered with a large number of panels most of which contain the scenes of the durbars of various rulers contemporary with Tipu and otherwise. About a hundred of these personages are painted, among whom may be identified the Hindu Rāṇi of Chittore, Mohammed Ali Walajah, his queen, the Rāja of Tanjore, the Rāja of Benares, Bālāji Rao II Peshwa, Kṛishṇarāja Voḍeyar III, (substituted for Purnaiya about 30 years ago) Māgaḍi Kempegauḍa and Madikere Nāyak of Chitaldrug.

This building was used as a residence by Col. Wellesley during his command of the Mysore forces. It is being taken very good care of by the Gardens Department of the Mysore Government and in the Durbar hall is a framed order of Lord Dalhousie for its preservation containing extracts from a letter of Lord Wellesley who later on became the Duke of Wellington.

A little further on, the road crosses a drain-like channel. Here was formerly situated the big bazaar of Gañjām. In 1791 Tipu met Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as hostages. Since a *kaul* or treaty was signed here, the bazaar became known as the Kaul Bazaar.

30. Kaul Bazar.

About three furlongs directly to the south of the Darya-Daulat on the highland, stands a memorial obelisk bearing a tablet to the memory of the officers and men who fell. This highland is popularly called 'Sabbalrāni Tiṭṭu' since Tipu impaled alive one of his women who was suspected of unfaithfulness.

31. Obelisk.

32. Catholic Cemetery.

'In memory of Leut.-Col. Grimstone this monument was erected as a tribute of their affection and esteem by his brother-officers of the fourth regiment of foot. He departed this life the 10th September 1801.' A monument bearing this inscription stands on a small hillock near the Seringapatam entrance to Gañjām village.

33. Col. Grimstone's Tomb.

34. Abbe Dubois' Church.

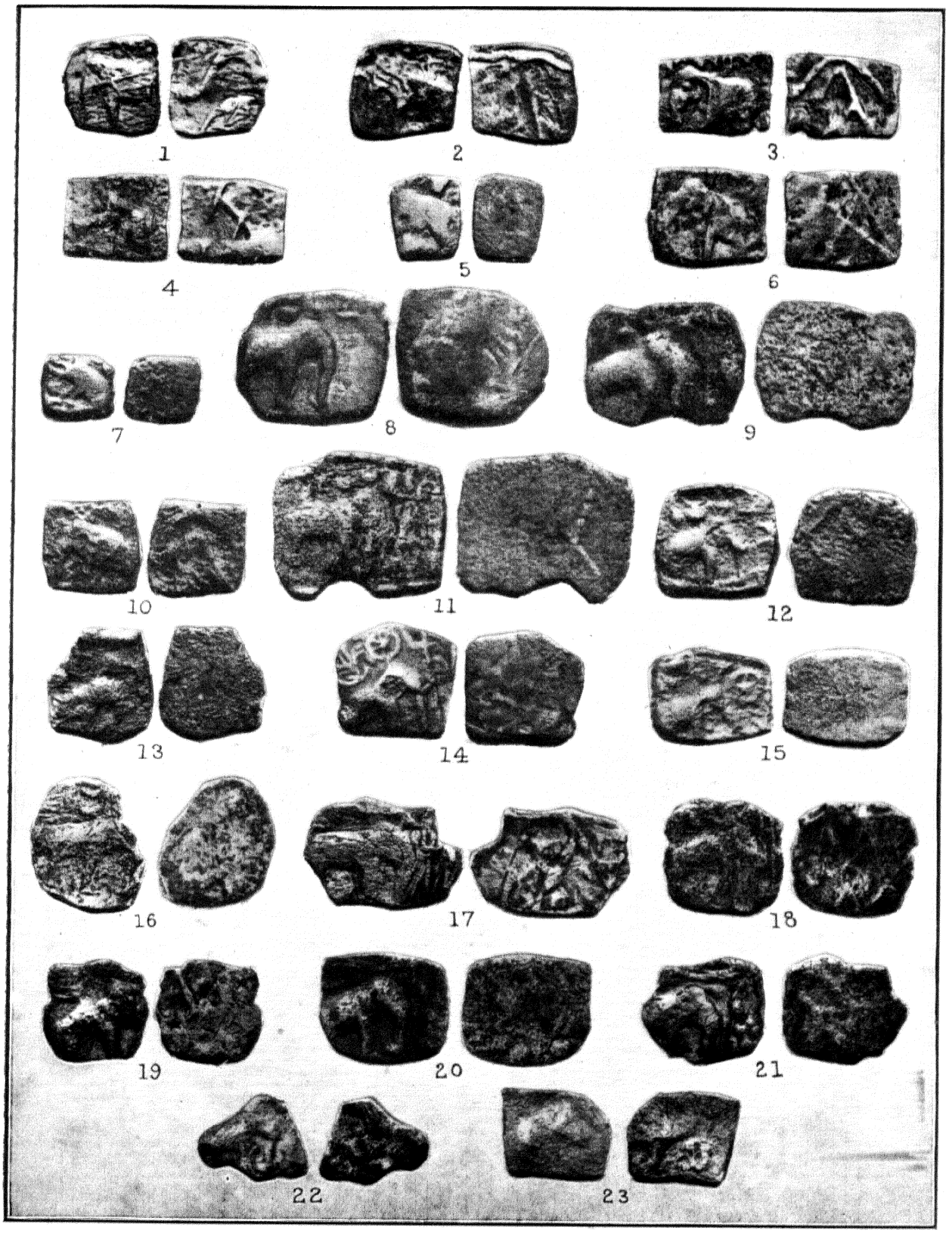
35. Eastern Ferry.

36. **Bailey's Tomb.**
37. **The Gumbaz.**
38. **Lal-Bagh.**
39. **Montague's Tomb.**
40. **Kaveri Confluence.**
41. **Old Southern Fords.**
42. **Gosai Ghat.**
43. **Abba Garden.**
44. **Scott's Bungalow.**
45. **Doctor's Garden.**

The middle of the south wall is pierced by a number of gates through which the road from Mysore passes. These had protective walls

46. **Mysore Gate.** in front and draw bridges which were worked by chains attached to large wheels with wooden handles inside the guard-rooms.

47. **Garrison Cemetery.**
48. **Periapatna Bridge.**
49. **Rani's Tomb.**
50. **Paschimavahini Railway Station.**



ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 67).

Mysore Archæological Survey.]

PART III—NUMISMATICS.

ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA.

(Pl. XXIII.)

Among the coin collections belonging to the Mysore Government Museum at Bangalore, there is a set of oblong copper pieces bearing generally the figure of a tusker elephant facing a trident and some peculiar marks above the elephant's back. They probably belong to the period of transition from punch-marking to die-striking. Some of these specimens are mentioned by Tufnell [1] and Loventhal [2] as coming from the Tinnavelly District in the extreme south of India. Loventhal mentions a score of these coins which were in the possession of Rev. Taylor. Such specimens are also found in the collections of the British Museum, the Ashmolean Museum at Oxford, and elsewhere. But the largest collection noticed till now is at Mysore and it is possibly Rev. Taylor's collection from Tinnavelly.

A detailed study of these pieces will be found in the appended Table.

Some similar pieces bear the bull type instead of the usual elephant type. We can recognise a general resemblance between these symbols on the one hand and the punch-marks of the *Puranas* and the pictographs on the Indus seals on the other, particularly on those of the elephant and bull types. The same lordly animal is standing to left or right, with a row of symbols in the field over its back. But it faces a pillar bearing a *triśūla* instead of the manger.

It is the symbols over the back that deserve our most careful examination. They have now been copied with the help of a powerful jeweller's lens and reproduced on the appended plate as they are found on each piece, sometimes along with the trident. Among the symbols that can be distintly identified are :—

Taurine symbol, svastika, ḍamaruga, wheels of various shapes, pot with plant, crescent, trident, semicircle, shield, bell, square, and fish.

A preliminary study leads to the following inferences :—

(1) The marks that can now be identified have a greater resemblance to the Indus Pictographs than either to the known Buddhist symbols or to the punch-marks on the *Purana* coins as published by Theobald.

(2) They occur in different orders on sets of the pieces and are always in one or two lines, the largest number of symbols in a line being six.

(3) They are not mere religious symbols, but are possibly legends, which cannot be now read. Could they be names of the Korkai Pāṇḍya rulers or of even earlier kings of the extreme south of India ?

(4) They could not be later than the first century B.C. when double die struck Roman and Śātavāhana coins were current in South India.

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[1] Hints to Coin Collectors in South India.

[2] Coins of Tinnavelly.

They are possibly earlier, and may have been the proto-type of the square issues of the early Śātavāhana elephant type.

(5) The identification and excavation of the site from which they were collected are matters of importance to Indian Archæology, since we may discover a very important pre-historic or early historic site.

Descriptive Table.

(Pl. XXIV, 1.)

1. Ae. Wt. 26·9 grs ; size : 1·66 × 1·65 × ·183 cm.
Trapezoid.

Obverse :—Fine tusker elephant standing to left facing a pillar bearing a trident. Its trunk is hanging down. In upper field three symbols, not clear.

Reverse :—A triangular figure enclosed in a curved line.

2. Ae. Wt. 30·1 grs ; size : 1·78 × 1·62 × ·122 cm.
Rhomboid.

Obverse :—Large elephant facing trident. In upper field legend of three symbols.

Reverse :—Large uncertain mark composed of two sets of converging lines with a wavy line below. The latter resembles a similar line on Śātavāhana coins of the Chaitya type.

3. Ae. Wt. 14·4 grains ; size : 1·88 × 1·38 × ·093 cm.
Rectangular and very thin.

Obverse :—Fine large tusker elephant to left, facing trident. Above legend of six symbols the last of which is probably part of the trident.

Reverse :—A curved line enclosing a large triangular figure with intersecting medians.

4. Ae. Wt. 36·7 grs ; size : 1·75 × 1·4 × ·183 cm.
Rectangular.

Obverse .—Large-headed tusker elephant to left. Above, legend of five fragmentary symbols.

Reverse :—Similar to No. 3. Fragmentary.

5. Ae. Wt. 25·7 grs ; size : 1·42 × 1·15 × ·144 cm.
Rectangular with long vertical sides.

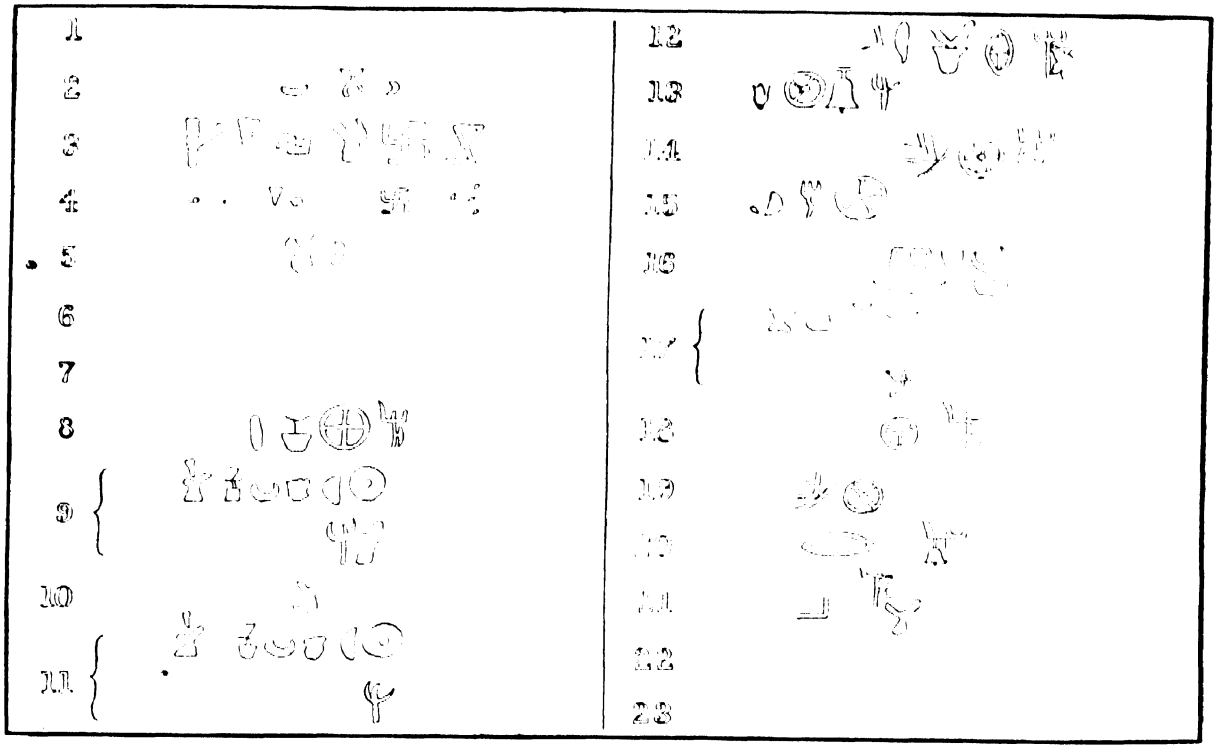
Obverse :—Elephant to left with two symbols above.

Reverse :—Effaced.

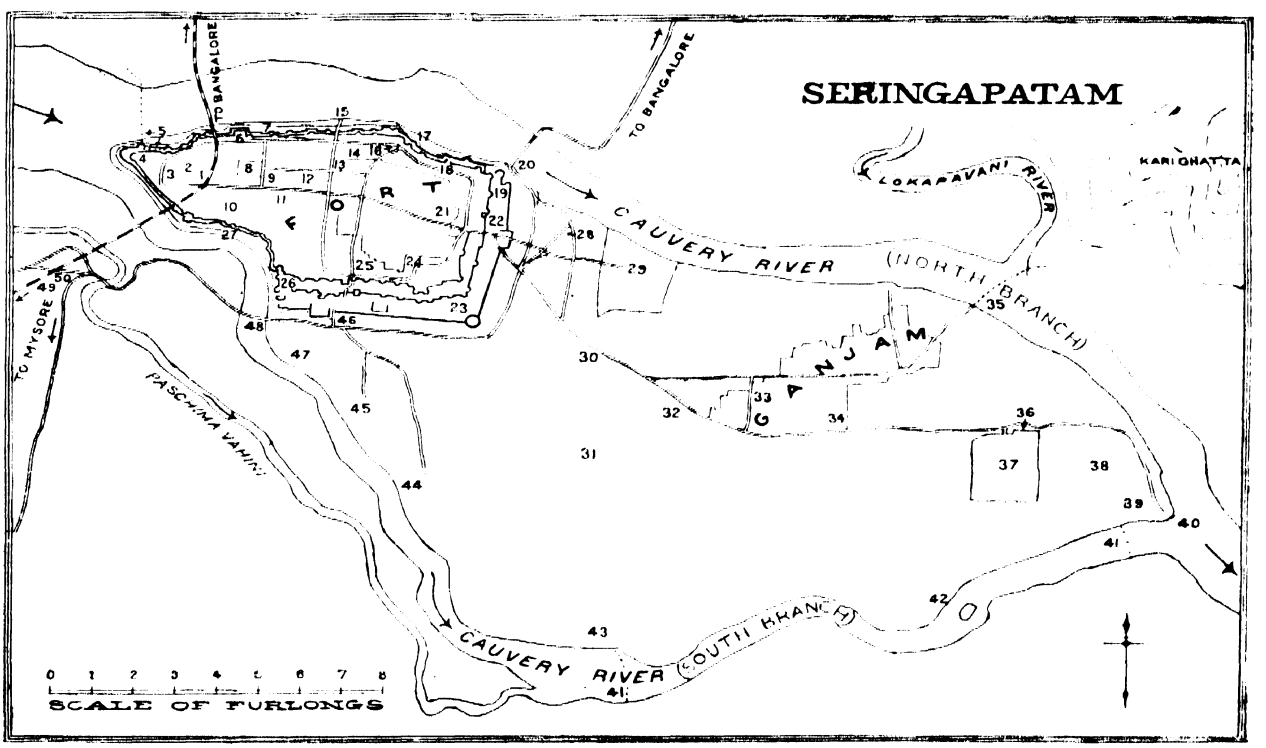
6. Ae. Wt. 41·2 grs ; size : 1·97 × 1·65 × ·141 cm.
Rectangular.

Obverse :—Large and high-headed tusker elephant to left with low back. Above symbols not clear.

Reverse .—Triangular figure as on No. 3 without curved line.



1. SYMBOLS MET WITH ON THE ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p. 68).



2. (P. 53.)

Mysore Archæological Survey.]

7. Ae. Wt. 26·4 grs ; size : 1·21 × 1·06 × ·214 cm.
Rectangular.

Obverse :— Small tusker elephant to left appearing with lifted head and haunches almost seated on the ground. Above and below, symbols uncertain.

Reverse :—Blank.

8. Ae. Wt. 113 grs ; size : 2·5 × 2·18 × ·273 cm.
Rectangular with one side broken and irregular.

Obverse :—Fine large tusker elephant standing to right with trunk hanging down facing a vertically set up trident battle-axe. Above, alongside of the trident are three other symbols.

Reverse :—Similar to No. 3. Worn out.

9. Ae. Wt. 84·4 grs ; size : 2·66 × 2·06 × ·194 cm.
Oblong.

Obverse :—Large elephant to right facing trident. Above, six symbols.

Reverse:—Effaced. A blurred straight line is visible.

10. Ae. Wt. 28·6 grs ; size : 1·61 × 1·58 × ·144 cm.
Square.

Obverse :—Fine tusker elephant to left. Above, several marks of which one resembling Brahmi *ma* is clear.

Reverse :—Large triangular mark set in a parabolic line.

11. Ae. Wt. 120·4 grs ; size : 2·91 × 1·46 × ·198 cm.
Oblong with damaged sides.

Obverse :—Large tusker elephant to right facing trident. Above, six symbols very similar to those on No. 9.

Reverse :—Large triangular marks with intersecting medians. Outer curved line, not visible.

12. Ae. Wt. 65 grs ; size : 2·08 × 1·191 × ·163 cm.
Square.

Obverse :—Tusker elephant facing trident battle-axe. Above, four other symbols.

Reverse :—Large triangular figure without outer curved line.

13. Ae. Wt. 45 grs ; size : 1·89 × 1·75 × ·207 cm.
Square with damaged sides.

Obverse :—Tusker elephant to right facing trident. Above, three other symbols.

Reverse :—Effaced.

14. Ae. Wt. 54·2 grs ; size : 1·95 × 1·82 × ·243 cm.
Square with two irregular sides.

Obverse :—Tusker elephant to right facing trident battle-axe. Above, two symbols, one of which is a wheel. The symbols are different from those on No. 12.

Reverse :—Effaced.

15. Ae. Wt. 65 grs ; size: 1·99 × 1·58 × ·258 cm.
Oblong.

Obverse :—Elephant to right. Above, four symbols one of which is a wheel.

Reverse :—Triangular mark without outer circle.

16. Ae. Wt. 51·6 grs ; size : 2·13 × 1·94 × ·16.
Oblong with larger vertical sides and one corner broken.

Obverse :—Elephant to right. Above, four symbols, the last of which is a square.

Reverse :—Large triangular symbol with intersecting medians.

17. Ae. Wt. 69·6 grs ; size : 2·6 × 1·8 × ·23 cm.
Oblong with sides damaged.

Obverse :—Large elephant to right facing trident. Above, four symbols partly damaged.

Reverse :—Large triangular symbol with intersecting medians and without outer curved line.

18. Ae. Wt. 61·2 grs ; size : 2·03 × 1·91 × ·195 cm.
Square.

Obverse :—Large elephant facing trident battle-axe. Above, several symbols partly damaged.

Reverse :—Large triangular symbol.

19. Ae. Wt. 49·5 grs ; size : 1·73 × 1·69 × ·24 cm.
Square.

Obverse :—Tusker elephant to right, damaged. Above, two symbols looking like a wheel and a square.

Reverse :—Triangular symbol, damaged.

20. Ae. Wt. 60·8 grs ; size : 2·12 × 1·83 × ·17 cm.
Oblong.

Obverse :—Large tusker elephant to right facing trident battle-axe to the right of which is an uncertain figure. Above elephant is a symbol which looks like a fish.

Reverse :—Triangular symbol.

21. Ae. Wt. 45·5 grs ; size : 2·04 × 1·77 × ·155 cm.
Oblong.

Obverse :—Large tusker elephant to right facing trident battle-axe to the right of which there appears to be a taurine symbol. Above elephant there is a symbol which may be a fish.

Reverse :—Triangular symbol.

22. Ae. Wt. 21·3 grs ; size : 1·62 × 1·5 × ·158 cm.

Obverse :—Tusker elephant to right facing pillar. The rest of the coin is damaged.

Reverse :—Triangular symbol damaged.

23. Ae. Wt. 37 grs ; size : 1·78 × 1·46 × ·175 cm.
Oblong.

Obverse :—Tusker elephant to right facing pillar. Above, uncertain symbols.

Reverse :—Tiger or lion standing to left with the right fore-paw and tail uplifted.

PART IV—MANUSCRIPTS.

BEJAVÂḌI MÂDHAVÂNKANA KÂVYA.

A paper manuscript of this work was found at Râmpur, Moḷakâlmuru Taluk, Chitaldrug District, in the possession of a Vîraśaiva priest named Maḷemaṭhada Basavayya. It consists of 81 sheets each 15 inches long, 5 inches broad and 1½ inches thick. Each page contains 16 lines on the average and each line consists of about 70 letters of Kannaḍa writing. The manuscript seems to be about 80 years old and there is a colophon at the end which states that it was copied in the year Ânanda by Vîrabhadrappa, son of Vastrada Muduvîrappa of Dêvasamudra for Siddappa, son of Tippaṇṇa, who was the son of Chiga Nâgaṇṇa of Râmpura, in order that he might study it in the school (*śâle*).

The work Mâdhavânkana Kâvya is a poem in Kannaḍa of the 18th century composed by Śankarakavi, son of Basavarasa and disciple of Kuppasakantiya Guruvârya. The author was a Vîraśaiva and a devotee of the god Râmêśvara of Kôḷûr. He invokes at the beginning of his work Sâvaḷige Śivalingadêvaru, Murigesvâmi, Tipperudra, Chikkaṇṇoḍeya, Sirahaṭṭi Pakîrayya, Hanugunde Noṇamuttinaprabhu, Tâvaragere Yaṇṇêśa Muddappa, Madaḷi Mahâdêvi Heggappa, Râmaiya of Saṇṇa Baḷḷâpura, Madhuragâvi Śivalingaiya and other *nûtanas* (modern saints) in addition to the old poets Padmarasa, Udbhaṭa, etc. The date of the work is given in page 81 of the manuscript as Wednesday, 7th lunar day of the dark half of Jyêshṭha in the cyclic year Îśvara, 1679th year of the Śâlivâhana era and corresponds to Wednesday, 8th June 1757 A.D.

The subject-matter of the poem is similar to that of Bhâvachintâratna by Gubbi Mallaṇârya and Râjaśêkharavilâsa of Shaḍakshari. Mâdhavânka is named as the king of Bejavâḍipaṭṭaṇa (in the Kistna District of the Madras Presidency) and he is described as a great devotee of Śiva and a patron of the Jangamas (Vîraśaiva priests). It is further stated that once a poor boy in his kingdom was killed accidentally by the prince's horse and his mother complained to the king and that the king ordered the offender, who was his own son, to be beheaded as a punishment and that the person who carried out the execution also cut off his own head, as he had done a very unpleasant duty, and that the mother of the dead boy killed herself on account of grief at the loss of her son and that the king seeing all this was about to cut off his own head when the God Śiva intervened, saved the lives of all the above persons and took them to his own home, Kailâsa.

The poem is written in verse of the Vârdhika shaṭpadi metre and the poet has praised Ândhradêśa and the town of Bejavâḍi. It is probable that he belonged to the Ândhra kingdom. Some of the verses describing battles, forests and other scenes are very well written and the poems are full of the usual *alamkâras* (figures of speech).

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1935.

BANGALORE DISTRICT.

MÂGADI TALUK.

1

At Nelapaṭṭaṇa in Sâvandurga in Madabal hobli, on a bell in the navaraṅga of the Narasimha temple.

Kannaḍa language and characters.

ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಮದಬಳ ಹೋಬಳಿ ಸಾವಂದುರ್ಗಕ್ಕೆ ಸೇರಿದ ನೆಲಪಟ್ಟಣದಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲೆ.

1. ಮಾಗಡಿ ತಾಲ್ಕು ನಂಮಾತು ಸಾವಂದುರ್ಗದ ಶ್ರೀ ನರಸಿಹಸ್ವಮಿಗೆ ಇದೇ ತಾಲ್ಕು ಅಡಿಕೆಮಾರ್ನಹಳ್ಳಿ
2. ಪಾಟೇಲ್ ಕದಿರೇಗೌಡರು ವಿಜಯನಾಮ ನಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶುದ ೫ ದಿಮಸ ಪ್ರಾರ್ಥನೆ ಶೇವಾರ್ಥದ ಗಂಟೆ.

Note.

This records the presentation of the bell (śêvârthada ghaṇṭe) by Kadiregauḍa, *patel* of Aḍike Mârnahaḷḷi, in the taluk of Mâgaḍi for the service of the God Narasimha in the *sammat* of Sâvandurga in the same taluk of Mâgaḍi. The date is given as the 5th lunar day of the bright half of Phâlguṇa in the cyclic year Vijaya. The characters belong to the 19th century A.D.

NELAMANGALA TALUK.

2

At Śivagange in the hobli of Sômapura on a stone in the north-west corner of the cloistered verandah around the Lingada-tîrtha.

Telugu language and characters.

ನೆಲಮಂಗಲದ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಹೋಬಳಿ ಶಿವಗೆಂಗೆಯ ಗ್ರಾಮದಲ್ಲಿ ಲಿಂಗದತೀರ್ಥದ ಸುತ್ತಲಿರುವ ಕೈಸಾಲೆ ಮಂಟಪದ ವಾಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಈ ಅಂಕಣಂ ಲಿಂಗ
2. ಪ್ಪಶೆಟ್ಟಿ ಶ್ರೀ ರಾಯನರಸ
3. ಪ್ಪ ಶೆಟಿ ಶೇವೆ.

Note.

This record registers the construction of a portion of the veranda by Râya Narasappaśeṭṭi, son of Lingappaśeṭṭi.

No date is given. The characters seem to belong to the 19th century A.D.

3

At the same village Śivagange, on a boulder called *mâḷigegunḍu* near the Gangâdharasvâmi temple.

Kannaḍa language and characters.

ಅದೇ ಶಿವಗಂಗೆಯಲ್ಲಿ ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಮಾಳಿಗೆ ಗುಂಡಿನ ಮೇಲೆ.

1. ಶ್ರೀ ಸಿವಗಂಗೆಯ ಕಳಪ್ಪವೊಡೆಯರು ಶಿವಗಂಗಧ
2. ರ ದೇವರಾ ಜಾತ್ರೆಯನಾಮ್ಯದ ದೇವರಾ ಮಹಂತಿನಸಿಂ
3. ಹನನದ ಕಣಿಕೆಗ ೧೯೨ ಸಿದ್ದಯ ದೇವರವೊಡೆಯರಿಗೆ ೯೨
4. ಮಹತ್ತಿನದರುಸನಕಣಿಕೆ ೯೧ ಗದ್ದಿಗೆ ಧಳಿ ೯೧ ವಿಬುತಿ ವಿಳೆ
5. ಯ ೯೧ ತೆರೆಯೆರಡಡ್ಡ ವಿಧುತಿಯಕಾಣಿಕೆ ೯೧ . . . . [ಶಿವಗ]
6. ಂ ಗೆಯನಾಡಪ್ರಧುಗವುಡ ಹೆಗಡೆ (?) . . . .
7. . . ಯಗವುಡರಿಗೆ . . . .

Note.

This record registers the fixing of certain dues or taxes to be collected during the annual fair held in honour of the God Śiva Gangâdharadêvaru at Śivagange. This was done by Kâḷappa Voḍeyar, Chief of Śivagange, (?) with the consent of prabhu-gavuḍus, heggaḍes, etc., of the district (nâḍ) of Śivagange.

The taxes were fixed on the devotees attending the fair at Śivagange as follows. 1 gadyâṇa and 2 haṇas for entering the matt (*dêvarâ mahantina simhâsanada kâṇike* lit. tax of the great throne of God); 2 haṇas for Siddayadêvara-Voḍeyar, 1 haṇa for viewing the *mahattu*, 1 haṇa to be offered at the *gaddige* (tomb), 1 haṇa for offering holy ashes and betel-leaves (*vibhûti-vîḷeya*), 2 aḍḍas (1 haṇa) for *tere* (entering inside the screen ?): 1 haṇa for the privilege of receiving sacred ashes offered at the matt . . . . .

A matt of the Lingâyats seems to have been in existence at Śivagange for the use of which the taxes were levied.

No date is given. The characters seem to belong to the 16th century.

CHITALDRUG DISTRICT.

Moḷakâlmuru Taluk.

4

In the village Bairâpura, in the Hobli of Moḷakâlmuru, on a stone standing to the east of the village.

Size 4′ × 1′.

Kannaḍa language and characters.

6. . . . . .
7. , ...
8. . . . . .
9. . . . . ಕೊಟ್ಟರ್‌ಇ ಧರ್ಮಮನಳುಪಿದವರ್.

Transliteration.

1. svasti samasta-bhuvanâśraya śrî-prithvîvallabha-mahâ-
2. râjâdhirâja paramêsvara parama-bhaṭṭâraka Satyâśra-
3. ya-kuḷatiḷaka chchâḷukyâ-bharaṇaṃ śrî Tribhuvana-
4. malladêvaru.
5. . . . . .
6. . . . . .
7. . . . . .
8. . . . . .
9. . . . . koṭṭar i-dharmaman aḷupidavar.

Note.

This is full of lacunæ, the letters being quite worn out from line 4 and thus illegible. It gives the titles of the Châlukyan king Tribhuvanamalladêvaru, the refuge of the whole universe, favourite of the goddess of wealth and of earth, king of kings, supreme lord over kings, ornament of the Satyâśraya race, and ornament to Châḷukyas. A gift is said to have been made during his reign and an imprecation is given against those who violate the grant. This Tribhuvanamalladêvaru is probably identical with Vikramâditya VI (1076–1126).

[See also M. A. R. 1909, P. 15.]

6

On the Hire Jaṭinga Râmêśvara hill in the same Hobli, on a boulder in a cave in the ruined Hire Jaṭinga Râmêśvara temple.

Kannaḍa language and characters.

ಅದೇ ದೇವಸಮುದ್ರದ ಹೋಬಳಿ ಹಿರೇ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಗವಿಯಲ್ಲಿರುವ ಶಾಸನ.

1. ಶುಧಸವರಗು (?)
2. ಸು ತ (?)
3. ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಶಿಪುರದಿಸ್ವರ
4. ವರ [ಧಕ್ಕ] ಗುರು ಹೊನ್ನಪ.

Note.

This is found in a highly inaccessible part of the hill written on a boulder. It seems to have been engraved and painted in red lead by some one. The characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡ ಇರುವ ಕಲ್ಲು;

ಪ್ರಮಾಣ 4′ × 1′.

1. ಶ್ರೀ ಮಂತು
2. ಲುಂಕೆಯಬ
3. ಯಿರವ ದೇವ
4. ರಿಗೆ ಕಿರಿವು
5. ರರಾಯವ
6. ಡರಯಕೊ
7. ಟಗಾ್ರಮುಮ
8. ಲ ಗೌಂಡನ
9. ಹಳಿ ಹೊರಿ
10. ಕಟಿಹಳಿಸೂ
11. ಯ್ಯಚಂದ್ರರು
12. ಯಹಪರಿ
13. ಯಂತರಲು
14. ಕೊಟ್ಟರು ಯಿದ(ಕೆ)
15. ಕೆ ಆಳುಪಿದವ
16. ನ ಸಂತಾನನಿನ
17. ಂತಾನ ವಾಗಲಿ

Note.

This registers the gift of 2 villages Malagaunḍanahaḷḷi and Horikaṭehaḷḷi by the chief of Hirivur called Râyavaḍeraya for services to the god Bayirava of Lunke. An imprecation is contained against the violators of the grant that they would lose their issue. The grant is stated to have been made to last for as long as the sun and moon endure.

The villages granted seem to have been situated near Bhairâpura but they cannot be identified now. Hirivur may probably be the same as the town Hiriyûr, the headquarters of Hiriyûr Taluk in Chitaldrug District. A temple for Bhaîrava known popularly as Lunke Maleya Siddhêśvara is situated on the Lunke hill about 3 miles from Molkâlmuru.

No date is given in the record. The characters seem to belong to 16th century A. D.

5

In the Jaṭinga Râmêśvara hill in Dêvasamudra hobli, on the 4th śâsana on a boulder called Nâgarapaḍe-baṇḍe.

Kannaḍa language and characters.

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ದೇವಸಮುದ್ರದ ಹೋಬಳಿ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನಾಗರಪಡೆ ಬಂಡೆಯಮೇಲಿನ ನಾಲ್ಕನೆಯ ಶಾಸನ.

ಇದು ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು 27-28 ನೆಯ ಶಾಸನಗಳ ಮಧ್ಯೆ ಇದೆ.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾ
2. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ
3. ಯ ಕುಳತಿಳಕ ಚ್ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ ತ್ರಿಭುವನ
4. ಮಲ್ಲದೇವರು . . . . . .
5. . . . . .

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕಲ್ಲು.

seem to be about four hundred years old. The letters are not deeply carved and are difficult to decipher. The name of a guru called Honnapa, a devotee of the Lord of Kâśi (Viśvêśvara) is given here. His father's name is also written but cannot be clearly made out. Apparently this guru was engaged in meditation and austerities in the highly inaccessible cave. No date is given.

7

At the village Nâgasamudra in the hobli of Moḷakâlmuru, on a vîragal standing in front of the Ânjanêya temple.

Size 3′ × 2′-6″.

Kannaḍa language and characters.

ಮೊಳಕಾಲ್ಮುರು ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ವೀರಗಲ್ಲು.

1. ಮುರಾರಿಮಲಣನಾಯಕರು.

Note.

This short inscription which merely contains the name Murâri Malaṇanâyaka is written in the 3rd panel of a vîragal. The 1st panel (from the bottom) shows a warrior being carried in a palankin and the 2nd depicts fighting on horseback. Above this is the inscription. The next panel shows the warrior and his wife holding up her right arm like a *mahâsati* or *mâsti*. The last panel shows the Kailâsa scene with the warrior folding his hands before the Linga.

The characters are of the 16th century and the warrior depicted on the vîragal and whose name is inscribed here, *viz.*,.Malaṇanâyaka must have lived and fought during the 16th century A.D.

HASSAN DISTRICT.

Hassan Taluk.

8

At the village Kudureguṇḍi in the hobli of Dudda, on a stone standing in front of the Vîrabhadra temple.

Size 4′ × 3′.

Kannaḍa language and characters.

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಕುದುರೆಗುಂಡಿಗೆ ಪಶ್ಚಿಮ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4' \times 3'$

1. ಶ್ರೀ ಗಣಾಧಿಪತಾಯಂನಮಃ ನಿರ್ವಿಘ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯೈಕನಗರಾರಂಭಾಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ । ಸ್ವಸ್ತಿಶ್ರೀಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಶ ೧೪೮೪ನೆಯ ಸಲುವ ವರ್ತಮಾನ ದುಂದುಭಿ ಸಂ
4. ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೨ ಸ್ಥಿರವಾರ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಮಂಡಲೇಶರರಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪಗುಳಿ ಅಚುತರಾಯಮಹಾರಾಯರ ಮಕಳೂ ಶದಾ
6. ಶಿವರಾಯರು ವಿದ್ಯಾನಗರಿಯಲು ಸರಸವಿನೋದ[ದ]ಲಿ ಸುಖರಾಜ್ಯಂಗೈವ ಸಮಯಾಂತ್ರದಲಿ ತಂಮ ಕಾರ್ಯ
7. ಕ್ಕೆ ಕರ್ತರಾದ ರಾಮಚಲಯ್ಯ ಮಹಾಅರಸುಗಳು ಬಯಪ್ಪನಾಯ್ಕ ಅಯನವರಮಕಳ ಕ್ರುಷ್ಣಪನಾಯ್ಕರಿ
8. ಗೆ ಅಮರಮಾಗಣಿಯಾಗಿ ಪಾಲಿಸಿದ ಹಾಸನದ ಸೀಮೆಯೊಳಗೆಸಲುವ ಕುದುರಿಗುಂಡಿಯಬಯ್ಲು ವೀರಭದ್ರದೇವರಿಗೆ ಬಯ
9. ಪನಾಯಕ ಅಯ್ಯನವರ ಮಕಳೂ ಕ್ರುಷ್ಣಪ್ಪನಾಯ್ಕರಿಗೆ ಅನೇಕ ರಾಜ್ಯದ್ಯುದಯ ಪುಣ್ಯವಾಗಲಿದೇಕೆಂದು ಕಾಚಪ್ಪ ನಾಯ್ಕ ಅ
10. ಯನವರ ಮಕ್ಕಳು ತಂಮಪ್ಪನಾಯ್ಕರ ತಂಮಂದಿರು ಬುಕಪ್ಪನಾಯ್ಕರು ತಮಗೆ [ಸ್ವಾ] ಸ್ತ್ಯಯಾಗಿ ಪಲಿಸಿದ ಹಸನಸೀಮೆಗೆ ಸಲುವ
11. ಕುದುರುಗುಂಡಿಯ ವೀರಬದ್ರದೇವರಿಗೆ ಅರಮನೆಗೆಸಲುವ ಕುಳಸಿದಾಯವಗಿಸಂದುಬರು ಆ ದೇವರಿಗೆಸವ ?
12. ಕ್ಕೆಸಲುಹಳಿಗಳಲಿ ತನಿಕರು ಇ ಮುಂತಾಗಿ । ಅಧಿಕಾರಿ ಅನ್ಯೆಯಸುಂಕತಳವರಿಕೆಸೊಲಗೆ ಬಿಟ್ಟಿಅಳಿಗು
13. ಅನ್ಯಯ ಸಮಯದವರು ಮುಂತಗಿ । ಎಲವನು । ಸರ್ವಮನ್ಯವಗಿ । ಸ್ತನಿಕಗೆಧಾರೆಯನೂ ಎರ್ದ
14. ದೂ । ಕಟುಮಡಿದು ದಿನಚಂಜೆಯ ಎಡೆ ದೇವರಿಗೆ ನ್ಯೆವೇದ್ಯವೀಮೇರೆಯ ನಡವ ರೀತಿಯ
15. ಲು ಕಟ್ಟುಮಡಿ ಧಾರೆಯನೆರ್ದು ಬಿಟೆವಾಗಿ ಕುದುರುಗುಂಡಿಯ ವೀರಬದ್ರ
16. ದೇವರಿಗೆ । ಬಯಪನಯಕಅಯನವರ ಮಕ್ಕಳು ಕ್ರುಷ್ಣಪನಯಕಅಯನ
17. ವರಿಗೆ ಅನೇಕರಾಜ್ಯವದಗಬೇಕೆಂದು ಕಚಪನಯಕಅಯನವರಮಕ
18. ಳೂ ತಂಮಪನಯಕಅಯ್ಯನವರ ತಂಮಂದಿರು ಬುಕಂಪನಾಯಕರು
19. ದುಪದೀಪ ನ್ಯೆವೇದಾವಕಟಣೆಯ ಧರ್ಮಸಸಕೆ ಹಸನದ ಸೀಮೆಯ ಅರಸುಗಳು
20. ಪ್ರಬುಗಳು ಸತಳದಕರಣಿಕರು । ಪ್ರಧಾನಪುಸರುಗಳುಡಪ್ರಜೆಗಳು । ಕುದು(ರು)
21. ರಿ ಗುಂಡಿಗೆಬಂದಪರ[ಸ್ತ]ಳಿಕರು ಅತಿಕರಿ । ತಳವರುಬರಿಕಮುಂತಗಿ ಅಗಮಿಕವಗಿ
22. ಹುಟುವರು ಅದಕೆ ಉಪಕ್ಷಯ ಮಡಿದವರು ಕಾಸಿಯತಡಿಯಲಿ

ಮುಂದೆ ಏನೂ ಬರವಣಿಗೆ ಇಲ್ಲ.

Transliteration.

1. śrî Gaṇâdhipatâyaṃ namaḥ nirvignamastu namas tuṃga-śiras-tum-bi-chaṃdra-châmara-
2. châraye trailôkaika-nagarâ-raṃbhâ-mûla-staṃbhâya Śaṃbhave । svasti śrî ja-
3. yâbhyudaya Śâlivâhana Śakavarusa 1484 neya saluva vartamâna Duṃdu-bhi-saṃ-

4. vatsarada Mârgaśira ba 2 Sthiravâra puṃṇya-kâladalu śrîmaṃn maha-
maṃḍalêśararâ
5. râjâdhirâja râjaparamêśara śrî vîra-pratâpa-uḷa Achutarâya-mahârâyara
makaḷû Śadâ-
6. śivarâyaru Vidyânagariyali sarasavinôda [da] li sukharâjyaṃ-gaiva
samayântradali taṃma kârya-
7. kke kartarâda Râmacha-ayya-mahâ-arasugaḷu Bayappa-nâyka-ayanavara
makaḷa Krushṇapa-nâykari-
8. ge amaramâgaṇiyâgi pâlisida Hâsanada sîmeyoḷage saluva Kuduri-
guṇḍiya bayla Vîra-bhadadêvarige Baya-.
9. pa-nâyaka-ayyanavara makaḷû Krushṇappa-nâykarige anêka râjyadyuda-
ya-puṃṇyavâgalibêkeṃdu Kâchappanâyka-a-
10. yanavara makkaḷu Taṃmappa-nâykara taṃmaṃdiru Bukappa-nâykaru
tamage [svâ] steyâgi palisida Hasana-sîmege saluva-
11. Kuduruguṃḍiya Vîrabadradêvarige aramanege saluva kuḷasidâyavagi
saṃdu baru â-dêvarige sava ?
12. kke salu-haḷigaḷali tanikaru e muṃtâgi | adhikâri anyeya suṃka-taḷavarike
solage biṭṭi aḷiu
13. amnyaya samayadavaru muṃtagi | clavanu | sarvamanyavagi | stanikage
dhâreyanû erra-
14. dû | kaṭu-maḍidu dinachaṃjeya eḍe dêvarige naivêdyavî-mêreya naḍava-
rîtiya-
15. lu kaṭṭumaḍi dhâreyanerradu biṭevâgi Kuduruguṃḍiya Vîrabadra-
16. dêvarige | Bayapanayaka-ayanavara makkaḷu Krushṇapanayaka-ayana-
17. varige anêka-râjya vadagabêkeṃdu Kachapanayaka-ayanavara maka-
18. ḷû Taṃmapa-nayaka-ayanavara taṃmaṃdiru Bukaṃpa-nâyakaru
19. dupa-dîpa-naivêdâva kaṭaṇeya dharma-sasake Hasanada sîmeya-arasugaḷu
20. prabugaḷu sataḷada karaṇikaru | pradhânapusaru gaüḍa-prajegaḷu
Kudu [ru]-
21. riguṃḍige para [sta] ḷikaru atikari | taḷavaru barika muṃtagi agamikavagi
22. huṭuvaru adake upakshaya-maḍidavaru Kâsiya-taḍiyali.

Translation.

Salutation to Gaṇâdhipati. May there be no obstacles. [Praise of Śambhu].

Be it well. In the year 1484 of the Śâlivâhana era, the cyclic year Dundubhi being current, on Saturday 2nd lunar day of the dark fortnight of Mârgaśira, on the holy occasion :—

While the illustrious mahâmaṇḍalêśvara, king of kings, supreme lord over kings, possessed of great valour, Achutarâya-mahârâya's son Sadâśivarâya was ruling in Vidyânagari in peace and wisdom, full of happiness :—

Kâchappanâyaka-ayya's son Tammappa Nâyaka's younger brother Bukappa Nâyaka granted, in order that prosperity and merit might accrue to Bayapa Nâyaka's son Krushṇappa Nâyaka for the god Vîrabhadra in Kudurigunḍi situated in the district Hâsanada-sîme which had been bestowed as *amaramâgaṇi* (a district given for the maintenance of an officer) on Krushṇappa Nâyaka, son of Bayappa Nâyaka-ayya by Râmacha-ayya-mahâarasu, agent for the affairs of the king, with pouring of water, free from imposts to the *sthânikâs* (temple managers) of the said Vîrabhadra temple, all the sums due to the palace from the revenues of the villages belonging to the said temple, including *siddhâya* (fixed revenue dues), *adhikâri* (purveyance to officers) *anyâya*, *sunka* (customs dues), *taḷavârike* (watchman's tax), *solage* (tax for wrong measurement?) *biṭṭi* (free labour), *aḷivu* (tax for natural loss or shortage) *anyâya*, *samayadavaru* (religious tax).

We, Bukapanâyaka, younger brother of Tammapa Nâyaka, son of Kâchapanâyaka have while granting the above with pouring of water ordered that food offerings might be made to the god Vîrabhadra of Kudurigunḍi, both during the day and in the evening and granted this charter of gift (dharma-śâsana) for carrying on the service of offering incense, lights and food to the said god in order that Bayapanâyaka's son Krushṇapanâyaka-ayya might rule over many more kingdoms.

Whosoever destroys this gift, whether they be kings of Hâsanada-sîme, or *prabhus* (governors), local accountants, *chief men* (pradhâna-purusharu), *gauḍuprajes* and the future officers appointed at Kudurigunḍi, watchmen, or guards (*bârika*) will incur the sin of killing cows, etc., in the banks of Kâśi.

Note.

This record registers the grant of certain taxes in the village Kudureguṇḍi (called Kudurigunḍi in the inscription) for certain services including food offerings in the temple of Vîrabhadra in that village. The grant was made by Bukkapanâyaka, a subordinate of Kṛishṇapa Nâyaka (called usually Eṛa Kṛishṇapa Nâyaka), chief of Bêlûr 1524-1566, son of Bayyapa Nâyaka. Bukkapa Nâyaka is stated here to be the younger brother of Tammappa Nâyaka and son of Kâchappa Nâyaka. The donor is met with in several inscriptions in all of which he styles himself as a subordinate of Kṛishṇapa Nâyaka of Bêlûr (See E. C. V. Hassan Taluk 22 of 1566, 35 of 1505 ? in which Bukkapa Nâyaka makes a grant for the merit of his *father* ? Kempa Kâchappa Nâyaka; Manjarabad 31 not dated.) E. C. V. Hassan Taluk 15 of 1562 A. D. calls Bukkaṇanâyaka as the younger brother of Timmappa Nâyaka, son of Basavappa Nâyaka. Apparently this difference in name is due to a wrong reading. The name of the Vijayanagar king Sadâśiva occurs in the records as the overlord of Kṛishṇapa Nâyaka and although Râmarâja was the actual ruler of Vijayanagar at this time he calls himself the agent for the affairs of Sadâśîvarâya in this record.

The date of this epigraph is given as Ś 1484 Dundubhi sam. Mârga ba 2 Saturday and corresponds to Saturday 12th December 1562 A.D., a day with the constellation Punarvasu and falls within the reign of Sadâśivarâya.

9

At the same village, on the 1st vîragal at the village entrance (Hassan Taluk 92 revised).

Size 5′ × 3′-6″.

Kannaḍa language and characters.

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಮುಂದೆ 1 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 92 ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 5′ × 3½″

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಮಣ್ಡಳೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿಗೊಣ್ಡ
2. ಭುಜ ಬಳ ವೀರ ಗಂಗ ಹೊಯ್ಸಳ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರದೆ ಪೃಥ್ವಿಯ ರಾಜ್ಯಂ ಗೆಯತ್ತ
3. ಮಿರೆ ಕುದುರೆ ಗುಂಡಿಯ ಪೂರ್ವಾಮ್ನಾಯದ ಗವುಂಗಿಳಿದಮಾಕೊಳೆಯಣ್ಣ ತಮುತಿಬ್ಬರು ಪ್ರಭುಗಳಂ
4. ದಾದಿಯಾಗಿ ಅವರಿಂಬಳಿಯ ತಿಬ್ಬಗಾವುಂಡನಬಾಳುಗಿ ಹಾಸನ ಹಳೆಯಕುಪೆ ಬಾಳದ ವಿಜ್ಜನಮ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

5. ಗಂ ನಾನ್ತ್ ಹರಿಯಟ್ಟನ ತಮ್ಮ ಮಾರಹರಿಯೆಟ್ಟ ಹೆಗ್ಗಡೆಬಿಣ್ಡಿಯ ತಮಿತ ಮೂವಂದಿರ ಕಿರಿಯಮಗಂ ಬಾಳುಗಿಯ ಚೆಟ್ಟಯಂ ಶ್ರೀ ವಿ
6. ಷ್ಣು ವರ್ದ್ಧನ ಬಿಟ್ಟಿದೇವನ ವಿನೋದಕೆ . . ನು ಬಳುಗ . . . . . ಕೊಪದಲು ಕಾದಿದನ ದೋಳರನ ? ಕುಮಾರನ . . . . ಬವರ
7. ಕ್ಕೆ ಬಯಲಲಿಱಿದು ಕೊಂದು ತರೆ ಕಿಡಿಸಿಕೊಂದಟ್ಟಿದ ಮಾರಣ್ಣನ ಚೆಟ್ಟಯ . . . . . ನಾ
8. ಗಿ ಯೋಲಗಿಸುತ್ತವಿರಲು ಹೊಯ್ಸಳ ದೇವರ್ ದಿಗ್ವಿಜಯಂಗೆಯ್ದು ಹಾನುಂಗಲಕೋಚೆಯ ಮುತ್ತಿನಖವರ್ಷ ೧೦೬೦ ಸಿದ್ಧಾ
9. ರ್ತ ಸಂವತ್ಸರದ ಪೊಷ್ಯ ಸುದ್ಧ ೧೪ ವ ಲಗ್ನೆ ಕೊಣ್ಡಲ್ಲಿ ಇಱಿ.

Note 6.

This is a vîragal record, now revised, describing the exploits of a warrior named Cheṭṭaya of Bâḷugi in the siege of the fort of Hânungal by the Hoysaḷa King Vishṇuvardhana. It is dated Ś1060 Siddhârthi sam. Pushya śu 14 Vaḍḍavâra and corresponds to Thursday 4th January 1140 A.D.

The titles applied to the king are Mahâmaṇḍalêśvara, Tribhuvanamalla, capturer of Taḷekâḍu, Gangavâḍi and Noṇambavâḍi, Bhujabaḷa-Vîraganga-Hoysaḷadêvar.

It is stated that the two *Prabhus* (masters) of the village Kuduregunḍi named Gaungiḷidama of Pûrvâmnâya and Choḷeyaṇṇa went to the battle and Cheṭṭaya of Bâḷugi fought in the battle at Hânungal during the victorious expedition of the king and he pierced the enemy and died. Cheṭṭaya was the son of Mâra Hariyaṭṭa heggaḍe who also seems to have died in this war undertaken by the king in sport

but as these lines 6 and 7 are full of lacunae owing to the letters being quite worn out one cannot be quite certain of their meaning. The warrior Mâra Hariyaṭṭa is stated to have had two brothers Sânta Hariyaṭṭa and Biṇḍaya and was the son of Vijja, son of Tibbagâvunda and belonged to Bâḷugi Hâsana Haḷeyakupebâḷa and Cheṭṭaya was the eldest of the sons of these brothers. The meaning of the last phrase Bâḷugi Hâsana Haḷeyakupabâḷa is not clear. Hâsana is the name of Hassan, the present headquarters of the Hassan District.

10

On a 2nd vîragal at the same place in the same village Kudureguṇḍi (Hassan 93 Revised).

Size 4′ × 3′.

Kannaḍa language and characters.

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಊರ ಮುಂದೆ 2 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 93 ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 4′ × 3′.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಹೊಯಿಸಳ ವೀರಬಲ್ಲಾಳ ದೇವರು ಪೃಥ್ವಿರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಶಕವರ್ಷ ೧೧೧೩ನೆಯ ಶ್ರೀಮುಖದ ಪೊಷ್ಯದ
2. ದಲು ಕುದುರೆ ಗುಂಡಿಯ . . . . . ಗೆಯ
3. . . . , . . . ವಿರಸನ ಶ್ರೀ
4. ಹೊಯ್ಸಳ ವೀರಗಂಗ
5. ಳಿಕ . . . . . ಸಿಯ
6. ಮ . . . . ನಗವುಡ . . . . . ಕುದುರೆ ಗುಂಡಿಯ ಲೂ ವಿಪ್ರ
7. ರು ಹೋಗಿ ನಿರುತ . . . . . ಗಲಿ ಗೌಡುಗಳಂ ಕೋಸದಿ ಮಸಣಂಗೆ ಬೆ
8. ಸನ ಪೇಳಿ ಕಯಿಕೊಂಡಾಗಳ್ ॥ ಕೊಂಡಾಳ್ದರಬೆಸದಿಂಪೋಗಿ ಭಂಡಿಮಿಟ್ಟೆಯ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

9. ಪುಟ್ಟದಲಕಳ್ಳ . . . ಅಱುಯಟ್ಟಿ ಬಪ್ಪ ಕಳ್ಳರ ಬಱಿಸಿಡಿರೆಱಿಪಂತಿರೆಱಿಗಿ ಕುಱಿದಱು
10. ದಱಿದಂ ನೆಱಿಗಂಡ ಮೆಱಿದಮಸಣ . . . . ಂತು ಕದನದೊಳ್ ಕುಯ್ದು ರಾಶಿವೆಗ್ಗಳಿಸ ॥ ಅರವರಿಸ
11. ದಾಳು ತನದೊಳು ಪರಕಲಸಿದ ನೊಂದಿಯಟ್ಟಣಂ ಗಳೊಳಾಳ್ಕುದುರೆಕೊಳ್ಗಳ . . . ದು ನಿಱಿದುಂ
12. ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ ನಾಮಸಣೋಜನು ॥ ಅಚ್ಚರಸಿಯರುಯ್ಯ , . . . ದುಂಪಿರಿ
13. ದು ದಾಯ್ತು ಬವರ . . . . ಯಾ ನಿಚ್ಚಟಗಕೆ ? ಮಸಣನ . . . . ದೇವ್ಯರಿ
14. ದು ಸೋಮನಾಥ ಚರಣದ ॥ ಒಡಪುಟ್ಟಿದಕೆ ತೊಟ್ಟಕಡುಗಲ ಮಗ ತಾನೆನಿಪ್ಪಮಸಣೋ
15. ಜಂಗಂಗಡಣದೊಳು ವೀರಗಲ . . ಹೆಣೊ್ನೀಜ ನಿಲಸಿಜಸಮಂ ಪಡೆದ ॥

Note.

This is a vîragal of the reign of the Hoysaḷa king Vîra Ballâḷa II and records the heroism and death of a warrior named Masaṇa or Masaṇôja in fighting against robbers

in the valley of Bhaṇḍimiṭṭeyaghaṭṭa. It is said that the Brahmans of the village Kudureguṇḍi who were harassed by these robbers complained to the gauḍas of the village who in turn directed Masaṇa to undertake the expedition. He is said to have fallen upon the robbers like lightning and killed several warriors and horses belonging to their band and the dead bodies of the slain beings lay in heaps. In the end he is said to have died and to have been carried by celestial damsels to heaven.

His brother Heṇṇôja is stated to have set up this vîragal in the memory of the hero.

The inscription is dated Ś1113 Śrîmukha sam. Paushya. No tithi is given. The date is irregular, Ś1113 being the cyclic year Virôdhikṛit and the nearest year Srîmukha corresponding to Ś1135 or A. D. 1213.

11

At the same village Kudureguṇḍi on a 3rd vîragal set up in front of the village.

Size $3' \times 2'$.

Kannaḍa language and characters.

ಕುದುರೆ ಗುಂಡಿಯ ಊರು ಮುಂದೆ 3 ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 2'$

Iನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಪ್ರತಾಪ ಚಕ್ರವರ್ತ್ತಿ ಶ್ರೀ
2. ವೀರನಾರಸಿಂಘದೇವರು ದೋರಸಮುದ್ರದ ನೆಲೆ
3. ವೀಡಿನಲಿ ಸುಕಸಂ[ಕ]ಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ವಿರಲು ಕಾ . . . . . ಯಲು ಕುದುರೆ ಗುಂ
5. ಡಿಯ . . . . . ನಜ
6. ಲನು ಕುದುರೆ ಗುಂಡಿಯ . . . . . ಯ ಕಾ

Note.

This vîragal is full of lacunae and records the exploits of a warrior named Najala ? in a battle at Kudureguṇḍi. No date is given. The king is named Pratâpachakravarti Vîra Nârasinghadêva and is stated to be ruling at Dôrasamudra. From the nature of its characters the record seems to belong to the reign of the Hoysaḷa king Narasimha II (1220-1235).

KOLAR DISTRICT.

CHIKBALLAPUR TALUK.

12

At the village of Nandi in the Hobli of Nandi, in the pavement of the Bhôganandîśvara temple.

Kannaḍa language and characters.

ಚಿಕ್ಕಬಳ್ಳಾಪುರದ ತಾಲ್ಲೂಕು ಭೋಗನಂದೀಶ್ವರ ದೇವಸ್ಥಾನದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

1. ಗಂಡರ ಗೂಳಿ ಭದ್ರಪನು.

Note.

This merely contains the name of a devotee: Gaṇḍaragûḷi Bhadrapa. The characters seem to belong to the 16th century A.D. The word *gaṇḍaragûḷi* means a bull among warriors. The name probably indicates a general or a chief of the period.

13

On another slab in the same pavement.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಆವತಿಯ ಗೌಡ ಭೈರೆಯ.

Note.

This also gives the name of a devotee who made obeisance to the god in the Bhôganandîśvara temple. The name given is Âvatiya-gauḍa Bhaireya. The Âvati gauḍas were chiefs who ruled from about the 15th century till the 18th century. They belonged to the community of gauḍas or farmers of the Morasu Wokkal tribe who came from the east in the 15th century and settled in the Âvati village with the Nandi-maṇḍala and the Dêvanapura (Dêvanhaḷḷi) kingdom as their territory. The name Bairegauḍa is often met with in this family and it is difficult to identify the Bairegauḍa of the present record.

The characters of the inscription seem to belong to the 16th century A. D.

MULBAGAL TALUK.

14

On a big boulder in the Kuruḍumale hill, in the hobli of Duggasandra.

Size 2′—6″ × 1′—2″.

Telugu language and characters.

ಮುಳಬಾಗಿಲು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕುರುಡುಮಲೆ ಬೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ದುಗ್ಗನ
2. ಮುದ್ರಂ ಬಯಿರದೇವುಡು
3. ಕಟಿಂಚಿನ ಸೋಪಾನಂ.

Note.

This records the construction of the steps apparently for ascending the hill of Kuruḍumale by a person named Bayiradêva of the village Duggasandra in the cyclic year Raktâkshi. Duggasamudra is the same village as Duggasandra which is situated at a distance of 2 miles to the north of Kuruḍumale.

The inscription is not dated in the Śaka era. Only the cyclic year Raktâkshi is given. The characters seem to belong to the 18th century A.D.

15

At the village Âvani, in the Hobli of Âvani, on a stone pillar standing to the left of the Bharatêśvara shrine in the Râmalinga temple.

Size $2' \times 1'—6''$.

Old Kannaḍa language and characters.

ಆವನಿ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಭರತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ನಿಲುವುಗಂಬದ ಮೇಲೆ.

ಪ್ರಮಾಣ $2' \times 1'—6''$.

ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಪೃಥಿವಿಗಂಗರ
2. ನಂ ಗಂಗ ಮಾರ್ತ್ತಾಣ್ಡಂಬನ್ದು
3. ಬಾಣೇಶ್ವರಮುಂ ಪಣ್ಡಿತಧ
4. ಟರರುಮಂ ಕಣ್ದು ದೇವರ
5. ಸೆದೆಱೆ ಆಗೆ ಇಪ್ಪ
6. ತ್ತು ಗದ್ಯಾಣಂ ಶತ್ರಕ್ಕಂ ಮೂ
7. ವತ್ತು ಗದ್ಯಾಣ ಪೊನ್ನಂ
8. ಕೊಟ್ಟಂ ಇದು ಎರ್ಲಾ ಕಾಲ
9. ಮುಂ ನಲ್ಗು ಕೆಱೆಗೆ ಅ
10. ಯ್ವತ್ತು ಗದ್ಯಾಣ ಕೊಟ್ಟ

Transliteration.

1. svasti śrî Pṛithivigaṃgara-
2. saṃ Gaṃga-mârttaṇḍam bandu
3. Bâṇêśvaramuṃ Paṇḍita-bha-
4. ṭararumaṃ kaṇḍu dêvara-
5. sedeṛe? âge ippa-
6. ttu-gadyâṇaṃ śatrakkaṃ mû-
7. vattu gadyâṇa ponnaṃ
8. koṭṭaṃ idu ellâ kâla-
9. muṃ salgu keṛege a-
10. yvattu gadyâṇa koṭṭa

Translation.

Be it well. The illustrious Prithivi-gangarasa, a sun to the Gangas, came and visiting Bâṇêśvara and the Paṇḍita Bhaṭârar granted gold consisting of 20 gadyâṇas as taxes for the service of the god (sedeṛe*) and 30 gadyâṇas for the feeding of people (śatra). This will last for all times. He granted 50 gadyâṇas for the tank.

Note.

This record registers the grant of certain sums of money for the expenses of the maintenance of the temple of Bâṇêśvara for free-feeding, and for the upkeep of the tank apparently at Âvaṇi made by the Ganga King Pṛithivi-Gangarasa. The king is stated to have paid a visit to Bâṇêśvara and to its priest, Paṇḍita-bhaṭârar. This Paṇḍita-bhaṭârar may probably be the spiritual ancestor of Tribhuvana-karta-dêvar who is spoken of in Ś 883 as the chief manager of the temples at Âvaṇi. [E. C. X, Mulbagal 65.] We do not know definitely where the Bâṇêśvara referred to here is situated. It is probably the present god Bharatêśvara near whose temple the present inscription is found. It might have been named after some Bâṇa king who built it. The rule of the Bâṇa kings in the area is referred to in various inscriptions (E. C. X, Mulbagal 26, 92, etc.)

The date of Pṛithivigangarasa cannot be determined. There is a Pṛithvî-ganga, son of Vishṇugôpa in the list of Ganga kings. But he is too early for the present record which may be assigned to the ninth century on paleographical grounds. Perhaps he may be identified with Piḷḷuvipati, son of Śivamâra II, Ganga king, who ruled in the ninth century, A. D. (Rice, Mysore and Coorg from Inscriptions, p. 42).

* The meaning of the phrase dêvara sedeṛe is not clear. It might mean taxes for the service of the god (dêvara sêvedeṛe with the letter *ve* omitted in the text). But one cannot be certain of this.

MYSORE DISTRICT.

GUNDLUPET TALUK.

16

At the village Bêgûr in the Hobli of Bêgûr, on a slab standing in front of the Ânjanêya temple at the village entrance.

Size 4′-1″ × 2′-7″.

Kannaḍa language and writing.

ಮೈಸೂರು ಡಿಸ್ಟ್ರಿಕ್ಟು.

ಗುಂಡಲುಪೇಟೆ ತಾಲ್ಲೂಕು.

ಬೇಗೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಿನ ಆಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′-1″ × 2′-7″

1. [ಶುಭಮ]ಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಲ ನಾಲಿವಾಹ
2. [ಇಲ್ಲಿ ಲಿಂಗವನ್ನು ಕೆತ್ತಿದೆ] ಸಕೆ ಸಲುವ ೧೫೪೪ ನೆ
3. ಶೊಬಕ್ರುತು ಸಂವತ್ಸರ
4. . . . ಪವೊಡೆರು ಕೊಡ
5. . . . ಡೆರಿಗೆ ಕೊಟ ಗ್ರಾಮ ಕಪರೆಗೊ
6. . ಕೊಟನಾದ [ನ] ದ ಕ್ರಮವೆಂತೆಂದ
7. . . ಯಪುರಕೆನಲುವಬೇಹುರ
8. . . . ಬಳಿ ಅ ವಿರಕ್ತಗೊಡಗೆ ಕಪ್ಪರಗೊ
9. ಡಗೆ ಆಗಿ ಕೊಟೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ
10. ಗದ್ದೆ ಬೆ [ದ] ಲು ಸುಂಕ ಸೊಲಗೆಯೇನುಉಂ
11. ಟಾದ . . ದಾಯವನು ಅನುಬವಿ
12. ಸಿಕೊಂಡುಬಹಿರಿ [ಯೆಂದುಕೊ] ಟ ಕಪ್ಪರ
13. . . . . .
14. ಬವಿಸಿ . . . . . ಬ [ಹಿ] ರಿಯೆಂ
15. ದುಕೊಟನಾನಾನ ಯಿದನಳಿಕಿದ
16. ವರು ವಾರಣಾಸಿಯಲ ಗೋಉಬ್ರಮರ
17. ಕೊಂದ ಪಪಕೆ ಹೋಹರು ಕತೆ ಕಳನಾ
18. ಯ ತಿಂಬದು ಗಂಗೆ ತಡಿಲ ಕಪಿಲೆಯ
19. ಕೊಂದಪಪಕೆಹೋಹರು.

Note.

Several letters in this record are quite worn out and have become illegible. It seems to register the gift of a village belonging to Bêgûr (Behûr) to some Vîraśaiva

priest as *viraktagoḍage* and *kapara-goḍage* (litrent-free land granted for the beggar's bowl). The date of the grant is given as the cyclic year Śôbhakṛit, the year Ś 1548 of the Śâlivâhana era. The year Ś 1548 corresponds to Kshaya and Śôbhakṛit is Ś 1585. Probably Ś 1548 may be a mistake for Ś 1585 (A.D. 1663) which is the date intended.

The usual imprecation is contained at the end of the grant. The characters of the record seem to belong to the 17th century.

17

At the village Beḷachalavâḍi in the hobli of Bêgûr, on a slab in the field of Bhaṇḍâri Basappa. [Plate XXV.]

Size 6′ × 3′.

Kannaḍa language and characters.

ಬೇಗೂರು ಹೋಬಳಿ ಬೆಳಚಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭಂಡಾರಿ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

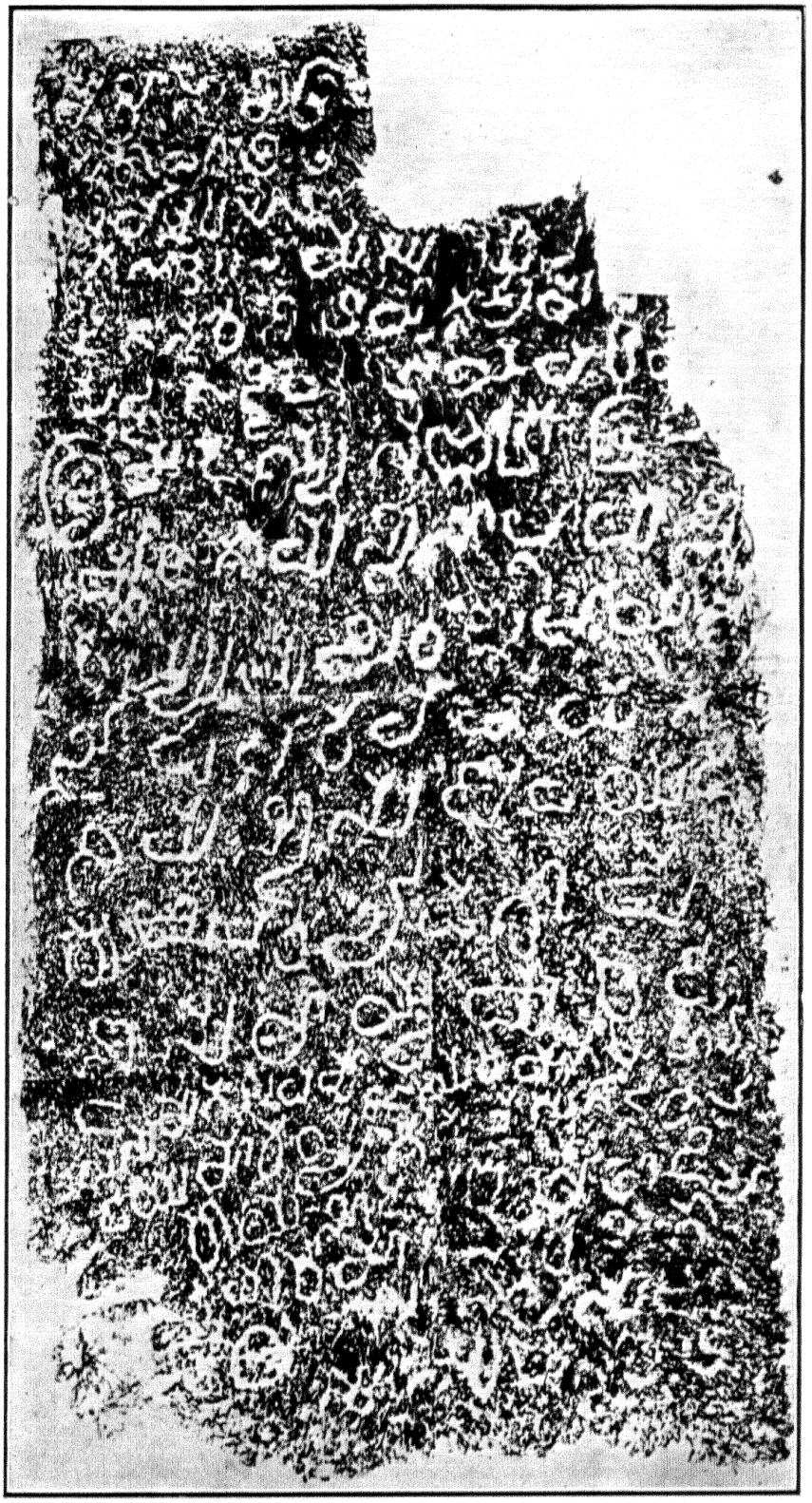
ಪ್ರಮಾಣ 6′ × 3′.

1. ಸ್ವಸ್ತಿ ಸಖನ್ರಿ
2. ಪಕಾಲಾತೀತ } (ಹಸುವಿನ ಚಿತ್ರ)
3. ಸಂವತ್ಸರ ಸತಂ }
4. ಗ ೯೩೫ ನೆಯ ಸೂರ್ಯ ಪ
5. ದಗನ್ದರ ನೀತಿಮಾರ್ಗ್ಗ ೯ಮಾಡಿ
6. ಪಟ್ಟಂಗಟ್ಟಿದ ೩೭ ನೆಯ ವರಿಷ
7. ಶ್ರೀಮದಯ್ಯ ನಚಕ್ರೇಂದ್ರಪೆ
8. ರ್ಮ್ಮಾಡಿಗಾವುಣ್ಡ ನಾಲ್ಗಾವುಣ್ಡು
9. ಗೆಯ್ಯುತ್ತು ಮಿರೆ ಪೆಱಾಯದ
10. ಜೇಡುವರಎಱು ಯಂಗ
11. ಗಾವುಣ್ಡನುಂಪೆಱಾಯದ
12. ಕುಱುವತ್ತಿಬೇಡಗಾವು
13. ಣ್ಡನುಂ ಅಯ್ಯಮರೊಡೆಯರ ಮಗಂ ಮೇರಾರೊ
14. ಡೆಯ ಮಾರಯ್ಯಂಗೆ ದಾನಸು ಗೊಟ್ಟರುತ್ತ
15. ರಾಯಣದ ಸಂಕ್ರಾನ್ತಿ ಆದಿತ್ಯ
16. ವಾರಮಾಗೆ ನಾರಣಾಗಾ
17. ಲಬಿಟುಂ ನೆಲನು ಚನ್ದ್ರ
18. ನು ಮುಳ್ಳನಕ

Transliteration.

1. svasti Sakha-nri-
2. pa-kâlâtîta-
3. saṃvatsara-sataṃ-
4. ga [ḷ] 935 neya sûryapa-
5. da gandara Nîtimârgga-permâḍi
6. paṭṭaṃgaṭṭida 37 neya varisha
7. śrîmad Ayyana Chakrêṃdra-pe-
8. rmmâḍi-gâvuṇda nâḷgâvuṇḍu-
9. geyyuttum ire Peṛâyada
10. Jêḍuvara Eṛeyanga-
11. gâvuṇḍanum Peṛâyada
12. Kuṛuvatti Bêḍagâvu-

STONE INSCRIPTION OF THE GANGA KING NITIMARGA.



(No. 17—p. 90.)

Mysore Archæological Survey.]

13. ṇḍanum Âyvamaroḍeyara magaṃ Mêlâro-
14. ḍeya Mârayyaṃge dânasu goṭṭar utta-
15. râyaṇada saṃkrânti Âditya-
16. vâram âge Nâraṇâgâ-
17. la biṭaṃ nelanu chandra-
18. num uḷḷanaka.

Translation.

Be it well. After 935 Solar years elapsed after the time of the Śaka king, in the 37th year after the anointing (*paṭṭam-gaṭṭida*) of Nîtimârggapermâḍi, while the illustrious Ayyana Chakraṃdra-permmâḍi gamuṇḍa was the gâvuṇḍa of the *nâḍ* (district, a collection of villages) the weaver (*jéḍuvara*) Ereyangagâvuṇḍa of (the village) Peṛâya, and the shepherd ? (kuṛuvatti) Bêḍagâvuṇḍa of Peṛâya granted as gift (the village) Nâraṇâgal to Mêlâroḍeya Mârayya, son of Ayvamaroḍeyar on the day of uttarâyaṇa-saṃkrânti and Sunday to last as long as the earth and moon endure.

Note.

This inscription belongs to the reign of the Ganga king Nîtimârga-permâḍi. It is dated Ś 935, uttarâyaṇa-saṃkrânti, Sunday. Taking this year Ś 935 which corresponds to Pramâdin, the Uttarâyaṇa-saṃkrânti day falls on Thursday 24th December, 1013 A.D. and not on Sunday as stated in the record. The nearest year in which the Uttarâyaṇa-saṃkrânti falls on a Sunday is Ś 932. The date would then correspond to Sunday 24th December 1010 A.D. It is difficult to determine which of these years was meant by the author of the record. Perhaps the latter date was intended and 935 in line 4 might be a mistake for 932.

The year of the grant is given as the 37th year of the accession of the king Nîtimârga. Taking 1010 A.D. as the year of the grant, the king's reign would be found to commence in 974 A.D. We have the dates 989, 992, and 999 for Nîtimârga III, the last of the Ganga kings known to us [see P. 50, Mysore and Coorg from Inscriptions by Rice]. The present grant is one of the last records of the Ganga rule in Mysore which was supplanted by the Chôḷas.

The record registers the gift (dânasu) of the village Nâraṇâgâl to Mêlâroḍeya Mârayya by certain gauḍas of the village Pêṛâya. None of the villages named is now found. The word *dânasu* used here is probably a mistake for *dânamum*. The picture of the cow found on the top also indicates the gift of land.

[1] The word Sûryapadagandara used here cannot be clearly made out.

18

At the village Horeyâla in the same hobli of Bêgûr, on a slab set up near the Ranganâtha temple.

Size 2′—3″ × 2′—3″.

Kannaḍa language and characters.

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹೊರೆಯಾಲ ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಕಚ್ಚೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2′—3″ × 2′—3″.

1. ಂಶುಧಮನ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ಬುದಯ
2. ಂನಾಲವಾಹನಾ ಶಕವರುಶ ೧೪೬೮ನೆಯ ನಂದವತ್ಸರ್ಮಾ
3. ನವಾದ ಪರಾಭವ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಶು. ೧೦ಲು
4. ದಳವಾಯಿ ಕ್ರುಷ್ಣಪನಾಯಕ ಅಯನವರು ತಗಡೂರು ಚಿ
5. ಕಮಲಯಗೆ ಕೊಟ ಉಂಬಳಿ ಗ್ರಾಮದ ಶಿರಾಶಾಸನದ ಕ್ರಮ
6. ವೆಂತೆಂದಡೆ ಅಚ್ಯುತ ಮಹಾರಾಯರು ನಮಗೆ ನಾಯಕತನ
7. ಕೆ ಪಾಲಿಸಿದ ಉಂಮತ್ತೂರ ಸೀಮೆಯ ತಗಡೂರ ಸ್ಥಳದ ಹೊಱಿಯಾ
8. ಲ ಗ್ರಾಮ ೧ನೂ ನಿನಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಚ್ಚೆ ಆ ಗ್ರಾಮದ ಚ
9. ತ್ತು ಸೀಮೆಯ ಪೊಳಗೆ ನಲುವ ಪಯಿರು ಏನು ಉಂಟಾದ ಸರ್ವ್ವ
10. ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿಕೊಂಡು ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾ
11. ಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುವೆ ಎಂದು ಕೊಟ ಉಂಬಳಿಗ್ರಾಮ.

Note.

This registers the gift of the village Horeyâla, situated in Ummattûr-sîme and Tagaḍûr-sthaḷa, by Daḷavâyi Krushṇapanâyaka-aya, *nâyaka* of Ummattûr, as *umbaḷi* (rent-free land granted for maintenance) to Chikamalaya of Tagaḍûr. It is dated Ś 1468 Parâbhava sam. Kâr. śu 10 equivalent to 3rd November 1546 A.D. It is also stated that the office of *nâyaka* of Ummattûr was conferred on the donor by the Vijayanagar king Achyutarâya.

Ummattûr, once the capital of chiefs, is now a village in the Châmarâjanagar Taluk. Tagaḍûr is a village in Nânjangûḍ Taluk.

19

At the village Arepura in the same hobli of Bêgûr, on a broken slab near the Mâri temple.

Size 3′ × 2′.

Kannaḍa language and characters.

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಅರೇಪುರದ ಮಾರೀಗುಡಿಯ ಬಲಗಡೆ ಬಿದ್ದಿರುವ ದೊಡ್ಡ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹೊಸಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. . . . . ಕೆನಲುವ
2. . . . . ಯ ಸ್ಥಳದ ಅಱಿಪು [ರ]
3. . . . . ಕೊಡಗಿ ಆಗಿ ರಕ್ತ ಕೊಡಗೆಯ
4. . . ಯಾಗಿ ಕೊಚ್ಚಿವಾಗಿ ಆ ಗ್ರಾಮದ ಚತುಸೀಮೆಯ ಒಳ
5. . ಗದೆ ಬೆದಲೂ ತೋಟತುಡಿಕೆ ಅಚ್ಚುಮನೆಕಳಕೊಟಾರ ಮಠಮನೆವಣ
6. ಸುಂಕಸೊದಿಗೆ ಸೋವಣ ಸಂದೂ ನಕಲಸ್ವಾಮ್ಯವನು ಅನುಬವಿಸಿಕೊ
7. ಂಬಿರಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ ಆರೀಧಂಮವನು . . . . . .
8. . . . . ಅಳಿಕಿದಾತಂ ಗಂಗೆತ್ತಡಿಲಿ ಗೋವ ಕೊಂದ ಪಾ
9. ಪಾಕೆ ಹೋಹನು ವಾರಣಾಸಿಲಿ ಬ್ರಾಹ್ಮರಕೊಂದ ಪಾಪಕೆ ಹೋ[ಹ]ರು.

Note.

This inscription is full of lacunæ. It seems to record the grant of the village Arepura with all rights to some one as *rakta-kodage* (rent-free land granted to the relations of a warrior who died while fighting for the country). The usual imprecation is found at the end of the grant.

No date is given nor the king named. The characters appear to belong to the 16th century.

20

At the village Kamaravalḷi in the same hobli, on a broken slab near the village entrance.

Śize 1′—6″×1′—0″.

Kannaḍa language and characters.

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಕಮರವಳ್ಳಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲನಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಅಱಿಪಟಿ
2. ಗೆಗೆ ಯಿಬು
3. ಮಿ ಮಾದಬ್ಬೆ
4. ಕಲತಪಿದರೆ [ಗೋವ]
5. ಕೊಂದರಾ ಪಾಪಕೆ [ಹೋಹರು.]

Note.

This small inscription registers the gift of a plot of land for the maintenance of an *aṛavaṭige*, a shed where drinking water and sometimes ragi gruel are given to thirsty people especially travellers who ask for the same. This kind of charity is very old in this country and is often alluded to in the old Kannaḍa poetical works.

The land in question seems to have been given away by a female named Mâdabbe who also probably set up the inscription stone. The usual imprecation occurs at the end of the inscription.

No date is given nor is any king named. The characters seem to belong to 15th century A.D.

21

At the same place in the same village Kamaravaḷḷi, on a second fragmentary stone.
Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತುಂಡು ಕಲ್ಲು.

ಹೊಸ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ನಾಯ್ಕರ ಧರ್ಮಂ . .
2. ರಿಗೆ ಕೊಡಗೆ ಯಾ . . .
3. ೧೦೦ ನೀರನೆಱದತಂಗೆ ನ
4. ಲುಱುದು ಯಿ ಧರ್ಮ್ಮ ಅಳಿಕಿ
5. ದ ಅವನು ಕಳನಾಯಿ ತಿಂ
6. ಬವನು . . .
7. ರೂ ಕತ್ತೆಯ . . . . .

Note.

This record is similar to the previous number in the nature of its contents. It records a grant by a chief (Nâyakara-dharma) of rent-free land to the person who supplied drinking-water to the needy travellers and others in a water-shed. The extent of the land given is stated to be 100, which means 100 *maṇṇus*, *maṇṇu* being a very small measure of land. The name of the Nâyaka or chief who granted the land is lost as also several other details, owing to the inscription slab being fragmentary and several letters being lost thereby. An imprecation is laid against those who violate the charity. They are said to incur the sin of eating dogs, etc.

No date is given. The characters seem to belong to the same period as the previous record, namely the close of the 15th century or the beginning of the 16th century A.D.

22

At the same village Kammaravaḷḷi, on a slab set up to the south of the Upparige Basava temple (Gundlupet 90 Revised.)

ಅದೇ ಕಮ್ಮರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು 90ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಾಟಾದ ಶಾಸನ.

1. ಸ್ವಸ್ತಿ ಸಾಲಿವಾಹ ನಕವರಿಷ
2. . . . . ೧೪೯೦ನೆಯ ?

3. ಶ್ರೀ ಷು [ಶು] ಧಮಸ್ತು
4. ಪ್ರಧವ ಸಂವತ್ಸರದ ಆಷಾ
5. ಡ ಶು. ೧೦ಲೂ ಶ್ರೀಮಂನ್ಮಹ ಬ
6. ಸವೇಶ್ವರ ದೇವರಿಗೆ ಕೂರಿಗನ
7. ಹಳಿಯ ಜುಂಜವಡೆರ ಸಿನ್ಯ
8. ಕರಿಬಸವ ವಡೆರ [ಮಗ] ಕಂ
9. ಮರ [ವಳ್ಳಿಯ] ಲಿಂಗದೇವ
10. ಪೊಡೆರು . . . . ದೇವರಿಗೆ
11. ಬಿ . . . . . ಪುಂ
12. ಣ್ಯವಾಗಲಯೆಂದು ಕೊಟ . . . .
13. ಯಿದಕೆ ತಪಿದರೆ ಮಹಾಮಹತಿ
14. ಗೆ ಹೊಱಗು ತತ್ತ ಪ್ರಸಾದಕ್ಕೆ
15. ಹೊಱಗು.

Note.

This record is much worn out and some of the letters in lines 9, 10 and 11 are lost. It seems to record the grant of some land for services in the temple of the god Basavêśvara by Lingadêva-voḍeyar of Kammaravaḷḷi, son of Karibasava-voḍeyar, disciple of Junjavaḍeyar of Kûriganahaḷḷi. An imprecation is given that those who violate the grant are to be expelled from the *mahâmahattu* (the Vîraśaiva religious assembly) and forbidden *prasâda* (remnants of food offered to gods and priests).

The date of the grant is given as Ś 1490 Prabhava sam. Âshâḍha śu. 10 and corresponds to 16th June, A.D. 1567 (taking the current Śaka year 1490). The figure 9, however, is not very clear in line 2.

23

At the village Hasugûli in the same hobli, on a stone set up in front of the Siddha Râmêśvara temple.

Size 3′×3′.

Kannaḍa language and writing.

ಅದೇ ದೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಶಿದ್ಧ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 3′.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1. ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು
2. ೫ ಲು ತಿಂಮಣ ರಾಯರ ಮನೆಯ ನಡವಳಿಕಾಲಿ

3. ಂ ಹೊಂನಪ್ಪ ನಾಯಕರು ರಾಮೇಶ್ವರ ದೇವರ್ಗೆ ನಂದಾದೀವಿಗೆಯರ
4. ಡು ಯೆರಡು ಹೊತ್ತಿನಲು ನಡೆವ
5. ಯಿಪ್ಪನು . . . . . .
6. ಅಳಿಪಿದರು ಸಾಸಿರ ಕವಿಲೆಯ ಗಂಗೆಯ ತಡಿಯ
7. ಲ ಗೋಳು ಬ್ರಾಂಹರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು ॥
8. ಯಲಿ ಹೊಹರು

Note.

This inscription records a grant made by Honnappa Nâyaka, agent for the household affairs (maneya-naḍavaḷikâra) of Timmaṇarâyaru, for the expenses of maintaining a perpetual lamp to be lighted before the god Râmêśvara, two times a day. The usual imprecation follows.

The date is given as Kâḷayukta sam. Bhâdrapada śu. 5 and not expressed in the Śaka era. The characters seem to belong to the early part of the 17th century A.D. and the date may correspond to 15th August 1618 A.D.

Nothing else is known about the Timmaṇṇarâyaru and Honnappa Nâyakaru of the record.

24

At the same village Hasugûli, 1st inscription on the southern wall of the same Râmêśvara temple.

Kannaḍa language and characters.

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯಮೇಲೆ ೧ನೆಯ ಶಾಸನ.

1. ಸರ್ವಜಿತು ಸಂ
2. ವತ್ಸರದ ಭಾದ್ರಪ
3. ದಸ್ಯು ೭ ಆ । ಹಸುಕಲ
4. ಯಮಂಚಮರಡಿಯ
5. ಮಗ ಕಲಿ ರಾಮನಾಥ
6. ದೇವರ ಗುಡಿಯ ಶ್ರೀ
7. ಹೊರತರದ ಕಲುಗೆಲಸಕೆ
8. ಕೊಟ್ಟಗ ೧ ಶ್ರೀ
9. ಮಂಗಳ ಮಹ

Note.

This short record engraved on a wall of the temple gives the name of a person named Kali, son of Manchamaraḍi of the village Hasukali, and states that he gave away one gadyâṇa for the expenses of the stone-work of the outer walls of the temple of Râmanâtha. The date is given as Sarvajitu sam. Bhâ. śu. 7 Â. No Śaka year is given and the characters seem to belong to the close of the 13th century or the beginning of the 14th century A.D. Taking Ṡ 1209 Sarvajit, the date falls on Sunday. Taking Ś 1269 Sarvajit, the date falls on Monday. The former date is more probable and is equivalent to Sunday 17th August, 1287 A.D.

No king is named in the record.

25

At the same place, a 2nd inscription on the same wall below the 1st inscription.

Kannaḍa language and characters.

ಅದೇ ಗೋಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

1. (ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ)
2. ಸೀವೆಯ ಶ್ರೀ ಹಸುಕಲಿಯ ರಾಮಯದೇವರ ಕಾರ್ಯಕೆ [ಶ್ರೀ]
3. ಮಂಮಹರಾಜಾಡಿಯ ಅಮಹದೇವನು ಸರ್ವ್ವ ಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ ನತ್ರಕೆ
4. ಮಂಗಳಮಹಾ ಶ್ರೀ.

Note.

This record registers the setting up of a *satra* or free boarding house as an adjunct of the temple of Râmayadêvaru (same as the present Râmêśvara temple) of Hasukali (same as the village Hasugûli) by Mahadêva of Maharâjâḍi.

No date is given nor king named. The characters seem to belong to the 14th century.

Maharâjâḍi or Mahârâjavâḍi is the name of a province called also Mârâjavâḍi 7,000 with Vallûr as capital and comprising chiefly of the Kaḍapa District. Mahâdêva was apparently a native of this province who had migrated to Hasugûli.

26

At the same village Hasugûli in the hobli of Bêgûr, on a stone set up at the village entrance.

Size 6′ × 4′.

Kannaḍa language and characters.

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6′ × 4′.

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾನಾಮ
2. ನ್ತ ವಿಪಕ್ಷ ಕ್ಷೋಣೀಪಪತಿ . . . . . ಪರಮಸ್ತ
3. ಕಸ್ತಳ ಹಸ್ತಿ ವಜ್ರಾಂಕುಶಂ ಬಿರಿದರಂಕುಶಂ ವಿದ್ವಿಷ್ಟ
4. ವಿದ್ರಾರಣಂ . . . . . ಶರಣಾಗತ
5. ವಜ್ರ ಪಂಜರಂ . . . . . ಬುಧಜನಾಶ್ರ

6. ಯಂ . . . . . ದವಿಸಾಸೆಯಮ್ಮಂ
7. ಶಕ ವರ್ಷಂ ೯೪೯ ನೆಯ . . . . . ವಿಭವ ಸಂ
8. ವತ್ಸರದ ಮಾಗ . . . . . ಯನ್ದುಕುಡು
9. ಗುನಾಡ ಪುಸುಗುಲ . . . . . ಮಣ್ನಲಿ
10. ಕೊಟ್ಟ ದವಿಸಾಸೆ ಯಮ್ಮಣ . . . . ಕಾಡ ಮಾರಗಾವುಣ್ಡ
11. ನಮಗಂ ಆದವಗಾವುಣ್ಡಂಗೆ ಇದನಱುವನಾ
12. ಕ್ಷಿ ಕೆಲ್ಲನೂರ ಹೊಲ್ಲ ಗಾವುಣ್ಡನುಂತುಪ್ಪೂರ ಕುನ್ದಗಾ
13. ವುಣ್ಡನುಂ ಕನ್ದಮಂಗಲದ ಎಳವಮ್ಮ ಗಾವುಣ್ಡನುಂ
14. ಹಂನಿ ಸೋಗೆ ಯಱಿಹಗಾವುಣ್ಡನುಂಕಲ್ಲೂ [ರ] ಬೀಚಗಾ
15. ವುಣ್ಡನುಂಹದೆವಳಿಬೂತಯ್ಯನುಂಬಿರ್ಲಾಪಯ್ಯನುಂ.
16. ನಿಚೆರೆಯ ಚಾವುಣ್ಡಯ್ಯನುಂ ಇವರ್ ಹೇಡುಬರೆದೆಂ.
17. ಹೆಗ್ಗಡೆ ಬಾನಯ್ಯ.
18. ಇಕ್ಕರಂ ಮಜ್ಜಲಂ॥.

Note.

This record has several lacunæ in lines 2 to 10, the letters being much worn out and thus illegible. It records the grant of some land in the village Pusuguli situated in Kuḍugunâḍ in return for money made by Davisâse Ammaṇa to Âdavagâvuṇḍa, son of Kâḍamâragâvuṇḍa. It is dated Ś 949 Vibhava sam. Mâgha. No tithi is given. Ś 949 is Prabhava and S 950 is Vibhava. Taking the cyclic year as correct, the date would fall in January-February 1029 A.D.

Various royal titles are given at the beginning of the record but the name of the king to whom they apply is lost in the lacunæ and it is not possible to affirm how Davisâse Ammaṇa was connected with him. Probably, he was a subordinate of the king. The titles applied to the king are: obtainer of the band of five sounds, mahâsâmanta, a diamond goad to the elephants, the heads of enemies, an elephant-goad to the titled, tearer of enemies, an adamantine cage to those who took refuge in him, and a patron of learned men.

Several witnesses to the transaction are named: Hollagâvuṇḍa of Kellasûr, Kundagâvuṇḍa of Tuppûr, Eḷavamma-gâvuṇḍa of Kandamangala, Eṟahagâvuṇḍa of Hannisôge, Bîchagâvuṇḍa of Kallûr, Bûtayya and Billâpayya of Hadevaḷi, and Châvuṇḍaiya of Niṭere. Of these Kallasûr, Kallûr, Tuppûr and Niṭre are all situated in the Gundlupet Taluk within a small distance from Hasugûli. Kandamangala is probably the same as Kandagâla in the same taluk. Hannisôge is probably the same as Hanasôge in Yeḍatore Taluk and Haḍavaḷi, same as Hathavala in Nanjangud Taluk.

The engraver is named Heggaḍe Bâsayya and he says that he wrote the grant to the dictation of the abovenamed gauḍas. He calls himself "Ikkara" in line 18 which means two-handed and signifies that he could engrave with both the right and left hands.

27

At the same village Hasugûli, on a slab standing in the Mâstiyamma shrine at the village entrance.

Size 3′×3′.

Kannaḍa language and characters.

ಅದೇ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದಲ್ಲಿರುವ ಮಾಸ್ತಿಯಮ್ಮನ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′×3′.

ಸೂರ್ಯ, ಲಿಂಗ, ಚಂದ್ರ, ತ್ರಿಶೂಲ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ
2. ಸಾಲಿವಾಹನಸಕ ವರುಸ ೧೪೬೮ ನೆಯ ಸಂದು
3. ನಡವ ವರ್ತ್ತಮಾನ ವಿಸ್ವಾವಸು ಸಂವತ್ಸರದ ಪಾ
4. ಲ್ಗುನ ಬ ೧೪ ಲೂ ಶ್ರೀಮನ್ಮಹದೇವ ದೇವೋ
5. ತ್ತಮ ಶ್ರೀನಂಜುಂಡೇಸ್ವರ ದೇವರ ಅಮ್ರಿ
6. ತ ಪಡಿಗೆ ಉಂಮತೂರ ವೊಡೆಯರು ನ
7. ಮಗೆ ತೆರಕಣಾಂಬಿಯ ಸೀಮೆಯಲಿ ಸ
8. ರ್ವ ಮಾನ್ಯವಾಗಿ ನಡದು ಬಹ ಹಸುಗು
9. ಲಿಯ ಗ್ರಾಮವನು ನಂಜುಂಡೇಶ್ವರ ದೇವರಿ
10. ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟೆಉ ಶ್ರೀ ಯಿದ
11. ಕೆ ತಪ್ಪಿದವರು ವಾರಣಾಸಿಯಲಿ ಗೋಉ
12. ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ॥.

Transliteration.

1. śubham astu svasti śrî Vijayâbhyarasa
2. Sâlivâhana saka-varusa 1468 saṃdu
3. naḍava varttamâna Visvâvasu-saṃvatsarada Pâ-
4. lguna ba 14 lû śrîmaṃn mahadêva-dêvô-
5. ttama śrî Nanjuṇḍêsvara-dêvara amri-
6. tapaḍige Uṃmatûra voḍeyaru na-
7. mage Terakaṇâmbiya sîmeyali sa-
8. rvamânyavâgi naḍadubaṇa Hasugu-
9. liya grâmavanu Nanjuṇḍêśvaradêvari-
10. ge sarvamânyavâgi koṭeü śrî yida-
11. ke tappidavaru Vâraṇâsiyali gôü-
12. konda pâpake hôharu.||

Translation.

Good fortune. Be it well. On the 14th lunar day of the dark half of Phâlguna in the year Viśvâvasu, 1468th year of the prosperous Śâlivâhana era,

for the food offerings of the great god, the best of gods, śri Nanjuṇḍêśvara-dêvaru, we, the Voḍeyar of Ummattûr have granted free from taxes the village Hasuguli which we have been enjoying as sarvamânya in Terakaṇâmbiya-sîme, for the service of the god Nanjuṇḍêśvaradêvaru. Those who violate this will incur the sin of slaying cows in Vâraṇâsi.

Note.

This records the gift of the village Hasugûli in the Terakaṇâmbi kingdom for services in the Śiva temple of Nanjuṇḍêśvara at Nanjangûḍ. The donor was a chief of Ummattûr. His name, however, is not given. The date of the grant is given as Ś 1468 Viśvâvasu Phâl. ba. 14 which corresponds to Monday 1st March, 1546 A.D. The usual imprecation is found at the end of the grant.

28

Copper plate grant of the reign of Krishṇarâja Voḍeyar II of Mysore, dated Ś 1673 in the possession of Mallâjamma of Mâdâpaṭṇa in Bêgûr Hobli.

Single Plate: Size 1′-9″ × 1′-0″.

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಮಾದಾಪಟ್ಟಣದ ಮಲ್ಲಾರಾಧ್ಯರ ಕುಟುಂಬ ಸುಲ್ಲಾಜಮ್ಮನು ಹಾಜರ್ಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ 1′–9″ × 1′-0″.

ಹಲಗೆಯ ಮುಂಭಾಗದಲ್ಲಿ ತಮಿಳು ಗ್ರಂಥಾಕ್ಷರಗಳ ಳಂ ಪಜ್ಜ ಬರಹವಿದೆ. ಮೇಲ್ಗಡೆ ಸೂರ್ಯ, ಚಂದ್ರ, ಲಿಂಗ, ಬಸವ, ತ್ರಿಶೂಲ, ತಾಂಡವೇಶ್ವರ, ಪಾರ್ವತಿ ಚಿತ್ರಗಳಿವೆ. ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಶಾಸನವಿದೆ.

1. ।। ಶ್ರೀ ಪ್ರಸಂನ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮೀ ಸಹಾಯಂ ।।
2. ಶುಭಮಸ್ತು ।। ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ। ರಿಪುಕುಲತರುವಿಚ್ಛೇದನ ಕುಠಾರ ಚಪ್ಪಂ।
3. ನ ದೇಶಾಧಿಪರಿಂ। ಕಪ್ಪವಕೊಂಡು। ಮೂವತ್ತೆರಡು ಧರ್ಮದೊಳ್ ವಿಖ್ಯಾತಿಯ ಪಡೆದು ಮೆರೆಯುವ
4. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ। ರಾಜಪರಮೇಶ್ವರ। ರಾಜಮಾರ್ತಾಂಡ। ರಾಜಗಂಭೀರ ರಾಜಕುಲಮನೋ
5. ಧಯಂಕರರಾದಂತ್ಹಾ। ಕ್ಷಮೆಯೊಳ್ ಧರ್ಮರಾಯ। ಶಕ್ತಿಗೆ ಭೀಮ। ಶಸ್ತ್ರದೊಳರ್ಜುನ ತುರಗಕ್ಕೆ
6. ನಕುಲ। ತಿಳುವಳಿಕೆಗೆ ಸಹಾದೇವ। ಸತ್ಯಕ್ಕೆ ಹರಿಶ್ಚಂದ್ರ। ಚೆಲ್ವಿಗೆ ಮನ್ಮಥನಾದಂತ್ಹಾ। ಕಂಡನಾಡಕೊಂ
7. ಡು। ಕೊಂಡನಾಡಕೊಡದ। ಮಂಡಲಕರ ಗಂಡನಾದಂತ್ಹಾ। ಮಹೀಶೂರ ರತ್ನ ಸಿಹ್ಯಾಸನಾಧೀ
8. ಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ವಡೆಯರ್ಕೈಯನವರು ಪೃಥ್ವಿಸಾಂ। ಬ್ರಾಜ್ಯಮಂ ಗೈಯ್ಯುತ್ತಿರಲು। ಯಿವರ
9. ಕಾರ್ಯ್ಯಕರ್ತುವಾದ। ಕಳಲೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಕಾರ್ಯ್ಯ ಪ್ರವೀಣರಾದ
10. ಶಂಕರೈಯ್ಯನವರು ಕೊಯಂಬುತ್ತೂರು। ಆನೆಮಲೆ ಗುರಿತನ ಪಾರುಪತ್ಯ ಸುಂಕಪ್ಪೊಂಮ್ಮು
11. ದೇವಸ್ಥಾನ ಮೊದರಾದ ಸಕರಾಧಿಕಾರಂಗು ನಡೆಯುತ್ತಾ ಯಿರುವಲ್ಲಿ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
12. ೧೬೭೩ ಕಲಿಯುಗ ಳಲಖಿಂ ಸಂದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ತುರಾಮಾಸ ೨೬ನೆ ತೇದಿ ಷಷ್ಠಿ
13. ಯೂ ಸೋಮವಾರ ಪುನರ್ವಸೂ ನಕ್ಷತ್ರ। ಶುಭನಾಮಯೋಗಂಗೂ ಕೂಡಿಯಿರುವ। ಯೀ ಶುಭ
14. ದಿನದಲ್ಲಿ ಕೊಯಂಬುತ್ತೂರ ಕೃಷ್ಣರಾಯ ಪೇಠೆಯಲ್ಲೂ। ನಾಲ್ಕುದಿಕ್ಕಿನ ಐವತ್ತಾರು ದೇಶದ

15. ಯೆಂಟು ಬಗೆ ಪಲರು ಪಟ್ಟಕಾರರು ಕೂಡಿ ಧರ್ಮಶಾಸನದ ಪಟ್ಟೆಯವ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಮ
16. ವೆಂತೆಂದರೆ। ಮೇಲುಸೀಮೆ ನಂಜನಗೂಡಲನಲ್ಲಿ। ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮಿಯವರ ಗುಡಿಗೆ ದಕ್ಷಿ
17. ಣ ಭಾಗದ ಕಉಂಡಿನ ನದೀ ತಿರದಲ್ಲಿ ಶಂಕರೈಯ್ಯನವರ ಉಧಯವಾಗಿ ಮಾಡಿದ ಮತದ ಧ
18. ರ್ಮಕ್ಕೆ ಸಾರೋದ್ಧಾರವಾಗಿ ಅಂನಧಾನ ನಡದು ಬರೂರೀತಿಗೆ ನಾಗು ಮಗವೆಯ ಉಂಟು ಮಾ
19. ಡಿದ ವಿವರಾ। ಪಾಲು ಕಾಡಪೇಠೆ। ಕೊಡುವಾಯಿಪೇಠೆ। ಕೊಲ್ಲಂಗೋಡುಪೇಠೆ। ನೆರ್ಜಿಪೇಠೆ। ವಂ
20. ಣೂರ ಕಾಡಪೇಠೆ। ಕಬ್ಬಿನಪೇಠೆ। ಅಮೃತಂಮನಪೇಠೆ। ಗುಂಡ್ಲಪೇಠೆ ಯೀ ಉಧಯ ಮಾ
21. ರ್ಗಗಳಲ್ಲಿ ನಾಗು ವ್ಯಾಪಾರವ ನಡನುವ। ಜಉಳಿ। ನೂಲು। ಅಡಕೆ ಹೊಗೆಸೊಪ್ಪು। ಗಂಧದ ಕೊ
22. ರಡು। ಅರಗು। ಜೀರಿಗೆತುಪ್ಪ। ಕುಸುಬೆ। ಅರಿಸಿನ। ಮೆಣಸು। ಶುಂಠಿ ಪಲನರಕು ಮೊದ
23. ಲಾದ ಹೋಗಿಬರುವ ನಿಜಹೇರು ೧ಕ್ಕೆ ಕಂಠಿರ್ರಾಯ ಗುಳಿಗೆ ಬೇಳೆ ಹಣಗೂ। ಯಿದಲ್ಲದೆ। ವೀಳ್ಯ
24. ದೆಲೆ। ಬೆಲ್ಲ। ಉಪ್ಪು। ಉದ್ದು ಮೊದಲಾದ ಮೂಲೆ ನಿಜಹೇರು ೧ಕ್ಕೆ ಕಂಠಿರ್ರಾಯ ವಿಳಾನದ
25. ಹಣಗು। ಯೀ ಪ್ರಕಾರಕ್ಕೆ। ಯೀ ಮಗವೆಯಂನೂ ತೆಗೆದುಕೊಂಡು ಅಂನ ಸತ್ರದ ದರ್ಮ
26. ಉ ಅಚೆಂದ್ರಾರ್ಕನ್ಸ್ಥಾಯಿಯಾಗಿ ನಡವ ರೀತಿಗೆ। ನಾಗು ಯಲ್ಲರೂ ಕೂಡಿ ನನ್ಮತಿಸಿ ಬರಕೊಟ್ಟ
27. ಧರ್ಮಶಾಸನದ ಪಟ್ಟೆಯ।। ಯೀ ಧರ್ಮವ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಬಂದವರು
28. ಅಷ್ಟೈಶ್ವರ್ಯ ಭೋಗ ಸಂಪಂನರಾಗಿ ಯಿರಲುಳವರು। ಯೀ ಧರ್ಮಕ್ಕೆ ವಿಘ್ನವವಾಗಿ
29. ನಡದವರು ಗಂಗಾತೀರದಲ್ಲಿ ಬ್ರಂಹ್ಮಹತ್ಯ। ಶಿಶುಹತ್ಯ। ಸ್ತ್ರೀಹತ್ಯ। ಅಶ್ವಹತ್ಯ।
30. ಗೋಹತ್ಯಾ ದಿಪಂಚಮಹಾಪಾತಕಕ್ಕೆ ಹೋಗಲುಳವರು। ಯೀ ಧರ್ಮವ ಪರಿಪಾಲಿ
31. ಸಿ ನಡನುವಂತ್ಹಾವರು ದೇವಪ್ರನಾದ ಗುರುಪ್ರನಾದ ಉಂಟಾಗಿ ನುಖದಲ್ಲಿ ಯಿರಲು
32. ಳ್ಳವರು। ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ। ಪರದತ್ತಾನುಪಾಲನಂ। ಪರದತ್ತಾಪಹಾರೇಣ
33. ನ್ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತ್। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ। ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ।
34. ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ। ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ।। ।।ಐನೂರು ಕುಡಿಪಾ
35. ಟದ ವರ್ತಕರು। ೨ಳ ಮನೆ ತೆಲುಗ ಶೆಟ್ಟಿಗಳು। ದೇವಾಂಗದ ಶೆಟ್ಟಿಗಳು।। ದೇಶದವರು
36. ಬಣಜಿಗರು। ೧೨ ಕುಡಿಪಾಟದ ವರ್ತಕರು। ಪೆಡಸಿಂಧೂರವರು ಅಲ್ಲಿ ತ್ರೊರೆಯ
37. ವರು। ವೈಶ್ಯನಾಮಿಶೆಟ್ಟಿ ಮೊದರಾದ ವರ್ತಕರು ಮುಂತಾದ ಸಕಲ ವರ್ತಕರ ವೊ
38. ಪ್ಪಿತಾ।। ಶ್ರೀ।। ಯೀ ಪಟ್ಟೆಯವ ಬರದವ ಆನಂದಾಚಾರಿ।।

ಶುಭಮಸ್ತು।।

Translation.

Lines 1—16.

Śrî Prasaṃna Nanjuṇḍêśvara-śvâmi is our support.

Good fortune. Be it well. While the illustrious mahâmaṇḍalêśvara, an axe in cutting the tree, that is, the enemy's race, receiver of tribute from 56 rulers, obtainer of fame in 32 dharmas, illustrious king of kings, supreme lord of kings, a sun to kings, profound king (râja-gaṃbhîra), a terror to the minds of royal families, a Dharmarâya in forgiveness, a Bhîma in strength, an Arjuna in weapons, a Nakula for horses, a Sahadêva for understanding, a Hariśchandra for truth, a Manmatha for beauty, capturer of countries seen but never yielding any kingdom conquered, champion over maṇḍalikas, lord of the jewelled throne of Mahîśûr, śrî Kṛishṇarâja-vaḍeyaraiyanavaru was ruling the earth.

While Śankaraiya, skilled in the affairs of Daḷavâyi (general) Dêvarâjaiya of Kaḷile, who was an agent for the affairs of the king, was looking after the duties of

guritana, *pârupatya*, *sunka* (tolls), *pommu* (customs dues), *dêvasthâna* (temple management), etc., in Koyambuttûr and Ânemale.

In the year 1673 of Śâlivâhana era, and the Kali year 4852, the cyclic year Prajôtpatti, the month Tulâ, and *têdi* 26, sixth lunar day, Monday, with Punarvasu constellation, and auspicious yôga; on the auspicious day, the eight kinds of people, *palaru* and *paṭṭakâraru* of the four quarters and 56 kingdoms assembled together and got this *paṭṭe* (roll) of dharmaśâsana executed as follows:—

Lines 16—19.

In the upper country Nanjanagûḍalu, to the south of the Nanjuṇḍêśvarasvâmi temple, for the charity of the maṭha set up both by Śankaraiya (and ourselves ?) on the bank of the Kauṇḍini river, we have granted *magamai* (dues paid on merchandise) in order that free feeding might be undertaken and carried on perpetually in the matt.

Lines 20—27.

In Pâlukâḍapêṭhe, Koḍuvâyipêṭhe, Kollaṃgoḍupêṭhe, Nerjêpêṭhe, Vaṇṇûrakâḍapêṭhe, Kabbinapêṭhe, Amṛitammanapêṭhe and Guṇḍlapêṭhe, in both the highways on the commodities we trade in, on cloth, yarn, arecanut, tobacco, sandal billets (*gandhada-koraḍu*), lac, cumin seed, ghee, saf-flower, turmeric, pepper, ginger and other miscellaneous goods which are carried from place to place, we all jointly agree to allow a *magamai* to be levied at the rate of 1 Kaṇṭhîrâya varaha, 1 haṇa and 1 bêḷe (one-eighth of a haṇa) for a package (nija-hêru) and on betel leaves, jaggory, salt and black gram, at the rate of 1 Kaṇṭhirâya haṇa for each package, in order that from this *magamai* collected, the charity of free-feeding (anna-satrada-dharma) might be carried on for as long as the sun and moon endure and to that effect we have caused this roll of *dharma-śâsana* (charter of charity) to be written.

Lines 27—38.

Those who protect this charity will live full of eight kinds of wealth and enjoyment. Those who obstruct this will be guilty of the five sins of killing Brahmans, infanticide, slaying of women, killing of horses and slaughter of cows, etc. Those who protect and carry on this charity will live in peace with the favour of the gods and gurus. Protecting of a charity is twice as meritorious as making a gift oneself. By seizing what is given to another, one's own gift is rendered fruitless. Between making a gift and protecting a gift already made, protecting is more meritorious than making the gift. By making a gift, one goes to Svarga and by protecting a gift, one goes to a region from which there is no fall.

Approved by 500 families of merchants, (Ainûru Kuḍîpâṭada-vartakaru), 24 families of Têlugu Śettis, Śeṭṭis of Dêvânga Community, Dêśadavaru (indigenous traders?), Baṇajigas, 12 families of merchants (hanneraḍu kuḍipâṭada-vartakaru), Peḍa-sindhûravaru (merchants of Peḍasindhûr), Allittoreyavaru (people of Allittore),

and Vaiśyasâmiśeṭṭis (merchant leaders of the Vaiśyas) and other traders. Good ortune, Ânandâchâri wrote this roll. Well-being.

Note.

This grant engraved on a side of a single copper plate belongs to the reign of the Mysore king Immaḍi Kṛishṇarâja Vaḍeyar and records the grant of *magamai* dues on merchandise by certain merchants of Pâlkâḍ, Guṇḍlupêṭe, etc., for carrying on free feeding in a matt set up by Śankaraiya near the Śrîkaṇṭhêśvara temple at Nanjangûḍ. This Śankaraiya was an agent under Daḷavâyi Dêvarâjaiya, the famous general and minister of Kṛishṇaraja Vaḍeyer II.

The record is dated Ś1673 Kali 4852 Prajôtpatti sam. Tulâmâsa 26 tôdi, 6th lunar day, Monday with Punarvasu constellation. The date is regular for Monday 28th October 1751 A.D. (Kârtika ba. 6.) The titles used for the king are rather peculiar. The usual imprecations are found at the end of the grant ; so also the names of the different classes of merchants who formed the donors occur here.

The engraver of the grant is named Ânandâchâri.

A version of the grant in Tamil is given on the other side of this copper plate.

29

At the village Sômahaḷḷi in the same hobli of Bêgûr, on a broken slab lying in the stone matt of the Vîraśaiva priest Gangâdharasvâmi.

Kannaḍa language and characters.

ಆದೇ ಬೇಗೂರು ಹೋಬಳಿ ಸೋಮಹಳ್ಳಿ ಗಂಗಾಧರಸ್ವಾಮಿಯವರ ಶಿಲಾಮಠದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

1. ಕಲ್ಲುಮಾಡಿದಾರಾಪೂ
2. ರ್ವ್ವಾಗಿಬಿಟ್ಟಗದ್ದೆ ೫೦೦
3. ಇದ ನಟಿಪನುಗಂಗೆಯು
4. ತಡಿಯುಲಕವಿರೆಯು
5. ಕೊಂದಪಾಪದಿಹೋಹನು

Note.

This record is very fragmentary, the greater part of the stone on which it is carved being broken and lost. It seems to register the gift of a plot of wet land 500 [maṇṇus ?] in extent after setting up a stone śâsana to that effect. Nothing is known either about the donor or the donee.

No date is given. The characters seem to belong to the 12th century A.D. The usual imprecation against the violators of the grant is given at the end of the record.

30

At the village Chikkaṇâpura, a hamlet of Agatagoṇḍanahaḷḷi, in the same hobli of Bêgûr, on a stone lying in the deserted village site.

Size 4′-6″ × 6′.

Kannaḍa language and characters.

ಆದೇ ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಅಗತಗೊಂಡನಹಳ್ಳಿ ಮಜರೆ ಚಿಕ್ಕಣಾಪುರದ ಪಾಳುಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4\frac{1}{2}' \times 6'$

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ
2. ವರುಸ ೧೪೦೪ನೆ ಸಂದ ಕಲಿವರುಷ ೪೫೮೨ನೆ ಸಂದ ಇ ಸಂವತ್ಸರದ ಪಾಲ್ಗುನ ಶು ೧ಲು ಶ್ರೀ
3. ಮಂನ್ಮಹ ದೇವದೇವೋತ್ತಮಂ ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ ದೇವರ ಶ್ರೀ ಚರಣ . . . .
4. . . . . ಶ್ರೀ ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀ ವೀ
5. ರ ನಂಜರಾಯ ಒಡೆಯರು ಶ್ರೀ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
6. ವೀರೆ ದೇವರಿಗೆ ಮಂಗಳವಾರದ ನಯಿವೇದ್ಯಕೆ ಮಂಗಳವಾರ ೧ಕೆ ಆಯಿದು ಹಣಪಿನ ಲೆಕದ
7. ಲ ವರುಷಪ್ಪೊಂದಕೆ ವಾರ ಆಯಿವತ್ತುನಾಲ್ಕಕೆ ಯಿಪ್ಪತ್ತುಏಳು ಹೊಂನಿನ ತೆರಕಣಾಂಬಿ
8. ಯ ನಾಡ ಕಾಚಗೌಂಡನ ಮಾದಹಳಿಯ ಕಾಲುವಳಿಯ ಚಿಕಂಣನ ಹಳಿಯನೂ ದಿವ್ಯ ಶ್ರೀ ಕಾ
9. ರ್ಯಕ್ಕೆ ಅರಮನೆಯ ಭಂಡಾರಕೆ ಸಲುವ ಪ್ರಮಾಣಿನ ಕುಳದ ೨೭ ಹೊಂನಿನ ಗ್ರಾಮವನೂ ಆ ತೆರ
10. ಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರದೇವರ ಶ್ರೀ ಚರಣಕ್ಕೆ ಸಮರ್ಪಿಸಿ ಸಿಲಾಶಾಶನ ಕಲನೂಕ
11. ಡಿಸಿ ಕೊಟ್ಟೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಲಿಂಗಮುದ್ರೆ ಕಲನಡಸಿದೆವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಗದ್ದೆ
12. ಬಿದ್ದಲು ಸುಂಕಸುವರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣಿ ಸಿದ್ಧ ಸಾಧ್ಯ
13. ಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ಸ್ವಾಂಮ್ಯ ಸರ್ವಸ್ವಾಮ್ಯಸಹವಾಗಿ
14. ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ತೆರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ
15. ದೇವರುಂಬಳಿಯಾಗಿ ಮಂಗಳವಾರದ ನಯಿವೇದ್ಯಕೆ ಸಲುವುದೆಂದು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ।। ದಾನಪಾಲನಯೋ
16. ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ। ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ
17. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾ। ಷಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾ
18. ಂಜಾಯತೆ ಕ್ರಿಮಿ।।

Note.

This registers the gift of the village Chikaṃṇanahaḷḷi, a hamlet of Kâchagauṇḍana Mâdahaḷḷi and situated in the district of Terakaṇâmbinâḍ with an annual revenue of 27 hons by the mahâmaṇḍaḷêśvara Vîra Nanjarâya Oḍeyar for the service of food-offerings to the god Vîrabhadra of Angaḍi (a line of shops ?) of the village Terakaṇâmbi.

The record is dated Ś 1404 Kali year 4582 Phâlguna śu.1. No cyclic year is given. Kali 4582 is the same as Ś 1403 expired or Ś1404 current. Taking this year the

details of the dating given correspond to 18th February 1482 A.D. Vîra Nanjarâya Oḍeyar, the donor in this record, was the chief of Ummattûr at this time. He seems to have made several grants to the temples at Terakaṇâmbi, a village in Gundlupet Taluk, at a distance of seven miles east of Gundlupet. (E. C. IV Gundlupet 5 of Ś 1436, 6 of Ś 1426, etc.).

The revenue of 27 varahas is directed in the record to be expended on the service of food-offering to the god Vîrabhadra at the rate of five haṇas every Tuesday, 54 Tuesdays being taken as occurring every year. All the usual rights of possession of the village were granted and a stone marked with a linga was set up to mark the boundaries of the village. The usual imprecatory verses occur at the end of the grant.

SERINGAPATAM TALUK.

31

At Mêlukôṭe, in the Hobli of Mêlukôṭe, on a boulder in the circumambulatory passage known as Kattalegavi, around the garbhagṛiha in the Yôga-Narasimha temple on the hill.

Kannaḍa language and characters.

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ ಬೆಟ್ಟದ ಮೇಲೆ ಯೋಗಾನರಸಿಂಹ ಸ್ವಾಮಿಯ ಗುಡಿಯ ಗರ್ಭಗೃಹದ ಸುತ್ತಲಿರುವ ಕತ್ತಲೆ ಗವಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಕರಣೀಕ ಗೋವಿಂದ್ಯೆಯ್ಯನವ
2. ರ ಹೆಂಡಿರು ಹೊನಂಮರವರ ಸೇವೆ.

Note.

This short record states that Honnamma, wife of Karaṇîka Gôvindaiya, performed some service. Whether she built or repaired the garbhagṛiha or other portions of the temple of Yôga-Narasima cannot be determined. The characters seem to belong to the early part of the 19th century A.D.

YEDATORE TALUK.

32

At the village Mirle in the Hobli of Sâligrâma, on a slab in the ceiling of the navaranga-maṇṭapa in the temple of Râmadêvaru.

Kannaḍa language and characters.

ಯೆಡತೊರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಹೋಬಳಿ ಮಿರಲೆಗ್ರಾಮದ ರಾಮದೇವರ ಗುಡಿಯ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ ಮೇರ್ಪಾವಣಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲನ್ನಲ್ಲಿ.

1. . . . . .
2. . . . . ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ . . . ಆದಿವಾರದಲು ಶ್ರೀಮತ್ಪ

3. ರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ್ಯರುಮಪ್ಪ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನಾರಸಿಂಹ
4. ಧಾರತಿ ವೊಡೆಯರ ಸಿಷ್ಯರು ಧಾರತಿಪುರದ ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ ಶ್ರೀ
5. ಮದನಾದಿಯಗ್ರಹಾರ ಶ್ರೀಮದುದ್ಭವ ಸರ್ವಜ್ಞಪುರವಾದ ವಿದ್ಯಾನಿಧಿ ದ
6. ಕ್ಷಿಣ ವಾರಾಣಸಿಯಾದ ಹಂಪಾಪುರದ ಶ್ರೀಮದಶೇಷಮ
7. ಹಾಜನಂಗಳು ಹಳ್ಳಿಹಿರಿಯ್ಯೂರ ಗಉಡುಪ್ರಜೆಗಳೂ ಕೊಟ್ಟ ಕ್ರಯ ದಾ
8. ನ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಊರ ಮೊದಲಗಾಲುವೆಯತಾ
9. . . . . ಹತೆಂಟು ತಾಉ ವೊಡದು ತೋಟದ ಮೇಲಣ ತೆಱಯಿ
10. . . . . ಯಿದ್ದಲ್ಲಿ ನಂಮ್ಮ ಕಯಿಂದ ಧನವ ನಿಕ್ಕುವದಕ್ಕೆ ಗತಿಯಿಲ್ಲದೆಯಿದ್ದು
11. ನೀಉ ನಂಮ ವೂರಲು ಕಾವೇರಿಯ ತೀರದಲ್ಲು ಶ್ರೀನಾರಸಿಂಹ ಧಾ
12. ರತಿ ವಡೆಯರ ಧರ್ಮ್ಮ ನಿಮಿತ್ತವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾ[ಗಿ]ತ್ಸತ್ರ
13. ವನ್ನು ಮಾಡಿಸಿ ಬ್ರಾಹ್ಮಣ ಭೋಜನವನು ಯಿಕ್ಕಿಸುಉದಕ್ಕೆ ಕ್ರಯದಾನ ಧ
14. ರ್ಮ್ಮದ ಗ್ರುಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತ್ತುಸೀಮೆಯ ವಿವರ ಗ್ರುಹ ನಂಮ ಬ್ರಹ್ಮಪು
15. ರದ ವಳಗೆ ಒಡಗಣವೀದಿಯವೊಳಗೆ ಕ್ರುಷ್ಣಭಟ್ಟನಿಂ ಪಡುವಲು ಸೂರ್ಯ್ಯ
16. ವೀದಿಯಿಂ ಒಡಗಲು ಅತಿರಾತ್ರೆಯಾಜಿದೀಕ್ಷಿತರಿಂ ಮೂಡಲು ಶೂದ್ರಗೇ
17. ರಿಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಮೂಡಪಡುವಲು ಹಂನೆರಡು
18. ಕಯ ನಿವೇಶನಕ್ಕೆ ತತ್ಕಾಲೋಚಿತ ಕ್ರಯ ದ್ರವ್ಯ ವರಹಗ ೧೦ ಹತ್ತು ಹೊಂನು ಗ
19. ದೆ ಪಡುವಣ ಪ್ರಥಮದಲು ಮೂಡಣ ಪ್ರಥಮದ ಸೋವಂಣ ಶ್ರೀಧರದೇವರಗ್ಗಳ ತೋ
20. ಟದಿಂ ಪಡುವಲು ಪಡುವ ಗೋಡಿಯ ಅರಣಿಯಿಂ ಬಡಗಲು ಹರಿಭಟ್ಟರ ಗದ್ದೆಯಿಂ
21. ಮೂಡಲು ವಿಜೆಯಾಪುರದ ಗಂಗಂಣಗಳ ಗದ್ದೆಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ಸೀಮೆ
22. ಯೊಳಗುಳ್ಳ ಗದ್ದೆಯ ಪ್ರಾಪ್ತಿ । ಗ್ರಾಮ ಖಂಡುಗ ವೊಂದಕಂ ಕ್ರಯ ವರಹ ಗ
23. ದ್ಯಾಣ ೧೦ ಹತ್ತು ಹೊಂನಿನ ಮರ್ಯ್ಯಾದೆಯಲಿ ಗದ್ದೆಗ್ರಾಮ ಹಂನೆರಡು ಖಂಡುಗ
24. ಕ್ಕಂ ಕ್ರಯ ವರಹ ಗದ್ಯಾಣ ಗ ೧೨೦ ನೂಱಯಿಪ್ಪತ್ತು ಹೊಂನು ಬೆದಲೂ
25. . ಹೊಳಲು ಮೂಡಲು ನೂಱು ಬೆದಲನುಳಿದು ಪಡುವಲು ವಾಮನ ಮುದ್ರೆ
26. ಯ ಕಲ್ಲನಟ ಚತುಸ್ಸೀಮೆ ಯೊಳಗುಳ್ಳ ಬೆದ್ದಲು ಮೂನೂಱಕ್ಕಂ ಕಂಬನೂಱ
27. ಅಯಿವತ್ತಕ್ಕಂ ಕ್ರಯ ವರಹಗ ೧೦ ಹತ್ತು ಹೊಂನು ಅಂತು ಗ್ರುಹ ಗದ್ದೆ ಬೆ
28. ದ್ದಲ ಕ್ರಯತತ್ಕಾಲೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತ ಉಭಯವಾದಿ ಸಂಪ್ರತಿಪ
29. ನ್ನವಹ ಕ್ರಯದ್ರವ್ಯವರಹ ೧೪೦ ಅಕ್ಷಾರದಲು ನೂಱನಾಲ್ವ
30. ತ್ತು ಹೊಂನನೂ ಅದೀಕ್ಷಿತರ ಕಯಿಂದ ಮಹಾಜನಂಗಳು ಗಉಡುಪ್ರಜೆಗ
31. ಳು ಹಾಗಚಿಂನ ಉಳಿಯದಂತೆ ನಾಕಲ್ಯವಾಗಿ ಸಲಸಿಕೊಂಡೆವು ಯೀ ದ್ರವ್ಯಕ್ಕೆ
32. ಯಿದೇ ಕ್ರಯ ನೆನಪಾಗಿ ಸಲುಉದು ನೀಉ ಕೊಟ್ಟ ಕ್ರಯದ ಹೊಂನನೂ
33. ನಂಮ ಕಚ್ಚೆಕಾಲುವೆಗೆ ಯಿಕ್ಕಿದೆವಾಗಿ ಯಿಗದ್ದೆ ಬೆದ್ದಲು ಗ್ರುಹವನೂ
34. . . . . ನು ಬಿಟ್ಟು ಏನುಳ್ಳದನೂ ನಾಉ ಊರಾಗಿಹಡೆದು ನಷ್ಟಿಕೊಂ
35. ನು ತೆತ್ತು ಶ್ರೀನಾರಸಿಂಹ್ವಧಾರತಿ ವೊಡೆಯರ ಶಿಷ್ಯರು ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ
36. ಅಮೂಹಾಜನಂಗಳು ಗಉಡು ಪ್ರಜೆಗಳು ಸರ್ವ್ವಾನುಮತ್ಯವಾ
37. ಗಿ ಯೀ ಗ್ರುಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ಸೀಮೆಗೂ ವಾಮನ ಮುದ್ರೆ
38. ಯ ಕಲ್ಲನೂ ನಟ್ಟು ಕೊಟ್ಟೆವಾಗಿ ಶ್ರೀನಾರಸಿಂಹ್ವಧಾರತಿವೊಡೆ
39. ಯರ ಧರ್ಮ್ಮತ್ಸತ್ರಗೂ ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿ ನಡೆ
40. ಸಿ ಬಹೆಉ ಯೀ ಗ್ರುಹ ಗದೆ ಬೆದ್ದಲಗೆ ನಾಉ ಯೀ ಕ್ರಯಮನು ಕೊಂಡು ಕೊ
41. ಟ್ಟೆವಾಗಿ ಯೀ ಅರ್ಥಕ್ಕೆ ನಂಮ ಊರ ಲಕ್ಷುಮಿನಾಥದೇವರಮುಂದೆ ಗ್ರಮ ಮಧ್ಯ
42. ದಲು ಪತ್ರಶಾಸನದ ಪ್ರತಿಯಲೂ ಶರಾಶಾಸನಮನೂ ಬರಸಿ ನಟ್ಟುಕೊಟ್ಟೆ

43. ಉ ಯೀ ಮರಿಯಾದೆಗೆ ತಪ್ಪದೆ ನಡಸುವ ಹಾಗೆ ನಾಲುಗಾವೆಯ ಮಹಾಜ
44. ನಂಗಳನೂ ಮಿಲ್ಲ್ಯೆಯ ಮಹಾಜನಂಗಳನೂ ಮಬ್ಬಳೇಶ್ವರದೇವರ ಬೆಟ್ಟದ ಗಣಾ
45. ಚಾರಿಚಾಮಯದೇವನೂ ಸಮೆಯಕುಮಾರ ಕೊಱೆಗಳ ಮಾಯನಾಯ್ಕ
46. ನನೂ ಈ ಯೆರಡು ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳನೂ ಯೆರಡು ಸಮೆಯದ
47. ವರನೂ ಹೊಣೆಯ ಕೊಟ್ಟೆವಾಗಿ ಯೀ ಧರ್ಮ್ಮವು ತಪ್ಪದಹಾಗೆ ಯೀ ಹೊಣೆಕಾ
48. ಱರ ವಶದಲೂ ಪತ್ರಶಾಸನ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾಸನವನೂ ಬರೆಸಿ ಮಿಲ್ಲ್ಯೆ
49. ಯ ಶ್ರೀನಾರಸಿಂಹದೇವರ ಮುಂದೆ ನಟ್ಟುಕೊಟ್ಟೆಱು ಯೀ ಗ್ರುಹ ಗದ್ದೆ ಬೆದ್ದ
50. ಲ ಚತ್ತುಸೀಮೆಯಲು ಉಳ ಅಕ್ಷೀಣೆ ಆಗಾಮಿನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಶಾ
51. ಣ ಸಿದನಾಧ್ಯ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯಱುಸಲುಱುದುಯೆಂದು ಶ್ರೀನಾರ
52. ಸಿಂಹ್ಯೆ ಭಾರತಿ ವೊಡೆಯರ ಧರ್ಮದ ತ್ಸತ್ರಱು ಆಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ
53. ಯಾಗಿ ನಡಸುವ ಹಾಗೆ ಆ ದೀಕ್ಷಿತರಿಗೆ ಆ ಮಹಾಜನಂಗಳು ಗಱುಡು ಪ್ರ
54. ಜೆಗಳೂ ಸರ್ವ್ವಾನು ಮತ್ಯವಾಗಿ ತಂಮ ಸ್ವರುಚಿಯಿಂದ ಕಿರಂಣ್ಯೋದಕ ದಾನ ಧಾ
55. ರಾಪೂರ್ವ್ವಕವಾಗಿ ವೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಕ್ರಯದಾನಪತ್ರ ಯೀ ದಂಮ್ಮ್ಯ
56. ಕೆ ಆರು ತಪಿದವರು ಶ್ರೀ ಕಾಸೀಕ್ಷೇತ್ರದಲು ಮಣಿಕರ್ಣ್ಣಿಕೆಯ ತೀರದಲು
57. ಸೂರ್ಯ್ಯಗ್ರಹಣ ಅರ್ದ್ಧೋದಯ ಕಾಲದಲು ಕವಿಲೆಯ ವಧಿಸಿದ ಪಾಪದ
58. ಲು ಹೋಹರು ಬ್ರಹ್ಮಹತ್ಯವ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹರೂ ಸ್ವದ . . . . .

Translation.

In the year.....the month Mârgaśira..... .....on Sunday.

To Chikka-Dîkshitar of Bhâratipura, disciple of the paramahamsa-parivrâja-kâchârya Nârasimha Bhârati Voḍeyar of Singêri :—The mahâjanas of Hampâpura which is the same as the eternal agrahâra Udbhava-Sarvajnapura *alias* Vidyânidhi Dakshiṇa Vârâṇasi and the *gauḍu prajes* of Halḷi Hiriyûr gave the following charter of sale :—

As the first channel of our village was breached in 8 or 10 places above the garden ? and as we were unable to afford funds to effect necessary repairs we have sold you for the purpose a house, rice lands and dry lands situated within the four boundaries specified in order that you might use them for a choultry to be set up in our village, on the banks the Kâvêri to feed Brahmans for the merit of Nârasimhabhârati Vaḍeyar [of Singêri].

The house sold measures twelve spans (kai) east to west, is situated in our Brahmapura (Brahman settlement) in the north street, within the four boundaries, *viz.*, to the west of Krishṇabhaṭṭa's (house), to the north of *sûryavîdi* (lit. sun-street, the main street in a village running east-west) to the east of Atirâtre-yâji Dîkshitar's (house) and to the south of the Śûdra quarters and for this house the sale price fixed according to the market conditions at the time (tat-kâlôchita-kraya-dravya) is 10 hons.

The wet land given is situated in the western quarter (paḍuvaṇa-prathamadalu), to the west of Sôvaṇṇa Śrîdharadêva's garden in the eastern quarters (mûḍaṇa-prathama), to the north of the araṇi (?) of western weir, to the east of Haribhaṭṭa's

wet field and south of Vijeyâpura Gangaṇṇa's wet lands. The price (*prâpti*) of the wet land situated within the above four boundaries amounts to 120 varahas for wet lands of the sowing capacity of 12 khaṇḍugas at the rate of 10 varahas for wet land of the sowing capacity of 1 khaṇḍuga measured locally. The dry lands given consist of 150 *kambas* (poles) or 300 (measures of) beddalu (dry land) situated within the four boundaries marked with a stone having Vâmana's effigy and situated in Hoḷalu (?) leaving out 100 *beddalu* (measures of dry land) in the east and are sold for 10 hons. All together for the house, wet lands and dry lands, we the *mahâjanas* and *gauḍu prajes* have received from the said Dîkshitar, 140 hons as the price fixed in accordance with the market conditions at the time (tat-kâlôchita) by arbitrators (madhyastas) and accepted by both parties (the seller and the purchaser). This amount is in full settlement of the sale transaction.

As the sale price given by you has been invested by us over embankments and channels, we the said mahâjanas and gauḍu prajes, have given away the said wet lands, dry lands and house and retained the rest of the lands, etc., of the village after paying compensation (*nashṭi*). We have unanimously got stones bearing the effigy of Vâmana set up in the four boundaries of the said house, lands dry and wet, and made them over to Chikka Dîkshitar, disciple of Nârasimha-Bhârati-Voḍeyar. We also agree to carry on the dharma-satra of Nârasimha-Bhârati for ever free of encumbrances. As we have received the price of the said house, wet and dry lands, we have caused a stone charter to be engraved and set up in the middle of the village in front of Lakshminâtha dêvaru of our village containing an inscription, which is a copy of the document of sale. In order that this might be observed without failure, we have given as sureties the mahâjanas of Sâlugâve and of Mirle and Châmayadêva, *gauḍachârî* (chief of Śaiva priests) of Marbbalêśvara-dêvara-beṭṭa and the *samaya-kumâra* (lit. son of religion usually applied to the community of sâtânis) Koṛegaḷa Mâyanâyaka, the mahâjanas of the two agrahâras and the followers of both the religions? (yeraḍu-samayadavar). To provide for the continuance of the dharma, we got written a stone śâsana containing a copy of the sale-deed and setting it up before the god Nârasimhadêvar of Mirle, placed it under the control of the above sureties. All the imperishables, future values, treasure on the surface or buried underground, water springs, minerals, present rights, possibilities—all the eight rights of enjoyment and possession will belong to the said Dîkshitar and the *dharmasatra* (free boarding house for Brahmans) of Nârasimhabhârati Voḍeyar will be continued to last as long as the moon and stars endure. To this effect the said mahâjanas and gauḍu prajes have unanimously and willingly granted this sale-charter to the said Dîkshitar with pouring of water on gold. He who violates this grant will incur the sin of killing tawny cows in Kâsi-kshêtra, on the banks of Maṇikarṇike during solar eclipse and Ardhôdaya. He will also incur the sin of killing Brahmans.

Note.

The slab on which this record is engraved is fitted into the ceiling of a temple and thus not only is its decipherment tiresome but also the first two lines are practically lost in the mortar pointing. Thus the date given in lines 1 and 2 is mostly illegible, the only details of dating that are clear being the month Mârgaśira and the week day Sunday

The epigraph records the grant of a house and some lands dry and wet for value received by the mahâjanas of the village Hampâpura, and the gauḍu prajes of the village Halḷi Hiriyûr to Chikka-dîkshita of Bhâratipura, disciple of Nârasimha-bhârati Voḍeyar, guru of the Śringêri Matt. The house and lands granted were intended to provide accommodation for and to meet the expenses of maintaining a free feeding-house for Brahmans in the village (Hampâpur) on the banks of the Kâvêri set up for the merit of Nârasimha-bhârati. A sum of 10 hons was assigned for the house and 120 hons for the wet lands of the sowing capacity of 12 khaṇḍugas and 10 hons for the dry lands measuring 120 *kambas* (poles). All together 140 varahas were paid as the purchase money for the estate bought by Chikka-dîkshita and this amount was utilised by the said mahâjanas and gauḍu prajes for repairing the dams and channels of the river Kâvêri belonging to their village which they could not undertake previously for want of funds. The boundaries of the house and lands are next given.

It is further stated that a *śilâ-śâsana* or stone charter was set up giving the details of the grant in the centre of the village of the donors (Hampâpura) in front of the Lakshmînâtha temple. Another copy of this charter is stated to have been set up in front of the Nârasimha temple at Mirle for the sureties of this grant who are stated to be the mahâjanas of Sâlugâve and of Mirle, and Châmadêva, the *gaṇâchâri* (preceptor of the gaṇa, or the chief priest of Vîraśaiva community) on the Marbbaḷêśvara-dêvara-beṭṭa (same as the Châmuṇḍi hill, near Mysore where a temple of Mahâbalêśvara is found in proximity to the Châmuṇḍi temple) and the *sameya-kumâra* Koṛegaḷa Mâyanâyaka and the mahâjanas of the two agrahâras and the people of the two *sameyas*. It is difficult to explain the exact significance of the word *sameya* and *sameya-kumâra* used here. *Sameya* usually means sect, or religion or community. The two *sameyas* here may probably be the Vîraśaiva sect and the Brahman sect. *Sameya-râya* is the name given to a caste known as the Sâtânis, a branch of the Vaishṇavas. Mâyanâyaka may have been the head of the Sâtânis of the place at the time. The usual rights and powers of possession of the property granted were also conferred on Chikka-dîkshita.

An imprecation is given that the violaters of the grant will incur the sin of killing cows and Brahmans in Kâśi, on the bank of Maṇikarnike at the time of solar eclipse and Ardhôdaya-kâla. For Ardhôdaya see M. A. R. 1931, p. 154. Of the villages named in the grant, Hampâpur is the name of a railway station in Yeḍatore Taluk,

a few miles from Mirle. It is called Udbhava-sarvajnapura and Vidyânidhi Dakshiṇa-Vâraṇâsi. Halḷi Hiriyûr seems to have been a hamlet of Hampâpura or a village close to Hampâpura. It is not now found. Sâlugâve is the same as Sâlagrâma, a village about 4 miles from Mirle. Bhâratipura to which the donee Chikkadîkshita belonged is probably the village of that name near Tîrthahaḷḷi in Tirthahaḷḷi Taluk, Shimoga District.

No date is given. The characters seem to belong to the 15th century and Narasimhabhârati named herein may be the Narasimhabhârati, guru of the Śringêri Matt (c. 1464–1479).

SHIMOGA DISTRICT.

Shimoga Taluk.

33

In the town of Shimoga, in the hobli of Shimoga, on a 1st vîragal lying by the roadside, opposite the Railway Station.

Size 4′ × 3′

Kannaḍa language and characters.

ಶವಮೊಗ್ಗ ತಾ। ಶವಮೊಗ್ಗ ಟೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕರ್ ಉತ್ತರ ದಿಕ್ಕಿನ ರಸ್ತೆ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

I. ನೆಯು ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಕನ್ನರದೇವ ಪೃಥ್ವಿ ರಾಜ್ಯಗೆಯ್ಯುತ್ತಿರೆ ಪೆರ್ಮ್ಮಾಡಿ
2. ಬೂತುಗಂ ಗಂಗೆವಾಡಿಯನರಸುಗೆಯ್ಯೆ ಬೂತಯ್ಯನ

II. ನೆಯು ಅಡ್ಡಪಟ್ಟಿ.

3. ಮಾದಯ್ಯ ಸಿಂಗೆಯರ ಮಾದಯ್ಯ ಗಾವುಣ್ಡಗೆಯ್ಯೆ ಮ
4. ಣ್ಡರೆನಾಯಿರ ನಾಡ ತುಱುಗೊಳಲ್ ತೆರಳ್ದುಸತ್ತಂ ಮುಳ್ಳುಗೆಱು . . .

Note.

This is a small vîragal inscription. The slab containing the inscription was standing on a side of the road to the railway station near the Tirupallayya's Circle but has now fallen and is lying by the road side. The area in which the vîragals lie belonged to the village Navile situated nearby but is now included in the Shimoga town.

The record is not dated and belongs to the reign of Kannaradêva. The characters seem to belong to 10th century A.D. and very probably this Kannaradêva is the same as the Râshṭrakûṭa king, Kannara III, called also Kṛishṇa (939-968 A.D.)

The record states that while Kannaradêva was ruling the earth, and Permâḍi Bûtuga was ruling Gangevâḍi and while Bûtayyana Mâdayya and Singeyara

Mâdaiya were looking after the office of gâvuṇḍu, somebody whose name is lost and who was a native of Muḷḷugeṛe went to the rescue of cattle in Maṇḍale-sâyira-nâḍ which had been captured and died fighting.

Permâḍi Bûtuga, ruler of Gangevâḍi, is evidently the same as the Ganga King Bûtuga *circa* 938-953 A.D. who was a contemporary of and related to Kannara III. The province of Maṇḍale Sâyira or Maṇḍalinâd is often referred to in inscriptions (E.C. VII Shimoga 10, 24, etc.). Maṇḍali called Maṇḍalitîrtha is a village in the Shimoga Taluk, near the Shimoga town. The rule of the Gangas in these parts is also attested to by other inscriptions (E. C. VII Shimoga 24 of c 970, 96 of c 915, etc.)

Muḷḷugeṛe or Muḷḷukere is a village in the Holehonnur hobli of Shimoga Taluk.

34

On a 2nd vîragal at the same place in the Shimoga Town.

Size 4′ × 3′

Kannaḍa language and characters.

ಶಿವಮೊಗ್ಗ ಟೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕಲ್ಲಿಗೆ ಉತ್ತರ ರಸ್ತೆಗೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ 2ನೆಯ ವೀರಗಲ್ಲು.

೧ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಕಣ್ನರ ದೇವ ಪ್ರಿಥುವಿರಾಜ್ಯಂಗೆವುತ್ತಿರೆ ಪೆರ್ಮ್ಮಾಡಿ ಬೂತುಗಂಗಂಗೆ
2. ವಾಡಿಯ . . ತ್ತಿರೆ ಬೂತರಸದಾ[illegible]ಯ

೨ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

3. . . . . ಗಾವುಣ್ಡುಗೆಯುತ್ತಿರೆ
4. ಮುಳ್ಳುಗೆಱೆ ತುಱುಗೊಳರ್ ಸತ್ತೊನ್ಮ.

Note.

The characters of this inscription are much worn out and not clearly legible. It seems to be similar to the previous number (33) and names Kannaradêva as ruling the earth and Bûtuga as ruler of Gangevâḍi. Some warrior seems to have fought during the raid of Bûtarasa (same as Bûtuga) in protecting the cows of the village Muḷḷugeṛe. No date is given. The characters are similar to those of the previous number and this record may also belong to the middle of the 10th century.

35

CHANNAGIRI TALUK.

At the village Hireuḍa in the hobli of Channagiri, on a slab in a field to the north of the village.

Size 3′×1′—6″.

Kannaḍa language and characters.

ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಹಿರೇಉಡಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಉಬ್ರಾಣಿ ಹಾಲಪ್ಪನ
ಸರ್ವೆ ನಂ. ೧೫ರಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $3' \times 1\frac{1}{2}'$.

1. ಶ್ರೀ ಮತು ಜಗದೇಕಮಲ್ಲ ದೇವರ ರಾಜ್ಯಂ
2. . . . . .
3. . . . . .
4. . . . . .
5. . . . . .
6. . . . . ವ್ಯ
7. . . . . ರಾವನ್ತ
8. ನ . . . . . ತಸಮಸ್ತಸವ
9. . . . . ಪುತ್ರಪ
10. . . . . ಬಟರವಪ್ಪಿ
11. ತ . . . . . ಗೆ
12. . . . . ಕಳನಿ
13. . . . . ಪು
14. . . . . ಯರದ ೧
15. . . . . ಗಲು. ನ ಸಿವಲಯ
16. . . . . .

Note.

This inscription is full of lacunæ, the letters being quite worn out and illegible. It seems to record the gift of a wet land for a Śiva temple, apparently of the village Hireuḍa in the reign of the Western Châlukya king Jagadêkamalla. The characters appear to belong to 11th century and Jagadêkamalla of this record it probably identical with Jayasimha Jagadêkamalla I (1018-1042).

36

At the deserted village Mangenahaḷḷi in the same hobli of Channagiri, on a stone standing near a water course to the east.

Size 2'—6" × 1'.

Kaṇṇaḍa language and characters.

ಅದೇ ಹೋಬಳಿ ಬೇಚಿರಾಕ್ ಮಂಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹಳ್ಳದ ಪಕ್ಕದಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 1'.

1. ನರಿಗಾಂಡಗಾ
2. ಉಡ ಕೂಟಧೂ
3. ಮಿಧಾರ್ಮ.

Note.

This records the gift of the land adjoining by Narigaunḍa, apparently for services in a Śiva temple at a short distance from the stone. No date is given nor is any king named. The characters seem to belong to the 17th century.

37

At the village Santebennûr in the hobli of Santebennûr, on a vîragal standing in the garden of Uppâra Durgappa.

Size 2′ × 3′.

Kannaḍa language and characters.

ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಉಪ್ಪಾರ ದುರ್ಗಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

1. ಬೆಂನುರ ಮಲ್ಲಿ ಗೊಂಡನ ಮಗ
2. ಸುಬಪ್ಪ ಮಾಡಿಸಿದ ದಾನ
3. ಸಿರನೂರಹನು
4. ಮಪ್ಪನ ಮಗ ಮಾರಪ್ಪ.

Note.

This inscription is carved on a vîragal which contains the figure of a warrior on horseback holding a long spear in his right hand. Behind him a servant holds up an umbrella. His horse is trampling over the dead body of a warrior and a warrior is standing in front.

The record gives the name (probably of the warrior of high rank depicted in the vîragal) Mârappa, son of Hanumappa of Siranûr. A person named Subappa, son of Malligoṇḍa of Bennûr, is said to have made a gift apparently of the vîragal. Bennûr is the same as Santebennûr.

The characters appear to be of the 14th century.

38

At the village Hirekôgilûr in the hobli of Santebennûr, on a stone standing near the fence of the threshing-floor belonging to Kôṭe Siddappa.

Size 2′—6″ × 1′—6″.

Kannaḍa language and characters.

ಅದೇ ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಕೋಚೆ ಸಿದ್ದಪ್ಪನ ಕಣದ ಬೇಲವತ್ರಿನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}' \times 1\frac{1}{2}'$.

1. ಶ್ರೀ ಗುರು ಬನವಲಂಗ
2. ಸುತಿ ಗಾವಿಮಹಂತರ [ಪಾ]
3. ದವೆಗತಿ ಬುಕ್ಕನ ವೀರಯರಿ
4. ಲಗೆ ಬಂದು ಬಿಂನಹಂಮಾ [ಡಿ]

5. ಯ ಮಟಕೆನು ನ್ವಾಸ್ತಿಯೆನುಂ
6. ದರೆ ಅಯಿದು ದಂಡಿಗೆ ಹಳಿಗ ಉಡತ
7. ಗ ಉಡಗ ಉಡರ ಬಿರಯ್ಯ ಅಧಿಕವಾದ
8. ಪೂಳಿಗದ ಧರ್ಮ ॥ ಅಧಿಕವಾದ ಮಹ
9. ನಾಲ್ಕು ಮಟದ ದೇವರುಯಿವರು ಪೊ [ಪಿ]
10. ದು ಯದಕೆ ವೀರ ಮಾಹೇಶ್ವರುಗಳು
11. ಬರೆಬಾಯೊಳಗೆ ಪೆಟ್ಟಿಸುವೆನು.

Note.

This record seems to belong to the 18th century from the nature of its characters and is full of mistakes.

The meaning of the record is not very clear. It begins with the praise of Guru Basavalinga and the *mahantaru* (head of a Vîraśaiva Matt) of Sutigâvi. A Vîraśaiva matt is believed to have stood near the place where the slab is now standing and Sutigâvi was probably its name and Guru Basavalinga was the officiating head of the Matt at the time of the record, though it is possible to interpret Basavalinga as the name of a god.

The record next states that one Bukkana Vîraya went to the place and respectfully asked what *seâste* (landed estate) the Matt owned. The answer given is not very clear. It seems to mean 5 villages given for *daṇḍige* (maintenance of a litter) and that Gauḍara Bîraya (probably the same as Bukkana Vîraya) and the 4 heads of matts (adhikavâda maha-nâlku-maṭada-dêvaru) in the neighbourhood guaranteed the same.

It was also stipulated that the lay priests (Vîra Mâhês'varugaḷu) should not interfere with the Matt and an imprecation was laid against such interference.

39

At the village Hirekôgilûr in the hobli of Santebennûr, on the 3rd vîragal to the south of the Îśvara temple.

Size 3′—6″ × 2′—6″.

Kannaḍa language and characters.

ಅದೇ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಕಡೆ
ಇರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

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

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವರಾಯ ನಾರಾಯಣಂ ಧುಜಬಳ ಪ್ರೌಢ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರರಾ
2. ಮದೇವ ವಿಜಯರಾಜ್ಯೋದಯೆ ೧೪ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೫ ಆ ಶ್ರೀಮನ್ಮಹಾಮಂ
3. ಡಳೇಶ್ವರ ಸಕಲ ಸೈನ್ಯಾಧಿಪತಿ ಕಂನರ ದೇವನು ಮುಂಮಡಿಸಿಂಗೆಯ ನಾಯಕನ ಮೇಲೆ ದೊರವಡಿಗೆ
4. ನಡದು ಕಾದಿದಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಗಾಯದಂಡ ನಾಥ ಪೇಸಣಹನ್ಮ ಶರಣಾಗ

5. ತವಜ್ರ ಪಂಜರಂ ಕೂಚರ್ಸರ ಮಗ ವಣದೇವರ್ಸರು ಕಾದಿಹಲವಾಳು ಕುದುರೆಯಂ ಕೊಂ
6. ದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನದೆಂತೆಂದಡೆ ॥ ಸೆಣಸುವವಯಿರಿಗಳಂ ತಾನೆಣಿಸದೆ ಕೊಂದಾತ
7. ನೀತನಂಜನೆ ಪುತ್ರಂಗೆಣೆ ಎನಿಸಿ ಕಾದಿದಂ ಸನ್ಮುದದಿಂದಂ ಕೂಚರಾಜನಣುಗಂ ವಣಗಂ ॥ ಯಾ
8. ದವರಾಯರ ರಾಮಂಗಾಳಾದಂ ಕೂಚರಾಜನ ಪ್ರಿಯಪುತ್ರಂ ಪೇಸಣಿಹನುಮಂ ಶ್ರೀ
9. ವಣ ದೇವರಸಂ ಕಾದಿ ವೈರಿ ಬಲವಂ ಕೊಂದನೂ ॥ ಮುಂಮಡಿ ಸಿಂಗನದಳಮಂ ಪೊಂಮಡಿ
10. ಯಂಮಾಡಿ ಕಾದಿದ ಪ್ರತಿಮಂ ತಾಂ ಸಂಗರಧೀರಂ ಕೂಚನಪೆಮ್ಮಗ ವಣ ದೇವನೆಂದು ಪೊ
11. ಗಳ್ವುದು ಲೋಕಂ ॥ ಯಾದವರ ಮನೆಯ ನಾಯಕ ರಾಹಾಯೆನೆ ನೆಗಳ್ದವೈರಿಮುಂ
12. ಮಡಿಸಿಂಗಂ ಗೋಹರಿನಾಹರಿಯಾಗಿರೆ ಕಾದಿದ ಮೂಲೋಕವಱಯೆ ಜಿನರೊಳು ಸಂದಂ ॥ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ॥ .

Transliteration.

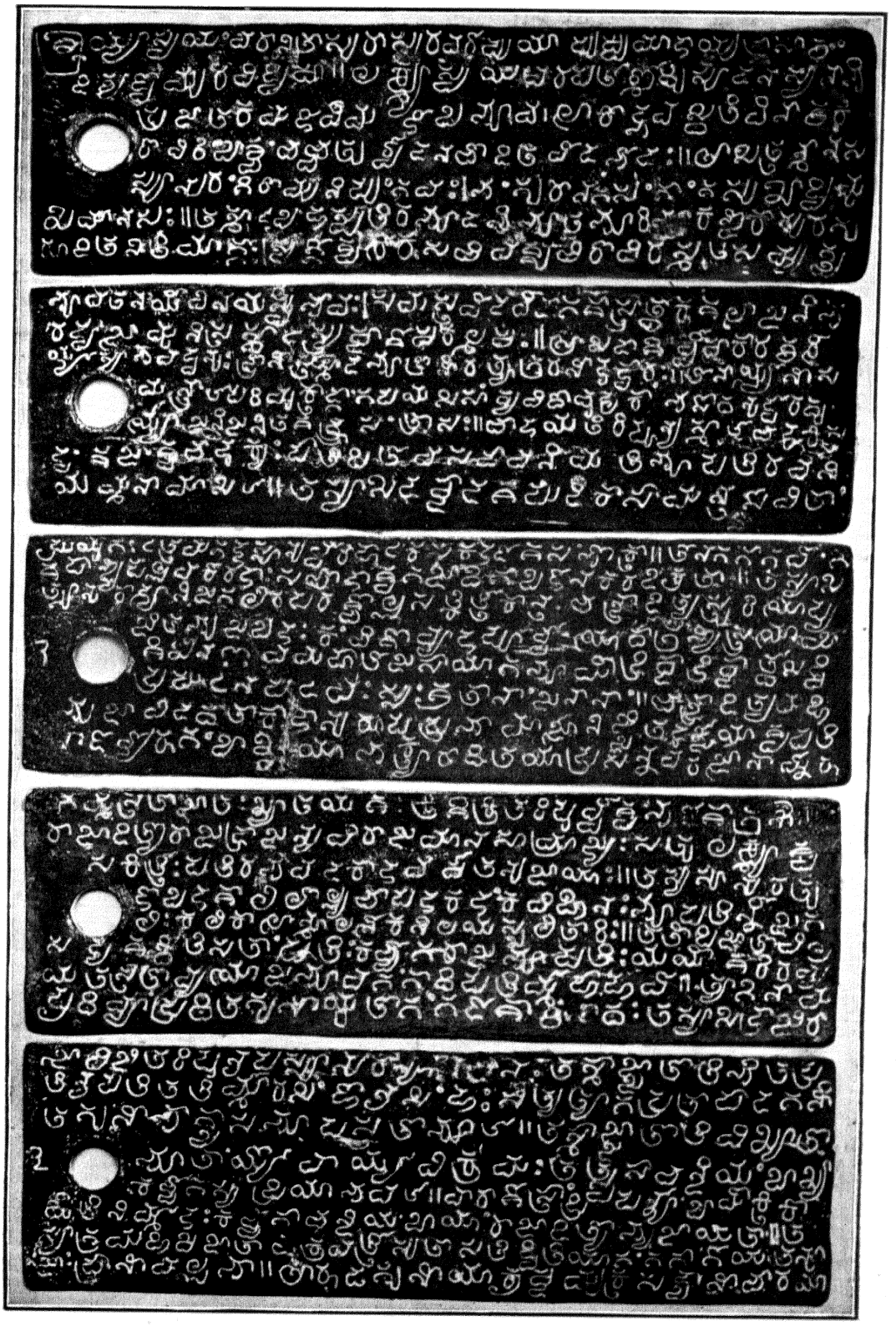
1. svasti śrîmatu Yâdavarâya-Nârâyaṇaṃ Bhujabaḷa-praudḥa-pratâpa-chakravartti śrî vîra-Râ-
2. madêva-vijayarâjyôdaye 14 neya Chitrabhânu-saṃvatsarada Chaitra su 15 Â śrîman mahâmaṃ-
3. ḍaḷêśvara sakala-sainyâdhipati Kannaradêvanu Mummaḍi Singeya Nâya-kanamêle Doravaḍige
4. naḍadu kâdidalli śrîman mahâpradhânaṃ râyadaṃḍanâtha pêsaṇa-Hanma śaraṇâga—
5. ta-vajrapanjaraṃ Kûcharsara maga Vaṇadêvarsaru kâdi halavâḷu kudureyaṃ koṃ—
6. du suralôka-prâptanâdan adeṃteṃdaḍe ‖ seṇasuva vayirigaḷaṃ tân eṇisade koṃdâta—
7. nîtan Aṃjaneputraṃgeṇe enisi kâdidaṃ sanmudadindaṃ Kûcharâjan-aṇugaṃ Vaṇagaṃ ‖ Yâ—
8. davarâyara Râmaṃgâḷâdaṃ Kûcharâjana priya-putraṃ pêsaṇi-Hanumaṃ śrî
9. Vaṇadêvarasaṃ kâdi vairi-balavaṃ koṃdanû ‖ Mummadi Siṃgana daḷamaṃ vammaḍi—
10. yaṃ mâḍi kâdidapratimaṃ tâṃ saṃgaradhîraṃ Kûchana perummaga Vaṇadêvaneṃdu po-
11. gaḷvudu lôkaṃ ‖ Yâdavara maneya nâyakar âhâ yene negaḷda vairi Muṃ-
12. maḍi Simgaṃ gôhari-sâhariyâgire kâdida Mûlôkavaṛiye Jinaroḷu saṃdaṃ ‖ maṃgaḷa mahâ śrî śrî śrî

Translation.

Be it well. During the 14th year of the victorious rule of Yâdava-Nârâyaṇa, bhujabaḷa praudḥa-pratâpa-chakravarti śrî Vîra Râmadêva :—in the year Chitrabhânu, on Sunday 15th lunar day of the bright half of Chaitra :—

While the mahâmaṇḍaḷêśvara, the general of all forces (sakala-sainyâdhipati) Kannaradêva marched against Mummaḍi Singeya Nâyaka to Doravaḍi and fought:—

COPPER-PLATE GRANT OF THE CHALUKYA KING RAJADITYA.



(No. 40—p. 117.)

dynasty in another viragal (E. C. VII Channgiri 24) near the present record. An inscription at Lôkadoḷal of the year Vishu speaks of Sangaiya-nâyaka fighting with Mummaḍi Singeya Nâyaka (E. C. XI Holalkere 37). Another record refers to Khaṇḍeyarâya, son of Mummaḍi Singeya Nâyaka, restoring the grant of Harihar made previously by Kṛishṇa Kandâra. It is dated in the year Śârvari, 32nd year of Râmachandra of the Sêvuṇas (E. C. XI Davangere 26 attributed to 1300 A.D. by Rice). Whether Mummaḍi Singeya Nâyaka was a Sêvuṇa general or an enemy of the Sêvuṇas cannot be clearly determined by these records.

Doravaḍi is a village said to be situated in Kurugôḍ-nâḍ (E. C. VII Channagiri 24, also E.C. VIII Nagar 19 refers to Dorevadi). Dhorevadi is spoken of as one of the forts conquered by Ballâḷa II (E. C. V Channarayapatna 179). Kuṛugôḍ is mentioned as captured by Ballâḷa II (E. C. XI Davangere 25). Kuṛugôḍ may probably be connected with Dod Kurugôḍ in Dodballâpur Taluk, Bangalore District.

40

Copper plate'grant of the Châḷukya Chief Rajâditya in the possession of Śâgile Siddappa, son of Chennabasavappa, in the same village Hirekôgilûr.

[Pls. XXVI and XXVII)

Plates 5 : Boar seal.

Size $7\frac{3}{4}'' \times 2\frac{1}{2}''$.

Old Kannaḍa characters and language.

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೆಕೋಗಿಲೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಚನ್ನಬಸವಪ್ಪನವರ ಮಕ್ಕಳು ಶಾಗಿಲೆ ಸಿದ್ದಪ್ಪನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

5 ಹಲಗೆಗಳು ; ಉಂಗುರ, ವರಾಹ ಮುದ್ರೆ ಸಹ ; ಹಲಗೆಗಳ ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{2}''$: ವರಾಹದ ಪ್ರಮಾಣ ತಲೆಯಿಂದ ಬಾಲದವರೆಗೆ $1\frac{5}{8}''$, ವರಾಹದ ಎತ್ತರ $1\frac{3}{16}''$.

I*b*—

1. ಶ್ರೀ ಯ್ಯಾಸ್ಯಯಂವರಾನೀತಾ ಸುರಾಸುರ ವರೇಷು ಯಾ ಪುಷ್ಪಮಾಳಾಯುತಾ ಸಾಶಂ
2. ದಿಶ್ಯಾದ್ವೋ ಮುರವಿದ್ವಿಷಾ|| ಲಕ್ಷ್ಮ್ಯಾಸ್ವಯಂವರಪತೇರ್ಮ್ಮಧುಸೂದನಸ್ಯ ನಾಭೀ
3. ಪ್ರಜಾತ ಕಮಳೇ ವಿಮಳೇ ಬಧೂವ| ಲೋಕೋದ್ಭವ ಸ್ಥಿತಿವಿನಾಶಕ
4. ರೋ ವಿರಿಞ್ಚಶ್ಚಂಚಚ್ಚತುರ್ವ್ವದನ ಚೋದಿತವೇದಭೇದಃ|| ಅಸೀತ್ತನ್ಮಾನಸ
5. ಸ್ಸೂನುರಂಗಿರೋಮುನಿ ಪುಂಗವಃ| ಧಂಗುರಾನಂಗ ಸಂಗಾಂಗ ಸುಖಾದ್ವಿಮು
6. ಖ ಮಾನಸಃ|| ತಸ್ಮಾದ್ ಬೃಹಸ್ಪತಿರಭೂದಭಿಭೂತಧೂರಿಭೂಕಣ್ಟಕಾನುರ ಗು
7. ರೂದಿತ ನೀತಿಮಾರ್ಗ್ಗಃ| ಸ್ವರ್ಗ್ಗೇಶ್ವರೈಕಸಚಿವಶ್ಯುಚಿರೋಚಿರಸ್ಮತ್ ಸಮ್ಯಗ್ಬ

II*a*—

8. ಭೂವ ತನಯೋವಿನಯ ಸ್ಯಧಾಮಃ| ಸಮಸ್ತ ವೇದವೇದಾಂಗ ಶಾಸ್ತ್ರಾರ್ತ್ಥಕುಶಲೋಜನಿ ಧ
9. ರದ್ವಾಜೋಮುನಿಸ್ತನ್ಮಾದಸ್ಪಷ್ಟಾಶೇಷ ಕಲ್ಮಷಃ|| ಅಸೀದಾಶೀರ್ವ್ವಿಷಾಕಾರಶರೈ
10. ಯ್ಯಸ್ಯಾಧಮದ್ದನುಃ ದ್ರೋಣಸ್ತಸ್ಮಾದಧೂದ್ರೋಣಿರತ್ಯುಗ್ರ ರಣದುರ್ದ್ಧರಃ|| ತೇನಾಯ್ಯೇಣ ಸ
11. ಮನ್ತ್ರಾತ್ ಪರಿಮುಕ್ತಾದ್ಗಾಂಗಪಯಸಿ ಸಾಂಧ್ಯವಿಧೌ ಚುಳುಕಾಂಧಸೋ ಧನುರ್ದ್ಧರ ಧು

12. ಯ್ಯೋರ್ಜನಿ ಜನಿತ ಶಮ್ತ್ರಸಂತಾನಃ॥ ಚಾಳಯತಿ ರಿಪೂನ್ಯಸ್ಮಾತ್ ಚಳುಕ ಸ್ತ
13. ದ್ವಂಶಜಾಶ್ಚಚಾಳುಕ್ಯಃ ಪಾತಿ ಪಿತೇವ ನದಾವನಿಮತಿಭೂಪತಿರವನಿ
14. ಯಮ್ಮನಾಮಾಸೀತ್॥ ತಸ್ಯಾಸೀದಷ್ಟಾದಶ ಘಟಿಕಾನಾಮನ್ತ ನೇವಿತಾಂ

II^b—

15. ಪ್ಯಯುಗಃ ಉತ್ತಮಗಳ್ಳಸ್ಸೂನುರ್ವ್ವರಹಾಟಕನಕಳದೇಶ ಸಂಭೋಕ್ತಾ॥ ತೇನಗಂಗಾಂಗ ವೆಂಗೀ
16 ಶಪಾಣ್ಡ್ಯ ಪಲ್ಲವ ಕೇರಳಾಃ ನಚೋಳಾಶ್ಚಗಜಾಧೀಶಾ ಬಳೇನ ಕರದೀಕೃತಾಃ॥ ತಸ್ಯಾಸೀ
17. ತ್ಸೂನು ರಾದ್ಯೋ ನಿಜಗಲರಪರಶ್ಚೋಲ್ಲನಶಕ್ತಿರ್ತ್ತಿಕಾನ್ತಃ ಚನ್ದ್ರಾದಿತ್ಯಸ್ತುರೀಯೋಪ್ಯ
18. ಜಿತಭುಜಬಳಃ ಕಂಚಿಗೋರ್ವ್ಯಾಳಪೂರ್ವ್ವಃ ಯೋಧಾಗ್ರಣ್ಯಸ್ತ್ರಯೋಮೀ
19. ಶಿನಿ ಇವ ಮಹಾತೇಜಸಾ ಯಾಗ ಧೂಮಸೌ ದ್ರಿಷ್ಟಾದ್ರಿಷ್ಟಾರ್ತ್ತಸಿದ್ಧಿ
20. ಪ್ರಘಟನಪಟವಃ ಸ್ಸಂಶ್ರಿತಾನಾಂ ಜನಾನಾಂ॥ ಚನ್ದ್ರಾದಿತ್ಯಮಹೀ
21. ಭುಜಾ ವಿದಧತಾ ಕಾಳಾನುರೂಪ ಪ್ರಭಾಮಾಜೌನಿರ್ಜ್ಜಿತ ದುರ್ಜ್ಜಯಾಶ್ವಪತಿ
22. ನಾ ದೇವ್ಯೇರುಗಂಬಾಖ್ಯಯಾ ಭಕ್ತ್ಯಾರಾಧಿತಯಾ ಪ್ರಸನ್ನವರಜೋ ನಾಮ್ನೇರು

III^a—

23. ಗಮ್ಮಸ್ತತೋಜಾತಃ ಖ್ಯಾತಯಶಃ ಕ್ರಿಶೀಕೃತರಿಪುರ್ವ್ವಿಶ್ವಂಭರೇಶಾಗ್ರಣೀ॥
24. ರಾಜಾದಿತ್ಯೋ ರಾಜದ್ರಾಜನ್ಯ ವಿರಾಜಮಾನ ಸಾಮ್ರಾಜ್ಯಃ ಸತುಲಕ್ಷ್ಮ್ಯಾಶ್ಚ
25. ಸ ಕೀರ್ತ್ತೇಃ ಪತಿರಭವದಕಾಳವರ್ಷತನುಜಾಯಾಃ॥ ತಸ್ಯ ಸೂನುರತು
26. ಳೋ ಬಳಶಾಲೀ ಲೋಲ್ಯಚಾಪಳ ಕಳಂಕವಿಹೀನಃ ಧೂಪತಿರ್ನ್ನಿಜಗ
27. ಲಿಃ ಕಲಿಕಾಲೋನ್ಮೂಲನೈಕ ನಿಲಯಸ್ಖಲಿತಾರಿಃ॥ ತತೋಪಿಜಾತೋವಿಲ
28. ಸದ್ಯಶಸ್ಥಿತಿ ಸತಾಂಪತಿಃ ಕಚ್ಚೆಗರಾಜ ಭೂಪತಿಃ ಯಯೌ ಶರೀರವ್ಯ
29. ಯತಸ್ತತೋವ್ಯಯೋ ಬಭೂವ ಗಂಗಾಧಿಪತಿರ್ಮ್ಮಹಾಹವೇ॥ ತ್ಯಾಗೀನಾಮ
30. ಪೃಥಿವ್ಯಾಂ ಪ್ರಥಿತ ಗುಣಯುತೋಗಂಗದೇಶಾಧಿನಾಥಃ ತಸ್ಯಾಸೀದ್ರಾಜಿ ರಾ

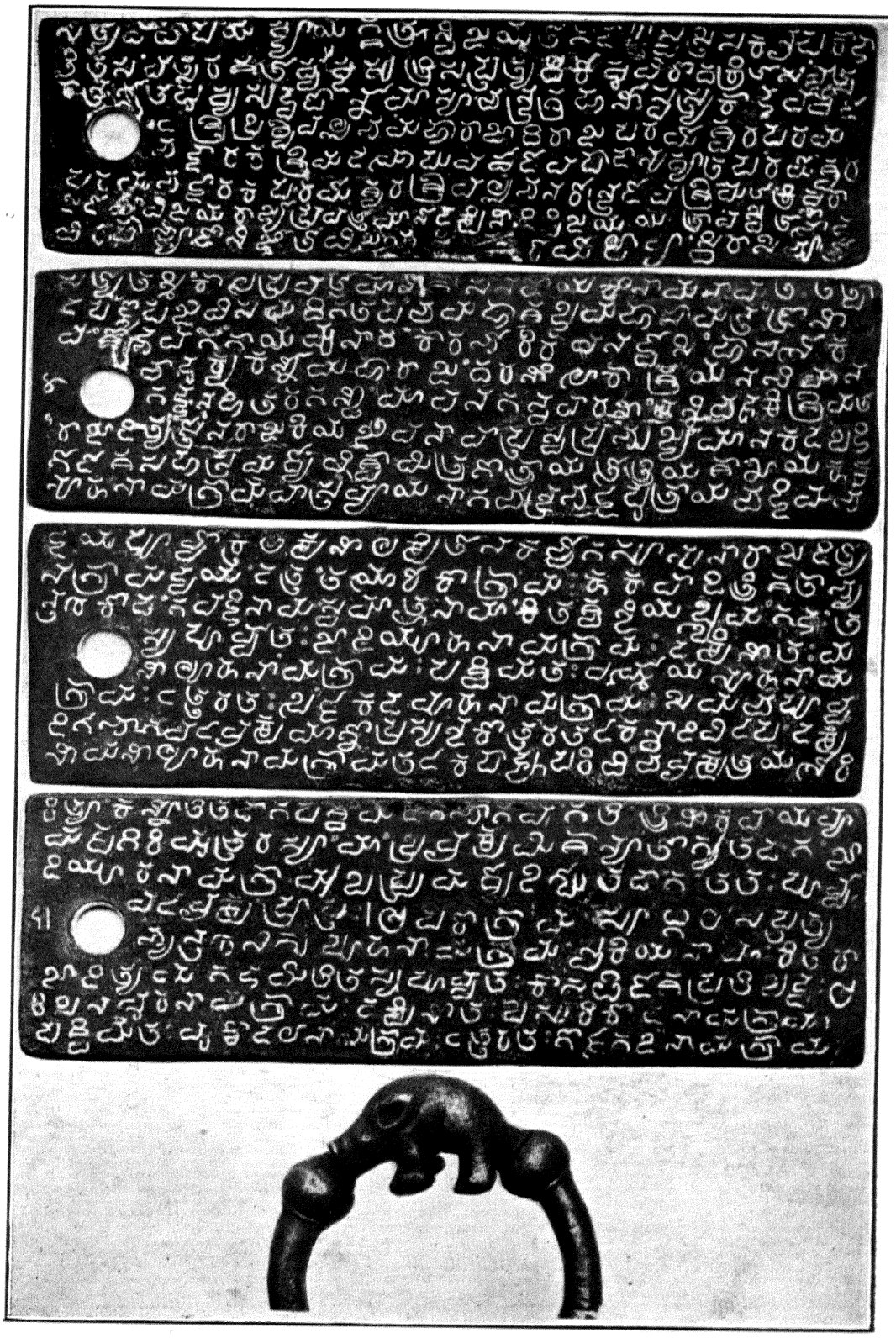
III^b—

31. ಜೋ ವಿಜಿತ ರಿಪುನೃಪಸ್ಸೂನು ರನ್ಯೂನದಾನಃ। ತಸ್ಮಾಜ್ಜಾತೋತಿಭೀತಪ್ರ
32. ತಿನೃಪತಿತತಿರ್ಮ್ಮಾರಸಿಂಹೋನ್ಯಸಿಂಹಃ ಸತ್ಯತ್ಯಾಗ ಪ್ರತಾಪಾದಗಣಿ
33. ತಗುಣಧಾಗ್ಯಾಸಭೂಪಸ್ತತೋಭೂತ್॥ ತಸ್ಮಾಜ್ಜಾತೋತಿವಿಖ್ಯಾತೋ
34. ಭೂತಾರ್ಯ್ಯೋರ್ವ್ವೀವಾರ್ಯ್ಯವಿಕ್ರಮಃ ತತ್ಸ್ವಸಾಚನ್ದಿಯಂಬಾಖ್ಯಾ
35. ಕಚ್ಚೆಗಸ್ಯಪ್ರಿಯಾಭವತ್॥ ವಾರಾಶೇನಾಂಬ್ರಪನ್ಯಾರ್ಯ್ಯಚ್ಚಿಮಾಕ್ತಿಕೋ
36. ರ್ಭೂರ್ತಿನಿರ್ಮ್ಮಳಃ ಕಚ್ಚೆಗಾಚನ್ದಿಯಂಬಾಯಾಂ ರಾಜಾದಿತ್ಯೋಧ್ಯಜಾಯತಾ॥ ತ
37. ಸ್ಯಾಗ್ರಮಹಿಷೀಜಾತಾ ಚಕ್ರವರ್ತ್ತಿಸುತಾಸತೀ ದ್ವಿತೀಯಾಗಂಗ ಗಾಂಗೇಯತನೂ
38. ಜಾಃ ಪ್ರಾಣವಲ್ಲಭಾ॥ ಆರೂಢಗುಣಯಾಕೃಷ್ಟಮುಕ್ತಸದ್ಭಾಣಚಾರಯಾ

IV^a—

39. ನೀತ್ಯೇವಚಾಪಯಷ್ಟ್ಯಾಯಶ್ಚ ತ್ಸೂನ್ವಿಜಯತೇ ಸದಾ॥ ಸ್ವಸ್ತಿಸಕನೃಪಕಳಾ
40. ತೀತ ಸಂವತ್ಸರ ಶತೇಷ್ವಷ್ಟ ನುತ್ರಿಸಪ್ತತ್ಯಧಿಕೇಷು ವಿರೋಧಕೃತ್ ಸಂವತ್ಸ
41. ರಾನ್ತರ್ಗ್ಗತ ಪುಷ್ಯಸುದ್ಧ ಪೌರ್ನ್ನಮಾಸ್ಯಾಂಚನ್ದ್ರಗ್ರಹಣೇ ಸ್ವಸ್ತ್ಯಕಾಳವರ್ಷದೇ
42. ವ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ
43. ಭಟ್ಟಾರಕ ಶ್ರೀಮದಮೋಘವರ್ಷದೇವಪಾದಾನುಧ್ಯಾತ ಪರಮೇಶ್ವರ
44. ಪರಮ ಭಟ್ಟಾರಕ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಲ್ಲಭನರೇನ್ದ್ರದೇವ ಶ್ರೀಮತ್ ಕೃಷ್ಣರಾ
45. ಜದೇವೋ ವಿಜಯರಾಜ್ಯೇಪ್ರವರ್ತ್ತಮಾನೇ ದಕ್ಷಿಣ ದಿಗ್ವಿಜಯ ಯಾತ್ರಾವಸ್ಥತೇ ಚೋಳ
46. ಚೇರಪಾಣ್ಡ್ಯಾಳೌ ನಿರ್ಜ್ಜಿತೇ ವಿಜಯಸ್ಕನ್ಧಾವರೇ ವೇಲಾರ್ವಾಟ್ಯಾಂಸ್ಥಿರಾಸೀದೂತೇ

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IV*b*—

47. ಸತ್ಯೇತಸ್ಮಿಂಕಾರೇಪ್ರವರ್ತ್ತಮಾನೇ ಶಾಸನದಾಯಕೋನಾಮನಾಮತಃ ತತ್ಪಾ
48. ದ ಪದ್ಮೋಪಜೀವಿ ನಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಂ ದ್ರೋಣ
49. ವಂಶೋದ್ಭವಂ ಗಂಗಾಯಮುನಾಠಂಕಾರ ಭೇರೀರವನದ್ದ್ಯಸಿಂಹಾಸನೈಕ
50. ಚಾಳುಕ್ಯಕರ್ಣ್ಣಮಹಾರಾಜಂ ಧರಣೀರೋಕಾಶ್ರಯನಭಮಾನ
51. ಗಳ್ಳ ನಹಿತರಗಣ್ಡಂ ಮಾವನಗನ್ಧವಾರಣಂ ನನ್ನಿಚಳುಕಿ ಶ್ರೀಮತ್
52. ರಾಜಾದಿತ್ಯಸ್ತೇನ ರಾಜಕೀಯ ಜೀವನಾವಾಪ್ತಸ್ವಪ್ರಭುಜ್ಯಮಾನ ಕದಂಬಳಿ
53. ಗೆ ದೇಶ ಸಹಸ್ರಮಧ್ಯೆ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಯ ತೈತ್ತಿರೀಯಶಾಖಾಯ ಕುಕ್ಕ
54. ನೂರುನಾಮಗ್ರಾಮವಾಸ್ತವ್ಯಾಯ ನಾಗಚನ್ದ್ರಭಟ್ಟಪುತ್ರಾಯ ಚಟ್ಟಿಮಭ

V*a*—

55. ಟ್ಟಾಯ ಪೂರ್ವ್ವೋಕ್ತ ಲಕ್ಷಣಲಕ್ಷಿತೇನ ಕಚ್ಚೆಗಸೂನುನಾ ರಾಜಾದಿತ್ಯೇ
56. ನ ಗ್ರಾಮದ್ವಯಂದತ್ತಂ ತಯೋರೇಕೋಗ್ರಾಮಃ ಕುಕವಾಡಿ ತ್ರಿಶತಾಭ್ಯ
57. ನ್ತರೇ ಕೊಡಂಗವಳ್ಳಿ ನಾಮ ಸ್ವಮಾತ್ಯನಾಮಾಂಕಿತಶ್ಚನ್ದ್ರಿಯಬ್ಬೆ ಮಂಗಳಃ ತ
58. ಸ್ಯ ಪೂರ್ವ್ವತಃ ಜಾಳಿಯೂರುನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಮ
59. ಣಲೂರುನಾಮಗ್ರಾಮಃ ಪಶ್ಚಿಮತಃ ಎಮ್ಮೆಯನೂರುನಾಮ
60. ಗ್ರಾಮಃ ಉತ್ತರತಃ ಬೆಟ್ಟಕಡವೂರು ನಾಮಗ್ರಾಮಃ ಸೀಮಚ ಪೂರ್ವ್ವ
61. ದಿಗ್ಭಾಗ ವಟವೃಕ್ಷಮಾರ್ಗ್ಗ ಪ್ರಸ್ಥನ್ವಕೋತ್ತರ ತಟಾಕನ್ಥಳಿ ವಿಟಪಂ ದಕ್ಷಿ
62. ಣ ಮಣಲೂರುನಾಮಗ್ರಾಮ ತಟಾಕ ಪಾಳ್ಯುಪರಿಚಿಂಚವೃಕ್ಷತ್ರಯ ನ್ಯೆರಿ

V*b*—

63. (ರಿ) ತ್ಯಾಂ ಕಣ್ಣಾತಿತಡಾಗ ಪಶ್ಚಿಮದಿಗ್ ಭಾಗ ವಂಶ ಶಿಂಶ್ರಿಣೀಕ ವಾಯವ್ಯಾಂ
64 ಮಳ್ಳಗಿರಿ ಯುತ್ತರಸ್ಯಾಂ ಮಾಂಬ್ರವೃಕ್ಷ ಮೀಶಾನ್ಯಾಂ ತೊಗ್ಯಾತಟಾಗಂ ಜಾ
65. ಳಿಯೂರನಾಮಗ್ರಾಮ ಬಪ್ಪ್ರಮಧ್ಯೆ ದೀರ್ಘ್ಯತಡಾಗಂ ತತಃ ಪೂರ್ವ್ವ
66. ವಟವೃಕ್ಷಂ ಪ್ರಾಪ್ತಃ। ಅಪರೋಗ್ರಾಮಃ ಸೂಬ್ಗರ್ ಸಪ್ತತ್ಯ
67. ಧ್ಯನ್ತರೆ ನಿಗುಂಬೂರು ನಾಮಗ್ರಾಮಃ ಸ್ವಕೀಯನಾಮಾಂಕಿತ ರಾ
68. ಜಾದಿತ್ಯಮಂಗಳಮಿತಿ ತಸ್ಯಪೂರ್ವ್ವತಃ ಕೊಗುಳಿದೇಶಪ್ರತಿಬದ್ಧಃ ಅ
69. ರಿಸಿನವುರನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಬನುರಿಕೋಡುನಾಮಗ್ರಾಮಃ
70. ಪಶ್ಚಿಮತಃ ಮುಕ್ಕೊಡಲ್ನಾಮಗ್ರಾಮಃ ಉತ್ತರತಃ ಗೊಟ್ಟಿಗಡಿನಾಮಗ್ರಾಮಃ.

I. *b* 1 **श्री र्य्या स्वयंवरानीता सुरासुरवरैरुया पुष्पमाळायुता साशं**
2 **दिश्याद्वोमुरविद्विषा ॥ लक्ष्म्यास्वयंवरपतेर्म्मधुसूदन स्य नाभी**
3 **प्रजातकमळे विमळेबभूव । लोकोद्भवस्थितिविनाशक**
4 **रो विरञ्चश्चंचचतुर्व्वदन चोदितवेदभेदः ॥ आसीत्तन्मानस**
5 **स्सूनुरंगिरो मुनिपुंगवः । भंगुरानंगसंगांगसुखाद्विमु**
6 **खमानसः ॥ तस्माद्बृहस्पतिरभूदभिभूतभूरिभूकण्ट कासुरगु**
7 **रूदितनीतिमार्ग्गः । स्वर्ग्गेश्वरैकसचिवश्शुचिरोचिरस्मत् सम्यग्ब**

II. *a* 8 भूवतनयो विनयस्वभावः । समस्तवेदवेदांगशास्त्रार्थ
कुशलोजनि भ
9 रद्धाजोमुनिस्तस्मादस्पृष्टाशेषकल्मषः ॥ आसीदाशीर्व्वि
षाकारशरै
10 र्य्यस्याभवद्धनुः द्रोणस्तस्मादभूद्रोणिरत्युग्ररण
दुर्द्धरः ॥ तेनार्य्येण स
11 मम्रात् परिमुक्ताद्गांगपयासि सांध्यविधौ चुळकांभसो
धनुर्द्धरधु
12 र्य्यो जनि जनितशम्त्रुसंत्रासः ॥ चाळयतिरिपून्यस्मात्
चळुकिस्त
13 ह्वंशजंश्च चाळुक्यः पाति पितेवसदावनिमति भूपतिरवनि
14 यम्म नामासीत् ॥ तस्यासीदष्टादश घटिकासामन्त सेवितां

II. *b* 15 घृयुगः उत्तमगळळस्सूनु र्व्वरहाटकसकळदेशसंभोक्ता ॥ तेन गंगांगवेंगी
16 शपाण्ड्य पल्लवकेरळाः स चोळाश्च गजार्धीशा बळेन करदीकृताः ॥ तस्यासी
17 त्सूनु राद्यो निजगलिरपरश्चोल्लसत् कीर्त्तिकांन्तः चन्द्रादित्यस्तुरीयोप्य
18 जितभुजबळः कांचिगो व्याळपूर्व्वः योधाग्रण्यस्त्रयोमी
19 शिखिन इव महातेजसायागभूमौ द्रिष्टाद्रिष्टार्थसिद्धि
20 प्रघटनपटवः संश्रुतानां जनानां ॥ चन्द्रादित्यमही
21 भुजा विदधता काळानुरूपप्रभा माजौ निर्ज्जितदुर्ज्जयाश्वपति
22 ना देव्येरुगंबाख्यया भक्तथा राधितया प्रसन्नवरजो नाम्नेरु

III. *a* 23 गम्मस्ततो जातः ख्यातयशः क्रिशीक्रितरिपुर्व्विश्वंभरेशाग्रणी ॥
24 राजादित्यो राजद्राजन्यविराजमानसाम्राज्यः स तु लक्ष्म्याश्च
25 सकीर्त्तेः पतिरभवदकाळवर्ष तनुजायाः ॥ तस्य सूनुरतु
26 ळोबळशाली लोल्यचापळकळंकाविहीनः ॥ भूपतिर्न्निजग
27 लिः कलिकालो न्मूलनैकनिलयस्खलितारिः ॥ ततोपि जातोविल
28 सद्यशस्थितिसतांपतिः कञ्चेगराजभूपतिः ययौशरीरव्य
29 यतस्ततोव्ययो बभूवगंगाधिपतिर्म्महाहवे ॥ त्यागीनाम
30 पृथिव्यां प्रथित गुणयुतो गंगदेशाधिनाथः तस्या सीद्राजिरा

III. *b* 31 जो विजितरिपुनृपस्सूनुरन्यूनदानः तस्मा ज्जातोतिभीतप्र
32 तिनृपति ततिर्म्मारासिंहो नृसिंहः सत्यत्याग प्रतापादगणि
33 तगुणभाग्यासभूपस्ततोभूत् ॥ तस्मा ज्जातोतिविख्यातो
34 भूतार्य्योवार्य्यविक्रमः तत्स्वसा चन्दियंबाख्या
35 कञ्चेगस्य प्रियाभवत् ॥ वाराशेस्तांब्रपर्न्यांश्च मौक्तिको
36 घोतिनिर्म्मळः कञ्चेगाचन्दियंबायां राजादित्योभ्यजायता ॥ त
37 स्याग्रमहिषीजाता चक्रवर्त्तिसुता सती द्वितीयागंग गांगेय तनू
38 जाः प्राणवल्लभा ॥ आरूढगुणयाकृष्टमुक्तसद्बाणचारया

IV. *a* 39 नीत्ये व चापयष्ट्यायश्शत्रून्विजयते सदा ॥ स्वस्तिसकनृपकाळा
40 तीतसंवत्सरशतेप्वष्टसु त्रिसप्तत्यधिकेषु विरोधकृत् संवत्स
41 रान्तर्गत पुण्यसुद्ध पौर्ण्णमास्यां चन्द्रग्रहणे स्वस्त्यकाळवर्षदे

42 व श्रीपृथ्वीवल्लभं महाराजाधिराज परमेश्वर परम
43 भट्टारक श्रीमदमोघवर्षदेव पादानुध्यात परमेश्वर
44 परमभट्टारक परमेश्वर श्रीवल्लभ नरेन्द्रदेव श्रीमत्कृष्णरा
45 जदेवो विजयराज्ये प्रवर्त्तमाने दक्षिणदिग्विजययात्रावस्थिते चोळ
46 चेरपाण्ड्याळौनिर्जिते विजयस्कन्धावरे मेल्पाट्यांस्थिरासीभूते
IV. *b* 47 सत्ये तस्मिंकाले प्रवर्त्तमाने शासनदायको नाम नामतः तत्पा
48 दपद्मोपजीवि समधिगत पंचमहाशब्द महासामन्तं द्रोण
49 वंशोद्भवं गंगायमुना ठंकारभेरीरवनर्हसिंहासनैक
50 चालुक्यकर्ण्ण महाराजं धरणीलोकाश्रय नभिमान
51 गळळनहितरगण्डम् मावनगन्धवारणं नश्चिचळुकि श्रीमत्
52 राजादित्यस्तेन राजकीय जीवनावाप्त स्वप्रभुज्यमानकदंबाळि
53 गेदेश सहस्रमध्ये विश्वामित्रगोत्राय तैत्रीय शाखाय कुक्क
54 नूरुनामग्राम वास्तव्याय नागचन्द्र भट्टपुत्राय चष्टिमभ
V. *a* 55 ट्टाय पूर्व्वोक्तलक्षण लक्षितेन कच्चेगसूनुना राजादित्ये
56 न ग्रामद्वयं दत्तं तयोरेकोग्रामः कुकवाडिम्रिशताभ्य
57 न्तरं कोडंगवळिळनाम स्वमातृनामांकितश्चन्दियब्बेमंगळः त
58 स्य पूर्व्वतः जाळियूरुनामग्रामः दाक्षिणतः म
59 णलूरु नामग्रामः पश्चिमतः एम्मेयनूरु नाम
60 ग्रामः उत्तरतः बेट्टकडवूरु नाम ग्रामः सीमच पूर्व्व
61 दिग्भागवटवृक्षमार्ग्गे प्रस्यन्दकोत्तरतटाकन्धाळिविटपं दक्षि
62 णमणलूरु नाम ग्राम तटाकपाळ्युपरि चिंचवृक्षत्रय नैरि
V. *b* 63 त्यां कण्नातितडाग पश्चिमदिग्भाग वंशतिंत्रिणीक वायव्यां
64 मळवगिरि युत्तरस्यां मांब्रवृक्षमीशान्यां तोग्यातडागं जा
65 ळियूर नाम ग्राम बप्रमध्येदीर्घतडागं ततः पूर्व्व
66 वटवृक्षंप्राप्तः । अपरोग्रामः सूळगल्सप्तत्य
67 भ्यन्तरे निगुंबूरु नाम ग्रामः स्वकीयनामांकितरा
68 जादित्यमंगळमिति तस्यपूर्व्वतः कोगळिदेश प्रतिबद्धः अ
69 रिसिनवूर नाम ग्रामः दक्षिणतः वसुरिकोडु नाम ग्रामः
70 पश्चिमतः मुक्कोडल् नाम ग्रामः उत्तरतः गोट्टेगडि नाम ग्रामः

Transliteration.

I b 1. Śrîr yyâ svayaṃvarânîtâ surâsuravarêshu yâ pushpa-mâḷâ-yutâ sâ śaṃ
2. diśyâd vô Muravidvishâ ‖ Lakshmyâ [s] svayamvara-patêrm Madhusûda-
nasya nâbhî-
3. prajâta-kamaḷê vimaḷê babhûva | lôkôdbhava-sthiti-vinâśa-ka-
4. rô Viriñchaś chaṃchach-chaturvadana-chôdita-vêda-bhêdaḥ ‖ âsît tan-
mânasas
5. sûnur Angirô muni-pungavaḥ | bhangurânanga-sangânga-sukhâd vimu-

6. kha-mânasaḥ ‖ tasmâd Bṛihaspatir abhûd abhibhûta-bhûri-bhûkaṇṭakâ-suragu-
7. rûdita-nîti-mârggaḥ | Svarggêśvaraika-sachivaś śuchirôchir asmat sam-yag ba-

II a 8. bhûva tanayô vinaya-svabhâvaḥ | samasta-vêda-vêdânga-śâstrârttha-kuśalô jani Bha-
9. radvâjô munis tasmâd aspṛishṭâśêsha-kalmashaḥ ‖ âsîd âśîrvvishâkâra-śarair
10. yasyâ bhavad dhanuḥ Drôṇas tasmâd abhû [d] Drôṇir atyugra-raṇa durddharaḥ ‖ tênâryyêṇa sa-
11. mantrât parimuktâd Gânga-payasi sândhya-vidhau chuḷukâmbhasô dhan urddhara-dhu-
12. ryyô' jani janita-śamtru-samtrâsaḥ ‖ châḷayati ripûn yasmât Chaḷukis ta-
13. dvaṃśajâścha Châḷukyaḥ pâti pitêva sadâ' vanimati-bhûpatir Avani-
14. yamma-nâmâ'sît ‖ tasyâ'sîd ashṭâdaśa-ghaṭikâ-sâmanta-sêvitâṃ-

II b 15. ghṛi-yugaḥ Uttamagaḷḷas sûnurv Varahâṭaka-sakaḷa-dêśa-saṃbhôktâ ‖ têna Gangâṃga-Vengî-
16. śa-Pâṇḍya-Pallava-Kêraḷâḥ sa-Chôḷâścha Gajâ-dhîśâ baḷêna karadîkṛitâḥ ‖ tasyâsî-
17. t sûnur âdyô Nijagalir aparaśchôllasat-kîrtti-kântaḥ Chandrâdityas turîyô-pya-
18. jita-bhuja-baḷaḥ Kanchigô vyâḷa-pûrvvaḥ yôdhâgraṇyas trayô'mî
19. śikhina iva mahâ-têjasâ yâga-bhûmau drishṭâ' drishṭârttha-siddhi-
20. praghaṭana-paṭavaḥ ssaṃśṛitânâṃ janânâṃ ‖ Chandrâ-ditya-mahî-
21. bhujâ vidadhatâ Kâḷânurûpa-prabhâm âjau nirjjita-durjjay Âśvapati-
22. nâ dêvyêrugaṃbâkhyayâ bhaktyâ' râdhi-tayâ prasanna-varajô nâmnêru-

III a 23. gaṇṇas tatô jâtaḥ khyâta-yaśaḥ-kriśî-krita-ripurv Viśvaṃbharêśâgraṇî ‖
24. Râjâdityô râjad-râjanya-virâjamâna-sâṃrâjyaḥ sa tu Lakshmyâścha
25. sa kîrttêḥ patir abhavad Akâḷavarsha-tanujâyâḥ ‖ tasya sûnur atu-
26. ḷô baḷa-śâlî lôlya-châpaḷa-kaḷanka-vihînaḥ bhûpatir Nijaga-
27. liḥ kalikâlô-nmûlanaika-nilaya [s] skhalitâriḥ ‖ tatôpi jâtô vila-
28. sad-yaśa-sthiti [s] satâṃ patiḥ Kachchega-râja-bhûpatiḥ yayau śarîra-vya-
29. yatas tatô' vyayô babhûva Gaṃgâdhipatir mmahâhavê ‖ Tyâgî nâma
30. pṛithivyâṃ prathita-guṇa-yutô Gangadêśâdhi-nâthaḥ tasyâ' sîd Râjirâ-

III b 31. jô vijita-ripu-nṛipas sûnur anyûna-dânaḥ tasmâj jâtô'ti-bhîta-pra-
32. ti-nṛipati-tatir m Mârasiṃhô nṛisiṃhaḥ satya-tyâga-pratâpâd agani-
33. ta-guṇa-bhâg yâsabhûpas tatô bhût ‖ tasmâj jâto'ti-vikhyâtô
34. Bhûtâryyô' vâryya-vikramaḥ tat-svasâ Chaṃdiyaṃbâkhyâ
35. Kachchegasya priyâ bhavat ‖ vârâśês Tâṃbra-pannyâṃ cha mauktikô'-
36. rghô'ti-nirmmaḷaḥ Kachchegâ [ch] Chandi-yaṃbâyâṃ Rajâdityô bhyajâ-
yatâ ‖ ta-
37. syâgra-mahishî jâtâ chakravartti-sutâ satî dvitîyâ Ganga-Gângêya-tanû-
38. jâḥ prâṇavallabhâ ‖ ârûḍha-guṇayâ' kṛishṭa-mukta-sadbâṇa-châyâ

IV a 39. nîtyêva châpa-yashṭyâ yaś śatrûn vijayatê sadâ ‖ svasti saka-nṛipa-
kâḷâ-
40. tîta-saṃvatsara śatêshv-ashṭasu tri-sapta-tyadhikêshu Virôdhakrit-
saṃvatsa-
41. rântarggata Pushya suddha paurnnamâsyâṃ chandragrahaṇe svasty
Akâḷavarsha-dê-
42. va-śrî-prithvîvallabhaṃ mahârâjâdhi-râja paramêśvara parama-
43. bhaṭṭâraka śrîmad Amôghavarsha-dêva-pâdânu-dhyâta-paramêśvara
44. parama-bhaṭṭâraka paramêśvara śrî-vallabha-narêndra-dêva śrîmat Krish-
ṇarâ-
45. jadêvô vijayarâjyê pravarttamânê dakshiṇa-digvijaya-yâtrâvasthitê Chôḷa-
46. Chêra-Pâṇḍyâḷau nirjjitê vijaya-skandhâvarê Mêlpâṭyâṃ sthirâsî-
bhûtê

IV b 47. satyêtasmiṃ kâle pravarttamâne śâsana-dâyakô nâma nâmataḥ tat-pâ-
48. da-padmôpajîvi samadhigata-pañcha-mahâ-śabda-mahâ-sâmantaṃ
Drôṇa-
49. vaṃśôdbhavaṃ Gangâ-yamunâ-ṭhaṃkâra-bhêrî-rava-nardda siṃhâ-
sanaika-
50. Châḷukya-karṇna-mahârâjaṃ dharaṇî-lôkâśrayan abhimâna-
51. gaḷḷan ahitara-gaṇḍaṃ mâvana-gandhavâraṇaṃ Nanni Chaḷuki śrimat
52. Râjâdityas têna râjakîya-jîvanâ-vâpta-sva-prabhujyamâna Kadambaḷi-
53. ge-dêśa-sahasra-madhyê Viśvâmitra-gôtrâya Taitrîya-śâkhâya Kukka-
54. nûru-nâma-grâma-vâstavyâya Nâga-chandra-bhaṭṭa-putrâya Chaṭṭima-
bha-

V a 55. ṭṭâya pûrvvôkta-lakśhaṇa-lakshitêna Kachchega-sûnunâ Râjâdityê-
56. na grâma-dvayaṃ dattaṃ tayôr êkô grâmaḥ Kukavâḍi-triśatâbhya-
57. ntarê Koḍaṃgavaḷḷi-nâma sva-mâtṛi-nâmâṃkitaś Chandiyabbe-mangaḷaḥ
ta-

58. sya pûrvvataḥ Jâḷiyûru-nâma-grâmaḥ dakshiṇataḥ Ma-
59. ṇalûru-nâma-grâmaḥ paśchimataḥ Ermme-yanûru-nâma
60. grâmaḥ uttaratah Beṭṭakaḍavûru-nâma-grâmaḥ sîma cha pûrvva-
61. digbhâga-vaṭa-vṛiksha-mârggê prasyandakôttara-taṭâkan thâḷiviṭapaṃ dakshi-
62. ṇa Maṇalûru-nâma-grâma taṭâka-pâḷyu-pari chincha-vṛiksha-traya nairi-

V b 63. rityâṃ Kaṇnâti-taḍâga paschima-dig-bhâga vaṃśa-tintriṇîka vâyavyâṃ
64. Maḷvagiriy uttarasyâṃ (m) âmbra-vṛikshamîśânyâṃ Togyâ-taḍâgaṃ Jâ-
65. ḷiyûra-nâma-grâma bappra-madhyê dîrggha-taḍâgaṃ tataḥ pûrvva
66. vaṭa-vṛikshaṃ prâptaḥ | aparô grâmaḥ Sûḷgal-saptatya-
67. bhyaṃtarê Nigumbûru-nâma-grâmaḥ svakîya-nâmâṃkita Râ-
68. jâditya-mangaḷam iti tasya pûrvvataḥ Koguḷi-dêśa-pratibaddhaḥ A-
69. risina-vura-nâma-grâmaḥ dakshiṇataḥ Basurikôḍu-nâma-grâmaḥ
70. paśchimataḥ Mukkoḍal-nâma-grâmah uttarataḥ Goṭṭegaḍi-nâma-grâmaḥ

Translation.

Lines 1-14.

May Śrî who bearing a garland of flowers was taken by Vishṇu in a *svayamvara* in the assembly of the great gods and demons bring you happiness. In the spotless lotus arising from the navel of Madhusûdana, chosen as husband by Lakshmî, was born Viriñcha who is the creator, protector and destroyer of the world and from whose four faces sprang the different Vedas. His son born of mind was Angiras, the foremost of the sages, whose mind was turned away from the transitory pleasures of love. From him was born Bṛihaspati, who defeated the methods of diplomacy taught by the preceptor of the demons, the great enemies of the universe and who was the sole minister of the Lord of Svarga (Indra) and who is possessed of pure brilliance. His son was the sage Bharadvâja, possessed of polite behaviour, and versed in the meaning of all the Vêdas, Vêdângas and śâstras. To him was born Drôṇa, free from all blemishes and whose bow was fitted with arrows resembling venomous snakes. His son was Aśvatthâman (Drôṇi), difficult to oppose in terrible battles. From the water of the Ganges purified by mantras and thrown out of the hollow of his hands during the performance of Sandhyâ, was born Chaḷuki, great among the wielders of the bow and a terrifier of enemies. He was so named as he drove away (châḷayati) enemies. His descendants are the Châḷukyas, among whom was the great king named Avaniyamma who protected the earth like a father.

Lines 14-36.

His son was Uttamagaḷḷa, whose feet were worshipped by the eighteen *ghaṭikâ-sâmantaś*[1] and the ruler of the whole of Varahâṭaka (varahâṭaka-sakaḷa- dêśa-sambhôktâ). By him the kings of Ganga, Anga, Vengi, the Pâṇḍyas, Pallavas, Kêraḷas, Chôḷas, and Gajâdhîśas were compelled to pay tribute. He had as his first son Nijagali, the second son was the brilliant and glorious Chandrâdidtya, and the third (the word *turîya* here is probably a mistake for *tritîya)* Vyâḷa Kanchiga, with invincible strength of arms. All the three were great warriors and were like three fires full of splendour in a sacrifice, and able in granting to dependants things seen and unseen (dṛishṭâdṛishṭârtha-siddhi-praghaṭana-paṭavaḥ). To the king Chandrâditya, possessed of brightness like that of Kâḷa (god of death) in battle and the conqueror of Aśvapati, difficult to subdue in battle, was born by the favour of the goddess Irugambâ, worshipped with devotion, a son named Irugamma. His son was Râjâditya whose great fame made the enemies grow weak, and who was the foremost among kings and whose kingdom shone full of brilliant princes subordinate to him. He became the lord of Lakshmî (goddess of wealth) and of .Kîrti (fame) and of the daughter of Akâḷavarsha. His son was the King Nijagali unequalled in might, free from the defect of restless agitation (lôlya-châpaḷa), the sole abode of the destruction of the age of Kali, subduer of enemies. From him was born the king Kachchegarâja of brilliant fame, chief among righteous men. In a great battle with him the king of Gangas was killed and became eternal thereby (avyaya)[2]. His son was Râjirâja, defeater of enemy kings. There was a King of the Ganga country named Tyâgi, full of renown and liberal in gifts. His son was Mârasimha, a lion among men, and whom the enemy kings feared greatly. His son was the king Yâsa, possessed of innumerable qualities like honesty, liberality, valour, etc. His son was Bhûtârya, of invincible valour. His sister Chandiyambâ became the wife of Kachchega.

LL. 36-39.

Like a priceless and pure pearl born at the junction of the sea and Tâmbraparni (river), was born Râjâditya, matchless and pure, by the marriage of Kachchega and Chandiyambâ. His senior queen was the daughter of the Emperor, and the second (junior) queen daughter of Ganga-Gangêya. He is ever victorious against his enemies with his bow, fully strung, and the good arrows discharged from the bow-string fully drawn and as with his polity, full of worth and not directed towards righteous people (âkṛishṭa-mukta-sad-bâṇachârayâ).

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[1] The exact meaning of this word ghaṭikâ-sâmanta is not clear. The word ghaṭikâ-sâhasa is used in E. C. III Mandya 113 as an epithet in praise of a Brahman Mâdhavaśarma. See also E. C VII Shikarpur 176.

[2] If we correct Gangâdhipatir to Gangâdhipatêr the passage would mean that Kachchega died in a battle with the Ganga King.

LL. 39-48.

Be it well. When eight hundred and seventy-three years elapsed after the time of the Śaka king, in the year Virôdhikrit, in the month, Pushya, in the bright fortnight, on the full moon day with lunar eclipse:—Be it well. During the victorious rule of the illustrious Akâḷavarshadêva Kṛishṇarâjadêva, favourite of good fortune and the earth, king of kings, supreme lord, supreme master worshipper of the feet of the illustrious Amôghavarshadêva, supreme lord and supreme master, favourite of the goddess of prosperity and lord over kings, (Śrî-vallabha Narêndradêva), while engaged in the expedition to the south, while camping firmly (sthirâsîbûtê) at Mêlpâṭi, after defeating the Chôḷas, Chêras, Pâṇḍyas and Āḷus—

At this time he granted a śâsana:

LL. 48-65.

A dependant at his lotus feet: obtainer of the band of five sounds, mahâsâmanta, descendant of Drôṇa-vaṁśa, possessed of a throne before which is heard the sound of the resounding drum called Gangâ-yamunâ,[1] the sole Karṇa among Châlukyas, a refuge for the earth and people, free from pride, punisher of enemies, a scent elephant of his uncle, a truthful Chaḷuki (Nanni-chaḷuki) (was) the illustrious king Râjâditya.

By him, *viz.*, Râjâditya, possessed of the above attributes and son of Kachchaga, were given two villages situated in the middle of the kingdom Kadambaḷige Thousand obtained by him for his maintenance as king and enjoyed by him to Chaṭṭimabhaṭṭa, son of Nâgachandrabhaṭṭa, a resident of the village Kukkanûr and belonging to Viśvâmitra-gôtra and Taitrîya-śâkhâ.

Of the two villages granted one is the village named Koḍangavaḷḷi situated in Kukavâḍi 300, named after his mother as Chandiyabbemangaḷa. To its east is the village named Jâḷiyûru, to the south, the village named Maṇalûru, to the west the village named Ermmeyanûr, to the north the village named Beṭṭa Kaḍavûr. Its boundaries are: to the east, following the road to the banyan tree; to the north of the *prasyandaka* (oozing out: gum-tree), the tank and the Thâḷi tree; to the south, three tamarind trees above the raised bund of the tank of the village Maṇalûr; to the south-west, Kaṇnâti tank; to the west, bamboo and tamarind trees; to the north-west Maḷvagiri; to the north, mango tree; to the north-east, Togyâ-tank and the big tank situated in the middle of the fields of the village Jâḷiyûr.

Ll. 66 to the end.

The other village granted is named Nigumbûr and situated in the middle of the Sûḷgal Seventy and named Râjâdityamanga [la] after himself (the donor). To its east is the village Arisinavura situated in Koguḷidêśa. To the south is the village named Basurikôḍu. To the west is the village named Mukkoḍal. To the north is the village named Goṭṭegaḍi.

[1] The exact significance of this emblem is not known. See *Bombay Gazetteer*, Vol. I, Part II, p. 396.

Note.

Description.

The copper plates were in the possession of Śâgile Siddappa, a resident of the village Hire Kôgilûr. He stated that he owned them as ancestral property. He also said that they had been borrowed by a friend of his father for examination and that they had lain with that friend for a long period at the end of which he brought them back. The record is incomplete and it seems as if there were two more plates therein. When asked whether there were any more plates of copper belonging to the record and lost at any time, Mr. Siddappa could not give a definite answer. The ring had been cut at the time the record was seen and it seems as if somebody had tampered with it previously.

The record consists of five plates with a ring and seal. The seal bears the figure of a Boar. The size of each plate is $7\frac{3}{4}'' \times 2\frac{1}{2}''$. The length of the figure of the boar on the seal is $1\frac{5}{8}''$ and its height $1\frac{3}{16}''$.

Paleography.

The characters are of Old Kannaḍa of the 10th century to which the plates belong. They are generally clear and well formed. Each page contains generally eight lines and each line contains about 22 letters. The old Kannaḍa letter ḷa is distinguished from the letter ḷa. Ja ḷ ba and ka have already assumed their present forms. But ḷa, ṭa, ṇa, śa, e, u, cha and bha still retain their old forms.

Language.

The language of the inscription is throughout classical Sanskrit. Up to line 39 we have verses and from line 39 onwards there is prose. All the praise of the donor and his genealogy are given in poetry and the actual grant of the land with its boundaries is described in prose. The orthography is mostly correct and the language generally pure.

Contents.

The main purpose of the inscription is to record a grant by the king Râjâditya, son of Kachchega, to a Brahman named Chaṭṭimabhaṭṭa, son of Nâgachandrabhaṭṭa of Viśvâmitra-gôtra and Taittirîya-śâkhâ, resident of the village Kukkanûr. The grant consisted of two villages, Koḍangavaḷḷi re-named Chandiyabbe-mangala after the donor's mother, and situated in the Kukavâḍi 300 division, Nigumbûr, re-named Râjâditya-mangala after the donor and situated within the Sûḷgal 70 division. The boundaries of the villages are fully given. The usual details regarding the eight-fold rights and powers of possession of the villages granted are absent as also the imprecatory stanzas occurring usually in such grants. This is due to the incompleteness of the record, the plates containing those details being lost.

Date.

The date is given in lines 39-41. The details of dating are Ś 873, the cyclic year Virôdhikṛit, the lunar month Pushya and the bright fortnight and the full moon day and lunar eclipse. Now Ś 873, corresponds to Virôdhikṛit and Pushya śu 15 of this year is equivalent to Tuesday 16th December 951. A.D. But no lunar eclipse is shown on this day by Svamikannu Pillai in his Ephemeris. On the previous full moon day, *viz.*, Mârgaśira ś'u 15 we have a lunar eclipse. Whether the lunar month is to be taken as pûrnimânta and the full moon day of Mârgaśira is called Pushya śuddha pûrṇimâ as the tithi expired before evening, (27 ghaṭikas after sunrise) it is not possible to determine definitely. But it seems probable that this was the date meant, *viz.*, 16th November 951, A.D. Sunday with lunar eclipse (Virôdhikṛit sam. Mârgaśira śu 15 according to the system now in use).

Geographical details.

Of the places mentioned in the grant Mêlpâṭi, which is named as the place where the Rashṭrakûṭa king Krishna III camped after defeating the Chôḷas, Chêras, Pâṇḍyas and Āḷus (Line 46) is probably the same as Mailpaṭṭi, a railway station on the present Bangalore-Madras line. Not far off from this is Takkôlam near the present railway junction Arkôṇam, where Kṛishṇa III defeated the Chôḷas (E. C. III Mandya 41). Kadambaḷige thousand, which the Prince Râjâditya is spoken of as ruling and which he is said to have obtained from the Râshṭrakûṭa king for his expenses (line 53) is referred to in a record of 930 A.D. (E. C. XI. Davangere, 119). It lay to the east of the Tungabhadrâ river and extended down to Holalkere (Mysore and Coorg from the inscriptions by Rice, p. 71). The province of Kukavâḍi 300 in which the village Koḍangavaḷḷi renamed Chandiyabbemangala granted by Râjâditya is stated to be situated (line 56-7) is also referred to in certain inscriptions of Gunjaganûr in Holalkere Taluk, Chitaldrug District (E.C. XI Holalkere, 68, 69) as the kingdom in which Gangarasa is said to be ruling as a subordinate of the Pâṇḍyas of Uchchangi in 1126 A.D. The name Koḍamgavaḷi, one of the villages granted is probably the same as Koḍagavaḷi referred to in a stone inscription at Jâjûr, Hoḷalkere Taluk, 61. The other villages like Arasangaṭṭa, Kandâvâḍi, etc., in the neighbourhood are named along with Koḍagavaḷi in the record. There is a village Koḍagavaḷḷi in the same Taluk in the hobli of Bharmanâyakandurga. To its west is Yamaganur which is probably the modern form of Ermmeyanûr (line 59) and to its north is Kaḍavûr called in line 60 Beṭṭa Kaḍavûr on account of a hill near it which is still shown in the Taluk map near the village. The hill is called Maḷvagiri in line 64 but no name is given to it in the Taluk map. The village Jâḷiyur to its east and north-east named in the record (lines 58 and 65) is probably the present village Jâjûr to the north-east of Koḍagavaḷḷi and has a big tank (line 65) even now. To the south of Koḍagavaḷḷi is a

village called Hosahaḷḷi and not Maṇalûr as stated in the record (lines 59 and 62). Probably the name must have been changed and a new village built near the old village Maṇalûr and called Hosahaḷḷi (new village).

The other village granted, Nigumbûr, is said to be situated in the Sûḷgal 70 district. This division is referred to in an inscription at Hulegundi near Chitaldrug town (E. C. XI. Chitaldrug, 82 of Ś 995). To its east is mentioned Arisinavura in Koguḷi-dêśa (line 68). This Kogaḷi-dêśa or Kogaḷi 500 is referred to in several inscriptions (E. C. VII Honnaḷi, 107 : E. C. XI Davangere, 19, 126, 143 and 153 : Jagalur, 10, and 12). In most of these Kogaḷi 500 is spoken of along with Kadambaḷige 1,000 as the divisions ruled by the same king and apparently contiguous to each other.

But neither Nigumbûr nor its boundaries as given in the grant can be identified now. Apparently it must have been situated not very far off from the other village granted.

Political History.

The donor of the grant Râjâditya was the son of Kachchega and Chandiyambâ. Kachchega is said to belong to the Châlukya line, the descent being as follows : Chaḷuki, born from the Ganges water in the cupped hands of Aśvatthâman at the time of offering Sandhyâ worship ; his descendant Avaniyamma, his son Uttamagaḷḷa, conqueror of Varahâṭaka Kingdom and receiver of tribute from the Ganga, Anga, Vengi, Pâṇḍya, Pallava, Kêraḷa, Chôḷa and Gajâdhîśa kings : Uttamagaḷḷa's sons were Nijagali, Chandrâditya and Vyâḷa-Kanchiga : Chandrâditya defeated the Aśvapati king and had a son Irugamma, born by the favour of the goddess Irugambâ. His son was Râjâditya who married the daughter of (the Râshṭrakûta king) Akâḷavarsha and had a son Nijagali. Nijagali's son was Kachchega who died in a battle with (or killed the Ganga king (Gangâdhipati) and his son was Râjâditya.

Chandiyambâ called also Chandiyabbe, the mother of Râjâditya, was the sister of Bhûtârya, son of Yâsa, son of Mârasimha, who was the son of Râjirâja, a son of Tyâgi, king of the Ganga Kingdom.

Râjâditya, the donor, is stated to have had two wives. They are not named. The first is described as the daughter of the emperor (Chakravarti-sutâ) and the second as the daughter of Ganga-Gângêya.

Râjâdityâ's overlord is named as the (Râshṭrakûṭa) king Kṛishṇarâja, meditator on the feet of Amôghavarsha. He is said to have been engaged in a victorious expedition in the south against the Chôḷa, Chêra, Pâṇḍya and Âḷu kings and encamped at Mêlpâṭi. The donor Râjâditya calls himself a dependant on the lotus feet of Kṛishṇarâja and a ruler of Kadambaḷige kingdom, given to him for the expenses of his government. He seems to be different from the Chôḷa Chief Râjâditya killed by the Ganga king Bûtuga. His grandfather Nijagali is probably

the same as the Châḷukya king Nijagali whose daughter Jâkâmba is stated to be the mother of the above Bûtuga. [M. A. R. 1921, p. 21.]

This dynasty seems to have been a minor branch of the Châlukyas who acknowledged the suzerainty of the Râshṭrakûṭas during the interregnum when the Bâdâmi Châlukyan power had become almost extinct after the overthrow of Kîrtivarman II about 757 A.D. and the Châlukyan territory in Western India was in the undisputed possession of the Râshṭrakûṭa kings until they were overthrown by Taila II in A.D. 973. The Châlukyas of the present record seem to have nothing to do with the Châlukya kings of Bâdâmi except as regards the origin. Even here there is greater resemblance to the Pallavas who claim to be the descendants of Aśvatthâman.

The connection of the Châlukyas of this record with the Gangas offers also considerable difficulty. Chandiyabbe the mother of the donor Râjàditya is stated to be the sister of Bhûtârya, the king of the Ganga Kingdom. If however we try to identify this Bhûtârya, with the Western Ganga king Bûtuga who flourished about the time of the present grant (E. C. III Mandya 41) of Ṡ872, we find ourselves confronted with a discrepancy in the lineage. The lineage of Bhûtârya given in the present copper plates is Tyâgi-Râjirâja-Mârasimha, Yâsa, Bhûtârya. But the Ganga Bûtuga who fought for the Râshṭrakûṭa king Kannara III was the son of Râchamalla Satyavâkya, who in turn was the son of Ereyappa Nîtimârga II. No Tyâgi is met with in the genealogy of the Western Ganga kings of Talkâḍ. A Châgi Permâḍi is met with in inscriptions but he does not seem to have belonged to the Western Ganga kings of Talkâḍ (see M. A. R. 1934, p. 145). We must therefore conclude that like the Âsandi Ganga chiefs, there was a branch of the Ganga chiefs ruling in parts of Chitaldrug District.

41

At the village Basavâpaṭṇa, in the hobli of Basavâpaṭṇa, on the stone lamp-pillar in front of the Venkaṭaramaṇasvâmi temple.

Kannaḍa language and characters.

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ದೀಪಮೂಲೆ ಕಂಬದಲ್ಲಿ.

1. ಶ್ರೀ ಶುಭಮಸ್ತು ಯರದುಮ್ಮೆ ನಾರಮ್ಮೆಯ ಸೀಮೆಯು
2. ನೆಡುನೂರಚೆಂನಪ್ಪ ಅಂನಂತಪ್ಪನವರ ನರಸ
3. ಪ್ಪನ ನಿತ್ಯಶೇವೆ॥

Note.

This records the setting up of the above lamp-pillar by a person named Chennappa Anantappa's (son) Narasappa, a resident of the village Neḍunûr, in Yaradumme Nâremme-sîme.

The characters seem to be of the 18th century.

42

At the same village Basavâpaṭṭaṇa on a stone set up to the west of the Basavêśvara temple.

Nâgari characters and Kannaḍa language.

Size 1′ × ½′

ಅದೇ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೂಡಿನಲ್ಲಿ ಬ್ರಹ್ಮದೇವರಗುಂಡಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 1′ × 0′-6″.

ನಾಗರಾಕ್ಷರ.

1. ಮೈಸೂರ ವೆಂಕಟಭಟ್ಟ
2. ರಪ್ರತಿಷ್ಟೆ.

Note.

This records the setting up of the shrine of Brahma at the place by a person named Venkaṭabhaṭṭa belonging to the Mysore City. The characters are of the 18th century and the shrine may be nearly 100 years old.

The shrines dedicated to Brahma are not very common. A mere boulder of stone in a natural state without being moulded into a human form is enshrined in a small cell and it is known as Brahmadêvara-guḍi. Such shrines are found occasionally in parts of the Chitaldrug District and also in the Shimoga District. In the latter district grants of land are recorded as having been made to the god Brahma in various villages and they indicate the shrines of Brahma. [E.C. VIII Tirthahalli Taluk, 6, 106, etc.]

43

In the village Nalkudure of the hobli of Basavâpaṭṭaṇa, on a stone marked with linga in the threshing floor belonging to Kallenhaḷḷi Sûrappa.

Size 1′-6″ × 1′.

Kannaḍa language and characters.

ಅದೇ ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಕಲ್ಲೇನಳ್ಳಿ ಸೂರಪ್ಪನ
ಕಣದಲ್ಲಿರುವ ಲಿಂಗ ಮುದ್ರೆಕಲ್ಲು.

1. ವಿರಥ
2. ಮಟ.

Note.

This inscription merely contains the label Viratha-maṭha, more correctly called Virakta-maṭha. It is said by the villagers here that a matt belonging to the Vîraśaiva sect stood here until some years ago. The characters of the inscription seem to be of the 18th century and the matt might have been built or might have been standing in the 18th century.

44

At the same village Nalkudure, an inscription on the doorway frame of the sukhanâśi in the Brahmêśvara temple.

Size 0′– 9″ × 0′—6″.

Kannaḍa language and characters.

ಅದೇ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಖನಾಶಿಯ ಚೌಕಟ್ಟಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ $\frac{3}{4}' \times \frac{1}{2}'$.

1. ರೊಕಿಯಕೆಱೆಯಃ ದಾರಿಯಿಂದ
2. ಮೂಡ ಮಕ್ಕಿ ಕಂಧ ೨೦.

Note.

This short record may be translated as follows :—

"A wet land of the extent of 20 poles to the east of the road leading to Lokiyakeṛe." It is written in characters of the 13th century and seems to be a continuation of an inscription engraved on a slab standing inside the Brahmêśvara temple (No. 52 of Channagiri Taluk) which records a gift of lands by the heads of the village Uroḍe belonging to Nalkudure for services in the above temple during the reign of the Hoysala king Narasimha II in Ś 1156. This record registers an addition to the lands previously entered as granted to the temple.

TUMKUR DISTRICT.

Tumkur Taluk.

45

At Dêvarâyanadurga, in Urḍugere Hobli, on a bell in the Narasimha temple.

Kannaḍa language and characters.

ತುಮಕೂರು ತಾಲ್ಲೂಕು ಉರಡುಗೆರೆ ಹೋಬಳಿ ದೇವರಾಯನ ದುರ್ಗದ ನರಸಿಂಹಸ್ವಾಮಿಯ
ದೇವಸ್ಥಾನದಲ್ಲಿ ಗಂಟೆಯ ಮೇಲೆ.

ಬಿರನಕಲು ಕದರೈಯ ॥ದೆ॥ ನರಸ್ಮ ದೇವರಿಗೆ ಕೊಟ
ಗಂಟೆನೇವೆ.

Note.

This is an inscription on the bell stating that a person named Biranakalu Kadaraiya presented the bell to the temple of Narasimhadêvaru at Dêvarâyanadurga.

No date is given. The characters seem to belong to the end of the nineteenth century.

Chiknayakanahalli Taluk.

46

At Seṭṭikere in the hobli of Seṭṭikere, on a slab standing near the wall of the outer navaraṇga in the Yôgamâdhava temple.

Size 5′—6″×2′—6″.

Nandi Nâgari characters: Sanskrit and Kannaḍa languages.

ಚಿಕ್ಕನಾಯಕನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಸೆಟ್ಟಿಕೆರೆ ಹೋಬಳಿ ಸೆಟ್ಟಿಕೆರೆ ಗ್ರಾಮದ ಯೋಗಮಾಧವ ದೇವಾಲಯದ ನವರಂಗದ ಹೊರಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5′—6″ × 2′—6″.

ನಂದಿನಾಗರಾಕ್ಷರ.

ಶ್ರೀ

ಬ್ರಂಹ್ಮ ಲಿಂಗಾಯನಮಃ

1. ಶ್ರೀ ವಂದೇ ಹಂ ವಂದನೀಯಾನಾಂ ವಂದ್ಯಾಂ ವಾಚಾಮಧೀ
2. ಶ್ವರಂ ಕಾಮಿತಾಶೇಷಕಲ್ಯಾಣ ಕಲನಾ ಕಲ್ಪವಲ್ಲಿಕಾಂ ।
3. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ವಿಕ್ರಮಾರ್ಕಶಕ
4. ವರ್ಷಾಃ ೪೫ ನೆ ತಾರಣ ನಾಮ ಸಂವತ್ಸರಸ್ಯ ಜ್ಯೇಷ್ಠ ಶು
5. ಕ್ಲ ಪೂರ್ಣಿಮಾ ಮೂಲಕ್ಷೆ ಅಸ್ಮಿ ನ್ಗ್ರಾಮ ಕಟ್ಟೆ ಗೌಡ ಕಟ್ಟೆ ಕುಂ
6. ಬಾರ ಕಟ್ಟೆ ಮಡಿವಾಲ ಕಟ್ಟೆ ಗೊರವಯ ಕಟೆ ಮಣಿಗಾರಏ
7. ತೇಜನಾಃ ಉಪೋಷ್ಯಂ ಮಾಡಿ ತಂಮತಂಮ ಕಾರ್ಯಂಗಳಂ
8. ಮಾಡಿ ಪುರೋಹಿತರ ಸಂಗಡ ಬ್ರಂಹ್ಮಾರ್ಚನೆಯಂ ಮಾ
9. ಡಿಸಿ ಆಶೀರ್ವಾದಮಂ ಪೊಂದಿ ಯಾವದಾಚಂದ್ರಾರ್ಕ
10. ಪರ್ಯಂತಂ ನಡನುತ್ತ ಬರ್ಪುದುಂ । ಶ್ರೀ । ಶ್ರೀ । ಶ್ರೀ ।

॥ ಮಂಗಲಂ ॥

Note.

The record begins with a verse in praise of the goddess Sarasvati :—I bow to the Goddess of Speech, deserving of worship even by those who are worthy of honour, and who is a Kalpa creeper in granting all the good things prayed for.

It next states that in the year 45 of Vikramârka-śaka, the cyclic year Târaṇa, in the full moon day of Jyêshṭha, during the constellation Mûla, the *Kaṭṭe-gauḍa* (local village headman) *Kaṭṭe-kumbâra* (local potter), *Kaṭṭe-maḍivâḷa* (local washerman), *Kaṭṭe-goravaya* (local Śaiva mendicant), and *Kaṭṭe-maṇegâra* (local revenue officer) of the village observed a fast and after finishing their duties got the purôhits (priests) to worship the god and bless them. It further prays that they might continue this worship of the god for as long as the moon and sun endure.

From the wording of the text it seems probable that the god Brahmalinga mentioned in their record was set up on the day specified or its worship was revived on the above day by the principal citizens of the village after due fasting, with the help of the purôhits.

The date given *viz.*, 45 of the Vikramârka era is too early for the present record which is written in the Nandi Nâgari characters of modern times. The record is in Sanskrit *viz.*, up to line 5 and the rest is in Kannaḍa and the use of the word *pondu* in the sense of obtain shows clearly that the inscription cannot go back to 45 of Vikramârka era. The date probably stands for 1745 of the Śâlivâhana era and Vikaramârka has been introduced out of ignorance for the Śâlivâhana era. Taking this year the date would correspond to Friday 11th June 1824; on this day the constellation Mûla commenced about 8-30 P.M., or 36 ghaṭikas after sunrise according to Svâmikannu Pille's Ephemeris. It may be also added that the Châlukya Vikrama era too is too early for this record and the year 45 of the era coincides with Śârvari or Plava and not with Târaṇa.

Madhugiri Taluk.

47

At Madhugiri in the hobli of Madhugiri, on a boulder near the steps leading to Iṭikedoṇe in the fort.

Size 5′ × 4′.

Kannaḍa language and characters.

ಮಧುಗಿರಿಯಲ್ಲಿ ಕೋಟೆಯನ್ನು ಹತ್ತುವಾಗ ಇಟ್ಟಿಗೆದೊಣಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಮೆಟ್ಟಿಲುಗಳ ಬಳಿಯಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5′ × 4′.

1. ಶ್ರೀಮತು ಚಿಕದೆವರಾಜು । ವಡೆರ ॥ ಕಾರ್ಯಕೆಕರ್ತರಾದ
2. ದೊಡೆಯನವರ ದಿವಸ್ತಲೂ ಮಾಡಿಸ್ತ ಕೆಲಸಾ । ಆಂಗಿರಸ
3. ಸಂವತ್ಸರದಲು । ಕುಪ್ಪುಗುಂಡ್ಲು ಕೋಟೆ । ಬಡಗ ಬಾರಿ । ಕಲ್ಲುಬಾಗಿ
4. ಲಿಗೆ । ಬಡಗ । ಮೂಡ್ಲು । ಹೊರಗಣ ಪರಂಗಿಯಿ [ಸಿಗೆ] ಮರೆಗೆ
5. ಕಟಿಸ್ತಯೆದೆಮರೆ ಮೋಪುಗಾವಲು । ಕೊತ್ತಲು ೧ । ಶ್ರೀ ಮುಕಸಂ
6. ವತ್ಸರದಲೂ । ಯೀ । ಕಲಬಾಗಿಲ । ಹೊಸ್ತಲಂದಾಯಿಳುಗಡೆಗೆ
7. ಹೊಸ್ತಾಗಿ ಕಟಿದ ಸೋಪಾನ । ೩೫ । ಅಕ್ಷಯಸಂವತ್ಸರದಲೂ ಮಾಡಿ
8. ದ ಕೆಲಸ । ರಾಮಭದ್ರನ ಪರಂಗಿ ಪ್ರಾಕುವಿಂ ಮುಂದಕೆ (?) ಸಂಚನೆಕಲು
9. ಗೆಲಸ್ತಲ ॥ ಸುತ್ತ ಬಳಸುವಡಗೋಚೆಯಿಳಗಡೆಯೆ ಸಗೆಗೆ ಬಿಟ್ಟಬಾಗಿಲು ೫
10. ಯಿ ಮೇಲುಗಡೆ । ಧೂತನಾತನ ಪರಂಗಿ ಪ್ರಾಕುವಿಂ ಮುಂದಕೆ ಯಿದೇಪ್ರಕಾರದ ಕೆಲಸಾ

Transliteration.

1. śrîmatu Chikaḍêvarâju । vaḍera ॥ kâryake kartarâda
2. Doḍeyanavara divastalû mâḍ'sta kelasâ । Âṃgirasa-

3. saṃvatsaradalu | Kuppuguṃḍlu kôṭe | baḍaga bâri | kalla bâgi-
4. lige | baḍaga | mûḍlu | horagaṇa piraṃgi ye [sige] marege
5. kaṭista yedemare môpugâvalu | kottalu 1 | Śrîmuka-saṃ-
6. vatsaradalû | yî | kala-bâgila | hostiliṃdâ yiḷugaḍege
7. hostâgi kaṭida sôpâna | 35 | Akshaya-saṃvatsaradalû mâḍi-
8. da kelasa | Râmabhadrana piraṃgi prâkuviṃ muṃdake samchanekalu-
9. • gelastali || sutta baḷasuvaḍagôṭe yiḷagaḍe yesagege biṭṭa bâgilu 5
10. yi mêlugaḍe | Bhûtanâtana piraṃgi prâkuviṃ muṃdake yidê-prakârada kelasâ

Translation.

Work caused to be done in the days of Doḍeya, agent for the affairs of the illustrious Chikadêvarâju Vaḍer :—

In the year Āngirasa one bastion was constructed provided with breast-high parapet wall for protection (ede-mare-môpu-gâvalu) from the cannon discharged from outside the fort to the north and east of the stone gateway of the northern sloping passage.(baḍaga-bâri) of the Kuppuguṇḍlu fort.

In the year Śrîmukha 35 steps were built newly leading down from the threshold of this stone gateway.

In the year Akshaya was constructed to further east of the cannon called Râmabhadra on the lower side, a sorrounding protective wall of rubble (?) with five gates to allow of the proper discharge of cannon and on the upper side to the further east of the cannon Bhûtanâtha similar work was set up.

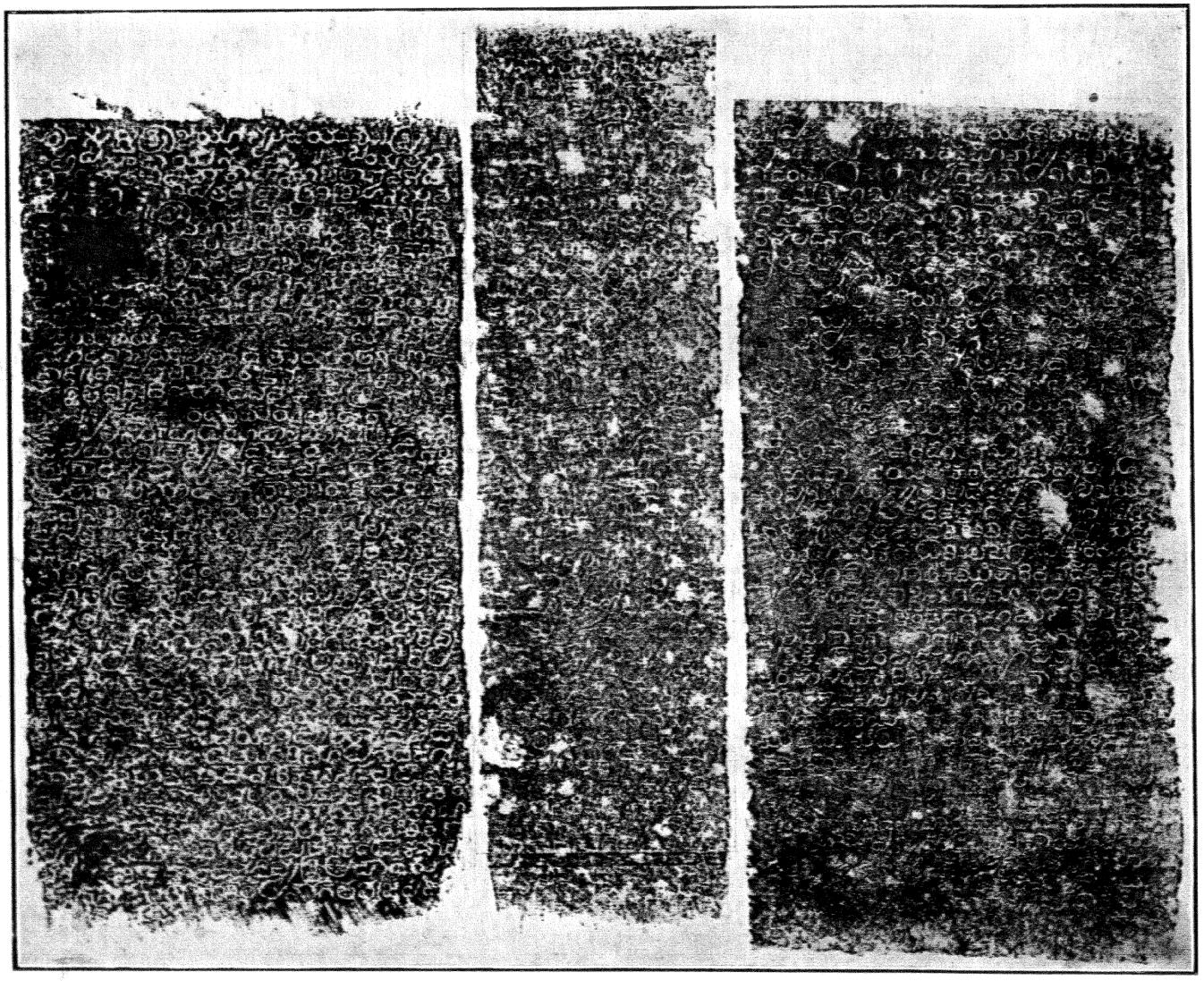
Note.

This inscription is of great interest as it gives details of arrangements made in previous times for the proper mounting and discharge of cannon in forts. Some of the technical terms used are not met with elsewhere and their interpretation given above is only tentative.

The record belongs to the reign of the Mysore King Chikkadêvarâja Voḍeyar who ruled from 1672 to 1704 A.D. During his rule Maddagiri (now called Madhugiri) was conquered. A stanza in a copper plate at Seringapatam dated 1679 speaks of Chikkadêvarâja Voḍeyar as having defeated Timmappagauḍa and Râmappagauḍa (Maddagiri Pâḷegârs) and conquered Maddagiri, Miḍigêsi, Bijjavara and Channarâyadurga (all forming parts of the Maddagiri Taluk). "Maddagirim Miḍagêsim Bijjavaram Channarâyadurgam cha aharat Timmappagauḍam jitvâ Râmappagauḍam cha." (E· C. III, Seringapatam 151). It is said that this conquest was effected in 1678 A. D. (History of Mysore kings by Ramakrishna Rao, Part I).

Doḍḍaiya was the *daḷavây* or commander-in-chief of the forces of Mysore from 1682 to 1696 A.D. under Chikkadêvarâja Voḍeyar. He was the son of Kumârayya, who was the previous commander-in-chief during the same reign. Even during his

STONE INSCRIPTION OF THE REIGN OF THE HOYSALA KING VIRABALLALA II, FROM KUMARASVAMI BETTA, SONDUR.



(No. 49—p. 136.)

Mysore Archæological Survey.]

PLATE XXVIII.

3. ವಿಷ್ಕ್ರುತಂ ವಿಷ್ಣೋರ್ವ್ಯಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣ್ಣವಂ । ದ
4. ಕ್ಷಿಣೋತ್ತ [ರ] ದಂಷ್ಟ್ರಾಗ್ರ ವಿಶ್ರಾನ್ತ ಧುವ
5. ನಂವಪುಃ ॥ ಶ್ರೀಮದುಮಾನಂದನನಖಿಳಾ
6. ಮರಸೇನಾಧಿಪತಿ ಮಯೂರ ರಥ ಸುತ್ರಾಮ ಮಣಿ
7. ಮುಕುಟ ರಂಜಿತ ಕೋಮಳಪದ ನೊಸೆದು ಮಾಳ್ಕೆನಿಮ
8. ಗಭಿಮತಮಂ ॥ ಖ್ಯಾತಂ ಬ್ರಹ್ಮಜನತ್ರಿಯತ್ರಿತನ
9. ಯಂಸೋಮಂ ಸುಧಾಸೂತಿಸಂಭೂತಂ ಈ ಬು
10. ಧನೂನುಪೂರುನರಪಂ ತತ್ಸೂನು ತಾನಾಯು
11. ತಜ್ಜಾತಂ ತನ್ನಹುಷಂ ಯಯಾತಿ ನಹುಷಾಪತ್ಯಂ
12. ಯಯಾತ್ಯಾತ್ಮನಂಜಾತಂ ತಾಂಯದು
13. ಯಾದವಾನ್ವಯಮದಂತಾಯ್ತಾತನಿಂ ಲೋಕ
14. ದೊಳ್ ॥ ವಿಭವಾಮರೇಂದ್ರ ನೂಜ್ಜಿತಶುಭತುಂ
15. ಗಂಜಿತವಿರೋಧಿ ಯಾದವ ವಂಶಪ್ರಭವಂ ಧೂ
16. ಧುವನ್ಯೈಕಪ್ರಭು ರಟ್ಟರ ಮೇರು ಕೃಷ್ಣ ರಾಜಂನೆಗ
17. ಳ್ದಂ ॥ ಆಸುಹೃದ್ಭೂಪಾಲ ಭೂಭೃದ್ದಳನ
18. ಪಟುಪವಿಪ್ರಖ್ಯಾ [ತ] ದೋದ್ದಂಡನುದ್ದಂಡ ಸಮ
19. ಗ್ರೋಗ್ರಾರಿ ಸೇನಾದವದವದಹನ ವಿ
20. ಶ್ರುತಾರಾತಿ ಭೂಪಪ್ರನರಾಂಭೋರಾಶಿ ಕುಂಭೋ
21. ದ್ಭವನಮಳಯಶಂ ಧರ್ಮ್ಮಧರ್ಮಾತ್ಮಜಾತಂ ಪೆ
22. ನರ್ವೆತ್ತಂ ಕೃಷ್ಣಭೂಪಾಲಕನತು
23. ಳಬಳಂ ಗಂಡಮಾರ್ತ್ತಾಂಡ ದೇವಂ ॥ ಆತಂ ವಿಶೇಷ
24. ಧಕಿತಮೇತಾತ್ಮಂ ಷಣ್ಮುಖಂಗೆನ್ಯೈವೇ
25. ದ್ಯಾರ್ಥಂ ಪ್ರೀತಂ ತಟಾಕ ನಾಮಖ್ಯಾತಂ ಗ್ರಾ
26. ಮಮನನೂನಗುಣನಿಧಿಯಿತ್ತಂ ॥
27. ಮತ್ತಂ । ಬ್ಯಾಳಗುಣಾನ್ವಿತಾರಿಗಜಕೇಸರಿ ಮೈ
28. ರಿನ್ರಿಪಾಬ್ದಮಾಳಿಕಾಖರತರಾನಿಳ ರಿ
29. ಪು ಮಹೀಪತಿ ಭೂಜಕುಠಾರನುಗ್ರ ಭೂ
30. ಪಾಲ ಕುಭ್ರಿನ್ನಿಕಾಯಕುಲಿಶಾಯುಧನಾನತ
31. ಶತ್ರು ವೀರಬಲ್ಲಾಳನನೂನ ಯಾದವ ಕುಲ ಪ್ರ
32. ಭವಂ ಪೆಸರ್ವೆತ್ತನುರ್ವ್ವಿಯೊಳ್ ॥ ತತ್ಪಾದ ಪದ್ಮೋ
33. ಪಜೀವಿ ॥ ಮನಸಿಜಮೂರ್ತ್ತಿ ಮಾಗಧ ಜ
34. ನಾಮರ ಭೂಜನಶೇಷ ವೈರಿ ಕಾನನದವ ಪಾವಕಂ
35. ರಿಪು ಫಣೀಂದ್ರಗರುತ್ಮನರಾತಿದಣ್ಡನಾಥ ನಿಕರ
36. ಕಂಜ ಕುಂಜರನನೂನಯಶೋನಿಧಿ ಸಾಹ
37. ಸ್ಯೈಕಪಾವನಿ ಮಹದೇವ ಮಂತ್ರಿನೆಗಳ್ದಂ ಶರಣಾ
38. ಗತ ವಜ್ರ ಪಂಜರಂ ॥ ಪುರುಷಾರ್ತ್ಥದಕಣಿಮಾ
39. ನಾಭರಣಂ ಕೇದಾರದಿವ್ಯ ಶ್ರೀಪಾದರು
40. ಹಸರಸಿಜ ಭೃಂಗಂ ಶರಣಾಗತ ವಜ್ರಪಂಜ [ರಂ]

ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

41. ಪೆಸರ್ವೆತ್ತಂ ॥ ಬಿರುದಂಕಭೀ

42. ಮನಾನತವಿರೋಧಿ ಬರ್ಮಾಳ
43. ಧೂಮಿ ಪಾಲಕ ಪಾದಾಂ
44. ಬುರುಹೋಪಜೀವಿ ನೆಗಳ್ದಂ
45. ಶರಣಾಗತ ವಜ್ರಪಂ
46. ಜರ ಮಹದೇವಂ ॥
47. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾ
48. ಶ್ರಯಂ ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ
49. ಮಹಾರಾಜಾಧಿ ರಾಜಂ
50. ಪರಮೇಶ್ವರಂ ಪರಮಭ
51. ಟ್ಟಾರಕಂ ಯಾದವ ಕುರಾಂ
52. ಬರದ್ಯುಮಣಿ ಸಮ್ಯ
53. ಕ್ತಚೂಡಾಮಣಿ ಮಲ
54. ರಾಜ ರಾಜಂ ಮಲಪರೊಳ್ಗಂ
55. ಡಂಕದನ ಪ್ರಚಂಡನ ಸಹಾ
56. ಯಶೌಯ್ರ್ಯಂ ಶನಿವಾರ ಸಿ
57. ದ್ಧಿ ಗಿರಿದುರ್ಗ್ಗಮಲ್ಲ ನಿ
58. ಶ್ಯಂಕ ಪ್ರತಾಪಚಕ್ರ
59. ವರ್ತ್ತಿ ಹೊಯ್ಸಳರಾ
60. ಯವೀರಬರ್ಮಾಳದೇವ
61. ನಖಂಡ ಧೂಮಂಡಳ ಮ
62. ನಿಜ ಭುಜದಣ್ಡ ಮಣ್ಡಿ
63. ತಮಣ್ಡಳಾಗ್ರದಿ
64. ನುಂಡಿಗೆ ನಾಧ್ಯಂ ಮಾಡಿ ತುಂ
65. ಗಧದ್ರಾ ನದೀತೀರದ ಮ
66. ಧುವನದ ನೆರೆ ವೀಡಿ ನೊ
67. ಳ್ಸುಖಸಂಕಥಾವಿನೋದ
68. ದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
69. ಮಿರೆ ॥ ಶ್ರೀ ಸ್ವಸ್ತಿಸ
70. ಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
71. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸೇನಾ
72. ಧಿಪತಿ ಬಾಹತ್ತರ ನಿಯೋ
73. ಗಾಧಿಪತಿಯನೇಕ ದೇಶಾ
74. ಧಿಪತಿ ಸಕಳ ಲಕ್ಷ್ಮೀಪತಿ
75. ಶರಣಾಗತ ವಜ್ರಪಂಜ
76. ರಂ ಕೇದಾರ ದೇವ ದಿವ್ಯ ಶ್ರೀ ಪಾ
77. ದಾರಾಧಕನುಂ ಪರಬಳ
78. ಸಾಧಕನುಮಪ್ಪ ಮಹಾ
79. ದೇವದಂಡನಾಯಕ

ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

80. ನಿಜಸ್ವಾಮಿಯಪ್ಪ ವೀರಬರ್ಮಾಳ ದೇವನನುಜ್ಞೆಯಿಂ ಶಕ

81. ನೃಪ ವರ್ಷದ ೧೧೨೭ನೆಯ ಕ್ರೋಧನ ಸಂವ
82. ತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳದಮಾವಾಸ್ಯೆ ವಡ್ಡವಾರ
83. ದಂದು ಸೂರ್ಯಗ್ರಹಣ ನಿಮಿತ್ತಂ
84. ಮುಂನ ಶ್ರೀ ಸ್ವಾಮಿ ದೇವಗ್ಗೆ ಕೃಷ್ಣ ರಾಜಂ ಕೊಟ್ಟ ॥
85. ಅನ್ತಾ ಧರ್ಮ್ಮಂ ಬಹುಕಾಲಾಂತ ದೊಳನ್ತ
86. ರಿಸಲದನೆ ಬರ್ಪಾಳ ಮಹೀಕಾಂತಾ ಮಾತ್ಯಂ
87. ಸ್ಥಿರಮಪ್ಪಂತು ಪುನರ್ದ್ದತ್ತಮಾಗಿ ವಿನಯದಿ
88. ನಿತ್ತಂ ॥ ಅಡಳಿತ ಧೈರ್ಯ್ಯಂ ಮಹದೇವ
89. ಚಮೂಪಂಕೆಱೆಯ ಪಳ್ಳಿಯಂ ಕುಡರೊ
90. ಡ ಮಾರ್ಯ್ಯ ಚರಿತ ವಿಷ್ಣು ಕರ ಬ್ರಹ್ಮಚಾರಿ ಪಡೆ
91. ದಂ ಗುಹಂಗೆ ನ್ಮೈವೇದ್ಯಾರ್ತ್ಥಂ ॥ ವಿಷ್ಣುಪ್ರ
92. ಮುಖ ಸುರಾರ್ಚ್ಚಿತ ವಿಷ್ಣು ಪದಾಂಭೋಜ
93. ಮಧುಕರಂ ಸಕಳಕಳಾನಿಷ್ಣಾತಂ ಪೆಸರ್ವೆತ್ತಂ
94. ವಿಷ್ಣುಕರ ಬ್ರಹ್ಮ ಚಾರಿದೇವಂ ಧರೆಯೊಳ್ ॥
95. ಆ ಕೆಱೆಯ ಪಳ್ಳಿಯ ಪಶ್ಚಿಮ ಸೀಮೆ
96. ಪ್ರಮಾಣ ಮಾಗೂರಿಂ ಹೊನ್ನೊಱೆಯ ಪಳ್ಳಿ
97. ಗೆ ಹೋದಕಾಲ್ವಟ್ಟಿಯಿಂ ತೆಂಕಲರ್ದ್ದ ದೆಳ್ಗುಪ್ಪೆ ಆ
98. ಕುಪ್ಪೆಯಿಂ ಸಯ್ತು ಬಡಗ ಲಱ್ಬೆಯ
99. ನ ಕಟ್ಟೆ ಆ ಊರಗುತ್ತರ ಸೀಮಾಪ್ರಮಾ
100. ಣಂ ಸಿಂಡೂರಿಂ ತೆಂಕಲರ್ದ್ದ ಒಱಿನಿನ ಕುಪ್ಪೆ ಆ ಕುಪ್ಪೆ
101. ಯಿಂ ಮೂಡಲ್ಕಡವಿನ ಬೆಟ್ಟ ಆ ಊರ ಪೂ
102. ರ್ವ್ವ ಸೀಮಾ ಪ್ರಮಾಣಂ ತೆಂಕಮುಂತಾಗಿ ಪರ್ವ್ವಿದ ದೇವಗಿರಿ
103. ಆ ಊರ ದಕ್ಷಿಣ ಸೀಮಾ ಪ್ರಮಾಣ ವಿಶೇಷೋಕ್ತಿ
104 ಪ್ರಯೋಜಕ ಮಲ್ಲೆರಡೆಡೆಗಂಸ್ವಾಮಿ ಭೇದಮಿಲ್ಲ
105. ಪ್ಪುದು ಕಾರಣಮಾಗಿಕುರುಗುಹ ಕಾ
106. ಶೀಕ್ಷೇತ್ರೊತ್ಕರದೊಳ್ಪುರ್ಯ್ಯೀ ಪರಾಗಮಾಗು
107. ತ್ತಿರೆ ಸಾಸಿರ ಕಪಿಲೆಗಳಂ ದ್ವಿಜಗ್ಗಾರ್ದರದಿಂದಂ ದಕ್ಷಿ
108. ಣಾನ್ವಿತಂ ಕೊಟ್ಟಫಲಂ ॥ ಸಮನಿಕುಮೊಲವಿಂದೀ ಧರ್ಮ್ಮ
109. ಮನಾರಯ್ದೊಡೆ ಕಡಂಗಿ ಕಿಡಿಸಿ ದೊಡಾ ಗೋಸ
110. ಮುದಯಮಂದ್ವಿಜರು ಮನಳಿದ ಮಹಾಪಾತ
111. ಕಮನೆಯ್ದುಗುಂ ತತ್ಕ್ಷಣದೊಳ್ ॥ ಸ್ವದತ್ತಾಂ ಪರ
112. ದತ್ತಾಂ ವಾ ಪಾಲಯನ್ತಿಮಸುಂಧರಾಂ । ಯ
113. ಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾ ಫಲಂ
114. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧ
115. ರಾಂ ಷಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯ
116. ತೇಕ್ರಮಿ ॥ ಗಾಮೇಕಾಂ ರತ್ನಿಕಾಮೇಕಾಂ ಭೂಮೇ
117. ರರ್ಯ್ಯೇಕ ಮಂಗುಲಂ । ಹರನ್ನರಕ ಮವಾಪ್ನೋತಿಯಾ
118. ವದಾಭೂತ ಸಂಪ್ಲವಂ ॥ ಶಾಸನ ಮಿದೆ
119. ಲ್ಲಿಯ ಶಾಸನ ಮಾರಿತ್ತರೇಕೆ ಸಲನುವೆ ನಾನೀ ಶಾಸ
120. ನಮನೆಂಬಾ ಘಾತಕನಾಸುರತರ ರೌರವಕೆ ಗಳ
121. ಗಳ ನಿಳಿಗುಂ ॥ ಮಂಗಳ ಮಹಾಶ್ರೀ.

Transliteration.

svasti śrî jayâbhyudayaś cha ‖ Brahmaskaṃdâya namaḥ ‖ jayatyâvishkrutaṃ Vishṇôr vvârâhaṃ kshôbitârṇṇavaṃ | dakshiṇôtta [ra]-daṃshṭrâgra-viśrânta-bhuvanaṃ vapuḥ ‖ śrîmad Umânaṃdanan akhiḷâmara-sênâdhipati Mayûraratha Sutrâma-maṇimukuṭa-raṃjita-kômaḷa-padan osedu mâḷke nimagabhimataṃaṃ ‖ khyâtaṃ Brahmajan Atriy Atri-tanayyaṃ Sômaṃ sudhâsûti-saṃbhûtaṃ î-Budha sûnu Pûrunarapaṃ tat-sûnu tân Âyu tajjâtaṃ tan Nahushaṃ Yayâti Nahushâpatyaṃ Yayâtyâtma-samjâtaṃ tâṃ Yadu Yâdavânvayam adaṃtâyt âtaniṃ lôkadoḷ ‖ vibhavâmarêṃdran ûrjjita-śubhatuṃgaṃ jita-virôdhi Yâdava-vaṃśa-prabhavaṃ bhûbhuvanaikaprabhu Raṭṭara-Mêru Kṛishṇa-râjaṃ negaḷdaṃ ‖ asuhṛid-bhûpâla-bhûbhṛid-daḷanapaṭu-pavi-prakhyâ [ta]-dôrddaṃḍan uddaṃda-samagrôgrâri-sênâ-dava-davadahana viśrutârâti-bhûpa-prasarâṃbhôrâśi-Kuṃbhôdbhavan amaḷa-yaśaṃ dharmma-Dharmmâtmajâtaṃ pesarvettaṃ Kṛishṇabhûpâlakan atuḷa-baḷaṃ Gaṃḍamârttâṃḍadêvaṃ ‖ âtaṃ visêshabhakti-saṃêtâtmaṃ Shaṇmukhaṃge naivêdyârthaṃ prîtaṃ Taṭâkanâmakhyâtaṃ grâmaman anûna-guṇa-nidhi yittaṃ ‖ mattaṃ ‖ byâḷa-guṇânvitâri-gaja-kêsari vairi-nripâbdamâḷikâ-kharatarâniḷa ripu-mahîpati-bhûja-kuṭhâran ugra-bhûpâlaka-bhrinunikâya-kuliśâyudhan ânataśatru Vîra-Ballâḷan anûna-Yâdavakula-prabhavaṃ pesarvettan urvviyoḷ | tat-pâda-padmôpajîvi ‖ Manasija-mûrtti mâgadha-janâmarabhûjan aśêsha-vairi-kânana-davapâvakaṃ ripu-phaṇîṃdra-garutman arâti-daṇḍanâtha-nikara-kaṃja-kuṃjaran-anûna-yaśônidhi sâhasaika-Pâvani Mahadêva-maṃtri negaḷdaṃ śaraṇâgata-vajrapaṃjaraṃ ‖ puṛushârtthada-kaṇi mâ

39. nâbharaṇaṃ Kêdâra-divya-śrî-pâdaru-
40. ha-sarasija-bhriṃgaṃ śaraṇâgata-vajra-paṃja [raṃ]
41. pesarvettaṃ ‖ birudaṃka-bhî-
42. man ânata-virôdhi Ballâḷa-
43. bhûmipâlaka-pâdâṃ-
44. buruhôpajîvi negaḷdaṃ
45. śaraṇâgata-vajrapaṃ-
46. jara Mahadêvaṃ ‖
47. svasti samasta-bhuvanâ-
48. śrayaṃ śrî-prithvî-vallabhaṃ
49. mahârâjâdhirâjaṃ
50. paramêśvaraṃ paramabha-
51. ṭṭârakaṃ Yâdava-kulâṃ-
52. bara-dyumaṇi saṃya-
53. kta-chûḍâmaṇi mala-
54. râja-râjaṃ malaparoḷgaṃ-
55. ḍaṃ kadanaprachaṃḍan asahâ-
56. yaśauryyaṃ śanivârasi-
57. ddhi giridurggamalla ni-
58. śśaṃka-pratâpa-chakra-
59. vartti Hoysaḷarâ-
60. ya-vîra-Ballâḷa-dêva-
61. n akhaṃḍa-bhûmaṇḍaḷaṃa
62. nija-bhuja-daṇḍa-maṇḍi-
63. ta-maṇḍaḷâgradi-
64. n umdige-sâdhyaṃ mâḍi Tuṃ-
65. ga-bhadrâ-nadî-tîrada Ma-
66. dhuvanada nelevîḍino-
67. ḷ sukha-saṃkathâ-vinôda-
68. dim râjyaṃ-geyyutta-
69. mire ‖ śrî svasti sa-
70. masta-praśasti-sahitaṃ
71. śrîman-mahâpradhâna sênâ-
72. dhipati bâhattara-niyô-
73. gâdhipatiy anêkadêśâ-
74. dhipati sakaḷa-lakshmî-pati
75. śaraṇâgata-vajrapaṃja-
76. raṃ Kêdâra-dêva-divya-śrî-pâ-
77. dârâdhakanuṃ parabaḷa-
78. sâdhakanumappa Mahâ-

79. dêva-daṃḍanâyaka
80. nija-śvâmiyappa Vîra Ballâḷadêvan-anujñeyiṃ Śaka-
81. nṛipa-varshada 1127 neya Krôdhanasaṃva-
82. tsarada phâlgụṇa bahuḷad Amâvâsye Vaḍḍavâra-
83. daṃdu Sûryagrahaṇa-nimittaṃ
84. muṃna śrî Svâmidêvargge Kṛishṇarajaṃ koṭṭa ‖
85. ant â-dharmmaṃ bahukâlâṃtadoḷ anta-
86. risal adane Ballâḷamahîkâṃtâmâtyaṃ
87. sthiramappaṃtu punarddattamâgi vinayadi-
88. n ittaṃ ‖ achaḷita-dhairyyaṃ Mahadêva-
89. chamûpaṃ Kereyapaḷḷiyaṃ kuḍalo-
90. ḍam âryya-charita Vishṇukara-brahmachâri paḍe-
91. daṃ Guhaṃge naivêdyârtthaṃ ‖ Jishṇu-pra-
92. mukha-surârchchita Vishṇupadâṃbhôja-
93. madhukaraṃ sakaḷa-kaḷâ-nishṇâtaṃ pesarvettaṃ
94. Vishṇukarabrahmachâridêvaṃ dhareyoḷ ‖
95. â Kereyapaḷḷiya paśchima-sîme-
96. pramâṇam â ûriṃ Honnoṛeyapaḷḷi-
97. ge hôda kâlvaṭṭeyiṃ teṃkalirdda beḷguppe â-
98. kuppeyiṃ saytu-baḍaga Lakhkheya-
99. nakaṭṭe â ûra uttara sîmâpramâ-
100. ṇaṃ Siṃḍûriṃ teṃkalirdda Oṛavina-kuppe â-kuppe-
101. yiṃ mûḍal Kaḍavina-beṭṭa â-ûra pû-
102. rvva sîmâ-pramâṇaṃ teṃkamuṃtâgi parvvida Dêvagiri
103. â ûra dakshiṇa-sîmâ-pramâṇa viśêshôkti-
104. prayôjakamall eraḍeḍegaṃ svâmi-bhêdham illa-
105. ppudu kâraṇamâgi Kuru-Guha-Kâ-
106. śîkshetrôtkaradoḷ Sûryôparâgamâgu-
107. ṭṭire sâsira-kapilegaḷaṃ dvijargg âdaradiṃdaṃ dakshi-
108. ṇânvitaṃ koṭṭa phalaṃ ‖ samanikum oḷaviṃd î dharmma-
109. man âraydoḍe kaḍaṃgi kiḍisidoḍâ gôsa-
110. mudayamaṃ dvijaruman aḷida mahâpâta-
111. kaman eyduguṃ tat-kshaṇadoḷ ‖ sva-dattâṃ para-
112. dattâṃ vâ pâlayanti vasuṃdharâṃ ǀ ya-
113. sya yasya yadâ bhûmi tasya tasya tadâ phalam
114. sva-dattâṃ para-dattâṃ vâ yô harêta vasuṃdha-
115. râṃ shashṭi-varusha-sahasrâṇi vishṭâyâṃ jâya-
116. tê krimi ‖ gâm êkâṃ ratnikâm êkâṃ bhûmê-
117. r apyêkam aṃgulaṃ ǀ haran narakam avâpnôti yâ-
118. vad âbhûta-saṃplavaṃ ‖ śâsanam ide-

119. lliya śâsanam ârittar êke salisuve nân î śâsa-
120. naman emḅâ-ghâtukan âsuratara-Rauravake gaḷa-
121. gaḷan iḷigum ‖ mamgaḷa mahâ śrî

Translation.

LL. 1-8.

Be it well. Good fortune, victory and prosperity. Salutation to Brahma Skanda. Victorious is the manifested Boar form of Vishṇu, which has agitated the ocean and in the edge of whose tusk extending north-south rests the earth. May the son of Umâ, the commander-in-chief of all the gods, whose vehicle is the peacock, whose tender feet shine on account of the jewelled crown worn by Indra (touching them) be pleased to grant your desires.

LL. 8-14.

Brahma's famous son is Atri, Atri's son is Sôma, Sôma's son is Budha, Budha's son was the king Pûru, whose son was Âyu. His son was Nahusha and Nahusha's son was Yayâti and Yayâti's son was Yadu. From Yadu originated the Yâdava race in the world.

LL. 14-26.

Prosperous was the king Kṛishṇarâja, an Indra in wealth, eminent for his prosperity and good fortune (ûrjita-śubhatungam), conqueror of enemies, born of the Yâdava race, sole lord of the universe and a Meru among the Raṭṭas. The king Kṛishṇa of unrivalled valour, a sun among heroes (Gaṇḍamârttâṇḍa), a thunderbolt, powerful in breaking the mountains the enemy kings, possessed of arms renowned (for their valour), a wild fire in consuming the forest that is the whole army of the fierce enemy, an Agastya to the ocean the famous enemy kings, possessor of spotless fame and a Yudhishṭhira in righteousness attained great name. Filled with great devotion, that king, a treasure of good qualities granted lovingly the village named after a tank (Keṛeyapaḷḷi) to the god Shaṇmukha for food offerings.

LL. 27-46.

A lion to the elephants the enemies with bad qualities, a fierce gale to the clouds the hostile kings, an axe to the trees the enemy kings, a thunderbolt to the mountains the fierce kings, before whom enemies bow, Vîra-Ballâḷa, born of the great Yâdava race, became famous over earth.

A dependant on his lotus feet:—

A Manmatha in form, a Kalpa tree to the *mâgadhas* (bards), a wild fire to the forest, the enemies, a Garuḍa to the chiefs of serpents the enemies, an elephant to the lotuses the enemy daṇḍanâthas (generals), a treasure of great fame, the sole Hanumân for valour, an adamantine cage to those who take refuge in him, was the minister Mahâdêva. A treasure of human achievements (purushârtha), an ornament of honour, a bee in the lotus the holy and divine feet of Kêdâra, an adamant-

tine cage to the refugees, a Bhîma in battle to the titled, before whom the enemy bends down, a dependant on the lotus feet of king Ballâḷa. and an adamantine cage to those who take refuge in him—thus prospered Mahadêva.

LL. 47-69.

Be it well. While the refuge of the whole universe, favourite of the goddess of wealth and earth, king of kings, supreme lord, supreme master (parama-bhṭṭâraka), a sun to the firmament the Yâdava family, crest-jewel of righteousness, king over Male chiefs, champion over Malapas, terrible in battle, possessed of valour unassisted by others, Śanivârasiddhi, Giridurgamalla, niśśanka-pratâpa-chakravarti-Hoysaḷarâya Vîra Ballâḷadêva, made the whole earth subject to his rule (uṇḍige-sâdhyam mâḍi) with his sword shining in his arms, and was ruling in peace and happiness in his residence in Madhuvana on a bank of the Tungabhadrâ :—

LL. 70-88.

Be it well. Possessed of all good attributes, the illustrious mahâpradhâna-sênâdhipati, lord over seventy-two officers, ruler of innumerable regions, master of all wealth, an adamantine cage to those who take refuge in him, worshipper of the holy feet of the god Kèdâradêva, destroyer of enemy troops, Mahâdêva-daṇḍanâyaka, with the permission of his master Vîra Ballâḷadêva, on the new moonday in the dark half of Phâlguṇa in the year Krôdhana, being the 1127th year of the Śaka king, on Vaḍḍavâra, on the occasion of a solar eclipse renewed with respect, the gift made previously by Kṛishṇarâja to the god Svâmidêvar (Shaṇmukha) and lost after a long lapse of time and now restored permanently by the minister of the king Ballâḷa.

LL. 88-94.

When Mahâdêva-chamûpa of unshakable courage made the gift of Keṛeyapaḷḷi, Vishṇu-kara-brahmachâri obtained it for offering food to the god Guha (Shaṇ-mukha). A bee at the lotus feet of Vishṇu, worshipped by the gods beginning with Indra, versed in all arts was the famous Vishṇu-kara-Brahmachâri-dêva on earth.

LL. 95-121

The western boundary of that Keṛeyapaḷḷi :—the white cluster of stones (beḷguppe) to the south of the foot-path leading from that village to Honnoṛeyapaḷḷi and Lakkheya's bund directly to the north of that cluster of stones. The northern boundary of the village :—Oṛavina-kuppe to the south of Siṇḍûr and Kaḍavina-beṭṭa to the east of it. The eastern boundary of the village :—the hill Dêvagiri extending southwards, etc. The southern boundary of the village :—no need to use many words to explain this . . . . . [The meaning of the phrase *eradeḍegam svâmi-bêdham illappadu* is not clear]. Therefore he who lovingly protects this charity will get the merit of giving away thousand cows to Brahmans with gifts of money at the time of a solar eclipse in Kurukshêtra, Guhakshêtra and Kâśîkshêtra.

But in case one destroys this charity puffed with pride, he will immediately incur the great sin of killing those cows and Brahmans. Whether it be one's own gift or gift made by others, whoever is the ruler of the earth and to whom the land belongs gains the fruit of making the gift. He who confiscates land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who seizes a cow or land of the size of a cubit (*ratnika*) or even of an inch will suffer in hell till the time of the universal dissolution. The evil man who says "Whence is this śâsana?", "Who gave this śâsana?", "Why should I carry out this śâsana" will descend quickly to the terrible hell Raurava.

Good fortune. Prosperity.

Note.

This record was discovered in a shrine close to the Shaṇmukha temple on the Kumârasvâmi hill. It is of great interest as it records a grant of land for the temple of Shaṇmukha which is rather unusual in the Mysore State and its adjoining territory, gifts of lands to the temples of Vishṇu, Śiva and Durgâ being the most common. It is not a fresh grant of land but the restoration of a previous grant made several centuries before by the Râshṭrakûṭa king Raṭṭaramêru Śubhatunga Kṛishṇarâja. Who this Kṛishṇarâja was, whether he was the Râshṭrakûṭa king Akâlavarsha Śubhatunga Kṛishṇa II (c. 884-913) or Akâlavarsha Kṛishṇa III (939-968) cannot be definitely ascertained. Probably he was the latter king.

The restoration of the grant is said to have been made by a general called Mahâdêva serving under the Hoysaḷa king Ballâḷa. The date of the new grant is given as Ś1127 Krōdhana sam, Phâl. ba 30 Vaḍḍavâra, solar eclipse which corresponds to 11th March A. D. 1206, a Saturday and a day of solar eclipse according to Svâmikannu Pille's Ephemeris. In other words the restoration of the grant was effected after a lapse of three centuries from the date of the original gift.

The donee is named Vishṇukara-brahmachâri and he is stated to be a devotee of Vishṇu. Although the grant itself is made for services in the Shaṇmukha temple, the donee who managed the grant was a Vaishṇava.

The village granted Keṛeyapaḷḷi is within a short distance of the hill where the temple of Shaṇmukha is found. Siṇḍûr is probably the same as Saṇḍûr, the capital of the Raja of Sandur and is also situated nearby. The hill Dêvagiri is evidently the Kumârasvâmi hill on which the temple is situated.

There is a peculiar tradition in connection with this temple of Shaṇmukha. Women are not allowed to see the god and special precautions are taken by the temple authorities to see that no female is found on the road opposite the temple at the time of offering worship to the god. It is said that if any woman disobeys this injunction she will become a widow for seven incarnations. The story is related that Pârvati the mother of the god Shaṇmukha went in search of a bride

for the god and reported later that she had found a girl exactly like herself. Shaṇmukha refused to marry her stating that she should be looked upon like a mother by him since Pārvati stated that she resembled her closely. But Pârvati was enraged at his disobedience of her words and Shaṇmukha is said to have in return vomitted all the milk he had drunk at her breast and the spot where he did so became full of *vibhûti* (holy ash) and cursed that no woman should see him. At some distance from the temple white mud of a peculiar softness is found in the earth and is dug up once in three years and distributed by the temple authorities as *prasâda* to pilgrims. This white earth or Kumârasvâmi-vibhûti as it is called, is believed to have miraculous powers of curing diseases and warding off evil spirits and is much sought after.

The imprecation includes a well-known Kannaḍa verse which contains a threat that he who destroys the grant will go to Raurava Hell.

The worship of Shaṇmukha is very ancient going to the days of the Mahâbhârata which contains the story of his conquest of Târakâsura and his miraculous birth on *śara* grass is related there and also in the Râmâyaṇa. The Kadamba kings call themselves as svâmi-mahâsêna-pâdânudhyâta, meditators on the sacred feet of the God Mahâsêna (same as Shaṇmukha). The name Svâmi when used alone generally indicates Shaṇmukha. Thus Svâmi Malai near Kumbhakônam in Tanjore District contains a temple of Shaṇmukha and is hence so called. He is generally depicted as Kumâra or an unmarried boy. But certain stories describe him as having a wife named Vallî. His temples are often found situated on hill tops.

50

At the village Chōranûr, in the Kûḍlagi Taluk, Bellari District, on a stone standing in the street opposite the Vîrabhadra temple.

Size 5′×2′

Kannaḍa language and characters.

ಬಳ್ಳಾರಿ ಡಿಸ್ಟ್ರಿಕ್ಟು ಕೂಡ್ಲಗಿ ತಾಲ್ಲೂಕು ಚೋರನೂರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರುಗಡೆ ಬೀದಿಯಲ್ಲರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5′×2′.

1. ನಳನಾಮ ಸಂವತ್ಸರ
2. ದ ಆಶ್ವೀಜ ಶು ೧೦ಲು ರಾಜ ಶ್ರೀ
3. ಗುಡೆಕೋಚಿ ಸೊಂಡುರ ರಾ
4. ಜಪನಾಯಕ ಅಯನವರಾ
5. ದೆಸ [ದಿ] ನಾಯಿಂದರಾ ॥ ಚೆ
6. ಲಮಿನಾಯಕರು ಚಿಕ

7. ದ ಕಾಱು ಸೀಮೆಗೆ ಹೆಡಿಗೆ
8. ಉಲು ಬಂಡಿ ? ದೆರಿಗೆ ಮಿ
9. ತ ಸಂತಾನ ಚಿಕೆಱುಸೀಮೆ
10. ಗೆ ತೆಕುಳತಿಯಿಲ
11. ಸೂರ್ಯ ಚಂದ್ರಾದಿಗಳುಳ್ಳವರಿ
12. . . . . .ಸುಖದಲಿ.

Note.

This record registers the remission of certain taxes on the barbers granted by the Chief Râjapanâyaka-ayya of Soṇḍûr, in the Guḍikoṭe kingdom. The chief of the barbers is named Chelimināyaka. It is stated that in the province of Chikadakâṛe-sîme, taxes named *heḍige* (tax on head loads), *ulu* [*lu*], tax on carts, *mitasantâna* (limited children ?) are remitted and in the province of Chikeṛu some tax *tekulati* ?, (the meaning of which is not clear) seems to have been remitted. This exemption was to be perpetual, to last for as long as the sun and moon endure.

The grant is dated Naḷa Sam. Âśviyuja śu 10. No Śaka year is given. The characters seem to belong to the seventeenth century A.D. Taking Ś 1598 Anaḷa, the date will correspond to October 6th 1676 A. D.

51

At the same village Chôranur, on a stone in the Vîrabhadra temple.

Size 3′×5′

Kannaḍa language and characters.

ಅದೇ ಚೋರನೂರು ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3′ × 5′.

1. ಶುಭಮಶ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ಭ್ಯ ದ
2. ಯ ಶಾಲವಾಹನ ಶಖ ನಾ ೧೪೯೯ನೆಯ
3. ನಾಧಾರಣ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨ ಯಲು
4. ಶ್ರೀ ಮತು ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
5. ಸದಾಸಿವರಾಯ ವಃಹಾರಾಯರ ಹಡಪದ
6. ಮಲ್ಲಪ್ಪನಾಯಕರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ ಧ್ರಂಹ ರಾ
7. ಉತರು ಚೋರಮನೂರ ಗಉಡಸೇನ ದೋವರು ಬ
8. ಡಗಿ ಕಂಮಾಱಿರಿಗೆ ಹಾಕಿ ಕೊಟ ಶಾಸನ ನೀಉ
9. ವರುಷ ೧ಕೆ ಯಬರು ವರಹ ೩ ಮೂಱುವರ
10. ಹಾನು ಕೊಟುಯಿಹುದು ನಿಮಗೆ ಹಳ ೧
11. ಕೆ . . . . . .
12. . . . . .

Note.

This record belongs to the reign of Sadâśiva, king of Vijayanagar and records a grant made to smiths by Brahmarâvuta, agent for the affairs of Haḍapada Mallappanâyaka, a subordinate of the king, to the gauḍa, sênabôva, carpenter and smith of Chôramanûr (same as the village Chôranûr). The terms of the grant are not clear as the last 2 lines cannot be clearly made out. Two groups, one group probably consisting of the shanubhog and gauḍa and the other consisting of the carpenter and smith had to pay 3 varahas per year and in return some remissions seem to have been made of the taxes payable by them for the village.

The grant is dated Ś 1469 Sâdhâraṇa sam, Kâr. ba 3. Ś 1469 is however Plavanga; apparently it is a mistake for Ś 1472 which corresponds to the cyclic year Sâdhâraṇa. Taking the latter year the date corresponds to October 28, 1550.

52

At the same village Chôranûr, on a slab near the entrance of the Hanumantarâya temple.

Size 3′ × 8′

Kannaḍa language and characters.

ಅದೇ ಚೋರನೂರು ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಎಡಗಡೆ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 8′.

1. ಪ್ರಮೋದೂತ ಸಂವ
2. ತ್ಸರದ ವೈಶಾಖ
3. ಶುದ್ಧ ೧ ಯಲು ರಾ
4. ಜ ಶ್ರೀ ಗುಡಿಕೊಟೆ
5. ಸೊಂಡೂರ ಯಿಂಮಡಿ
6. ರಾಜಪನಾಯಕ ಅ
7. ಯ ನವರ ಸಹೋ
8. ದರ . . . . . .
9. . . . . .
10. . . . . .
11. . . . . .
12. . . . . .
13. . . . . .

Note.

The lower portion of this inscription is very clumsily engraved and the letters cannot be clearly made out. The remaining lines seem to record a grant by a brother of Immaḍi Râjapa Nâyaka Aya of Soṇḍûr in Guḍikôṭe. This chief was probably a son of Râjapa Nâyaka of the previous record (No. 50). The inscription is not dated in the Śaka era. The date is given as Pramôdûta sam. Vaiś. śu 1. Pramôdûta here is probably Ś 1612 Pramôda, 14 years after the previous grant and the date may correspond to 31st March 1690, taking Adhika Vaiśâkha as the month meant.

53

MYSORE DISTRICT.

(*Supplementary Inscriptions.*)

MYSORE TALUK.

In the Mysore City, on a brass plate in the shape of a lotus called Santânâmbuja framed and kept in the Jagan Mohan Palace, Mysore: composed during the reign of the Mysore King Kṛishṇarâja Voḍeyar III.

KANNAḌA CHARACTERS.

Language Sanskrit and Kannaḍa.

ಮೈಸೂರು ಜಗನ್ಮೋಹನ ಬಂಗಲೆಯಲ್ಲಿ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ ಕೆತ್ತಿ ಇಟ್ಟಿರುವ ಮೈಸೂರು ಮಹಾರಾಜರ ವಂಶಾಂಬುಜ.

ಮೇಲುಭಾಗದಲ್ಲಿ.—

1. ಶ್ರೀಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣ ಚೂರ್ಣಿಕಾ ಪ್ರಾರಂಭಃ ॥ ಶ್ರೀರಸ್ತು ॥ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಂದ್ರವಂಶ ಮುಕ್ತಾಫರಾಯಮಾನ ಯದುಸಂತತಿ ಸಮುದ್ಭವ ದಾದಿ ಯದುಮಹಾರಾಜಕುಲ
2. ಲರಾಮ ಧೂತ ಬೃಹದ್ಬೆಟ್ಟಡ್ಡಾಮರಾಜ ತನೂಜ ತಿಂಮರಾಜಾತ್ಮಜ ಮಹಾ ಡಾಮರಾಜ ತನೂಭವ ದೆಟ್ಟಡ್ಡಾಮ ರಾಜನಂದನ ತಿಂಮರಾಜಾಜ್ಞಾ ಪರಿಪಾಲಕ ಡಾಮರಾಜ ಪ್ರಿಯತನಯ ದೆಟ್ಟಡ್ಡಾಮರಾಜ ಕರುಣಾಕಟಾಕ್ಷ ಸಮಾಸಾದಿತಮಹಾರಾಜ್ಯಾಧಿಪತ್ಯ ಧೌರೇಯ । ರಾಜಾಧಿರಾ
3. ಜ ಕರ್ಣಾಟಕ ಜನಪದರಾಜ್ಯಲಕ್ಷ್ಮೀಕಾಟಂಕಾಯಮಾನ। ಮಹೀಶೂರನಗರ ಶ್ರೀರಂಗಪಟ್ಟಣಾಭಿಧಮಹಾಸಂಸ್ಥಾನ ವಿದ್ಯೋತಮಾನ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ರಾಜ ಕ್ಷಿತಿಪಾಲ ಕುರಾನಂದನ ಡಾಮರಾಜ ಮಹೀಪಾಲ ಪರಿಪಾಲಿತ ಮಹಾರಾಜ್ಯಧುರಂಧರ ಯಿಂಮಡಿ ರಾಜಸುಕೃತಸಂಪ
4. ತ್ಪರಾಯಿತಮಹಾಧರ್ಮ ಪಂಚರತ್ನನಿರ್ಮಾಣಧುರೀಣಾಪ್ರತಿಮ । ಧುಜಬಲಪರಾಕ್ರಮ ಸಮುತ್ಸಾರಿತ ವೈರಿವರ್ಗ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಮಹಾರಾಜ ಹೃದಯಾನಂದಕರಾನೇಕಧರ್ಮೈಕನಿರತಮಾನಸ ದೊಡ್ಡ ದೇವರಾಜ ನೃಪಾಲ ವರತನಯ । ನವಕೋಟಿ ನಾರಾಯಣ ಪದಾಲಂಕೃತ
5. ಸಮಸ್ತಮರ್ಯಾದಾದಿ ವ್ಯವಸ್ಥಾಪಕ ಚಿಕ್ಕದೇವರಾಜ ಮಹಾರಾಜಾತ್ಮಜ ಕಂಠೀರವ ಮಹಾರಾಜತನೂಜ ದೊಡ್ಡ ಕೃಷ್ಣರಾಜ ಕುರೋದ್ಭವ ಡಾಮರಾಜ ಸಮಾಸಕ್ತ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಹೃದಯಾನಂದಕರ ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜ ಪ್ರಿಯತನೂಜ ನಂಜರಾಜ ಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಧುರಂಧರ

6. ದೆಟ್ಟಚ್ಯಾಮರಾಜ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಸ್ವಯಂವರ।ವರಾಯಮಾಣ ಸರ್ವಜನ ಸುಕೃತಾನಂದ ರಾಶಿವಾರಾಶಿ ಕೌಸ್ತುಭಾ
ಯಮಾನ। ದೇವಬ್ರಾಹ್ಮಣ ಮನೋರಥ ಪರಿಪೂರಣ ಕಲ್ಪಶಾಖಿಶಾಖಾಯಿತ ಭುಜಲತಾಲಂಕೃತ । ಶ್ರೀಮಚ್ಚಾ
ಮುಂಡಿಕಾಂಬಾಚರಣಾರವಿಂದ ಮಿಳಿಂದಾಯ

ಬಲಗಡೆ.—

7. ಮಾನಮಾನಸತಾನಮಾಸಾದಿತ ನಮಸ್ತ ಪುರುಷಾರ್ಥ ಪರಿಶೋಧಿತ ಸತ್ಯಸಂಧ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಪುರಶ್ಚರ್ಯಾ
ಪರಿತೋಷಿತ ।
8. ಶ್ರೀಕಂಠೇಶ್ವರ ಕರುಣಾಕಟಾಕ್ಷಪೂರ್ಣಪಾತ್ರ ಶ್ರೀಮನ್ಮುಂಮಡಿ ಚಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮ ಧರ್ಮಪತ್ನೀ
ಕೆಂಪನಂ
9. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾಣಃ । ಶ್ರೀಮದ್ರಾಜ್ಯಾಂಗಧರಾಗಿರೀಂದುಶಕೋಲ್ಲಸ
10. ದಾನಂದ ವರ್ಷಶುಚಿಕೃಷ್ಣದ್ವಿತೀಯಾ ಚಂದ್ರವಾಸರ ಶ್ರವಣತಾರಾ ಮೃಗರಾಶಿ ಕನ್ಯಾಲಗ್ನ ಸಂಸಕ್ತಾಭಿಜಿ
11. ನ್ಮ ಹೂರ್ತಸಮಯ ಶ್ರೀಚಾಮುಂಡಿಕಾಂಬಾ ಮಹಾಪ್ರಸಾದ ಪರಿಕಲ್ಪಿತಾವತಾರಃ ಸುಕೃತಿನಂತತಿ
12. ಚಿಂತಾಮಣಿಃ । ಶೌರ್ಯೌದಾರ್ಯಗಾಂಭೀರ್ಯ ಧೈರ್ಯ ಸ್ಥೈರ್ಯ ಚಾತುರ್ಯೈಶ್ವರ್ಯ ಸೌಂ
13. ದರ್ಯವಿದ್ಯಾವಿನಯಶಕ್ತಿ ರಾಜನೀತಿ ತೇಜಸ್ಸಾಹಸಾದ್ಯನಂತ ಕಲ್ಯಾಣಗುಣಗಣ ರತ್ನರತ್ನಾ
14. ಕರಾಯಮಾಣಃ । ಶಮದಮಕ್ಷಮಾದಯಾದಾಕ್ಷಿಣ್ಯಾದ್ಯಾತ್ಮ ಗುಣಾಲಂಕೃತಃ । ಸಿದ್ಧಾ
15. ರ್ಥೀಕೃತಸುಜನಬ್ಯಂದ ಜಗತ್ಪ್ರಾಣಾಯಮಾನ ಸಿದ್ಧಾರ್ಥಿವತ್ಸರ ಜ್ಯೇಷ್ಠಕೃಷ್ಣ ತ್ರ
16. ಯೋದಶೀಂದುವಾಸರ ಬ್ರಹ್ಮತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನ ಸುಮುಹೂರ್ತ ಕ
17. ರ್ನಾಟಕ ಮಹಾರಾಜ್ಯ ಪಟ್ಟಾಭಿಷಿಕ್ತಃ । ಆತ್ರೇಯಸಗೋತ್ರಾಶ್ವರಾಯನ
18. ಸೂತ್ರಬುಕ್ಕಾಖಾನುಮರ್ತೀ ತುರಾಪುರುಷ ಹಿರಂಣ್ಯಗರ್ಭಗೋಸ
19. ಹಸ್ರವಸುಂಧರಾಗ್ರಹಾರಾದ್ಯನೇಕ ಮಹಾದಾನವಿತರಣ ಸ
20. ಮೇಧಮಾನಕೀರ್ತಿ ಮಂಜರೀ ಪುಂಜವಿರಾಜಿತ ಸಕಲದಿಶಾ
21. ಮಂಡಲಃ । ಅಪರಿಮಿತ ವಾಪೀಕೂಪ ತಟಾಕದೇವಾ
22. ಲಯ ಗೋಪುರಾನ್ನ ಸತ್ರಸೋಪಾನ ಸರಿತ್ಪೀತು ಮಂ
23. ಟಪ ಧರ್ಮಶಾಲಾರಾಮಾದ್ಯನೇಕ ಧರ್ಮ
24. ಸಂಸ್ಥಾಪನ ಧುರೀಣಃ । ರಜತಪೀಠಪುರನು
25. ಬ್ರಂಹ್ಮಣ್ಯಾದಿ ದಿವ್ಯಕ್ಷೇತ್ರ ವಿರಾಜಮಾ
26. ನದೇವತಾ ದರ್ಶನ ಸಮುದ್ರಪ್ರಮು
27. ಖ ಸಕಲ ತೀರ್ಥಯಾತ್ರಾಸ್ನಾನ
28. ಪವಿಶುದ್ಧ ನಿಜಾಂತರಂಗಃ ।
29. ನಮಸ್ತ ಪ್ರಶಸ್ತಮಸ್ತುನು
30. ಬೋಧಕ ಶ್ರೀಚಾ
31. ಮುಂಡಾಲಘು
32. ನಿಘಂಟು । ವಿಷ್ಣು
33. ಕಥಾಪ್ರ
34. ತಿಪಾದಕ
35. ಶ್ರೀ
36. ಕೃಷ್ಣ
37. ಕಥಾ
38. ಸಾರಸಂ
39. ಗ್ರಹ । ಸ
40. ಕಲದೇವತಾ

41. ಧ್ಯಾನನವನಿಧ್ಯಾ
42. ತ್ಮಕ ಶ್ರೀತತ್ವನಿಧಿ।
43. ಆರ್ಯಾಧಿ ನಂದನೀಯ
44. ದಶರಥನಂದನ ಚರಿತ್ರ। ಸಾ
45. ಗಂಧಿಕಾ ಪರಿಣಯ। ಸಮಸ್ತಕೋಶ
46. ಶಬ್ದಾಲಂಕೃತ ವಿದ್ವಚ್ಚಕೋರ ಜೀವಾತುಚಂ
47. ದ್ರಿಕಾಮಂಡಲ ವಿಭಾಸುರ ಮಹಾಕೋಶ ಸುಧಾಕರ।
48. ಸೂರ್ಯಚಂದ್ರಾದಿ ವಂಶಾವತರಣ। ಗಣಿತಜ್ಞಮನೋರಂ
49. ಜಕ ಪ್ರಭಾವಳಿ ವ್ಯಾಖ್ಯಾಸಹಿತ ಸಂಖ್ಯಾರತ್ನಕೋಶ। ಗ್ರಹಣದರ್ಪಣ।
50. ದಶಾವಿಭಾಗಪ್ರದೀಪಿಕಾ। ಪೂರ್ಣತಾರಾಜಗನ್ಮೋಹನಾದಿ ವಿಚಿತ್ರತರತುರಗಪ್ಲುತಿ
51. ವಿಲಸಚ್ಚಕ್ರಪರಿಶೋಭಿತ ಚತುರಂಗ ಸಾರಸರ್ವಸ್ವ ಶ್ರೀಚಕ್ರಮಂಜರೀ ಶ್ರೀಮಚ್ಚಾಮುಂಡಿಕಾಂಬಾದಿನ
52. ಮನ್ತ್ರ ದೇವತಾಸ್ತೋತ್ರಾವಳಿ ಮಂಗಳಾಶಾಸನಾಷ್ಟೋತ್ತರಾಷ್ಟೋತ್ತರ। ಪುರಾಣ ಟೀಕಾದ್ಯನೇಕ ಗ್ರಂಥ ನಿರ್ಮಾಣಪ್ರಕಾಶ
53. ತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ಪಾಂಡಿತ್ಯ ವೈಭವಃ। ಭುಜಬಲಕ್ಷ್ಮೀದ್ವೀಪೇಂದು ಪರಿಮಿತ ಶಕಾಬ್ದಸಂಗತ ರಾಜ್ಯಪಟ್ಟಾಭಿಷೇಕಾದಿಷ
54. ಷ್ಠಿತಮಾಸಿದ್ಧಾರ್ಥಿವರ್ಷ ಜೇಷ್ಠಾಸಿತ ತ್ರಯೋದಶೀ ಧೀಮವಾನರ ರೋಹಿಣೀ ಕನ್ಯಾಲಗ್ನಾಭಿಜಿನ್ಮುಹೂರ್ತಯಥಾ
55. ಶಾಸ್ತ್ರವಿಹಿತ ವರ್ಷವೃದ್ಧ್ಯಭಿಷೇಕ ಮಹೋತ್ಸವ ಸಮುತ್ತೇಜಿತ ಮಹಾರಾಜತೇಜಃಪ್ರಭಾವಃ। ಶ್ರೀಮತ್ಸಮನ್ತ

ಎಡಗಡೆ—

56. ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀ
57. ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾನಿಕಲ ಕರಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜ ಕ್ಷಿತಿಪಾಲ ಪ್ರಮುಖನಿಖಿಲ
58. ನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
59. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದೆಂತೆಂಬರ ಗಂಡ ಚಂಡಪ್ರಚಂ
60. ಡೋರ್ದ್ದಂಡ ರಿಪುಶಿವಿರ ಮಾರ್ತಾಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂ
61. ಖ ಚಕ್ರಾಂಕುಶ ಕುಠಾರಮಕರ ಮತ್ಸ್ಯ ಶರಭನಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನು
62. ಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತಃ ॥ ಶ್ರೀಮಹಾವಿಷ್ಣುರಿವಜಗತ್ಪಾಲ
63. ನಾಧಿಕಾರಧುರೀಣಃ। ಶಂಕರ ಇವಸರ್ವಜ್ಞಃ। ಷಣ್ಮುಖ ಇವಶಕ್ತಿಸಂಪನ್ನಃ।
64. ಬೃಹಸ್ಪತಿರಿವಪ್ರಜ್ಞಾಶಾಲೀ। ಶ್ರೀರಾಮ ಇವ ಸುಕೀರ್ತಿ ವೈಭವಃ। ಶ್ರೀ
65. ಕೃಷ್ಣ ಇವಭಕ್ತರಕ್ಷಕಃ। ಸುಬ್ರಹ್ಮಣ್ಯ ಇವಸದಾನ್ನದಾತಾ। ಸೂ
66. ರ್ಯ ಇವತೇಜಸ್ವೀ। ಚಂದ್ರ ಇವ ಆಹ್ಲಾದಕರಃ। ಇಂದ್ರಇವ ಐ
67. ಶ್ವರ್ಯಭೋಗಸಂಪನ್ನಃ। ಹಿಮಾಚಲ ಇವಧೈರ್ಯವಾನ್
68. ವೀರಭದ್ರ ಇವಶತ್ರುವಿಧ್ವಂಸೀ। ಕಾಲಾಗ್ನಿರುದ್ರಇವ
69. ಪ್ರಚಂಡಕೋಪಃ। ಸಮುದ್ರ ಇವ ಗಾಂಭೀರ್ಯ
70. ವಾನ್। ಬಲೀಂದ್ರ ಇವ ಔದಾರ್ಯವಾನ್
71. ಭೂಮಿರಿವಕ್ಷಮಾನ್ವಿತಃ। ಹರಿಶ್ಚಂದ್ರ ಇ
72. ವಸತ್ಯಪ್ರತಿಜ್ಞಃ। ಭೀಮ ಇವ ಪ್ರತಿಜ್ಞಾ
73. ತಾರ್ಥಸಾಧಕಃ। ಅರ್ಜುನ ಇವ
74. ಧನುರ್ವಿದ್ಯಾವಿಶಾರದಃ। ಸ
75. ಹದೇವ ಇವ ಧಾವಿಕಾರ್ಯ
76. ಪರಿಜ್ಞಾತಾ। ಚಿಂತಾಮ
77. ಣಿರಿವಚಿಂತಿತಾರ್ಥ

78. ಪ್ರದಾಯಕಃ । ಕ
79. ಲ್ಪವೃಕ್ಷ ಇವ ಸ
80. ರ್ವಾಭೀಷ್ಟ
81. ದಾಯ
82. ಕಃ । ಅ
83. ಕಾಶ
84. ಇವ
85. ನಿರ್ಮ
86. ಪ್ತಃ । ಜನ
87. ಕ ಇವ ಮ
88. ಹಾ ಯೋಗೀ । ಧ್ರು
89. ವ ಇವ ಬಾಲ್ಯಪ್ರಾಪ್ತ
90. ಮಹಾರಾಜಪದಃ ॥
91. ಮಾರ್ಕಂಡೇಯ ಇವ
92. ದೀರ್ಘಾಯುಷ್ಮಾನ್ ॥ ಶ್ರೀ
93. ಚಾಮುಂಡಾ ಪದಾಂಭೋಜ ಧ್ರಮ
94. ರಾಯಿತಮಾನಸಃ । ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರಸಾ
95. ದಲಬ್ಧಸರ್ವಸಾಮ್ರಾಜ್ಯಶಾಲೀ । ಶಿವಪೂಜಾಬ
96. ದ್ಧದೀಕ್ಷಾಧುರೀಣಃ । ನಂಜರಾಜವರ್ಮಾಭಿಧಮುಂಮ
97. ಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮಸ್ಸರ್ವೋತ್ಕೃಷ್ಟೋ ಜಗದ್ವಿಖ್ಯಾ

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98. ತೋವಿರಾಜತೇ ॥—॥ ೯೦೯ ॥—॥ ಶಾಲೀವಾಹನ ಶಕ ವರುಷಂಗಳು ೧೭೮೩ನೇ ರೌದ್ರಿಸಂವ

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99. ತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಸ್ಥಿರವಾರಕ್ಕೆ ಸರಿಯಾವ ಸನ್ ೧೮೬೦ನೇ ಮೇ ತಾರೀಕು ೫ಲ್ಲೂ ಯೀಮಹಾ
100. ರಾಜಸಂತಾನಾಂಬುಜವು । ವೈಭವವಿವರಣ ಚೂರ್ಣಿಕಾಸಹ ಜಗತ್ತಿನಲ್ಲಿ ವೃದ್ಧಿಯಂಪೊಂದಿ ಆ
101. ಚಂದ್ರಾರ್ಕವಾಗಿ ಯಿರಲೀಯೆಂದು ಜಗಜ್ಜನನಿಯಾದ ಶ್ರೀಚಾಮುಂಡೇಶ್ವರೀ ಅಂಮನವರು ದೀಕ್ಷಾ
102. ಬದ್ಧರಾಗಿ ಪರಿಪಾಲನೆಯಂಗ್ಯೈಯುತ್ತಲಿಧಾರೆ ॥ ಮಂಗಳಾನಿಭವಂತು ॥ ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ ॥

(ಅಂಬುಜದ ಬುಡದಲ್ಲಿ.)

103. ಚಂದ್ರವಂಶೋತ್ಪನ್ನರಾದ ಮಹೀಶ್ವರ ಸಂಸ್ಥಾನವಂನಾಳುವ
104. ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಆದಿಯದುರಾಯರ ಸಂತಾನಾಂಬುಜ ॥
105. ಸಂತಾನಾಂಬುಜ ಮಧ್ಯಸ್ಥ । ಸಿಂಹಾಸನಪದಾಶ್ರಿತಃ । ಯದುರಾಯಾದಿ ಸಂಯುಕ್ತೋ । ರಾಜತೇ ಕೃಷ್ಣಭೂ
106. ಮಣಿಃ ॥ ೧ ॥ ಭಸಿತಲಸಿತಫಾಲಂರಮ್ಯ ರುದ್ರಾಕ್ಷಮಾಲಂ । ಕನಕಮಯಸುಜೇಲಂ ಕಾಮನೀಯ ಸ್ಫಲೀ
107. ಲಂ । ಸದವನಪರಶೀಲಂ ಚಾರುಚಾಮೇಂದು ಬಾಲಂ ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಧಾವಯಾಮಿ ॥ ೨ ॥

(ಬುಡದ ಬಲದಲ್ಲಿ)

108. ಯೀಸಂತಾ
109. ನಾಂಬುಜವಂ
110. ವೈಭವವಿವರಣ
111. ಚೂರ್ಣಿಕೆಸಹ ॥
112. ಸರಿಗೆ ಚಂನಪ್ಪನಮೊಂ

(ಬುಡದ ಎಡದಲ್ಲಿ)

113. ಮಗ ಚಿ
114. ತ್ರದ ರಾಮಪ್ಪನ
115. ಮಗ ಶಲ್ಯಾಧಿಕಾರಿ
116. ಚಿತ್ರಗಾರ ತಿಪ್ಪಣ್ಣ
117. ಬರದು ಮಪ್ಪಿಶಿದ್ದು

ಅಂಬುಜದದಳಗಳಲ್ಲಿ.

(೧ನೆಯ ದಳ)

1. ೧ ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಳುವ ದ್ವಾರಕೀವಿಜಾ
4. ಪುರದಿಂದ ಬಂದ ಯದುವಂ
5. ಶೋತ್ಪನ್ನ ಆದಿ ಯದುರಾಯರು ಶ
6. ಕ ೧೯೬೩ ನೆ ಸಾಧಾರಣ ಸಂ॥ ಮಾಘಶ್ಶು ೩ ಲ್ಲೂ
7. ಜನಿಶಿ ೧೩೨೨ ನೆ ಪ್ರಮಾಥಿ ಸಂ॥ ವೈಶಾಖ ಶ್ಶು ೫ ಸೋ
8. ಮವಾರದಲ್ಲಿ ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀ
9. ಕಂಠೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಮೈಸೂರಲ್ಲಿ
10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೀಚದುಷ್ಟ
11. ರಂ ಶಿಕ್ಷಿಶಿ ಪಾಳ್ಯಪಟ್ಟುಗಳಂ ಸಾಧಿ
12. ಶ ಮೈಸೂರ ಸಂಸ್ಥಾನವಂ ಮಾಡಿ ವಂ
13. ಶಾಭಿವೃದ್ಧಿಕರಮಾದ ಧರ್ಮಗಳಂ
14. ಗೈದು ಆಳಿಕೆ ವರುಷ ೨೪ ಮಾ
15. ಸ ೩ ದಿನ ೫ ಪತ್ನೀರು ೩ ಗಂ
16. ಡು ಮಕ್ಕಳು ೨

(೨ನೆಯ ದಳ)

1. ೨ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಳುವ ಆದಿ ಯದು
4. ರಾಯರ ಮಕ್ಕಳು ಹಿರೀ
5. ಬೆಟ್ಟಡ್ಡಾಮರಾಜವಡೆರು ಶಕ
6. ೧೩೧೧ ನೆ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಮಾ
7. ಘ ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೩೪೬ ನೆ ಶೋಧಕೃತು
8. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಲ್ಲೂ
9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂದ
10. ದೇವ ಬ್ರಾಹ್ಮಣರುಗಳಂ ಪೂ
11. ಜಿಶಿ। ದುಷ್ಟನಿಗ್ರಹ। ಶಿಷ್ಟ ಪ
12. ರಿಪಾಲನೆಯಂ ಮಾಡುತ್ತ ರಾ
13. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಆಳಿ
14. ಕೆ ವರುಷ ೩೫ ಮ್ಸಾ ೫ ದಿನ
15. ೧೮ ಪತ್ನೀರು ೪ ಗಂಡು
16. ಮಗ ೧ ॥

(೩ನೆಯ ದಳ)

1. ೩ ನೆ
2. ಪಟ್ಟವಂನಾಳು
3. ವಹಿರೀ ಬೆಟ್ಟಡ್ಡಾಮ
4. ರಾಜವಡೆರ ಪುತ್ರ
5. ತಿಂಮಪ್ಪರಾ
6. ಜವಡೆರು ಶಕ ೧೩೫೬ ನೆ ಪ್ರಮಾದೀಚ
7. ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಬ ೫ ಲ್ಲೂ ಜನಿಶಿ ೧೩೮೧
8. ನೆ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾಘ
9. ಬಹುಳ ೫ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
10. ಗಿ ಸುಖದಿಂದ ಪ್ರಜಾಪರಿಪಾ
11. ಲನೆಯಂ ಮಾಡುತ್ತ ಪೃಥ್ವೀ ಸಾ
12. ಮ್ರಾಜ್ಯವಂಗೈದ ಆಳಿಕೆ ವರು
13. ಷ ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನೀ
14. ರು ೩ ಗಂಡು ಮಗ ೧

(೪ನೆಯ ದಳ)

1. ೪ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ತಿಂಮಪ್ಪರಾಜವಡೆರ ಪು
4. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸವಡೆರು
5. ಶಕ ೧೩೮೬ನೆ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ
6. ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೪೦೧ನೆ ವಿಳಂ
7. ಬಿ ಸಂವತ್ಸ [ರ] ದ ಜೇಷ್ಠಶುದ್ಧ ೫ ಯಲ್ಲು
8. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮ್ಯೈಕ
9. ತತ್ಪರರಾಗಿ ರಾಜನೀತಿಯಿಂ ಕೂ
10. ಡಿ ಪೃಥ್ವೀಪರಿಪಾಲನೆಯಂ ಮಾಡಿ
11. ದ ಆಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦
12. ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಗಂಡು
13. ಮಗ ೧.

(೫ನೆಯ ದಳ)

1. ೫ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಹಿರೀ ಚಾಮರಾಜ ರನ
4. ವಡೆರ ಪುತ್ರ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ
5. ರಾಜವಡೆರು ಶಕ ೧೪೧೫ ನೆ ಪರಿಧಾವಿ ಸಂ
6. ವತ್ಸರದ ಆಶ್ವೀಜ ಶುದ್ಧ ೮ ಲ್ಲು ಜ
7. ನಿಶಿ ೧೪೫೬ ನೆ ಶ್ರೀಮುಖ ಸಂವತ್ಸ
8. ರದ ವೈಶಾಖ ಶು೧೫ ಲ್ಲೂ ಪಟ್ಟಾಭಿ
9. ಷಿಕ್ತರಾಗಿ ಕೆಲವು ಶೀಮೆಗಳಂ ಸಾ
10. ಧಿಶಿ ಅನೇಕ ಧರ್ಮಾಚರಣೆ ಮಾ
11. ಡಿ ರಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದ
12. ಆಳಿಕೆ ವರುಷ ೩೯ ಮಾನ ೯
13. ದಿನ ೨೨ ಪತ್ನೀರು ೩ ಗಂಡು
14. ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ೪.

(೬ನೆಯ ದಳ)

1. ೬ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ
4. ರಾಜವಡೆರ ಪುತ್ರರಾದ ಯಿಂ
5. ಮಡಿ ತಿಮ್ಮಪ್ಪರಾಜವಡೆರು ಶಕ ವರು
6. ಷ ೧೪೩೩ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವ
7. ತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ ೧೦
8. ಯಲ್ಲು ಜನಿಶಿ ೧೪೭೫ ನೆ ಪ
9. ರೀಧಾವಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ
10. ಶು೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
11. ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಧ
12. ರ್ಮದಿಂ ರಾಜ್ಯವಂಗೈದ ಆಳಿಕೆ
13. ವರುಷ ೧೮ ಮ್ವಾ ೧೦ ದ್ದಿ
14. ೪ ಪತ್ನೀ ೫ ಗಂಡು ೧

(೭ನೆಯ ದಳ)

1. ೭ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ
4. ರಾಜವಡೆರ ಪುತ್ರರಾದ ಯಿಂ
5. ಮಡಿ ತಿಮ್ಮಪ್ಪರಾ
6. ಜವಡೆರ ತಂಮ ಬೋಳುಚಾಮ
7. ರಾಜವಡೆರು ಶಕ ೧೪೪೧ ನೆ ಬಹುಧಾನ್ಯ
8. ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೪
9. ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ॥ ಮಾಘಶುದ್ಧ ೫ ಲ್ಲು
10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾಂ
11. ಬಾ ಕಟಾಕ್ಷದಿಂ ಅಶನಿಪಾತ ಘಾ
12. ತದಿಂ ರಹಿತರಾಗಿ ಸತ್ಯದಿಂ ರಾಜ್ಯ
13. ಪರಿಪಾಲನೆ ಮಾಡಿದ ಆಳಿಕೆ ವ
14. ರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯ ಪ
15. ತ್ನೀರು ೪ ಗಂಡುಮಕ್ಕಳು
16. ೪ ಹೆಂಣುಮ
17. ಕ್ಕಳು ೪ ॥

(೮ನೆಯ ದಳ)

1. ೮ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಬೋಳುಚಾಮರಾಜ
4. ವಡೆರ ಪುತ್ರ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ
5. ಡೆರು ಶಕ ೧೪೭೨ ನೆ ಸೌಂಮ್ಯ ಸಂವತ್ಸರದ
6. ಫಾಲ್ಗುಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಜನಿಶಿ ೧೪೯೯ ನೆ ಧಾ
7. ತು ಸಂವತ್ಸರ ಆಷಾಢ ಬಹುಳ ೨ ಲ್ಲೂ ಪ
8. ಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯ
9. ವಂ ಗೈಯುತ್ತ ಧರ್ಮದಿಂ ಪ್ರಜಾ
10. ಪರಿಪಾಲನೆ ಮಾಡಿದ ಆಳಿಕೆ ವರು
11. ಷ ೧ ಮಾನ ೯ ದಿನ ೨೭ ಪತ್ನೀರು
12. ಗಳು ೧೩ ಗಂಡು ಮಕ್ಕಳು
13. ೫ ಹೆಂಣು ಮಗಳು
14. ೧ ಸಹಾ ॥

(೯ನೆಯ ದಳ)

1. ೯ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ
4. ಡೆರ ತಂಮ ರಾಜವಡೆರು ಶಕ ವರು
5. ಷ ೧೪೭೭ ನೆ ಪರೀಧಾವಿ ಸಂ॥ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೭
6. ಧೌಮವಾರದಲ್ಲು ಜನಿಶಿ ೧೪೧೦ ನೆ ಬಹುಧಾನ್ಯ ಸಂ॥

7. ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯಭಾರವಂ
ಮಹಿಶ ಧರ್ಮ
8. ರಾಜ ಸಿಂಹಾಸನವಂ ಸಾಧಿಶಿ ಶಕ ೧೫೩೩ ನೆ
ಸಾಧಾರಣ ಸಂ॥ ಜೈ
9. ತ್ರಶುದ್ಧ ೭ ಲ್ಲೂ ಶ್ರೀರಂಗಪಟ್ಟಣದೊಳ್ ಸಿಂಹಾನ
ನಾರೂ
10. ಢರಾಗಿ ಪಟ್ಟಾಭಿಷೇಕವಂ ಪೊಂದಿ ಶತ್ರುರಾಜರು
11. ಗಳಂ ಜೈಶಿ। ರಾಜಮುಡಿ ಮೊದರಾದ
12. ಧರ್ಮಗಳಂಮಾಡಿ ಲಕ್ಷ್ಮೀರಮಣ ಪ್ರಸಾ
13. ದದಿಂ ವಿಷಹರಮಾಗಿ ॥ ಆಳಿಕೆ ವರು
14. ಷ ೫೯ ಮಾಸ ೧ ದಿನ ೧೩ ಪತ್ನೀರು
15. ೮ ಗಂಡು ಮಕ್ಕಳು ೫
16. ಹೆಂಣುಮಗಳು
17. ೧.

(೧೦ನೆಯ ದಳ)

1. ೧೦ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ರಾಜವಡೆರ ಪೊಂಮ
4. ಕ್ಕಳು ಚಾಮರಾಜವಡೆರು ಶಕ
5. ೧೫೨೯ ನೆ ಪರಾಭವ ಸಂವತ್ಸರದ ಆಷಾಢ
6. ಬಹುಳ ೬ ಲ್ಲೂ ಜನಿಶಿ ೧೫೪೦ ನೆ ಪ್ಲೈಂಗಳ ಸಂವ
ತ್ಸರ
7. ಆಷಾಢ ಶುದ್ಧ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
ಪಿತಾಮಹರಾದ
8. ರಾಜವಡೆರ ಆಜ್ಞಾನುಸಾರಮಾಗಿ ಸತ್ಯನಂಧ
9. ರಾಗಿ। ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಕರ್ಯಾಣ
10. ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ ಪೃಥ್ವೀ ಸಾಂ
11. ಮ್ರಾಜ್ಯದಿಂ ಕೂಡಿ ಪ್ರಜಾಪರಿಪಾಲನೆ
12. ಗ್ಯೆದ ಆಳಿಕೆ ವರುಷ ೧೯ ಮಾಸ ೧೦
13. ದಿನ ೮ ಪತ್ನೀರುಗಳು ೬೫ ಮ
14. ಕ್ಕಳು ॥ ೦ ॥

(೧೧ನೆಯ ದಳ)

1. ೧೧ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಚಾಮರಾಜವಡೆರ ಚಿ
4. ಕ್ಕಪ್ಪನಾದ ಯಿಂಮಡಿ ರಾಜವಡೆರು
5. ಶಕ ೧೫೪೦ ನೆ ಪ್ಲೈಂಗಳ ಸಂವತ್ಸರದ ಮಾರ್ಗ
6. ಶರ ಬಹುಳ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೬೦ನೆ ಈಶ್ವರ ಸಂವ
7. ತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಲ್ಲು ಕುಲಕ್ರಮಾಗ
8. ತಮಾಗಿ ಬಂದ ರಾಜ್ಯದೊಳ್ ಪಟ್ಟಾಭಿಷಿ
9. ಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಂಗ್ಯೆಯು
10. ತ್ತ ಪ್ರಜಾಪರಿಪಾಲನೆಯಂ ಗ್ಯೆದ
11. ಆಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೫ ದಿ
12. ನ ॥೦॥ ಪತ್ನೀರುಗಳು ೧೯ ಮ
13. ಕ್ಕಳುಗಳು ॥೦॥

(೧೨ನೆಯ ದಳ)

1. ೧೨ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಯಿಂಮಡಿ ರಾಜವಡೆ
4. ರ ದೊಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ
5. ಕಂಠೀರವ ನರಸರಾಜವಡೆರು ಶಕ ೧೫೩೮ ನೆ
6. ರಾಕ್ಷಸ ಸಂ॥ ವೈಶಾಖ ಶು ೧೪ ಸೋಮವಾ
7. ರ ಜನಿಶಿ ೧೫೬೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ॥ ಕಾ
8. ರ್ತೀಕ ಶು ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈ
10. ಶ ನಾಣ್ಯ ಮೊದರಾದ ಪಂಚರತ್ನಾದಿ ಧ
11. ರ್ಮಗಳಂ ಮಾಡಿ ನೃಸಿಹ್ಮಾನುಗ್ರಹಂ ಪಡ
12. ದು ಆಜಾನುಬಾಹುವಾಗಿ ಬಲದಿಂ ಕೊ
13. ಟ್ಟಿ ಸಾಮ್ರಾಜ್ಯವಂ ಗ್ಯೆದ ಆಳಿಕೆ ವರುಷ
14. ೨೦ ಮ್ಸಾ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨
15. ಗಂಡುಮಕ್ಕಳು ೩.

(೧೩ನೆಯ ದಳ)

1. ೧೩ನೆ
2. ಪಟ್ಟವಂನಾಳುವ
3. ರಣ ಧೀರ ಕಂಠೀರವ ನರನ
4. ರಾಜ ವಡೆರೆ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ

5. ದೇವರಾಜವಡೆರು। ಶಕ ೧೫೫೦ನೆ ಪ್ರಥವ ಸಂ
6. ವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೮೨ನೆ
ವಿಕಾರಿ ಸಂ॥
7. ಭಾದ್ರಪದ ಶುದ್ಧ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಮೈನೂರಲ್ಲಿ ತ್ರಿಣಯನೇಶ್ವರ ದೇವಾಲಯ ಗೋ
9. ಪುರವಂ। ದೇವರಾಯ ಸಮುದ್ರವೆಂಬ ತಟಾ
10. ಕವಂ। ಚಾಮುಂಡೀ ಬೆಟ್ಟಕ್ಕೆ ಹಂತವಂ।
11. ದೊಡ್ಡ ಬನವನಂ ಸಹಾ ನಿರ್ಮಿಶಿ ಧರ್ಮ್ಮೆ
12. ಕನಿರತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೩
13. ಮಾಸ ೫ ದಿನ ೬ ಪತ್ನೀರು ೫೩
14. ಗಂಡು ೮ ಹೆಂಣು ೩

(೧೪ನೆಯ ದಳ)

1. ೧೪ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ದೊಡ್ಡದೇವರಾಜ ವ
4. ಡೆರ ಪುತ್ರ ಚಿಕ್ಕದೇವರಾಜ ವಡೆ
5. ರು ಶಕ ೧೫೫೬ನೆ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ
6. ಆಶ್ವೀಜ ಶುದ್ಧ ೧೨ಲ್ಲು ಜನಿಶಿ ೧೫೯೫ನೆ ಪರೀ
ಧಾವಿ
7. ಸಂ॥ ಫಾಲ್ಗುಣ ಬ ೧೨ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
8. ಗಿ ಧಿಳ್ಳಿಯಿಂದಾ ರಾಜಾ ಜಗದೇವನೆಂಬ
9. ಪೊಹರು ಪೊದಲಾದ ಸಕಲ ಬಿರು
10. ದುಗಳಂ ಮಾಯಿಮರಾತಬುಗಳಂ ಸ
11. ಹಾ ಸಂಪಾದಿಶಿ ನವಕೋಟಿ ನಾರಾಯ
12. ಣನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡದು ಸಕಲ ಆಯ
13. ಕಟ್ಟು ಮರ್ಯಾದಾ ವ್ಯವಸ್ಥಾಪನೆ ಗ್ಯೆದು ಆ
14. ಳಿಕೆ ವರುಷ ೩೧ ಮಾಸ ೮ ದಿನ ೩
15. ಪತ್ನೀರು ೨೨ ಗಂಡು ಮಗ ೧
16. ಹೆಂಣು ೧ ॥

(೧೫ನೆಯ ದಳ)

1. ೧೫ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆ
4. ಯರ ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾ
5. ಜ ವಡೆರು ಶಕ ೧೫೫೬ನೆ ಪರೀಧಾವಿ ಸಂವ
6. ತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ ೪ ಯಲ್ಲೂ
7. ಜನಿಶಿ ೧೬೨೭ನೆ ತಾರಣ ಸಂವತ್ಸ
8. ರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೫ ಲ್ಲು
9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂ ರಾ
10. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗ್ಯೆದ ॥ ಆ
11. ಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ದಿನ ॥ ೦
12. ಪತ್ನಿಯರು ೩ ಗಂಡು
13. ಮಕ್ಕಳು ೫

(೧೬ನೆಯ ದಳ)

1. ೧೬ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಕಂಠೀರವ ಮಹಾರಾ
4. ಜ ವಡೆಯರ ಪುತ್ರ ವಂಮಡಿ ದೊ
5. ಡ್ಡ ಕೃಷ್ಣರಾಜ ವಡೆರು ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ
6. ನು ಸಂವತ್ಸರದ ಜ್ಯೆತ್ರ ಶುದ್ಧ ೧೪ಲ್ಲು ಜನಿಶಿ
೧೬೩೬
7. ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ
8. ಹುಳ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮೇ
9. ಲುಕೋಟೆಯಲ್ಲಿ ಅನೇಕ ಉತ್ಸ
10. ವಗಳಂ ನಡಶಿ ಧರ್ಮಶಾಲಿಗಳಾ
11. ಗಿ ॥ ಆಳಿಕೆ ವರುಷ ೧೬ ಮಾಸ
12. ೧೧ ದಿನ ೨೩ ಪತ್ನೀರು ೪೫
13. ಗಂಡು ಮಕ್ಕಳು ೨

(೧೭ನೆಯ ದಳ)

1. ೧೭ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ವಂಮಡಿ ದೊಡ್ಡ ಕೃ
4. ಷ್ಣರಾಜ ವಡೆಯರ ಪುತ್ರ ವಂಮ
5. ಡಿ ಚಾಮರಾಜ ವಡೆಯರು ಶಕ ೧೬೫೪ನೆ
6. ವಿರೋಧಿಕೃತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳ ೬
7. ಮಂಗಳವಾರ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದ
8. ಷ್ಣರಾದ ಸರ್ವಾಧಿ ಕಾರಿ ದಳ ಪತಿಗ

9. ಳಂ ನಿಗ್ರಹಿಸರೋಸುಗ ಉದ್ಯುಕ್ತರಾ
10. ಗಿ । ಆಳಿಕೆ ವರುಷಗಳು ೨ ತಿಂಗಳು
11. ೨ ದಿನ ೨೮ ಪತ್ನೀಯರುಗಳು
12. ೩ ಮಕ್ಕಳು ॥ ಂ ॥

(೧೮ನೆಯ ದಳ)

1. ೧೮ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ವಂಮಡಿ ಚಾಮರಾ
4. ಜ ವಡೆರ ತಂಮ ಯಿಂಮಡಿ ಕೃ
5. ಷ್ಣರಾಜವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿ
6. ಕೃತ್ಸಂವತ್ಸರದ ಆಶ್ವೀಜ ಬಹುಳ ೪ ಶುಕ್ರವಾರದಲ್ಲು
7. ಜನಿಶಿ ೧೬೫೭ನೆ ಆನಂದ ಸಂ॥ ಜ್ಯೇಷ್ಠ ಬ ೧೦ಲ್ಲು ಪಟ್ಟಾಭಿ
8. ಷಿಕ್ತರಾಗಿ ತಂಮ ಅಂಣನಿಗೆ ದ್ರೋಹಿಗಳಾದ
9. ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಕ್ರಯಕ್ಕೆ ತೆ
10. ಗದುಕೊಂಡು ಹೈದರಖಾನನಿಂದ ನಿಗ್ರಹಿ
11. ಶಿಸಿ । ಕ್ರೀತ ಸೇವಕನಾದ ಪತ್ತೇಖಾನನ ಮಗ
12. ಹೈದರ ಖಾನನಿಗೆ ಸೇನಾಧಿಪತ್ಯನವಾಬ್ಬ
13. ಹದರನೆಂಬ ಹೆಸರು ಕೊಟ್ಟು ॥ ಆಳಿಕೆ
14. ವರುಷ ೩೧ ಮ್ಸಾ ೯ ದಿನ ೨೧ ಪತ್ನಿಯ
15. ರು ೮ ಗಂಡು ೫ ಹೆಂಣು ೪

(೧೯ನೆಯ ದಳ)

1. ೧೯ನೆ
2. ಪಟ್ಟವಂನಾಳು
3. ವ ಇಂಮಡಿ ಕೃಷ್ಣರಾಜ
4. ವಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ
5. ವಡೆರು । ಶಕ ೧೬೮೫ನೇ ಚಿತ್ರಭಾನು ಸಂ
6. ವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೫ಲ್ಲು ಜನಿಶ ೧೬೮೯ನೆ
7. ವ್ಯಯಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬಹು
8. ೪ ೧೩ ಯಲ್ಲು ಪಟ್ಟಾಭಿಷಕ್ತರಾಗಿ
9. ದಳಪತಿಯಾದ ನವಾಬ ಹೈದರ
10. ಖಾನನೊಡನೆ ಸೇನೆಯಂ ಕಳು
11. ಹಿಸಿ ಚಿತ್ರದುರ್ಗವಂ ನಗರವಂ
12. ಸ್ವಾನಾಧಿಶ॥ ಆಳಿಕೆ ವರುಷ
13. ೪ ಮಾನ ೩ ದಿನ ೧೨ ಪ
14. ತ್ನೀರು ॥ ಂ ॥

(೨೦ನೆಯ ದಳ)

1. ೨೦ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಳುವ ನಂಜರಾಜ ವ
4. ಡೆಯರ ಭ್ರಾತೃ ಯಿಂಮಡಿ ಬೆ
5. ಟ್ಟ ಚ್ಚಾಮರಾಜವಡೆಯರು॥ ಶಕ ೧೬೮೨
6. ನೆ ಪ್ರಮಾಥಿಸಂ ವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ಲ್ಲು
7. ಜನಿಶ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ
8. ಶ್ರಾವಣ ಬಹುಳ ೧೦ಲ್ಲು ಪಟ್ಟಾ
9. ಭಿಷಿಕ್ತರಾಗಿ ರಾಜ್ಯಭಾರವಂ ಮಾ
10. ಡಿದ ಆಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ
11. ೮ ಪತ್ನೀರು ॥ ಂ ॥ ಆ ವೇಳೆಯಲ್ಲಿ ದ
12. ಳಪತಿಯಾದ ನವಾಬು
13. ಹೈದರಖಾನನು ಯು
14. ದ್ಧನು ॥

(೨೧ನೆಯ ದಳ)

1. ೨೧ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಳುವ ಯಿಂಮಡಿ ಬೆಟ್ಟ
4. ಚ್ಚಾಮರಾಜಾನುಜ ಮುಂಮಡಿ
5. ಖ್ಯಾಚಾಮರಾಜ ವಡೆರು ॥ ಶಕ ೧೬೯೬ನೆ
6. ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೨ ಸೋಮ ವಾರ
7. ಹಸ್ತನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿಶ । ೧೬೯೭ನೆ ದುರ್ಮುಖಿ ಸಂ
8. ವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಶು೪ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿ
9. ಷಿಕ್ತರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರ
10. ಸಾದಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಶಿವಪೂಜಾ ಧುರಂಧ
11. ರ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಮಂತ್ರ ಪುರಶ್ಚರ್ಯಾ ಪೂ
12. ರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಂಮಾಡಿ ಸತ್ಯಸಂ
13. ಧರೆನೆಸಿ ಧರ್ಮೈಕನಿರತರಾಗಿ ಆಳಿಕೆ
14. ವರುಷ ೧೯ ಮಾನ ೬ ದಿನ ೨೫ ಪ
15. ತ್ನೀರು ೧೦ ಗಂಡು ಮಕ್ಕ
16. ಳು ೪ ತಂಶವೃ
17. ದ್ಧಿ

(ಎಲೆಯ ದಳ)

1. ಎಲೆ
2. ಪಟ್ಟವಂನಾಳು
3. ವ ಮುಂಮಡಿ ಚಾಮರಾ
4. ಜೇಂದ್ರರ ಪುತ್ರ ಆಳಿದ ಮಹಾ
5. ಸ್ವಾಮಿಯವರಾದ ನಂಜರಾ
6. ಜ ವರ್ಮಾಭಿಧ ಮುಂಮಡಿ
7. ಶ್ರೀ ಕೃಷ್ಣರಾ
8. ಜೇಂದ್ರ ವಡೆ
9. ಯ ರ್ಬಹದ
10. ರವರ ಭಾವ ಚಿ
11. ತ್ರ ॥ ವೈಭವ ವಿವ
12. ರಣ ಗದ್ಯ
13. ಸಹ ॥

ಅದೇ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವ ಸಂತಾನ ವೃಕ್ಷದಲ್ಲಿರುವುದು.

ವೈಭವಗದ್ಯ—(ಪಟದಲ್ಲಿರುವಂತೆಯೇ ಇದೆ)

ಬುಡದಲ್ಲಿ—

1. ಚಂದ್ರ ವಂಶೋತ್ಪಂನರಾದ ಮಹೀಶೂರು
2. ಸಂಸ್ಥಾನದ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
3. ಜರುಗಳ ಸಂತಾನ ವೃಕ್ಷದ ಭಾವ ಚಿತ್ರಬರದುಯಿಧೆ.

(ಅದರ ಕೆಳಗೆ)

1. ಶ್ರೀಮತ್ಕರ್ನಾಟರಾಜ್ಯ ಶ್ರೀ
ಮಹೀಶೂರ ಮಹೀಭುಜಾಂ। ಚಂದ್ರವಂಶ್ಯ
ಯದುಕ್ಷಾಧ್ಯ । ತ್ಕುರ್ಲಾಂಭೋಧಿ ಹಿಮತ್ವಿಷಾಂ ॥
॥ ೧ ॥ ಯದುರಾಯಾದಿ ಭೂಪಾನಾಂ । ಸಂ
ತಾನಾಧ್ಯಸುರದ್ರುಮಃ । ಚಕ್ರವರ್ತಿ
ಸಹಸ್ರಾಂಶು । ಫಲೈಶ್ಚಿತ್ರೋವಿ
ರಾಜತೇ ॥ ೨ ॥

(ಇದರ ಪಕ್ಕಗಳಲ್ಲಿ)

Right.

ಯೀ ಸಂತಾನ ವೃಕ್ಷವಂ
ಸರಿಗೆ ಚಂನಪ್ಪನ ಪೊಂ
ಮಗ ಚಿತ್ರದ ರಾಮಪ್ಪನ

Left.

ಮಗ ಶಿಲ್ಪಾಧಿಕಾರಿ ಚಿತ್ರ
ಗಾರ ತಿಪ್ಪಂಣನು ಬರದು
ಮಪ್ಪಿಶದ್ದು ॥
ಯಾ ತಗಡು ಕೆತ್ತಿದ್ದು ಶಿದ್ಧಾಚಾರಿಯು

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಮಧ್ಯ ಮಂಡಲದ ಅಂತರ್ವಲಯದಲ್ಲಿ—

ಸಂತಾನಾಗಮ ಮಧ್ಯಸ್ಥ ಸ್ಸಿಂಹಾಸನ ಪದಾಶ್ರಿತಃ ॥
ಸತೀಸುತಾದಿ ಸಂಸೇವ್ಯೋ ರಾಜತೇ ಕೃಷ್ಣ ಭೂಮಣಿಃ ॥

ಅದೇ ಮಂಡಲದ ಬಹಿರ್ವಲಯದಲ್ಲಿ—

ಧಸಿತಲಸಿತಫಾಲಂ ರಮ್ಯ ರುದ್ರಾಕ್ಷ ಮಾಲಂ ।
ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ॥
ಸದಮನ ಪರಶೀಲಂ ಡಾರು ಚಾಮೇಂದ್ರಬಾಲಂ ।
ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಭಾವಯಾಮಿ ॥

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಕೆಳಭಾಗದಲ್ಲಿರುವ ದಳಗಳಲ್ಲಿ.

(1ನೆಯ ದಳ)

1. ೧ನೆ ಪಟ್ಟ । ಆದಿ
2. ಯದುರಾಯರು ಶಕ ೧೬೯೩
3. ನೆ ಸಾಧಾರಣ ಸಂ। ಮಾಘ ಶು ೩
4. ಲ್ಲು ಜನಿಶಿ ೧೩೨೨ನೆ ಪ್ರಮಾಥಿ ಸಂ । ವೈ
5. ಶಾಖ ಶು ೫ ಸೋಮವಾರ ಪಟ್ಟಾಭಿಷೇಕ
6. । ಆಳಿಕೆ ವರುಷ ೨೪ ಮ್ಹಾ ೩ ದಿನ ೫
7. ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀಕಂಠ ಪ್ರತ್ಯ
8. ಕ್ಷ । ಯವರಿಗೆ ಪತ್ನೀರು ೩ ಗಂ
9. ಡು ಮಕ್ಕಳು ೨ *

(2ನೆಯ ದಳ)

1. ೨ನೆ ಪಟ್ಟ । ಯ
2. ದುರಾಯರ ಮಕ್ಕಳು ಹಿ
3. ರೀ ಬೆಟ್ಟ ಚ್ಚಾಮರಾಜ ವಡೆಯ
4. ರು ಶಕ ೧೩೩೧ನೆ ಸರ್ವಧಾರಿ ಸಂ ।
5. ಮಾಘ ಶ್ಶು ೬ ಲ್ಲು ಜನಿಶಿ ೧೩೪೬ನೆ ಶೋ
6. ಭ ಕೃತ್ಸಂ । ಶ್ರಾವಣ ಶ್ಶು ೧೦ ಪಟ್ಟಾಭಿಷೇ
7. ಕ। ಆಳಿಕೆ ವರುಷ ೩೫ ಮಾ ೫ ದಿ
8. ನ ೧೮ ಪತ್ನಿಯರು ೪ ಗಂಡು
9. ಮಗು ೧ *

(3ನೆಯ ದಳ)

1. ೩ನೆ ಪಟ್ಟ।
2. ಹಿರೀಬೆಟ್ಟ ಚ್ಚಾಮರಾಜವ
3. ಡೆರಪುತ್ರ ತಿಂಮಪ್ಪರಾಜವಡೆರು
4. ಶಕ ೧೩೫೬ನೆ ಪ್ರಮಾದೀಚಸಂ। ಆಶ್ವೀ
5. ಜ ಬ ೫ ಲ್ಲು ಜನಿಶಿ ೧೩೮೧ನೆ ಬಹುಧಾ
6. ನ್ಯಸಂ। ಮಾಘ ಬ ೫ ಪಟ್ಟಾಭಿಷೇಕ
7. ವಾಗಿ। ಆಳಿಕೆ ವರುಷ ೧೯ ಮಾ
8. ಸ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಗಂ
9. ಡು ಮಗು ೧ *

(4ನೆಯ ದಳ)

1. ೪ನೆ ಪಟ್ಟ। ತಿಂ
2. ಮಪ್ಪ ರಾಜವಡೆಯರ ಪು
3. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸ ವಡೆರು
4. ಶಕ ೧೩೮೮ನೆ ಸ್ವಭಾನು ಸಂ। ಜ್ಯೆ ಶುದ್ಧ
5. ೬ ಲ್ಲು ಜನಿಶಿ ೧೪೦೧ನೆ ವಿಳಂಬಿ ಸಂ। ಜೇ
6. ಷ್ಠ ಶುದ್ಧ ೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ। ಆ
7. ಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦ ದಿನ ೧೪
8. ಪತ್ನಿಯರುಗಳು ೨ ಗಂಡು
9. ಮಗು ೧ *

(5ನೆಯ ದಳ)

1. ೫ನೆ ಪಟ್ಟ। ಹಿರೀ
2. ಚಾಮರಾಜರಸವಡೆರ
3. ಪುತ್ರಹಿರೀಬೆಟ್ಟ ಚ್ಚಾಮರಾಜ ವ
4. ಡೆರು। ಶಕ ೧೪೧೫ನೆ ಪರೀಧಾವಿ ಸಂ।
5. ಆಶ್ವೀಜ ಶ್ಶು ೮ ಲ್ಲು ಜನಿಶಿ ೧೪೩೩ನೇ ಶ್ರೀ
6. ಮುಖ ಸಂ। ವೈಶಾಖ ಶುದ್ಧ ೩ ಲ್ಲು ಪಟ್ಟಾ
7. ಭಿಷೇಕವಾಗಿ । ಆಳಿಕೆ ವರುಷ ೩೯ ಮಾ
8. ಸ ೯ ದಿನ ೨೨ ಪತ್ನಿಯರು ೩ ಗಂಡು
9. ಮಕ್ಕಳು ೪ ಹೆಂಣು ಮ
10. ಕ್ಕಳು ೪*

(6ನೆಯ ದಳ)

1. ೬ನೆ ಪಟ್ಟ। ಹಿರೀ
2. ಬೆಟ್ಟ ಚ್ಚಾಮರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಯಿಂಮಡಿ ತಿಂಮಪ್ಪ
4. ರಾಜ ವಡೆರು ಶಕ ೧೪೩೫ನೆ ಪ್ರಜೋ
5. ತ್ಪತ್ತಿ ಸಂ। ಭಾದ್ರಪದ ಬ ೧೦ ಲ್ಲು ಜನಿಶಿ
6. ೧೪೬೩ನೆ ಪರೀಧಾವಿ ಸಂ॥ ಫಾಲ್ಗು
7. ಣ ಶುದ್ಧ ೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
8. ಗಿ ಆಳಿಕೆ ವರುಷ ೧೮ ಮ್ಹಾ ೧೦
9. ದಿನ ೪ ಪತ್ನೀರು ೫ ಗಂಡು
10. ಮಗು ೧ *

(7ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟ। ಯಂ
2. ಮಡಿ ತಿಂಮಪ್ಪ ರಾಜವಡೆ
3. ರ ತಂಮ ಬೋಳ ಚಾಮರಾಜ ವ
4. ಡೆರು ಶಕ ೧೪೪೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ
5. । ವೈಶಾಖ ಶ್ಯ ೭ ಲ್ಲು ಜನಿಶಿ ೧೪೯೪ನೆ
6. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ। ಮಾಘ ಶ್ಯ ೫ ಲ್ಲು ಪ
7. ಟ್ಟಾಭಿಷೇಕ। ಆಳಿಕೆ ವರುಷ ೪ ಮ್ಹಾ
8. ೪ ದಿನ ೧೯ ಪತ್ನೀರು ೪ ಗಂಡು
9. ೪ ಹೆಂಣು ೪ *

(8ನೆಯ ದಳ)

1. ಲನೆ ಪಟ್ಟ। ದೋಳು
2. ಚಾಮರಾಜವಡೆರ ಪುತ್ರ ದೆ
3. ಟ್ಟದ ಚಾಮರಾಜ ವಡೆರು ಶಕ
4. ೧೪೭೨ನೆ ಸೌಮ್ಯ ಸಂ। ಫಾಲ್ಗುಣ ಬ ೧೦
5. ಲ್ಲು ಜನಿಶಿ ೧೪೯೯ನೆ ಧಾತು ಸಂ। ಆ
6. ಷಾಢ ಬ ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷೇಕ । ಆಳಿ
7. ಕೆ ವರುಷ ೧ ಮಾನ ೯ ದಿನ ೨೭ ಪತ್ನೀ
8. ರು ೧೩ ಗಂಡು ಮಕ್ಕಳು ೫ ಹೆ
9. ಂಣು ಮಗು ೧

(9ನೆಯ ದಳ)

1. ೯ನೆ ಪಟ್ಟ। ಬೆಟ್ಟ
2. ಟ್ಟಾಮರಾಜ ವಡೆರ ತಂಮ ರಾಜಾ
3. ಧಿ ರಾಜವಡೆರು ಶಕ ೧೪೭೭ನೆ ಪರೀಧಾವಿ
4. ಸಂ। ಜ್ಯೆ ಶ್ಯ ೭ ಭೌಮವಾರ ಜನಿಶಿ ೧೫೧೦ನೆ ಬ
5. ಹುಧಾನ್ಯ ಸಂ। ವೈಶಾಖ ಶ್ಯ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯ
6. ವಂವಕ್ಷಿಶಿ। ಶತ್ರುಗಳಂಜ್ಯೆಶಿ। ಧರ್ಮರಾಜ ಸಿಂಹಾಸ
7. ನವಂಸಾಧಿಶಿ। ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ। ಚ್ಯೆ
8. ತ್ರಶ್ಯ ೭ ಲ್ಲು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
9. ಗಿ। ರಾಜಮುಡಿ ಆದಿ ಧರ್ಮಂಗಳಂಮಾಡಿ । ಲಕ್ಷ್ಮೀ
10. ರಮಣನಿಂ ವಿಷಹರವಾಗಿ ಆಳಿಕೆ ವರು
11. ಷ ೩೯ ಮ್ಹಾ ೧ ದಿನ ೧೩ ಪತ್ನೀರು ೮ ಗಂ
12. ಡು ೫ ಹೆಂಣು ೧ *

(10ನೆಯ ದಳ)

1. ೧೦ನೆ ಪಟ್ಟ । ರಾಜಾ
2. ಧಿ ರಾಜ ವಡೆರ ಮೊಂಮಕ್ಕ
3. ಳು ಚಾಮರಾಜ ವಡೆರು ಶಕ ೧೫೫೯
4. ನೆ ಪರಾಭವ ಸಂ। ಆಷಾಢ ಬ ೬ ಲು ಜನಿಶಿ
5. ೧೫೪೦ನೆ ಮ್ಯೆಂಗಳ ಸಂ। ಆಷಾಢ ಶ್ಯ ೧೦ ಲು
6. ಪಟ್ಟಾಭಿಷೇಕ। ಯಿವರು ಮೇಲುಕೋಟಿಲ
7. ಕರ್ಯಾಣಿ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾ
8. ಡಿ। ಆಳಿಕೆ ವರುಷ ೧೯ ಮ್ಹಾ ೧೦ ದಿನ
9. ೮ ಪತ್ನೀರು ೬೫ ಮಕ್ಕಳು ॥೦॥ *

(11ನೆಯ ದಳ)

1. ೧೧ನೆ ಪಟ್ಟ। ಚಾ
2. ಮರಾಜ ವಡೆರ ಚಿಕ್ಕಪ್ಪ
3. ನಾದ ಯಿಂಮಡಿ ರಾಜವಡೆಯರು
4. ಶಕ ೧೫೪೪ಂನೇ ಮ್ಯೆಂಗಳ ಸಂವತ್ಸರದ ಮಾ
5. ರ್ಗಶಿರ ಬಹುಳ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೬೦
6. ನೆ ಯೀಶ್ವರ ಸಂವತ್ಸರದ ವೈಶಾಖ ಶ್ಯ ೧೫
7. ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ। ಆಳಿಕೆವರು
8. ಷ ೧ ಮಾಸ ೫ ದಿನ ॥೦॥ ಪತ್ನಿಯ
9. ರು ೧೯ ಮಕ್ಕಳು ॥೦॥ *

(12ನೆಯ ದಳ)

1. ೧೨ನೆ ಪಟ್ಟ । 7. ಕ ಶ್ಮ ೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧುಜಬಲ ಪ
2. ಯಿಂಮಡಿ ರಾಜ ವಡೆರ ಡೊ 8. ರಾಕ್ರಮಿಯಾಗಿ ಪಂಚರತ್ನಾದಿ ಧರ್ಮಗಳಂ
3. ಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರ 9. ಮಾಡಿ। ಆಳಿಕೆ ವರುಷ ೨೧ ಮಾಸ ೯
4. ವ ನರಸರಾಜವಡೆಯರು ಶಕ ೧೫೩೭ನೆ 10. ದಿನ ೨೧ ಪತ್ನಿಯರು ೧೮೨ ಗಂಡು
5. ರಾಕ್ಷಸ ಸಂ॥ ವೈಶಾಖ ಶ್ಮ ೧೪ ಸೋಮವಾರದ 11. ಮಕ್ಕಳು ೩ . . . *
6. ಲ್ಲು ಜನಿಶಿ ೧೫೭೮ನೆ ಬಹುಧಾನ್ಯ ಸಂ। ಕಾರ್ತೀ

(13ನೆಯ ದಳ)

1. ೧೩ನೆ ಪಟ್ಟ । ರ 7. ರಾಗಿ ಮೈಸೂರಲ್ಲಿ ದೇವರಾಯ ನಮುದ್ರ ತ್ರಿಣ
2. ಣಧೀರ ಕಂಠೀರವ ನರಸರಾ 8. ಯನೇಶ್ವರ ಗೋಪುರ ಬೆಟ್ಟದಲ್ಲಿ ದೊಡ್ಡ ಬಸ
3. ಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡದೇ 9. ವ ಹಂತ ಮುಂತ್ಯಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ।
4. ವರಾಜ ವಡೆರು। ಶಕ ೧೫೫೦ನೆ ಪ್ರಭ 10. ಆಳಿಕೆ ವರುಷ ೧೩ ಮ್ಯಾ ೫ ದಿನ ೬ ಪ
5. ವಸಂ। ಜ್ಯೆ ಬ ೫ ಲ್ಲು ಜನಿಶಿ ೧೫೮೨ನೆ ವಿಕಾ 11. ತ್ನೀರ ೫೩ ಗಂಡು ೮ ಹೆಂ
6. ರಿಸಂ। ಭಾದ್ರಪದಶ್ಮ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತ 12. ಣು ೩ . .

(14ನೆಯ ದಳ)

1. ೧೪ನೆ ಪಟ್ಟ । ಡೊ 7 ಆಯಕಟ್ಟುಗಳಂ ಮಾಡಿ। ಡಿಳ್ಳಿಯಂದ ರಾಜಾ ಜ
2. ಡ್ಡ ದೇವರಾಜವಡೆಯರ ಪು 8. ಗದೇವು ಯಂಬ ಮೊಹರು। ಬಿರುದುಗಳಂ ಪಡ
3. ತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆಯರು ಶಕ 9 ದು ನವಕೋಟಿ ನಾರಾಯಣನೆಂದು ಹೆಸರಂ
4. ೧೫೭೮ನೆ ಪಾರ್ಥಿವ ಸಂ। ಆಶ್ವೀಜ ಶ್ಮ ೧೩ 10 ಪಡದು। ಆಳಿಕೆ ವರುಷ ೩೧ ಮ್ಯಾ ೮ ದ್ನಿ ೩
5. ಲ್ಲು ಜನಿಶಿ। ೧೫೯೫ನೆ ಪರೀಧಾವಿ ಸಂ। ಫಾಲ್ಗುಣ 11. ಪತ್ನೀರು ೨೨ ಗಂಡುಮಗು ೧ ಹೆಂ
6. ಬ ೧೩ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಸಮಸ್ತ ಮರ್ಯಾದಾ 12. ಣು ಮಗು ೧

(15ನೆಯ ದಳ)

1. ೧೫ನೆ ಪಟ್ಟ । ಚಿ 6. ಸಂ। ಮಾರ್ಗಶಿರ ಶ್ಮ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿ
2. ಕ್ಕ ದೇವರಾಜ ವಡೆಯರ 7. ಷಿಕ್ತರಾಗಿ। ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ
3. ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾಜವಡೆ 8. ೩ ದಿನ ॥೦॥ ಪತ್ನಿಯರು ೩ ಗಂ
4. ಯರು। ಶಕ ೧೫೯೫ನೆ ಪರೀಧಾವಿ ಸಂ। 9. ಡು ಮಕ್ಕಳು ೫ *
5. ಪುಷ್ಯ ಬ ೪ ಲ್ಲು ಜನಿಶಿ ೧೬೨೭ನೆ ತಾರಣ

(16ನೆಯ ದಳ)

1. ೧೬ನೆ ಪಟ್ಟ । ಕಂ 6. ವಿಜಯ ಸಂ। ಫಾಲ್ಗುಣ ಬ ೧೩ ಲ್ಲು ಪ
2. ೀರವ ಮಹಾರಾಜ ವಡೆರ 7. ಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ । ಧರ್ಮಗಳನಾಚರಿ
3. ಪುತ್ರ ವಂಮಡಿ ಗೊಡ್ಡ ಕೃಷ್ಣರಾ 8. ಶ ಆಳಿಕೆ ವರುಷ ೧೭ ಮಾಸ ೧೧
4. ಜ ವಡೆರು । ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ 9. ದಿನ ೨೩ ಪತ್ನಿಯರು ೪೫ ಗಂ
5. ನು ಸಂ ಜ್ಯೈತ್ರ ಶ್ಮ ೧ ಲ್ಲು ಜನಿಶಿ ೧೬೩೭ನೆ 10. ಡು ಮಕ್ಕಳು ೨ *

(17ನೆಯ ದಳ)

1. ೧೭ನೆ ಪಟ್ಟ । 6. ಳವಾರದಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ । ದು
2. ವಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ 7. ಷ್ಟ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿಸ
3. ಜವಡೆಯರ ಪುತ್ರ ವಂಮಡಿ ಚಾ 8. ಲುದ್ಯೋಗಿಸಿ। ಆಳಿಕೆ ವರುಷ ೨
4. ಮರಾಜ ವಡೆರು । ಶಕ ೧೬೫೪ನೆ ವಿ 9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನಿಯ
5. ರೋಧಿ ಕೃತ್ಸಂ। ಫಾಲ್ಗುಣ ಬ ೭ ಮಂಗ 10. ರು ೩ ಮಕ್ಕಳು ॥೦॥

(೧೮ನೆಯ ದಳ)

1. ೧೮ ನೆ ಪಟ್ಟ । ಮಮಡಿ
2. ಚಾಮರಾಜವಡೆಯರ ತಂಮ ಇಂ
3. ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರು ಶಕ ೧೬೫೪
4. ನೆ ವಿರೋಧಿಕೃತ್ಸಂ । ಆಶ್ವೀಜಬ ೪ ಶುಕ್ರವಾರ
5. ದಲ್ಲು ಜನಿಶಿ ೧೬೫೭ನೆ ಆನಂದ ಸಂ । ಜ್ಯೇ ಬ ೧೦
6. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ । ತಂಮ ಅಂಣನಿಗೆ ದ್ರೋ
7. ಹಿ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿಶಿ ಕ್ರೀತಸೇ
8. ವಕ ಪತ್ತೇಖಾನನ ಮಗ ಹೈದರಖಾನನಿಗೆ ದ
9. ಳಪತಿತ್ವಂ ಕೊಟ್ಟು । ಆಳಿಕೆ ವರುಷ ೩೧
10. ಮ್ಯಾರ್ದ್ನಿ ೨೧ ಪತ್ನೀರು ೮ ಗಂಡು ಮ
11. ಕ್ಕಳು ೫ ಹೆಂಣು ೪.

(೧೯ನೆಯ ದಳ)

1. ೧೯ ನೆ ಪಟ್ಟ ।
2. ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ವ
3. ಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ ವಡೆ
4. ರು ಶಕ ೧೬೮೨ನೆ ಚಿತ್ರಭಾನು ಸಂ । ವೈ
5. ಶಾಖ ಶು೧ ೫ ಲ್ಲು ಜನಿಶಿ ೧೬೮೯ ನೆ ವ್ಯಯ
6. ಸಂವತ್ಸರದ ನಿಜ ಜ್ಯೈತ್ರ ಬ ೧೩ ಲ್ಲು ಪಟ್ಟಾ
7. ಭಿಷಿಕ್ತರಾಗಿ ದಳಪತಿಯಾದ ಹೈದರ
8. ಖಾನನಿಗೆ ನವಾಬುಯಂದು ಹೆಸರಂ
9. ಕೊಟ್ಟು ಆಳಿಕೆ ವರುಷ ೪ ಮ್ಯಾ ೩
10. ದಿನ ೧೨ ಪತ್ನೀರು ॥ಂ॥

(೨೦ನೆಯ ದಳ)

1. ೨೦ ನೆ ಪಟ್ಟ । ನಂಜರಾಜ
2. ವಡೆಯರ ಧ್ಯಾತ್ಯ ಯಿಂಮಡಿ ಬೆಟ್ಟ
3. ಚ್ಚಾಮರಾಜವಡೆಯರು ಶಕ ೧೬೮೨ ನೆ ಪ್ರ
4. ಮಾಥಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ ಲ್ಲು
5. ಜನಿಶಿ । ಶಕ ೧೬೯೩ ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ
6. ಶ್ರಾವಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
7. ಆ ವೇಳೆಯಲ್ಲಿ ದಳಪತಿಯಾದ ನವಾಬು
8. ಹೈದರಖಾನನು । ಆ ಆಳಿಕೆ ವರುಷ
9. ೬ ಮಾಸೆ ೧ ದಿನ ೮ ಪತ್ನಿಯರು ॥ಂ॥

(೨೧ನೆಯ ದಳ)

1. ೨೧ ನೆ ಪಟ್ಟ । ಯಿಂ
2. ಮಡಿ ಬೆಟ್ಟಚ್ಚಾಮ ರಾಜಾನುಜ
3. ಮುಂಮಡಿ ಏಸಾ ಚಾಮರಾಜ ವಡೆಯ
4. ರು ಶಕ ೧೬೯೬ ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾ
5. ಲ್ಗುಣ ಬ ೨ ಸೋಮವಾರ ಹಸ್ತ ನಕ್ಷತ್ರದಲ್ಲಿ ಜನಿಶಿ ।
6. ಶಕ ೧೬೯೯ ನೆ ದುರ್ಮುಖಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪ
7. ದ ಶುದ್ಧ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾ
8. ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವಪೂಜಾ ಧುರಂಧರ ಕೋಟಿ
9. ಪಂಚಾಕ್ಷರೀ ಮಂತ್ರ ಪುರಶ್ಚರ್ಯಾಪೂರ್ವಕ ಪುತ್ರ
10. ಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ । ಆಳಿಕೆ ವರುಷ ೧೯
11. ಮಾನ ೬ ದಿನ ೨೫ ಪತ್ನಿಯರು ೧೦ ಗಂ
12. ಡು ಮಕ್ಕಳು ೪. *

(೨೨ನೆಯ ದಳ)

1. ೨೨ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ನಂಜರಾಜಾಖ
4. ಧ ಮುಂಮಡಿ ಕೃಷ್ಣರಾ
5. ಜೇಂದ್ರ ವಡೆಯರ್ಬಹ
6. ದರಮರ ಧಾಮಚಿತ್ರ
7. ಯಿವರು ಮುಂಮ
8. ಡಿ ಚಾಮರಾಜೇಂದ್ರ
9. ವಡೆಯರವರ
10. ಕೊಮಾರರು ।

(ಸಂತಾನ ವೃಕ್ಷ.)

(21ನೇ ಚಾಮರಾಜವೊಡೆಯರ ಪತ್ನಿಯರು 10.)

1 ನೆ ಜ್ಯೇಷ್ಠಪತ್ನಿಯರಾದ ಮಹಾಮಾತುಶ್ರೀ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು. ಇವರ ಸಂತಾನಾಭಿವೃದ್ಧಿ —(ಮುಂಮಡಿ ಕೃಷ್ಣರಾಜವೊಡೆಯರು.)

2 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪದೇವಾಜಮಾಂಬಾ ದೇವಿಯರು—ಯಿವರಪುತ್ರರು ॥ ೦ ॥

3 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚಲುವಾಜಮಾಂಬಾ ದೇವಿಯರು—(ಪುತ್ರ ॥ ೦ ॥)

4 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದೇವಿರಾಂಬಾದೇವಿಯರು

5 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ನಂಜಮಾಂಬಾದೇವಿಯರು

6 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಲಕ್ಷ್ಯಾಂಬಾದೇವಿಯರು

7 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದ್ಯಾವಾಜಾಂಬಾದೇವಿಯರು

8 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು

9 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚೆನ್ನಮಾಂಬಾದೇವಿಯರು

10 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಹೊನ್ನಮಾಂಬಾದೇವಿಯರು—ಯಿವರಪುತ್ರರು ॥ ೦ ॥

(ಮುಂಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರ ಪತ್ನೀ ಸಂತಾನ.)

ಪತ್ನಿಯರು :—

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧ ನೆ ಜ್ಯೇಷ್ಠ ಪತ್ನೀ ದ್ಯಾವಾಜಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೨ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮೀ ವಿಲಾಸದ ದೇವಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೩ ನೆ ಧರ್ಮ ಪತ್ನೀ ರಮಾವಿಲ್ಯಾದ ಚಲುವಾಂಬಾದೇವಿಯವರು, ಯಿವರಪುತ್ರಿ ಕೆಂಪ ಚಾಮಮ್ಮಣ್ಣಿಯವರು.

ಡಿಟೋ ೪ ನೆ ಧರ್ಮ ಪತ್ನೀ ಕೃಷ್ಣವಿಲಾಸದ ಲಿಂಗಾಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೫ ನೆ ಧರ್ಮ ಪತ್ನೀ ಸೀತಾವಿಲಾಸ ದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೭ ನೆ ಧರ್ಮ ಪತ್ನೀ ಬೊಕ್ಕಸದ ತೊಟ್ಟಿ ಪುಟ್ಟಗೌರಾಂಬಾದೇವಿಯರು. ಯಿವರಪುತ್ರರು॥ ೦ ॥

ಡಿಟೋ ೮ ನೆ ಧರ್ಮ ಪತ್ನೀ ಚಂದ್ರಶಾರಾ ಮಲ್ಲಿಗಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೯ ನೆ ಧರ್ಮಪತ್ನೀ ಮದನವಿಲ್ಯಾದ ಮುದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯರು ಇವರ ೧ನೆಯ ಪುತ್ರಿ ದ್ಯಾವಾಜಂಮಣಿಯರು ; ಇವರ ಮಕ್ಕಳು ದ್ಯಾವಾಜಂಮಂಣಿ ಸಪತ್ನೀ ನಾಕುಪುತ್ರಿ ೨ನೇ ದ್ಯಾವಾಜಂಮಂಣಿ

ಪುತ್ರ —ಸೇನಾಪತಿ ಚಾಮರಾಜಬಹದರವರು

ಡಿಟೋ ೧೦ ನೆ ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು

ಡಿಟೋ ೧೧ ನೆ ಧರ್ಮಪತ್ನಿ ೨ನೆ ನೆಯ ಬೊಕ್ಕಸದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ಧಮಾಂಬಾದೇವಿಯರು (ಸಪತ್ನಿ ಪುತ್ರಿ ದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ)

ಡಿಟೋ ೧೨ ನೆ ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿಲಾಸದ ಬಸವಾಜಾಂಬಾದೇವಿಯವರು ೧ ನೆಯ ದತ್ತಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆಯ ದತ್ತಪುತ್ರಿ ನಂಜಮ್ಮಣ್ಣಿ ಪುತ್ರಿಯರು ೧ ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ—೨ ಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ—ಯವರ ಮಕ್ಕಳು ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ ಚಿಕ್ಕಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ.

ಡಿಟೋ ೧೩ ನೆ ಧರ್ಮ ಪತ್ನಿ ಮನೋವಿಲಾಸದ ಮರಿದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೪—ಕಮಾಂತೊಟ್ಟಿ ಶಿದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೫—ಕಮಾಂತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾದೇವಿಯವರು—ಪುತ್ರಿ—ಚಾಮಮ್ಮಣ್ಣಿ

ಡಿಟೋ ೧೬—ಮರಿನಂಜಮಾಂಬಾದೇವಿಯವರು—ಪುತ್ರ—ಚಾಮರಾಜರಸು

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧೬—ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೮—ದೇವೀರಾಂಬಾದೇವಿಯವರು. ಪುತ್ರಿ—ಮನೋವಿಲಾಸದ ಚಿಕ್ಕಪುಟ್ಟಮ್ಮಣ್ಣಿ

ಡಿಟೋ ೧೯—ಕರ್ಯಾಣಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೨೦—ಸಂಮುಖದ ತೊಟ್ಟಿ ಮುದ್ದುಕೃಷ್ಣಾಜಮಾಂಬಾದೇವಿಯವರು.

(೯) ಚಾಮರಾಜ ಬಹದರವರು—ಪತ್ನಿಯರು

೧. ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—೧ ನೆ ಪುತ್ರ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರವರು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕಾಂತಮ್ಮಣ್ಣಿ—ಇವಳ ೨ ನೆ ಪುತ್ರಿ ಬೆಟ್ಟತ್ತಾಯಿ-೩ ನೆ ಪುತ್ರ ಚಾಮುಂಡಿರಾಜ-೪ ನೇ ಪುತ್ರ ಶ್ರೀಕಂಠರಾಜ.

ನಂಜರಾಜಬಹದರವರ ೨ ನೆ ಪತ್ನಿ ಸುಬ್ಬಮ್ಮಣ್ಣಿ.

೨ ನೆ ಪುತ್ರ ದೇವರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—ಇವಳ ೨ ನೆ ಪುತ್ರ ಚಾಮರಾಜೇ ಅರಸು—ದೇವರಾಜೇಅರಸಿನ ೨ ನೆ ಪತ್ನಿ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗ ನಂಜರಾಜೇ ಅರಸು—೩ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣಿ—೪ ನೆ ಪತ್ನಿ ಕೃಷ್ಣಾಜಮ್ಮಣ್ಣಿ.

೨. ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಬೆಟ್ಟದಮ್ಮಣ್ಣಿ

೩. ಪುಟ್ಟಗೌರಮ್ಮ-ಇವಳ ಪುತ್ರ ಕೆಂಪ ನಂಜರಾಜೇ ಅರಸು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣಿ—ಇವಳ ಪುತ್ರಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ

೪. ಕೆಂಪಲಕ್ಷಂಮ್ಮೈನವರು—ಇವಳ ಮಗ ಸಂ। ದೇವರಾಜೇ ಅರಸು.

೧೦ ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು.

೧ ನೆ ಪತ್ನಿ ಚಲುವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—೨ ಮಗ ಚಾಮರಾಜ-೩ ನೆ ಪುತ್ರ ಯುವರಾಜ ದೇವ ಪಾರ್ಥಿವ ಬಹದರವರು ೧ ನೆ ಪತ್ನಿ ಕೆಂಪದೇವಾಜಮ್ಮಣ್ಣಿ-೨ ನೆ ಪತ್ನಿ—ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ.

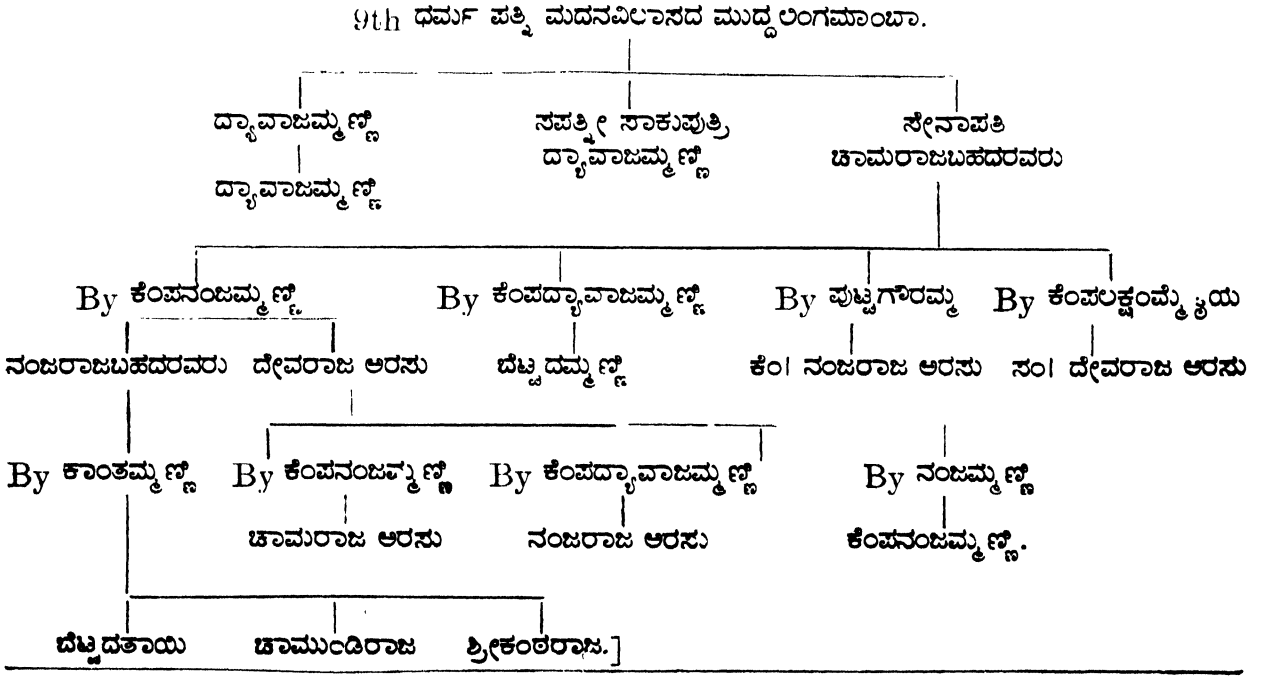
೨. ದೇವೀರಮ್ಮಣ್ಣಿ.—

೩. ನಂಜಮ್ಮಣ್ಣಿ—ದತ್ತಪುತ್ರಿ ದೇವಾಜಮ್ಮಣ್ಣಿ-ಔರಸಪುತ್ರಿ ಚೆನ್ನಗೌರಮ್ಮಣ್ಣಿ ೨ ನೆ ದತ್ತ ಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ

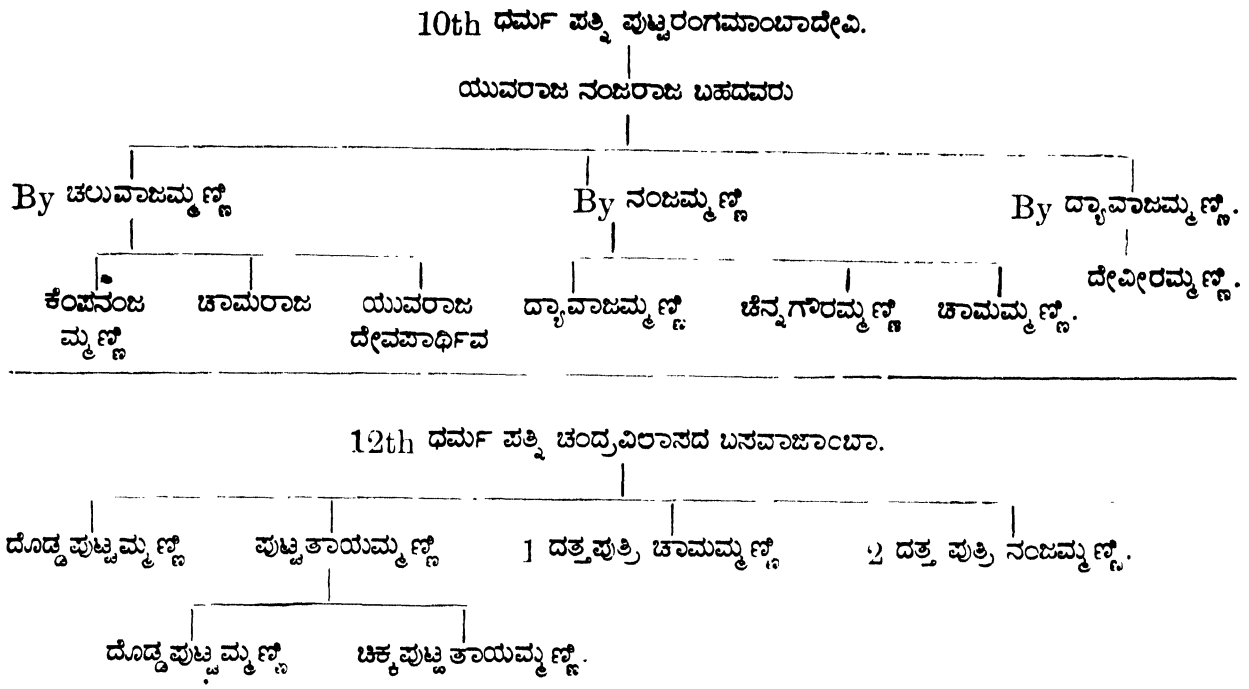
೪. ದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಮಗಳು ದೇವೀರಮ್ಮಣ್ಣಿ.

೫. ಪುಟ್ಟಗೌರಮ್ಮಯ್ಯ—

[ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರು.]



*This and the succeeding genealogical tables were prepared according to Santana-vriksha.



Translation.

Beginning of the *Chûrṇikâ* (learned prose passage) describing the greatness of the genealogy of Śrî Kṛishṇarâjêndra-Kaṇṭhîrava, lord of the city of Mahîśûrapurî :—

Be it well. Bṛihad-Beṭṭachchâmarâja, an ornament to the lineage of the first king Yadu who was descended from the family of Yadu, a pearl to the lunar race had a son Timmarâja. His son was Mahâ (Great) Châmarâja. His son was Beṭṭachchâmarâja. His son was Timmarâja. His obedient (son) (Timmarâjâjñâ-paripâlaka) was Châmarâja. His beloved son was Beṭṭachchâmarâja. By the favour of his tender glances Râja-kshitipâla (his brother) obtained the burden of sovereignty of the great kingdom. He was king of kings, an ear-ring to the Goddess of the sovereignty of the kingdom of Karṇâṭaka, and seated at Mysore on the precious jewelled throne, shining in the great province of Śrîrangapaṭṭaṇa. A delighter of his lineage was the king Châmarâja. The bearer of the burden of kingdom ruled by Châmarâja was Immaḍi Râja. The fruit of the wealth of righteousness of Immaḍi Râja unrivalled in the creation of five jewels of the great dharmas was Raṇadhîra Kaṇṭhîrava Narasimharâja-mahârâja whose prowess of arms made the hosts of enemies flee away ; delighter of his heart (son) was Doḍḍa Dêvarâjanṛipâla whose mind was solely devoted to numerous charities. His son was the great king Chikkadêvarâja adorned with the title Navakôṭi-Nârâyaṇa (Nârâyaṇa of nine crores), and establisher of all the rules of administration (samasta-maryâdâdi-vyavasthâpaka). His son was Kaṇṭhîrava-mahârâja. His son was Doḍḍa Kṛishṇarâja. His descendant was Châmarâja. The delighter of the heart

of the goddess of sovereignty devoted to him was Immaḍi-Kṛishṇarâja-mahârâja. His beloved son was Nañjarâja. The next king was Beṭṭachchâmarâja. Chosen by the goddess of sovereignty of that king (as consort) in a *svayamvara*, a *kaustubha* to the ocean the virtues and good fortune of all the people, adorned with arms resembling the branches of the kalpa tree able to fulfil the desires of gods and Brahmans, obtainer of all objects of human existence gained by the contemplation of the lotus feet of Châmuṇḍikâmbâ, truthful, delighter in the repetition of Panchâkshari to the number of a crore, loving object of the glances of Śrîkaṇṭhêśvara, a full moon to the ocean of nectar that is the womb of Kempananjamâmbâ, lawful wife of the king Mummaḍi Châmarâjêndra; born by the great favour of Châmuṇḍikâmbâ at the time of Abhijit in the Kanyâ-lagna in the sign of Makararâśi (Mṛigarâśi) with Śravaṇa constellation on Monday, 2nd lunar day of the dark half of the month Âshâḍha in the cyclic year Ânanda in the Śaka year calculated by the constituents of royalty (7), earth (1), mountains (7), and moon (1), (S' 1717) :—a Chintâmaṇi to the bands of virtuous men; an ocean to the precious stones the assemblage of numberless good qualities such as might, generosity, profoundness, courage, constancy, quickness, wealth, beauty, learning, politeness, strength, political wisdom, brightness, valour, etc.; adorned with the qualities such as restraint, self-control, forbearance, kindness, civility, etc.; source of life, (Jagat-prâṇâyamâna) to the world of good people whose desires are fulfilled by him; anointed to the great kingdom of the Karṇâṭaka at the auspicious *muhûrta* with Kanyâlagna and Brahma constellation (Rôhiṇî) on Monday the 13th lunar day of the dark half of Jyêshṭha in the year Siddhârthi; belonging to Âtrêyasagotra, Âśvalâyanasûtra and Rik-śâkhâ; possessed of fame illumining all directions obtained by the performance of great gifts like Tulâpurusha, Hiraṇyagarbha, thousand cows, lands and agrahâras; engaged in the establishment of numerous works of charity such as wells, ponds, tanks, temples, towers, choultries, flights of steps, bridges, pavilions, free lodging houses, groves, etc.; whose mind is purified with the pilgrimages made to visit gods in the sacred places such as Uḍipi, and Subrahmaṇya and with baths in various holy spots such as the sea; whose great learning in all the śâstras is published by the composition of various works including Châmuṇḍâ-laghunighaṇṭu which describes all divine objects; Kṛishṇakathâsâra-sangraha which gives stories of Vishṇu; Śrîtatvanidhi consisting of nine nidhis treating of the meditation on all the gods; Daśarathanandana-charitra (story of Râma) worthy of praise by good people; Saugandhikâ-pariṇaya; Mahâkôśa-Sudhâkara which shines like moonlight bringing life to the *chakôras*, the learned men and adorned with the words in all the lexicons (samasta-kôśa); Sûryachandrâdivaṃśâvataraṇa (the story of the descendants of the sun and moon); Sankhyâ-ratna-kôśa with the commentary called Prabhâvaḷi delighting the minds of those who are versed in astrology (gaṇitajna); Grahaṇa-darpaṇa (a mirror to

eclipses), Daśâvibhâga-pradîpikâ (a light to the classification of daśâs or astrological divisions of man's life); Chaturanga-sâra-sarvasva adorned with Pûrṇatârâ, Jaganmôhana and other diagrams illustrating the wonderful movements of horses; Śrî-chakra-manjarî; Dêvatâ-stôtrâvaḷi containing stanzas in praise of Châmuṇḍikâmbâ and other divinities; Dêvatâmangalâśâsanā (benedictory stanzas addressed to gods); Dêvatâshṭôttarāshṭôttara; commentaries on the Purâṇas and numerous other works :—

Whose kingly lustre is increased by the celebration, conducted according to the śâstras, of the festival of the 60th year of his coronation on the 13th lunar day of the dark half of Jyêshṭha in the year Siddhârthi after the expiration of the Śaka years calculated by arms, goddess of wealth (Lakshmî), islands and moon (1782) on Tuesday with Rôhinî constellation, Kanyâ-lagna and in the Abhijin-muhûrta; who was seated on the bright jewelled throne on which had sat successively the kings of kings and emperors among kings such as Râjakshitipâla, descended lineally without break from the lunar race, and shining in the great state of Mysore which is an ornament to the whole earth and which is the abode of wealth of the Karṇâṭaka country, an ornament to all the countries; who is the king of kings and supreme lord (râjâdhirâja-paramêśvara); a heroic king unrivalled for supreme valour; a punisher of those who question his titles; possessed of arms of impetuous valour; a sun to the darkness the enemies; sole hero of the universe; a moon to the sea that is the Yadu race; who is adorned with numerous insignia (birudas) including conch, discus, elephant goad, axe, makara (a fabulous beast), fish, śarabha (a fabulous beast with eight legs), Sâḷva (a kind of kite), Gaṇḍabhêruṇḍa (a fabulous bird with two faces resembling the eagle,) Dharaṇî-varâha (Boar carrying the Earth), Hanûmân (monkey-god), Garuḍa (eagle) and lion :—

Who is engaged in the duty of the protection of the earth like Mahâ-Vishṇu; who is all-knowing like Śankara; who is possessed of Śakti (bodily strength or the weapon called Śakti, like Shaṇmukha; wise like Bṛihaspati: who is highly glorious like Râma; protector of the devotees like Śrîkṛishṇa; bestower of food at all times like Subrahmaṇya; effulgent like the sun; diffuser of happiness like the moon; possessed of wealth and enjoyments like Indra; courageous like Himâchala; destroyer of enemies like Vîrabhadra; whose anger is fierce like that of Rudra at the time of the firing of the universe; deep like the ocean; liberal like Balîndra; patient like the earth; truthful like Hariśchandra; performer of deeds vowed like Bhîma; expert in archery like Arjuna, foreseer of the future like Sahadêva, bestower of all things desired like Chintâmaṇi, giver of all things desired like the Kalpa tree; uncontaminated like the sky; a great yôgi like Janaka; who attained the position of the king while young like Dhruva, endowed with long life like Mârkâṇḍêya; whose mind is a bee at the lotus feet of Châmuṇḍî; possessed of all the sovereignty by the favour of Śrîkaṇṭhêśvara; devoted to the worship of Śiva: the great king Mummaḍi-Kṛishṇarâjêndra named Nanjarâjavarma shines supreme and famous over the universe.

Lines 98-102.

On the 5th day of May in the San year 1860 corresponding to Saturday 15th lunar day of the bright half of Vaiśâkha in the cyclic year Raudri; 1783rd year of the Śâlivâhana era:—May this progeny lotus of the great kings and the *chûrṇikâ* describing their greatness prosper on the earth and last as long as the moon and sun and stars endure:—(Blessing thus) the great mother Châmuṇḍêśvarî-ammanavaru has taken up its protection: May there be good fortune: Well-being Well-being; Well-being, etc:—

Lines 103-107.

(At the foot of the lotus):—

The progeny lotus of the First Yadurâyaru (Âdi-Yadurâyaru), king of kings, great king ruling over the state of Mysore and born of the lunar race:—Resplendant is Krishṇarâja at the foot of the throne in the middle of the progeny lotus and in the company of Yadurâya and others:—

I meditate always in the middle of the lotus of my heart, on the son of the noble Châmêndra whose forehead is bright with sacred ashes, who wears a necklace of Rudrâksha beads, who wears golden cloth, who is enjoying pleasures coveted by all, and who is ever engaged in protecting the righteous.

Lines 108-117.

(To the right side and left side of the bottom of the lotus):—

Chitragâra (artist) Tippaṇṇa, officer of *silpa* (engraving, drawing, etc.), grandson of Sarige Channappa and son of Chitrada (artist) Râmappa wrote and presented this progeny lotus and this *chûrṇikâ* describing the greatness (of the king and his royal ancestors.)

On the Petals of the Lotus.

On the 1st petal:—16 lines.

First reigning king (was) Âdi (first) Yadurâyaru who came from Dvâraki Vijâpura and was born in the race of Yadu. Born in S'1293 Sâdhâraṇa sam. Mâgha śuddha 3 and installed (paṭṭâbhishiktarâgi) at Mysore by the grace of Śrî Châmuṇḍâ and Śrîkaṇṭhêśvara on Monday 5th lunar day of the bright half of Vaiśâkha in the cyclic year Pramâthi S'1322 he punished the evil and wicked people and conquered pâlya-paṭṭus (small principalities or kingdoms) and established the State of Mysore (Maisûrasamasthânavam mâḍi) and set up numerous works of charity which led to the prosperity of his progeny. He reigned for 24 years 3 months and 5 days. He had three wives and two sons.

On the 2nd petal:—17 lines.

The second king who reigned was Hiri Beṭṭachchâmarâja Vaḍeru, son of Âdi Yadurâyaru. His date of birth was the 6th lunar day of the bright half of Mâgha

in the year S'1331 Sarvadhâri and he was installed as king on the 10th lunar day of the bright half of Śrâvaṇa in S'1346 Śôbhakṛit. He ruled righteously paying reverence to gods and Brahmans, destroying the wicked and protecting the good. The period of his reign was 35 years 5 months and 18 days. He had four wives and one son.

On the 3rd petal:—1-14 lines.

The third ruler was Hiri Beṭṭachchâmarâja Vaḍer's son Timmapparâja Vaḍer. Born on the 5th lunar day of the dark half of Âśvîja in the cyclic year Pramâdîcha S'1356 and installed as king on the 5th lunar day of the dark half of Mâgha in the cyclic year Bahudhânya S'1381 he protected the subjects in peace and ruled the earth for 19 years, 2 months and 28 days. He had three wives and one son.

On the 4th petal:—11-3 lines.

The fourth king in the line was Timmapparâja Vaḍer's son Hiri Châmarâjarasa Vaḍeru. Born in S'1386 Svabhânu-samvatsara Jyêshṭha śu 6 he was installed as king on S'1401 Viḷambi sam. Jyêshṭha śu 5 and ruled the earth devoted solely to dharma (righteousness) and with political wisdom for 34 years, 10 months and 14 days. He had two wives and one son.

On the 5th petal:—1-14 lines.

The fifth king was Hiri Châmarasa Vaḍer's son Hiri Beṭṭachchâmarâja Vaḍeru. Born on the 8th lunar day of the bright half of Âśvîja in S'1415 Parîdhâvi he was installed as king on the 3rd lunar day of the bright half of Vaiśâkha in the year Śrîmukha, S'1436. He conquered several principalities and did several acts of charity. The total period of his reign was 39 years, 9 months and 22 days. He had three wives, four sons and four daughters.

On the 6th petal:—1-15 lines.

The sixth king was Hiri Beṭṭachchâmarâja Vaḍer's son Yimmaḍi Timmapparâja Vaḍeru. Born on the 10th lunar day of the dark half of Bhâdrapada in S'1434 the cyclic year Prajôtpatti he was installed as king on the 13th lunar day of the bright half of Phâlguṇa in the cyclic year Parîdhâvi S'1475 and ruled righteously by the favour of Śrî Venkaṭêśvara for 18 years 10 months and 10 days. He had five wives and one son.

On the 7th petal:—1-15 lines

The seventh king was Timmapparâja Vaḍer's younger brother Bôḷu Châmarâja Vaḍeru. He was born on the 7th lunar day of the bright half of Vaiśakha in S' 1441 Bahudhânya and installed as king on the 5th lunar day of the bright half of Mâgha in the cyclic year Prajôtpatti S'1494. He escaped being hurt though struck by lightning on account of the favour of the goddess Châmuṇḍâmbâ. He ruled the kingdom justly for 4 years, 4 months and 19 days. He had four wives, four sons and four daughters.

On the 8th petal:—1-14 lines

The eighth king was Bôḷu Châmarâja Vaḍer's son Beṭṭachchâmarâja Vaḍer. Born on the 10th lunar day of the dark half of Phâlguṇa in the year Saumya S'1472 and installed as king on the 2nd lunar day of the dark half of Âshâḍha in the year Dhâtu S'1499 he ruled the earth righteously protecting the subjects for 1 year, 9 months and 27 days. He had thirteen wives, five sons and one daughter.

On the 9th petal:—1-17 lines.

The ninth king was Beṭṭachchâmarâja Vaḍer's younger brother Râja Vaḍeru. He was born on Tuesday 7th lunar day of the bright half of Jyêshṭha in the year Parîdhâvi, the Śaka year 1475 and assumed charge of the government on Friday, the 15th lunar day of the bright half of Vaiśâkha in the cyclic year Bahudhânya corresponding to the Śâka year 1501. He gained the throne of Dharmarâja and was anointed as king on that throne at Śrîrangapaṭṭaṇa on the 7th lunar day of the bright half of Chaitra in the cyclic year Sâdhâraṇa corresponding to the Śaka year 1523. He defeated hostile kings, made the gift of Râjamuḍi, etc., and escaped the effects of poison by the favour of Lakshmîramaṇa. He ruled for 39 years, 1 month and 13 days. He had eight wives, five sons and one daughter.

On the 10th petal:—1-14 lines.

The tenth king was Châmarâjavaḍeru, grandson of Râjavaḍeru. Born on the 6th lunar day of the dark half of Âshâḍha in the cyclic year Parâbhava S'1529 and installed on 10th lunar day of the bright half of Âshâḍha in the cyclic year Pingaḷa S'1540 he governed the subjects justly during his rule of the earth in accordance with the orders of his grandfather Râjavaḍêr setting up various works of charity like the Kalyâṇi (pond) at Mêlukôṭe. The period of his reign was 19 years, 10 months and 8 days. He had sixty-five wives and no issue.

On the 11th petal:—1-13 lines.

The eleventh king was Immaḍi Râja Vaḍer, paternal uncle (*chikkappa*) of Châmarâja Vaḍer. He was born on the 5th lunar day of the dark half of Mârgaśira in the year Paingaḷa S'1540 and was duly installed as ruler of the kingdom which he inherited from his ancestors on the 15th lunar day of the bright half of Vaiśâkha in the year Iśvara S'1560. He ruled the kingdom of the earth for 1 year and 5 months. He had nineteen wives and no children.

On the 12th petal:—1-16 lines.

The twelfth king was Raṇadhîra Kaṇṭhîrava Narasarâja Vaḍer, son of the elder brother of Yimmaḍi Râja Vaḍer's father. Born on Monday 14th lunar day of the bright half of Vaiśâkha in the year Râkshasa S'1538 and installed as king on the 2nd lunar day of the bright half of Kârtîka in the year Bahudânya S'1561. He conquered the enemies by the prowess of his arms and performed meritorious works such as

pancha-ratna (five jewels) including the issue of new coins and obtained the favour of the god Nṛisimha. He was of large stature and very strong. He ruled for 20 years, 9 months and 21 days. His wives numbered 182 and sons three.

On the 13th petal:—1-14 lines.

The thirteenth king was Doḍḍa Dêvarâja Vaḍer, son of the younger brother of Raṇadhîra Kaṇṭhîrava Narasarâja Vaḍer. Born on the 5th lunar day of the dark half of Jyêshṭha in the year Prabhava, Śaka year 1550, installed on the 10th lunar day of the bright half of Bhâdrapada in the year Vikâri, Śaka year 1582. He constructed the tower of the temple of Triṇayanêśvara at Mysore, the tank named Dêvarâyasamudra, the steps for ascending the Châmuṇḍi Hill and the big Basava and ruled solely devoted to gaining merit. The period of his reign was 13 years, 5 months and 6 days. He had 53 wives and eight sons and three daughters.

On the 14th petal:—1-16 lines.

The fourteenth king was Chikkadêvarâja Vaḍer, son of Doḍḍa Dêvarâja Vaḍer. Born on the 12th lunar day of the bright half of Âśvîja in the year Pârthiva Śaka year 1568 and installed as king on the 12th lunar day of the dark half of Phâlguṇa in the year Parîdhâvi, Śaka year 1595. He gained numerous honours (*birudu*) such as the seal bearing the legend Raja Jagadêv received from Dhillî and *mâyimaràtabugaḷ* (?). He was known as Navakôṭi-Nârâyaṇa (master of nine crores) and systematised the administration. He ruled for 31 years, 8 months and 3 days and had 22 wives, one son and one daughter.

On the 15th petal:—1-13 lines.

The fifteenth king was Chikkadêvarâja Vaḍeyar's son Kaṇṭhîrava-mahârâja Vaḍer. Born on the 4th lunar day of the dark half of Pushya in the year Parîdhâvi, Śaka year 1595 and installed as king on the 15th lunar day of the bright half of Mârgaśira in the year Târaṇa, Śaka year 1627. He ruled the kingdom righteously for 9 years and 3 months. His wives were three in number and sons five.

On the 16th petal:—1-13 lines.

The sixteenth king was Vammaḍi Doḍḍa Kṛishṇarâja Vaḍer, son of Kaṇṭhîrava-mahârâja Vaḍer. Born on the 1st lunar day of the bright half of Chaitra in the year Chitrabhânu, Śaka year 1625 and installed as king on the 13th lunar day of the dark half of Phâlguṇa in the year Vijaya S' 1636. He instituted numerous festivals in Mêlukôṭe and performed several deeds of charity. His rule lasted for 17 years, 11 months and 23 days. He had 45 wives and two sons.

On the 17th petal:—1-12 lines.

The seventeenth king was Vammaḍi (first) Doḍḍa Kṛishṇarâja Vaḍer's son Vammaḍi Châmarâja Vaḍer. He was installed as king on Tuesday, 7th lunar day of the dark half of Phâlguṇa in the year Virôdhikṛit, Śaka year 1654. He was engaged in putting down the wicked *sarvâdhikâris* and *daḷapatis* (generals). The

period of his reign was 2 years, 2 months and 28 days. He had three wives and no issue.

On the 18th petal :—1-15 lines.

The eighteenth king was Yimmaḍi (second) Kṛishṇarâja Vaḍer, younger brother of Vammaḍi Châmarâja Vaḍer. Born on Friday, 4th lunar day of the dark half of Âśvija in the year Virôdhikṛit Śaka year 1654 and installed as king on the 10th lunar day of the dark half of Jyêshṭha in the year Ânanda Śaka 1657. He bought the commander-in-chief and *sarvâdhikâri* who had been traitors to his elder brother and punished them through Haidar Khan and conferred the post of commander-in-chief on Haidar Khân, son of Patte Khân who had been purchased by him as his servant. He also gave Haidar the title Nawab Bahadar. The period of his reign was 31 years, 9 months and 21 days. He had eight wives, five sons and four daughters.

On the 19th petal :—1-14 lines.

The nineteenth king was Nanjarâja Vaḍer, son of Immaḍi Kṛishṇarâja Vaḍeyar. Born on the 5th lunar day of the bright half of Vaiśâkha in the year Chitrabhânu, Śaka 1685 and installed as king on the 13th lunar day of the dark half of Nija Chaitra in the year Vyaya S' 1689. He sent a military expedition under his commander-in-chief Nawab Haidar Khân to Chitradurga and Nagar and conquered them. He ruled for 4 years, 3 months and 12 days. He had no wives.

On the 20th petal :—1-14 lines.

The twentieth king was Immaḍi Beṭṭachchâmarâja Vaḍeyar, younger brother of Nanjarâja Vaḍeyar. Born on the 5th lunar day of the bright half of Bhâdrapada in the year Pramâdi, Śaka 1682 and installed as king on the 10th lunar day of the dark half of Śrâvaṇa in the year Vikṛiti, Śaka 1693. He ruled for 6 years, 1 month and 8 days. Nawab Haidar Khan was the commander-in-chief during this period.

On the 21st petal :—1-17 lines.

The twenty-first king was Mummaḍi Khâsâ Châmarâja Vaḍer, younger brother of Immaḍi Beṭṭachchâmarâja Vaḍer. Born on Monday with the constellation Hasta being the 2nd lunar day of the dark half of Phâlguṇa in the year Vijaya Saka 1696 and installed as king on the 15th lunar day of the bright half of Nija Bhâdrapada in the year Durmukhi Śaka 1699 he was favoured by the deities Châmuṇḍâ and Śrîkaṇṭhêśvara and was ever engaged in the worship of Śiva. He performed *Putrakâmêshṭi* (a rite performed with a view to get off-spring) together with the repetition of the mantra (formula) named Panchâkshari, a crore of times. He was known for his truthfulness and was devoted to righteousness. The period of his reign was 19 years, 6 months and 25 days. He had ten wives and four sons growth of the family.

On the 22nd petal:—1-13 lines.

The twenty-second king is the present reigning king Mummaḍi Śrî Kṛishṇa-râjêndra Vaḍeyar Bahadar known also as Naujavarma. His portrait and the prose passage (*gadya*) describing his greatness:—

Writing on the progeny tree (santâna vitraksha) engraved on the back of the same brass plate.

Vaibhava-gadya (prose passage describing the king's greatness):—as in the *paṭa* (progeny lotus).

At the foot:—1-3 lines.

The diagram of the progeny tree of the kings of kings and great kings of the Mahîśûra samsthâna descended from the lunar race is engraved (here).

Below the above:—

This diagram of the celestial tree containing the genealogy of Yadurâya and other kings who were rulers of Mahîśûr which is situated in the prosperous Karnâṭa Kingdom and who were moons to the ocean the Yadu dynasty of kings of the lunar race is shining here with several bright fruits in the shape of emperors.

On the sides, right and left:—

Engraver (Chitragâra) Tippaṇṇa, son of Chitrada (engraver) Râmappa and grandson of Sarige Channappa wrote this progeny tree and submitted it. Siddâ-châri engraved this plate.

On the inner side of the circle in the middle of the progeny tree:—

There shines the king Kṛishṇa in the centre of the *santânâgama* seated on the throne surrounded by wives, and sons, etc.

On the outer side of the same circle:—

I contemplate in the middle of the lotus that is my heart on the handsome son of Châmêndra with his forehead bright with the sacred ashes, wearing the Rudrâksha necklace and dressed in gold cloth and enjoying sports coveted by all and engaged in protecting the good.

On the leaves in the lower part of the progeny tree:—

1st leaf:—9 lines.

First king Âdi Yadurâyaru: details as given in p. 168 with the omission of his installation at Mysore and conquest of *Pâḷyapaṭṭus* and establishment of *Maisûra-samsthâna.*

2nd leaf:—9 lines.

Second king Hiri Beṭṭachchâmarâja Vaḍeyar: details as before with the exception of his devotion to gods and Brahmans and the destruction of the wicked and protection of the good which are omitted here.

3rd to 22nd leaves:—Each about 10 lines.

Details similar to those of the kings of Mysore given before from Timmappa-râja Vaḍer to Mummaḍi Kṛishṇarâjêndra Vaḍeyar Bahadar.

In the branches of Progeny tree (Santâna-vṛiksha).

Wives of the 21st king Châmarâja Vaḍeyar : 10—

1st and eldest wife :—Mahâ-mâtuśrî Kempa Nanjamâmbâdêvi : her son Mummaḍi Kṛîshṇarâja Voḍeyar.
2nd wife :—Mâtuśrî Kempa Dêvâjamâmbâdêvi (sons—nil.)
3rd wife :—Mâtuśrî Chaluvâjamâmbâdêvi (sons—nil.)
4th wife :—Mâtuśrî Dêvîrâmbâdêvi
5th wife :—Mâtuśrî Nanjamâmbâdêvi
6th wife :—Mâtuśrî Lakshmyâmbâdêvi
7th wife :—Mâtuśrî Dyâvâjâmbâdêvi
8th wife :—Mâtuśrî Kempa Lakshmâmbâdêvi
9th wife :—Mâtuśrî Chennamâmbâdêvi
10th wife :—Mâtuśrî Honnamâmbâdêvi (sons—nil).

Mummaḍi Kṛishṇarâja Vaḍeyar's wives and issue.

Wives :—
The king's 1st and eldest wife :—Dyâvâjâmbâdêvi
„ 2nd wife :—Dêvâmbâdêvi of Lakshmîvilâsa
„ 3rd wife :—Chaluvâmbâdêvi of Ramâvilâsa (daughter: Kempa Châmammaṇṇi).
„ 4th wife —Lingâjamâmbâdêvi of Kṛishṇavilâsa
„ 5th wife :—Dêvâmbâdêvi of Sîtâvilâsa
„ 6th wife :—Lakshmâmbâdêvi
„ 7th wife :—Puṭṭa Gaurâmbâdêvi of Bokkasada-toṭṭi : (No sons)
„ 8th wife :—Malligâmbâdêvi of Chandraśâlâ
„ 9th wife :—Muddalingamâmbâdêvi of Madanavilâsa
1st daughter : Dyâvâjammaṇṇi: her daughter Dyâvâjammaṇṇi
2nd daughter : Dyâvâjammaṇṇi adopted by a co-wife
„ 10th wife :—Puṭṭa Rangamâmbâdêvi : son Yuvarâja Nanjarâja Bahadur.
„ 11th wife :—Gurusiddamâmbâdêvi of the 2nd Bokkasadatoṭṭi : (adopted) her co-wife's daughter Dyâvâjammaṇṇi
„ 12th wife :—Basavâjâmbâdêvi of Chandravilâsa : adopted daughters Châmammaṇṇi and Nanjammaṇṇi : daughters: Doḍḍa Puṭṭammaṇṇi and Puṭṭatâyammaṇṇi : Puṭṭatâyammaṇṇi's daughters Doḍḍa Puṭṭammaṇṇi and Chikka Puṭṭatâyammaṇṇi.

The king's 13th wife :—Maridêvâmbâdêvi of Manôvilâsa
„ 14th wife :—Siddalingamâmbâdêvi of Kamântoṭṭi
„ 15th wife :—Bhadramâmbâdêvi of Kamântoṭṭi
„ 16th wife :—Mari Nanjamâmbâdêvi : son–Châmarâjarasu
„ 17th wife :—Kempa Nanjamâmbâdêvi
„ 18th wife :—Dêvîrâmbâdêvi : daughter : Chikka Puṭṭammaṇṇi of Manôvilâsa.
„ 19th wife :—Kalyâṇâmbâdêvi
„ 20th wife :—Muddu Kṛishṇâjamâmbâdêvi of Sammukhadatoṭṭi.

9th queen's son Châmarâjabahadar.

His wives :—

I. Kempa Nanjammaṇṇi : her sons Sênâpati Nanjarâja Bahadur and Dêvarâja Ars : Sênâpati Nanjarâja Bahadur's wives Kântammaṇṇi and Subbammaṇṇi : Kântammaṇṇi's children : Beṭṭattâyi, Châmuṇḍirâja and Śrîkaṇṭharâja :

Dêvarâja Ars : had four wives : (1) Kempa Nanjammaṇṇi : her son Châmarâje Ars (2) Kempa Dêvâjammaṇṇi : her son Nanjarâje Arasu (3) Nanjammaṇṇi (4) Kṛishṇâjammaṇṇi.

II. Kempa Dyâvâjammaṇṇi : daughter Beṭṭadammaṇṇi.

III. Puṭṭa Gauramma : son Kempa Nanjarâje Arasu ; whose 1st wife was Châmammaṇṇi and 2nd wife was Nanjammaṇṇi with a daughter Kempa Nanjammaṇṇi.

IV. Kempa Lakshammaiya : son Sam | Dêvarâja Arasu.

10th queen's son Yuvarâja Nanjarâja Bahadar.

His wives :—

I. Chaluvâjammaṇṇi : children : (1) Kempa Nanjammaṇṇi (2) Châmarâja (3) Yuvarâja Dêvapârthiva who had two wives Kempa Dêvâjammaṇṇi and Kempa Nanjammaṇṇi.

II. Nanjammaṇṇi : children : (1) Adopted daughter Dyâvâjammaṇṇi (2) daughter Chenna Gaurammaṇṇi (3) Adopted daughter Châmammaṇṇi.

Note.

The present record is engraved on both sides of a brass plate framed and kept in the Chitraśâla of the Jagan Mohan Palace, Mysore. On one side of the plate is engraved a picture in the shape of a lotus bud containing 22 kings of Mysore seated on thrones under umbrellas, the one to the left at the bottom being Yadurâya, the founder of the line and the one at the top being Kṛishṇarâja Vaḍeyar III, 22nd in descent from him.

There is letter-press around the figures and around the lotus-bud and below the bud, giving the dates of accession and other details about the kings up to

Kṛishṇarâja Vaḍeyar III and an account of the titles, literary works and pious acts, etc., of Kṛishṇarâja Vaḍeyar III and the name and parentage of the artist who engraved the picture and the date of the engraving. This picture is called Santânâmbuja or Progeny Lotus.

On the other side of the plate is engraved a picture in the shape of a tree. It is called Santâna-vṛiksha or Progeny Tree. In its centre is the figure of the king Kṛishṇarâja Vaḍeyar III. The different branches of the tree represent the ancestors of the king and smaller off-shoots from two of the branches represent the wives of Khâsâ Châmarâja Vaḍeyar, father of Kṛishṇarâja Vaḍeyar III and the wives and descendants of Kṛishṇarâja Vaḍeyar III. The writing in these gives the names and details about the accession, etc., of the twenty-two kings similar to those found in the Santânâmbuja but the details given are slightly briefer. The names of the wives, their children and children's wives and grand-children of Kṛishṇarâja Vaḍeyar III are given in the inscription around the off-shoots of one branch and the names of the wives of Khâsâ Châmarâja Vaḍeyar are given in the writing around the off-shoots of another branch. All around the tree is inscribed an account of the literary works and pious acts, etc., of Kṛishṇarâja Vaḍeyar III similar to that in the Santânâmbuja and below the tree are engraved the name and parentage of the engraver who is the same as the engraver of Santânâmbuja.

The Progeny Lotus (Santânâmbuja) is described with a brief account of its contents in page 63 of the Mysore Archæological Report for 1918 and a plate to illustrate the same has been given in the same Report opposite page 30. Its contents are now fully reproduced here as also the important details in the Progeny Tree (Santâna-vṛiksha).

Date of the Record:—

The date of the Progeny Lotus is given in line 98 as Ś 1783 Raudri sam. Vais. sû. 15 Saturday and the corresponding English date 5th May 1860 is also given in the next line. No separate date is given for the Progeny Tree which was prabably engraved on the same date.

The name of the Engraver:—

The engraver of both the Progeny Lotus and Progeny Tree is named Chitragâra Thippaṇṇa, son of Râmappa and grandson of Sarige Channappa and he is said to have prepared them and submitted them to the king Kṛishṇarâja Voḍeyar III.

Historical information contained in the inscription:—

The dates of birth, accession and other details of the kings from Yadurâya to Khâsâ Châmarâja Vaḍeyar given in the present record generally agree with the accounts found in the Mysore Palace History as found in "Maisûra Mahârâjara

Vamśâvali" published in Kannaḍa by B. Ramakrishna Rao. The details given about the family of Kṛishṇarâja Vaḍeyar III found in the Progeny Tree are not usually met with so fully elsewhere.

The dates of birth and accession of each king are given in the Śaka era and all the dates in the record are converted into their English equivalents below :

Progeny Lotus : lines 9 and 10 –date of the birth of Kṛishṇarâja Vaḍeyar III : 14th July 1794 A.D.

Lines 15-16—date of his installation : 1st July 1799 A.D.

Line 54—date of the 60th year of his installation : 28th June 1859 A.D.

First petal of the Progeny Lotus—date of birth of 1st king Âdi Yadurâya : 20th January 1371 : date of his installation : 11th April 1399, a Friday and not Monday as stated in the inscription.

Date of birth of the 2nd king Hiribeṭṭachchâmarâja Vaḍeyar—22nd November 1408 : date of his installation 18th July 1423.

Date of birth of Timmapparâja Vaḍeyar (3rd king)—3rd October 1433 : date of his installation 23rd January 1459.

Date of birth of the IV king Hiri Châmarasa Vaḍeyar : 24th May 1463 A.D. date of his installation : 7th May 1478.

Date of birth of the V king Hiri Beṭṭachchâmarâja Vaḍeyar : 29th September 1492 : date of his installation : 8th April 1513.

Date of birth of the VI king Immaḍi Timmapparâja Vaḍeyar : 16th September 1511 : date of his installation : 26th January 1553.

Date of birth of the VII king Bôḷu Châmarâja Vaḍeyar : 17th April 1518 : date of his installation : 19th January 1572.

Date of birth of the VIII king Beṭṭachchâmarâja Vaḍeyar : 12th March 1550 : date of his installation : 12th July 1576.

Date of birth of the IX king Râja Vaḍeyar : 30th May 1552 Monday (and not Tuesday) : date of his installation : 21st April 1578 Monday (not Friday as stated in the inscription). Date of his occupying the throne at Śrîrangapaṭṭaṇa : 21st March 1610.

Date of birth of the X king Châmarâja Vaḍeyar : 15th July 1606 : date of his installation : 3rd July 1617.

Date of birth of the XI king Immaḍi Râja Vaḍeyar : 7th December 1617 : date of his installation : 28th April 1637.

Date of birth of the XII king Kaṇṭhîrava Narasarâja Vaḍeyar : 1st May 1615 : date of his installation : 28th October 1638.

Date of birth of the XIII king Doḍḍa Dêvarâja Vaḍeyar: 25th May 1627 : date of his installation : 17th August 1659.

Date of birth of the XIV king Chikka Dêvarâja Vaḍeyar : 22nd September 1645 : date of his installation : 5th March 1673.

Date of birth of the XV king Kaṇṭhîrava Mahârâja Vaḍeyar: 27th December 1672: date of his installation: 30th November 1704.

Date of birth of the XVI king Vammaḍi Doḍḍa Kṛishṇarâja Vaḍeyar: 18th March 1702: date of his installation: 3rd March 1714.

Date of birth of the XVII king Vammaḍi Châmarâja Vaḍeyar: 7th March 1732.

Date of birth of the XVIII king Immaḍi Kṛishṇarâja Vaḍeyar: 8th October 1731: date of his installation: 15th June 1734.

Date of birth of the XIX king Nanjarâja Vaḍeyar: 28th April 1762: date of his installation 6th May 1766.

Date of birth of the XX king Immaḍi Beṭṭachchâmarâja Vaḍeyar: 27th August 1759: date of his installation: 16th August 1770.

Date of birth of XXI king Khâsâ Châmârâja Vaḍeyar: 28th February 1774, Monday with Hasta-nakshatra: date of his installation: 27th September 1776.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			I. RĀSHṬRAKUṬA.
117	40	Ś 873 Virōdhikṛit Pushya śu 15-16th November 951 A.D. (?)	Kṛishṇarāja III ....
110	33	No date	Kannara (III) ....
112	34	No date ...	Do ....
136	49	No date	Kannara ....
			II. GANGA.
87	15	No date (9th century) (?)	Prithivi Gangarasa (Ganga Mārtāṇḍan.)
110	33	Do	Būtuga ....
111	34	Do	Do ....
90	17	Ś 935—37th regnal year	Nītimārga Permāḍi ....
			III. CHĀLUKYA.
117	40	Ś 873 Virōdhikṛit Pushya śu 15-16th December 951.	Rājāditya ....
77	5	No date	Tribhuvanamalla .... ((Vikramāditya VI.)
112	35	Do ...	Jayasimha Jagadēkamalla ....

Contents and Remarks

See under Chāḷukyas.

See under Gangas.

See under Gangas.

See under Hoysaḷas.

Records the visit of the king to Bāṇēśvara and Paṇḍitabhaṭārar and the gift of gold for *sedere*, *satra* and the tank by the king.

Mentions that while Kannaradēva was ruling the earth and Būtuga governing Gangavāḍi somebody belonging to Muḷḷugere died in defending the cattle in Maṇḍalasāyira.

Records the death of somebody in protecting the cows of Muḷḷugere during the raid of Būtarasa.

Registers the gift of Nāraṇāgāl by certain gāvuṇḍas to one Mēlārodeya Mārayya during the reign of Nītimārga Permāḍi.

Gives the genealogy of Rājāditya, a Chāḷukya king; Aśvatthāman, Chaḷuki, Avaniyamma, Uttamagaḷḷa (ruler of Varahāṭaka), Chandrāditya, Irugamma, Rājāditya, Nijagali, Kachchega, Rājāditya. Rājāditya's mother Chandiyabbe, sister of the Ganga king Bhūtārya, son of Yāsa, who was a son of Mārasimha, son of Rājirāja, son of Tyāgi. During the victorious expedition of the Rāshṭrakūṭa king Akālavarshadēva Kṛishṇarājadēva in Mēlpāṭi, his dependant Rājāditya is stated to have granted two villages in Kadambaḷige Thousand to a Brahman Chaṭṭimabhaṭṭa.

Gives merely the titles of the king.

Records the gift of some land to a Śiva temple in Hirevuḍa.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			IV. HOYSAḶA.
83	9	Ś 1060 Siddhārthi sam. Pushya śu 14-4th January 1140 A.D.	Vīraganga Hoysaḷa (Vishṇuvardhana). ....
84	10	Ś 1113 Śrīmukha Pushya—1213 (?)	Vīraballāḷa (II) ....
136	49	Ś 1127 Krōdhana sam. Phālguna 30 Vaḍḍavāra=11th March 1206 A.D.	Ballāḷa II ....
85	11	No date	Narasimha (II) ....
			V. SĒVUṆA.
114	39	14th regnal year Chitrabhānu sam. Chaitra śu 15 Sunday=25th March 1282 Wednesday?	Vīra Rāmadēva ....
			VI. VIJAYANAGAR.
147	51	Ś 1469 Sādhāraṇa Kārtika ba 2= October 28, 1550 A.D.?	Sadāśivarāya ....
79	8	Ś 1484 Dundhubhi Mār. ba 2 Saturday=12th December 1562.	Do ....
			VII. MYSORE.
134	47	Āngirasa and Śrīmukha (1692-1693 A.D.)	Chikkadēvarāja Vaḍeyar ....
136	48	Vikrama sam. Vaiś. śu 5=12th April 1700 A. D.	Do ....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the exploits of the warrior Chetṭaya of Balugi in the siege of Hānugal by the king.

Records the fight of a warrior Masaṇōja while fighting against robbers who harassed the Brahmans of Kudureguṇḍi.

Records the gift of a village Kereyapaḷḷi for the *naivēdya* of the god Shaṇmukha (in the Kumārasvāmi hill near Soṇḍur) by Mahadēvamantri, a subordinate of Ballāḷa II. This village is said to have been previously granted to the same god by the king Raṭṭara Mēru Kṛishṇarāja but had been discontinued and the gift was now renewed by Mahadēvamantri.

Records the heroism of Najala ? in a battle at Kudureguṇḍi.

Records the heroism of Vaṇadēvarasa, son of Mahāpradhāna Kūcharasa at Doravaḍi? during the march of Mahāmaṇḍalēśvara Kannaradēva against Mummaḍi Singeya Nāyaka.

Records a grant to the gauḍa, sēnabōva, etc., of Choramanūr by Brahma Rāvuta, agent for the affairs of Haḍapada Mallapanāyaka, subordinate of Sadāśiva.

Records the gift of certain taxes for the god Vīrabhadra in Kudureguṇḍi village by Bukkapa Nāyaka, younger brother of Tammappa Nāyaka and son of Kempu Kāchappa Nāyaka for the prosperity of Kṛishṇapanāyaka, subordinate of Rāmacha-Ayya-mahā-arasu (Rāmarāya) agent for the king.

Records certain repairs made to the fort at Maddagiri during the administration of Doḍḍaya, general under the king.

Records the construction of a battlement and granary on the top of the hill at Maddagiri by the king.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			VII. MYSORE—*concld.*
100	28	Ś 1673 Kali 4852 Prajōtpatti Tulā 26 tēdi 6th lunar day Monday Punarvasu—nakshatra=28th October 1751 A.D.	Kṛishṇarāja Vaḍeyar II ....
149	53	5th May 1863 A.D.	Kṛishṇarāja Vaḍeyar III ....
			VIII. CHIEFS.
			UMMATTUR.
104	30	Ś 1404 Kali 4582 Phālguna śu 1= 18th February 1482 A.D.	Nanjaya Voḍeyar ....
99	27	Ś 1468 Viśvāvasu Phāl. ba. 14= 1st March 1546 A. D.	No name ....
92	18	Ś 1468 Prabhava Kār. śu. 10=3rd November 1546 A.D.	Daḷavāyi Kṛishṇapanāyaka—Aya.
			ĀVATI.
86	13	No date (16th century)	Baireya ....
			ŚIVAGANGA.
76	3	Do	Kāḷappa Voḍeyar ....
			HIRIYUR.
77	4	Do ...	Rāyavaḍeyaraya ....
			GUDIKOTE.
146	50	Naḷa Âśv. śu. 10=6th October 1676 ?	Rājapanāyaka ....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the grant of certain taxes on trade by the various merchants of Guṇḍlupēṭha, etc., for the matt set up by Śankaraiya at Nanjangūḍ.

Contains two diagrams Santānāmbuja and Santānavṛiksha giving a brief account of the deeds of both the king and his royal ancestors up to Yadu. Also gives the names of the wives and descendants of the king.

Registers the gift of the village Chikkaṇṇanahaḷḷi for the temple of Vīrabhadra at Terakaṇāmbi by the chief.

Records the gift of the village Hasugūli in the Terakaṇāmbi kingdom for the god Nanjuṇḍēśvara at Nanjangūḍ by the Chief of Ummattūr (not named).

Records the gift of the village Hoṛeyāla in the Tagaḍūru-sthala as *umbaḷi* to Chika Malaya by the chief.

Merely gives the name Āvatiya Gauḍa Bhaireya.

Registers the fixing of certain dues on pilgrims visiting certain matts during the fair at Śivaganga by Śivagangeya Kāḷappa Voḍeyar.

Records the gift of the villages Malagauṇḍanahaḷḷi and Hōrikaṭehalli by Hirivura Rāyavaḍeraya for the god Bayiravadēvaru of Lunke.

Records the revision of certain taxes on barbers, etc., of Chikadekāre-sīme granted under the orders of Rājapa-nāyaka Aya of Guḍekōṭe, Soṇḍūr.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			GUDIKOTE—*concld.*
148	52	Pramōdūta sam. Vaiś śu.[1] = 31st March 1690.	Rājapanāyaka ....
			MISCELLANEOUS.
97	26	Ś 949 Vibhava Māgha (Jan—Feb. 1029 A.D.)	No name ....
			ŚRINGERI.
105	32	No date ..	Śringēri Narasimha Bhārati Voḍeyar.

arranged according to Dynasties and Dates—*concld.*

Contents and Remarks

A younger brother of Immaḍi Rājapa Nāyaka of Guḍikōṭe, Soṇḍur, is mentioned in this record. His name is lost.

Records the sale of some land in Pusuguli (the village Hasugūli) by Davisāse Ammana to Ādavagāvuṇḍa, etc. The engraver is named Ikkaram (two-handed) Heggaḍe Basayya.

Records the sale grant of some lands and a house by the mahājanas of Hampāpura, etc., to Chikka Dīkshitar of Bhāratipura for the maintenance of a *satra* founded in memory of his guru Śringēriya Narasimhabhārati Voḍeyar.

APPENDIX "A"

Conservation of Monuments

in the year 1934-35.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year, 32 monuments were inspected both by the Government Architect and the Architectural Assistant. Notes of inspection in the case of those that required immediate attention were forwarded to the Officers concerned. A list of monuments visited is given as Annexure "A".

Very few Inspection Reports were received from the Revenue Sub-Division Officers during the year. The importance of periodical inspection of Ancient Monuments is being lost sight of by the local officers in spite of the circulars issued from time to time.

The renovation work of the temples at Bēlūr and Haḷebīḍ was carried on systematically in accordance with the programme approved by Government.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

1. Lakshmīnarasimha Temple at Jāvagal.
2. Chāmarājēśvara temple at Chāmarājanagar.

In the matter of the reclassification of monuments Government was requested to pass early orders. The question of how best to preserve the monuments and valuable antiquities that are in the custody to private individuals was investigated.

The work of erecting additional notice boards in front of monuments was not undertaken for want of funds The feasibility of inscribing similar notices on stone slabs instead of on ugly enamel sheets as in the previous years, and of fixing them in front of the monuments was examined.

The following monuments were declared "Protected" by Government under the Ancient Monuments Preservation Regulation :

1. Srī Lakshmīkānta temple and other maṇṭapas at Kaḷale, Nanjangud Taluk.
2. Saumyakēśava and Yogānarasimha temples at Grāma, Hassan Taluk.

In the latter part of the previous year, the image over the Bhēruṇḍēśvara Pillar at Belgāmi, Shikārpur Taluk, which was one of the oldest monuments in the State, was pulled down by some mischievous people and broken to pieces. Proposals for strengthening the pillar and for reconstructing the broken image were called for by Government. Recommendations for the first work were submitted but the reconstruction work of the image was found to be not possible, as all the broken pieces had not been received and as no accurate drawing or photograph of the image was available.

Nearly one and a half lakhs of rupees was the expenditure incurred during the year towards the repairs of Muzrai and other institutions of which more than half lakh was spent on the Ancient Monuments only. A statement of monuments dealt with during the year is given as Annexure "B".

Annexure "A".

The following monuments were inspected during 1934-35 :—

All the monuments of the Bangalore, Channapaṭṇa, Seringapatam and Mysore taluks and the monuments at Kōlār, Chintāmaṇi, Madhugiri, Bēlūr and Haḷebīd.

Annexure "B".

Estimate sanctioned during 1934-35 for the Repairs of Ancient Monuments.

		Rs.	a.	p.
1.	Bhadrāvati, Lakshminarasimha temple	6,000	0	0
2.	Honāli, Mosque	295	0	0
3.	Keladi, Rāmēsvara Dēvaru	3,200	0	0
4.	Ikkeri, Aghōrēśvara temple	1,314	0	0
5.	Tīrthahaḷḷi, Rāmēśvara temple	2,060	0	0
6.	Bangalore, Venkaṭaramaṇasvāmi temple	170	0	0
7.	Channapaṭṇa, Akil Shah Darga	730	0	0
8.	Māgaḍi, Sōmēsvarasvāmi temple	674	0	0
9.	Kaivāra, Bhīmēśvara temple	176	0	0
10.	Virūpākshapura, Virūpakshēśvara temple	155	0	0
11.	Āvaṇi, Rāmēśvara temple ...	2,157 650	0 0	0 0
12.	Amritāpura, Amṛitēśvara temple	115	0	0
13.	Devanūr, Lakshmīkānta temple	15	0	0
14.	Hiremagaḷūr, Yūpastambha	15	0	0
15.	Hirenallūr, Śiva temple	15	0	0
16.	Nanjangud, Śrīkaṇṭhēśvara temple	13,395	0	0
17.	Chāmarājanagar, Chāmarājēśvara temple	5,300	0	0
18.	Seringapatam, Gumbaz	2,150	0	0
19.	Do Narāyaṇasvāmi temple	2,911	0	0
20.	Yeḷandūr, Gaurīśvara temple	764	0	0
21.	Hosakeredēvarapura, Lakshmīnarasimha temple ...	771	0	0
22.	Harihar, Hariharēśvara temple	304	0	0
23.	Ambuga, Channakēśava temple	175	0	0
24.	Holenarsipur, Lakshmīnarasimha temple	98	0	0
25.	Sravanabeḷagoḷa, Kalyāṇa-maṇṭapa	230	0	0
26.	Doddagaddavaḷḷi, Iśvara temple	366	0	0
27.	Haḷebīḍ, Hoysaḷēśvara temple	2,500	0	0
28.	Bēlūr, Channakēśava temple	5,100	0	0
29.	Jāvagal, Lakshmīnarasimha temple	1,844	0	0
30.	Hārnahaḷḷi, Chennakēśava temple	1,326	0	0

Monuments, etc., inspected by the Director of Archæology and his Assistants during the year 1934-35.

(* Asterisk denotes Protected Monuments.)

Tumkur District	...	Aralaguppe—	Chennakēśava temple
			Kallēśvara temple
Bangalore District	...	Maḷūrpaṭṇa—	Amṛitēśvara temple
			*Nārāyaṇasvāmi temple
			Varadarāja temple
			Chauḍēśvari temple
			Iśvara temple
		Kūḷalūr—	Śrī Rāma temple
			Mangaḷēśvara temple
		Chickmaḷūr—	Śrī Arkēśvarasvāmi temple
			Gōpālasvāmi temple
			Kallēśvara temple
		Dodamaḷūr—	Kailāsēśvara temple
			Apramēya temple
		Channapaṭṇa—	*Timmappa Rāj Urs Mansion
			Lakshmi-Nārāyaṇa temple
			Nīlakaṇṭhēśvara temple
			*Akkalshah Khadri Darga Makan
			*Syed Ibrahim's tomb
			Fort Door
			Varadarāja temple
		Abbūr—	*Bṛindāvana
		Closepet—	*Sir Barry Close's Monument
		Bangalore—	*Venkaṭaramaṇasvāmi temple
			*Tipu Sultan's Palace
			*Delhi Gate, Fort
			*Gangādharēśvara cave-temple, Gavipuri
			*Kempe Gaūḍa's Watch Towers
			*Basavanguḍi Bull temple
			Bugle Rock
			Lāl-Bāgh
			*The Cenotaph
			Sōmēśvara temple, Ulsūr
		Malleśwaram—	*Mallikārjuna temple and Boulder Inscription
		Ardeśahaḷḷi—	*Inscription stones
		Kundāṇa—	Hill
		Dēvanahaḷḷi—	Āñjanēya temple
			Birth place of Tipu Sultan
			Khās Bāgh
		Gaṅgavāra—	*Sōmēśvara (Tabbalēśvara) temple

Kolar District	...	Kaivāra—	*Amaranārāyaṇa temple
			Bhīmēśvara temple
			Nakulēśvara and Sahadēvēśvara temples
		Rahmāngarh—	Hill fort
		Ālambgiri—	*Tirumalanāthasvami temple
		Siti—	Bhairava temple
			Śrīpatīśvara temple
		Kōlār—	Sōmēśvara temple
			*Kōlārамma temple
			*Makbara
		Kuruḍumale-	Sōmēśvara temple
			*Vināyaka temple
		Āvaṇi—	Rāmēśvara and other temples
Mysore District	...	Seringapatam —	Old Masjid
			Old Garrison Hospital
			*The Breach and Monument
			Delhi Gate and Bridge
			Dungeons
			Jibi Gate
			*Ranganātha temple
			Rāja's Palace
			Swinging (De Havilland)
			Coronation Building
			Narasimha temple
			Memorial Hall
			Tipu's Palace
			Gangādharēśvara temple
			Water Gate
			*Place of Tipu's Death
			*Inman's Dungeon
			Wellesley Bridge
			*Jumma Masjid
			Bangalore Gates
			South-East Fort Wall
			Flagstaff Cavalier
			Tipu's Racket Court
			Elephant Gate
			Sōmalinga Gate
			*Darya-Daulat
			Kaul Bazaar
			*Obelisk
			Catholic Cemetery
			Col. Grimstone's Tomb
			Abbe Dubois', Church
			Bailey's Tomb
			*The Gumbaz

Lal-Bagh
Mantague's Tomb
Abba Garden
Scott's Bungalow
Doctor's Garden
Mysore Gate
Garrison Cemetery
Periāpaṭṇa Bridge
Rāṇi's Tomb

APPENDIX "B".

List of Photographs taken during the year 1934-35.

Sl. No.	Size	Description	View	Village	District
1	12″×10″	Channakesava temple	View from North-east	Belur	Hassan
2	Do	Do	Do another	Do	Do
3	Do	Do	Do another	Do	Do
4	Do	Do	View of Naganayakana Mantapa.	Do	Do
5	10″×8″	Do	View of the temple from top of Gopura.	Do	Do
6	12″×10″	Hoysalesvara temple	View of the East middle portion when dismantled.	Halebid	Do
7	10″×8″	Do	Do	Do	Do
8–11	12″×10″	Do	West view	Do	Do
12–14	Do	Do	Ceilings	Do	Do
15–16	8½″×6½″	Do	Friezes	Do	Do
17	Do	Do	West view	Do	Do
18	Do	Do	Figures in the railing	Do	Do
19–20	6½″×4¾″	Do	Horses	Do	Do
21	Do	Do	North-east doorway	Do	Do
22	Do	Do	West view	Do	Do
23–24	Do	Do	Inscription stone	Do	Do
25	10″×8″	Gomatesvara figure	...	Sravanabelagola	Do
26	Do	Narayanaswami temple	South-east view	Malurpatna	Bangalore
27	Do	Amritesvara temple	North-west view	Do	Do
28	Do	Chaudesvari temple	Toranagambha	Do	Do
29	Do	Do	Viragal	Do	Do
30	Do	Ramaswami temple	Stone figure	Kudalur	Do
31	8½″×6½″	Aprameyaswami temple	Gopura	Malur	Do
32	Do	Do	Aprameya	Do	Do
33	6½″×4¾″	Do	South-west corner	Do	Do
34	Do	Do	Ambegalu Krishna	Do	Do
35	Do	Kailasesvara temple	Front view	Do	Do
36	Do	Do	View of Mukhamantapa	Do	Do
37	Do	Do	South-west view	Do	Do
38	8½″×6½″	Gopalakrishna temple	Gopalakrishna figure	Chickmalur	Do
39	6½″×4¾″	Do	South-west view	Do	Do
40	Do	Brindavana	East view	Abbur	Do
41	Do	Thimmapparaja Urs, Mansion	Front view	Channapatna	Do
42	Do	Do	Doorway	Do	Do
43	Do	Syed Ibrahim's Tomb	South-west view	Do	Do
44	Do	Old Fort-gate	...	Do	Do
45	Do	Close's Monument	Front view	Closepet	Do
46	Do	Venkataramanaswami temple	South-east view	Bangalore	Do
47	8½″×6½″	Tipu Sultan's Palace	Front view	Do	Do
48	Do	Fort gate	South view	Do	Do
49	Do	Gavi Gangadharesvara temple	View from North-east	Do	Do
50	Do	Kempambudhi tank and Kempe Gauda's tower.	...	Do	Do
51	6½″×4¾″	Lal-Bagh	Flower gardens	Do	Do
52	Do	Cenotaph	...	Do	Do
53	8½″×6½″	Public Offices	South-east view	Do	Do
54	Do	Do	North-east view	Do	Do
55	6½″×4¾″	Do	South-east view	Do	Do
56	Do	Seshadri Memorial Hall	...	Do	Do
57	Do	Museum	...	Do	Do
58	8½″×6½″	Central College	...	Do	Do
59	Do	Tata Institute	...	Do	Do
60	6½″×4¾″	Do	...	Do	Do
61	8½″×6½″	Do	Statue of Tata	Do	Do
62	6½″×4¾″	Do	Do	Do	Do
63	Do	War Memorial	...	Do	Do
64	8½″×6½″	Fort wall	...	Devanhalli	Do
65	Do	Fort gate	...	Do	Do
66	6½″×4¾″	Ambaji Durga	...	Chintamani	Kolar
67	Do	Amaranarayana temple	South-east view	Kaivara	Do
68	Do	Do	Pillar in Navaranga	Do	Do
69	8½″×6½″	Do	Porch	Do	Do
70	Do	Bhimesvara temple	South-east view	Do	Do
71	Do	Rahmangarh	...	Do	Do
72	6½″×4¾″	Bhairava temple	Side view	Siti	Do
73	8½″×6½″	Somesvara temple	Do	Kolar	Do
74	Do	Do	Interior	Do	Do
75	Do	Do	Ceiling of Mahadvara	Do	Do
76	6½″×4¾″	Do	Mukhamantapa	Do	Do
77	Do	Do	Kalyana Mantapa	Do	Do
78	Do	Kolaramma temple	Kolaramma figure	Do	Do

List of Photographs taken during the year 1934-35—*concld.*

Sl. No.	Size	Description	View	Village	District
79	8½"×6½" ...	Somesvara temple ...	South-view ...	Kurudumale ...	Kolar
80	8½"×6½" ...	Do ...	Figures ...	Do ...	Do
81	6½"×4½" ...	Do ...	Pillar in porch ...	Do ...	Do
82	8½"×6½" ...	Ganapathi temple ...	Ganapati figure ...	Do ...	Do
83	6½"×4½" ...	Do ..	Kartikeya figure ...	Do ...	Do
84	Do ...	Bharatesvara and Angadesvara temple.	Doorways ...	Avani ...	Do
85	8½"×6½" ...	Lakshmanesvara temple ...	Interior view and Dipastambha.	Do ...	Do
86	Do ...	Do ...	View from Northwest ...	Do ...	Do
87	6½"×4½" ...	Durga figure ...	...	Do ...	Do
88	8½"×6½" ...	Nandi hill ...	View from east ...	Nandi ...	Do
89	Do ...	Narasimha temple ...	Kanthirava image ...	Seringapatam ...	Mysore
90	Do ...	Darya Daulat ...	Interior ..	Do ..	Do
91	Do ...	Do ...	Battle scene ...	Do ...	Do
92	Do ...	Do ...	Tipu and Hyder ...	Do ...	Do
93	6½"×4½" ...	Do ...	South-west view ...	Do ...	Do
94	8½"×6½" ...	Monument and breach ...	...	Do ...	Do
95	6½"×4½" ...	Fort gate ..	Delhi gate, North view ...	Do ...	Do
96	Do ...	Do ...	Do South view ...	Do ...	Do
97	Do ...	Dungeon ...	Exterior view ..	Do ...	Do
98	Do ...	Do ...	Interior view ...	Do ...	Do
99	Do ...	Water gate ..	...	Do ...	Do
100	Do ...	Elephant gate ...	...	Do ...	Do
101-102	Do ...	Cauveri sopana ...	...	Do ...	Do
103	Do ...	Wellesley Bridge ...	...	Do ...	Do
104	Do ..	Tonnur tank ...	View of the sopana ...	Tonnur ...	Do
105	Do ...	Do Sala figure ...	...	Do ...	Do
106	Do ...	Do View of temple from tank bund.	...	Do ...	Do
107-108	8½"×6½" ...	Copper plate inscriptions of the Kadamba King Ravivarma.	...	Do ...	Do
109	6½"×4½" ...	Do seal ...	...	Do ...	Do
110-113	Do ...	Sringeri copper plates ...	...	Do ..	Do
114-118	8½"×6½" ...	Copper plate inscription of Chalukya King: Rajaditya	...	Do ...	Do
119	6½"×4½" ...	Do seal ...	..	Do ...	Do
120	8½"×6½" ...	Hebbalguppe stone inscription of Duggamara.	...	Do ...	Do
121	10"×8" ...	Basavatti stone inscription of Sripurusha.	...	Do ..	Do
122	8½"×6½" ...	Paschimavahini stone inscription of Vidyaranya.	...	Do ...	Do

APPENDIX "C".

List of drawings prepared during the year 1934-35:—

1. Mysore State Map.
2. Haḷebīḍ, Hoysaḷēśvara temple .... Elevation and plan of central niche.
3. Bēlūr, Kēśava temple .... Elevation of a pillar.
4. Do do .... Garland-like designs on trunk of pillars.
5. Amṛitāpur, Amṛitēśvara temple .... Site plan.
6. Do do .... Compound wall.

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