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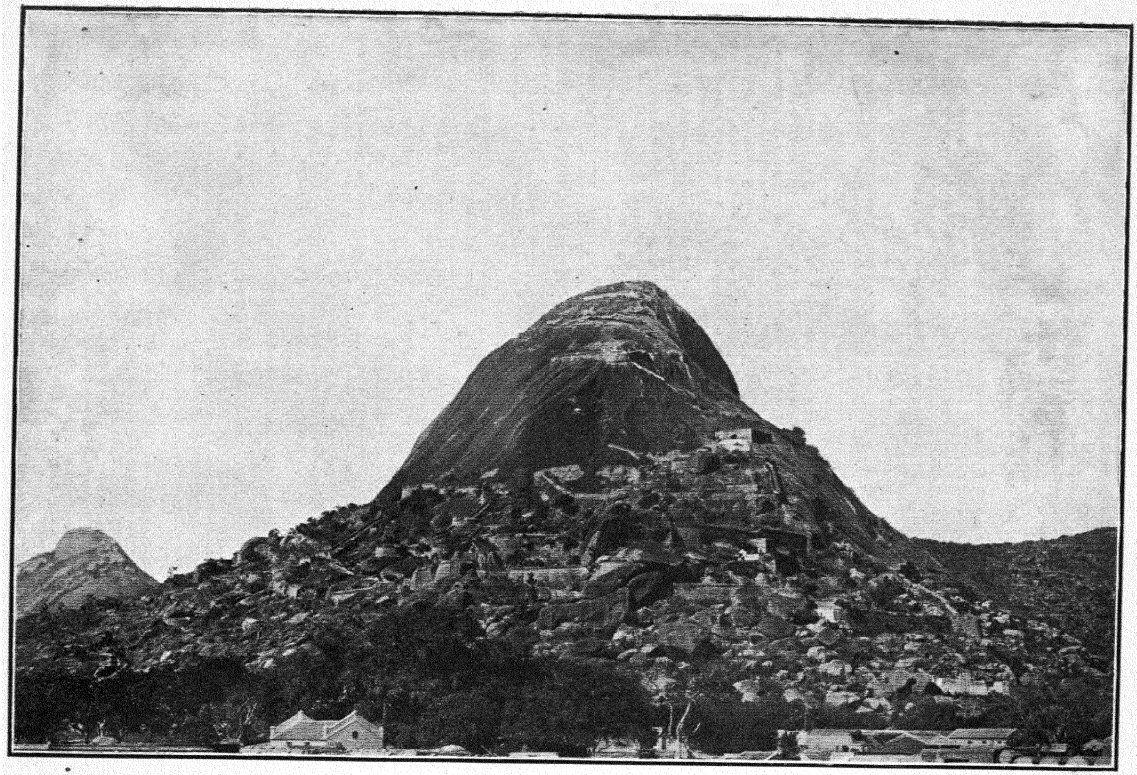
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VIEW OF THE HILL, MADHUGIRI (p. 19).

PLATE I.

ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1934.

PART I—ADMINISTRATIVE.

Staff.

The only change in the staff was the retirement of Mr M. C. Srinivasa Iyengar, Pandit of this Department, in January 1934.

Tours.

The Director toured in all the Districts of the State except Shimoga and Chitaldrug for inspecting ancient monuments and for collecting epigraphical and archaeological data about important artistic and historical structures The Assistant to the Director made a long tour in the Hassan, Kadur and Shimoga Districts for collecting new inscriptions The Architectural Assistant who was transferred to Mysore, temporarily, worked mostly at the Head-quarters

Some of the ancient sites explored by the Director were Būdihāl, Nelamangala and Sāvandurga A detailed study was made of some of the most important hill forts in the Bangalore and Tumkur Districts

Monuments.

Tours for studying the Chālukyan monuments in the State were concluded and the work of preparing the drawings and photographs required for illustrating the monograph on Chālukyan Architecture in Mysore was continued at Head-quarters.

Epigraphy.

The number of new inscriptions collected during the year is about 80. They belong mostly to the Vijayanagar period and some of them relate to the Sringeri and the Tirthahalli Matts. An interesting inscription on stone found near Sringeri consists of a grant by Vidyāranya Svāmi in 1386 A D. The copper plates of the Sringeri Matt were re-examined and some of the inscriptions found in the *Kaditas* and palm-leaf manuscripts were copied. The succession list of the Bhāgavata Sampradāya Matt at Mulbāgal, Tirthahalli Taluk, was secured Mr. R. Rama Rao, B.A., Assistant to the Director, did the bulk of the Epigraphical work of the year.

Several important manuscripts and some coin collections were studied.

Publications.

During the year the detailed report of this department for 1930 was printed and that for 1931 was sent to the Press. The manuscript of the Report for 1932 was completed. The work of printing and binding the Index Volume I of the Epigraphia Carnatica was completed and the copies were received from the Government Press, Bangalore.

Select views of the architectural monuments and certain publications of this department were exhibited at the Karnātaka Sāhitya Parishat in May 1934.

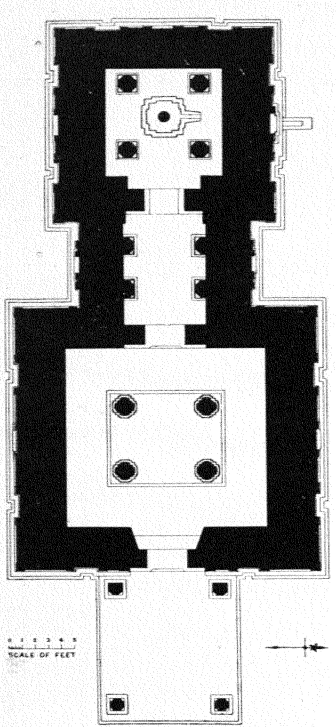
The Director was deputed by the University to the 7th All-India Oriental Conference held at Baroda in December 1933 and as instructed by the Vice-Chancellor invited the Conference to hold its next Session in Mysore.

Excavation work was not resumed for want of funds. Consequently the monograph on the Chandravalli Excavation could not be completed and published.

Conservation

The notes made by the Director about the repairs and conservation needs of the monuments studied by him are published in the body of this Report Notes received from the Office of the Government Architect regarding the work done by that office for the conservation of monuments, are embodied in Appendix "A." The monuments inspected by the Director of Archaeology in Mysore and his assistants are also named under Appendix "A."

The staff of the Department worked very hard particularly in connection with the survey of monuments and deserve to be thanked for the zealous work they did during the year. Thanks are also due to the Superintendent, Government Printing, Bangalore, and Messrs. The Indian Photo-Engraving Co., Calcutta, for their co-operation in bringing out the publication.



MUKTIŃÂTHÊSVARA TEMPLE
BINNAMANGALA

1. (p 3)

2 MUKTINATHESVARA TEMPLE, BINNAMANGALA, PILLARS IN NAVARANGA (p 6).

PART II—STUDY OF ANCIENT MONUMENTS.

BINNAMANGALA.

MUKTINĀTHĒŚVARA TEMPLE.

Situation

The temple of Muktināthēśvara is situated about two furlongs to the south-east of the roadside village of Binnamangala which is one mile to the south of Nelamangala on the Bangalore road The temple is a furlong to the east of the road and access to it is rather difficult since channels and rice fields now surround it.

History.

About 8 feet to its north-east, half-buried in the earth, stands a large granite slab of which only 3′ × 4′ is visible. It bears a long Tamil Inscription[1] stating that in the Śaka year 1032 corresponding to A. D. 1110 during the reign of Kulōttunga Chōla a grant of lands was made by a Chōla official to the god Muttīśvaran Though the Vaidyēśvara temple at Talkād and this Muttīśvara temple have both some amount of similarity, like the poor standard of sculptures, the use of granite, prominent Dravidian features, etc, yet the differences between them are also many and so definite and sufficient that it is not impossible to ascribe them to different periods. The only addition of later times at Binnamangala appears to be the front porch which perhaps dates from C. 1400 A D. The rest of the building is homogeneous and consistent with the Chōla school No other inscription has been found The friezes of lions and Yakshas and the roundish cornice, the prevalence of rearing tiger brackets and the presence of the inscription lead us to ascribe the temple to the Chōla times

General Description.

The whole structure is of granite except the brick roofing and tower (Plate IV, 1.) The building stands in the open without a prākāra or other appertinent buildings and has a four-pillared garbhagriha, a narrow sukhanāsi, a four-pillared navaranga and a small porch of one ankana. (Plate II, 1) A stone lamp pillar, about 30 feet high, stands about 20 yards to the east It is probably a work of about the 17th century. A small stone-built tank lies about 20 feet to the north-east of the building.

Basement.

The temple does not stand on a platform but the basement has four distinct cornices. The lowest has elephant heads at the corners; the second from the bottom is rounded with a number of narrow shallow horizontal flutings, the third is a row of

[1]. Epigraphia Carnatica, Vol. IX, Nelamangala Taluk, No 3

eaves ornamented with a frieze of leaves interspersed with lion faces, and below the eaves is the fourth row of long-eared short-maned lions (or tigers), prospectant, retrospectant or regardant, with the corners occupied by two-footed tailed makaras. The fourth cornice has also a row of leaves on the lower surface.

Outer Walls.

The walls are formed of well dressed granite blocks skilfully placed one above the other, the outer faces being smoothly planed except where the pilasters or the sculptured figures intervene. The pilasters like the whole building are right angled and have right angled damaruga-shaped mouldings below the abacus while the capitals are borne on the heads of dwarf Yakshas and supported by brackets of roaring tigers.

The sculptured figures on the walls are not very fine, being sometimes too heavy at the ankles and feet. They are definitely inferior to Bēlūr work or to Nandi work but better than that met with in the Vaidyēśvara temple at Talkād. The figures generally wear highly ornamented kirītas of the Chōla type and not the plain cone-shaped ones of the Vijayanagar type. A few wear kirītas having several tiers as in early Hoysala images But though the images lack gracefulness they are generally in attitudes which are familiar in Chōḷa sculptures. The chief images are, from the south of the east door —

East Wall.—

1. Sūrya with lady attendants.

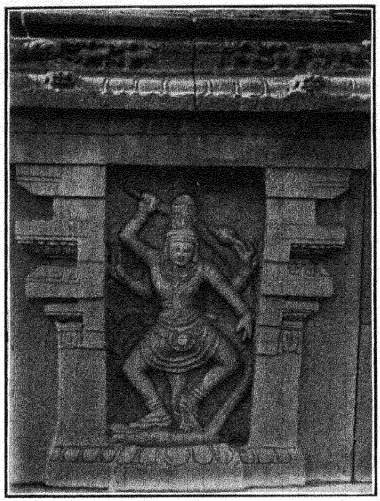
South Wall —

2. Dakshināmūrti, two-handed, wearing long cylindrical jatā on head, yajñōpavīta and holding rosary in the right hand. A lady on each side.
3. Tāndavēśvara as Andhakāsuramardana.
4. Two-handed goddess (Umā ?) standing with lotus in the right hand. The feet are large and ugly and the folds of the *sari* very conventional A lady stands on each side.
5. Ganēśa seated on mouse. Attendants on each side. Lady to the right and male to the left, each holding lotus in the right hand.
6. Three-eyed Sadāśiva standing (abhaya, pāśa, deer (?) and dāna) with several ladies on either side and a fine creeper tōrana above with Ganēśa seated. (Plate III, 2). Further up there are soldiers and makaras.

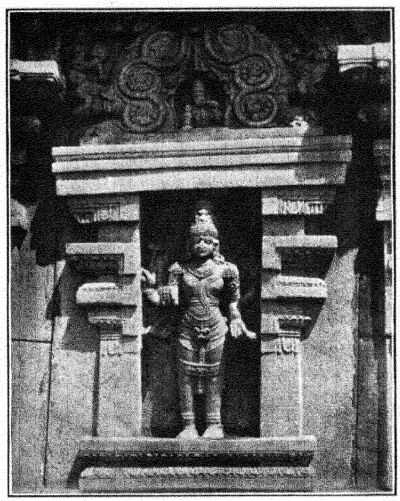
West Wall —

7. With lady attendants on either side in the centre stands under a canopy Venkaṭēśa (abhaya, chakra, śankha and katihasta). He wears jaṭāmakuta, makarakundalas, yajñōpavīta, but no sarpas. His forehead

MUKTINATHESVARA TEMPLE, BINNAMANGALA.



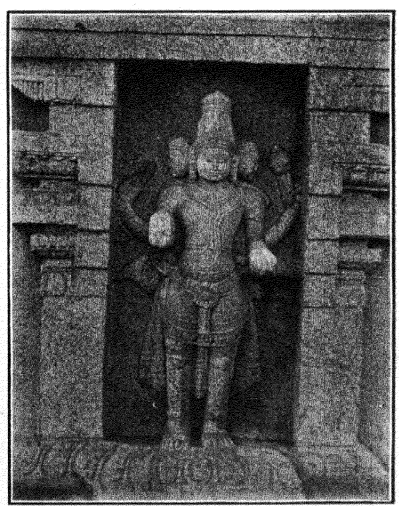
1 KALINGAMARDANA (p 5)



2. SADASIVA (p 4)



3. VENKATESA (p. 5).



4. BRAHMA (p. 5).

Mysore Archæological Survey.]

has however the third eye which is peculiar. The presence of Veṅkateśa with the third eye in Chōla sculpture is remarkable. (Plate III, 3) Above, under a kīrtimukha is a linga whose presence is also significant. Venkatēśa is perhaps a form of Harihara, but the god of Tirupati has dānahasta instead of abhaya.

North Wall.—

8. Three-headed Brahma standing clean-shaven, with jatāmakuta and four hands: abhaya, rosary, gadā and dāna. (Pl III, 4) On the tower is Gajalakshmī.
9. On the wall are a Rishi or Dakshināmūrti to the left, and
10. Śachī on an elephant to the right with male and female attendants.
11. Bhairava with snakes and dog.
12. Chāmundā (Vaishnavī) standing to front on buffalo's head as in the Bhōganandi temple window at Nandi but ruder Her four hands have (abhaya, chakra, śankha, katihasta) Lady attendants. She wears breast band and the drapery folding is conventional.

13 and 14. Kālingamardana, four-handed and dancing (chakra, tail of snake, śankha, lamba-hasta). The snake's head is flat and is trodden under Krishna's feet. (Plate III, 1.) He wears a smile. A devotee with folded hands to the left

15. Vēnugōpāla—rude

East Wall.—

16. Chandra with attendants

Though the larger wall images have a definitely Chōla look, it must be confessed that the smaller attendant figures resemble those in the Vaidyēśvara temple.

Eaves. Below the eaves is a row of Yakshas dancing or otherwise enjoying life, interspersed with monkeys, Kinnaras, etc The eaves shaped like a sharp 'S,' (as in the Chāvunda-Rāya-Basadi at Śravanabelgola), are ornamented with kīrtimukhas. The brick roof is a restoration work carried out in the 17th century. But the brick tower, about three feet high, is plain and resembles that of the Gandhavārana Basadi of Śravanabelagola and may be of about the same age. The bulls and arches above are of the 17th century.

Porch. The porch is a four-pillared structure, perhaps of Vijayanagar times, with the two front pillars bearing effigies of the builder and his wife. The male figure has long hair and a long beard.

Navaranga Doorway.

The jambs of the navaranga doorway have ornamented floral bands supported by vertical bands of kubjas and musicians with a large sankha or conch hanging on each outlying pilaster. The lintel has Gajalakshmī between two two-footed makaras which are swallowing maneless lions

Navaranga.

The navaranga (14′ × 14′) has four fine square pillars each of which is well ornamented. (Plate II, 2.) On a square-shaped base with indented angles rises a square shaft on each face of which above a row of lions and śarabhas are small sculptured figures among which are Kālingamardana, standing Śiva and Vishṇu, Brahma and Ganēsa, Tāndavēśvara and the consorts of the first three Above is a row of lion heads and the abacus has Yaksha musicians and dancers above it.

Eight of the nine ceiling squares are plain but the central one which is flat and similar to the ceiling in the Yōganandīśvara temple on the Nandi hill has nine panels with Umāmahēsvara in the centre and the Dikpālas around.

The images kept in the navaranga are Dakshināmūrti, Ganēśa, a seated devotee and Mahishāsuramardinī of the standing Marase type being exaggeratedly slim and tall The last image has a breast band.

Sukanasi and Garbhagriha

The doorways of the sukhanāsi and garbhagriha are both plain and there are no dvārapālas anywhere in the temple The sukhanāsi has three pilasters and the garbhagriha four pillars, all of the plain square type, which may have been put in as late as the seventeenth century along with the porch The Muktimāthēsvara linga is an old and worn out specimen, split vertically in twain and fixed into a fine pītha of the indented square shape. There is a small rude Nandi in the sukhanāsi.

Relief Sculptures.

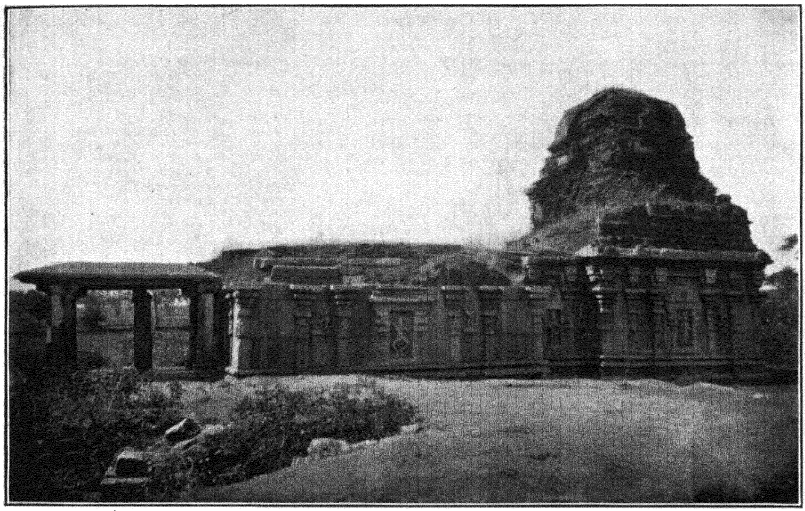
Opposite the temple between the porch and the pillar are two sculptured slabs. One has a standing ruler with a large pot-like head-dress holding a rosary in his hand. Perhaps he is the restorer of the temple. The other slab has a king and his two queens with an attendant. Very probably these are all *bhakta* figures. The king has the archaic smiling lips of the Vijayanagar type. The dating, however, is doubtful.

Conservation.

1. Though the temple is not of first rate importance for art, it is one of the few genuine Chōla monuments in Mysore and should be protected under class II.

2 A pathway should be made to give access to it from the road which is only a furlong away.

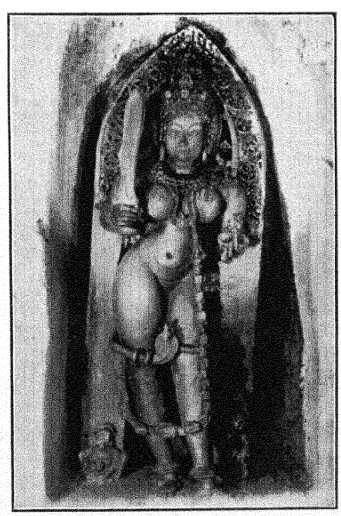
3. The temple roof is very much damaged by the growth of a peepul tree



1 MUKTINATHESVARA TEMPLE, BINNAMANGALA, VIEW FROM NORTH (p. 3)



2. GANGADHARESVARA TEMPLE, SIVAGANGA, HONNADEVI (p. 10).



3. GANGADHARESVARA TEMPLE, SIVAGANGA, BHAIRAVI (p. 10).

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and the brick tower is partly destroyed. Its lost portion may be built in again with brick and the whole covered with cement. The roof may be remade with concrete.

4. Owing to the interference of thieves with the central navaranga slab, the navaranga floor has subsided by five inches leaving a horizontal rent in the walls. These should be immediately supported with hard stone slabs and cement and the navaranga floor levelled.

5. Some of the beams have cracked and may be examined.

6. A battened wooden doorway may be provided.

7. The platform around the lamp pillar should be rebuilt lest the pillar should fall.

8. The inscription stone should be dug up and reset as also the stones of the pond.

9 A compound wall enclosing the pond and the lamp pillar may be built with a door to the east.

ŚIVAGANGA.

Brief notices of the several places of interest and of the temples on the hill at Śivaganga have already appeared in the Mysore Archæological Report for 1915. Here the temples are studied with reference to their architectural history and the points of interest are noted either because of their dates or because of their architectural merit. Since the temples are the most important monuments on the hill, they are dealt with first.

GANGĀDHARĒŚVARA TEMPLE.

Prakara and Mahadvaras.

A large prākāra wall encloses the Gangādharēśvara temple area, but its original gateway belonging to about the Hoysaḷa period appears to have been on the east. The latter has cylindrical granite pillars (as in the Pañchalinga temple at Sōmanāthapur). But to its east and also to the north of the prākāra additional mahādvāras with brick towers have been built probably in the Vijayanagar days.

Mantapas in Courtyard.

Just inside the Hoysala or, more probably, the 14th century mahādvāra stand two small stone shrines belonging to about the Hoysaḷa period. The stone śikhara of one of them dating perhaps from the 14th century is now deposited on the ground. To the west is a large stone Girijākalyāṇa-manṭapa giving admission to the east doorway of the navarańga hall. It has large well carved granite pillars with

brackets and some armoured riders as in Kempe Gauda's pavilion. The cubical mouldings of the pillars and the stone walls are ornamented with varied sculptures of Vishnu, Siva, Vāmana, etc., and the two inner pillars near the doorway bear in high relief the images of a king and queen, evidently those who built the pavilion. They may be Kempe Gauda and his queen or Venkatapatirāya and his queen. On the walls appear the seven Holy Mothers, Girijākalyāna and Umāmahēśvara with the Ṛishis and Dikpālas The structure is strong and enduring

Navaranga Hall.

The present navaranga hall is really an old open courtyard covered over and enclosed during Kempe Gauda's time. It contains several mantapas now connected by a common roof. Three of these are worthy of notice The old Kalyāna mantapa has four beautifully polished black stone pillars whose sixteen-pointed, cubical and wheel-shaped mouldings and chain ornamentation refer them to the Hoysala period.

The Nandi-mantapa is borne on four fine bell-shaped Hoysala pillars, the inscriptions upon whose bases record a grant in 1196 A D for the god Śivagangānātha

A little to the west there is a small pavilion supporting a huge bronze bell called *Ōmkāra-ghante* an inscription on which records that it was a gift by Kempe Gauda I

To the south of this navaranga hall a great rock overhangs a cave, the entrance to which is now provided with a well-worked granite doorway supported by moustached Śaiva dvārapālas of life size. The lintel has Gajalakshmī supported on each side by Vidyādharas while the jambs are formed by three sets of sculptured blocks bearing ornamental *rudrāksha*, scroll bands, etc. The small dvārapālas are supported by makara-treading damsels and on the outer side on the right stands the votive image of a prince and on the left, stand those of his queen and perhaps her son Who these personages are it is difficult to state. Possibly they are Kempe Gauda I and his family

Cave Hall

The doorway leads to a large cave about 40' long and 30' broad which is now converted into a navaranga hall and two garbhagrihas. In the cave hall there are now kept a large number of stone and metal images which may be noticed in order from the door running clockwise

1. Sūrya—Rude stone image, perhaps of the 17th century.
2. Tāndava Gaṇēsa—Stone image of the Vijayanagar period.
3. Durgā—Rude stone image.
4. Lamp bearing metal image of either the father or the brother of Kempe Gauḍa.
5. Kempe Gauḍa—image with inscription.

6. Image of ūligada Basavayya.
7. Behind No. 6, stone images of a prince and a princess, both devotees; two Nandi bulls.
8. Tāndavēśvara.
9. A cave used as a store house in which are two fine bronze images of goddesses.
10. Tāndavēśvara—fine image; perhaps of Andhakāsura as generally called. It has several inset rubies. The ten hands of the image are thus disposed· dagger, abhaya, paraśu, triśūla, damaruga, agni, ghantā, padma, vīṇā, lamba-hasta. Flames are darting forth from the halo of the god and the image has a graceful pose. It is definitely a Vijayanagar specimen, but shows that the art of metal casting was still in good condition.
11. Four-headed Chandikēśvara
12. Tāndava Gaṇapati—Babyish god in a fine dancing pose.
13. Seated Ganēśa.
14. Chandraśēkhara with Gangā and Gaurī. He is the utsavamūrti of the main temple. The loose triśūla in front needs a pīṭha.

15 and 16. Sōmaskandamūrti of Umā and Mahēśa—The central image of Skanda is missing and needs to be replaced.

17. and 18. Kalyāna-Sundara with consort. Old and fine—The noses, etc. of 16 and 17 are all rubbed off—The image of the consort has to be soldered on to the pītha.

19. Umāmahēśvara
20 Ganēśa—a small Hoysala image—relic of the older days.
21. Saptamātrikā panel—rude and worn out.
22. Vīrabhadra—rude.
23. Ganēśa on the living rock.
24. Shanmukha on the living rock.

25 and 26. Harihara—on the living rock. This is a 17th century work with the metallic image of a Pāllegār (named Enne-Ganganna) depicted as lamp bearer.

27. Ganēśa on the living rock.
28. Bhairava—perhaps late Hoysaḷa work.

There are plenty of metal bells in the hall. But just in front of the sukhanāsi doorway is a small pavilion with two cast bronze pillars of fine design. Chain ornamentation and rounded wheel-shaped mouldings are also prominent. They are either 14th century work or their imitation in the time of Kempe Gauḍa.

Garbhagriha and Deities.

A small sukhanāsi leads through a comparatively plain doorway to the garbhagriha in which on a low pītha is a large natural linga rising to about 3' from the ground. It may belong to the Hoysala or even to the Pallava days. A chamber in the cave on the east is pointed out as the treasury of Kempe Gauda when the temple was being built. The bull opposite Gangādharēśvara is a well ornamented piece and has the look of Hoysala workmanship. The height of the cave hall is about 5' to 8'. To the north-east of the cave hall is a small hole in the wall through which water rushes in during the rains. The hole above must be cement-pointed and the broken images repaired.

To the north of the Gangādhara shrine, a small sukhanāsi leads to the shrine of Pārvatī, an insignificant image of perhaps the 17th century. The wooden cot in the bed chamber needs to be repaired

HONNĀDĒVĪ TEMPLE.

The rock which overhangs the cave shrines is a very large one and in the cave on the east is the Gangādharēśvara shrine There is a smaller cave on the north in which is housed the goddess Honnādēvi. The latter shrine also has a large front hall from which a small doorway leads to the cave hall which is about 40' square and 6' to 10' high The image of Honnādēvi is a large one, about 5' high, of Durgā with eight hands (sword, short sword, battle-axe, chinmudrā, svargahasta, ghantā, buckler and kapāla). She is treading upon the Rākshasa Raktabījāsura and killing several of the Rākshasas while dogs and goblins dance about.

In a niche on her left is a standing Bhairavī, called Kāmākshī, 5' high, of Hoysala workmanship. In the niche on the right are housed the old and new metal images of Honnādēvī The old one is a particularly fine image (Plate IV, 2.) In a cave chamber on the east there is another stone image of Bhairavī, a fine piece of Hoysala workmanship. (Plate IV, 3.) It is said that 40 years ago these images of Bhairavī flanked Honnādēvī in the garbhagriha and that one of them was damaged while the temple was being repaired. Neither of them is worshipped now. In the south-west corner of the cave hall rain water rushes in during the rains. The drain in front of Honnādēvī and the wall require repairs.

To the west of the navaranga of the Honnādēvī temple is the Honnamanagavi-matha with a Vīrabhadra shrine in it.

OTHER POINTS OF INTEREST ON THE HILL.

Patala Ganga.

About 50 yards to the west of the Honnādēvī temple is a flight of steps leading to a large pool of cool sweet water in a cave. This is known as the Pātāla Gangā. On a rock near it is a colossal relievo image of Vīrabhadra.

Tower.

The pillars of the fine tower met with near a huge Ganapati as we ascend the flight of steps leading up the hill, have round shafts and the pot and wheel-shaped mouldings Though they are of granite, it is not impossible that they may hail from Hoysaḷa or even Chōḷa times. But the brick tower above is of about the 17th century.

Subrahmanya.

The Subrahmanya figure is a well-worked and impressive one, though its face is not handsome. In its 12 hands it holds abhaya, triśūla, arrow, sword, goad, mace, triśūla, lotus, pāśa, bow, sword (short), dāna It may be attributed to the middle Vijaya-nagar period, *i.e.*, to about 1500 A.D.

Emme-Basava.

Emme-Basava is about 15′ long and 8′ high. It is much broader and has a larger face than the proportion would require. It is of granite. It is similar to the Basava image of Arasimakere[1].

The inscription in the cave is evidently ancient and in the characters of about the 8th century, possibly of the Ganga times.

The top panel has a linga under a canopy, an orb combining the Sun and the Moon, and a Svastika in between.

Ganji Virabhadra.

Gañji Vīrabhadra is a bas-relief figure about 5′ high on a living rock, with sword, arrow, bow and shield. Two of the steps in front of the Vīrabhadra temple are the two halves of a large vīragal showing a spirited battle between cavalry men with swords and spears and a hero with a curved sword on foot. The slab bears no inscription From its size and the curved two-fronged sword held in the right hand of the hero, it may even be attributed to the Ganga times.

Lamp Pillar.

Near Kempe Gauda's Hajāra, facing east, is the east mahādvāra of the Gangādharēśvara temple whose brick tower has now partly disappeared Just in front of it is a Kannada inscription of seven lines stating that in S' 1288 (1366 A.D.) Māradāsa, son of Balaradāsa of Hōgunda got a lamp pillar put up in the pit by its side. The pillar has now disappeared.

The man riding the lion bracket of the west end pillar in Kempe Gauda's Hajāra wears a peculiar dress which probably represents a coat of mail.

Inscriptions.

About 20 rock-cut steps above Kempe Gauda's Hajāra, there are several votive inscriptions among which is one in Nāgari characters Near the steps closeby the Linga shrine, there is a large number of Kannada and Nāgari votive inscriptions which deserve examination.

[1] See M. A R, 1931, page 68

Chigatana-gavi.

Further up, the Chigatana-gavi contains five portrait statues two are of bearded chiefs and two of their consorts and the fifth is of a standing prince. Very probably Kempe Gauda, his brother, and the rest of his family are represented. An inscription of five lines to the right of Chigatana-gavi on a rock mentions a certain Chikka Kāma Nāyaka, son of Bairappa Nāyaka, as being the person who got the steps on the rock cut, evidently for the convenience of devotees climbing up the hill. Another similar inscription of one line mentions the name of Japa Guru Gauda.

Colossal Bull.

Another huge roughly carved bull, of workmanship similar to that of Emme-Basava, but slightly larger, is found a little further up. Probably it is also of the same period.

Onake-kindi.

Onake-kindi is about 200 steps above Dodda Basava but lower than Kallu-bāgilu and near the inscription of Krishnarāja Wodeyar IV. A modern Telugu inscription was copied on the rock below it. Another inscription of two lines on the rock surface about 20′ inside of Onake-kindi (close to Nelamangala 129) mentions a certain Kencha Sōma Nañjah

Above the well with Shāji's inscription of 1652 A.D. (Ś 1574) is a small pavilion with a small shrine in front. These belong to the Pāllegār days.

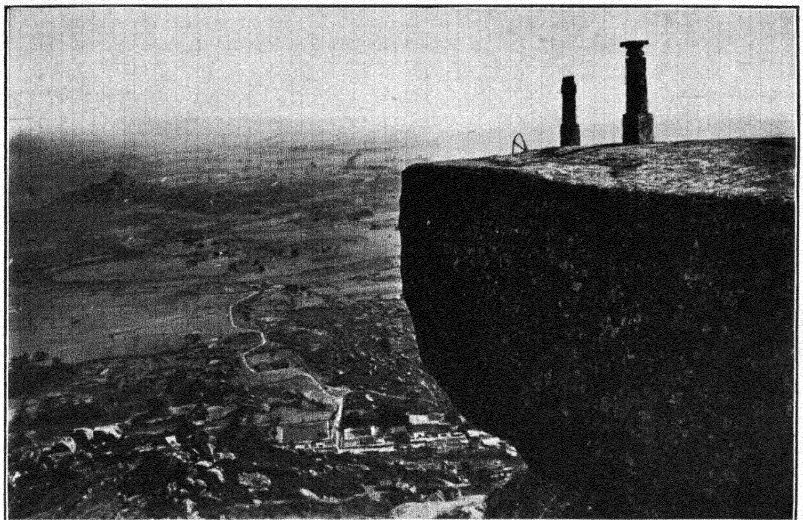
Kodugallu-Basava.

Kōdugallu-Basava was carved in 1388 A D according to the inscription below it. To this date must now be ascribed the other megalithic bulls of the hill, which are all of practically the same workmanship. A small pavilion of four pillars originally stood over this bull as over the others Perhaps this explains the roundness of the pillars of the fourteenth century since there is imitation of Hoysala work yet lingering.

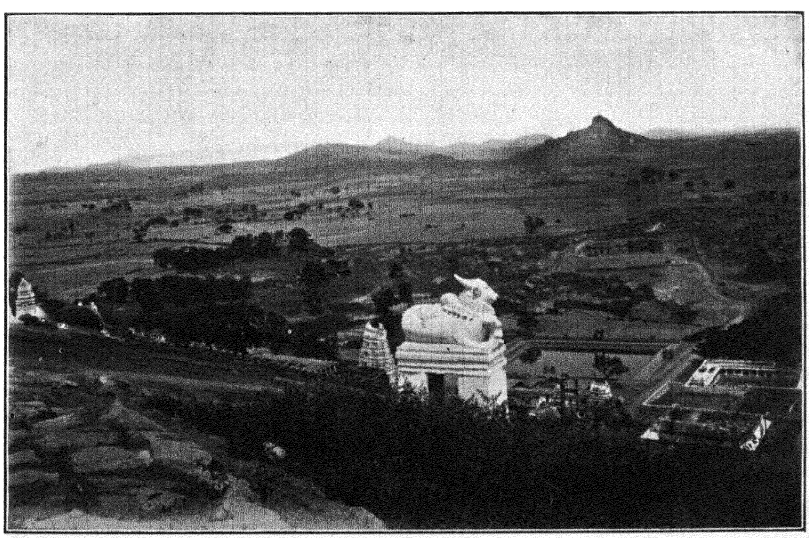
View from top.

On the south we overlook a hilly country between which and the Śivaganga hill is Vīrāji Kanive and its Kapila tīrtha. Here Kempe Gauda is said to have found a treasure trove and Sarajappa Nāyaka is stated to have passed through the place to Sāvandurga. In the valley is said to be found a large amount of old pottery and the place has to be surveyed for cromlechs and other antiquities. To the south-south-east appears Māgaḍi with Sāvandurga beyond, to the south-south-west is Bhairavana-durga. On the east Bangalore is said to be visible on a clear day or night, while on the west is *Mikkarājana are* containing buried antiquities. Beyond it there is plain country. To the north-north-west is Tumkur, while to direct north appear Siddhaganga and Dēvarāyanadurga, with Kengalgudda in the foreground and Śiva-ganga town at the foot of the hill. On the top of the hill there are a small Vīrbhadra temple and a Linga shrine. Both of them are insignificant. By their

SIVAGANGA.



1. VIEW FROM THE TOP OF THE HILL (p. 13).



2. VIEW OF THE BULL AND KALYANI (p. 13).

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side on the south-west is a rockly pool wherein water collects during the rainy season.

Tirthadakamba.

The Tīrthadakamba is a heavy granite pillar, 2½′ square at the bottom and about 15′ high. It rises with an octagonal shaft on a square base and has a round moulding just below the square capital. (Plate V, 1). The inscription repeated on the four sides of its base, belongs to the days of Narasimha Hoysala. There is a small chiselcut hollow 15″×12″ and 4″ deep to the north of the pillar in which it is said that a cupful of water collects during the makarasankrānti day at the time of Uttarāyana punyakāla. This is called the Gangōtpatti place. A number of votive inscriptions are found near it.

Votive Bell.

An iron rod bent over the edge of the cliff overlooking the precipice with a bell dangling from its free end was put up by Gurumūrti-Āchāri of Kyātasandra in 1933 as a son was born to him.

Kalyani or Kamala Tirtha

The Kalyāni, (Plate V, 2) also called Kamala Tīrtha, is a large stone built pond of about 200′ to 200′ with well built stone steps from bottom to top. Around its top runs a high jagati platform with parapet and on the face of the platform between the cornices, hundreds of sculptured panels appear. Commencing from the east and running clockwise may be noticed some interesting groups —

South-east corner.—

Dharmāngada fetching water for his parents whom he has seated in two cradles hung on a pole

A man (perhaps Daśaratha) hiding behind a tree slays a person fetching water from a crescent-shaped pond.

Krishna loots butter and is tied to the Yamala trees. He plunders butter when it is being churned. He hides on a tree top with the clothes of the bathing girls.

South side.—

He plays on flute, wrestles, and kills Kālinga. Two ladies, one of whom is mounted on a parrot, shoot at a man seated on a tree.

South-west corner.—

The Dikpālas led by Shanmukha and the rishis wait upon Śiva Nandikēśvara (or is it stag-headed Ṛishyaśringa ?) plays with girls. In this corner is now kept a fine but damaged Hoysala image of Ganēsa which was originally in the Śāntīśvara temple. It should be returned to the temple and preserved.

West face.—

Birth of Rāma and his brothers. The princes follow Viśvāmitra, slay Tātakā, and defeat her sons. Sītā marries Rāma; the marriage of Rāma's brothers is also celebrated and the bridal parties go in procession.

IMPORTANT STRUCTURES IN ŚIVAGANGA VILLAGE.

108 Lingada Tirtha.

Just opposite the gateway leading up to the hill, there is a fine stone built pond with a cloistered verandah running around it. The latter has its inner ankaṇa walled off and converted into several large chambers possessing 108 lingas. Of these the middle one on the east which faces west is called Agastyēśvara linga and is considered to have been installed by Agastya The building is, for the most part, of about the Māgadi Pāllegār's time but repairs have also been made recently as is seen from two small modern Kannada inscriptions in the north-west corner.

The steps of the ponds are finely adorned with the figures of lions, elephants, swans, snakes, etc To the south-west of the pond is a large storehouse of the old type known as Halematha, evidently the old building of the Sivaganga matt Among the images in it, one of (Vitthala) Pānduranga with two hands akimbo holding snake and chakra may be noted

On a pillar stored in the compound there is an inscription of ten lines in Kannada characters, which is dated 1528 A D. (Ś 1450) Sarvadhāri

North-side —

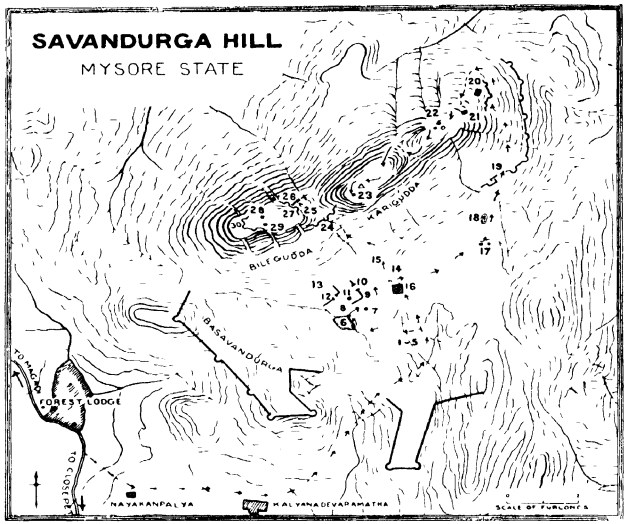
Rāma defeats Khara, and his brother Lakshmana disfigures Śūrpanakhi. The golden deer appears, Mārīcha is slain Fight between Hanumān and Garuda Monkeys approach Rāma. Rāma slays Vāli, Sugrīva and Tārā.

North-east side —

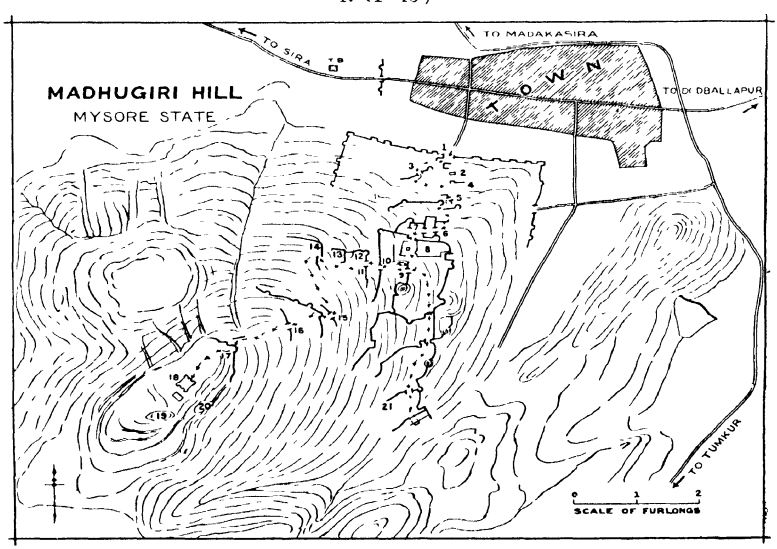
A snake charmer. Monkeys go forth with Rāma and Lakshmaṇa to battle They bridge the ocean. Fight with the Rākshasas. Lakshmana slays Indrajit. Rāma slays Rāvana. Coronation of Rāma in full state.

Santisvara Temple.

The Śāntīśvara temple is, as stated by R Narasimhachar, an old structure, perhaps the oldest in Śivaganga. Its outer walls are ornamented with pilasters bearing beaded hangings as in the Arunāchalēśvara shrine at Nandi. The granite pillars of the open mukhamantapa are plain but cylindrical and have wheel-shaped round mouldings on the top. The navaranga has four pillars of granite with sixteen-sided fluted shafts, bell and wheel-shaped mouldings and cannot be assigned to a date later than the fourteenth century. The beautiful pot-stone Gaṇēśa of the navaranga now lies mutilated at the tank and the Bhairava image of the temple has



1. (P 15)



2 (P 19)

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disappeared. In their places are now a small Ganēśa and a goddess of recent make. The Linga is a round topped, fine black thing about three feet high and is certainly older than the fourteenth century. It is not impossible that the temple was constructed for the merit of Śāntaladēvī, queen of Vishnuvardhana, who is said to have died here, but one wonders whether such inartistic structure of granite of this kind would ever be put up in the name of the great queen of Vishnuvardhana It is more probable that the structure may belong to the 14th century. The question however has to be left open at this stage.

In front of the temple there is a fine large dīpastambha, nearly 40 feet high, which is probably a work of the seventeenth century. An inscription on a rock near it reads *Rangarājana sēve.*

SAVANDURGA.

About seven miles south-east of Māgadi is the hill fortress of Sāvandurga, a third class Protected Monument, rising to a height of about 4,024 feet from the level of the sea. Mr. R. Narasimhachar visited the place in 1915, but he did not climb up the Kari-gudda or Black Hill. Hence the description in the Mysore Archæological Report for 1915 is mainly confined to the Bili-gudda or White Hill. The place was visited again in 1925 and brief notices are published in the annual report of the department for that year The ascent to the Black gudda is dangerous inasmuch as we have to crawl on fours on the face of the steep rock many a time There are no steps whatsoever leading up The stronghold must have been very formidable formerly. What strikes us at the outset is the continuous chain of the fortifications running all round the hills including the Black hill, the White hill, the valley connecting the two, Basavanduga and the extensive area in between

The numbers below refer to those given in the accompanying map and pertain mostly to the places of interest on the Black Hill. (Plate VI, 1.)

1 South fort gate—Entrance.

2. Inside the south fort gate which is the first we come across on our way to Nelapattana from the forest lodge, is a pair of artificial pits called the *Bailu-Basappasvāmi-pāda* cut in the rock.

South Fort-gate and Monuments inside it.

3. At a distance of about 30' from the above there are a small rude stone Basava and a head less Gaṇapati in front of it.

4. Three vīragals and possibly another a few feet above the Nelamāḷige a little to the south of the above. Perhaps there was a Bhairava shrine nearby.

5. Nelamāḷige of possibly the Nāyak period as is evident from the thin bricks. Probably it was used as a guard room or magazine. It has got an outer chamber and a small inner niche. The roof is formed of one slab, about 15' in diameter.

6. Bidirakatte a few yards above, to the left of the pathway leading up to the temple of Ojēśvara.

Ojesvara Temple.

7. The temple of Ojēśvara is just on the right side of the roadway. It has a ruined brick tower of the Nāyak period, a garbhagriha, a hall in front of it and a mukhamaṇṭapa, all built in the Dravidian style. There is no liṅga in the adytum The material used is granite and the workmanship plain but for some creeper scroll and floral ornamentations on the jambs. There is a kīrtimukha on the lintel. The creeper scroll issues out of the mouths of yālis on either side of the jamb. The garbhagriha ceiling is formed of two squares, one placed on another cornerwise with padma medallions here and there. The building is unimportant.

8 A few yards west of the Ojēśvara temple on a granite stone slab, 6′×4′, there is a three-panelled vīragal without inscription, on the lower part of which a royal personage rides forth to battle on a horse. Above him is held an umbrella

9. The road leads along the side of the second fort wall of simple construction (of mud and rubbles) through the Palace gate.

10. Fort gate immediately to the west of Nelapattana. On the granite pillars of this fort gate there are several devices of birds carved with bull heads, human heads and ram heads. Figures of tigers, lions, rishis, elephants, etc., are also carved.

Visvesvara Temple.

11. A few yards south-west of the above fort gate is the Viśvēśvara temple. It is a ruined granite temple with masons' marks 1, 2, 3 etc., on the stones. It consists of a garbhagriha without linga, a sukhanāsi with a flat padma ceiling and a collapsed navaranga having square pillars with single figures carved on the sides The jambs of the garbhagriha doorway have creeper scroll ornamentation issuing out of kalaśas, besides other floral designs. On the lintel there is a linga flanked by elephants on either side. The tower is of brick belonging to the Nāyak period.

12. Second gate of the Palace. A flight of steps leads up to it. Musket holes can be seen in the parapet of brick construction.

13. The Palace site with stone basement and stone walls on which appear two or three ornamental niches.

14. Kalyāni-pond immediately to the north of Nelapattaṇa. Area of top is about 50′ square. There are sculptures all round the railing on the inside. There are a small rudely carved Basava and a Basava temple on the south.

15. A few feet north-west of the pond on a boulder is a bas-relief figure of Hanumān with a *dhvaja* on each side surmounted by chakra on the right and śankha on the left. The god has a dagger in his girdle. A pentafoil arch is rudely carved above. The left hand is in the striking attitude.

16. The Vīrabhadra temple has a mantapa on the left. At the north-west corner of the temple is a pair of stone feet.

17. Narasimha and Kāḷamma temples. These are situated about two furlongs east-north-east of Nelapattaṇa.

18. Cave prison.

19. The fort wall of the east hill on the way up the Black Hill is a Hindu construction built, without mortar, of undressed blocks of stone in the cyclopean way and provided with projecting bastions. The pathway leads up through a breach in the fortwall by the side of one of the eastern bastions.

20. Fort-line with a guard room. This appears to have been built by Tippu, because the well-dressed stones are jointed by mortar.

21. Further up, there is the defence tower of rubble masonry overlooking the pathway on the ridge and commanding the eastern approach.

22. Magazine - 40′ × 20′—with a dome immediately to its south-east.

23. Top-most peak of the Black Hill with a tower mantapa of stone enshrining a rudely carved bull with a slightly exaggerated neck. Trigonometrical survey bench mark.

24. Fort line in the valley connecting the two hills. The abyss is now impassable

25. There is a pathway leading up from the Vīrabhadra temple The branch leading up from Kempe Gauda's Palace is now overgrown with jungle.

26. A flight of stone steps leading up to a gateway in the fortwall

Bilugudda.

27. Second fort wall of Bili-gudda.
28. Guard room.
29. Court hall.
30. Line of fortifications—Mud and rubble on the White Hill.

31. Basavanadurga is a connected strong hold with a small fortress having bastions at the four corners. To the south of the durga on the inside there is a depression which is perhaps the foundation for a guard room

View of the surrounding country from the Blackgudda —

East—Bangalore and Nandi.

North-east—Tippagondanahalli.

North—Śivaganga.

West—Māgadi and Huttari Durga.

South-west—Broken hilly country with the road leading to Closepet.

South—Road to Closepet and range of large and small hills. The country is very hilly on this side.

DEVARAYNADURGA.

(Pl. VII, 1.)

The temple of Îsvara called also Vaidyēśvara is of granite with a stepped pyramid, a garbhagriha, a sukhanāsi, a porch, a navaranga of nine ankanas and another porch in front with stone benches on either side and no railing. There is a plain square padma ceiling in the porch in front. The navaranga ceiling is formed of two squares placed crosswise and has simple padma ornamentation in the centre The pilasters on the outer walls are simple and square as in the case of the Bhōga-Nandīśvara temple at Nandi. The śikhara is also like the one in that temple. But the pillars in the navaranga are square and have octagonal cutting on the shaft and round mouldings at the abacus. The structure may belong either to the 14th or the 11th century. There is a plain Basti behind it

The first fortwall is formed of undressed stones mostly. To the right of the Penugonda gate in the second fort wall there is the figure of the musician Virūpanna with a published inscription.

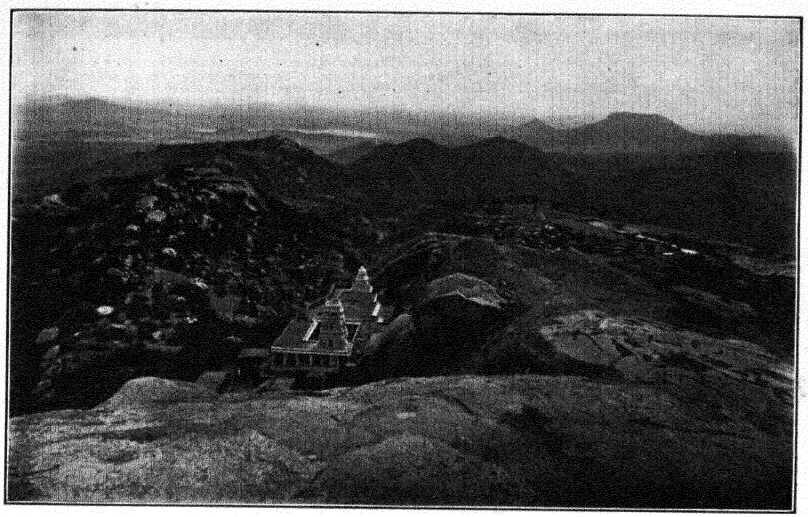
Near Āne-done there is an inscription of the time of Harihara on a boulder. A stone gateway and the Palace site are nearby A few yards further up to the east is the Kannappana-done

In the third fort wall the gateway has recently been reduced in size

The parapet above the fourth fort wall and gateway is of mud and has musket holes. In acave is enshrined a small Āñjanēya called Nīlāñjanēya At the doorway are the bricks of the Pāllegār period. The parapet too is of this time. On the inner side of the fifth gateway is a shrine containing two figures—one of Garuda and another of Āñjanēya, both fighting carved in relief on a big boulder. There is the figure of Kōdanda Rāma between them, perhaps to bring about reconciliation. The gateway of the sixth fort wall has granite pillars with square pot-shaped mouldings above. Near the seventh gateway with Vāyutīrtha, now dried up, is the figure of Hanumān on a boulder.

The Pāda Tīrtha in a cave is reached past the eighth gateway and fort wall. There is a mantapa in front. Figures of Garuda and Hanumān with folded hands are on either side of the cave. The temple adjoining is that of Sañjivarāya, while that situated behind is of Laksmī-Narasimha. Going further up we come across a pond and a Pirangibatem. The gateway of the ninth fort wall (Pl. VII, 2) has a figure of Hanumān on the left side The magazine with two chambers and brick terrace is of the 17th century. The Garuda shrine with no Garuḍa is on the summit to the east of the Lakshmīnarasimha temple. Here may be seen the fort line with gate (continuation of No. 2) on the east. The Danus-Tīrtha measures 100′ × 10′-12″ and is a little to the west of the above, while the Rāma Tīrtha is slightly west of the above.

DEVARAYANA DURGA.



1 VIEW OF THE HILL AND TEMPLE (p. 18)



2. VIEW OF THE FORTRESS AND THE HILL (p. 18).

Mysore Archæological Survey.]

Further up is the cave temple of Kōdanda-Rāma with Lakshmana and Sītā, perhaps of late Vijayanagar days.

The small figure in the Rāmānuja shrine is about 9″ high, and called Kannappa dēvaru locally.

The Lakshmī-Narasimha and Hanumān temples are on the lowest elevation. The pond known as Jayamangali has its source near a rock on the north side.

The Nāmada chilume is near the Forest Lodge.

MADHUGIRI

Madhugiri is a high and precipitous hill with a strong fort famous in the History of Mysore (*frontispiece*). A detailed description is given below and the numbers refer to those in the sketch map (Pl. VI 2).

1. First fort wall and gateway—Behind it there is another doorway of Hindu workmanship having cyclopean masonry The parapet, however, is of Hyder's time. The bastions are provided with doorways, musketholes and, here and there, cannon openings.

2. Rama's temple.

3. Second gateway—independent

4 Guards' station (?) A Moslem structure of brick and mortar, provided with cannon openings, musket holes and a platform in the middle.

5. Third gateway in the second fort wall belonging to the Pāllegārs' time and renovated by Hyder. The battlements are provided with musket holes and cannon platforms.

6 Third fort wall having two gateways—The front one is Moslem with a parapet wall by the side of a brick flooring. A new inscription of Chikkadēvarāja was found on the boulder to the left.

7. Fourth fort wall with gateway. This is definitely a Hindu structure, perhaps of Chikkadēvarāja's time, having Hanumān on one of the pillars. The parapet is provided with musket holes and cannon openings. There is a batēri to the right.

8. Ittige-dōne—Brick structure of Pāḷlegārs' times. Below there are flat bricks. Another building to its right is pointed out as the granary. A cistern-like structure is attached to it. An ornamental brick structure which is perhaps a fountain exists in front of it.

It is probable that in this area were situated the habitations of the chief personages since there was plentiful water supply. The cistern-like structure suggests that there was a syphon adjoining the Ittige-doṇe.

9. Fifth fort wall with gateway—Hanumān temple and 'Ḍabbigadiges' are to the right. The latter are granaries.

10. Sixth fort wall—A small one with passage.

11. Seventh fort wall with gateway—Evidently a Hindu structure perhaps of Chikkadēvarāja's time. The parapet above is provided with musket holes. Round bastions also exist. There is a cross wall running from this fort wall to the guard house higher up.

12. Chandra-done—A crescent-shaped well.

13. Guard House—Stone and rock structures adjoining the done.

14. Eighth fort wall and passage—The brick parapet above is provided with musket holes

15. Ninth fort wall with a small doorway. The similar parapet is provided with musket holes and cannon platforms.

16. Low stone wall about 6' high, with entrance-passage leading up the hill. A few yards above is a small *done* (with no water now)

17 Tenth fort wall with a small doorway of the Moslem period There is a guard house nearby with its roof fallen, the holes for the beam can be seen.

18. Vishnu temple on the peak with a small fort wall serving as prākāra and having musket holes. The temple is a simple granite structure with a small square garbhagriha having no image and a mukhamantapa with Dravidian octagonal pillars. The Garuda pillar in front is of granite.

There are several granaries and living rooms on the south-west and north of the temple building. The prākāra has a western entrance leading to terraced rooms and granaries built of stone, brick and mortar. Flat bricks of the Pāllegār period are used. On the lintel of the granary room in the south-east corner of the prākāra there is a Kannada inscription of two lines mentioning Chikkadēvarāja Vodeyar.

19. A few yards to the south-west of the temple there is the Navil-done with brick work below. There is no water here now.

20. Bhīmana-done. This is said to have water always. By the side of the Hanumān figure nearby there is an inscription which mentions the name of Chikka-Gauda III.

On the south-east side of the hill a pathway leads down from the Mysore gate through the valley between the tank Chitrakatte and the Āñjanēya temple (facing west) south-westwards towards Mysore. A full view is obtained from Bhīmana-done.

21. Mysore gate. This was constructed by Hyder as stated in the inscriptions (Persian and Kannada) on the lintel.

SIRA.

To the south-west of the Travellers' Bungalow there are two caves in which a Mohamedan saint is said to have lived.

Nearby is the Idga which is a large structure, about 70′ long, with seven large pointed niches and a parapet wall of the typical Bijāpur style. The two large minārets at the terminations have octagonal tapering shafts and are about 40′ high. They have a typical Bijāpur look.

The graveyard some distance from the above contains several tombs and masjids of which the important one is the tomb of Sayid Abdul Khader. The graveyard is surrounded by a compound wall and there are two tombs which have Persian inscriptions on the head stones.

On a stone Brindavana in front of the Middle school there is an inscription of seven lines which is comparatively modern, though the grave itself is perhaps older

The pillars in the navaranga of the Durgamma temple are imitations of Hoysaḷa pillars. A modern stone screen is used at the threshold of the mahādvāra.

The Malik Riban Darga has a verandah running all round with pointed arches. The eaves are supported by Hindu brackets with drops. The parapets have the trefoil (*fleur de-lis*) design. The small supporting minarets have octagonal shafts ornamented with two storeys of pointed arches. The main dome has a broad base and rises on a padma. The building, though small being only 40′ high, is elegantly designed and combines dignity with grace. For what reason Malik Riban of all the Governers of the place deserved this memorial, is not clear. However, the building is definitely of the Bijāpur style. The whole building except the main dome is of stone.

The compound wall should be repaired. All living quarters should be removed from the area. The joints of the stones have to be cement pointed. The yard should be cleared of all vegetation The darga, though endowed with Inam lands, is not well looked after. The steps leading up to the darga must properly be rebuilt The votaries are Hindus and the tradation is that these Hindus are better privileged than the Mohammadans in respect of this building

On the tomb of Aurangazib's daughter nearby there is an inscription which gives the date 1104 besides mentioning Allah and Muhammad

The Begumbi Masjid is dilapidated.

Nearby stand the Chōti Masjid and Shāh Sherif Darga.

The Mihrab Jumma in the Masjid is of black stone (*Turuvekere Kallu*) and has the following motifs very familiar in Hindu sculpture: the mango drop, creeper scroll, pendant drop ornamentation, brackets, etc. The revolving pillars have 16 fluted sides. There is a black stone chain of eleven links with a large jingle pendant. The doorway of the Masjid is also of black stone and has the kalaśa and floral ornamentations met with in Hindu temples.

The fort is surrounded by a moat on the outside. The first gateway of the Pāllegār period has fallen on the north side. The second gateway called the Diddi

bāgilu was also without doubt Hindu orginally as can be observed from the octagonal and sixteen-fluted shafts of the black-stone pillars and the wheel moulding at the top. On the inside of the doorway the jamb on the left side has the creeper scroll ornamentation issuing out of the mouth of the yāli. Some of the pillars create a suspicion that they might be imitations of Hosyala work. The brick and masonry battlements with musket holes and cannon openings appear to have been added in the days of Hyder and Tipu The third gateway is also Hindu in construction with Dravidian pillars and scroll ornamentation on the jambs. The figures on the pillars are Ganēsa, Bull, Āñjanēya, Garuda, etc The pillars have heavy bottoms and are of the early eighteenth century workmanship and of the Pāllegār period mostly. The old building used as the Taluk Kachēri until 40 years ago is of stone and brick with a lily flower parapet in the Bijapur style. Two walls only are standing to a height of about 20' The neighbouring mounds contained to the north-east the treasury and office rooms, to the south a brick-built pond, to the south-east a Hanumān temple and to the west dwelling houses, all of which are now ruined. To the south-east there is a brick building with a dome and contained originally open entrances, to the south, east and north and appears to have been originally a mosque with the mihrab on the west, but converted later on into a Hanumān temple. The image is now kept in the new town In the building plenty of black stone has been used for the corner steps on the interior. At the south-east corner there is a well with arrangements for lifting water which is sent through pipes to the various parts of the fortress. It is said that elephants were being used for drawing water. Nearby are a broken image of (?) Lakshmī-Nārāyana in sukhāsana and the capital of a pillar, both of which are of granite and suggest the existence of a temple.

On the south-west are two European tombs one of which has an inscription of four lines in English —

1 Here lies
2. T T Temple
3. Leu Reg No
4. Died March 1800.

Through a postern gate in the south fort wall we come to the Palace site which originally was protected by a wide and deep moat and had a well in the south-west corner. Outside this moat is the first fort wall with its own outer moat. The Inscription No. 73 on the batēri, dated S' 1463 in Achyutarāya's time has recently been cut into several pieces.

Outside the fort on the north is the site of Chikpet. There were here a. Vyāsarāya Matt of stone and brick construction and a temple of Gōpālakrishṇa.

The latter is a simple Dravidian structure of stone and brick parapet and sikhara. The parapet has battlements in the Bijapur style. There are only a garbhagriha and a mukhamantapa having broad-based Dravidian pillars of the Pallegār period In the garbhagriha is now kept an Āñjanēya figure, the original image having been removed to the Nārāyana temple inside the town. There is nothing extraordinary either about the temple or the Hanumān image, called Rāchōti Āñjanēyasvāmi A large tank called Doddakere immediately to the south was perhaps the source of water supply even in those days.

Further up on the east is a ruined Nārāyana temple of simple workmanship. An old mutilated Hoysala image of Nārāyana with the ten avatāras on the arch and the two front hands broken stands to the north of the pond and to the north-east of the temple. The image must be removed and kept in the mantapa of the Āñjanēya temple. There is a broken image of Kālī lying in the pathway leading through the old Sira site Only the pedestal and the two legs of Kālī are remaining.

The old town had outer mud fortifications now ruined, and was surrounded by a moat. There is another tank called Chikkere between which and the Doddakere the old town existed.

Further north passing through a Moslem grave yard with enclosures, we come to the Chinnada-gōri of Farid Ullah Shah, which is in the same style as the Malik Rihan Darga but has no verandah The minarets, however, are of brick and mortar and the finial is gold plated. There is no further ornamentation in it as in the case of Malik Rihan Darga. Farid Ullah Shah and Masum Shah (father-in-law and son-in-law) are laid in the tomb, and worshipped by the Hindus also. There is a pond to the south-west of the tomb.

The Bhavānī temple is of rude workmanship, probably belonging to the Mahratta times. It consists of a garbhagriha, a sukhanāsi and a mukhamantapa The pillars are all plain. A cloistered verandah runs all round. The structure is of granite and the parapet of brick and mortar. The prākāra is of stone, brick and mortar.

The Baraki Mosque was originally meant for two tombs But one has been left vacant. The inscription to the right of the mihrab has been published. The tomb has trefoil arches and Hindu bracket motifs. Above there are two domes of similar design. The domes and the parapet are of brick and mortar.

The building, Ibrahim Rauza, is an interesting example of the employment of Hindu motifs as can be seen in the cornices. (Plate XVII, 4.) If we remove the minarets at the corners, one would take the building for a Hindu one. The doorways, the multiple Dravidian pillars and the disc-like parapet mouldings are all Hindu. Could the building have come from Vijayanagar days? There are a number of tombs inside the yard.

SETTIKERE.

Situation.

Seṭṭikere is a prosperous village about five miles to the south-west of Chikkanāyakanahalli. Here is a large old tank to the south-west of which stands the village which appears to have been originally an agrahāra of the usual type founded in the Hoysala period with a Vishnu temple on the west and a Śiva temple on the north-east.

THE YŌGA-MĀDHAVA TEMPLE.

General Description.

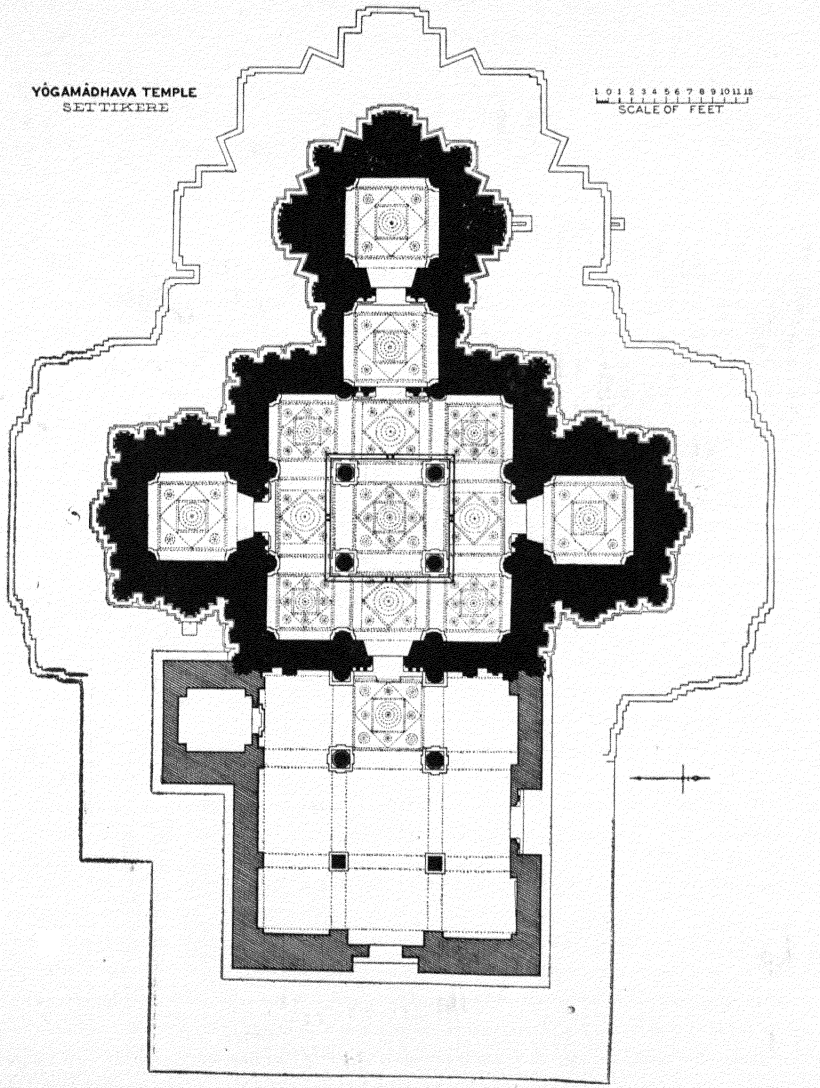
The Yōga-Mādhava temple, as it now stands, is evidently the result of two different instalments of construction, the first one being of fine Hoysala workmanship and the second of the Vijayanagar days. (Plate VIII). As it now is, the temple has three cells or garbhagrihas of which only the one on the west has a stone tower and a sukhanāsi. There is an inner navaranga of nine squares and an outer one, while the whole temple is situated on a platform, about 3′ high A plain mahādvāra without a gōpura stands in front of the temple with the ruins of a rude compound wall around the whole courtyard.

History.

An inscription (E. C. Tumkur Cn. 2) now kept in the south-east corner of the inner navaranga states that the temple was constructed in the year 1261 A D. (S′ 1194 Durmati) during the reign of Vīra Narasimha III Hoysala, by Gōpāla Danāyaka who established the agrahāra. From a study of the structure it is clear that the original Hoysala building consisted of the three garbhagrihas, the western sukhanāsi, the inner navaranga and a small porch of one ankana on the east with stone benches and possibly also railings. At some subsequent time, when yet soapstone was being used for structural purposes, though often indiscriminately with granite, the front porch was deprived of its benches and was expanded into an outer navaranga with a small cell on the south and a doorway each on the east and north. The mahādvāra and, possibly, the tall Garuda pillar which stands in front of the temple, belong to this period.

Outer View.

As mentioned above, a plinth or platform, about 3′ in height and ornamented with five cornices, runs around the temple following its contour, old as well as new. The general shape of the navaranga on its outside is square while the garbhagriha has a mixed square and star-shaped outline. On the plinth or platform rises the basement which consists of five cornices, as usual, with their faces carved into dentil and other mouldings but left unworked. The walls of the original building are decorated with indented square-shaped bell pilasters and canopies surmounted by



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towers of varied shapes like the stepped-pyramid with a tapering vertical band, the multiple-turreted tower, the star-shaped curvilinear tower, etc. The garbhagriha is star-shaped in outline with square fronts on the south, west and north. The eaves have dentil mouldings and above them the parapet is formed of a series of half-worked turrets. The stone tower or vimāna of the temple is formed of four tiers of turrets with a stone śikhara and a stone kalaśa The detailed carvings are all absent.

Outer Navaranga.

The outer navaranga takes the place of the mukhamantapa. It is built of soapstone pieces brought from some ruined Hoysala temple and mixed with granite blocks Its northern doorway is now blocked Its eastern doorway is comparatively plain. In a rough cell in the south-west corner of this outer navaranga is now kept a fine Hoysala image of a goddess seated in sukhāsana with four hands (abhaya, padma, padma and dāna) On the tōrana is the serpentine design The pedestal has the image of a lion Though the image is now worshipped as the consort of Yōga-Mādhava, it seems that the deity is Pārvatī Very probably she was brought over here from the ruined temple of Śiva which is said to have existed on the north-east of the village The drapery of the goddess with its foldings shows that it is a late Hoysala image. The two inner pillars of this outer navaranga are the usual bell-shaped soapstone ones belonging to the earlier porch The ceiling of this porch has a small dome with a padma design and the petals on the flower and its large bud are coloured. But no images have been carved on the corner stones.

Inner Navaranga

A well carved doorway of the usual Hoysala type with the lintels uncarved leads into the original navaranga of nine squares. Against the western wall are kept the usual images of Ganēśa and Mahishāsuramardinī, both being Hoysala pieces The second figure is a spirited one showing the goddess standing on one leg and treading on the buffalo with the other

Pillars and Ceilings.

The four pillars of the navaranga are of the characteristic Hoysala bell-shaped type, while the ceilings which are all dome-shaped, though carved out each of a single stone, have varied lotus designs The corner stones have almost no carvings

The South Cell.

The south cell is supported by two Vaishnava dvārapālas and has unfinished lintels. In it is enshrined a fine image of Vēnugōpāla, about 5′ high, in the usual attitude, but the figure is slim and well worked and has a fine expression. It is not mutilated. But its tōrana which has the ten avatāras is covered over with dirt and needs cleaning.

The North Cell.

The north cell which is similar to the south one houses a Lakshmī-Nārāyana group. The god sits in sukhāsana with the goddess on the left lap In his four hands he holds śankha, padma, gadā and chakra. As usual, the ten avatāras are carved on the arch. The image needs cleaning

The West Cell and Sukhanasi.

A well worked doorway with the jambs bearing single rows of cross-shaped perforations and the lintels unworked, leads into the sukhanāsi in which are now kept an image of Rāmānujāchārya and another of Nammālvār. The garbhagriha doorway which has unworked dvārapālas and lintel panels, has five turrets on the upper lintel above the cornice. In the cell is installed on a Garuda pedestal the main image of Yōga-Mādhava. The image is about 9′ high above the pedestal and represents Vishnu seated in yōgāsana, *i e.*, in a squatting posture with the feet placed one upon another and the right hand resting on the palm of the left as in the images of Jaina and Buddhist saints. The back hands hold chakra (right) and śankha (left) The serpentine arch which has on its outer edge the ten avatāras and a lion face on top supports the seated figure. The god wears a fine kirīta, necklets, necklaces and garlands, armlets, bracelets and anklets and rings upon the fingers and toes The eyes of the figure however are wide open and looking forward. The lips appear to wear a mild smile. The image on the whole is a finely worked piece Since the image of Yōga-Mādhava is rare, it is of very great value.

Conservation.

The temple deserves to be preserved at least for the sake of its beautiful images The main image of Yōga-Mādhava requires thorough petrol cleaning. The brick roofing is greatly damaged so that rain pours in. It needs repairs. The walls which are slightly out of plumb in some places require to be examined The courtyard should be given a compound wall and kept neat and clean.

Mahadvara.

The mahādvāra is a plainish structure mostly of soapstone. Since its pillars are rude octagonal ones, its date is the same as that of the outer navaranga. Outside the mahādvāra is a large granite Garudagamba, about 35′ high. It shows nothing remarkable in its workmanship.

OTHER BUILDINGS.

The other temples in the village, *viz.*, of Iśvara, Ranganātha, and Hanumān, are all later structures as is evidenced from the characteristic pillars and bricks used in those buildings. The Bhairava and Kēśava images in the navaranga of the Iśvara temple are however of an earlier period. The images in the Ranganātha

temple are of very rude workmanship and belong possibly to the late Vijayanagar period.

TURUVEKERE.

Situation and History. Turuvekere is a large prosperous village about eight miles south of Bānasandra. On its north it has a large tank from which it derives its name. The tank appears to have been in existence in 1263 A. D. when Sōvanna or Sōmēśvara, the Hoysala Governor and builder of the Sōmanāthapur temple made the grant of a vritti to Brahmans, etc. It is highly probable that the temple of Chennigarāya and that of Śankarēśvara were both built a little previously, though the inscription does not mention the construction of the temple.

CHENNIGARĀYA TEMPLE

General Description. The Chennigarāya temple is, like the one at Settikere, a simple but typical Hoysala structure. It is throughout of soapstone and has the usual garbhagriha, a closed sukhanāsi, a navaranga of nine ankanas and an entrance porch. The temple stands on a plinth, 3' high, which is ornamented with the usual cornices and follows the contour of the temple.

Basement. The basement has also the five cornices whose details are unworked The walls are decorated, as at Settikere, with pond-shaped pilasters and turreted canopies The shape of the navaranga is square whereas that of the garbhagriha is a mixture of the star and square plans.

The temple has the usual eaves, parapet, and a tower of five tiers of turrets with a stone finial at the top. The entrance porch with its stone benches and unworked railings is intact as also its bell-shaped pillars and domed padma ceiling.

Navaranga. The navaranga doorway which is supported by two Vaishnava dvārapālas has on the lintel a Vēnugōpāla group The pilasters supporting it on either side show a modification of the sixteen-pointed star shape which is also used for the garbhagriha.

The navaranga has four pillars of the usual bell-shaped kind. Eight of the nine ceilings are similar to that in the porch, having shallow padma domes. The ceiling nearest the sukhanasi, however, is flat and has nine squares with rosettes.

Sukhanasi and Garbhagriha. The sukhanāsi doorway whose lintel and dvārapāla panels are uncarved, has a single row of cross shaped perforations on the jambs There is nothing remarkable in the sukhanāsi or garbhagriha. The image of Channakēśava which is about 5½'

high from the floor has the usual attributes and the daśāvatāra arch. But unlike the usual Hoysala images, it is shortish and broad in the abdomen. It appears to be a comparatively poor specimen of Hoysaḷa sculpture.

ŚAṆKARĒŚVARA TEMPLE.

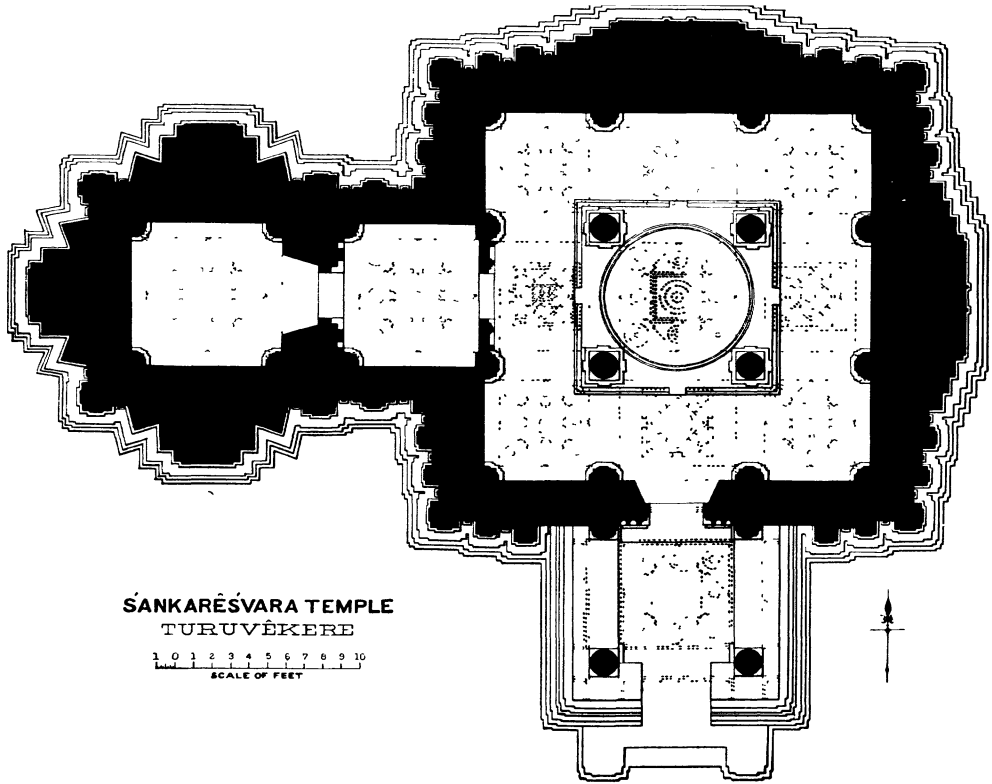
The Śankarēśvara (called Mūle-Śankarēśvara) temple is similar in most respects to the Chennigarāya temple. (Plate IX). Only the differences are here noted —

1. No platform is visible around the temple.
2. The tower has a peculiar shape resembling that of the Sōmēśvara temple at Nuggihalli. On a star-shaped base it rises with four tiers of stepped pyramid-shaped turrets, even the original parapet being formed of turrets of this shape. These turrets as also the main tower have a tapering vertical band rising up to the śikhara.
3. The pilasters supporting the navaranga doorway are sixteen-petalled padmas in plan (Cp Pillars at Ānekonda temple).
4. At the eastern end of the navaranga is placed a small Nandi. In the navaranga are now kept a number of images which are in order from the south-west clockwise —
   (1) Saptamātrikā panel. The images are well worked as also their vehicles
   (2) Ganēśa kept on a pedestal which belonged originally to Sūrya.
   (3) A smaller Ganēśa
   (4) Bhairava
   (5) On a scorpion pedestal a small Vīrabhadra.
   (6) Bhairava seated in sukhāsana holding demon's head. All the four hands are broken. The image is a fine one.
   (7) Shanmukha—mutilated
   (8) Nandi-bull facing the Linga.
5. The dvārapāla and lintel panels of the navaraṅga, sukhanāsi and garbhagriha doorways are all unworked.
6. The linga is of polished black stone and about 4′ high from the ground.

Conservation.

Cement pointing and repairs to the roof are necessary. The navaranga stones have mostly split and cracked due, of course, to some big fire lit up there. Granite supports have been given on all the four sides so that the building is now intact.

1. See M A. R 1916.



(P. 28.)

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PLATE IX

GAṄGĀDHARĒŚVARA TEMPLE.

In the Gaṅgādharēśvara temple, which is perhaps an early eighteenth century structure, three points are noteworthy.—

1. The colossal bull of black stone is a finely worked piece of sculpture, well ornamented. It reminds us of the large bull on the Chāmundī Hill, though it is much smaller in size The bull is made of hard black stone known generally as the Turuvekere Kallu quarried from Kadehaḷḷi-gadda, about seven miles south of Turuvekere.
2. The navaranga has a porch on the south as in the temple at Kalale. Its two pillars have sixteen-sided fluted shafts and three sets of cubical mouldings. The latter are full of sculptures. On the east face the pillars have the usual type of lion brackets with riders above, and elephants below. The chief object of interest in this porch is a huge soap-stone bell whose diameter at the bottom is about 1′ It is about 4½′ high. It must have been in regular use once upon a time, since its walls are cracked
3. The linga of the temple is also peculiar. On its black head rises at the back an arch-like jaṭā under which is seated, in padmāsana, the goddess Gangā.
4. Ādhāra-Śakti—Though the image is of about the seventeenth century, it is of considerable interest and holds abhaya with rings, goad, pāśa and dāna with padma Such images are common on the walls of Halebīd

BĒṬĒRĀYA TEMPLE

In the Bēṭērāya temple there are there points to note —

1. On the northern jamb inside the mahādvāra is a fine votive image of a Vijayanagar officer wearing tall kiriṭa and long coat. He is identified as Chaudappayya, afterwards known as Varada Bēṭērāya who is said to have erected the temple
2. The main image in the temple is Janārdana with the right front hand in the dāna pose. It is of Hoysala times.
3. Old wooden cot.

NITTUR.

ŚĀNTĪŚVARA BASTI.

History.

The Santiśvara basti is a fine ornate structure facing the road. Originally it had a garbhagriha, a sukhanāsi and a navaranga of nine squares. Later on a small shrine for Padmāvatī was built about ten feet to the north-east of the temple and between

the two was put up an open mukhamantapa with a small porch. All this was done in the Hoysala days. Since the walls of the garbhagriha were out of plumb and the mud walls of the mukhamantapa were ugly, a sum of about Rs. 3,000 was collected locally and Government contributed Rs. 3,500; and repairs are being made. Nine buttress walls of size stones, three on each of the south, west and north sides have been added, the mukhamantapa has been walled in, and a small room has been constructed on the south of the mukhamantapa for Brahmadēva corresponding to Padmavātī A modern stone mukhamantapa has also been added. The mahādvāra, too, is modern-looking.

Outer View.

The temple has no platform. But its five-corniced basement is unworked in its details. The upper walls have ornamented niches on the south and north of the navaranga and four petalled rosettes and turreted canopies of elegant design. The wall pilasters are however plainish The mutilated figures under the cornices are now covered by the buttress walls. The general plan of the temple and its garbhagriha is squarish It has two sets of eaves but the parapet is very recent and the brick and mortar tower is probably only a hundred years old. Nothing remains of the original tower The ornamental niches outside the navaranga have their towers formed of three tiers of stepped-pyramid-shaped turrets supported by pilasters, thirty-two petalled in plan. Outside the navaranga on the north stands a Jain inscription mentioning a person whose title appears to have been 'Dharmāmbunidhi' and who was a sishya of Chandra Siddhānti Chakravarti, and stating that it is the 'nisidi' of Mālabbe and Chaudiyakka.

Mukhamantapa.

The pillars of the inner mukhamantapa are of varied designs, *viz*, bell-shaped, sixteen-petalled lotus, eight-petalled lotus with intervening star points, thirty-two-petalled lotus, six-pointed star, thirty-two-pointed star, etc. They are all crusted with chunām coating which should be removed.

There is a potstone slab ($1\frac{1}{2}' \times 5'$) with a long inscription of about 50 lines in Hoysala Kannada characters mentioning Mūlasangha and Dēsigana. The navaranga doorway is well carved with wide jambs. There is a Jain figure on the lintel with an inscription on the eaves-like cornice, in Kannada ($3'' \times 15''$) which mentions the sculptor, Mālopiya Mallaya

Navaranga.

The inner navaranga has beautifully ornamented and dome-shaped ceilings of varied designs. These could not be studied because an image has been installed in the navaranga and the latter could not be entered. The two necessary ankanas may be provided with a wooden railing and the other parts allowed for study.

The original image of Śāntinātha in the main cell is in darkness.

KADABA.

KAILĀSĒŚVARA TEMPLE.

The Kailāsēsvara temple is a small unornamental structure at the north-east corner of the village, close by the tank and the Shimsha river. The navaranga pillars are round and roughly bell-shaped but are of granite. Neither Pārvatī nor Honnādēvī is of any sculptural value nor of Hoysala workmanship. The linga has nothing special. The walls of the temple are plain and the vimāna of brick dates from the Pāllegār period.

On the back the three outer sides of the garbhagriha have several niches. The walls are of granite. There are Grantha inscriptions on the west and north walls outside the garbhagriha. The walls on the north need buttresses and the roof needs repairs The temple is leaking. The lamp pillar which is large and fine is leaning to west and is in danger of falling

ŚRĪ RĀMA TEMPLE.

The Rāma temple is a good but plain building of the Pāllegār period. The images of Gōpāla and Janārdana are of the same time, probably, but Yōgānara-simha is a small image of Hoysala times. The original temple evidently was destroyed and the new one was erected in the Pāllegār times, the main image having to be remade.

The compound wall and yāgaśālā are to be repaired The building was repaired about ten years ago. The sukhanāsi and the south verandah need re-flooring.

NAGAMANGALA.

SAUMYAKĒŚAVA TEMPLE

Situation.

Nāgamangala is situated about 24 miles to the east north-east of French-rocks Railway station and appears to have been a place of considerable importance from even the early Hoysala days. The most important temple in the place is that of Saumyakēśava.

General Description.

The temple is a large structure which appears to have been constructed in at least two instalments. The earlier part consists of the main cell and the sukhanāsi, the other two cells and the navaranga. In front of the navaranga doorway there is a porch of three ankanas which appears to have been added to the original temple. All this part of the temple stands on a platform about 4′ high. In front of this

porch is a large later addition in the shape of a mukhamantapa of the pātālānkana kind. At the north and south ends of this mukhamantapa there are smaller shrines and to its east is the mahādvāra with a tall tower upon it On either side of the mahādvāra extends a cloistered prākāra in the four corners of which are rooms In front of the mahādvāra is a tall Garuda pillar.

From the inscription No. 1 (Nāgamangala) we learn that in about 1171 A.D. Vīraballāla II made a grant for the God Chennakēsava of the place, so that we know that the temple was existing at this date Since Nāgamangala is an old agrahāra town with the Vishnu temple in its centre and the Śankara-Nārāyana shrine (called Bhuvanēsvara) in the north-east and also a tank in this direction, the agrahāra and the temples must have come into existence at about the same period. The inscription No. 2 (Nāgamangala) on the south-west of the Bhuvanēśvara temple states that that temple was renovated by Bammaladēvī, queen of Vishnuvardhana Hoysala, in 1135 A D. This fact leads us to believe that the Kēśava temple came into existence on about this date along, probably, with its agrahāra Unfortunately the main inscription connected with this temple is missing. To this original Hoysala temple additions commenced to be made in the shape of the porch It is possible that the porch belongs to a period earlier than the outer part of the temple An inscription set up on the south outside the mahādvāra states that during the time of Sadāsivarāya of Vijayanagar in 1544 A D. some of his officers made certain grants perhaps connected with the temple and the agrahāra. It is highly probable that the mahādvāra, the prākāra and the pātālānkana belong to about this period. The Garuda pillar, however, is stated by local tradition to have been put up by Jagadēvarāya, an officer of Vijayanagar, who later on set up as the Pāllegār of Channapatna

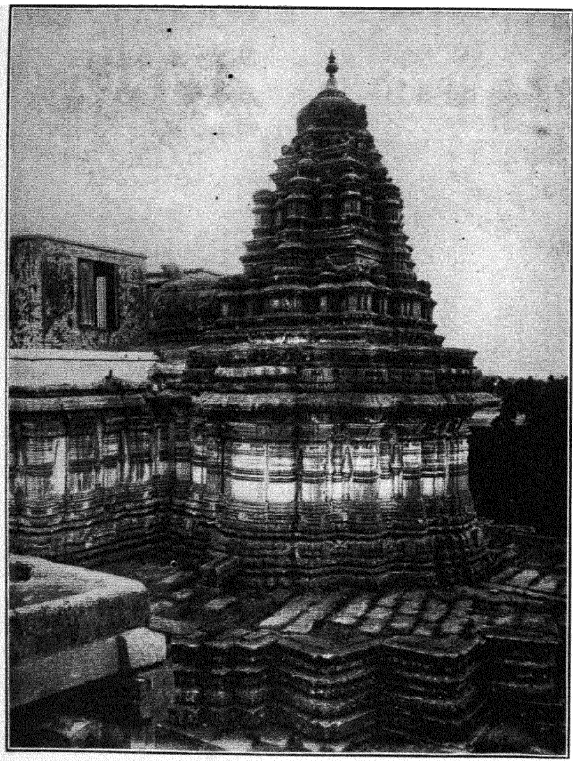
Main Temple—Platform.

The temple stands on a platform which is about 4½' high and had the usual five basement cornices The plinth originally followed the contour of the main temple but was later on rebuilt in a somewhat haphazard fashion probably when the porch was put up. The navaranga is square on the outside, while the garbhagriha is star-shaped with flattened sides on the south, west and north.

Basement and Walls.

The basement has an unusually large number of cornices about eight in all, which is a record number even in Hoysala temples. (Plate X, 1.) But it has no ornamentations except dentil cornices and square or oblong mouldings meant to receive makara faces and other designs The upper portion of the walls has very few figure sculptures and is mostly ornamented with cross-shaped and turreted pilasters. Only on the south side of the main garbhagriha there appears a relievo of Ugranarasimha for whom a special small and ugly shrine has in later days been constructed. This should be immediately removed.

SAUMYAKESAVA TEMPLE, NAGAMANGALA



1. VIEW FROM THE NORTH-EAST (p. 32).

Mysore Archæological Survey.]



2. VENUGOPALA (p. 34).

PLATE X.

Roof and Tower.

The caves are small and well shaped with the rafter design on the under-surface appearing only on the western side. The original parapet appears to have been composed of a row of stone turrets without any ornamentation. But only the lower part of it remains now, the upper portion being a brick and mortar parapet of recent construction. The tower is a brick and mortar structure of the Vijayanagar days. Probably the original stone tower disappeared and was replaced during Sadāsiva-rāya's time.

The Porch

The porch appears to be a structure of the middle Vijayanagar days Its sixteen-fluted pillars have large squarish tapering mouldings below and rough pot-shaped and wheel-shaped mouldings above and the ceilings are shallow padma domes. On the lower cubical mouldings of the pillars some images have been carved as is common in middle Vijayanagar work. The eaves which are complete for the porch are straight with no work on the under-surface.

Navaranga.

The navaranga is entered by a comparatively large doorway which has Vaishnava dvārapālas and cross-shaped and eight-petalled lotus-shaped pillars on the jambs and only a single padma with no Gaja-Lakshmī on the lintel. The navaranga is a largish oblong hall of twelve ankanas, the longer side being east to west. Whether the corner ankanas on the north-east and the south-east with their granite pillars and beams were added in the Vijayanagar days is difficult to be sure about, but these two ankanas appear to have been partly at least rebuilt at the time the porch was constructed and the two large Hoysala dvārapālas were set up to guard the sukhanāsi doorway. In the south-west corner of the navaranga are two images of the five-hooded cobra Ādiśēsha whose body is coiled and the hood raised above it. In a small niche in the north wall is a rude image of Vishvaksēna. The rest of the navaranga is of Hoysala construction definitely

Pillars.

The Hoysaḷa pillars in the navaranga are variedly designed making the hall attractive. The four central pillars which are stout and tall belong to the bell-shaped variety. Among the others may be noted the following thirty-two fluted, sixteen fluted, thirty-two pointed star with the alternate points long and short, and thirty-two pointed star with the alternate long points shaped like padma petals.

Ceilings.

Of the twelve ceilings the four corner ones have now been removed and provided with ventilating towers, probably at the suggestion of Mr. Arcot Srinivasachar, formerly Muzrai Commissioner. The other ceilings are all beautifully ornamented in the Hoysaḷa style. They have, commencing from the east and running clockwise —

(1) a circle with inset padma,

(2) an octagon with inset padma;
(3) a thirty-two pointed star with inset padma;
(4) eight-pointed star;
(5) flat ceiling with nine rosettes, near the sukhanāsi;
(6) (north) cross-shaped gallery with inset padma;
(7) square with inset padma;
(8) (centre)—over a set of well ornamented corner stones having lion faces on the under surface and the Dikpālas on the inner side runs a circular gallery over which rises the dome with its ribs connected by three concentric circles of rafters. The ground between them is ornamented with conches and other designs. In the centre from a lotus hangs a large bud round which a hooded snake has wound itself.

South Cell.

The doorway of the south cell is rather plain having unworked dvārapāla and lintel panels Above the lintel cornice is a row of nine towers In the cell which has a flat roof of nine rosettes on a rough large Garuda pedestal of granite stands the image of Vēnugōpāla with one consort. (Plate X, 2.) There is no tōrana and the image is of fine workmanship and appears to date from the Vijayanagar times, It wears a tapering kirīta and is ornamented very much like the Hoysala images. But its face is longish, its nose smallish, and its general appearance, though good, is different from that of Hoysala images. The image of the goddess standing by its side is of no extraordinary workmanship or beauty.

North Cell.

In the north cell whose doorways are also unworked and whose ceiling has a flat square with four padmas is seated, on a Garuda pedestal, an image of Lakshmī-Narasimha. It appears to belong to about the same age as Vēnugōpāla and particularly his consort.

Main Cell.

Two large Vijayanagar type dvārapālas of granite flank the rather unworked sukhanāsi doorway. The sukhanāsi has an octagonal ceiling with inset padma, below which the corner stones are similar to those of the navaranga ceilings. The garbhagriha doorway whose dvārapāla and lintel panels are also unworked leads into the sanctum which is a room about 10′ square. In it on a Garuḍa pedestal stands an image of Kēśava whose top from the ground is about 8′ high, the image itself being nearly 6′ high. The image is a fine one of the usual Hoyaḷa type and has his consorts on either side and a serpentine tōrana on the edge of which are the ten avatāras. The benign look of the image has earned for it the name of Saumyakēśava.

Mukhamantapa.

There is nothing remarkable about the workmanship of the mukhamantapa or its plain pillars except that its ceiling is about 17′ from the ground and the maṇṭapa itself is about 100′ × 35′. The prākāra which runs round the temple is also plain and in its corners are the following shrines:

(1) South-east—The kitchen with a deep old well connecting which is an underground cave stream

(2) Small Lakshmī, known as Madapaḷḷināchchār.

(3) Vaikuntha-Nārāyana with consorts Śrīdēvī, Bhūdēvī, Nīlādēvī and the Āḻvārs

(4) South-west corner—Sudarśanālvār.

(5) Hanumān.

The west wall has no verandah but has a walled-up doorway in the middle

(6) North-west—Goddess Lakshmī's shrine. the verandah in front of it appears to be a construction of the Pāllegār days.

(7) North-east—Rāmānujāchārya's shrine: the outer walls have a few paintings

(8) Piḷḷaiḷōkāchārya's shrine, yāgaśālā and the shrine of Manavāla-mahāmuni

The mantapa in front of Rāmānujāchārya's shrine appears to date from about the same time as the porch of the main temple, *i.e.*, perhaps the middle Vijayanagar period or even later

Mahadvara.

The mahādvāra is a large and imposing structure of Vijayanagar times, though comparatively plain It has a doorway, about 16′ high and 10′ wide. Over it rises a large brick tower of six storeys and a boat-shaped śikhara surmounted by masonry kalaśas. It is one of the largest Dravidian towers in the State.

Garuda pillar.

Opposite to the mahādvāra of the temple and springing from a large stone platform with well-worked cornices stands a tall granite pillar with a square base and a tapering octagonal shaft, the alternate faces of which have serpentine scroll bands springing from the mouths of yāḷis and running up to the round capital The abacus is a large square slab on which is an iron frame work. On the square bottom of the pillar which is 3′ wide are found the following relievos from the west in order clockwise.

1. West—Garuda.
2. North—Hanumān with folded hands.
3. East—The tripuṇḍra between sankha and chakra.
4. South—Lion sitting to front on its haunches.

Conservation.

The temple is in a fairly good state of preservation. Its prākāra and verandah need reflooring. The mukhamaṇṭapa floor should be reset and cement pointed. The inner platform floor should also be reset and cement pointed, all the plants being completely removed. A flower garden may be planted in the vacant grounds to the north of the temple, if necessary.

BASRAL.

ŚRĪ MALLIKĀRJUNASVĀMI TEMPLE.

General Description.

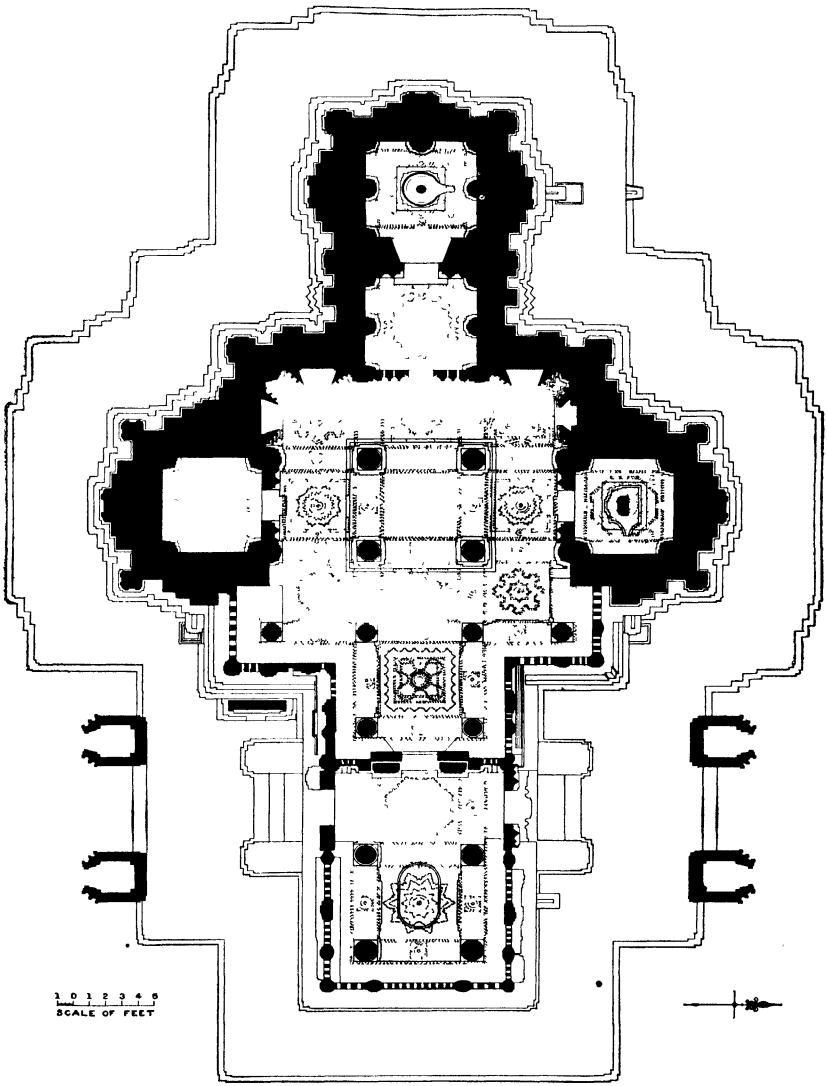
Basrāl is a large prosperous village, 15 miles north of Mandya, in the north-east corner of which is a fine Śiva temple of the Hoysaḷa type. It has a large *upparige* with an outer porch on the south, beyond which is the modern street which is perhaps about 4 feet above the original street level In the north-east of the courtyard is a small Bhairava shrine, while in the centre is the large main temple of Mallikārjuna. The latter structure is a smallish building of the highly ornate 13th century Hoysaḷa type and resembles in many respects the Būchēśvara temple at Kōravangala, Hassan taluk. It is all of soap-stone and pot-stone and its inside is small, the roof being rather low and the doorways narrow. Its plan (Plate XI) is noteworthy because it is a three-celled structure or trikūṭāchala with only the western cell having a tower as in the Kēdārēśvara temple, the Hosaholalu temple, etc. To the east of the navaranga directly opposite to the linga is a Nandi shrine, the entrances being only from south and north as in the Būchēśvara temple of Kōravangala, where there is a Sūrya shrine similarly situated. In all, the temple contains three garbhagṛihas, one sukhanāsi on the west, one navaranga with an eastern extension, a small porch, and a Nandi shrine

History.

The Mallikārjuna temple (Pl. XII, 1) was built in the year 1234 A.D. by Harihara Danāyaka, an officer of the Hoysaḷa Emperor Narasimha II, who claims to have fought with valour and defeated the Sēvuna armies Harihara constructed the village tank in the name of his mother while the linga of the temple was set up after the name of his father, who very probably belonged to this village of Basurivala. The Emperor Narasimha provided the temple with lands, etc., for its maintenance in 1234, Vīra Sōmēśvara in 1237, Narasimha III in 1269 and Kempa Bairarasa Nāyaka, the Pāḷlegār in the year Kshaya which perhaps corresponds to 1625 A D. (?)

Platform and Niched Towers.

The level of the present courtyard is about 4 feet above the original level so that only the top of the original stone platform is now visible. This platform which follows the contour of the temple is intact though sunken in some places and could be removed by excavation. It has two flights of steps, one



MALLIKÂRJUNA TEMPLE
BASRÂL
(P. 36.)

Mysore Archæological Survey]

on the north and the other on the south, each of which is flanked by a small niched stone tower as at Haḷebīd. The niches are mostly filled up with earth and no images are visible inside them. Each tower is shaped differently with the squarish plan. Near the south-east niche lies a broken image of Shanmukha on a peacock It is doubtful if it was originally in the niche.

Elephant Frieze.

The basement of the main wall has on it six friezes of sculptures as at Kōravaṅgala, Hosaholalu and elsewhere, the lowest one bearing a row of elephants which have tiny riders and are mostly war animals on the march with a horseman interspersed in between, here and there. Most of the animals have their trunks hanging down from their lifted heads, while a small number are in frolicking or fighting attitudes Some of the corners are adorned with two elephant bodies having a single head.

Horsemen Frieze.

The horsemen are also of the usual type, cantering forth to charge, sword in hand Some riders hold spears or banners, while others hold bugles. Near the south-west corner of the main shrine are a number of princes with attendants, holding umbrellas over their heads, while on the north-east corner of the navaranga several horsemen are attacking a footman, and another horseman is coming to the rescue. This last scene is positively connected with Hariharа Danāyaka's heroism against the Sēvuna cavalry

Lions' Frieze.

The frieze next above has a row of lions with a Sala group or a gryphon put in occasionally. On the south-east is a row of gryphons with a man fighting them

Puranic Frieze.

The Purānic frieze of this temple is one of the best preserved among similar ones in Hoysala sculpture and contains illustrations for all the great mythological works From near the south door begins the Rāmāyana which ends right at the back of the main shrine where the Mahābhārata begins and proceeds to nearly the north doorway, thenceforward it is the Bhāgavata, while on the east part of the temple other Purānic episodes like Samudra-mathana, etc., are carved. The scenes are here described commencing from the middle of the east wall and running clockwise. It is a pity that some of the important scenes are hidden by the eight buttress walls which are now holding the walls of the temple together.

East Wall.—

1. Samudra-mathana.

2. Episode of Vāmana (?). Partly hidden.

3. South of Nandi shrine: The legend of Dharma Vyādha, the virtuous hunter—(a) carries about his maimed parents, feeds them, and defends them (?)

(b) He is tested by God; (c) He cremates his parents and is driven in a chariot to Kailāsa where he worships Śiva-Linga (?)

South door.—South-east of Navaraṅga —

1. Children, perhaps Rāma and his brothers are being carried in hammocks by attendants.

2. Rāma and Lakshmaṇa (?) go hunting, the bag of deer being carried.

3. Viśvāmitra takes Rāma and Lakshmana from Daśaratha. They slay Tātakā and defend the yajña of the rishis, and slay two birds (perhaps Mārīcha and Subāhu) which attack them

South of South Cell :—

(*a*) Rāma defeats Paraśurāma.

(*b*) Daśaratha receives the newly married couples

(*c*) The attempted coronation of Rāma begins.

South-West of South-Cell —

(*a*) Lakshmana defends Rāma and Sītā by slaying Virādha.

(*b*) Lakshmana cuts off Śūrpanakhī's nose.

(*c*) The brothers defeat Khara, Dūshaṇa and Triśiras.

South-West of Navaranga :—

(*a*) Rāma goes after the golden deer while Rāvana abducts Sītā.

(*b*) Jatāyu is mortally wounded as also the golden deer.

(*c*) Rāma and Lakshmana find their camp empty and going forth make alliance with the monkeys.

South of Main Cell —

(*a*) Rāma allies with Sugrīva and his hosts.

(*b*) Rāma shoots through the seven palms and hits Vāli.

(*c*) Dying Vāli rebukes Rāma, while Rāma relents, and Tārā laments.

(*d*) Rāma sends Hanumān in quest of Sītā, who crosses the ocean.

(*e*) Hanumān fights Lankiṇī and other demons and discovers Sītā under the Aśōka tree.

(*f*) Hanumān rebukes Rāvana in his court and burns Lankā.

(*g*) The monkeys bridge the ocean and Hanumān fights the Rākshasas.

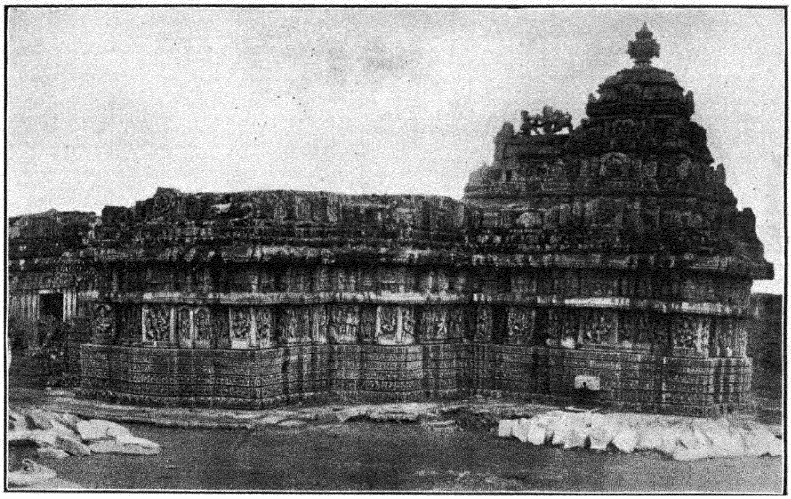
(*h*) Rāma and Lakshmaṇa are carried on Hanumān's shoulders.

Back of the Main Shrine :—

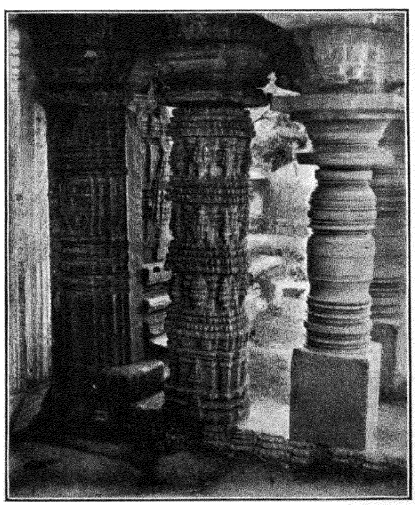
(*a*) Rāma kills Rāvana. Coronation of Rāma and Sītā is celebrated.

Mahābhārata begins :—

Bhīma shakes the Kauravas off their tree perch.



1 MALLIKARJUNA TEMPLE, BASRAL, NORTH VIEW (p 36)



2. MALLIKARJUNA TEMPLE, BASRAL, PILLARS OF THE PORCH (p. 46).



VIRAGAL, BASRAL (p. 47).

Mysore Archæological Survey.]

North of Main Shrine :—

Kuntī with her five sons, all seated, invited by Virōchana.

Bhīma slays Hidimba and marries his sister.

Arjuna shoots the fish target before the assembly and Draupadī is married.

North-West of Navaranga :—

Vishṇu appears from the sacrificial fire of Drupada, and Draupadī and her brother are born. The five brothers and their queen wander in the forests.

Arjuna performs penance on the Indrakīla hill, shoots the boar, fights Śiva, obtains the Pāśupatāstra and deposits it on the Śemī tree.

West of North Cell .—

Arjuna rescues the cattle.

Here the cattle raid battle is confused with the great war and Bhīma fights Bhagadatta's elephant.

East of North Cell —

The *Chakravyūha* and the death of Drōna at the hands of Dhrishtadyumna

The great war continues.

North-East of Navaranga :—

Bhīma mortally injures Duryōdhana.

The heads of the Upa-Pāndavas.

The Mahābhārata ends here and the Bhāgavata begins with the story of Prahlāda running from left to right.

Hiranyakaśipu in durbar.

Prahlāda's persecution with lions, water, fire, snakes, elephants, etc.

Narasimha slays Hiranyakaśipu.

North Door .—

Story of Krishna :—

Krishṇa is swung in a cradle.

Krishna slays the tiger, Pūtanī, Śakatāsura and Bakāsura.

Krishṇa plays in water, overcomes the Kālinga serpent.

Śiva seated in the midst of his Gaṇas, drinks the poison Halāhala.

Makara Frieze. The makaras are riderless and have, here and there, an interspersed ornamenta lion's face.

Swans Frieze. The swans frieze has greater life in it and the bird is shown in its various characteristic attitudes [like pecking, fighting, beaking, feeding the young, etc.

Front Railings.

Around the Nandi mantapa originally ran a row of slanting railings, only one slab of which is now remaining. It has a row of turrets below, serpentine creeper on top and obscene figures in the panels. Above the railings the wall is made up of a number of pierced stone windows.

Large Wall Images.

On the main wall above the basement is a row of large images about 2½ feet high representing the great gods and heroes. The bases are comparatively plain and the latā tōranas not very elaborate. The images, though finely worked, are of the shortish type resembling the Sōmnāthapur images. Coming from the east of the south cell they are as follows in order, clockwise .—

(1) Yōgānarasimha.

(2) Śiva standing

(3) Tripurāntaka—the group shows Śiva shooting at, and burning the tower of the three cities above the clouds.

(4) Two-handed god—abhaya and dāna—(identity uncertain).

(5) Pārvatī standing.

(6) Vishnu standing as Padmanābha (chakra, padma, śankha, gadā).

South of South Cell —

(1 to 3) Sītā, Rāma and Lakshmana standing.

(4-6) Umāmahēśvara with Kumāra to left and Gaṇēsa to right

(7) Śiva standing with four hands (trident, three-hooded snake, a fan and a battle axe).

(8) Mōhinī.

(9) Goddess standing—hidden partly.

West of South Cell —

(1) Narasimha seated peacefully (abhaya, chakra, śankha, and dāna) surrounded by consorts, Garuda and Prahlāda.

(2-3) Goddess (padma, goad, pāśa, kalaśa) with attendant standing.

(4) Goddess standing—rosary, goad, pāśa and phala.

(5) Kālingamardana.

South-West of Navaranga —

(1) Bhairava.

(2) Halāyudha.

(3 and 4) Manmatha and Rati.

(5) Goddesses dancing with a string of flowers.

(6) Durgā dancing with twenty-two arms (abhaya, broken, sword, snake, broken, vajra, battle-axe, rosary, goad, fire, svargahasta, pāśa, padma, ḍamaruga,

buckler, uncertain, phala, spear, mace, bowl, lambahasta, dāna) The figure is well executed.

(6) Sixteen-handed Śiva dancing on Andhakāsura's head.
(7) Lady holding a bunch of flowers.
(8 and 9) Two monkeys fighting for jack fruit.
(10) Gōvardhanadhāri.
(11) Pārvatī standing.
(12) Garuda.

South of Main Cell —

1 Pārvatī.
2. Bhairava.
3. Lady attendant
4. Rāvana lifting the Kailasa.
5 & 6. Lady attendants.
7. Vaishnavī.
8. Kaumārī ?
9 Dancing Sarasvatī—beautiful image damaged, the pose is very fine.
10. Brahma standing
11 Śiva standing (flowers, battle axe, deer and abhaya).
12. Vāmana
13 Drummer.
14. Pārvatī standing with her sons admiring

Back of Main Cell —

1. Mōhinī.
2. Paraśurāma.
3. Kāpāli.
4. Śiva on throne with Nandi below.
5. Vaishnavī.
6. Śiva standing (abhaya, trident, damaruga and dāna).
7 & 8. Lady attendants

North of Main Cell.—

1. Pārvatī dancing.
2. Drummer.
3. Lady attendant.
4. Pārvatī.
5. Śiva dancing.
6. Brahma seated with Sarasvatī
7. Śiva dancing.

8. Bhairava
9 & 10. Mōhinī dancing.
11. Sixteen-armed Durgā dancing on the headless body of her foe.
12 & 13. Reverent monkey and Mōhinī.
14. Vēnugōpāla.
15. Goddess standing.
16 & 17. Two monkeys and jack fruit.

North-West of Navaranga :—

1. Goddess standing.
2. Arjuna shooting the fish target (good sculpture). (Plate XIII. 1.)
3. Draupadī rushing forth with garland.
4. Lady figure.
5. Pārvatī standing.
6. Śiva dancing on Andhakāsura.
7. Kāla Bhairava dancing.
8. Lady attendant.
9 & 10. Bali and Vāmana.
11. Trivikrama.
12. Vishnu standing (śankha, padma, gadā and chakra).
13. Harihara standing (rosary, trident, chakra, śankha).
14. Pārvatī standing.
15&16. Lady attendants.
17. Gajāsuramardana (fine figure). (Plate XIII 2.)

North of North Cell —

1 & 2. Lady attendants
3. Sūryanārāyaṇa (?). Two of the symbols may be padmas or maces.
4. Vitthala.
5. Lakshmīnārāyaṇa
6 Lakshmī dancing.
7. Varāha standing.
8 & 9. Lady attendants.

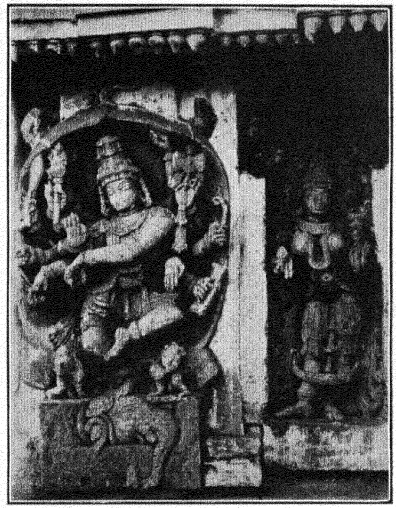
East of North Cell:—

1. Nandi-vāhana.
2. Pārvatī standing.
3. Lady attendant.
4. Vishṇu standing, two symbols broken, perhaps Janārdana.
5. Kāḷingamardana.
6. Kumāra on peacock.

MALLIKARJUNA TEMPLE, BASRAL.



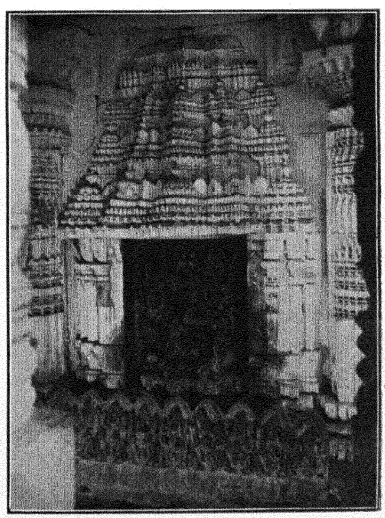
1. ARJUNA SHOOTING AT THE FISH (p 42)



2 GAJASURA MARDANA (p 42).



3. DVARAPALA (p. 44).



4. GANAPATI NICHE (p. 44).

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Above the row of large images is an eaves-shaped cornice dividing the wall into its upper and lower parts. In the upper part is a row of turrets borne on single or double pilasters. The turrets are of varied shape; square, star-shaped, pyramidical, storied, etc. The eaves above this row have the usual dentil projections and beaded pendants. The parapet of the Basrāl temple is one of the best preserved of all Hoysala shrines though the sculptures have now been built into a masonry wall. It has the usual row of turrets, with a frieze of makara mouths and another of arches and kīrtimukhas. Under these arches are placed several sculptural groups, the important ones being, commencing from the east and running clockwise.—

Eaves and Parapet.

1. Gaṇēśa.
2. Sarasvatī
3. Dancing Śiva
4. Vishnu dancing, eight-armed (abhaya, gadā, śankha, svarga, chakra, padma, lamba and dāna)
5. Brahma and Sarasvatī in sukhāsana.
6. Lakshmī-Narasimha.
7. Tāndavēśvara.
8. Gajāsuramardana.
9. Yōganārāyana.
10. Lakshmī.

The stone tower is squarish in plan and well executed, the creeper arches and the stone kalaśa being particularly fine. Its front projection has on its eastern face a fine Tāndavēśvara group under an ornamental arch. Above it, in its usual position, is a Sala group, which is one of the best preserved. The figures are life-like and the hero's pose is admirable.

Tower.

Admission into the temple is through its small porch which has two doorways, in the north and the south respectively. The doorways are flanked each by two fine elephants, (Plate XVII. 3). whose uplifted heads and moving limbs, jingles and bells give them an animated appearance. Each animal is supported by horsemen and footmen and is riderless. Of course, the hind parts are too broad and the legs are set too far apart to be true to nature.

Porch and Doorways.

The panels meant for the dvārapālas on the north doorway jambs are uncarved, while only one dvārapāla now guards the south doorway. The porch is a narrow structure about five feet wide and ten feet long into which on the west opens the navaraṅga doorway and to the east of which is the Nandi shrine. The porch ceiling is domed and has three concentric circles

The Nandi shrine which is also a low structure like the other temple is supported by four round lathe-turned pillars with a bench running round the north, east and south sides. Its domed ceiling is well worked with deep ribs and a circle set inside a ten pointed star.

The Nandi Bull which is about 4 feet high and 5 feet long has beautiful ornamentation. Its right horns and both ears are missing. Still the animal is life-like and appears as if it is about to get up.

Navaranga.

The doorway of the navaranga which has a Tāndava group above its lintel is supported by two beautifully carved and well-shaped Śaiva dvārapālas, the left one of which has lost two arms. (Plate XIII, 3). On the outside of each dvārapāla is a perforated screen with a simple cross-shaped design.

The navaranga is a small low structure of the usual nine ankanas with an extra ankana on the east flanked by stone benches. The facings of the benches are ornamented with pilasters and rosettes but the real breadth of these benches is concealed by brick walls. In the western part of the navaranga are five towered wall niches each with its own interesting design. (Plate XIII 4). Two are squared, while the other two are star-shaped as at the Sōmēśvara temple at Hāranahalli. They contain, in order, the following images commencing from the south

1 Sarasvatī.
2. Ganēśa
3 Mahishāsuramardinī.
4 A smaller Sarasvatī, perhaps not the original image of the niche.

In front of the Ganēśa shrine is a fine Saptamātrikā panel where the deities with their respective vāhanas are placed in an unusual order Brāhmī, Māhēśvarī Kaumārī, Vaishnavī, Indrānī, Vārāhī, Bhairavī (?) indicated by the scorpion vehicle, Chāmundā in the shape of Durgā with a jackal on the pedestal, and Ganēśa.

Pillars.

The four central pillars and the two eastern-most ones are of the usual round shape, though short and squattish. Outside each of these pillars is a similarly shaped, lathe-turned, round support brought at a later date evidently from some other temple, probably, the Chennigarāya temple. But the most interesting pillars are the four on the eastern side of the navaranga square. They are roughly star-shaped but the monotony of the star is broken by a treble, indented, square-shaped projection which follows every three star-points. Of these also, the inner ones have acute-angled points, while the outer ones have obtuse angles.

Ceilings.

The navaranga has in all ten squares each of which had originally a domed ceiling of the following description commencing from the east and running clockwise:

1. Near doorway.—
   Octagon set in two squares with serpentine band.
2. Concentric circles.
3. „ octagons.
4. „ circles.
5. „ eight pointed stars.
6. „ circles.
7. „ squares.
8. „ circles.
9. Eight pointed star.
10. Central—This is said to have been the most beautiful of the domes but was removed a generation ago to accommodate a ventilating tower.

South Cell.

A modest doorway supported by Vaishnava dvārapālas leads into the small south shrine which has a domed ceiling with concentric circles. The original image was probably Vēnugōpāla or some other form of Vishnu. Its pedestal has however disappeared and against the wall is now kept a smaller Sūrya figure of Hoysala workmanship with its own seven horse pedestal It must have been imported from some other temple. It is however a fine piece by itself with two hands only and a Chhāyā on either side

The North Cell.

The north cell whose doorway, ceiling, etc, are similar to those of the south retains its original Garuda pedestal. But the image, perhaps Amaranārāyana or some other form of Vishnu, disappeared. About five years ago a Nāga and Nāgini group which had been lying in the navaranga was installed here. The group also is of Hoysala workmanship, fine and interesting The male figure holds a sword while his consort has a kalaśa and a padma. Above the male figure is a five-headed cobra and above the female, a three-headed cobra

Main Sukhanasi and Garbhagriha.

A finely carved, though small, doorway with Śaiva dvārapālas on the jambs leads into the only sukhanāsi of the temple which has a domed ceiling of concentric circles.

The garbhagriha doorway is much like that of the sukhanāsi while its ceiling has two sets of corner stones surmounted by a shallow padma. The main deity of the temple is a small natural linga, about 9″ high, placed on a well polished low pedestal.

South Upparige :

The *upparige* or mahādvāra which is south of the temple is a fine longish structure with a high roof. Its real height is now concealed since the ground level has risen by nearly 3 feet. A large doorway divides it into the inner and outer sections; the

inner one is a mantapa borne on tall, lathe-turned, round pillars with a large flat ceiling about 9′ x 9′ bearing on its nine panels Tāndavēśvara surrounded by the eight Dikpālakas. On the east is an open linga shrine, while on the west a doorway leads into a shrine in which is placed a damaged image of Gaṇēśa.

The outer part of the structure is a porch, now supported by two varieties of pillars, *viz* thin, lathe-turned, round pillars and cross shaped, highly ornate pillars, the latter of which are ornamented by four rows of turreted pilasters. (Plate XII, 2.)

Lamp Pillar

To the east of the temple is a large round pillar, about 12 feet high, over the capital of which stands a man followed by a woman. The man is about to jump down perhaps on spear points as mentioned in the Belgāmi inscription and the woman, his wife, follows her husband. It is not known who the tragic couple were but it is probable that the event must have occurred at the death of Narasimha II or Vīra Sōmēśvara

To the north-east of the temple is a small soap-stone structure of the Hoysala period containing a Bhairava image.

Near the south doorway is a fine large slab containing the well preserved inscription of Harihara which records the construction of the temple

Chennigaraya Temple :

Basral was originally an agrahāra village constructed in the regular Hoysala pattern. Its tank lay to the north-east next to the Mallikārjuna temple and between the two ran the fort wall and the moat. The fort yard was about $1\frac{1}{2} \times 2$ furlongs in area and through its centre from east to west must have run the *rājavīdi* or main agrahāra road. At nearly the western end of the road and to the south-west of the Mallikārjuna temple was constructed the customary Vishnu shrine. Vishnu was not to be neglected, but his temple was much smaller and less elaborate than the Mallikārjuna temple. Its ruins now stand on the top of the raising ground about a hundred yards to the west of the village. It is a soap-stone structure to which in later times was added an outer brick wall, the stone outer wall and the upper roof having perhaps disappeared The soap-stone slabs which outlined the platform on which the temple was reared are even now visible as also part of the stone stairway leading up to it from the ground The temple contains a garbhagriha, a sukhanāsi and a four-pillared navaranga and by its size and ruined condition reminds us of the Narasimha temple at Sōmanāthapur. The navaranga doorway is comparatively plain with a Gajalakshmī lintel and an uncarved dvārapāla panel. The four pillars of the navaranga are all lathe-turned and round with the usual Hoysala mouldings, though of a smaller size than usual. The ceilings are mostly flat except one or two in the middle line which contain small domes hollowed out of single slabs. In the garbhagriha is a Garuḍa pīṭha on which stood the original Vishṇu image, possibly Kēśava or Chennigarāya. But the image must have disappeared in

times of trouble and a smaller and ruder image of Janārdana was made and set up very probably in the Pāḷḷegār days. The workmanship of the image resembles that of the Lakshmīnarāyaṇa image in the recent temple to the south of the village.

Though the Chennigarāya temple is not of much artistic value, still it proves the view that nearly every Hoysaḷa agrahāra had a Vishṇu temple in the centre and a Śiva temple near the north-east.

This temple is said to possess about 6 acres of dry land to the north-east of the village. The village Panchāyet who are anxious to take charge of the Mallikārjuna temple may be encouraged to repair and look after the Chennigarāya and Lakshmīnārāyaṇa temples instead.

Conservation Note : Some repairs were done to the building about 20 years ago when the supporting buttresses were put up. A note was sent in 1929 but little action has been taken.

1. The ceiling which is leaking in two places should be repaired
2. About 10 or 15 feet of ground to the east of the lamp-pillar should be acquired and included in the temple compound. The owners are willing to give away the land.
3. The ground between the road and the south wall of the temple should also be acquired and included.
4. The road to the south of the temple should be continued eastward and connected with the Nagamangala Road.
5. The ground to the east of the temple should be kept clean.
6. The Pūjāri who gets a salary of Rs. 1-3-0 a month may be given a decent promotion and be made responsible for keeping the temple and its premises clean.

Viragals : Near the Nagamangala Road on the east of the village are a number of vīragals, two of which are remarkable one shows a hero in the act of offering his head, while the other depicts his consort seated with folded hands preparing to die; another shows the couple arm in arm. Other vīragals depict battle scenes. (Plate XII, 3.)

Iśvara Temple : To the south of the Mallikārjuna temple near the road is a temple of Iśvara with a garbhagṛiha, an open sukhanāsi and a navaranga with four round pillars and nine domes. Since the concrete roof is washed out the tops of the domes reveal the mode of their construction. The inner wall is intact but only a portion of the outer wall remains. The temple is a small one and plain, and does not deserve attention.

BUDNUR.

General Description—History :

Hosa-Būdnūr is a village about 4½ miles to the east of Mandya. It appears to have been converted into an agrahāra village with a tank a Śiva temple and a Vishnu temple, about the year 1276 A. D. in the days of Narasimha III. Possibly Vīra Ballāḷa III was Yuvarāja, since his own name appears in the inscription as Śrī Mallikārjuna. This event must have occurred when Guttal, a neighbouring village, was a Hoysala garrison town with numerous Tamil officers.

Both the temples appear to have been constructed simultaneously and they are more or less similar in plan and general construction. Each had originally a garbhagṛiha, a sukhanāsi, a navaranga and a porch and there is definite evidence that the Śiva temple had a prākāra with a mahādvāra on the south-east. Neither temple has figure sculptures on the outer walls, though the architectural members are handsome.

SRĪ KĀSI VISVÊŚVĀRASVĀMI TEMPLE.

Outer view :

The Śiva temple which is the more ornate of the two is now in a condition of advanced ruin. Its tower has disappeared as also its upper roof and a good part of its outer walls. What remains of the latter has a comparatively simple design. The platform, though visible, is now buried in the earth almost to its top The basement has seven cornices instead of the usual five, three of them having dentil mouldings. The wall has the usual horizontal eaves-like cornice, the portion below having no ornamentation except plain and insignificant pilasters, while the portion above has a row of turreted canopies mounted on single or double pilasters. The eaves show imitation metal work and the parapet and tower have now disappeared. The last must have been of the usual squarish shape following the plan of the garbhagṛiha.

Porch :

The stone porch in front of the temple had originally railings ornamented with turreted pilasters. The stone benches on which they stood are, however, there and the heavy ceiling is borne on two thick-set, bell-shaped soap-stone pillars. The best work in the porch is found in its ceiling which has two rows of galleries with ornamental star-shapped eaves and a dome which has a mixture of flower petals and concentric twelve pointed stars. The pendant is a fine and interesting imitation of a bunch of plantains.

Navaranga :

The navaranga doorway which has a Tāndavēśvara lintel and no dvārapālas, bears on its jambs the outline engravings of ornamental designs which were meant to be carved in relief at a later date. The navaranga is a medium-sized structure of only

nine squares with a fine large Nandi or bull near the centre. The animal's face is beautiful and it is proposed to remove it to the front of the Town Hall at Mandya In the western part of the navaranga are five towered niches which originally contained the *Pañchāyatana* images, a Ganēśa, a Kumāra and a Saptamātrika panel originally belonging to this temple, but are now preserved in a small new shrine about 30 yards to the east. The images are fine and prove that Hoysala sculptural work was still in a very good condition even in the last quarter of the 13th century. The four pillars of the navaranga are all thick and bell-shaped Of the nine navarañga ceilings, the central one is the finest. Its design is similar to that of the porch ceiling but it is more airy and wider at the base and its lower gallery has the Dikpālakas.

The sukhanāsi doorway bears only the outline of the design meant to be carved upon it and it has now only the right Saiva dvārapāla, the left one having disappeared. The sukhanāsi and the garbhagriha have flat ceilings of nine rosetted squares and the garbhagriha has three wall niches In its centre lies a large soap-stone pītha but its Kāśi Viśvēśvara linga has now disappeared.

It is doubtful if this building could even be restored. It would be wiser to remove its Nandi and dvārapāla to a safer place, so that they might not be destroyed by the roof when it collapses, as it must in course of time. If possible, the two fine ceilings and the structures bearing them up may be removed and reconstructed elsewhere.

To the east of the Śiva temple in the same courtyard appears to have been formerly a Bhairava shrine which has now disappeared. The image was seen by Rao Bahadur R. Narasimhachar when he inspected the temple, but it has now disappeared and only the scorpion pedestal remains

The mahādvāra on the south-east is a plain structure, though four of its pillars have a round cylindrical shape, perhaps of Hoysala workmanship

ŚRĪ ANANTAPADMANĀBHASVĀMI TEMPLE.

(Plate XIV, 1)

To the west of the village on a high ground is the old Hoysala temple of Vishnu known popularly as Anantapadmanābha (Plate XIV 2). This temple is very similar in design and construction to that of the Kāśi Visvēsvarasvāmi temple which it resembles very closely. It is also in ruins, its porch having completely collapsed as also the front part of its outer walls.

Outer view :

An excavation to its west reveals the heavy foundation of large rough stones on which the temple was reared up by Hoysala engineers. The old prākāra and the platform are also visible here and there. The walls are similar to those of the Kāśi

Visvēśvarasvāmi temple except that the basement has five cornices instead of six. The well proportioned tower shows that the detailed ornamentation had not been completed when further progress was interrupted. Near the porch are now lying its round pillars and parts of its domed ceiling and other pieces, while the turrets crowning the pilasters of its railings are now adorning the small recent structure about 10 yards to the east.

The navaranga doorway bears outline sketches as in the Śiva temple. The navaranga which is also of nine squares only has its heavy bell-shaped pillars and its two towered niches. These latter, probably, housed an image of Vishnu now broken and placed near the door, and another uncertain figure. The central ceiling has an interesting umbrella-shaped design imbedded in a dome. In the south-east corner of the navaranga stands a stone slab bearing an inscription of Narasimha III dated Saka 1191 (1267 A. D.).

The sukhanāsi doorway is an elaborately carved piece. Two dvārapālas are now lying on the ground outside the temple. The ceiling of the sukhanāsi itself and that of the garbhagṛiha are both flat.

The garbhagṛiha doorway has Lakshmī on the lintel but inside the garbhagṛiha there is nothing remarkable. The main image was removed and housed safely in a small building about 15 yards to the east of the temple.

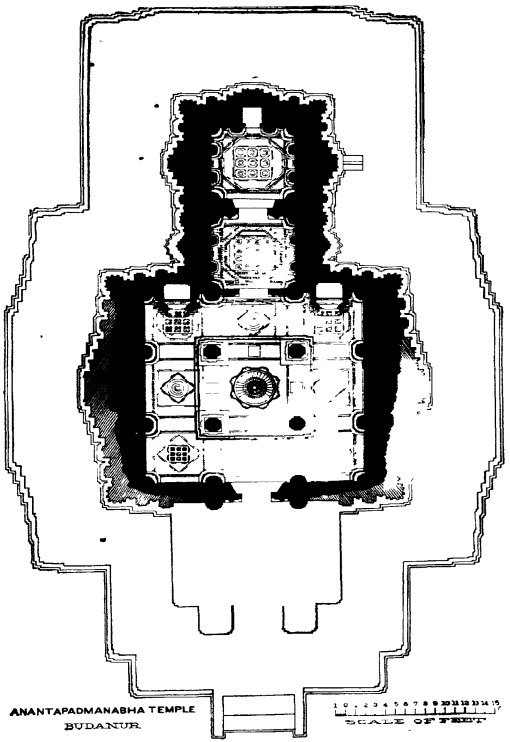
The main image is about 6 feet high along with the pedestal and is a figure of Vishnu as Padmanābha (śankha, padma, chakra, gadā) The tōrana has on its outside the usual 10 avatāras while below the image is its Garuḍa pītha.

Conservation Note : It is impossible to preserve the porch and the outer walls of the navaranga. The trees should be removed. If the collapsed roof stones are removed and the roof covered over with concrete it is possible to save the rest of the building including the tower. In that case the main image may be installed once again in the temple The Anantapadmanābha temple can be seen very clearly from the railway line which passes about 300 yards to its north. Būdnūr is now a Railway Flag Station.

Among the images may be mentioned one of seated Vishnu in padmāsana, perhaps Dhanvantari, which is now kept in front of the new structure housing the new image.

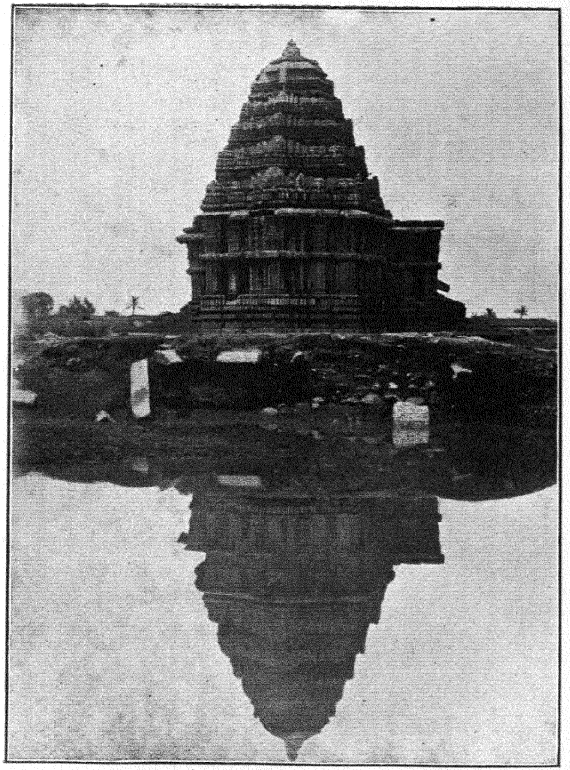
GUNDLUPET.

Gundlupet is a small town on the left bank of the Gundlu river which is only about 20 feet wide here. It consists of a fort or kōte with the Vijayanārāyaṇa temple in the middle and a pēte with a small new Rāmēśvara temple. One mile to its east is the site of an old town with four temples still preserved. Local tradition states



1. (P. 49).

Mysore Archæological Survey]



2. ANANTAPADMANABHA TEMPLE, BUDANUR, VIEW FROM THE WEST (p. 49).

that the temple of Vijayanārāyana was one of the five temples built by Vishnuvardhana Hoysala.

RĀMĒŚVARA TEMPLE.

The earliest of the temples and the only one with dateable inscriptions is the Rāmēśvara temple which faces east. In size and plan it resembles the Vaidyēśvara temple at Talkād and the inscriptions show that it was built (?) and endowed by Kumāra Kampanna (II) in 1367 A.D. The plan is squarish, showing a garbhagriha, a sukhanāsi and a four-pillared navaranga with an entrance porch to the east and one to the south. The tower is of brick and the rest of the building of granite. The pillars of the porches and of the navaranga are square at the bottom, the shaft of each being firstly octagonal, then sixteen-sided with flutings and lastly thirty-two sided. A broken image of Vīrabhadra is placed in the navaranga. The original linga is now in the Rāmēśvara temple in the pēte while the Nandi is in Pātāladamma's temple near the Taluk Office The sculptures on the pillars mostly represent dancers, drummers and musicians and acrobats The dimensions of the building are generous and around the garbhagriha on the cornice are several Kannada inscriptions Rāmēśvara was the *grāmadēvatha* in the old days of Kumāra Kampanna. A leopard lives in the garbhagriha now.

PĀRVATĪ TEMPLE

To the left of the Rāmēśvara temple is a smaller Pārvatī temple of about the same type but somewhat of inferior workmanship The Pārvatī image has been removed inside the town.

The roof of the temple is in a very bad condition and leaking and several beams are cracked. But it could be restored with expenditure and effort

PARAVĀSUDĒVA TEMPLE.

About 50 yards to the south-west of the Rāmēśvara temple and facing west are the temples of Paravāsudēva and his consort. The Paravāsudēva temple is a fairly large structure of granite with a garbhagriha, a sukhanāsi, and a spacious indented square-shaped navaranga with a cell to its north and one to its south. The structure of the building, its ornamented sukhanāsi doorway and the sculptures on its pillars indicate that it was built some time during the early Mysore period. In front of the temple was originally a large porch which was seen by Mr R. Narasimhachar in 1916. This was later on removed and rebuilt in front of the Vijayanārāyaṇa temple.

General Description.

The temple has a garbhagriha, a sukhanāsi, a covered pradakshina, a cross-shaped, large navaranga with north and south niches and a porch, which has now disappeared. The walls around the garbhagriha are ornamented with the usual crude long plain pilasters with, here and there, a turreted arch, and the whole temple is raised on a narrow stone platform resembling the one of the Vaidyēśvara temple at Talkād

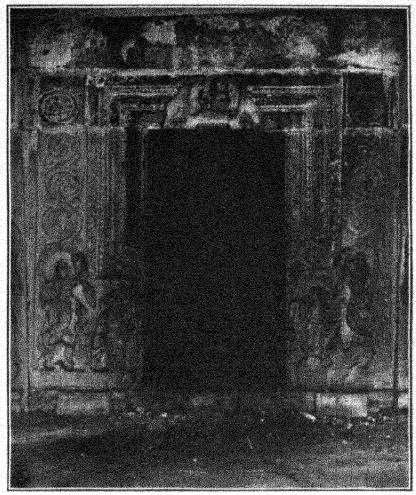
Pillars.

The pillars of the navaranga are shortish and have three cubical mouldings connected by sixteen-sided cubical shafts. On each side of each moulding of the thirteen pillars is a carved image in relief, the subject being the ten avatāras, Hanumān, Nandi, Lions, Ganēśa, Rāma, Rishis, etc. On the inner face of the second pillar to the south-west of the sukhanāsi doorway the image of a prince seated amidst his standing courtiers is interesting. He is evidently Chikkadēvarāja Odeyar, who is definitely stated in the Kannada Annals of Mysore to have built and endowed the temple for the merit of his father Doddadēvarāja. This statement is fully supported by a set of copper plates issued by Chikkadēvarāja himself in 1674 A.D. This unpublished inscription says —

" Thus the king Chikkadēva—a stage-manager in the beautiful drama played by the actress, that is his command, dancing over the jewelled crowns of all kings—while engaged in performing all the acts of dharma, desired to construct an agrahāra. After investigating the places in his kingdom of the Karnātaka, which were attractive, delightful, enjoyable and holy, he fixed upon one which was the best of all and suited for his act of charity. The selected spot was Madalanādu, an ornament to the earth, agreeable and delightful, situated two *yōjanas* to the south of the Kapilā river, to the north of the Nīlāchala (the Nīlagiri Hills) to the north-east of the Kañjagiri (the Gōpālasvāmi-betta), half a *yōjana* to the west of Trikadambanagarī (Terakanāmbi) and adorned by the river Kaundinī. There, on the sacred west bank of the river Kaundinī, the king, desirous of making an everlasting good act of dharma, in order that his father King Dodda-Dēvarāja might attain the region of Vaikuntha, constructed a spacious temple, according to the śāstras, complete with a vimāna, mantapa, high compound wall and tower, (dedicated) to Vāsudēva the god of gods and the wielder of the bow Śārnga, dwelling with joy on the couch formed by the coils of Ananta and surrounded by Śrī, Bhū and Nīlā. And for the performance of the daily worship and other services in the temple, he brought from different parts Śrīvaishnavas, Madhva Brahmans and Advaiti Brahmans, possessed of gentle disposition and good character, proficient in the Vēdas and Śāstras, versed in the secrets of both the systems of Vēdānta (Sanskrit and Drāvida), deep in the knowledge of Tamil scriptures, ever peaceful, free from anger and other passions, possessed of large families, versed in the Śrauta and Smārta ritual and engaged in tending the sacred fire ; and for their habitation



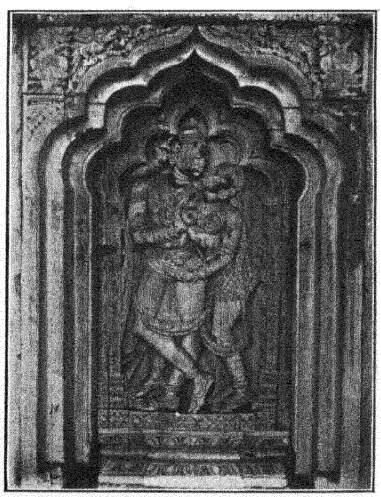
1 PARAVASUDEVA TEMPLE, GUNDLUPET, PARAVASUDEVA (p. 53)



2 PARAVASUDEVA TEMPLE, GUNDLUPET, SUKHANASI DOORWAY (p. 53)



3. PARAVASUDEVA TEMPLE, GUNDLUPET, PROCESSIONAL IMAGE (p. 53).



4. ITTIGE MALIGAMMA TEMPLE, KALALE, CARVED DOOR OF SANDALWOOD (p. 57).

Mysore Archæological Survey.]

and maintenance of their families he made an agrahāra endowed with excellent vṛittis of lands."

Doorways.

The doorways are all good, that of the sukhanāsi being the best of the lot (Pl. XV, 2). The latter resembles the doorway of the Vaidyēśvara temple at Talkād, though simpler. On each jamb stands a group consisting of a chāmaradhārinī and a man standing on a yāḷi. A dvārapāla and a storied turret supports each jamb. On the lintel is Gajalakshmī.

The large porch, as already stated, is now in the town. The north and south cells of the navaranga appear to have contained the images of the goddesses Śrī and Bhū

To the left or south of the Paravāsudēva temple is a smaller temple of Kamalavallī, his consort, perhaps of the 17th century.

The images are all kept now in the eastern extension of the Vijayanārāyana temple.

Images.

The chief image of Paravāsudēva, about 5′ high along with its double pedestal, (Pl. XV, 1) is seated on the coils of Ananta and under his spreading hood The god is in sukhāsāna, his hands being thus disposed the first resting on raised knee, the second holding chakra, the third sankha and the fourth resting on Ananta This image and that of the goddesses show rough outlines, longish,pointed, but flat noses, lips arched like crescents, abnormally large eyes, abdominal muscles and shallowish carvings.

The left hand of the old Doddadevarāj *utsava-vigraha* (Pl XV, 3) is now repaired. The right front hand of the new Apratima *vigraha* is only in the dāna pose, though the fingers are raised. The other images kept in this navaranga are . Śrī, Bhū along with the god, Kamalavallī, Āndāl, etc. None of these has a tōraṇa or prabhāvaḷi

The original porch of the Paravāsudēva temple which is now in front of the Vijayanārāyana temple is a decent structure about 24′ x 20′ borne on 12 pillars, the four front ones being well sculptured and ornamented They have in front brackets of warriors riding on lions which are rearing upon the backs of elephants. The three cubical mouldings are well sculptured with relievos. One of these is a king seated stylishly on a high bench or throne and reclining on a round pillow He wears a long knot over his head. His right hand holds what looks like a flower while his left rests on his raised knee. The figure has been identified as that of Chikka Dēva Rāja by tradition.

VIJAYANĀRĀYAṆA TEMPLE.

The Vijayanārāyaṇa temple which is situated in the old fort or kōte close to the Mysore-Nilgiri road appears to have been built in stages at three different times. Of these the last is the maṇṭapa or porch already described in connection with

the Paravāsudēva temple. The second is the navaranga with four fluted pillars with three cubical mouldings each sculptured in relief. The ceiling is of the usual Vijayanagar type with flat granite slab and a single relief padma in the centre The south part of this navaranga is now converted into three shrines housing Paravāsudēva and his consorts. Opposite to them are the Ālvārs.

The most interesting part of the building, however, is the main shrine of Vijayanārāyana This is a small granite structure of the Vaidyēśvara type with a garbhagriha and a sukhanāsi only, which have been later on covered over with a pillared enclosed pradakshinā as at Tonnūr and Seringapatam. The garbhagriha wall has no inscription but its storied turrets and prominent pillar bearing kalaśas, declare it as a work of the 13th or 14th century. The turrets have square and boat-shaped sikharas. The sukhanāsi houses the *utsavamūrti* or Janārdana with abhaya pose and with consorts

The garbhagriha doorway is a modest piece resembling the Paravāsudēva doorway in style.

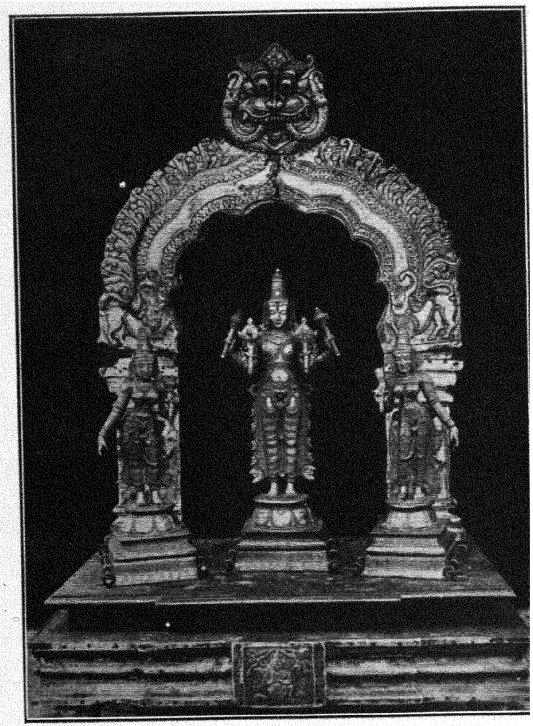
The main image of Vijayanārāyana is really Janārdana with the front right hand giving abhaya and also holding lotus. There is a tōrana behind having the ten avatāras and imitating Hoysala designs. The image which, along with the pedestal, is about six feet high is fine and imposing though it also shows the characteristics of the 14th century workmanship. It is difficult to agree that it belongs to the early Hoysala days as asserted by tradition which ascribes the monument to Vishnuvardhana Even the stone used is harder than the Hoysaļa soap-stone. It may be attributed to the early Vijayanagar days.

Conservation.

All the three temples are old ones and thus may be declared Protected Monuments and assigned to Class II for conservation purposes. The Paravāsudēva temple is a large one with well carved pillars and doorways. If restored, it would be a fairly good specimen of early Mysorean architecture The images of Chikka Dēvarāja Odeyar may be well cleaned and preserved, the name being painted under both the relievo sculptures. If funds are available, the Paravāsudēva temple may be fully restored.

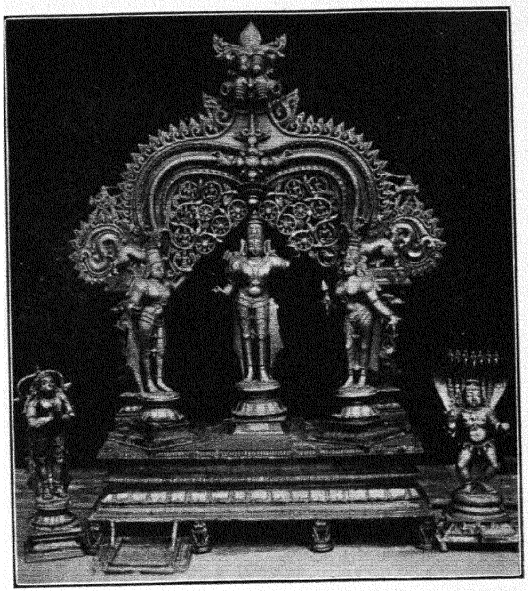
KALALE.

About five miles to the south-west of Nanjangud the village of Kalale situated in a fertile plain has an old fort-wall, the east gate of which was near the Āñjanēya temple. Mr. Rangaswami Iyengar of the place has an old paper manuscript which gives the history of the place and of the Dalvoy family. After Krishnadēvarāya conquered the Ummattūr chief, two of the emperor's officers named Kānta and Krishna settled down at Kalale and their descendants are said to have ruled here for twelve generations.



1. PROCESSIONAL IMAGE (p. 55).

Mysore Archæological Survey.]



2. METALLIC IMAGE OF RAMA, LAKSHMANA, SITA AND ANJANEYA (p. 55).

The temple appears to have been constructed in at least three stages, in about 1300, about 1500, and about 1700 A. D.

The main shrine, its sukhanāsi, the cylindrical pillars of its navaranga and its outer walls decorated with a row of pilasters and a dentil cornice in the middle, belong to the late Hoysala times. This portion is not at all ornate and must have been a small minor temple of the Hoysala period or of the very early days of the Vijayanagara Empire. The image of Nārāyana, three feet high, has Hoysala look though the absence of the ten avatāras from the stone prabhāvali and the straight-sided conical kirīta would suggest the date 1350 or 1360 A. D The brick tower and parapet, however, are much later structures

The older navaranga was probably ruined and about 1500, the navaranga of nine ankanas was rebuilt by Kāntaiya, the old pillars being used and the roof and the walls being reconstructed, with a vadagalai-nāma between chakra and śankha on the navaranga doorway. In the western part of this navaranga are now kept two Ālvār images (both seated with chinmudrā like Nammālvār, though one of them is called Bhāshyagār) In the next ankanas are also kept several metallic images among which the best is a fine Rāma group (Kōdandarāma, Lakshmana, Sītā and Hanumān). (Plate XVI, 2.) The prabhāvali or tōrana is well designed and has the ten avatāras in the latā-tōrana with a high Simhalalāta. At the same time as the reconstruction of the navaranga, and along with it, were built the outer navaranga of twelve ankanas with its square pillars having sixteen-sided fluted shafts, and its two porches, one of three ankanas on the east and another of one ankana only on the south. In the centre of this navaranga is now kept a metallic image of Nambinārāyana with consorts, said to have been brought from Vijayanagar by Kānta and Krishna (Plate XVI, 1.) The images show a good sense of proportion and are fine, like the metallic image of Kīrtinārāyana at Talkād, which is of the same period and of Vijayanagar workmanship. The other images in this navaranga are Hanumān and Vishvaksēna and a metallic Garuda-vāhana repaired by Sardār Kāntarāj Urs

The east doorway is flanked by two moustached dvārapālas and its short pillars, whose shafts have thirty-two fluted sides, show on the cubical mouldings images of devotees, wrestlers, musicians, etc., in relief. The roof has projecting granite eaves above which on the parapet are several stucco niches finely designed and having Vaishnava stucco images, the central one being Ranganātha attended by two bearded figures pointed out as the Dalvoys, and another figure of a female, evidently the wife of one of them.

The south porch which has pillars with sixteen-sided tapering shafts, is probably a later addition of about 1700 A. D. about which year the Dalvoy Sarvādhikāri Cheluve Urs is said to have built the rest of the temple consisting of the brick gōpura over the mahādvāra, the huge mukhamantapa of about fifty

plainish tall pillars (20 feet high), the prākāra with its verandahs and rows of niches, the shrines of Dēśika and Jīyar and the yāgaśālā and pākaśālā. There is nothing architecturally remarkable about this portion. The images in the prākāra niches are in order from the south-east clockwise from Hanumān:

1. Jīyar.
2. Twelve Ālvārs and a Paravāsudēva group with the god, Śrī, Bhū and Nīlā, the latter holding flowers.
3. Āndāḷ shrine with sanctum, sukhanāsi and bed-chamber and mukhamantapa and pātālānkana.
4. Pattābhirāma group.
5. Four-armed Vēnugōpāla—not very beautiful, but famous because the royal poet Vīrarāja has sung his praises in his Telugu work, the Mahābhārata.
6. Lakshmīnārāyana.
7. Janārdana, called Varadarāja, and said to have been brought by Mr. Arcot Srinivasachar from the Sōmēśvara temple.
8. Kēśava with consorts.
9. Rājamannār Krishna with consorts. The god is two-handed and holds a flower in the right hand while he reclines on a stick held in the left. (Plate XVII, 1).
10. Śrīnivāsa with consorts
11. Janārdana, called Vāsudēva (abhaya, chakra, śankha and gadā).
12. Kōdaṇḍarāma group
13. Lakshmī shrine similar to Āndāḷ's; but the goddess is four-handed and seated without elephants.
14. Bhāshyagār.
15. Kūrattālvār.
16. Dēśikar The shrine was originally of one ankaṇa and about 1800 A. D. was enlarged into two by Tengināmarada Narasimhachar. The metallic image is standing, wearing large pot-like kirīta and holding abhaya and pustaka.

The series ends with Garuda.

Front

On either side of the mahādvāra on the east side of the prākāra wall is a verandah having four elegant sixteen-sided pillars. In the field in front are three large mantapas —

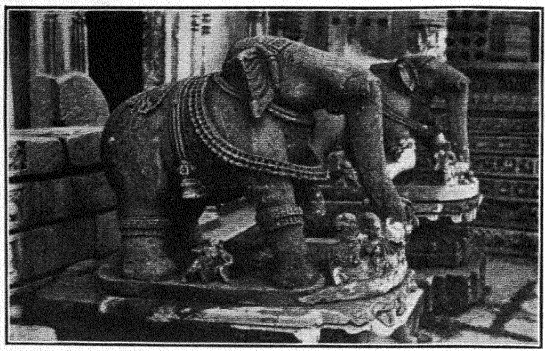
1. Navarātri-mantapa with towered cell, platform and large mukhamaṇtapa of huge pillars, three feet square and 20 feet high (on the north).
2. Opposite to it facing north a similar *Kṛittikōtsava-mantapa*;
3. In front stands a small *Vasanta-maṇtapa*.



1. LAKSHMIKANTA TEMPLE, KALALE, RAJAMANNAR (p. 56).

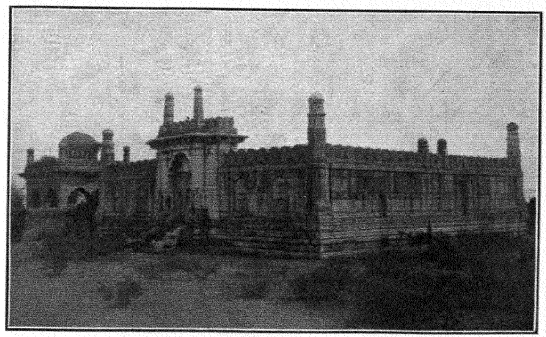


2. LAKSHMIKANTA TEMPLE, KALALE, TIPU'S GIFTS (p. 57).



3. MALLIKARJUNA TEMPLE, BASRAL: ELEPHANTS (p. 43).

Mysore Archæological Survey.]



4. IBRAHIM RAUZA, SIRA (p. 23).

PLATE XVII.

The temple has a number of the birudas of the Mysore Rājas, like Śankha, Chakra, Śarabha, etc., with the inscriptions of Nanjarājaiya, Cheluve Urs and others. Among the silver vessels of the temple are six, a silver plate, four large bowls and a cup on a stand, (Pl. XVII, 2) bearing the inscription "Śrī Ma—Su la tā na—Pā da śā ha ra—dhar ma." It is said that the *utsava-mūrti* was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died.

Mr. Rangaswami Iyengar has with him the temple kadita which commences on the 1st page with the accounts of Ś 1595, Vijaya, *i.e.*, A. D 1673. It is a good example of a kadita with its long sheet folded into pages as in a map

About 50 yards to the east is a shrine called Ittige Malagamma which commemorates the self-immolation or sati of a lady of the Dalvoy family perhaps Lingājammanni, wife of Lakshmi Kanta Vodeyar. The sandalwood door has a fine sati group of the lady kissing her husband in heaven. (Plate XV, 4). The figures are five feet high. They may be preserved with varnish. The roof is damaged and needs repair.

Conservation.

The monument, though not of high artistic merit, is intimately connected with the Dalvoy family from which have come so many of the queens of Mysore and which played a great part in the past history of Mysore On these grounds the temple and its mantapas deserve to be protected and set under Class II for conservation The roof of the goddesses' shrine and near the gōpura and kitchen is leaking. These need repair. The temple is not kept clean It has a large number of poorly paid servants The establishment is Rs. 36-12-0 and paditara Rs 12-0-0. One more watchman may be appointed and the premises kept cleaner

Somesvara Temple.

About 100 yards to the north-east, is situated the Sōmēsvara temple which appears to be a structure of C 1500 A D. It has the main temple having a garbhagriha, a closed sukhanāsi, an open sukhanāsi, a square navaranga and a three-ankana porch to the east and another to the south. There is no ornamentation. The Amman shrine (much ruined) has a good image of Amritēsvari (named after Amritamma, mother of Chikka Dēva Rāja)

Panchalinga Shrine.

The Pañchalinga shrine behind has ornate square short pillars It would cost much to repair the temple But urgent attention is needed to prevent danger to life. On a front pillar is an image of the builder, perhaps a Dalvoy.

Cheluvamba Talab.

Cheluvāmba Talab is a large tank supplying water to about 1,000 acres of wet land and built by the queen of Dodda Dēvarāja Odeyar. It is 15 feet above the level of the town, and to its south. On the way to it by the roadside is a stone inscription of the days of the Mysore Rājas.

PART—III NUMISMATICS.

THE CHŌLAS.

(Plates XVIII.)

UTTAMA CHŌLA.

We have no definite data to assign any coins to the Chōḷas before 967 A. D. The first Chōla sovereign whose coins are known is Uttama Chola Parakēsarı, who became co-regent with Parāntaka II in 969 A. D. and was senior sovereign from 970 to 985 A. D.

TYPE A:—**Tiger and Fish.**

1. Ar. ·7 Wt. 62·7 Impure Silver[1]

Obverse —In ring of dots, under a royal umbrella flanked by two fly-whisks, is a row of figures ranged on a broad line representing the ground. The figures are from left to right —(1) Upright lampstand (2) a strung bow (3) a tiger seated on its haunches facing to right with tail near the forepaws like a cat (4) a line representing a dagger or only a mark separating the panels (5) two upright fish (6) a lampstand.

Reverse —In ring of dots two line Nagarı legend ·

U tta ma
Chō la h

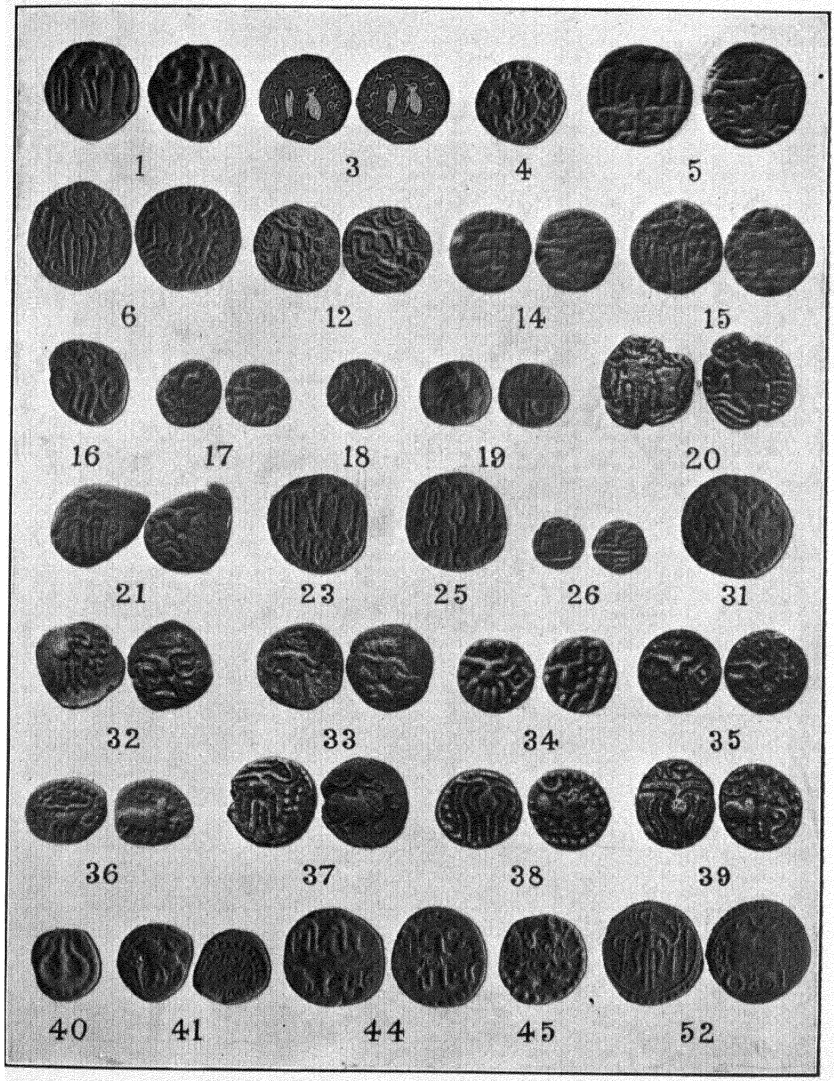
2. Ar. ·75 Wt. 62·6

Similar to No. 1, but from a different set of dies; the characters assume slightly different shapes.

The make and type of Uttama Chōḷa's coins indicate earlier issues, perhaps Chōla, which have not yet been known. No corresponding gold coins of Uttama have been found; but Elliot[2] mentions a copper coin of similar type. The shape of the characters, especially 'tta' and 'cha' are noteworthy as they lead on to the later forms of Nandināgarı. The use of silver is interesting as that metal fell out of general use after the 11th century. The presence of die-striking contrasts favourably with the punch marking method prevalent in upper Dakhan. It is probable that the traditions of the Pallavas passed on to the Pāṇḍyas in the 9th century and from them to the Chōḷas in the 10th century. How far the Rāshṭrakūta coinage influenced the Chōḷas is unknown as no coins have till now been definitely assigned to the former.

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1. E. C. S. I. p. 132.
2. Ibid



CHOLA COINS (p 58)

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Of the emblems, the umbrella flanked by 'Chāmaras' or flywhisks stands for sovereignty or overlordship and the lampstands show the sanctity of the Empire. The bow indicates Chera, the Tiger, Chōla and the Fish, Pāndya and the group shows that Uttama Chōla claimed sovereignty over the whole Tamil country and Kērala and that Rāja-rāja succeeded (in 985 A. D.) to a well-established empire The use of the Nāgari alphabet and of Sanskrit is interesting showing perhaps that the Chōlas who represented the north Tamil country stood more for Sanskrit than for Tamil.

(Most of these Chōla coins are figured in E C. S. I)

Type B.—Tiger, Fish and Grantha legend.

3. Gold—wt. 50—60 grains. Facsimile in wood cut.[1]

Obverse.—In circle of dots, fish on left and seated tiger on right facing left with Grantha legend around

U tta mā sō la n

Reverse:—Similar to obverse.

Elliot reads the legend as 'Rāchō Konu Chōla,' which cannot be accepted.

4. Ar. 6

Similar to No. 3—but the legend reads Chan(m)tra chā nta' *i.e.*, 'Chandra-śānta' which is either a new name or a title. The '8'-like figure which has been read as 'm' is Grantha. With some doubt the legend may also be read as Cha n (8) ta Cho la n Raja raja I had the title 'Chanda Parākrama' the first word of which may possibly be the same as the first word of the legend. But the device of Tiger and one fish only and the Tamil legend may indicate a different person as also the '8'-like figure. The meaning of the latter is in this case doubtful. It may be a modification of the Telugu figure 4.

RĀJA RĀJA I

Type A.—Tiger and Fish and King Seated

5. Ar. Wt. 51½ grs.

Obverse:—Similar to No. 1, but Nāgari legend below the row of figures ·—

Śrī Rā ja Rā

ja

Reverse:—The King, wearing 'dhōti' (loin cloth) and a large knot of hair (or crown?) behind his head, is seated at ease with one knee folded and

[1]. E. C. S. I. P. 152 G. No 151.

resting on his seat and the other folded and raised with foot on seat.[1] The right arm rests freely on the right knee, while the left hand holds a conch near his face which is turned to right, the wrong end of the conch being nearer his mouth. In right field, between two lamp stands and under an umbrella is a tiger seated on its haunches and facing the king.

This type is important as it links up the coins of Rājēndra with those of Uttama Chōḷa. The numerous other types of Rāja Rāja were perhaps his innovations, while this type is the imperial type inherited by him. The poor quality of the metal in the Chōla silver and gold issues is perhaps due to the constant wars waged by the imperial Chólas.

Type B -- King standing and also seated.

6 Ai ·75 Poor gold with much silver.[2]

Obverse —In circle of dots, king standing wearing an upper and a lower 'dhōti' shown by two lines near the trunk and three lines parallel to the legs, a large knot of hair (or crown) behind his head. His left hand holds a lotus near his face, and the right hand is stretched out and appears to hold in its crudely represented fingers a sceptre set with three hooks. Nearby is what looks like a small lamp stand. Under the king's feet is a lotus creeper with a conch on the left end (and sometimes on the right end) with a flower opening in front of the king's feet. Above the lotus and in right field are four dots each set in a small circle, the whole forming a square Above these is a large pellet perhaps standing for the sun. On most silver and copper specimens a crescent moon takes the sun's place.

Reverse —In ring of dots king seated similar to No. 5, seat indicated by a mat. In right field three line Nāgari legend :—

Śrī
Rā ja
Rā ja

7. Ag. Silver.
Similar to No. 6, but crescent in place of sun on obverse.

8. ·75 Copper large.
Similar to 7, very common.

9. Ae. Copper, half size.
Similar to No. 6

1. Hultzsch —Ind Ant. 1896 p 317.
2. E.C S I. 133

10. Copper: Quarter size.
Similar to No. 6.

11. Copper · 1/8th size.
Similar to No. 6, Figures rude

This type, found in gold, silver and copper is clearly that of Rāja Rāja I who became king in 985 A. D. The figures have sometimes been described as those of Hanumān or some monkey and all coins bearing this kind of figure were once termed Ceylon type coins. It is possible that Ceylon had this type before the day of Rāja Rāja. The crude and conventionalised form in which it appears on Rāja Rāja's coins indicates that similar types preceded it. There cannot be much doubt that the ultimate originals of the figures are the coins of Chandragupta II, Vikramāditya. The obverse is a modification of the standing king on the obverse of the archer type, and the reverse of the obverse of the conch type[1]. Codrington argues that the wedge shape of the top line on the heads of the letters of the Lankēśvara coins makes them about half a century earlier than Rāja Rāja[2]. However it is interesting to note that the Gupta types lurked somewhere for nearly five centuries and reappeared in a modified form on the coins of Rāja Rāja. Gupta coins are very rarely found in the Dakhan and the places where their finds are known are in Upper Dakhan[3] It is likely that either in Ceylon or in the Chōla or Pāndya country the Gupta type continued to appear at intervals.

The reappearance of gold in the currency and the varied denominations of the copper coins are also noteworthy.

TYPE C –'**Lankavira**'.

12. Ai Wt 68·5.

The proportion of silver and gold varies in different specimens In some it is merely a rush of gold[4].

Obverse —Similar to No. 6.

Reverse :—Similar to No. 6, but legend reads —

Śrī
Lam kā
vī ra

HALF SIZE.

13. Ai· Metal inferior.

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1. Allan Gupta Coins pl VI, Nos. 11 and 9, also *ibid* last Plate Nos. 18 and 19.
2. *ibid* P· C.XXX
3. Codrington Ceylon Coins and Currency P. 72 and note.
4. For specific gravity see Codrington Ceylon coins, p. 73.

Obverse :—Similar to No. 6, but with no sun ; aud a full bloom lotus on hand showing to front. The figures are more ornamental.

Reverse :—Similar to No. 6, but legend .—

Śrī
Lam kâ (kı)
vī ra

As Rāja Rāja assumed the title 'Lankēśvara,' it is generally thought that he issued some of the above coins in imitation of the Ceylon kings. That the characters on these coins are slightly different from those appearing on the coins with the legend 'Rāja Rāja' is clearly seen. It is very likely that the Lankēśvara type was originally Ceylonese and that Rāja Rāja adopted it after conquering that country, and for his Indian coins changed only the legend. Prinsep reads the legend as 'Śrı Lankē-sva-ra', Krishna Sastrı as 'Srī Lanka-simha'; Codrington as 'Śrī Lanka Vishnu'[1] and Thomas 'Sri Lanka Veha'. The Gupta characters of the 5th century would help us to read the legend on No. 11 which appears to be more ancient than No. 10 as 'Sri Lankā vī ra'. Codrington makes a detailed comparison of the figures on the three varieties of the Lankāvīra type and concludes that the earliest of them dates from C. 900 A.D. while Rāja Rāja's issues are copied from Type III C. which dates from C. 1000 A. D. Thus it would be possible to suggest that Rāja Rāja's Tiger and Fish type was the earlier one issued perhaps before the conquest of Ceylon, while after that event he adopted the Ceylon type for his coins.

Type D —Boar and Tamil legend.

14. Ae ·65

Obverse —In circle of dots, boar to left with Tamil legend, one line above and one line below:—

Vī ra pa(?)
Pān dya (?)

Reverse —Similar to No. 6, seated king and Nāgarı legend 'Śrī Rāja Rāja.'

This coin appears to have been issued by the Pāndya prince Vīra Pāṇḍya who acknowledged the suzerainty of Rāja Rāja Chōḷa. The place of the Pāṇḍya fish is taken by the Chālukyan boar. How the latter came to the Pāṇḍya country has not been explained. It is probable that the Eastern Chālukyas under Chālukya Bhīma conquered the extreme south so that the Boar crest remained there after their withdrawal, or Rāja Rāja might have introduced the boar after his conquest

1. Ibid 54.

of the East Chālukyas. It is interesting to note that the name of the northern king is in Nāgarī while that of his southern subordinate is in Tamil, showing the Sanskritic and Tamil inclinations of the two localities.

Type E :—Boar with Umbrella.

15. Ae ·7.

Obverse :—Standing king with moon similar to No. 7.

Reverse .—In circle of dots under one umbrella flanked by chāmaras of fly-whisks and under small sun and moon, Boar moving to right with a high lamp-post in front. Floral design in exerque.

It is difficult to decide whether this coin shows Chōla supremacy over the East Chālukyas or East Chālukya supremacy over the Chōlas. The imperial boar is identical with the device on the East Chālukya punch-marked gold pieces. It may be an East Chālukya coin of Śaktivarman who was a feudatory under Rāja Rāja and whose son Vimalāditya married Rāja Rāja's only daughter.

Type F —Muralidhara Krishna.

16. Ae ·65 Thin.

Obverse · —Young cowherd Krishna standing cross-legged[1] in Muralīdhara or Vēnugōpāla posture playing on a flute and wearing a crown perhaps ornamented with peacock feathers. His waist cloth is flying about and he leans against a large cow whose profile head, drooping ears and curved horn are clear in the background. To right under moon, Tamil letter 'Vi' or 'Va' perhaps standing for Vīrapāndya.

Reverse .—Similar to No. 6, but rude.

The coin among others shows that Rāja Rāja's subordinate kings issued their own coins acknowledging his suzerainty. No. 16 appears to be connected with No. 12 in Elliot's coins of Southern India, which is perhaps a Chālukya coin of C. 1100 A. D.

Type G (*a*) · Horsemen.

17. Ae ·5 1/8th size.

Obverse :—In circle of dots two horsemen moving to right[2] sword in hand on charging horses[3].

Reverse : —As on No. 6, rude.

This can well compare with the Dioscouri type of Eukratides.

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1. E.C.S.I. No. 164, is a very clear specimen.
2. *ibid* No. 163.
3. Gardner : Indo-Greek coins. Pl. V. Nos. 6 to 8.

Rāja Rāja perhaps organised a good cavalry which may have figured prominently in some important campaign. An umbrella appears over the head of the horse indicating a royal horseman, perhaps Rāja Rāja. The 1/8th size indicates the existence of varied denominations.

18. Similar to 17, but with one horseman only on the obverse.

Type (*b*) :— Prancing Horse and Nagari legend.

19. Ae. Thick.

Obverse.—In plain field, caparisoned horse prancing to right

Reverse.—Two line Nāgarī legend clear on one specimen —

Rā ja
Rā ja

The figure of the horse and the legend are both degenerate.

This Rāja Rāja is probably Rāja Rāja III (1146-1178) in whose reign the Chōla country became the scene of conflict between the Hoysalas and the Pāndyas.

Type H.—King and God's foot.

(From the Mysore collection)

20. Ae

Obverse —Standing king as on No. 6, with large single foot to right in place of legend.

Reverse —Seated king.

A pair of feet appear on one variety of the Pāndya Kōlāhala type, and they perhaps stand for some important deity near the port Kāyal (possibly Śiva or Rāma of Rāmēśvaram) worshipped at first by the Pāndyas in the ninth century and then by Rāja Rāja in the 10th century after he conquered the Pāndyas. The absence of the legend makes the attribution to Rāja Rāja doubtful. It is quite possible that some Pāndya prince previous to the day of Rāja Rāja might have copied the Ceylon figure which was adopted by Rāja Rāja later. Rāja Rāja had also the title 'Śiva-pāda Śēkhara' and the coin may show Śiva's foot.

21. Copper[1].

Obverse.—Standing figure

Reverse.—Seated figure and sceptre between two fish.

Type I.—Seated King on both sides.

22. Ae. ·5

Seated king with legend 'Rāja Rāja' both on obverse and on reverse.

1. E C. S I Pl. IV No 146.

RĀJENDRA I.

TYPE A.—**Tiger, Fish and 'Rajendra.'**

23. Ar. ·8 Wt. 66.

Obverse —In circle of dots, on top, umbrella with a chāmara on each side; in the middle a row of figures lampstand, strung bow, seated tiger to right, division line, two upright fish, lampstand. Below Nāgarī legend

Śrī Rā Jē ndrah

Reverse —Similar to obverse.

Most of Rājēndra's coins have the same design for both the obverse and reverse.

24. Ar. ·75 Wt. 52 2.

Similar to No 23, except in weight.

TYPE B.—**Tiger, Fish and 'Gangai-Konda.'**

25. Ar. ·75 Wt. 62· 2. Another specimen Wt. 62.

Similar to No. 23, with two line Nāgarī legend.

Gan gai ko (ṇ) da
Chō ḷa h

Gaṅgaikoṇda was a special title of Rājēndra I.

TYPE C.—**Tiger, Fish, and 'Yuddhamalla.'**[1]

26. Ai. ·4 Wt. 9 grs. Poor gold.

Obverse :—Row of figures as on No. 23, without legend.

Reverse —In circle of dots fine two line Nāgarī legend

Yu ddha
ma lla

Yuddhamalla was a title of Vinayādītya[2] Chālukya. (C 680). The date is too early. But it is doubtful whether Rājēndra I or any other Chōḷa prince had the title. The word 'Malla' suggests Chālukya connections. The fact that the reverse is different from the obverse would indicate the time of Uttama Chōla.

TYPE D.—**Tiger and Fish.**

27. Ai. ·3 Wt. 68.

Obverse :—Fish and tiger as on No. 23, with crescent above.

Reverse :—An unexplained figure with another below. The latter may be Telugu figure 34, the year of the king's reign or more probably Telugu 'Vī ra.'

The design on the reverse may be a balance commemorative of some Tulābhāra ceremony. But the legend is doubtful. If it be taken as 34, it would perhaps

1 E. C. S. I, p. 134, n 1 2 Fleet, p. 368.

mean the 34th year of Rājādhirāja's reign as he reigned for 48 years; but his coins have the Ceylon type figures. The legend may be 'Vīra' which may indicate 'Vīra Chōla' the king or more probably Vīra Chōla, the prince, who was Viceroy of Vengi and thus used Telugu characters. The uncertain design on the reverse is found in a conventionalised form on the coins of the Telugu Chōḷas of Nellore. It is possible that this uncertain mark may have for its original the Chēra 'drum' design.

28. Ai. ·3 Wt. 6· 7.

Similar to No. 27, but legend below mark may be 35 (or 135 ?).

29. Ai. ·15. Wt. 6· 9.

Similar to 27, with Ja ya (Jayangoṇda ?).

30. Ai. ·25 Wt. 1· 4. Smallest Chōla coin 1/20 value.

Obverse.—Tiger only to left.

Reverse.—Uncertain symbol above with a figure (31 ?) below.

The disappearance of silver and the adoption of a gold standard with varahas and fanams may indicate the date C. 1100 A. D.

KULOTTUNGA I.

Type—Standing and seated king with Tamil legend.

31. Ae. ·85.

Obverse.—Similar to No. 6 with moon, but the dots on the ring form part of a bordering circle in some places.

Reverse.—Similar to No. 6 but with legend in mixed Tamil and Nāgari:

Srī
Ku l t
g
(Śrī Kulōttunga)

Kulōttunga issued punch-marked gold coins also for his Vengi province.

32. Ae. 38 5 grns.

Obverse·—Standing figure with dots in front.

Reverse —Seated figure with legend, to right, reading perhaps 'Vīra'.

33. Ae. 30·4 grns.

Obverse.—Similar to 32.

Reverse:—Similar to 32, but with the legend reading 'Cha'.

34. Ae. ·7. Rude.

Obverse :—Rude standing king. In front of him to right a large lozenge with central pellet.

Reverse :—Seated king with, to right, Tamil letter 'Cha' above, and fine battle axe below.

A common type usually attributed to Rājēndra Chōla. It appears to be considerably later, *i.e.*, of C. 1120 and may be connected with the Travancore area. The battle axe may be the axe of Paraśurāma who is said to have recovered Travancore and the Konkans from the ocean. The moon of some Chōla types gradually assumes the form of Tamil 'Cha' which may stand for 'Cherala' the old Tamil spelling of Kerala.

35. Rude.

Obverse :—Similar to 31.

Reverse :—Seated king with what looks like a standard

In the twelfth century there appears a change in the types and make of the Chōla coins possibly due to the influence of the Hoysalas From the familiar Chōla types arise the Vijayanagar types with the standing figure and bull as the connecting links. The coins are here arranged in what looks like their order of development, and where possible the names of the kings are suggested.

VIKRAMA CHOLA.

Type A—**Standing Bull and 'Vi.'**

36. Ae. ·7 (another specimen ·6.)

Obverse :—In circle of dots, standing bull to right with crescent above and Nāgarī (Vi) in front. (Vīra or Vikrama ?) or it may stand for Vīra Chōla.

Reverse :—In circle of dots, standing king as on coins of Rāja Rāja with a hooked rod or lamp near right hand

On one specimen the king's figure is similar to the one on the coins of Rāja Rāja, though ruder. Gradually the figure degenerates and becomes so meaningless that a trident takes its place. The obverse bull and dagger are revived and the reverse entirely changed by Kulōttunga III (Koneri Rāya). So the bull and standing figure types may be placed between about 1118 and 1178. Thus the 'Vi' type may be attributed to Vikrama Chōḷa the dagger type to Kulōttunga II, the rude conch type to the worst days of the Chōḷas under Rāja Rāja II and Rājādhirāja II. The letter 'Vi' is long and suggests 'Vīra' Chōḷa more than 'Vikrama' Chōḷa. It is uncertain if Vikrama or Kulōttunga II had the title 'Vīra.'

KULOTTUNGA II (?)

TYPE—**Bull and Dagger.**

37. Ae. ·6.

Similar to No. 36 with dagger in place of 'Vi.' This bull and dagger type is revived by Koneri Rāya and the Vijayanagar kings.

RĀJA RĀJA II.
and
RÂJADHIRĀJA II.

TYPE—**Bull and Conch.**

38. Similar to No. 36 but ruder, a conch in place of letter 'Vi' and the king's figure very rude and looking like a five pronged weapon. The bull may be to right or left.

39. Similar to 35 but with Kannada 'ha' in place of the crescent on the reverse.

CHŌḶA ARAKAN PROVINCE.

TYPE— **Bull and Trident.**

40.

Obverse.—Similar standing bull to right with sun and moon above. No symbol in front.

Reverse.—In ring of dots, trident, rude on some coins, fine on others.

This type is said to come from Arakan[1], where the Chōḷas had an overseas province. The form of the bull would relate it to the 'Vi' type of C. 1120. On some specimens the trident on the reverse assumes the form of two brackets with a lamp in the middle. The provenance of this later type is uncertain.

KULŌTTUNGA III.

TYPE—**Standing Bull and Dagger.**

41. Ae. 65.

Obverse.—In linear circle with ring of dots outside, fine bull with exaggerated hump (as on late Āndhra coins) standing to left with dagger (or sword) in front and crescent above on some specimens.

Reverse.—In linear circle with dots around, three line Tamil legend,:

Ko
ne ri
Rā ya n

1. E C. S I, p. 135

42.

Obverse :—Similar to No. 41, but bull caparisoned bearing on its back an umbrella; in front something indistinct.

Reverse :—Similar to 36, but with a dagger running through the middle of the lines.

Kulōttunga III revived the Chōḷa power for the last time and assumed the title ' Koneri Maikoṇdān ' which has been translated by Dr. S. K. Aiyangar as ' The king without any equal.'

RĀJENDRA III.

43. Ae. Thick.

Similar to No. 19 but the legend on the reverse is uncertain.

On many coins of the prancing horse type the legend is reversed, barbarous, uncertain or reduced to a chequered pattern as on late Vijayanagar coins. Rangachari and Desikachari[1] read the legend ' Uttama Rāya ' on some of them and attribute the type to Achyuta Rāya of Vijayanagar. But on No. 18, which is in the British Museum the legend clearly reads Rāja Rāja so that the prancing horse type is shown to be a late Chōla one. Some of the chequered reverse coins of the horse type are closely like the provincial coins of Vijayanagar. It is difficult to say which of the Vijayanagar emperors revived this type as the legends are uncertain except on one coin where it reads Rāja Rāja.

FEUDATORIES OF THE CHOLAS.

KERAḶA.[2]

VĪRA KĒRAḶA VARMAN.

TYPE —**Crocodile and Nagari legend—Double die.**

44. Ar. .75. Wt. 36.2 Thin.

Obverse: In circle of dots, two line Nāgari legend·

Śrī Vī ra
Kē ra la sya

Between the lines a crocodile to left with open mouth

Reverse:

Śrī Ga jā
ku śa sya

Beetle instead of crocodile.

1. Ind. Ant.
2 See Rapson. Ind Coins, P. 36.

P. Sundaram Pillay in his 'Some Early Sovereigns of Travancore'[1] mentions two kings of the name of Vīrakērala-varman. The first of them ruled in C. 1125, and the second probably in C. 1193. Later epigraphs of the famous Ravivarman Kulaśēkhara[2] have the Kērala elephant goad, which perhaps relates to the old Kēraḷa title 'Gajānkuśa,' 'a goad to the elephants,' the latter being perhaps the Gaṅgas. On a card with the coin in the British Museum, Fleet appears to have read the reverse legend as Śrī Gandankuśasya. The last letter of the first line appears to be 'ja' approaching the Tamil form of the letter and the legend reads 'Gajā (n) kuśasya,' which is more appropriate than 'Gandankusasya.'

The words Kēiala and Chēra are different forms of the same word and refer to the Malayālam speaking country.

45. Ae. .7

Obverse —In circle of dots rude standing figure with elephant goad to left and lamp to right.

Reverse —In ring of dots three lines.

(1) (Tam) Che and a (six-footed) beetle
(2) A crocodile to left with two pellets below.
(3) Two fish facing each other.

The crocodile connects this coin with the silver coin of Vīra Kēraḷavarman while the fish show the Pāndya country. The letter 'Che' stands for 'Cherala,' but the significance of the beetle is not clear. This insect does not appear to have been an object of worship in India as it was in ancient Egypt. The goad on the obverse may be symbolical of the 'Ankuśa' in 'Gajānkuśasya.' The coin would thus appear to belong to the first half of the twelfth century

46. Ae. .65.

Obverse:—In ring of dots, rude standing figure. In right field, crescent above and a crozier with a fish on each side below.

Reverse —In ring of dots, rude seated king with Tamil legend.

Pa ra su ra ma (n)

This is a Kērala coin connected with the Pāndyas It may belong to the earlier half of the thirteenth century when the Pāṇḍyas revived their empire. It is earlier than the able Māravarman Kulaśēkhara who played an important part in the history of the revived Pāndyas.

47. Ae. .65.

Obverse:—In ring of dots rude seated king with battle axe. floral figure of five pellets and Tamil 'Cha' (rudimentary).

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1. Ep Ind VIII, No. 8.
2. Ind. Ant 1895, P. 254 and 283.

Reverse:—In ring of dots under moon, strung bow with arrow to right, and an uncertain article perhaps a dagger to left.

Probably this coin indicates the conquest by Kērala of North Chēra or North Malabar.

RAVIVARMAN KULAŚEKHARA.

Type:—Seated king and Garuda.

48. Ae. Irregular

Obverse.—In rude circle of dots, rude seated king of the Chōḷa type with conch (?) to left, and five dots (discus?) to right and a battle axe (?) in right field.

Reverse.—In circle of dots, rude anthropoid Garuda flying to right with hands joined in front, wings open, and conch and discus near head.

The rude seated king and axe may connect this coin with Kērala, and the Garuda with the Pāndya country. The coin may belong to Ravivarman Kulaśēkhara who in 1313 A.D. conquered the Pāndya and Chōla countries as far as Nellore.

Type.—Deity seated on fish.

49. Ae ·5.

Obverse.—Deity wearing crown, anklets and bracelets seated at ease on a fish moving to left.

Reverse:—A four-petalled flower with perhaps a letter in each petal, one letter appears to be Kannada.

(1) Ra (2) . (3) va (4) .

Perhaps Ravivarma, very doubtful

SETUPATI.

(Śivaganga and Rāmnād)

Type.—Couchant Bull and Chola type king.

50. Ae. ·75.

Obverse:—Standing king as on Chōla No. 6.

Reverse:—Seated king as on Chōḷa No. 6, with Tamil legend.

Se t . . (Sē tu pa ti)

51. Ae. ·5

Obverse:—In linear circle, rude deity (Śiva?) with uplifted hands, seated on couchant bull.

Reverse:—In rude circle of dots Tamil legend.

Sē tu pa .

52. Ae ·85.

Obverse :—Standing king of the Chōla type with trident and spear or arrow to right and sceptre to left shaped like border of two linear circles with dotted line between them.

Reverse —In linear circle between two lines of dots : Couchant bull about to get up, with sun and moon above, and Tamil ' Sētu ' below.

No. 50 resembles the types of Rāja Rāja I (1000), No. 51 of Kulōttunga (1100) and No. 52 has, as its nearest, the bull types of about 1200. This shows that the Sētupatis had considerable local independence during the eleventh and twelfth centuries, though they were subordinate to the Chōḷas.

Type :—Couchant Bull and Fish.

53. Ae. In three sizes.

Obverse —Between two lampstands, couchant bull to right, with crescent above

Reverse —In ring of dots, between two lampstands and under crescent, two horizontal fish moving in opposite directions.

These coins are in varying sizes and the linear and dotted circles indicate different dates. They appear to be a continuation under the Pāṇḍyas of the couchant bull types issued under the Chōḷas. They probably belong to the little principality of Śivaganga which owed allegiance at first to the Chōlas and then to the Pāṇḍyas.

PART IV—MANUSCRIPTS.

THE STORY OF THE GURUS OF THE BHAṆḌIGAḌE MATT, KOPPA TALUK, KADUR DISTRICT.

Bhaṇḍigaḍe is a small village situated at a distance of about 6 miles from Harihарpur or about 15 miles from Koppa. In this village is a small matt, now almost completely in ruins, in which dwells an old *svâmi* of the Smârta sect. He has several disciples in the neighbourhood. When asked for a history of his matt he gave a proof copy taken from some press of the history of his matt in the Sanskrit language and Dêvanâgari characters and said that it embodied the genuine tradition of the matt and that it could not be printed and published for want of funds.

A summary of this narrative called therein as Satyânanda-tîrtha-âmnâya is given below —

Śankarâchârya established four matts in the four corners of India at Dvârakâ, at Pûri, at Badari and Śringêri (The details given for them here tally with those given in the Mathâmnâyastôtra See M A. R. 1916, pp 11 and 61). Of these the matt at Dvârakâ was the earliest to be established and was presided over by Viśvarûpa, disciple of Śankarâchârya. In the succession of the gurus to that matt arose an ascetic named Satyatîrtha. He went on pilgrimage to Badari, Siddhâśrama, and Naimishâranya and at Siddhâśrama he got a linga which he worshipped. At Naimishâranya he was directed in a dream to go to the river Tungâ where he would come across an image of Vishnu which he was asked to set up and worship. He accordingly turned south and went to Kalasa (a village in the present Mûdagere Taluk, Kadur District) where he lived in a matt as Rudrapâda-tîrtha. He next performed *tapas* near the Vasishtha-tîrtha where a sage named Śakaṭa had attained *mukti*. One day while bathing in the river he saw an image of Lakshmîpati which he set up in a temple at the spot and worshipped.

Once the king Bukka of Vijayanagar was suffering from the visitations of an evil spirit and after trying various remedies without avail was directed in a dream to go to the ascetic Satyatîrtha. The king did so and the ascetic took him to Kâśi and freed him from the evil spirit. Pleased with this the king presented him with various *regaḷa viz*: fly-whisks (châmaras) with golden handle, white umbrella, *makara-tôrana*, jewelled crown, etc. and also bestowed several villages for the service of the god Vishnu and sent him back in a gold palanquin to his hermitage. In due course Satyatîrtha died installing as his successor Vaikunthatîrtha. Vaikunthatîrtha had two disciples, Gôpâlatîrtha whom he installed as hiss uccessor and Viśvêśvara-tîrtha who was merely his disciple without power (virakta-sanyâsi). Gôpâlatîrtha

went to Kâśi leaving Bhâskaratîrtha to look after the matt and taking Narêndra-tîrtha as his disciple. In the meanwhile, Viśvêśvaratîrtha had come to the matt and was given some money by Gôpalatîrtha on his return but Gôpalatîrtha named Amarêndra-tîrtha as his successor. Some quarrel arose between Amarêndra and Viśvêśvara and the king decided in favour of the former and the two lived in peace thereafter. Viśvêśvara was given some villages for his maintenance. Amarêndra took as his disciple Râmachandra-tîrtha. The latter was good at accounts and the administration of the matt property. But he was accused unjustly of some scandal and there was considerable dissension between him and his guru. He was therefore given a village and asked to live in a separate matt. Meanwhile, Viśvêśvaratîrtha took Purushôttamatîrtha as his disciple out of spite against Amarêndra and went to Benares. Amarêndra placed Bhâskaratîrtha in charge of the matt and died. In the meanwhile, Viśvêśvara-tîrtha returned from Benares with his disciples and was given some villages for his maintenance. Bhâskara repaired to the king Dêvarâya at Vijayanagar and representing to him that there were now four *yatis* as the successors of Satyatîrtha patronised formerly by Bukka, obtained some villages from the king. Viśvêśvaratîrtha lived for some time in the court of the king and died leaving his disciples Raghunandana and Yâdavêndra. Bhâskara left two disciples Dêvêndratîrtha and Purushôttama *alias* Amarêndra. Of these Amarêndra was respected by all the other three ascetics. Once Raghunandana fell ill and while ill gave sanyâsa to one Râmêndra of unknown parentage. On his recovery he interrogated the new ascetic about his caste and the latter said that his native place was Nâgûr near the Sahya mountain and that his community was called Nâgûra-bhâshâ and owed its origin to Paraśurâma having recovered land from sea and converting the fishermen (dâsa) there into Brahmans by giving them sacred threads of *śanasûtra* (hempen cord). Hearing this the guru cursed his community to become *vrâtyas* of uncouth form and outcasted by all varṇas and asked his disciple to go to Kâśi and expiate for his sins and sent him away. The disciple went to the king in appeal but could get no redress and therefore repaired to Kâśi.

Raghunandana died soon and all his property was seized by Amarêndra by the permission of the king and the people. In time Râmêndra returned from Kâśi full of wealth and became a friend of Amarêndra and Yâdavêndra. Once the last two yatis went to Benares leaving Râmêndra in charge of the matt. In due course Amarêndra (or Dêvêndra) died and Râmêndra seized the whole property and took as his disciple a person of his own community.

Here the proof ends. The narrative is incomplete. The name of the village Bhaṇḍigade where the matt is situated is shown to be derived from the sage Śakaṭa who is said to have performed *tapas* there and here the image of Nârâyaṇa (Gôpâla-kṛishna) was obtained by Satyatîrtha and set up in a temple that is still found close to the matt. The allegations against the community of Nâgûr Brahmans

found herein are believed to be true by the Smârta Brahmans of the neighbourhood who do not interdine or intermarry with them.

Regarding these gurus of the Bhandigade Matt, we have the following inscriptions at Bhandigade. E. C. VI, Koppa 31, of 1381 recording a grant of Prince Chikkarâya to Satyatîrtha; Koppa 28 of 1388 recording a gift by the heggades of Nênangi-nâd to Satyatîrtha-śrîpâda of the Muniyûr-matha and his disciple Vaikuntha-tîrtha, Koppa 29 of 1393 recording a gift for the food offerings to the god Lakshmînârâyana of Muniyûr-matha to Vaikunṭhatîrtha; Koppa 27 of 1427 recording a gift of land to Amarêśvara-tîrtha-śrîpâda by Hariyaka-nâyakiti and both Purushôttamatîrtha of Munivûr-matha and Dêvêndra-tîrtha are named as witnesses to the gift; Koppa 32 of 1448 recording a gift of land by Kôtyappa-heggade to Raghunandanatîrtha of Munivûra-mêlumatha.

PART V.

INSCRIPTIONS.

HASSAN DISTRICT

Bêlûr Taluk.

I.

At Bêlûr, on a stone imbedded in the western wall of the Âḷvâr shrine in the Kêśava temple.

Size 4′×2′—6″.

Kannada language and characters.

ಬೇಲೂರು ಶ್ರೀ ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ಆಳ್ವಾರು ಗುಡಿಯ
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2½′

1. ತತೋ ದ್ವಾರಾವತೀನಾಥಾಃ ಹೊಯ್ಸಳಾ ದ್ವೀಪಿ ರಾಂಧನಾ ಜಾತಾಃ ಶಶಪುರೇ ತೇಷು ವಿನಯಾಧಿತ್ಯ ಭೂಪತಿಃ॥ ಅ
2. ವಿನಯಾದಿತ್ಯಂಗಂ ಪಾವನಚರಿತ್ರೆ ಕೆಳೆಯಬರಸಿಗವಖಿಳೋರ್ವೀಪರನುದಯಂಗೆಯ್ದಂ ಶ್ರೀವಿಷ್ಣುಪದ ಭೃಂ
3. ಗನೆದೆಯಂಗನ್ನಪಂ॥ ಆ ನರಪತಿಗಂಭೋಧಿಗನೂನಗಭೀರತೆಯೆ ಸಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿನಿಯೇಚಲುದೇವಿಮ.
4. ನೋನಯನಪ್ರೀತಿಸಮನಿಸಿರೆ ಸಮನಿಸಿದಳ್॥ಆನೆಗಳ್ದಾಯಿರ್ವ್ವರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ಸುತರು ನೆಗಳ್ದಬಲ್ಲಾ
5. ಳವಿಷ್ಣುನೃಪಾಳಕನುದಯಾದಿತ್ಯನೆಂಬ ಮೂವರು ಮುದಾರರಾಹವಧೀರರ್॥ವೃತ್ತ॥ಅವರೊಳುಮಧ್ಯಮ
6. ನಾಗಿಯುಂ ಧರಣಿಯಂ ಪೂರ್ವ್ವಾಪರಾಂಭೋಧಿಯೆ [ಯ್ದು ವಿನಂ] ಕೂಡೆನಿಮಿರ್ಚುವೊಂದುನಿಜನಿಃಪ್ರತ್ಯೂಹವಿಕ್ರಾಂ
7. ತದುದ್ದವಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣಭ್ರಾಜಿಷ್ಣುಲಕ್ಷ್ಮೀವಧೂಧವನುದ್ವೃತ್ತ ವಿರೋಧಿವೈತ್ಯಕಮಧನಂ ಶ್ರೀ ವಿ
8. ಷ್ಣುಭೂಪಾಳಕ।ಜಯತಿ ಧರಣೀರೋಕೋತ್ತಂಸಿತಾತ್ಮೀಯಪಾದಃ ಚತುರವಿಬುಧಗೋಷ್ಠೀಪ್ರಾಧವಾ
9. ಣೀವಿನೋದಃ।ಸಕಳಧರತವಿದ್ಯಾಹೃದ್ಯಗಂಭೀರಧಾವಃವಿಪುಳ ವಿಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭೋ ವಿಷ್ಣುದೇವಃ।ಧನದಂ
10. ದಕ್ಷಿಣವಾಯುವೇಕೆತಡೆದತ್ತೋ ತೀದಿತಿಲ್ಲಿಂನುವೆಂಬಿನೆಗಂ ಪೈರಿಕರೋಟಿಕೋಟಿ ಮುಖನಾನಾರಂಧ್ರದೊಳು
    ಮಂದ್ರನಿ
11. ಸ್ವನಮಣ್ಮಲ್ ಮಳೆಯಾನಿಳಂ ಸುಳಿದು ಕಾಲಕ್ಷೇಪಮಂ ವಿಷ್ಣುಭೂಪನ ಜೈತ್ರೋರ್ವ್ವರೆಯಲ್ಲಿ ಮಾಡುವದು ಕಾ
12. ವೇರೀನದೀ ತೀರದೊಳ್ ॥ಕಂದ॥ ಆ ವಿಷ್ಣುವರ್ದ್ಧನಂಗಂ ಭಾವೋದ್ಭವೆಯೆನಿಸಿ ನೆಗಳ್ದ ಪೆಂಪಿನ ಲಕ್ಷ್ಮಾದೇವಿಗೆ
    ಸುತನುದಯ।
13. ಸಿದಂ ಭೂವಿದಿತ ಯಶೋವಿಲಾಸಿ ನರಸಿಂಹನೃಪಂ ॥ವೃತ್ತ॥ ಪಡೆಮಾತೇಂ ಬಂದುಕಂಡಂಗಮ್ಮತಜಳಧಿ ತಾಂ
    ಗರ್ವ್ವದಿಂ
14. ಗಂಡವಾತಂ ನುಡಿವಂನಂಗೇನ ನೆಂದ್ಯೆ ಪ್ರಳೆಯ ಸಮಯದೊಳ್ ಮೇರೆಯಂ ಮಿಾಱುಬರ್ಪ್ಪಾಕಡಲಂನಂ
    ಕಾಳನಂನಂ ಮು
15. ಳಿದಕುಳಿಕನಂನಂ ಯ್ಯುಗಾನ್ತಾಗ್ನಿಯಂನಂ ಸಿಡಿಲಂನಂ ಸಿಂಗದಂನಂ ಪುರಹರನುರಿಗಣ್ಣಿಂನ ನೀನಾರಸಿಂಹ ॥
    ಅರಿದ್ಯೆತ್ಯಾಧಿ
16. ಪವಕ್ಷಮಂ ಖರನಖಾನೀಕಂಗಳೊಳು ಬಲುಗರುಳಂತೋಡಿದ ನಾರಸಿಂಹನೆನಲಕ್ಕುಂ ಪೈರಿವೀರಾವನೀಶ್ವರ
    ವಕ್ಷಸ್ಥಳ

17. ಮಂ ಸ್ವಖಳ್ಗನುರ ವ್ಯಾಘಾತದಿಂಪೋಳ್ದ ಬಲ್ಗರುಳಂತೋಡುವ ನಾರಸಿಂಹ ನೃಪನಂ ಸಂಗ್ರಾಮ ರಂಗಾಗ್ರದೊಳ್।

18. ತರಳವಿಳೋಚನಾಂಚಳಕೆ ಕೆಂಪಿನಿತುಂಬರೆ ಬಕ್ಕುವಾಗಳಿಂತರಿನರಪಾಳ ಸಂಕುಳದ ಪಂದರೆ ಕ್ಯೆಗೆ ತುರಂಗರಾಜಿ • ಮಂದುರ

19. ಕ್ಕೆ ಗಜಾಳಿ ನಾರೆಗೆ ಧನಂ ನಿಜಕೋಶ ಗೃಹಾಂತರಕ್ಕೆ ತದ್ಧರೆ ಕಡಿತಕ್ಕ ಪುಂಡಿಗೆಗೆ ವೋಲಗವೀನರಸಿಂಹದೇವನ॥ಕ॥

20. ಅತನತನೆಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತರೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುಪಮಾತೀತಂ ಬಲ್ಲಾಳಧೂಪ

21. ನಮರಾಚೋಪಂ ॥ವೃತ್ತ॥ ನಾಹನದೊಳು ಧರಾಧರಧರಂ ಧುಜವೀರ್ಯ ನಿಜಪ್ರತಾಪದೊಳಜ್ಜುನಂ ಬಳ

22. ವಿರೋಧಿನೃಪಾಳ ಸಮಸ್ತಸೈನಿಕವ್ಯೂಹಮನಾವಗಂತವಿಪ ಚಂಡಪರಾಕ್ರಮನೆಂದೊಡೆ ರಣೋತ್ಸಾಹಜಯಾ

23. ಂಗನಾರಮಣ ಬಲ್ಲುನೃಪಾಳನೊಳಾರಿದಿಚ್ಚುರ್ವರ್॥ಉರಗೇಂದ್ರಂ ಧಾತ್ರಿಯಂಧಾರಿಣಿ [ಕಿಮಗಿರಿಯಂ ಹಂರ್ಮ್ಯ ಶೈಳಂಕುಧ್ಯಜ್ಜಾ]

24. ವರನಂ ಗೌರೀವರಂ ಚಂದ್ರನನಮಳಿನಚಂದ್ರಂ ಕಳಾಸ್ತೋಮಮಂ ನಿರ್ಭರದಿಂದಂತಾ [ಳ್ದವಂತಪ್ಪ] ತಿಮಯದು

25. [ಕುಳೋದ್ಭೂ] ತನಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಧರಮಂ ಹೇಳಾನುನಾಧ್ಯಂತನಗನೆನೆ ತಳೆದಂ ವೀರಬಲ್ಲಾಳಧೂಪಂ॥ ಪ್ರಳೆಯೊನಿ

26. . ವಕುಲಗಿರಿಯಂ ಮಂದರಾದ್ರಿಮಂದನದಿಂದಂ ಚಳಿಯಿಸಿದ ದುಗ್ಧವಾರಾಸಿ . . ನುಗು ಬಲ್ಲಾಳನ

27. . . . ಧಾರಶ್ರೀ ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಞ್ಚಾಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾ ಧೀಶ್ವರಂಶ . .

28. . . . ಸವಾನನ್ತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದ । ಶ್ರೀವಃನ್ಮುಕುಂದಪಾದಾರವಿಂದ [ವಿ ನೋ] ದ । ಅತಿಬಹ

29. . . , ... ವಿದ್ವಿಟನ್ಮಪಾಳ ಸಂಹಾರ ಪ್ರಚಂಡಕೋದಂಡ ವಿದ್ಯಾಧರ । ಧೈರ್ಯೈಧರಾ [ಧರ]

30. . . . ನಕುರಾರರಾಜಾಧಿರಾಜಯಾದವಕುಳ ಕಮಳಮಾರ್ತ್ತಂಡ ಕದನಪ್ರಚಂಡ [ಮಂ] ಡಳಿಕಘಟ

31. . . . ರೂಪಕಂದರ್ಪ ತಳಕಾದು ಗಂಗವಾವಿನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಗಂರ್ . . . ಬೆಳ್ಕ ಲಂಗೊಂಡಧು

32. ಜ ಬಳವೀರಗಂಗನ ಸಹಾಯ ಶೂರನಿಸ್ಸಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳ ಬಲ್ಲಾಳದೇ [ವರು] ಶ್ರೀಮದ್ರಾಜ ಧಾನಿ . . . .

33. ದೋರಸಮುದ್ರದ ಬೀಡಿನರ್ ಪೃಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತು ॥ವೃ॥ ಕೇಳ ವನನ್ತಬಾಳಸಹ [ಕಾರದತ] ಣ್ನಿಳರಾ [ಶ್ರಿತಾ]

34. ಳಿ ಗಾಧೀಳಲಯಾಹಿ ನಿಷ್ಕಾರಪಣಾಘದಮೆಯ್ನೆಳಲುದ್ದತಾರಿಗುನ್ಮೀಳಿತ [ಪುಂಡರೀಕದನೆ] ಳಲು ಜಯಲ

35. ಕ್ಷ್ಮೆಗೆನಿಪ್ಪ ವೀರಬಲ್ಲಾಳನ ತೋಳಬಾಳನೆಳರಾದುದು ಧಾತ್ರಿಗೆ ವಜ್ರಪಂಜರಂ ॥ ಜ . . . . ಕೂರ್ಮ್ಮನತ್ತ

36. ದಗರಳಮುಖಂಶೇಷನಿಂದ್ರಾ . ಳಂ ನೋರ್ಪ್ಪಡೆ ಪಾಷಾಣಾತ್ಮಕಂದಿಗ್ಗಜವತಿ ಮ್ಯಗವೆಂದೆಳೆದೆ . . . ದೆಡೆ ಗೊಂಡಳ

37. ರಬಲ್ಲಾಳನವಿಪುಳ ಭುಜಾವಾನಮಂ ಕೂರ್ಮ್ಮೆಯಿಂನೇರ್ಪ್ಪಡೆ ಧಾತ್ರಿಕಾನ್ತೆಮೆಯ್ವೆತ್ತಪೆಳಗುಣಯುತಂಗ . .

38. ಕಣ್ವೋಲ್ತು ಬಾರರು ॥ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿವಿಬಿಟ್ಟಿಬೋವನನ್ವಯವದೆಂತೆಂದಡೆಎಳೆಯೊಳಗೆನೆಗೆಳ್ದನಾ ಹೊಯ್ಸ [ಳ]

39. ಬೋವಂಗಮಳಚರಿತೆ ಮಹಾದೇವಿಗೆ ನಿಶ್ಚಳಮತಿ ಪುಟ್ಟಿದ ಗುಣಗಣನಿಳಯಂ ಬುಧಬಂಧು ಬಿಟ್ಟಿ ಬೋವನ . . . . . .

40. ವ ॥ ಅನ್ತುನೆಗಳ್ದ ಬಿಟ್ಟಿಬೋವಂ ಬೆಲುಪುರಬೀಡಿನಲನೇಕಕೂಟ ಕೋಟಿಘಟತವೆಸಿಪ ಪ್ರಸಾದದೊಳೆ ಸು [ಪ್ರ]

41. ತಿಷ್ಕಿತಂಮಾಡಿದ ಬಿಟ್ಟೀಶ್ವರಕ್ಕಂ ಜಗತೀಶ್ವರದಮುಂಡಸ್ಫುಟಿತ ಚೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ಬಾಹ್ಮಣ ತಪೋಧನ ರಾಹಾರ . .

42. ನಿತ್ಯನ್ಯೈಮಿತ್ತಿಕ ಪೂಜೆಯುಂ ನಡೆವನ್ತಾಗಿ ತಗರೆನಾಡ ಕೋನೇಹಿಲಂ ಬಲ್ಲಾಳದೇವಂ ಸರ್ವ್ವ ನ [ಮಸ್ಕಂ]

43. ಧಾರಾಪೂರ್ವ್ವಕಂಬಿಟ್ಟ ಸಕವರ್ಷ ನಾಸಿರದ ತೊಂಧತ್ತೇಳನೆಯ ಜಯಸಂವತ್ಸರದಾಶಾಡ ಶುದ್ಧ ಏಕಾದಶಿ ಬು
44. ಧವಾರದ ನೂಲಪರ್ವ್ವದಲು ಶ್ರೀಸ್ವಸ್ತಿಯಮನಿಯಮ ನ್ಯಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನ ಜಪಸ [ಮಾ]
45. ಧಿಶೀಲಗುಣ ತೇಜೋನಿಧಿ ಪಂಡಿತಗ್ಗಿರ್ಯೆನ್ಯಾನಮಂ ಧಾರಾಪೂರ್ವ್ವಕಂ ಬಿಟ್ಟಿದೋಪಂ ಕೊಟ್ಟ ॥ ಸಾಮಾನ್ಯೋ
ಯಂಧರ್ಮನೇ [ತುರ್ಯ]
46. ಪಾಣಾಂ ಕಾಲೇಕಾ
47. ಯಾಚತೇ ರಾಮ

Translitei ation.

1. tatô Dvârâvatī-nâthâh Poysaḷâ dvīpilâmchhanâ jâtâh Śaśapurê têshu Vinayâdıtya-bhûpatih ॥ â
2. Vinayâdityamgam pâvanacharıtre Keḷeyabarasıgav akhiḷôrvvîvaran udayam-geydam Śrî Vishṇu-pada-bhrım-
3. gan Eṟeyamgaṇrıpam ॥â narapatıg ambhôdhig anûnag abhîrateye samanisıppamtıre san mânini Yêchaladêvı ma-
4. nô-nayana-ppritı samanısıre samanisıdal ॥ â negaḷdâ yırvvarggam janiyısidar ssutaru negalda Ballâ-
5. la-Vishnu-nrıpâlakan Udaẏâdıtyanemba mûvarum udârar âhava-dhîrar ॥ vṛıtta ॥ avarolu madhyama-
6. nâgıyum dharanıyam pûrvvâparâṃbhôdhı ye [yduvınaṃ] kûde nımirchuvomdu nıja-nıh-pratyûha-vikrâṃ-
7. tadudbhavadımd uttamanâdan uttama-guna-bhrâjıshnu Lakshmı-vadhûdhavanudvrıtta-vırôdhı-daıtya-mathanam Śrı Vi-
8. shnu-bhûpâlaka'jayatı dharanılôkôttaṃ-sıtâtmîya-pâdah chatura-vıbudha-gôshthî-praudhavâ-
9. ṇî-vinôdah ' sakala-Bharata-vidyâhrıdya-gambhîrabhâvah vıpuḷa-vijayalakshmî-vallabhô Vishṇudêvah ' Dhanadam
10. dakshınavâyu vêke tadedattô tîdıtıllımnu vembinegaṃ vairı-karôṭi-kôṭimukha-nâsâ-ramdhradolu mamdra-nı-
11. svanam aṃmal maleyânılam sulıdu kâla-kshêpamam Vishṇu-bhûpana jaıtrôrvvareyallı mâḍuvadu Kâ-
12. vêrî-nadî-tîradol ॥ kamda ॥ â Vishnuvarddhanaṃgaṃ bhâvôdhave yenisi negalda pempına Lakshmâ-dêvige sutan udayi-
13. sıdam bhû-vidıta-yaśôvılâsı Narasımha-nripaṃ ॥ vritta ॥ pademâtêm bamdu kamdamg aṃrıta-jaladhı tâm garvvadim
14. gamḍavâtam nudıvamnamgênan embaı praḷeya-samayadoḷ mêreyaṃ mıṛıbarppâ kaḍalaṃnam Kâḷanamnam mu-
15. lida Kuḷikaṁamnaṃ yugântâgniyaṃnaṃ siḍilaṃnaṃ simgadaṃnaṃ Puraharan-urigaṇṇaṃnan ' Nârasimha || ari-daityâdhi-
16. pa-vakshamaṃ khara-nakhântkaṃgaḷoḷu balugaruḷaṃ tôḍida Nârasimhan enalakkum vairi-vîrâvanîśvara-vakshasthaḷa-

17. maṃ sva-khaḷga-nakhara-vyâghâtadiṃ pôḷdu balgaruḷam tôduva Nârasim-
hanripanaṃ saṃgrâma raṃgâgradoḷ |
18. taraḷa-vıḷôchanâṃchalake kempınıtuṃ bare bakku vâgalınt arı-nṛarapâḷa-
saṃkuḷada paṃdale kaıge turaṃgarâji mamdura-
19. kke gajâḷı sâlege dhanaṃ nıja-kôśa-grihâṃtarakke tad-dhare kaditakke
vuṃdıgege vôlagav î Narasıṃha-dêvana || ka ||
20. âtana taneyan ati-prakhyâtan udâraṃ samasta-lôkâdhâraṃ nîtıvıdan
emdod upamâtîtaṃ Ballâḷa-bhûpa-
21. samarâṭôpaṃ || vrıtta || sâhasadolu dharâdhara-dharaṃ bhuja-vîryya-nija-
pratâpadoḷ Arjjunaṃ bala-
22. vırôdhı-nrıpâḷa-samasta-saınıka-vyûhaman âvagaṃ tavipa chamda-parâ-
kramaneṃdode ranôtsâhajayâ-
23. ṃganâ-ramana Ballu-nrıpâlanol âr idirchchuvar || uragêmdraṃ dhâtrıyaṃ
dhârını [hımagırıyaṃ hamrımyaśailaṃ kubhrıjjâ]
24. varanaṃ Gaurîvaram chamdranan amaḷınachamdram kalâstômamam
nırbhbharadımdam tâ [lduvamt appra] tıma Yadu-
25. [kulôdbhû] ta-sâmrâjyalakshmî-bharamam hêlâ susâdhyam tanagene
taḷedam Vîra Ballâḷa-bhûpam || praleyânı
26. ....va kulagırıyam Mamdarâdrı mamthanadımdam chalıyisıda dugdha-
vârâsı..... sugu Ballâlana
27. . . dhâra svastı samadhıgata-pañcha-mahâ-śabda mahâmaṃdalêśvaraṃ
Dvârâvatı-puravarâdhîśvaram śa-
28. . . . . sa Vâsantıkâdêvî-labdha-vara-prasâda śrîman Mukumdapâdâra-
vımda [vınô]. . da | atıbaha-
29. . . . . vıdvıtu-nrıpâla-samhâra prachamda-
kôdamda-vıdyâdhara | dhaıryya-dharâ[dhara .]
30. . . na kuthâra râjâdhıraja Yâdava-kula-kamala-mârttamda kadanapra-
chamda [mam] dalıka-ghata-
31. . . . . rûpa-Kaṃdaıppa Talakâdu Gamgavâdı Nonambavâdı
Banavase Hânugal . . . . . Beḷvalam-gomda bhu-
32. ja-baḷa Vîragaṃgan asahâyaśûra nıssamka-pratâpa Hoysaḷa Ballâla dê-
[varu] śrîmad râjadhânı
33. Dôrasamudrada bîḍınal prıthvîrâjyam-geyyuttu || vrı || kêla Vasanta bâḷa-
saha [kârada ta] nnelaḷâ [srıtâ]
34. ḷig âbhîḷa-layâhi-nıshthura-phaṇaughada meynelal uddhatârıg unmîḷıta-
[puṃdarîkada ne] ḷalu jayala-
35. kshmigenıppa Vîra Ballâḷana tôla-bâḷa nelalâdudu dhâtrıge vajrapaṃja-
raṃ || ja . . . . . kûrmman atya-
36. da garaḷamukhaṃ sêshan ımdrâḷaṃ ? nôrppaḍe pâshâṇâtmakam dıggajav
atımrıgaveṃdeḷıde . . . deḍe goṃḍaḷa-

37. ra Ballâḷana vipuḷa-bhujâvâsamam kûrmmeyiṃ nêrppaḍe dhâtrikânte
meyvett-akhila-guna-yutaṃga
38. kansôltu bâraru ‖ tat-pâdapadmôpajîvi Bittibôvan-anvayavademtemdade
eḷeyolage negaldan â Hoysa[la]-
39. bôvamg amalacharite Mahâdêvige niśchaḷamati puttida guṇa-gana-nilayam budha-bamdhu Bittibôva . . sa . . . .
40. va ‖ antu negalda Bittibôvam Belupura-bîdinal-anêka-kûta-kôti-ghatitamenipa prasâdadole su [pra]-
41. tishthitam mâdida Bitteśvarakkam Jagatîśvarada khamda-sphutita-jîrnnôddhârakkam brâhmana-tapôdhanar âhâra-
42. nitya-naimittika-pûjeyum nadavantâgi Tagarenâda Kônêrilam Ballâḷadêvam sarvva-na [masyam]
43. dhârâpûrvvakam bitta saka-varsha sâsirada tombhattêḷaneya Jaya-samvatsarad-Âśâda śuddha Êkâdaśi Bu-
44. dhavârada Nûlaparvvadalu svasti yama niyama svâdhyâya dhyânadhâ rana mônânushthâna japa sa [mâ]-
45. dhi śîla guna Têjônidhi-panditarggî sthânamam dhârâpûrvvakam Bittibôvam kotta ‖ sâmânyôyam dharmma-sê [tur nri]
46. pânâm kâle kâ . . .
47. yâchatê Râma . . . .

Translation.

Thus arose the Poysalas, lords of Dvârâvati, having the tiger crest, in Śaśapura. Among them was the king Vinayâditya To him and Keleyabbe of pure conduct was born Erevanga, lord of the whole earth and a bee at the feet of the god Vishnu. His wife was the excellent woman Êchaladêvi, whose love to him (shining) in her mind and eyes was like the great depth of the ocean. To those two noble beings were born three sons Ballâla, Vishnu-nripâlaka and Udayâditya possessed of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth to the eastern and western oceans was the king Vishṇu, shining from his excellent qualities, lord of the damsel Lakshmî (goddess and the queen so named), destroyer of the powerful demons, his enemies Victorious is Vishnudêva, favourite of the Goddess of Victory, whose feet are borne over the heads of all the people in the universe, delighter in skilful talks in the assemblies of the learned men and deeply versed in the mysteries of the Bharatavidyâs (dancing, dramaturgy, etc.). Kubêra asks: why is the south-wind delayed? Why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishnu's expeditions along the banks of the Kâvêri. To that Vishṇuvardhana and the famous Lakshmâdêvi skilled in arts (bhâvôdbhave)

was born king Narasimha, possessed of fame extending over the whole earth. What more need be said? To one who comes to him and sees him he is a sea of nectar. To him who speaks rough words with pride what shall I say? This Narasimha is (to such persons) like the Ocean moving beyond its limits in the time of the Deluge (Pralaya), like Death, like an angry serpent, like the fire appearing at the dissolution of the universe, like the lightning, like the lion and like the fiery eye of Śiva: One should call king Narasimha who, in the field of battle, cuts through the breasts of powerful enemy kings by the play of his sharp sword and pierces through their entrails as (the god) Narasimha who with his sharp finger-nails rent asunder the breast and took out the entrails of the king of the demons (Hiranyakaśipu), his enemy. The court (*vôlaga*) of this Narasimhadêva is such that as soon as a slight redness comes to his tremulous eyes (when he gets angry), immediately the lifeless heads of the hostile kings come to his hands, their horses come to his horse-stables, their elephants to his elephant-stables, their money to his treasure-house, their kingdoms to his registers (*kadita*) and seal.

His son was the matchless king Ballâla, very famous and charitable, versed in polity, brave in battle and a support to the universe. In courage, he is a Nârâyana (lit: one who holds a mountain), in the prowess of his arms and glory an Arjuna, and possesses terrible strength with which he is able to destroy at all times the battle-arrays of soldiers belonging to enemy kings When this is said, who would face king Ballu the consort of the goddess of Victory and zealous in battle? Just as the Lord of serpents (Śêsha) supports firmly the earth, the earth supports the Himâlaya mountain, Mêru supports Śiva, Siva bears Chandra and Chandra bears the assemblage of digits (kalâstôma), king Vîraballâla bore as if in ease, the burden of the kingdom of the Yadu race .

Be it well. While the obtainer of the five musical sounds, mahâmandalêśvara, lord of the excellent city of Dvâravatî, obtainer of boons from the goddess Vasantikâ, delighter in worshipping the lotus feet of god Mukunda, a Vidyâdhara with a terrible bow slaying the hostile kings, a mountain in courage, ... king of kings, a sun to the lotus, that is the Yâdava race, terrible in battle, ... a Cupid in beauty, conqueror of Talakâdu, Gangavâdi, Nonambavâdi, Banavase, Hânungal and Belvala, bhujabala-Vîraganga, unassisted warrior, of undoubted valour, Hoysaḷa Ballâḷadêvar was ruling the earth in his capital Dôrasamudra

Listen: The shadow of Vîraballâla's arms and sword which is the cool shadow of the young mango tree in spring to the dependants, and the shadow of the assemblage of hoods of the terrible serpent of the Universal Destruction, and the shadow of the fully-blown white lotus to the Goddess of Victory became an adamantine cage to the earth ....

The lineage of Biṭṭibôva, a dependant on his lotus feet:—To the famous Hoysaḷabôva and the pure Mahâdêvî was born Biṭṭibôva .... .., of firm character, an

abode of good qualities, and a friend of the wise. Thus famous Bittibôva set up Bittêśvara within the enclosure of the mansion containing numerous pinnacles in the town of Belupura. For the repairs and renovations of this Bittêśvara, and of Jagatêśvara and for the feeding of the Brahmans and ascetics, and for the offering of daily and special worship, Ballâladêva bestowed Kônêṛil in Tagaraenâd, with pouring of water, to be respected by all, on the *Nûlaparva festival* day, on Wednesday the 11th lunar day of the bright half of Âshâḍha in the cyclic year Jaya being the 1097th Śaka year. Be it well. To Têjônidhi-pandita possessed of the attributes of *yama* (restraint), *niyama* (penance), *svâdhyâya* (vedic study), *dhyâna* (meditation), *dhârana* (concentration), *mauna* (silence), *anushthâna* (religious ceremonies), *japa* (silent prayers), *samâdhi* (absorption of mind in God), and *śila* (piety), Bittibôva granted this *sthâna* (trusteeship) with pouring of water.

This bridge of virtue is common to all kings ....

Note.

This record, after recounting the virtues of the Hoysala kings from Eṛeyanga to Vîra Ballâla (Ballâla II) tells us that a village called Kônêṛil situated in Tagarenâd was granted for the expenses of worship etc., in the shrine of Bittêśvara set up by Bittibôva within the court of the Kêśava temple at Bêlûr and also in the shrine of Jagatîśvara, by the king Ballâla II and that Bittibôva granted the trusteeship of the shrines to a Śaiva priest named Têjônidhipandita. The date of the grant is given as S' 1097 Jaya sam. Âshâdha śu 11, Budhavâra which corresponds to Wednesday, June 12, 1174 A.D. The day on which the grant was made is called *nûlaparva* in the grant and means the festival of threads. It corresponds to *Pavitrôtsava* or *Pavitrârpana* or offering of sacred threads woven by matrons to gods. It is usually done on the 8th or 12th day of the śukla paksha of the Śrâvaṇa or Karkâtaka month. But we find this *pavitrârpana* performed on Âshâdha śu 11 also in inscriptions (E. C. V. Belur 176 of S' 1039).

The temple of Kêśava is described as bahu-kûta-kôti-ghaṭita-kalaśa-vilasitam in another inscription (E. C. V. Belur 71 of S' 1184).

No Bittêśvara shrine or any other Śaiva shrine is now found in the Bêlur Kêsava temple premises. But in the direction of the pond within the temple court and a little away from the compound wall are the remnants of a Śiva temple. Some of the stones of this temple might have probably been used in building the present Ammanavaru shrine in the Kêśava temple since the Śaivite sculptures therein indicate that they were brought from some Śiva temple elsewhere. The temple of Vishnvêśvara, the Sanskrit form of Bitṭêśvara is referred to along with Vijaya-Nârâyaṇa and Kêsava in an inscription of the Kappe-Chennigarâya shrine at Belûr (E. C. V. Belur 15). Bitṭêśvara is said in the inscription to have been set

up by Bittibôva; the ending of the name with *bôva* suggests that he may have been apparently a member of the *vadda* caste which is employed in constructing walls of houses, wells, tanks, etc.

Regarding the other shrine Jagatêśvara, it is not easy from the context to decide whether it was situated in Bêlûr or elsewhere. A Jagatêśvara temple at Kaḷikaṭṭe (called Kanikaṭṭe) is said to have been built by the *jagatis* of Arasiyakere who are said to have been engaged in building tanks and temples, and certain grants of land are said to have been made by Bittibôva, Mârabôva and other *jagatis* in an inscription of S' 1051 (E. C. V. Arsikere, 48). Whether another Śiva temple was also built near the Biṭṭêśvara shrine in Bêlûr by Bittibôva or other members of the *Jagati* community, it is not possible to determine definitely. We may also note here that Bittibôva is also referred to in an inscription at Kyâtalapura (E.C.V. Belur 176 of S' 1084, as having made a grant to a Śiva temple, and in another inscription at Kaṇikaṭṭe of S' 1075 (E. C. V. Arsikere 46).

The donee Têjônidhi-pandita is a Śaiva guru referred to in two inscriptions of 1159 A. D (E. C. V. Arsikere 119), 1161 A. D (E C. XI, Davanagere 84) and 1177 A. D. (Davangere 86)

The granted village Kônêril is the same as Konral found in the Taluk maps and situated about 3 miles to the south-west of Bêlûr town. Konerlu in Tagarenâdu is also referred to in an inscription of S' 1582 (E. C. V, Belur 81). Tagarenâdu which included parts of the Belur Taluk also is the district around Tagare, a village now found in the Chikmagalur Taluk

2

In the same Kêsava temple, on the capital of the pillar to the south of Nâganâyaka's maṇṭapa.

Kannada language and characters.

ಅದೇ ಬೇಲೂರು ಚನ್ನಕೇಶವ ದೇವಾಲಯದ ನಾಗನಾಯಕನ ಮಂಟಪದಲ್ಲಿ ದಕ್ಷಿಣ ಕಡೆ ಬೋದಿಗೆ ಮೇಲೆ

1. ಪುಣಿಸಚಮೂಪನೆಂಬೆಸವ ಶಾಸನವಾಚಕ ಚಕ್ರವರ್ತ್ತಿ ಗಿನ್ತೆನಿಸಲೊಡಂ ಪೊಗತ್ತೆತನಗಾಗಿರೆಪುಟ್ಟಿದಚಾಮರಾಜ
ನಾಕಣ ಕುಮರಯ್ಯನೆಂಬ ರತ್ನತ್ರಯಮಾ

2. ತ್ತಿಗೆ ಪುತ್ರನೊಪ್ಪಿದ ಪುಣಿಸಮದಣ್ಡನಾಥನುದಿತೋದಿತ ಚಾಮಚಮೂಪಸಂಧವಂ ನಮಸಿದ್ದೇಭ್ಯಃ

Transliteration.

1. Puṇisa-chamûpanembeseva śâsana-vâchaka-chakravartig intenisalodaṃ pogartte tanagâgire puṭṭida Châmarâja Nâkaṇa Kumarayyanemba ratna-traya-mû-

2. rttige putran oppida Punisama-daṇḍanâthan uditôdita-Châma-chamûpa-saṃbhavam nama Siddhêbhyah

Translation.

To Punisa-chamûpa who was eulogised as śâsana-vâchaka-chakravarti (emperor of those who read or interpret the king's orders or grants) were born three jewels of sons named Châmarâja, Nâkaṇa and Kumarayya. Of these the famous Châma-chamûpa's son was Punisama-daṇḍanâtha. Salutation to the Siddhas.

Note.

The stone bearing this inscription is now broken and removed elsewhere in the temple premises near the Ândâl shrine. Another inscription exactly similar was also found on another pillar of the same Nâganâyaka's maṇṭapa in front of the main shrine of Kêśava. This mantapa seems to have been built from the materials of some dilapidated Jaina structure somewhere in the neighbourhood, built by the Jaina general Punisa who served under the Hoysaḷa king Vishṇuvardhana. It has recently been dismantled in connection with the renovation work of the Kêśava temple.

The stanza found in this inscription is also found in an inscription in the Pârśvanâtha Basti at Châmarâjnagar (E. C. IV, Chamarajnagar Taluk, No. 83). There we find the genealogy of Punisa, the general of Vishnuvardhana as follows – Punisa Chamûpa, descended from a family of ministers and called *sakala-śâsana-vâchaka-chakravarti* had a wife named Pôchale and three sons, Châvana, Kôrapa and Nâgadêva called also Châmarâja, Kumarayya and Nâkana, respectively. The eldest of them Châvana had two sons, Punisamayya by his wife Arasikabbe and Bittiga by another wife Chaudale. This Punisamayya was the *sandhi-vigrahi*, minister for peace and war under the king Vishnuvardhana. Under the orders of the king he seized Nîlâdri (the Nîlagiri hills), defeated the Maleyâḷas and became the master of Kêrala and Bayalnâd. Like the Gaṅgas he renovated or improved the basadis of the Gangavâdi Ninety-six Thousand. (See also E. C. V. Chennarâya-paṭna 260.)

An inscription at Bastihalli near Haḷebîḍ says that the ruined Jaina temple to the south of the Pârśvanâtha temple therein was built by Punisa (M. A. R. 1908, P. 9)

No date is given in the present record at Bêlûr. The characters belong to the 12th century.

3

On a stone set up to the east of the village Sûrâpura in the hobali of Bêlûr. Telugu language and characters.

Size 3½′ × 1′

ಬೇಲೂರು ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಸೂರಾಪುರ ಗ್ರಾಮದ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ತೆಲಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 3′—6″ × 1′—0″

1. ಶ್ರೀರಂಗರಾ
2. ಯಲು ಕ್ರಿಷ್ಣ
3. ಪ್ಪನಾಯಕಮು
4. ರೊಗಾಲ್ಮ
5. ಟಕು ಯಚಿ
6. ನ ಲಕ್ಷಿಪುರ

Transliteration.

1. Śrîranga-râ-
2. yalu Krishna-
3. ppanâyaka Mu-
4. logâl-ma-
5. taku yichi-
6. na Lakshipura.

Translation.

Śrîrangarâyalu and Krishṇappa-Nâyaka granted Lakshmîpura to the matt of Muḷbâgal.

Note.

This inscription is carved below the figure of a chakra or discus. The letters are not well formed. The record seems to register the gift of a village Lakshmîpura, apparently a hamlet of Sûrâpura, by the Vijayanagar king Śrîrangarâya VI, whose grants are found near Bêlûr. Krishnappa Nâyaka was the chief of Bêlûr (1643-54) who gāve refuge to the above Vijayanagar king. The donee is the matt at Muḷuvâgil, a village situated in the Tîrthahalli Taluk. The chief deity worshipped in the above matt is Gôpâlakrishna, a form of Vishnu and the matt follows the sect of Bhâgavata-sampradâya, a class of Vishnu-worshippers.

4

On a slab in the Chennigarâya temple at the village Muttaganni in the hobli of Bêlûr.

Size 2′ — 6″ × 2′-0″

Kannaḍa language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕನದಾ ಹೋಬಳಿ ಮುತ್ತಗನ್ನಿಗ್ರಾಮದ ಚೆನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $2\frac{1}{2}$′ × 2′

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ಬುದ
2. ಯಶಾಲವಾಹನಶಕ
3. ವರುಶ ೧೪೦೪ಸಂದುವರ್ತ

4. ಮಾನಶುಧಕ್ರುತುಸಂವತ್ಸರ
5 ದ ಕಾರ್ತಿಕಶುಂಒಲುಶ್ರೀ
6. ಮಹಾಸ್ತಾನಂದಕ್ಷಿಣವಾರಣಾಸಿ
7. ಯಾದ ವೇಲಾಪುರಿಯಶ್ರೀಚೆಂ
8. ನೆಯನ ಬೋನದಅವಸರದಹ
9. ರಿವಾಣದನಯವೇದ್ಯಕೆ ಮುತಗ
10. ದಹಾಳಮದುವರ್ಸನಾಯಕರ
11. ಮಕ್ಕಳು ಉಂಣಿನಾಯಕ
12. ರು ಕೊಟಮುತ್ತಗಾನೆಯ
13. ಗ್ರಾಮ ಯೀಧರ್ಮ್ಮಕೆ ತ
14. ಪ್ಪಿದವರು ಕುಂಭೀಪಾಕ
15. ಕೆ ಹೋಹರು॥

Transliteration.

1. svastı śrî jayâdbhuda-
2. ya Śâlıvâhana śaka
3. varuśa 1404 sandu-varta-
4. mâna Śubhakrutu saṃvatsara-
5. da Kârtıka śu 12 lu srî
6. mahâstânaṃ Dakshına-Vâranâsı-
7. yâda Vêlâpurıya śrî Cheṃ-
8. neyana bônada avasarada ha-
9. rıvânada nayıvêdyake Mutaga-
10. dahâla Maduvarsanâyakara
11. makkalu Unnınâyaka-
12. ru kota Muttagâneya
13. grâma yî-dharmmake ta-
14. ppıdavaru Kumbhîpâka-
15. ke hôharu

Translatıon.

Be ıt well. In the prosperous year 1404 of the Śâlivâhana era, in the year Śubhakṛıtu, on the 12th lunar day of the bright half of Kârtika, Uṇṇinâyaka, son of Maduvarasanâyaka of Muttagadahâḷ granted the vıllage Muttagâne for the food-offerıngs brought up ın platters at the time of meals (*bôna*) for the god Chenneya of Vêlâpurı which ıs a holy place and is the Benares of the South (Dakshiṇa-Vâraṇâsı).

He who vıolates thıs charıty will go to Kumbhîpâka.

Note.

This records the gift of the village Muttagâne now called Muttaganni for offering food daily to the god Kêśava in the Kêśava temple at Bêlûr called here Vêlâpuri and Southern Benares. The donor is named Unninâyaka, son of Madhuvarasa-Nâyaka of Muttagadahâl. This Madhuvarasa Nâyaka of Muttagadahâl appears te have had another son Lakhanna-dandanâyaka called also Lakkhakshôṇîśa who seems to have built the yâgasâle of the Kêśava temple at Bêlûr in S' 1406 (See E. C. V. Belur Taluk 11 and 13; See also Belur 231 and 232 for other gifts by the same.)

The name Dakshina-Vâranâsi is applied to several holy places, *e.g.*, Tirumakûdalu and Talakâd in the Mysore District, Kûdali in the Shimoga District, and Sivaganga in the Bangalore District, etc. (See E. C. III, Mysore 33; T. Narsipur 42; E. C. VII, Shimoga 70; E. C. IX Magadi 49.)

The chief deity in the Bêlûr Kêsava temple is herein called Chenneya But it has to be remembered that the chief deity in that temple is named Vijayanârâyana. An inscription on its pedestal gives the name of Vijayanârâyana to the image and other inscriptions on the slabs set up in the temple also have the same name to the image, while the gods in the other two shrines in the enclosure are called Chennakêśava and Lakshmînârâyana (See M. A R 1911, P. 43, E C V. Belur 58 of 1117.) The other two gods are at present called Kappe Chennigarâya and Vîra Nârayana (See Belur Monograph, P. 15, M. A. R. 1911, P 11) The name Vijayanârâyaṇa seems to have continued for the principal deity till the time of Ballâla II (See E. C. V. Belur 20 of 1180 A D., 59 of 1174 A. D) The name Chennakêśava is applied to the god in 1254 A. D (Belur 73) The date of the record corresponds to 23rd October 1482 A. D.

5

At Halebîd in the hobali of Halebîd, on a slab found near the Ganêśa image to the south of the Hoysaḷêśvara temple.

Size 3' × 2'—6".

Kannada language and characters

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಹೊಯ್ಸಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಭಾಗದಲ್ಲಿ ಗಣೇಶನ ವಿಗ್ರಹದ ಸಮೀಪದಲ್ಲಿ ಅಗೆಯಿಸುವಾಗ ನೆಲದಲ್ಲಿ ದೊರೆತ ಶಿಲಾಶಾಸನ ಈಗ ಇದನ್ನು ದಕ್ಷಿಣದಿಕ್ಕಿನ ಮೆಟ್ಟಲುಗಳ ಬಳಿ ಇಟ್ಟಿರುತ್ತಾರೆ.

ಪ್ರಮಾಣ 3' × 2½'.

1. . . . . ಗ ಶರನ್ಮುಂಗ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಳೋಕ್ಯಂ ನಗರಾರಂಭಮೂ [ಕಲ್ಲುಕೆತ್ತಿಹೋಗಿದೆ]
2. [ಳಸ್ತುಂಭಾ]ಯ ಸಂಧವೆ ಸ್ವಸ್ತಿಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಸ್ವರ . . .

3. . . . . ಪುರವರಾಧೀಶ್ವರಂ ಶಪಕಪುರದ ವಾಸುತ್ತಕಾದೇವೀಲಬ್ಧವರ ಪ್ರಾಸಾದಂ ತಳಕಾ
4. . . . . ಂನಂಗಲ ಗಂಗವಾಡಿನೊಣಂಬವಾಡಿಬನವಸಿ ಹಾನುಂಗಲ್ಲು ಉಚ್ಚಂಗಿಗೊಂಡ ಧುಜಬಳ ವೀರಗಂಗನಸಹಾ
5. [ಯ ಶೂರ] ನಿಸ್ಸಂಕ ಪ್ರತಾಪ ಹೊಸಣ ವೀರಬಲ್ಲಾಳದೇ ವರು ದೋರನಮುದ್ರದ ನೆಲವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋ
6. . . . ಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ವಿನೆಯ ಶ್ರೀನಿಧಿಯಂ ವಿವೇಕನಿಧಿಯಂ ಬ್ರಹ್ಮಣ್ಯನಂ ಪೂರ್ವಪುಣ್ಯ
7. [ಯ] ಶೋರ್ದ್ಧಿಯಂ ಜಿತಜ [ಗ] ತ್ಪ್ರತ್ಯರ್ಥಿಯಂ ಸರ್ವಸಜ್ಜನ ಸಂಸ್ತುತ್ಯನನುದ್ಭವದ್ಭಿತರಣ ಶ್ರೀ ವಿಕ್ರಮಾಧಿತ್ಯನಂ
8. ರಾಜರಾಜನನದೇಂ ಬಲ್ಲಾಳನಂ ಪೋಲ್ವರೇ । ವಿನಯಂ ವಿಕ್ರಾನ್ತ ಪುಣ್ಯೋದಯಮಿವಱೊಳಗೆ ಕೈಯ
9. ನಿತ್ಯೇಕಾಯತ್ರರಾಜ್ಯಂ ಸುದ್ರಿಡವಿನಿಪುದೆಸ್ಥೈರ್ಯನತುಕೀರ್ತ್ಯ ಸಂಪತ್ತೆನಿಮಿತ್ತಂಜೆತ್ತು ಮುಂಮುಪ್ರು
10. . . ಯಾಯತ್ತಸಂನಿದ್ಧಿ ಬಲ್ಲಾಳನ ರಾಜ್ಯಂ ರಾಮರಾಜ್ಯಂ ಸಕಳ ಜನಮನಃಪ್ರಾಜ್ಯವತ್ಯನ್ತಪೂಜ್ಯಂ ॥ ಅನುಕೂ
11. . . . ನಾನ್ತಂಗನಿಳನಿನಸುತಂ ರಾಕ್ಷಸಂ ಗುಣ್ಪಿನಿಂ ರತ್ನನಿಧಾನಂ ಲೋಕರಕ್ಷಾ ಗುಣಗಣದೆ ಜಗತ್ಪ್ರಾಣ ನತ್ಥಾರ್
12. . . ನದಂ ವಿಸ್ವೇಸ್ವರಂ ತಾನೆನೆ ಸಕಳದಿಶಾಧೀಶರೊಂದಾದ ಪೊಲ ಮನು ವ್ರಿತ್ತಂಚಾರುಚಿತ್ತಂ ನಿಶದವೆಸೆದಶಂ
13. . . . ರ್ಲಾಳದೇವಂ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಕು ರಾಜ್ಯ ಧರನಿರೂಪಿತ ಮಹಾ ಮಾತ್ಯಪದವೀ ರಾಜಮಾನ ಮಾನೋನ್ನತಪ್ರಭು
14. [ಮ.ತ್ರೋ] ತ್ಸಾಹಸಕ್ತಿತ್ರಯ ಸಂಪನ್ನ ಮಾನಕನಕಾಚಳಂ ಪ್ರತಾಪ ಶಾನ್ತರದೇವ ಪದಭಕ್ತ ಪಾತಾಳ ಗರುಡಂ ವೈರೀ
15. . . ಪಟ್ಟಂ ಅಂಮನಗನ್ಧವಾರಣಂ ಅನಹಾಯ ಶೂರಂ ವಿಜೆಯ ಲಕ್ಷ್ಮೀಶ್ರಿಯಂ ಕೀರ್ತ್ಯಿಕಾನ್ತಾಧರಂ ಹರಚರಣ
16. [ಧ್ಯಂಗಂ] ಸಾಹಸ ಸಮಗ್ರಂ ದಾನವಿನೋದ ಪರನಾರೀ ಸಹೋದರ ಪರಿವಾರಕಂಧಂ ಶರಣಾಗತ ವಜ್ರಪಂಜ
17. [ರಂಗು] ಣ ಗಣಾಧರಣಂ ಶ್ರೀಮನ್ಮಹಾ [ಪ್ರಧಾನ .] . ಮ್ಮಣವೆಗ್ಗಡೆ ॥ ಶ್ರೀಯಂಕಯ್ಯೊಂಡು ಜಯ ಶ್ರೀ ಯಂಧುಜ . . .
18. ತಾಳ್ವಕೀರ್ತ್ಯಿ ಶ್ರೀಯೊಳು ಜಯ . . . . ಳನೆ ಧೂಮಂಡಳದೊಳು ॥ ಅಂಮಣನೊ [ಳ್]
19. ಕಾದಲುಕಂ ಮುವರಾದ . . . . . ಮ್ಮೆವರಾಸುಧುಟರೆಂದಡೆ ವೆಣ್ಣಿಪು . . .
20. ॥ಉಬುದೆ . . . . . ಧಟರೊ . . . . . ನೊಮಾರಿಯಮೂರಿಯ
21. ನ್ತೆಹೆರ . . . . . ರ ಕಾವನನಲು ಧರೆಮೆಚ್ಚ
22. ದಿಪ್ಪುದೆ ॥ . . . . . ನೆತ್ತರಿಗೊಂಡನವೊಂ ,
23. ವೆಟ್ಟಿಕಿ . . . . . ತೋಜರಂಗದೊಳರಿ
24. ಯಕಕ್ಕರ್ಡೆವ . . . . . ಎವೆ ಬಡೆತಂಮಹೆಂ
25. ತರೆಗಳಹೊ . . . . . ಂಡೆ ಮಾಡಿ ಅವಗ್ಗೊರ್
26. . . . . ಯನೆಯ್ದೆ . . . . . ರೂ ॥ ಸ್ವಸ್ತಿಸ
27. ನೆಯು . . . . . ಮನ್ಮಹಾಪ್ರಧಾನಂ
28. . . . . ಗಡೆಯ ಅಜ್ಜಹೆಜ್ಜರಾ
29. . . . . ಡೆಂನಿನ್ದ ಉದಿತೋದಿವಾ
30. . . . . ನ್ವದಕೊಡೆಯ
31. . . . . , ತ್ತುನಾಡುಂಹಾ

32. . . . . ದುನಕ
33. . . . . ಮು

Translation.

L. 1.

(Obeisance to Śambhu).

LL. 2-8.

Be it well. While the nissanka-pratâpa Hôsana Vîra Ballâladêvar, obtainer of the five musical sounds, mahâmandalêśvara, lord of the excellent city (of Dvârâvatî), obtainer of boons from the goddess Vâsantikâ of Śashakapura, conqueror of Talakâdu, Nangali, Gangavâdi, Nonambavâdi, Banavase, Hânungal and Uchchangi, bhujabala-Vîra-Ganga, unassisted (warrior), was ruling in peace and happiness in the capital of Dôrasamudra :—

Can any one equal Ballâla, who is a treasure-house of good qualities and discrimination, a lover of Brahmans (Brahmanya), a seeker after complete righteousness, conqueror of enemies on earth, praised by all good people, a Vikramâditya in liberality and a king of kings ?

LL. 8-10.

(Owing to lacunâê this stanza cannot be made out fully : Ballâla's kingdom is called Râma's kingdom, causer of delight to the minds of all and highly respected).

LL. 11-13.

(This stanza has also several lacunâê in it Ballâla is said to be an embodiment of all the lords of cardinal regions :—a Yama, a Nirîti, a Varuna by his depth, and a Vâyu by his protective power, a Visvêśvara. . . . . He is said to be a Manu by his character.)

LL. 13—17.

Be it well. The mahâpradhâna Ammana-veggade, holder of the office of the great minister (mahâmâtya) bearing the burden of the kingdom, and possessed of the powers of *prabhuśakti*, *mantraśakti* and *utsâhaśakti* (majesty of the king, the power of good counsel, and the power of initiative in the administration), a Mêru mountain in dignity, a devotee at the feet of Pratâpa Śântaradêva, a Garuda in Pâtâla (Pâtâḷa-Garuda), ... a scented elephant of his father (ammana-gandhavâraṇam), unassisted hero, favourite of the goddess of Victory, a supporter of the Lady of fame, (a bee) at the feet of Hara, full of valour, delighter in gifts, a brother to the wives of others, a pillar to his followers, adamantine cage to the refugees, adorned with the assemblage of good qualities :—

LL. 17-33.

(Full of lacunâê. So far as deciphered, the passage contains a praise of Ammaṇa-heggaḍe who is described as possessing the goddesses of Wealth, Victory

and Fame and as one with whom warriors were afraid to fight and who in battle was like the face of the goddess of Death (*Mâriyamûri*). Some grant of his is next given but nothing can be made out of the lines as only a few letters are now left).

Note.

This inscription is full of lacunae, the last few lines having only a few letters left. The rest of the inscription seems to have peeled off. The record belongs to the reign of the Hoysala king Ballâḷa (II) and seems to record some grant of a dependant of his named mahâpradhâna Ammaṇa-veggade. No date is given. Nothing else is known about this Ammaṇa-veggaḍe. For the word mâriya-muri see E. C. III Seringapatam 140.

6

At the village Bastihalli in the hobli of Haḷebîḍ, on a slab found buried in the earth near a fig tree to the west.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹಳೇಬೀಡು ಹೋಬಳಿ ಬಸ್ತಿ ಹಳ್ಳಿಯ ಬಳಿ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಅರಳೀಮರದ ಹತ್ತಿರ ತಿಪ್ಪೆಯಲ್ಲಿ ಹೂತಿದ್ದ ಶಾಸನ.

1. ಸ್ವಸ್ತಿ ನಮಸ್ತ್ರಿಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ
2. ತ್ರಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ . . . . . .
3. . . . . ಪದ್ಮೋಪಜೀ . ॥ ಕನ್ದ ॥ ಯಾದವಕುಳ . . . . . .
4. , ... ಖರವಿಧವನಪಟು . . . ತೇಜನಾಮ್ದಿ . . . . . .
5. . . , ... ಮಾಧರಿತ್ರಿಯನೆಱೆಗಂ . . , . . .
6. . . . . ದಿಚ್ಚ್ರಿದರಾತಿಯನಾತ್ಮಚಣ್ಡದೋ . . . . . .
7. . . . . ಯೆನೆಮೆಚ್ಚಿಸಿದನೆಱೆ ಗಂಗ . . . . . .
8. . . . . ಮಾ । ಆತಂಗಂಪಂಚಲಕಾರಾತಿ . . . . . .
9. . . . . ಯುತಪುತ್ರನಾದ ನುರ್ಬ್ಬಳತೇಜ ॥ . . . .
10. . . . . ಸತ್ಯವ್ರತಪಾಳನಪ್ರಚುರಧರ್ಮ್ಮಾಚಾರ . . . .
11. . . . . ಕಳ್ಪಧೂರಿಪಂತಾನೆನೆಪೋಲ್ವರಾರ್ದಿ . . . . .
12. . . . . ನದೆಮೆಚ್ಚಿಸಿ . . . . . ರತ್ನಂ ತನಗೆಸಾರೆ . . .
13. . . . . ನಲೆದರಾತಿಬ್ರಜಮ ದಿಗಧಿಪರ್ ನೋಡುವಿನಂ ವಿಜ . . . . . ,
14. . . . . ॥ ಪಮಂಬರ್ಲಾಳಂ । ಬಾಣಾನುರಂಗ । ಮಿವನೆ . ನಂಮಿಗಿಲ . . . . .
15. . . . . ಕನಕ್ಷೋಣ ಬಳ ನೆಗೞ್ದನರ್ತ್ತೆ ಬರ್ಲಾಳನ್ಯಪಂ ॥ ನಿರೆಗೊಣ್ಡರ್ಪ್ಪನ್ನರಾಜಲಕ್ಷ್ಮಿರಿಪುಶಿ . . . .
16. ನತ್ರಗವಣಿಸೆ ಗುಣವ್ರಾತಮು ತನ್ನೊಳೆಂದುಂನಿರೆ ತೋಳೊಳ್ ಧೂಮಿನಿಲ್ಪಂದದಿ
17. ನೆಗೞ್ದನತಿಬಳಂ .'. . ಮಾಗಲು । ನೆಗೞ್ದನತಿಬಳಂ ಧಾಪ್ಪುಬರ್ಲಾಳದೇವಂ । ಆತ
18. ನಿಜಪ್ರತಾಪದಿನಹತಬ್ರಾತವನೆಱಗಿಸಿ ನೆಗೞ್ದನಿಳಾತಳದೊಳ್ವಿಷ್ಣು
19. . . ಜಂತನಗಾರಾಮಗನುಜಂ ಬೆನಕಯ್ಯತೆಱಿದೆ ಬೆನಕೆಯ್ಯೆಯಶೋ
20. [ಲ]ಕ್ಷ್ಮಿಯನನುಧವಿನುತ್ತಿರ್ದ್ದನತಿಬಳಂಬರ್ಲಾಳ ಅನ್ತೆನಿಸಿನೆ

21. [ಗಬ್ಬಶ್ರಿ] ಧುವನಮಲ್ಲಬಲ್ಲಾಳ ಹೊಯ್ಸಳದೇವರು ಗಂಗವಾಡಿನಾಡ ದುಷ್ಟನಿಗ್ರಹಶಿಷ್ಟಪ್ರ
22. . ದದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ॥ಕನ್ನಂ ॥ ಗುಣರತ್ನಗ್ರಾಹಕನಗ್ರಣಿಗಾಹವ
23. . . . . ಕ್ರಿ . . ಯನೊಪ್ಪಿನಕಣಿ ಹರಿಪದಪದ್ಮಒಶೇಖರಂ ಸುಚರಿತ್ರಂ
24. ರಿಯಸಿರಿಯೊಡೆಯಂ ಮಿತ್ರನಪರದರಳವೆ ಧರ್ಮ್ಮ
25. . . . . ಗಳ್ಳ ಅನ್ತೆನಿಸನೆಗಂದು ಶ್ರೀಮನ್ಮಹಾವಡ್ಡವ್ಯವಹಾರಿ
26. . . [. ಚಿ] ತ್ರ ಧಾನುಸಂವತ್ಸರದಪುಷ್ಯ

Note

This is an inscription belonging to the reign of the Hoysala king Ballâḷa I (circa 1100 to 1106 A.D.). Unfortunately the inscription stops abruptly in the middle and is also full of lacunae in each line with the result that it is difficult to make out the sense of the verses which form the body of the inscription.

The record commences with the praise of the Châlukya king Tribhuvanamalla (Vikramâditya VI, 1076-1126) to whom the titles refuge of the whole universe (samasta-bhuvanâśraya), favourite of fortune and earth (śrî-pṛithvî-vallabha), *Mahârâjâdhirâja*, *Paramêśvara* and *parama-bhattâraka* are applied. The name of Ereganga (properly Ereyanga), the Hoysala king of the Yâdava race, is next mentioned as his subordinate His wife, possessed of five *lakâras* (anukûlâm vimalâmgîm kulajâm kuśalâm, susîla-sampannâm) is next referred to but her name is lost Their son Ballâla is described as truthful and righteous, a kalpa tree (to supplicants). He is compared to Bânâsura (in strength). His younger brother Vishnu is said to have obeyed him as the younger brother of Râma (Lakshmana) served Râma by destroying the hosts of enemies. We next find it stated that Tribhuvanamalla-Ballâḷa-Poysaladêvar was ruling Gangavâdi-nâd, destroying the wicked and protecting the righteous. A merchant is next introduced who lived during his reign. He is given the title mahâ-vadda-vyavahâri and is described as a devotee of Vishṇu. As the inscription stops here after giving the date no further information is available either regarding the king or the charities of the merchant.

The dating is very imperfect, only the names of the cyclic year and month, *viz.*, Chitrabhânu and Pushya being given. Neither the Śaka year nor the tithi is mentioned. The year Chitrabhânu occurred only once in the reign of Ballâla I, *i.e.*, in 1102 A.D. and the Pushya of that year corresponds roughly to the month December, 1102 A.D. There are only a few dated inscriptions of Ballâḷa I. (E. C. V, Belur 141 of Ṡ 1024, Vikrama or 1100 A.D., Belur 199 of Ṡ 1023 Vishu; or 1101 A.D.; Ḥassan 161 of Târaṇa or 1104 A.D., Hassan 169 of Ṡ 1028 Vyaya or 1106 A.D. being the most prominent among them.) The title Tribhuvanamalla Poysaḷa or Tribhuvanamalla Ballâḷapoysâla is applied to him in all these epigraphs and he is said to be ruling Gangavâdi 96,000 province in the first and third of these and over Konkaṇa, Âḷvakhêḍa, Bayalnâḍ, Talakâḍ, and Sâvimale in the second of the

above inscriptions. It is certain from this that the conquest of Gangavâḍi was already begun in the reign of Ballâḷa I and was completed in the reign of Vishṇuvardhana.

It is important to note that according to this inscription, Ballâḷa I's younger brother had the name Vishnu even in 1102 A.D. when he had not yet become king and the story that when Râmanujâchârya visited him as king and converted him to Vaishṇavism about 1106 A. D. he changed his name from Bitṭi or Bitṭiga to Vishnu or Vishnuvardhana is opposed to the evidence of this record and seems to be a later invention.

The comparison of Ballâla I to Bâṇâsura in line 14 of the present record is significant. Bânâsura was a devotee of Śiva and it is said that Siva acted as the door-keeper of Bânâsura. Ballâla I is described in later inscriptions as a worshipper of Śiva (Paramârâdhyam Mahêśam is applied to Ballâḷa I in E. C. V, Hassan 65 of Ś 1071).

7

In the village Toḷalu of Arehalḷi hobli on the *prabhâvali* of the image Ganapati in the coffee estate of Studar Sahib.

Size : $1\frac{1}{2}'$ x $1'$

Kannada language and characters

ದೇಲೂರು ತಾ॥ ಅರೆಹಳ್ಳಿ ಹೋಬಳಿ ತೊಳಲನ ಮಿ॥ ಸ್ಟುಡರ್ ನಾಹೇಬರ ಕಾಫೀ ತೋಟದಲ್ಲಿರುವ ಗಣಪತಿ ವಿಗ್ರಹದ
ಪ್ರಭಾವಳಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು
ಸ್ವಸ್ತಿ ಚಂದ್ರಲೆವತ್ಥಿ ಮಗ ಮಂನೆ ಗಂಗಯ.

Note.

This short one-lined epigraph is carved above the Ganapati image on its *prabhâvali*. It gives the name of the stone-carver who made the image. No date is given, nor the king named The characters are Kannada and seem to belong to the 14th century. The name of the stone-carver or engraver is given as Manne Gangaya, son of Chandralevatthi (probably a mistake for Chandralevabbe). The image of Ganapati has the usual crown and other ornaments and has four hands the right upper holding an elephant-goad, the left upper, a noose, the left lower the trunk of the elephant-face, and the right lower what looks like a fruit. There are also several stone images in the neighbourhood, *viz.*, Bhairava, Nârâyana, Sapta Mâtṛikas, Gaṇêśa with his consorts Siddhi and Buddhi, etc., all of which seem to indicate the existence of a Gaṇapati or Śiva temple in the neighbourhood at some early date.

KADUR DISTRICT.

KOPPA TALUK.

At the village Kigga in the hobli of Kigga, on a slab set up in the street opposite the Ṛishyaśringêśvara temple (Koppa Taluk 42 Revised).

Size 4′ × 1-6″.

Kannada language and characters.

ಕಿಗ್ಗದ ಹೋಬಳಿ ಕಿಗ್ಗದ ಗ್ರಾಮದ ಋಷ್ಯಶೃಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದಣ ಬೀದಿಯಲ್ಲಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು ಪ್ರಮಾಣ 4′ × 1-6″.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ
2. ಶಾಲಿವಾಹ ಶಕ ವರ್ಷ ೧೬೦೩ನೆಯದು
3 ರ್ಮತಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೧೨
4. ಗುರುವಾರದಂದು . . . .
5. ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರಿಗೆ ಮರಕಲು ಗ್ರಾಮ
6.
7.
8.
9. . . . ಧರ್ಮ್ಮವಾಗಿಯದಲ್ಲಿ
10. ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟ ಉತ್ತಾರವಾಗಿ
11. . . . ಸಕಿರಣ್ಯೋದಕವಾಗಿ ಉ
12. . . ಧರ್ಮವಮಾಡಿದೆ ಉ॥॥ ಶ್ರೀ (ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

Note.

This inscription is much worn out so that several lines are not clearly legible. It records the gift of some land in the village Marakalu as *sarvamânya* (free from imposts) for services to the god Mallikârjuna made on Thursday, the 12th lunar day of the dark half of Phâlguna in the year Durmati, 1603rd year of the Śâlivâhana era. The name of the donor is lost. Marakalu is the old name of the village Kigga. Mallikârjuna is the name of a linga recently set up in a part of the (Ṛishya-sringa) Kiggêśvara temple. It is said that it was removed from some temple which stood near the river Tungâ to the east.

The date corresponds to Thursday, 23rd February, A. D. 1682.

9

At the village Kudunelli, a hamlet of Hâlamuttûr in Hariharpur hobli. Copy of a copper plate in the possession of Gôpâlakrishnabhatta.

Kannada language and characters.

ಕೊಪ್ಪ ತಾಲ್ಲೂಕು ಹರಿಹರಪುರದ ಹೋಬಳಿ ಹಾಲಮುತ್ತೂರು ಕಾಲುವಳಿ ಕುಡುನೆಲ್ಲಿ ಗ್ರಾಮದ
ಗೋಪಾಲಕೃಷ್ಣಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಳ ಪ್ರತಿ ಶಾಸನದ ನಕಲು.

ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲೂ ಶ್ರೀಮತು ಕೆಳದಿ ಚೆನ್ನಮಾಜಿಯವರು ದೊಡ್ಡಚೆನಪ್ಪಯಗೆ ಬರಶ ಕಳುಹಿದ ಪ್ರಯೋಜನ ಬೆಳ್ಳರೆ ಕುಡಿನೆಲ್ಲಿ ಚೆನ್ನಂಣನು ಹುಜುರು ಬಂದು ತಂನ್ನ ತಂಮ್ಮ ಈಶ್ವರನು ಬೆಳ್ಳರೆ ಶೀಮೆ ಹೊನ್ನೂರ ನಾಡಪಾಲ ಮೂಡಲಬ್ಯೆಲಗ್ರಾಮದಲ್ಲೂ ಪುಟ್ಟಗಳುಡನ ಬರಮ ಕಾಳಗಳುಡನ ಭೂಮಿವಳಗೆ ಚಲುವಾನು ಭೂಮಿಯಂನ್ನು ಮೂಲಕ್ಕೆಮಾಡಿಕೊಂಡು ಯಿದನ್ನು ಆ ಭೂಮಿಯನ್ನು ಕುಡಿನೆಲ್ಲಿಯಲ್ಲಿ ತುಂಗಭದ್ರಾತೀರದಲ್ಲಿ ತಾನು ದೇವ ಸ್ಥಾನ ಕಟ್ಟಿಶಿ ಪ್ರತಿಷ್ಟೆಮಾಡಿದ ಗಂಗಾಧರೇಶ್ವರ ದೇವರಿಗೆ ಉತಾರವ ಕೊಟ್ಟರೆ ಕ್ರಯವಕೊಟ್ಟೇನು। ಆರೀತಿ ಸ್ಥಾಪ್ಟೆಪಾಲಿಸಿ ಕೊಳ್ಳಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ ಯಿವನ ಕೈಯ ಕ್ರಯಗ ೫೦ ಬ್ಯವತ್ತು ವರಹಾನ್ನು ಅರಮನಿಗೆ ತೆಗೆದುಕೊಂಡು ಅಗಉಡನವಳಗೆಯವಮಾಡಿಕೊಂಡ ಮೂಲದ ಭೂಮಿಸ್ವಳದ ಶೀನಭೋಗ ಬರಕೊಟ್ಟ ಪಟ್ಟಿಪ್ರಮಾಣ ಬೀಜವರಿ ಖಂ ೭ ಹೊಳೆವರಿದು ತೋಟ ಹಾಕಿದು ಸಹಾ ಖ ೧ ಖುಳಿದು ಶುಧ್ಧ ಖ ೬ಕ್ಕೆ ರೇಖೆಗ ೨ ತಾನು ತೆರುಗ ೧ ತೋಟದಿಂದ ಕಳದ ಗದ್ದೆ ರೇಖೆಯಲ್ಲೂ ಕಳದ ಗದ್ದೆ ಖ ೨ಕೆ ಮರ ೧೦೦ಕೆ ಗ॥ ೧ ಅಂತೂ ಗ ೩॥೧ ಮೂರುವರಹಾನ್ನು ಅರು ಹಣವಿಗೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ಮೂರು ವರಗ ೩ ನಷ್ಟ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದಲ್ಲೂ ನಿಲಿಶದ ನಷ್ಟದಿಂದ ಗ ॥ ೧ ಉಧಯಂ ತೋಟಗದ್ದೆರೇಖೆ ಪ್ರಮಾಣು ಗ ೩॥೧ ವ್ಯಾಕುನಷ್ಟದಿಂದ ಕೂಡಿದ್ದುಗದೆರೇಖೆ ಖಗಕ್ಕೆ ತೋಟಹಾಕಿದು ಮರ ೧೦೦ಕ್ಕೆ ಖ ೨ ನು ಶುದ್ಧ ಖ ॥ ೩ಕ್ಕೆ ಯಾಗ ಕೂಡಿದು ೧॥೦ ಉಧಯಂಗ ೩॥೨॥ ಮೂರುವರಹಾನ್ನು ಯೇಳು ಹಣವಡ್ಡದ ಸ್ವಾಸ್ಟೆಯಂನ್ನು ಯಾಗಂಗಾಧರೇಶ್ವರ ದೇವರ ದೇವತಾ ವೆಚ್ಚಕ್ಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಯಾಭೂಮಿಗೆ ವಾಮನ ಮುದ್ರಾಶರಾಸ್ಥಾಪಿತ ಮಾಡಿಸುವ ಬಗ್ಗೆ ಹುಜುರಿಂದ ಉಳಿಗದ ಶಿವಗನ ಕಳುಹಿಧೇವೆ ಚಲುಗ್ರಾಮದವರ ಕರಃಕೊಂಡು ಗಡಿತಕ್ಕಾರಬಾರದ ರೀತಿಯಲ್ಲಿ ಯಿವನ ಮುಂತ್ತಿಟುರೇಖೆಪ್ರಮಾಣು। ಭೂಮಿಗೆ ಶಿರಾ ಸ್ಥಾಪಿತವಮಾಡಿಕೊಟ್ಟು ಕಾಗದವ ನೇನಭಾಗ ಕಡಿತಕ್ಕೆ ಬರಶ ತಿರುಗಾಯಮನ ವಶಕ್ಕೆ ಕೊಡುವುದಾಗಿ॥ ಯಥಾ ಪ್ರತಿ ಶ್ರೀ

Note.

This purports to be a copy of a nirûpa, the original of which is not found. It is written on palm leaves in Kannada characters of nearly 100 years ago.

The record registers the gift of some land of the annual revenue of 3 varahas, 7 hanas and 1 adda in the village Mûdalabail in Bellarasîme and Hosûranâdapâlu to one Chennanna of the village Bellare-Kudinelli after taking 50 varahas as the price of the land. This grant was made, free of taxes, as an offering to God Śiva for services in the temple of Gangâdharêśvaradêvaru newly set up by the donee in the village Kudinelli, on the bank of the Tungabhadrâ river. The donor was Chennammâji, queen of Keḷadi (1671-1697) and the date given in the grant is Pramôdûta saṃvatsara, Mârga. ba. 1 (No Śaka year is given) and is equivalent to 6th December 1690 A. D. taking S' 1612 Pramôdûta as the year intended, it being the only cyclic year of the name Pramôdûta occurring in her reign.

Full details are given of the land granted, etc. The letter is addressed to Doḍḍa Chennappaya. It is also stated that Chennaṇṇa (probably the same as Doḍḍa Channappaya) went in person before the queen and made a representation that his younger brother Îśvara took some land (named Cheluvânu-bhûmi) as property (mûla) from Puttagauda's (son ?) Barama Kâḷagauda in the village Mûḍalabail and that he wanted to give it away to the god Gangâdharêśvara set up newly by him at Kuḍinelli and he would pay a fixed price for the land being made free of encumbrances. Thereupon the price amount of 50 varahas was taken from him and credited to the Palace and the necessary charter of gift was issued. The land granted consisted of wet lands and garden. Details are given of the sowing capacity of the lands and their income, etc. The queen is stated to have sent an officer named Śivaga from the palace with directions that he should make over the lands after setting up boundary stones bearing the effigy of Vâmana in the presence of the inhabitants of the four villages around so that no objection might arise in future. The village accountant (Shanbhog) was directed to copy the letter and return the original to the donee.

10

At the village Bâḷehaḷḷi in Bâḷehonnûr hobli, to the right of the inscription published as Koppa 6 in E. C. VI, within the enclosure of the Vîrabhadra temple.

Kannada characters and Sanskrit language.

ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು. ಕೊಪ್ಪ ತಾಲ್ಲೂಕು 6ನೇ ನಂಬರಿನ ಶಾಸನದ ಬಲಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೀರಭದ್ರೋಸ
2. ದಾಭದ್ರೋಭ
3. ದ್ರಾಣಾಂ ನ
4. ಜಮಂದಿರಂ
5. ಬೊಲ್ಲುಭೂ
6. ಪಂ ಚರಂ ಜೀ
7. ಯಾತು ಗಣಿ
8. ಪಂ ಸರ್ವ್ಯಸಿ
9. ದ್ಧಿದಃ

Transliteration.

1. Vîrabhadrô sa-
2. dâ bhadrô bha-
3. drâṇâm ni-
4. ja-mandiram

5. Bollu-bhû-
6. paṃ chiraṃ jî-
7. yâtu gana-
8. pam sarvva-si-
9. ddhidah

Translation.

May Vîrabhdra, who is always auspicious, and a true abode of all good things and conferer of success in every undertaking, make Bollubhûpa, who is a general (*ganapa*, lit lord of hosts) live prosperously for long.

Note.

This is a short inscription carved on a side of the slab bearing another inscription previously published. It consists of a stanza in Sanskrit added on after the previous inscription invoking blessings on Bollubhûpa (called also Bollarasa) The prayer is addressed to the god Vîrabhadra, the deity enshrined in a temple in the enclosure of which the inscription slab is set up. The word *ganapa* used as an epithet in praise of Bollubhûpa means a general. The word *gaṇa*, according to the Mahâbhârata, denotes a division of army consisting of 27 elephants, 27 chariots, 81 horses and 135 foot-soldiers.

Bollubhûpa or Bollarasa was a general and a subordinate of Mâdarasa who was a governor of the provinces Âraga, Sayiduguta and Konkaṇa under the Vijayanagar king Bukka I (1356-1377 A. D.). Bollarasa was an officer looking after customs under him, 'Bollarasanu Makkivanu mâduttiddalli' in lines 6 and 7 of Koppa 6. Here *makkivanu* is probably a mistake for *suṃkavanu*. He is spoken of as *kumâra* of Mâdarasa. But elsewhere (M. A. R. 1929, p. 171) he is spoken of as a subordinate of Mâdhavamantri (which is another name of Mâdarasa) and the word *kumâra* probably indicates only the affection shown by Mâdhavamantri to him (Thus Sômadandêśa is spoken of as *priya-putra*, beloved son of king Narasimha III in E. C. III, T.-Narsipur Taluk, 97, line 21, but he was really the son of Hemmeyadaṇḍanâtha as stated in line 25 of the same record).

No date is given in the record. But the inscription on the other side of the slab is dated 1368 A. D. and the present record also may be assigned to the same date.

11

At the same village Bâḷehaḷḷi, on the back side of the slab containing the inscription published as No. 7 of Koppa Taluk, within the same Vîrabhadra temple enclosure.

Kannaḍa language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಕೊಪ್ಪ ತಾಲ್ಲೂಕು 7 ನೆಯ ನಂಬರು ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

1. ನಿರಾಳದೇವನ
2. ಮಗ ಎರಡಿಯಂಕ
3. ಯ ಮಹದೇವನ ಮ
4. ಗ ಹರಿಯಂಣ ಯಿಂತಿ
5. ವರಿಬ್ಬರು ವೀರೇಶ್ವರದೇವ
6. ರ ನಾಳುವರು
7. ಸ್ವಸ್ತಿಶ್ರೀ ಸಕಳ ಕಲ್ಯಾ
8. ಣ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಧು
9. ಗಳು ಪಾಲಳಿಗೆಯನಾಡಿಂಗೆ
10. ಮುಖ್ಯರಪ್ಪ ? ಸಾತಮಂ
11. ಗಲದ ಹೆಬ್ಬಾರುವರು ಅ
12. ಡಮಳಿ ಕಾಳವೆಗ್ಗಡೆ ಹೊ
13. ದಳದ ಮನನಡೆ
14. ಯ . . .
15. . . . ಬಾಳೆಯಹಳಿ
16. ನಗುಲವೆಗ್ಗಡೆಯ
17. ರು ಗೆಯನಾಡವ
18. ರು ನಾಲ್ಬಣಿಗೆಯ
19. ತಿಯನಾಡುಭೂಮಿಯ
20. ನಾಡುವೀರೇಶ್ವರ ದೇ
21. ವರಿಗೆ ಅಮೃತಪಡಿಗೆ
22. ಆರಸಕೆಱಭೂಮಿಯ
23. ಕುಳವಕಡಿಮ ಭೂ
24. ಮಿಚಂದ್ರ ನುಳ್ಳನಕ
25. ವರ ಬಟ್ಟದಮ್ಮ್ಯ ಇ
26. ದನುಆವವನು
27. ಆಳಿಪದಡೆವಾಣ
28. ರಾಸಿಯಲ ತಡಿಯ
29. ಲಕಪಿಲೆಯ ಕೊ
30. ಂದಕಮ್ಮದಲ್ಲಿ ಹೋ
31. ಹರು

Note.

This record is engraved on the back side of a slab, on the front side of which is carved an epigraph (Koppa, 7) containing the gift of some land in Bâḷehalli for the god Vîrêśvara (Vîrabhadra) by Bommarasa, household officer (*maneya-adhikâri*) of Mallappa-vodeyar, minister of Hariyappa Vodeyar of Âraga, who was a son of Mârappa Vodeyar, brother of Harihara I. It is dated in the year Nandana equivalent probably to 1412 A. D. (See p. 77, Translations of E C. VI).

The present record is not dated nor does it contain the name of the reigning king. It seems to be a continuation of the previous record. It states that two persons named Eradiyankaya, son of Nirâladêva, and Hariyanna, son of Mahadêva, were entrusted with the administration of the temple of Vîrêśvara. Further certain persons seem to have given some land in Arasakere for the food offerings of the god Vîrêśvara. These donors are the mahâprabhu Sâtamangalada Hebbâruvar chief of Pâḷaligeyanâd (?), Kâḷaveggade of Adamali,.... . .Nagulaveggade of Bâḷeyahaḷḷi, etc. . ...

The usual imprecation that the violators of the charity will incur the sin of slaying cows at Vâranâsi is found at the end of the grant.

Owing to lacunae and poor engraving, several words cannot be clearly made out in this record.

12

Mūḍagere Taluk.

At the village Angaḍi, in the Hobli of Gônibîḍ, on a vîragal set up in front of the village entrance.

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

Kannaḍa language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಗೋಣಿಬೀಡು ಹೋಬಳಿ ಅಂಗಡಿಗ್ರಾಮದ ಊರು ಬಾಗಿಲ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$

Iನೆಯ ಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕು
2. ಲಾಂಬರದ್ಯುಮಣಿ ಮಲಪರೊಳ್ಗಣ್ಡಾದ್ಯನಾಮಾವಳಿ ಸಮೇ
3. ತರಪ್ಪ ಶ್ರೀಮತ್ತ್ರಿಭುವನ ಮಲ್ಲಹೊಯ್ಸಳ ಬಿಟ್ಟಿದೇವ ತಳಕಾಡ

IIನೆಯ ಅಡ್ಡಪಟ್ಟಿ

4. ಹರಿಯಟ್ಟಿಡೆ ಆದಿಯಮನಿದಿರಾನ್ತು ಕಾದಿ ಅನೆಯನೊತ್ತಿ ಕಾದುತ್ತಿ
5. ಹಲ್ಲಿ ಬಿಟ್ಟಿದೇವ ಹೊಯ್ಸಳಸಾಹಣಿ ಬಾನಪುನ ಕಕೆದೊರೆಯೆಅನೆ
6. ಯಂಮಗುರ್ಚಿ . . . . . ಹರಿಯಿಸಿ ಕಾದಿಮೇಲಾಳಿಪ್ಪರಕೊಂದು ಕಾ
7. ಲಾಳಿಪ್ಪರ ನಿಱಿದು. ಜೋಳವಾಳಿಯ ನೆಱಿದ ಬಾಸಿ ಸಱವರ್ಷ ೧೦೩೯ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರ ಮಾರ್ಗ್ಗಶಿರ
8. ಪೂಸ ಕ್ರಿಷ್ಣತ್ರಯೋದಸಿ ನುಕ್ರವಾರದಂದು ತಂನ ಜೀವಿತವಂ
9. ಮು ? ಣ್ಣಜೀವಿತವಾಗಿ ನಿಲಿಸಿದ ॥ ಆತನಸತಿ ಶ್ರೀವನಿತೆಗೆ ದರ
10. ಣಿಗೆ ವಾಗ್ದೇವಿಗೆ ರುಗ್ಮಿಣಿಗೆ ರತಿರಂದೆಗೆ ಸೀತಾದೇವಿಗೆ ಕೊನ್ತಿಗೆ ಸಾಹ
11. ಣಿಬಿಕ್ಕದೆಯಮಿಲ್ಲಲ್ಲಿ ಗುಣಕೆ ಮಚ್ಚರ ಮುಂಚ್ಚೇ

IIIನೆಯ ಪಟ್ಟಿ

12. ಮಸಣೋಜಂ ಮಾಡಿದಂ ಕರ್ಲಾ ಮಾದೆಯೋಜಬರೆದ ನಾಸನವಾ ॥

Note.

This is a vîragal of the reign of the Hoysaḷa king Vishnuvardhana. He is called here Tribhuvanamalla-Poysala Bittidêva after his overlord Tribhuvanamalla Vikramâdítya VI (1076-1126). The titles given to Bițțidêva are mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvati, a sun to the firmament, that is, the Yâdava race and conqueror of the Malapas. His fight with the Chôḷa general Adiyama in the attack on Talakâd is recorded here and it is stated that Adiyama fell on the enemy's elephants and fought. The Hoysaḷa general Biṭṭidêva Hoysaḷa Sâhaṇi is next named and a warrior named Bâsaya is said to have fought valiantly under his

orders, faithful to the salt he had eaten (jôlavâḷiyam neṟada) and killing many foot-soldiers and mounted soldiers, fell in the battle and died. His wife Bikkabe who is described as an equal of Lakshmî, Earth, Sarasvatî, Rukmiṇî, Ratî, Rambhâ, Sîtâdêvî and Kuntî, seems to have followed him as "Satî" but the passage is not clear on this point. One Masanôja is said to have set up the stone and Mâdeyôja stated to have written or engraved the inscription.

The date of the death of Bâsaya, the hero of this record, is given as S'1039, Hêmaḷambi sam. Mâr. ba. 13 Friday which corresponds to Friday, 23rd November 1117 A.D.

There are a few lacunæ in lines 2, 6, 9 and 12. The sculptures on the stones depict a fight on horseback and elephants and the fall of a warrior in battle and his transfer first to Svarga and then to Kailâsa.

The siege of Talakâd and the defeat of the Chôla general Adiyama by the king Vishnuvardhana are referred to in several inscriptions of the period. Cp. E. C. III, Malvalli 31 of Ś 1039.

The present inscription has been noticed in E. C. VI as Mudgere Taluk Inscription No 14. (See p. 244 of the Kannada texts). But beyond the Śaka year nothing more had been deciphered previously. It was lying buried in the earth but has been cleared and fully deciphered now.

13

At the village Uggehalli in the hobli of Gônibîd, on a stone lying in the *holagêri* (quarters of the Âdikarnâtakas.)

Size 4′ × 3′

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಗೋಣಿಬೀಡು ಹೋಬಳಿ ಉಗ್ಗೆಹಳ್ಳಿ ಗ್ರಾಮದ ಹೊಲಗೇರಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 4′ × 3′

1. ಸ್ವಸ್ತಿಶ್ರೀಮತು ತಳಕಾಡು ಗೊಂಡ್ಡುಜಬಳವೀರ
2. ಬಲ್ಲಾಳ ದೇವರು ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿ ದ್ದುವುಗಳಿಯಮಱ
3. ಕೆ ನಿರ್ಗುಂದದ ಮಹಾಜನಂ ಬಿಟ್ಟದು ಭೂಮಿ . . ಕೆಯ
4. ಬಿಟ್ಟರು ಈವಸಂವಚ್ಚರದ ಪುಸ್ಯದ ಸು ೧೦॥ ಇ
5. ದ್ದರ್ಮ್ಮವ ಕಿಡಿಸುವರು ವರಣವಸಿಯಲ ಬ್ರಾಹ್ಮಣರ ಕ
6. ವಿರೆಯಕೊನ್ದ ಪಾಪವ ಹೋಹನು ದರ್ಮ್ಮವ ನಡಪುವರು
7. . . . . ಕೊಟ್ಟಫ
8. ೪ . ಕನಿಯಾಚರಿ ಮಾಡಿದ ಕಣ್ಣರಣಿ

Note.

This inscription belongs to the reign of the Hoysaḷa king Vîraballâḷadêva. The titles applied to him are conqueror of Taḷakâdu, and possessed of strong arms (bhuja-bala).

The present record registers the gift of a plot of land to the temple of Îśvara in the village Ugaḷi (same as the present Uggehaḷḷi) by the mahâjanas of Nirgunda. Nirgunda or Nirgundanâd is a district around the village Nirgunda, situated in the present Hosadurga Taluk, Chitaldrug District. (For Nirgundanâd see E. C. V. Arsikere 17 of S'1061).

The inscription is not dated in any era but merely gives the cyclic year, month and tithi, Yuva sam Pushya su. 10 From the nature of the characters and the title applied to the king Ballâḷa, the record seems to belong to the reign of Ballâḷa II and the cyclic year Yuva occurs only once in his reign, *viz.*, 1215 A D. Taking this year the date corresponds to 1st January 1216. The engraver of the grant is called Kamyâchâri. The usual imprecation against the violators of the grant is found in lines 5 and 6 after which there are lacunæ due to the characters being quite worn out and thus having become illegible.

14

At Kalasa, in the hobli of Kalasa, in the temple of Kalasêśvara, an inscription engraved on the back side of the slab bearing the epigraph No. 39 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರು 39ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಮೆಗರೆಅನೆಮೊಹೆಯ ಚೋಕಿ ಹೆಗಡೆಯ ಮಗ ಕೋಜಯ
2 ಕೈಯಲ್ಲೂ ನಾಉಮಾಱುಕೊಂಡ ಭೂಮಿ ಅನೆ ಮೊಹೆಯ ಭೂ
3. ಮಿಯೊಳಗೆ ನಡುಬ್ಯೆಲಲೂ ಕಾರ ಗದ್ದೆ ೧ ಕಂ ಬೀಜವರಿನ ೨॥ ಅದಱ
4. ಕೆಳಗಣ ಗಾಣ ೧ ಕಂಸ । ಂ ಉಭಯಂನ ೨॥। ಂಕ್ಕೆ ಗಡಿಸ ೧೬ ॥
5. ಒಪ್ಪಗು ಆಗೆಡಿಸಹ ೨ ಬೀಜವರಿನ ೧। ಂಕ್ಕೆ ಗಡಿನ ೩ ।।। ಂಉಭ
6. ಯಗಡಿನ ೨೦ । ಂ ಯಾಗಡಿಯನೂ ಅ ಭೂಮಿಗೆ ಸ
7. ಲ್ಲುವ ಹಿತ್ತಿಲು ಮನೆ ನೆಲ ಹೊಲ ಸಹವಾಗಿ ಗಂಡಿಗೆ ಮೂಲ ಹೆಂ
8. ಣಿಗೆ ಕಂನ್ಯಾದಾನವಾಗಿ ಗ್ರಾಮನಾಡುಹಲರು ನೆರೆಯವರು ಮುಂ
9. ದಿಟ್ಟು ಯಾ ಭೂಮಿಯಸಿಧಾಯವನೂ ಯೆಂದೆಂದೂ ಅ ಕೋ
10. ಜ ತಾನೆ ಕೆತ್ತು ಬಹೆನೆಂದು ವಹಿಸಿಕೊಂಡು ಧಾರೆಯನೆಱದು
11. ಕೊಟ್ಟನು ಯಾಗಡಿಯಧ್ತಕೆ ಹಣಗ್ತುಗೆ ವರುಶಕ್ಕೆ ಧನುಪೂಜೆಗೆನ
12. ಲುವಗ ೧॥ ಖಂಕ್ಕೆಯಾಕಲ್ಲ ಒಳವೆಯಲೂ ಬರದದ್ತನ ಒ ನುಳಿ
13 ದುಗ ೧ ರ್ ೧॥ ಕೆ ಗ್ಹತ್ತು ಕಾರಗೋಡಗಡಿಯ ಮೇಲೆ ರ್ ೧ ನುಳಿದು
14. ಗ ೧೮ ॥ ಕಾರ್ತ್ತಿಕ ಶುಧ ೧೧ ದಿನ ದೇವಿ ಬಿಜಯಂ ಮಾಡಿದಾಗ ರಂ
15. ಗ ಪೂಜೆಗೆ ರ್ ಖರುಶೋ ಸ್ವರ್ಗ್ಗಕ್ಕೆರ್ ೬॥ ಅಂತುಗ ೨ ಯತಂ ರುಶೊಸ್ವರ್ಗ್ಗಕ್ಕೆಹೊ
16. ಸ ಉರ ನಾಗಣ ಹೆಗ್ಗಡೆ ಬೀಜ ಹೊಂನ ತಗೆದುಕೊಂಡು ತಂನಮೂಲ

17. ದ ಮೇಲೆ ಕುಳಕ್ಕೆ ಬರಸಿಕೊಟ್ಟ ಧೂಮಿ ಮರಕಿ ಗೋಡಲೂಕಾರಗದ್ದೆ
18. ಹಾಳೆ ೨ ಕ್ಕಂ ಬೀಜವರಿನ ೨ ।। ಂ ನಡುವಣ ಗದ್ದೆ ೧ ಕಂ ಸ ೧ ।। ಂ
19. ಆ ಮೇಲಣ ಗಂಣ ೧ಕ್ಕಂ ಸೆ ।। ಂ ಅಂತು ಸರೂಪ ೪ ಕಂ ಬೀಜವರಿ ಸ
20. ಸಳ ।। ಂ ಯಾ ಧೂಮಿಯ ಮೇಲೆ ವರುಶ ೧ ಕಂ ನಡಸಿ ಬಹುದು ಹ
21. ಹಣಗುತ್ತಗೆ ಲ್ ೭ ॥ ಯಾಧರ್ಮ್ಮಗಳೊಳಗೆ ಧನುಹೊಜೆ ತಿ ೧ ಕಂ ದೇವರಮಾ
22. ಣಿ ಸಂಕಯ ನಡನೂದು ದಿನ ೧೫ ಗಂಗಾದೇವಿ ಕಳಸ್ವನಡಸುವದಿನ
23. ೧೫ ಕಾರ್ತ್ತಿಕ ಪೂಜೆಯನೂ ಕಳಸ್ವನ ಆಳಿಯ ಚೆಂನು ನಡಸುವನು
24. ಯಾ ಧರ್ಮ್ಮಕ್ಕೆ ಆಳುವಿದವರು ಪಾರಣಾಸಿಯಲೂ ಸಾವಿರ ಗೊವವಧಿ
25. ಸ್ತ್ರ ಪಾತಕಕೆ ಹೋಹರು ತಂಮ್ಮ ಮಾತ್ರುಗಮನವ ಮಾಡಿದ ಪಾತಕ
26. ಕೆ ಹೋಹರು ।। ದಾನಪಾಲನಯೋರ್ಮ್ಮಧ್ಯೆ ದಾನಾ ಶ್ರೇಯೋನು
27. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾ ಹ್ವೋತಿ ಪಾಲನಾದ ಚುತಂ ಪದಂ॥

Note.

This is engraved on the back of the stone containing inscription No. 39 of Mûḍagere Taluk published in the Epigraphia Carnatica Vol VI and is a sort of continuation of the above record. The previous inscription refers to some grant of lands made by Sûrappa-Sênabôva for the god Kaḷasanâtha during the reign of Krishnarâya at Vijayanagar and Immadi-Bhairarasa-Odeyar at Kalasa in 1516 A D. The present record gives further details of the grant made by the said Sûrappa-Sênabôva —

A plot of land called Kâragadde in the village Ânemoghe bringing an annual income in paddy of 20½ salages was sold by the donor to one Kôja, son of Chôkthegade and the said Kôja agreed in the presence of neighbours (nereyavaru) that for the full possession of the said plot of land with houses, backyards, open grounds, cultivated fields, etc., within it, he would pay *siddhâya* (fixed rent) to the extent of 20½ salages of paddy every year. For this *qadibhatta* (rent in paddy), a corresponding money rent (*hana-guttage*) was to be paid every year and out of this, expenses of certain festivals were to be defrayed :—

For the Dhanus-sankramana festival 1 gadyâna, ½ hana and 31 pies After making certain deductions from this for sundry payments mentioned in the other side of the inscription slab the net amount available for the above festival would be 1 gadyâṇa and ½ hana. On the 11th day of the bright half of Kârtika, on the occasion of the visit of the goddess (dêvi bijayam mâdidâga) 3 hanas would be spent for decorations (*ranga-pûje*) and 6½ hanas would be devoted for *vrushôtsarga* (dedication of a bull for the temple and leaving it to roam free). Altogether 2 gadyâṇas would be paid every year for the festivals from the income of the land in Ânemoghe.

For the supply of bulls for the *vrushôtsarga* ceremony, Nâgaṇaheggade of the village Hosavûr had taken the *bîja-hunnu* (capital amount) and set apart 4 plots of land of the sowing capacity of 4½ salages (of paddy) and the lands had been let

out for an annual rent of 7½ hanas and this amount would be expended for the purpose mentioned before.

The management of the special services during the festivals specified before was to be entrusted to the following persons .—

The Dhanurmâsa festival would be looked after by Dêvaramâni Sankaya : for 15 days and by Gangâdevikalasava for 15 days. The festival in the month Kârtika would be managed by Chennu, son-in-law (aliya) of Kalasava.

The usual imprecation occurs at the end of the grant. In lines 7 and 8 while describing the incidental rights connected with the land in the village Ânemoghe sold to the person named Kôja we find the phrase *gandige mûla henṇige kanyâ-dânavâgi* meaning the right of a male to succeed to the property through the gift of a girl. This indicates that the custom of the property descending through female children was in vogue in the neighbourhood of Kalasa.

No date is given in the grant. The date given in the inscription on the other side of the slab, *viz.*, S' 1438 Dhâtu-samvatsara-Dvitîya Śrâvana śu 13 Ravivâra corresponding to Sunday 10th August 1516 A.D. is also the date of the present grant.

15

At the same village Kalasa, in the Kalasêśvara temple, on the backside of the slab containing inscription No. 40 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂಬರ್ 40ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿರುವುದು.

1. ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ। ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ॥ ತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
3. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೪೬೯ನೆ ಸಂದುವ
4. ರ್ತಮಾನ ಪ್ಲವಂಗಸಂವತ್ಸರದ ವಯಿಶಾಖ ಬ ೧೦ ಚಂದ್ರವಾರದಲೂ ಶ್ರೀ
5. ಮತು ಶ್ರೀಮಂನ್ಮಹರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ
6. ನರಶಿವಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೈಯುತ್ತಿಹಲಿ ಕೆರವಸೆಯಚಂದಲ
7. ದೇವಿಯರಕುಮಾರರು ಅರಿರಾಯಕಂಡರದಾವಳಿ ಶ್ರೀ ವೀರಪಾಂ
8. ಡ್ಯಪಪೊಡೆಯರು ಘಟ್ಟದಕೆಳಗೆ ಘಟ್ಟದಮೇಲೆ ರಾಜ್ಯವನಾಳುವಾಗ ತುಳುರಾ
9. ಜ್ಯದೊಳಗೆ ವರುಶ ೧೦ ತುತಪ್ಪದೆ ಆ ಮನೆ ಆ ಹೊಲಗಳು ನಡೆ
10. ಪುತ್ತಿದಾಗು ನಮಗೆ ಕಳಶನಾಥ ಕುಲಸ್ವಾಮಿನಂಮಹೆಸರಲೂ ಎಂತು
11. ದಿನಕೊಂದು ಆ ಮನೆ ಆ ಹೊಲ ನಡೆಯದೇಕೆಂದು ನಾವಿರಗ್ರಾಮಮೂ ೧ ವರುಪ್ರ
12. ಧೂಗಳಮುಂದಿಟ್ಟು ಶ್ರೀ ಕಳಸನಾಥದೇವರಿಗೆ ಮಾಡಿದ ಧರ್ಮನಿತ್ಯರುದ್ರ
13. ಜಪ ಸೋಮವಾರದಲೂ ಪಂಡಾಮ್ರುತ ಅಭಿಷೇಕನಯವೇದ್ಯ ರಂಗಪೂಜೆದೀಪಾ
14. ರತಿಗೆ ೧ ರುದ್ರಪೂಜೆ ಧತ್ರಕೆ ಕೊಟ್ಟಗ್ರಾಮ ಸೋಮವಾರಕೆ ನಡವರೆ ಗ್ರಾನುದಲುಬೆ
15. ದ್ದಲು ಖ ೧೬೦ ಕಲುಗೋಡಲು . . . . . ಖ ೧೧೦

16. ಉಧಯಂ ಖ ೨೭ಂಕೆ ಹೊಂಘತ್ತಉಲ್ಲುಗ ೨೭ರಲ . . . . . .
17. . . . ಗ III ತುಪ್ಪವೆಯವೇದ್ಯಕೆ ಕಝಾಯಕೆ
18. . . . . ದೆಲ್ಲ . . . .
19. . . . . ಯೆಂಣ್ಮೆಗಂ . . .

Note.

This inscription records a gift made by some one during the reign of Vîra-Pândyapa Vodeyar, son of Chandaladêvi of Kerevase over the kingdom (of Kalasa-Kârkala) both above and below the Western Ghats for certain festivities to be conducted in the temple of Kalasanâtha at Kalasa. It is dated S' 1469 Plavanga sam. Vaiśâkha ba. 10 Chandravâra which is equivalent to May 14, 1547 A.D., a Saturday. Probably the figure 10 is a mistake for 12 and then the date coincides with May 16, 1549, Monday. The king of Vijayanagar at the time named Sadâśivarâya is mentioned as the overlord of the Kalasa-Kârkala chief.

The name of the donor is not given. Perhaps the king himself was the donor of the gift recorded. The inscription registers the gift of dry lands to the extent of 160 *khandugas* in the village Nidavale (?) and of 110 khandugas in the village Kalugôd, altogether 270 khandugas with an income of 27 varâhas to defray the expenses of services for the god Kaḷaśanâtha at Kalaśa on every Monday, consisting of bathing with the five ingredients (*panchâmṛita*, viz., milk, curds, ghee honey and sugar), offering of food, *ṛanga-pûje* (worshipping with flowers in the temple hall), illuminations, Rudrapûje (worship of the God Rudra with certain *mantras*), and *chhatra* (feeding of Brahmans). This charity was placed before the Thousand Villages and Three Prabhus for approval The object in making this charity is stated to be that in the kingdom of Tulu there was peace and prosperity continuously for the previous 10 years and that Kalaśanâtha being the donor's family god, the grant was made for services to the said god in the name of the donor with the object of having similar good fortune in the homes and fields.

16

At the same place, on the backside of the slab bearing inscription No. 41 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡುಗೆರೆತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 41ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಯೀಧರ್ಮಕ್ಕೆ ಹೊಕುಳಿಯಚಿಂನುಮಿನ ಮಕ್ಕಳು
2. ಹೊನ್ನಾಗಿ ಮಾಡಿದ ಮೇಲುಹತ್ತಲಿಗೆ ಕಟಿದಾಹಿದಾಯ
3. ದಾಯಾದ್ಯಕಳಸಪ್ಪಗೆಸಹಗುತ್ತಗೆ ಮೆಜಸು ೧೩ ಬ್ರಾಂ

4. ಹ್ಮಣಭೋಜನಕೆ ಬಡಿಸುವರೆ ಸುರೆ ಮೂಡಿ ೨ ಸೇವಗೆಯ
5. ವಾಯ್ಸುಕ್ಕೆ ಬೆಲ್ಲ ಮೂಡಿಒಕ್ಕೆ ರವೆನೞಗೆ ಯೆದರುಗೊ
6. ಡು ಕಾರಕ್ಕೆಮಲೆಯಿಂದ ಸುರೆ ಮೂಡಿ ೧ ರವೆ ಸ ೧।೦
7. ಹಂದಿ ಗುಂಡಿಯ ಮಲೆಯಿಂದ ಸುರೆ ಮೂಡಿ ೧
8. ಅಲ್ಲ ರವೆಸ ೧।೦ ಯಿಪ್ಪನು ಕೊಡಿಸಿ ಬಹೆಗು

Note.

On the other side of the slab we find an inscription recording a grant by the Kalasa-Kârakaḷa chief Immadi Bairarasa Odeyar in Ś 1438 (1516 A.D.) of certain lands for the repairs of the Kalasanâtha temple at Kaḷasa, etc.

The present record registers that in connection with the above charities the donor agreed to provide every year a certain quantity of pepper (13 measures), and sugar to the extent of 3 *mûdes* for serving at the time of meals for Brahmans, jaggery to the extent of 6 *mûdes* for sweetening the *pâyasa* of *sêvage*, (vermicelli); and 3 *saliges* of *rave* (milled wheat). Of these the pepper was to be obtained from the fixed rent (siddhâya) imposed on the sons of a person named Chennu for the back-yard newly enclosed by them and also the *guttage* (rent) payable by Dâyâdya Kalasappa. One *mûde* of sugar was to be obtained from the income of the forest named Kârakai-male and another *mûde* of sugar and 1½ saliges of *rave* from the income of the forest named Handigundiya-male.

The record may belong to the same date, *viz*, 1516 A.D. and the same king Immadi Bairarasa Odeyar as the inscription on the other side. Yedarugôḍu and Handigundi are villages near Kalasa.

17

At the same place, on the backside of the slab bearing inscription No. 49 of Mûdagere Taluk

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 49ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕೈಗಡಿಧಸ ೨೮।೨ ಹಾನೆ
2. ಧ್ತಸ ೩೧।।।೨ಕ್ಕೆ ಯಿ ಧೂಮಿಯ .
3. ೧।।।೨ ನೂಕಳದು ಯಿಧರ್ಮ್ಮಕ್ಕೆ ಸ ೩೦ನೂ . . . .
4. ಱಲು ಯಿಧೂಮಿಯ ಹಾ . .
5. ಅಡಂದ್ರಾರ್ಕವಾಗಿ ಯಿಧರ್ಮ್ಮಕ್ಕೆ ನಡಸಿಕೊಂಡು ಬಹಿರಿ
6. ಯೆಂದು ಬರಸಿಕೊಟ್ಟ ಬರಹ॥ ಆ ಸೋವಂಣಗಳ ಕೆಱಿ
7. ಯಕೆಳಗಣ ಮಾಱಕೊಂಡ ಧೂಮಿಮೇಲೆ ನಡಸುವ ಧರ್ಮ್ಮಪ್ರ
8. ತಿ ಸೋಮವಾರಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ ೧ ಪ್ರತಿ ಪ್ರದೋಶ ದಿನಕ್ಕೆ ಅಕ್ಕಿಸಿದ್ದೆ

9. ೧ ಉಧಯಂ ಶ್ರೀ ಕಳಶನಾಥ ದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಆಡಂದ್ರಾ
10. ರ್ಕವಾಗಿ ಆಸೋವಂಙಗಳ ಮಕ್ಕಳು ಮಕ್ಕಳು ತಿರಾಂತರವಾಗಿ ನಡಸು
11. ಬಹ ಅಕಸಿದೆ ೨

Note.

This is a very fragmentary inscription. Several letters at the ends of lines 1-4 are quite worn out and lost. On the other face of the inscription stone is found an inscription (Mûdagere No. 49) which is also fragmentary and records the grant of some money (7 varâhas, 5 haṇas) to one Harattama-hebârvar in order that he might in return provide paddy for the daily food offerings in the temple of the god Kalaśanâtha. No date nor the name of the donor is contained therein.

The present record relates to the purchase of some paddy land below a tank by one Sôvaṇṇa who agreed to give tram the produce 30 salages of paddy every year for the food offerings to the god Kalaśanâtha at the rate of 1 sidde of rice every Monday and 1 sidde of rice on the day of *pradôsha*. The descendants of Sôvanna were also bound to continue to provide the same quantity of paddy every year.

18

At the same place (Kalaśanâtha temple at Kaḷasa), on the back of the slab containing inscription No. 50 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸಗ್ರಾಮದಲ್ಲಿ ಪ್ರಿಂಟ್ ನಂಬರು 50ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಆಸೋವಂಙಗಳೂ ದೇವಿಯ ಮಾನೆಯ .
2. ಯಂತ್ರದಿ [ವ] ನರಂಗಪೂಜೆಯ ನಿಕ್ಕಿಸುವರು
3. ಮುತ್ತಯಿದೆಯರೂ ಉಂಬ ಧರ್ಮ್ಮ ಆಡಂದ್ರಾ
4. ರ್ಕವಾಗಿ ನಡವಹಾಗೆ ಗ್ರಮಹೆಬ್ಬಾರುವರ
5. ಮುಂದಿಟ್ಟುಕೊಟ್ಟ ಬೀಜ ಹೊಂನು
6. ಪಿಂಗಳ ಸಂವಛರದ ಮಾಘಶುಧ ೧೦ ಲು
7. ಶ್ರೀಮತು ಕಳಶನಥ ದೇವರಿಗೆ ಮಾಳದ ಕ
8. ಳ ಉಂಬಳಿಗಣಪತ್ತಿಯ ಮದವಳಿಗೆ
9. ಪ್ರಾಕೂಮಾಡಿದ ಧರ್ಮ್ಮ ಆಡಂದ್ರಾರ್ಕ
10. ವಗಿ ಮಡಿದಧರ್ಮ ಅಮ್ರುತಪಡಿಗೆ ಪ್ರ
11. ತಿ ದಿನ ೧ಕ್ಕಂಸಿ ೧ ಒಂದುಸಿದೆ ಅಕ್ಕಿ
12. ನಡವಹಾಗೆ ಗ್ರಾಮಹೆಬ್ಬಾರ್ವಕ್ಕಳೂ ಮುಂ
13. ದಿಟ್ಟು ಕಿರಿಮಕ್ಕಿಯ ಮನಕಿಯ ಹೆಬಾ
14. ರ್ವರ ಮುಂದಿಟ್ಟು ಬರಸಿಕೊಟ ಸ್ಥಳದ ಧೂ
15. ವಿಅತೇರ ಉಂಬಳಿಯ ಮೂಲದ ಸುಳಿಮಾ
16. ನಿಯ ನಡುವಣ . .

Note.

This record is engraved on the back side of the inscription slab containing Mûḍagere Taluk No. 50. That inscription is dated S'1416 or 1494 A.D. and was issued during the reign of Immadi Narasingarâya at Vijayanagar and Bairarasa Oḍeyar in Kaḷasa-Kârkaḷa kingdom and records a grant of money which was

invested in land from the income of which a Brahman was to be fed during Rudra-pûje in the temple of Kaḷaśanâtha. The donor is named Sôvaṇṇa, son of Hariyanna.

The present record consists of two grants, the first consisting of 5 lines followed by some empty space below which is carved the second inscription of 11 lines. A few letters at the end of line 1 are indistinct.

The first grant records the payment of some money as *bîjahonnu* (capital) by Sôvanṇa from the income of which the service of *rangapûje* (special worship conducted in a hall or pavilion belonging to the temple) during some festival for 3 days connected with the goddess (Pârvatî called Sarvânga-sundarî) in the Kaḷa-śanâthêśvara temple and also the expenses of feeding some *muttaideyaru* (married women who are not widows). The money was paid in the presence of the *grâma-hebbâruva* (chiefs of Brahmans in the village). The amount of money paid by Sôvanna and the details of expenditure to be incurred are not found in the grant. Probably it was intended to incorporate this below line 5 but for some reason or other some space was left blank. No date is given for this grant.

The second grant is dated Pingala sam. Mâgha śu 10 but no Śaka year is found Taking the year Pingala nearest to the year found in the inscription on the other side (S'1416 Pramâdîcha), the date corresponds to 2nd February 1498 A.D. It records the gift of some lands (the details of which are not very clear in lines 15-16) made by a woman whose name is not given and who was the wife of Mâladakaḷi-umbali Ganapati for the service of offering food to the god Kalaśa-nâtha at the rate of 1 *side* per day. This grant which existed previously was now probably made permanent. The grant is said to have been made in the presence of the *hebbârvakkalu* (chiefs of Brahmans) of the village and also the *hebârvar* of Hiriyamakkiya Manaki.

19

At the same place, on the back side of the slab containing Inscription No. 57 of Mûdagere Taluk.

Kannada language and characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸದ ಪ್ರಿಂಟ್ ನಂಬರು 57ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಗೋವಿಂದ
2. ಭಟ್ಟರ ಮಕ್ಕಳು ಯೀಶ್ವರಭ [ಟ್ಟ]
3. [ರು] ಚ್ಕಿಂಣಂಗಳ ಮಕ್ಕಳು ಮಂಗುಳಿಭಟ್ಟ
4. ರು। ಯೀಶ್ವರಭಟ್ಟರ ಮಗ ನಾರಣಭಟ್ಟರು। ನಾ
5. ಗೋಭಟ್ಟರ ಮಕ್ಕಳು ಯೀಶ್ವರಭಟ್ಟರು। ವಾ

6. ಮನ ದೇವಂಗಳ ಮಕ್ಕಳು ದಾಮೋದರದೇವರು।
7. ಅನ್ತುಜನ ಳಕ್ಕಂ ವ್ರಿತ್ತಿ ೧ ಹೊಂಗಳವಕ್ಕಲು ಕ್ರ
8. ಮವೆಂತೆಂದರೆ॥ ತಿಪಣ್ಣಗಳ ಮಕ್ಕಳು ಶಂಕರ
9. ನಾರಣಭಟ್ಟರು . . ನಾರಣದೇವಂಗಳ
10. ಮಕ್ಕಳು ಯೀಶ್ವರಭಟ್ಟರು ಮಾಧವಭಟ್ಟರು
11. ಗೋವಿಂದಭಟ್ಟರು ಆಗ್ರಾಮದ ವ್ರಿತ್ತಿ ೧೩ ಜನು
12 ದೇವರ ವ್ರಿತ್ತಿ ೫ ಬ್ರಾಂಹ್ಮರಿಗೆ ವ್ರಿ ೮ ಉಧಯಂ ವ್ರಿ
13. ತ್ತಿ ೧೩ ಕೊಟ್ಟ ಕ್ಷೇತ್ರದೇವರ ದೇವದಾನದ ಗ ೨
14. ಬ್ರಹ್ಮಪುರಿಗೆ ವಗ ೩೪ ಮೂಗೋಡಹರವರಿ ೧ ಕ್ಕಂ
15. ಗ ೧೪ ಕಳತೋಡಹರವರಿ ೧ ಕ್ಕಂ ಗ ೧೨ ತನುವೀಡಹ
16. ರವರಿ ೧ ಕಂ ಗ ೬ ವಜರೇಶ್ವರದ ಹರವರಿ ೧ ಕ್ಕಂ ಗ ೬ ಅನ್ತುಹ
17. ರವರಿ ೪ ಕ್ಕಂ ಗ ೩೮ ಅನ್ತುಗ ೭೪ ಎಪತ್ತನಾಲ್ಕು ಹೊಂನು ಸ್ವಾ
18. ಸ್ತಿಗೆ ಆಗಾಮಿನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಸಧನಾ
19. ಧ್ಯ ಅಷ್ಟಭೋಗ ಅಧಿಕ್ರಯ ದಾನಪರಿವರ್ತ್ತನ ತೇಜಸಾಂ
20. ಮ್ಯ ಏನುಳ್ಳದೂ ಅವ್ರಿತ್ತಿಗೆ ನಲುವುದು ಯೀಮ
21. ರ್ಯ್ಯಾದೆಲು ದೇವರ ಅಭಷೇಕ ಮಂತ್ರಾಕ್ಷತೆಯ
22. ನೂ ಮಾಡಿಕೊಂಡು ನುಬದಲು ಯಹಂತಾಗೆ ಅ ವಿ
23. ರುಪಂಣ ಪೊಡೆಯರು ಕೊಟ್ಟ ಶಿರಾಶಾಸನ ಯೀ
24. ಧರ್ಮವನು ಅವನಾನೊಬ್ಬನು ಪಾಲ್ವಿದವನು ಅತಂ
25. ಗೆ ಯೀಫಲ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಮಸೇತು ನ್ರು
26. ಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಧವದ್ಭಿಃ ಸ
27. ರ್ವಾನೇತಾ ನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ ನ್ಭೂಯೋ
28. ಧೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ದಾನಪಾಲ
29. ನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋನು ನಾಲನ್ಯ
ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ
30. ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ॥ ಅ
31. ವನೊಬ್ಬನೂ ಯೀಧರ್ಮವನೂ ಅಳಿದವನು ಅಳಿವಿ
32. ದೋನು॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸು
33. ಂಧರಾ ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾ
34. ಯತೇ ಕ್ರಿಮಿಃ ಯೀಧರ್ಮವನೂ ಅಳಿದಡೆ ಆಯ್ದು
35. ಬ್ರಾಹ್ಮರನೂ ಆಯ್ದು ಕವಿಲೆನೂ ಕಾಶಿಯಲು ಕಳ?
36. ಸ್ತ ವಾಡಿಯಲೂ ಮಾಡಿದ ಪಾಪದಲು ಹೋಹದು
37. ಯಂತಪ್ಪುದಕ್ಕೆ ಆ ವೇದಗಿರಿ ವಿರುಪಂಣ
38. ಪೊಡೆರ ಸುಹಸ್ರದ ಪೊಪ್ಪ ಮಾದರಸರ ಬರಹ

Note.

This is a continuation of inscription No. 57, Mûḍagere Taluk engraved on the other side. That inscription was issued about 1370 A.D. by Virupanna Vodeyar called also Vêḍagiri Virupanna Vodeyar, son of Bukka I and records the gift of 13

vṛittis of land to the Brahmans of the Brahmapurī (Brahman settlement) of the God Kalaśanâtha at Kaḷaśa in order that they might conduct the anointing, prayers and other ceremonies, etc., in the temple.

The present record continues the list of vrittidars. Four Brahmans named below were to have 1 vṛitti each.—Gôvindabhaṭṭa's son Îśvarabhaṭṭa, Chikkanna's son Mangulibhatta, Îśvarabhaṭṭa's son Nâranabhatta, Nâgôbhaṭṭa's son Îśvarabhaṭṭa and Vâmanadêva's son Dâmôdaradêva. All together 13 vṛittis were given, 5 to gods and 8 to Brahmans. The income of the 13 vrittis was 74 hons or varahas. The income of lands belonging to Brahmapurī was 34 hons, that of the temple lands given for the worship of Kshêtradêvaru was 2 hons, that of lands in the hamlet Kaḷatôḍa-haravarī was 12 hons, that of Tanuviḍa-haravarī was 6 hons, all together the income of the lands of the 13 vrittis was 74 hons.

These vṛittis are said to have been given with all the rights of possession and of sale, exchange, mortgage, etc., to the Brahmans of Kaḷaśa for taking part in bathing the god, offering prayers, etc., in connection with temple services. The donor is named Virupanna-Vodeyar and his signature occurs at the end as Vêdagiri Virupanna Voder. The writer of the grant is named Mâdarasa.

The usual imprecatory stanzas are found at the end of the grant. The violators of the grant are said to incur the sin of killing 5 Brahmans and 5 tawny cows in Kâśi and Kalastavâde (Kalasa).

Virupaṇṇa Odeyar of this record was a son of king Bukka I of Vijayanagar. His rule over Âraga and the neighbouring districts is referred to in various inscriptions from 1362 to 1380 (E. C. VI, Koppa 19, 30; E. C. VIII Tirthahalli 16, 20, 37, 114, 116, 125 and 167). He is variously styled Udayagiri Virupaṇṇa Vodeyar (Tîrthahalli 125), Yadugiri Virupaṇṇa Râya (Koppa 30) and Vêdagiri Virupa Râya (Tîrthahalli 16). He is said to have made a grant to the Kalasanâtha temple at Kalasa in 1370 (Mudagere 52). His queen Manjâdêvi is referred to in a record to have taken *svargga* by force united with her husband, *i.e.*, to have become a *sati* (Tîrthahalli 16). Mâdarasa of the present record is the same as Mâdhavamantri. He is spoken of as governing Âraga subject to Virupaṇṇa Voḍeyar in 1369 (E. C. VI, Koppa 6).

20

At the same place, on the back side of the slab containing Inscription Number 58 of the Mûḍagere Taluk.

Kannaḍa Language and Characters.

ಮೂಡಗೆರೆ ತಾಲ್ಲೂಕು ಕಳಸ ಗ್ರಾಮದ ಪ್ರಿಂಟ್ ನಂ. 58ನೆಯ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕ್ಕಂನಡವ ಧರ್ಮ್ಮ ತುಡಿಲಿಂ ? ತ್ಸ
2. ತ್ರದಬ್ರಾಹ್ಮರು ೧೨ಕಂ ನಿತ್ಯ
3. ಪಡಿಅರೆ ಹಾನೆ ೩ ದೇವರ
4. ನಂದಾದೀವಿಗೆ ೧ ಅಗ್ರಹಾರದಿಂ
5. . . . . ಮಾಗಲಿಂ ದೇವರ ಅಮ್ರಿ
6. ತಪಡಿ ಅರೆಹಾನೆ ೩ ನಂದಾದೀವಿ
7. ಗೆಗೆ ಮತ್ತು ದೀಪಮಾಗಲಿಂ ಬ್ರಾ
8. ಂಹ್ಮರ ಸತ್ರ ಅಮ್ರುತಪಡಿ ನಂದಾ
6. ದೀಪಕ್ಕಂಗ ೫ ಆಕಳ್ವದ ಅಗ್ರ
10. ಹಾರದಿಂ ಪಾತ್ರ ಭೋಗಕ್ಕೆ ಗ ೭ ಆ
11. ದೇವರ ಪಂಚ ಪರ್ಬ್ಬದ ದೀಪ್ತಿಗ
12. . . . ಪಂಚವಾದ್ಯದವರಿಗೆ
13. . . . ಮಾದೇವಿಗೆ ನಇವೇದ್ಯ
14. ನಂದಾ ದೀವಿಗೆಗೆ ಗ ೬ ಆಕ
15. ಳ್ಸ ನಾಥ ದೇವರ ದೇವಾಲ್ಯದ
16. ಜನ ಉಧರಕ್ಕೆ ವರುಸಂಪ್ರತಿ
17. ಯಲು ನಡವುದು ಗ ೨೦ ಇಧ
18. ರ್ಮ್ಮವನೂ ಚಂದ್ರ ಸೂರ್ಯ್ಯರು ಉಳ್ಳ
19. ನ್ನಬರ ಕಳಸದ ಮಹಾಜಾನಂಗ
20. ಳು ನಡಸಿ ಬರುವರು ಏಳು ಮ
21. ರೆಯನಾಡರೂ ಪಾಲಿಸಿ ಬರು
22. ವರು ಯೀಧರ್ಮ್ಮಕ್ಕೆ ಅವನಾ
23. ನೊಬ್ಬನೂ ಅಳುಪಿದವನೂ ವಾ
24. ರಣಾಸಿಯ ತಡಿಯಲು ಮಾತ್ರು
25. ಪಥ್ರು ಸಿಷು ವಧೆಯ ಮಾಡಿದವನು
26. ವಾರಣಾಸಿಯ ತಡಿಯಲು ಸಾ
27. ಸಿರಕವಿರೆಯ ಕೊಂದವನು ಸಾವಿ
28. ರ ಪಾತ್ರ ಬ್ರಾಹ್ಮರ ಕೊಂದವನು
29. ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ ಯೋಹರೇ
30. ತವಸುಂಧರ ಷಷ್ಟಿರ್ವ್ವರುಶ
31 ಸಹಸ್ರಾಣಿ ವ್ರಿಷ್ಠಾಯಾಂ ಜಾಯ
32. ತೆ ಕ್ರಿಮಿ ॥ ಕಳ್ಸನಾಥನ ಕ್ರಿಪೆ
33. . . ಕಳ್ಸನಾಥನೆ ಶರಣು

Note.

This is a continuation of the inscription Mûdagere 58 engraved on the other side. That inscription records the gift of an income of 170 varahas for services in the temple of Kaḷasanâtha made by one mahâpradhâna (the name is lost) under the rule of Âragada Hariyappa Voḍeyar son of Mangarâja, another name for Mârapa, brother of Harihara I, to whom royal titles are applied in the record (See E. C. VI, Intr. P. 22 . also M.A.R. 1929, P. 167).

The present epigraph is a continuation of the above inscription and gives details of the expenditure incurred for temple services.

For feeding Brahmans 12 in number every day 3 aṛehânes (a measure) of rice are to be spent and one perpetual lamp should be offered to the god and 3 *aṛehânes* of rice are to be given as food offering to the god. These items cost 5 gadyânas per year. For the dancing girls of Kalasa-agrahâra 7 gadyânas are to be spent, for the illuminations during the five *parvas* of the god (*viz.*, Full moon day, New Moon day, Sankramana day, bahuḷa-ashṭami, and bahuḷa chaturdaśi)..... ...gadyâṇas, for the band of the five musical sounds.....gadyâṇas; for the food offerings and perpetual lamp of Mâdêvi 6 gadyâṇas are to be devoted; for the maintenance of temple servants of the god Kaḷasanâtha are to be spent 20 gadyâṇas.

The charity was to be maintained perpetually by the mahâjanas of Kaḷasa and *Êḷumaleyanâdar*, the people of the Seven Male-districts. The usual imprecations follow next. The grant concludes with the statement that the charity is to be under the protection of the god Kaḷasanâtha.

21

At the same temple of Kalasêśvara in the village Kaḷasa, on a slab standing near the previous inscription slabs

Size 3′ × 2′

Kannada language and characters.

ಅದೇ ಕಳಸಗ್ರಾಮದ ಕಳಸನಾಥ ದೇವರ ಗುಡಿಯಲ್ಲಿ ಹಿಂದಿನ ಶಾಸನಗಳ ಪಕ್ಕದಲ್ಲಿ
ನಿಂತಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3′ × 2′

(ಮುಂಭಾಗ)

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ
2. ಚಾಮರ ಚಾರವೆ । ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
3. ಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ । ಸ್ವಸ್ತಿ ಶ್ರೀಮಜಯಾ
4. ಭ್ಯುದಯ ಶಕವರುಷ ೧೩೬೧ನೆಯ ಸಿದ್ಧಾರ್ಥಿ ಸಂ
5. ತ್ಸರದ ಪುಷ್ಯಶು ೩ ಬುಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾ
6. ಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಜ
7. ಮಹಾರಾಯರು ಸುಖರಾಜ್ಯಂಗೆಯಿಗುತ್ತಿಹ ಕಾಲ
8. ದಲ ಕಳಸದ ಶ್ರೀಮತು ಅರಿರಾಯ ಗಂಡರ ದಾವಣಿ
9. ವೀರಪಾಂಡ್ಯ ದೇವರಸ ಒಡೆಯರು ಸುಖರಾಜ್ಯಂಗೆ
10. ಪುತ್ತಿಹಳ್ಳಿ ಆರಸ ಹೆಗಡೆಯ ಮೊಂಮಗ ಬೈರ
11. ಪನು ಶ್ರೀ ಕಳಸನಾಥ ದೇವರಿಗೆ ದಿನಚರಿಯದಲು ನಡ
12. ವ ಹಾಗೆ ಮಾಡಿದ ಆಮ್ರುತ ಪಡಿಗೆ ಅಕ್ಕಿಸಿ ೧ ಯ
13. ಸಿದೆ ಅಕ್ಕಿಗೆ ಆಗಾಮಿ ಮಾಡಿಕೊಟ್ಟ ಸ್ತಳದ ವಿವರ
14. ಬಯರಪ ಹೆಗ್ಗಡೆಯ ತಂಮ ಬೈರಪ ಹೆಗ್ಗಡೆ
15. ಗೆ ಸಲುವ ದಾನಮೂಲದ ಕೊಆದಡಿಯ ? ಹ
16. ಗಡೆಯ ಮಲಣ ಗುಂಮನ ಕಾರಗದೆ ಮೂಱು ಮೂಡೆ
17. ಯನು ಆಱು ಹೊಂನಿಗೆ ಕ್ರಯವಾಗಿ ಕೊಂಡು ಶ್ರೀ ಕಳ
18. ಸನಾಥ ದೇವರಲೂ ನಾವಿರ ಗ್ರಾಮ ಮೂವರು ಪ್ರಧುಗ
19. ಳು ಸಿಂಗ ರಿಸ್ತರು ? ಮುಂತಾಗಿ ಮಾಡಿ ಆ[ಗ] ದೆಯನು ಧಾರೆ
20. ಯ ನೆಱಸಿಕೊಂಡು ಆಗದೆ ಮೇಲೆ ಯಿವೊಂದು ಸಿದೆ ಆ
21. ಗೆ ಕೊಱು ಬಹ ಕಾಗೆ ಮಾಡಿದ ಧತ್ತ ಮೂಡೆ ೧೫ ಯಿ ಹ
22. ದಿನ್ಯೆದು ಮೂಡೆ ಧತ್ತವನೂ ಆಗದೆ ಮೇಲೆ ಪ್ರತಿವರು
23. ಷ ೧ಕ್ಕೆ ನಡೆಸಿ ಬಹಹಾಗೆ ಕೊಱು ಆ[ಗ] ದೆಯನು ಬೈ

24. ರಪ ಹೆಗ್ಗಡೆ ದೇವರಿಗೆ ಉ ಮಾಡಿದನಾಗಿ ಯಧ
25. ತ್ತವನು ಕಳಶನಾಥ ಶ್ರೀ ದೇವರಿಗೆ ಕೊಟು ಬ
(ಹಂಧಾಗ)
26. ಹನೆಂದು ಬೈರಪ ಹೆ
27. ಗ್ಗಡೆ ಪೊಡಂಬಟ್ಟು ಬರಸಿದ ಶರಾ
28. ಶಾಶನ ಯಧರ್ಮವನು ನಡಸು ಬಹಾ
29. ಉರ್ವರೆಯ [ಪ್ರ] ಧುಗಳು [ಖು] ಧಿವಂ [ತ] ರುಯೀಧ [ರ್ಮ]
30. [ವ] ಆರೊಬರು ಆಳುಪ್ಪಿತಿಂದವರು ವಾ [ರ]
31. ಣಾಸಿಯಲೂ ನಾಸಿರ ಕವಿರೆಯನು [ಕೊಂ]
32. ದ ದೋಶ ನಾವಿರ ಮಂದಿ ಬ್ರಾಹ್ಮರನು ಕೊ [ಂ]
33. ದ ಫಲದಲೂ ಹೋಹರು ದಾನಪಾಲ [ನ]
34. ಯೋರ್ಮಧ್ಯೆದಾನಾ ತ್ಸ್ಯೀಯೋನು ಪಾಲನಂ
35 ದಾನಾ ತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂಪ
36. ದಂ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is a record of a gift of land made for the offering of rice for the god Kalasêśvara at Kalasa.

It begins with the usual verse in praise of Śambhu and is issued during the reign of Vîra-Pratâpa Dêvarâja-mahâraya *viz.*, Dêvarâya II at Vijayanagar and the rule over Kalasa-Kârkala kingdom of the chief Vîra Pândyadêvarasa Odeyar possessed of the title arnâya-gandara-dâvani (a cattle rope for the powerful hostile kings). The date is given as S' 1361 Siddhârthi sam. Pushya śu. 3 Bu. and is equivalent to Wednesday 9th December 1439. This date falls within the reign of Dêvarâya II (1419-1446) and Vîra Pândyadêvarasa (C. 1440. See E.C. VI, Mûdagere 42).

The purport of the grant is that one Bairappa called also Bairapa-heggade, grandson of Arasa-heggade purchased a paddy land of the sowing capacity of 3 *mûdes* for the price of 6 *hons* and received it with pouring of water in the presence of god Kalasanâthadêvaru and (the chief residents of) the thousand villages and the three *Prabhus* and the representatives of Śringêri matt (The word used is *Singaristaru* and the meaning of it is far from certain.) The land was dedicated to the god Kalasanâtha and from its produce 15 *mûdes* of paddy were to be made over to the god in order to provide 1 *side* (of rice) each day for food offerings. Bairapa-hegade agreed to give the said amount of paddy every year to the god and got this stone charter executed to that effect.

The land made over for the above purpose is stated to have belonged to Bairapa-heggade, younger brother of Bairapa-heggade and called the Kâragade of Koâdadiyahegade's (son?) Malaṇa Gumma and acquired by him originally through gift (*dânamûla*). But the meaning of these lines 14-16 containing these details is far from clear.

The usual imprecations, *etc.*, are found at the end of the grant. The word *buddhivantaru* is commonly used in the inscriptions of this area in the sense of the wise men of a village or the advisers of the rulers (See M.A.R. 1932 P. 205.) The phrase Sâviragrâma Mûvaru-prabhugalu is also found in E. C. VI, Mûḍagere 41, 56, 60, *etc.* The presence of the heads of matts in connection with charities is also found in inscriptions (E.C. VI, Mûdagere, 62 etc.).

22

At the same temple of Kalasanâthêśvara at Kalasa, labels above the figures of devotees inscribed in front of the entrance of the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಚೌಕಟ್ಟಿನ ಮುಂದೆ ಇರುವ ಭಕ್ತರ ವಿಗ್ರಹಗಳ ತಲೆಯಮೇಲ್ಗಡೆ ಕೆತ್ತಿರುವುದು.

ಯಿಕೇರಿ ಕಂಡನ ಆಳಿಯ ಕರಿಯನ ನಮಸ್ಕಾರ.
ಬೆಗೂರ ಗೊಲ್ಲಬಾವೈಯಾ ನಮಸ್ಕಾರ.
ಗಲಗೆ ಬೋವಿಲಿಂಗೈಯನ ನಮಸ್ಕಾರ.

Note.

The names of certain devotees who made obeisance to the god Kaḷasêśvara and had their names inscribed within the temple precincts dedicated to the said god are found here: Kariya, son-in-law of Ikêri Keñcha: Golla Bâvaiya of Bêgûr: Bôvi Lingaiya of Galige.

The characters belong to the end of the 18th or the beginning of the 19th century.

23

In the enclosure of the same temple of Kaḷasanâtha at Kaḷasa, on the metal covering of the garudagamba facing the main shrine

Kannada language and characters.

ಅದೇ ಕಳಸದ ಕಳಸನಾಥೇಶ್ವರ ದೇವಾಲಯದ
ಗರುಡ ಗಂಬದ ತಾಮ್ರದ ತಗಡಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ

1. ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೮೨೦ನೆಯ ಹೇವಿಳಂಬಿ ನಾಮಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ
2. ಬಳ ಮಂಗಳ ವಾರಕ್ಕೆ ಸರಿಯಾದ 1897ನೆಯ ಯಿಯ್ವಿ ಯಪ್ರೆಲು ತಾ
3. ರಿಕು ೨೦ರಲ್ಲೂ ಮೈಸೂರು ಶ್ರೀಮನ್ಮಹಾರಾಜಾರಾಜಾ ಸಾಹೇಬ್ ಬಾಹದೂರದ
4. ಶ್ರೀ ಚಾಮರಾಜೆಂದ್ರ ವಡೆಯರ ಕುಮಾರ್ರು ಕೃಷ್ಣರಾಜ ವಡೆಯರ
5. ವರ್ರು ದಯಮಾಡಿ ಮಂಜೂರು ಮಾಡಿರುವ ಕಳಶದ ಶ್ರೀ ಕಲಶೇ
6. ಶ್ವರ ಸ್ವಾಮೀಯ ಮಾ ದೇವಸ್ತಾನದ ಧ್ವಜಸ್ತಂಭದ ಪ್ರತಿಷ್ಠೆಯಂ
7. ನು ಯೀದಿವ್ಸ ಆಗ್ಗ್ಯಾ ಧಾರಕನಾದ ಸ್ತಳದ ಶ್ಯಾನದೊಗನೊ ॥
8. ನೀಲಪ್ಪೆಯನವರ ವುಗ ಮಂಜಪ್ಪೆಯನೂ ಯಾಜಮಾನ್ಯ ಧಾ
9. ವವಂನು ಮಹಿಶಿ ಕೊಂಡು ಪ್ಯೆದೀಕವಾದ ಪ್ರತಿಷ್ಠೆ ತಾಂತ್ರಿಕತನವಂನು
10. ರುದ್ರವಾದದ ಪುಟ್ಟರಾಮ ಜೋಯ್ಸರ ಮಗ ರಾಮಜೋಯ್ಸನು ಕೂಡಿ

11. ಯಿದಿವ್ಪ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿರುತ್ತಾರೆ. ಮಟುವುದ ಅಡಿ ೪೬
12. ಯಿಂಡು ೭ ಬುಡದಲಿ ಸಮಚವುಕಾ ಅಡಿ ೧ ಯಿಂಡು ೧
13. ತುದಿಯಿಂಡು ೯ ಯಿದಕ್ಕೆ ಮಟ್ಟುವುದ ಕೋಲು ೧೭ ಅಂಗು
14. ಲಾ ೨೧ ಬುಡದ ನಮಚೌಕಾ ಅಂಗುಲಾ ೧೦ ತುದ ಅಂಗ
15. ಲ ೭ ಯಿರೀತ್ತಿಯಧೆ ಯಿಸ್ವಿ ೧೮೯೭ನೇ

Note.

This records the setting up of the flag-staff of the above temple of Kalasêśvara at Kaḷaśa by the village accountant of Kaḷaśa named Manjapaiya, son of Nîlapaiya with the help of Râmajôyisa, son of Puṭṭarâmajôyisa, of the village Rudrapâda on Tuesday, 4th lunar day of the dark half of Jyêshtha in Ś 1820 Hêvilambi corresponding to 20th April 1897, the work having been sanctioned graciously by the Mahârâja Râja Sâheb Bahadur Krishnarâja Vadeyar, son of Śrî Châmarâjêndra Vadeyar, king of Mysore. The measurements of the flag-staff are next given. 46 feet and 7 inches, total length. 1 foot and 1 inch square at the bottom: 9 inches square at the top. or 17 *kol* (sticks of certain length) and 21 *angulas long*, 10 *angulas* square below and 7 *angulas* at the top.

24

ŚRINGÊRI JÂGÎR.

At the village Śringêri, in the hobli of Śringêri, on a slab lying in the mukhamaṇṭapa of the Pârśvanâtha-basti.

Size $2' \times 1'\text{-}6''$

Kannada language and characters.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಶೃಂಗೇರಿ ಹೋಬಳಿ ಕನದಾ ಗ್ರಾಮದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಮುಖಮಂಟಪದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $2' \times 1'\text{-}6''$

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂ
2. ಧನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಸಾಸನಂ ಜನ ಸಾಶನಂ
3. ಸ್ವಸ್ತಿ ಶ್ರೀ[ಮ]ತು ಶಕವರುಷಂಗಳು ೧೦೭೧ನೆ ಪ್ರಮೋದೂ
4. ತ ಸಂವತ್ಸರದ ಮಯನಾಖ ಮಾನದ . . . . ಶುದ್ಧ ಸಪ್ತಮಿ
5. ಸ ದಂದು ಶ್ರ ಕಾಣೂರ್ಗ್ಗಣ ಮೂಲಸಂಘ . . . .
6. . . . . ವುನ್ತಕಗಚ್ಛದ . . . . . ಹರಿಯ
7. . . . . ಮಂಗಲ

Note.

This inscription is very faintly carved, and the letters are not easily legible. It begins with the usual stanza in praise of the Jina-śâsana and gives the date Ś

1071 Pramôdûta sam. Vaiśâkha śu. 7 which corresponds to 5th April 1150. The name of the class or sect of the Jainas to which the donor belonged is next given as Kânûr-gaṇa, Mûla-sangha and Pustaka-gachchha. Nothing more can be made out of the rest except the letters Hariya . . . . and Mangala.

The inscription together with the existence of the Jaina basti in Śringêri shows that though the place is to-day the citadel of the Brahman orthodoxy as represented by the Śankarâchârya Matt at Śringêri, Jainism had considerable influence there in the first half of the 12th century.

25

In the Matt at Śringêri, copy of an inscription of Harihara II dated Ś 1316 found in a Kadita

Kannada language and characters.

ಶೃಂಗೇರಿಯ ಮಠದಲ್ಲಿರುವ ಕಡಿತಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಕ ೧೩೧೬ನೆಯ ವರ್ಷದ
ಕೈಲಗೆರೆ ಗ್ರಾಮದ ಸಾಧನ ಪ್ರತಿ.

ಬಿಳುಕಾರದ ಪೈಕಿ ಕೈಲಗೆರೆ ಗ್ರಾಮದ ಸಾಧನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿ ಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈ ಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಜಗತ್ಯನಾದಿನಿಧನೋ ಶ್ರೀಮಾನ್ ಸ್ವಚ್ಛಂದ ಸೂಕರಾ ಯ ಸ್ಯದ್ದಂಷ್ಟ್ರಾ ಮ್ಯಣಾಳೇನ ದದ್ರೇಯಾತವ ಪಂಕಜೆ । ವಿದ್ಯಾತೀರ್ಥೀಶಪಾದಾಬ್ಜ ಪೂಜನಾದ್ ಋಕ್ಕಥೂಪತೇಃ ಆಸೀದ್ಭರಿಹರೋ ರಾಜಾ ಕ್ಷೀರಾಬ್ಧೇರಿವ ಚಂದ್ರಮಾ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಖವರುಶ ೧೩೧೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಭಾವ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧೦ ಯುಗುರುವಾರದಲ್ಲು ಶ್ರೀ ಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ವೈದಿಕ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾ ಪಕ ವೀರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯಿಯಾಜಿಗಳಿಗೆ ನರಹರಿ ಸೋಮ ಯಾಜಿಗಳಿಗೂ ವಾಸಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಸಹ ಕೊಟ್ಟ ದಾನ ಶಾಸನದ ಕ್ರಮ ವೆಂತೆಂದರೆ ಶ್ರೀಮತ್ಪರಮ ಹಂಸ ಪರಿ ವ್ರಾಜ ಕಾಚಾರ್ಯಮರ್ಯ ಪದ ವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮನಿಯ ಮಾಧ್ಯಷ್ಟಾಂಗ ಯೋಗನಿರತ ರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಶ್ರೀ ಪಾದಗಳ ಸನ್ನಿಧಿಯಲ್ಲು ನಮ್ಮ ಹೆಸರಲು ಚತುರ್ವೇದ ಭಾಷ್ಯಗಳ ಪ್ರವರ್ತಿಸುವ ಸಂಬಂಧ ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನಾರಾಯಣ ವಾಜಪೇಯ ಯಾಜಿಗಳಿಗೆ ಗ ೬೯ ಭಾರದ್ವಾಜ ಗೋತ್ರದ ನರಸುಂಹ ಸೋಮಯಾಜಿಗಳಿಗೆ ಗ ೫೯ ಹ ೧ ವಾಶಿಷ್ಠ ಗೋತ್ರದ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಗ ೫೯ ಹ ೧ ಅಂತು ಜ ೩ ಕ್ಕೆ ಗ ೧೮೬ ೨ ಬಾರಕೂರು ರಾಜ್ಯದ ನಾಲ್ವತ್ತು ನಾಡವಳಗಣ ನಾಯಕರವಾಲಿಗೆ ೧೮ ಭತ್ತವ ಇಕ್ಕಿ ೩೨೦ರ ಕಾಚಿ ಗ ೧೨೦ ಗಡಿಯ ಕೇರಿ ೧೮ ಮಟ್ಟು ೬೫೩ಕ್ಕೆ ಕಾಟಿ ಗ ೨೬೫ ಮೆಲ್ಲಾಯದಿಂದ ಕಾಟಿಗ ೧ ೩ ಅಂತು ಕಾಟಿಗ ೪೭೮ಕೆ ಈ ಹರವರಿಯರಡಂನ್ನು ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ ಪುರ ಅಗ್ರ ಹಾರದಿಂದ ಳಂ ಅಗ್ರಹಾರ ಮಾಡ್ಸಿ ಆ ಹರವರಿ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಶಮಾವಿವರ ಮೂಡಲು ಕೊರ್ನ ಪಾಲಲ್ಲಿ ಕೋಟೀಶ್ವರ ದೇವರ ದೇವಸ್ಟದಿಂದ ಪಡವಲ್ಲು ಮೂರು ಮಂದರ ಅಗಳಿನಿಂದ ಮೂಡಲ್ಲು ತೆಂಕಲ್ಲುವಯಿಕಾರತ್ತೂರ ಚಿಚಮಗುತ್ತಿಯವರಂ ಬಡಗಲ್ಲು ಹರಿವ ಹೊಳೆಯಿಂದಂತೆಂಕಲ್ಲು ಯಿಂತೀ ಚತುಃ ಶೀಮೆ ವಳಗುಳ್ಳ ನಿಧಿ ಜಲಪಾಷಾಣ ಆಕ್ಷಿಣಿಅಗಾಮಿಸಿದ್ದ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯಮ್ಯವನ್ನು ಚಿಂನ ಸಹವಾಗಿ ಪಂಪಾ ಕ್ಷೇತ್ರದ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇವರ ಸನ್ನಿಧಿಯಲ್ಲಿ ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಸರ್ವಾನು ಗ್ಹವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕನ್ತಾಯಗಳಾಗಿ ಯೀಮೂವರ್ರು ವಿದ್ವಾಂಸರಿಗೆ ಕೊಟ್ಟೆವಾಗಿ ಈ ಹರವರಿ ಕ್ಷೇತ್ರ ಐದು ಬಹ ನಾಲ್ಕು ಜಂನ ಕಂಚುಕಾರ್ರೆ ಆಮ್ಮನವರ ಆಳು ಬಾಳು ಹೊಯೆಂದು ಕಟುಪಡಿದ ಮೂರೆ ಕಂಧ ಅನಾದಿಯಾಗಿ ನಡದು ಬಹ ಕಪಿಲು ಕೆರ್ರೆ ದಾರಿ ಮಾನು ಮರಡುವರು ಯೇನುಪುಳ್ಳದ್ದನ್ನು ಸ್ವಾಮ್ಯವನ್ನು ಗಂಡಿಗೆ ಮೂಲ ಹೆಣ್ಣಿಗೆ ಕಂನ್ಯಾ ದಾನವಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸುವಂತಾಗಿ ನಾರಾಯಣ ವಾಜಪೇಯ ಯಾಜಿಗಳು ನರಹರಿ ಸೋಮಯಾಜಿಗ ಳಿಗೂ ಪಾಂಡುರಂಗ ದೀಕ್ಷಿತರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ತಾಮ್ರ ಶಾಸನ ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಷಷ್ಟಿವರು ಶನಹಸ್ರಾಣಿ ಎಂಬ ಗ್ರಂಥ ಬರೆದು ಹೇಳಿದ ಪ್ರಕಾರ ಹರಿಹರ ಮಹಾರಾಜನು ಹಸ್ತ ಸಾಕ್ಷರಾನು ಯೆಂದು ಬರೆದ ತಾಮ್ರಶಾಸ ನದ ಪ್ರತಿ.

Note.

(Kaḷigere grant.)

This and the succeeding numbers were found written in *kaḍita* books, palm-leaf manuscripts or paper manuscripts They all purport to be copies of inscriptions on stone or copper. The writing in these is about 100 or 150 years old and it is difficult to say at present on what originals they were based and how far the originals themselves were genuine and reliable. However, as they refer to known kings and the dates given for the kings correspond to those found from other records the present copies of inscriptions are published here especially as it is very probable that the Matt authorities caused them to be copied from records then existing in the Matt.

The Śrṅgêri Matt has several *kaḍita* books A *kaḍita* is composed of cloth covered with a composition of charcoal and gum and written on with a piece of pot-stone.

The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagar to certain Brahmans named Nârâyaṇa-vâjapêyi, Narahari-Sômayâji and Pândurangadîkshita in the presence of Vidyâranya-śrîpâda. The object of the grant has been stated to be to reward the above Brahmans for having brought out commentaries on the four Vedas in the name of the king. (*namma hesaralu chaturvêdabhâshyagala pravartisuva sambandha*). The word *pravartisuva* means to set in motion or action, to carry on, to perform as a business, etc. (see P. 1046, Kittel's Kannada-English Dictionary). It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sâyanâchârya. Whether they helped him in interpreting certain difficult passages of the Vedas or whether they helped him in procuring certain manuscripts or previous commentaries on the Vedas or whether they actually edited certain parts of the commentaries, it is not easy to say now. No part of the present commentaries in the name of Sâyana gives the names of the three scholars above as authors or collaborators, nor does Sâyaṇa anywhere acknowledge their help.

The inscription after the usual salutation to Ganêśa and Boar, characteristic of early Vijayanagar records, has a stanza praising king Harihara (II) as a moon to the milky ocean Bukka-bhûpati. The latter is described as the worshipper of the lotus feet of Vidyâtîrthêśa. That Bukka was greatly influenced by the sage Vidyâtîrtha, who was the head of the Śrṅgêri Matt and the guru of Bhâratîtîrtha, Mâdhava and Sâyaṇa is attested by several inscriptions (E.C.IV, Yedatore, 46; E.C.V. Chennarayapatna 256, etc.) Vidyâtîrtha is spoken of as the god Mahêśvara in a verse in his praise occuring at the commencement of several parts of Sâyaṇa's Vedic commentaries.

This verse and the names of the three scholars named above also occur in another inscription called the Inam Office copper plate grant of Śṛingeri, dated S' 1308 (M. A. R. 1908, P. 14). There also they are spoken of as the *pravartakas* of the commentary on the four Vedas and patronised by Harihara II for their work in the presence of Vidyâraṇya.

Harihara II is praised in our present record not only as râjâdhirâja and râjaparamêśvara but also as vaidikamârga-pratishṭhâpaka, establisher of the path of the Vedas, as by this time, the commentaries on the Vedas by Sâyaṇâchârya were completed under the king's patronage.

Of the donees, Nârâyaṇa-vâjapêyayâji is also referred to in an inscription (Śringeri 23) as having been granted the village Agasanahalli. Nârâyaṇa Vâjapêyayâji and Naraharidîkshita of Bhâradvâja-gôtra are said to have received some vrittis of land under the orders of Harihara II in a copper plate grant, dated Ś 1300 (E.C.V. Chennarayapatna 256)—along with Śrîmân Sâyanâchârya. It is also stated in M A.R. 1916, P. 58, that the descendants of the three scholars received special honours at the Śringêri Matha and were the owners of the first, second and third houses at Śringêri town.

The grant of land to the three scholars is stated to have been made in the presence of Vidyâraṇya-śrîpada in the name of the king. The epithets applied to Vidyâranya are paramahamsa-parivrâjakâchârya, pada-vâkya-pramâna-pârâvâra-pârîna, yama-niyamâdyashṭânga-yôga-nirata and nothing is said of his political work. The date of the grant is given as Ś 1316, Bhâva sam. Phâl. su. 10 Gu. Ś 1316, is Bhâva and Phâl. śu 10. of this year coincides with Monday 1st March 1395 A.D. and not with Thursday as stated in the grant. Moreover the date 1395 is too late for Vidyâranya who died in 1386 A. D. according to the Śringêri Matt copper śâsana (M.A.R. 1933, P. 144). It is difficult to surmise whether the date is wrongly copied in the *kaḍita* from the original copper plate or whether the original itself is of doubtful authenticity.

Regarding the lands granted to the donees there is some confusion in the wording of the grant as found in the kaḍita. Two haravaris (or areas of land) of the annual revenue of 478 kâti gadyânas seem to have been granted to the scholars. Of these the direct income of the lands of Nârâyaṇa-vâjapêyayâji was 69 gadyâṇas every year, Naraharisômayâji got 59 gadyâṇas and one haṇa from land and Pâṇḍurangadîkshita 59 gadyâṇas and one haṇa altogether 187 gadyânas and two haṇas. In addition some income seems to have been realised from the paddy produced by the *nâyakas* of the Forty nâds bringing 265 gadyânas and mêl-âya (extra income). The agrahâra newly created for these scholars was adjacent to, and a continuation of, Vidyâraṇyapura. The boundaries of the lands are given thus : to the east of the lands of Kôṭêśvara-dêvaru in Kornapâlu, to the east of Mârumandara-agaḷu (ditch around a fort), north up to Chachamagutti

belonging to Vayikârattûr, and south of the flowing river (Tungâ). All the rights of property in these lands together with wells, tanks, roads and trees were to be enjoyed by the donees. The property was to descend from father to son or daughter at her marriage. To this effect a copper plate with the signature of the king was granted to the donees in the presence of the god Virûpâksha and with pouring of water and gift of gold.

The usual imprecation against the violators of the grant is found at the end.

The name of the agrahâra newly created is not given but it is apparently the same as the present Kailigere as that name occurs at the commencement of the grant.

There are several errors in the orthography of both this and the succeeding copies of grants which sometimes make the meaning very difficult to follow.

26

Copy of the Vinâyakadêvar grant of Harihara II, dated Ś1325 written in a palm-leaf book in the same Sringêri Matt.

Kannada language and characters.

ಅದೇ ಶೃಂಗೇರಿ ಮಠದಲ್ಲಿ ತಾಳೆಯಗರಿಯ ಪುಸ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ಹರಿಹರರಾಯನ ವಿನಾಯಕ ದೇವರ ಶಾಸನ ಪ್ರತಿ.

ವಿನಾಯಕ ದೇವರ ಶಾಸನಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೆಂನಮಃ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಭ್ಯುದಯ ಶಕ ವ ೧೩೨೫ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂ॥ ವಯಿಶಾಖ ಬ ೧ ಮಂಗಳವಾರದಲ್ಲೂ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ । ಶ್ರೀ ನರಸಿಂಹ ಭಾರತಿ ವೊಡೆರು ಸಿಂಗೇರಿಯಲ್ಲಿ ಸುಖಯೋಗನಾಂಬ್ರಾಜ್ಯ ಮಾಡಿದ ಕಾಲದಲ್ಲಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ವೀರ ಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರು ವಿದ್ಯಾನಗರದಲ್ಲಿ ಸಾಂಬ್ರಾಜ್ಯವ ಮಾಡುವ ಕಾಲದಲ್ಲಿ ಹೆದಸೆಮಾದಹೆಗ್ಗಡೆ ಚಿಕದೊಂಮಣನ ಅಳಿಯ ಮಾದಂಣ ಚಿಕ ದೊಂಮಣಗಡೆ ಅವನ ತಂಮ್ಮ ತಂಮಣ್ಣನ ಅಳಿಯ ದೊಂಮದೇವ ಚಿಕ ದೊಂಮ ಶಿವ ಯಿಂತಿವರೊಳಗಾಗಿ ತಂಮೊಳೀಕಸ್ತವಾಗಿ ನಾಗ ಧಂಡಾರಿ ಅಳಿಯ ತೊರ್ವಗಾಳುವಗೆ ಕೊಟ್ಟ ಶಿರಾಶಾಸನದ ಕ್ರಮ:ವೆಂತೆಂದರೆ ನಂಮ ಅನುಪತ್ಯಾ ನಿಮಿತ್ತವಾಗಿ ನಂಮ್ಮ ದಾನ ಮೂಲಕ್ಕೆ ನಲುವ ಭೂಮಿ ಸಿಂದಿಗೆರಿ ವೊಳಗೆ ಮಾದ ಹೆಗಡೆಯ ಬಗೆ ಕಾರ ಗದೆ ಸೋಮನ ಹಾಳಿ ಖ ೧॥೦ ಚಿಕ ದೊಂಮಣಗಡೆ ಬಗೆಯದು ಖ॥ ಉಭಯಂಖ್ಯುಕ್ಕೆ ಬೀಜವರಿ ಖ ೪ ಅಕ್ಷರದಲು ನಾಲ್ಕು ಸಲಗೆ ಭೂಮಿಗೆ ತತ್ಕಾಲೋಚಿತ ಮಧ್ಯನ್ತಪರಿಕಲ್ಪತವಹ ಕ್ರಯದ್ರವ್ಯಗ ೧೧ ಅಕ್ಷರದಲೂ ಹನ್ನೊಂದು ವರಹನ ನಲ್ಲಿಸಿಕೊಂಡು ತೊರ್ಗಾಳು ವಗೆ ಪುರಗದೆನು ಕ್ರಯದಾನವಾಗಿ ಕೊಟಿವಾಗಿ ಸಿಂಗೇರಿಯ ವಿಷ್ಣು ಭಟ್ಟರವರಿಗೆ ಅಮ್ರುತಪಡಿಯ ನಡೆನರೋನ್ಕರವಾಗಿ ಕಲ್ಲದೇವ ಅಧಿಕಾರಿಗಳ ಮಕಳು ವಿದ್ಯಾನಾಥ ಅಧಿಕಾರಿಗಳಿಗೆ ಆಡ್ಕೆತೋಟದ ವೊತ್ತಿನ ಕರಾನ್ವಿತಯನ ಕಯ್ಯ ಮೂಲಗುತ್ತಗೆಯು ಮಾಡಿಕೊಂಡ ಕ್ರಮ ಮುಂನ ಆ ಭೂಮಿಗೆ ನಲುವಗದ್ದೆ ಖ ೧೬ ವಂನ್ನುನರ್ವ ಬಾಧಾಪರಿಹಾರವೂನ್ನರಕಟ್ಟಿಕೊಂಡುದು ಖ॥ ಳ ಉಭಯಂ ಖ೨೦ ಅಕ್ಷರದಲೂ ಯಿಪ್ಪತ್ತು ಸಲಗೆ ಧತ್ತವಂನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟುಬರುತ ಬಾಹರು ಆ ಭೂಮಿಯ ವಿಧ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ಕೆರೆ ತೋಟವಂನ್ನು ಮಾಡಿಕೊಂಡು ಆ ಭೂಮಿಯ ಚತುಸೀಮೆಯೊಳಗುಳ್ಳ ಅಷ್ಟ ಭೋಗತ್ರೀಜಸ್ವಾಮ್ಯನಹವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಯೀ ಧರ್ಮವಂನ್ನು ವಿಗ್ನೇಶ್ವರ ದೇವರಿಗೆ ನಾಸುತ್ತಾ ಆ ತೋಟವಂನ್ನು ನುಖದಿಂ ಭೋಗಿಸಿ ಬಂದಿರಿ ಅಂದು ತೋಟ ಮೂಲಗುತ್ತಿಗೆ ಶಿರಾಶಾಸನದ ವ್ರಿತ್ತಿ ಯೀ ಯಪ್ಪತ್ತು ಖಂಡುಗ ಧತ್ತವನ್ನು ಕೂಗಳಿತ್ತಿವೊಳಗೆ ಲಂಗಕ್ಕೆ ಕೊಳಗದಲ್ಲಿ ಕೊಡಿಸದಿದ್ದರೆ ಆ ತೋಟವಂನ್ನು ವಿನಾಯಕ ದೇವರಿಗೆ ಪಲುನಕುಟ್ಟು . . . . . ಹೆದಸೆಮಾದಹೆಗಡೆ ಅಳಿಯ ಮಾದಂಣ ಸಹ ತಂಮದಾನ ಮೂಲಕೆನಲುವ ಸಿಂದ್ದಿಗೇರಿ ಕೆಳಗೆ ಯಿಡಿಕಿನ ಹಾಳಿವಾಣಿಗ ಖ ೨ಕ್ಕೆ ಮಧ್ಯ

ನ್ತಪರಿಕಲ್ಪಿತಗ ೩ ಅಕ್ಷರದಲೂ ಮೂರು ವರಹವಂನ್ನು ನಲ್ಲುಸಕೊಂಡು ಆ ತೊರ್ವಗಾಳುವನು ತಂನ ದರ್ಮವಾಗಿ ವಿಗ್ಹೇಶ್ವರ ದೇವರಿಗೆ ಅಮ್ರುತ ಪಡಿಗೆ ಕೊಟ್ಟಿವಾಗಿ ನಿಗ್ದಿಯಲ್ಲೂ ವಿದ್ಯಾನಾಥದೇವ ಅಧಿಕಾರಿಗಳು ನಡಸಿ ಬಹ ಬರ್ರ ಖ೨೦ ಯಿಡಿಕಿನ ಹಾಳಿ ಖಂ ೨ಕ್ಕೆ ಗಡಿ ಖಳ ಉಧಯಂ ೨ಳ ? ಸಾಕ್ಷಿಗಳು ಹೊಂನಳೆಜ್ಜಿಣ ಹೆಗಡೆ ಬುವಹೆಗಡೆ ಅನ್ನೂರ ಚಿಂನ ಹೆಗಡೆ ಹರಿವರಿ ಬರೊ

ದೇವರಪ (ಸೇ) ನದೋವನ ಬರಹ

Note.

This is also found written in a palm leaf book in the Śringêri Matt and purports to be a copy of an inscription, the original of which is, however, not forthcoming.

It records the sale of some land from the income of which the service of food offerings to the god Vighnêśvara was to be conducted. The sale is said to have taken place on Tuesday the 1st lunar day of the dark half of Vaiśâkha in S' 1325 Chitrabhânu and corresponds to Tuesday 18th April 1402 (taking Ś 1325 as the current year in the Śaka era) during the reign of Harihara mahârâya (Harihara II 1377-1404) at Vidyânagara and the pontificate of the guru Narasimhabhârati at Śringêri. Nothing is stated about the exact location of the Vighnêśvara shrine referred to. It seems to be the same as the god Vighnêśvara at Śringêri in the Mallikârjuna temple (See E C. VI, Śringeri 21 of Ś 1446).

The record states that certain persons named Mâdaheggade of Hedase, Mâdanna, son-in-law of Chikka Bommana, Chikka Bommanagade, his younger brother Tammaṇa's son-in-law Bommadêva, Chikka Bomma, and Śiva sold away to one Torvagâluva, son-in-law of Nâgabhaṇdâri, for value received, *viz.*, 11 varahas, two plots of wet land, one of which was named Somanahâḷi and had the sowing capacity of 1½ khandugas and belonged to Mâdaheggade and the other plot was of the sowing capacity of half khaṇduga and belonged to Chika Bommaṇagade, all together wet lands of the sowing capacity of two khaṇdugas situated in Sindegeri. This land is stated to have been given away by the said Torvagâḷuva as a gift to Vidyânâtha-adhikâri, son of Kalli-dêva-adhikâri that he might make over annually 20 khaṇdugas of paddy to Vishṇubhatta of Śringêri for services to the god Vighnêśvara. The said Vidyânâtha-adhikâri is said to have let out the wet land for cultivation to one Kalânvitayya on condition that he supplied the above paddy every year as rent and to have converted part of the lands into a garden and enjoyed the produce thereof. It was also stipulated that in case Vidyânâtha-adhikâri failed to supply some paddy to the linga in Kûgiḷitti he must make over the whole garden with its produce to the god Vinâyaka. The meaning of this is not clear.

An additional plot of land of the sowing capacity of two khaṇdugas called Yidikinahâl below the Sindhegeri tank is also stated to have been sold to the said Torva-gâluva by Mâda-heggaḍe of Hedase and his son-in-law Mâdaṇṇa from their *dâna-mûla* lands (lands acquired originally by gift). This was also made over by him to Vidyânâtha-adhikâri for supplying four khaṇdugas of paddy (in addition to

the 20 khandugas previously agreed upon) for the food offerings to the god Vighnêśvara.

The witnesses to this grant are:—Honnaḷe Jina-heggade, Buva-heggaḍe Chinna-heggade of Annûr, etc.

The writer of the grant is named sênabôva (village accountant) Dêvarapa.

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Copy of the Andavalli grant of Dêvarâya of Vijayanagar, dated Ś 1352 found in a kaḍita book in the Śringêri Matt

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲರುವ ದೇವರಾಯನ ಅಂದವಳ್ಳಿಗ್ರಾಮದ ಶಾಸನದ ನಕಲು

ಅಂದವಳ್ಳಿ ಸಾಧನಪ್ರತಿ.

ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೆ। ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ। ಹರೇರ್ಲ್ಲಕ್ಷ್ಮೀರಾ ವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡ ಸ್ವಯಾತುವಃ ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀಚ್ಛತ್ರ ಶ್ರಿಯಂದಧಾ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೩೫೨ನೆಯ ಸೌಮ್ಯ ಸಂವತ್ಸರಂ ಮಾಘ ಬ ೧೪ಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ ಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯ ನೆಲೆ ವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ನಮಸ್ತ ರಾಜ್ಯಂಗಳನ್ನು ನಧರ್ಮದಲ್ಲಿ ಪ್ರತಿಪಾಲಸ್ತಂ ಇದ್ದಲ್ಲಿ ತತ್ಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳು ಮಪ್ಪ ಆರನಪ್ಪ ವೊಡೆಯರ ಕುಮಾರ ಹಂಪೆಯರಾಯರು ಗೋವಿಗುತ್ತಿಯ ರಾಜ್ಯವನಾಳುತ್ತಂ ಯಿದಲ್ಲಿ ದೇವರಾಯ ಮಹಾರಾಯ ವೊಡೆಯರು ಸೌಮ್ಯನಂವತ್ಸರ ಮಾಘ ಬ ೧೩ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಹಂಪೆಯ ಕಲ್ಲು ಮರದಲ್ಲಿ ಯಿಹ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೂ ಅವರ ಮಠದಲ್ಲಿ ಯಿಹ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಅಮೃತಪಡಿನಂದಾದೀಪ್ತಿಯತಿಗಳ ಭಿಕ್ಷಾನ್ವಾಸ್ತಿಗೂ ಕೊಟ್ಟು ಧಾರೆನೆರೆದು ತಾಂಮ್ರ ಶಾಸನವನ್ನು ಕೊಟ್ಟದು ಚಂದ್ರ ಗುತ್ತಿಯ ವೇಂಕ್ಯಕ್ಕೆ ನಲ್ಲುವ ಚಿನಮಹಳಿಯನಾಡವಳಗಣ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಪುರವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಟ್ಟು ನಂನನು ಕರೆಸಿ ಅಂದವಳಿಯ ಗ್ರಾಮವನು ಕುಳವ ಕಡಿದು ನಾಡಿಗೆ ಉತ್ತಾರಕೊಟ್ಟು ಗೋವೆಗುತ್ತಿಯ ಕರಣೀಕರವಹಿಗೆ ಬರೆಸಿ ದಾನಮೂಲಗಳನ್ನು ತೆಗೆದು ಅವನ್ನು ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟೆಯೆಂದು ನಂಮುಖದಲ್ಲಿ ನಿಬಂಧದ ನಿರೂಪವನ್ನು ಚಿತ್ತೈಸಿದ್ದಲ್ಲಿ ಆ ನಿರೂಪದಿಂದ ನಾಳು ಆ ವಿಶ್ವೇಶ್ವರಾರಣ್ಯ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆಬಿನವಸೆಯ ಪುನ್ಚಿರ್ವಾಸಿರಕೆನಲುನ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಟ್ಯದ ಚಿನಮಹಳಿಯ ನಾಡವಳಗಣ ಅಂದವಳಿಯ ಬೊಂಮಗೌಡಗಳಹೊಂಟೆಯಾಗಿ ಈ ಅಂದವಳಿಯ ಗ್ರಾಮವಂದಕ್ಕಂ ಕುಳಗ ೨॥೦ ॥೭ ಗಂಡತಿಕುಳ ೧ ಹದ್ದಕೆ ೯ ವರಹನ ಲೆಬ್ಬುದಲು ಗ ೨೩೯॥ = ಪ್ರಾಕುನರದಿಯಿಂದಗ ೧೯ ೧। ಧಂ । ನರದಿ ಸಹ ಗ ೨೪೯ ೨= ದಣಾಯಕ ನಾಮ್ಯನಹ ಗ ೨೪॥ ೩=ಉತ್ತರ ಗೌಡುಂಬಳಿಗೆ ಗ ೨೪೪ ನುಳಿಯೆ ಶುಧ ಗ ೨೨೪=ಗೆಸೇನೆಯ ನೂನುಗ ೧೮ ॥. ಕಂಸೇನೇಪತ್ರ ಗ ೧ ಕ್ಕಂ ।. ೪೪ ಹಣವಿನ ಸೇನೆಯ ಲೆಬ್ಬುದಲ್ಲು ಗ ೭೪೪ ಗ ಉಡುಂಬಳಿ ।। ಸೇನೆಯಿಂದ ಹ ೧೧ । ೦ ಅಂಗ ೭॥ ೧ ಗೆ ಅಂಶೆಗೆಯಲುರಗತಿ ೪ ॥॥೦ ನುಳಿಯೆಶುಧ ಗ ೭೪೪॥ ದಶೇಶೆಯಿಂದ ಗ ೧೪೪॥ ಖರದ ಬಾಕಿಯಿಂದ ಗ ೧ ಅಧಿಕಾರಿ ಪರಿವರ್ತನೆಯಿಂದ ಗ೨॥ ೪೩ ಕರಣೀಕರ ಅರವಣಿಯ ಮಾಗಣಿ ಶಾನುಭೋಗರವರ್ತನೆಯಿಂದ ಗ ೨ ಅಂಗ್ರವಂಕ್ಕೆನಾಡೋಪಾದಿಯ ಲ್ಲಿ ಬಾಹ ಉಂಬಳಿಯ ಚಿಕ್ಕಹೊಂಬಳಿ ಹೊಂಮಾರು ಕ್ರಯ ಕಡಾಯಭಿಟ್ಟಿ ಕೊಟ್ಟ ನಲ್ಲೆತ್ತು ನಲ್ಲೆಮ್ಮೆ ಮಾಖಿನಬಿಟ್ಟಿಸುಂಕಕಾರುಕ ಮಗಮೆತಳವಾರಿಕೆ ಅನುಪುಕೊಡವೀನ ಹಂದರಹಣ ಹರವಿಗೂಳು ಮೇಟುಕೊಳಗ ಕಪಿರಿಯು ಪಾವಂತಿಗೆ ತಟ್ಟಿನ ಬೆಂಬಳಿಯ ಅರುಹನ್ನೆರಡರ ದಂಡ ಹರುಗೋಲಹಣ ಬಾವಲಿ ಬಿರಾಡ ಮುಂದೆ ಹುಟ್ಟುನ ಪೂರ್ವಾದಾಯ ಸಹವಾಗಿ ಸರ್ವಬಾಧೆವಿರಹಾರಕ್ಕೆ ಗದ್ಯಾಣಗ ೧೧ ವರಹ ಅಂತು ಗದ್ಯಾಣಗ ೪೬ ॥ ೧ ಅಕ್ಷರದಲು ನಾಲ್ಬತ್ತೇಳು ಅರುಹಣ ಹುಟ್ಟುವ ಅಂದವಳಿ ಗ್ರಾಮವನ್ನು ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಪರಿಹಾರವಾಗಿ ದಾನಮೂಲಗಳಂನ್ನು ವಡಂಬಡಿಸಿ ದಾನಮೂಲವ್ಹನ್ನು ಬಿಡಿಸಿ ನಿಮಗೆ ನಂಮ್ಮ ಸ್ತ್ರೀ ಪುತ್ರಜ್ಞಾತ್ತಿ ಸಾವಂತದಾಯಾದ್ಯಾನು ಮತಪುರನ್ಸರವಾಗಿ ನಿಮಗೆ ಧಾರೆಯರೆದು ಕೊಟ್ಟು ಆ ಅಂದವಳಿಯ ಗ್ರಾಮ ಅದಕ್ಕೆ ಸಲುವ ಕೊಪಲು ಚಪ್ರ ಮುಂತಾದ ಸರ್ವಸ್ವಾಮ್ಯವನ್ನು ನೀವೇ ಅನುಭವಿಸಿಕೊಂಬರಿ ನಿಮಗೆ ಧಾರೆನೆರೆದು ಕೊಟ್ಟ ಅಂದವಳ್ಳಿ ಗ್ರಾಮಉ ಚತುಸ್ಸೀಮೆವೊಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿಸಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟತೇಜಸ್ವಾಮ್ಯವನ್ನು ನೀವೇ ಅನುಭವಿಸಿಕೊಂಡು ಅದಿ ಕ್ರಯದಾನಪರಿವರ್ತನೆಗಳೆಂಬ ಚತುರ್ವಿಧ ವ್ಯವಹಾರಕ್ಕೆ ಸಲಸಿಕೊಂಡು ಆ ಚಂದ್ರಾರ್ಕ್ಕ

ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಕಿರಿ ಸ್ಥಾನ ಮಾನ್ಯ ಪೂರ್ವಮರಿಯಾದೆ ಯೆಂದು ನಾವು ನಂಮ ಸ್ವರೂಢ್ಯಾವೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ದಾನಪತ್ರ ದಾನ ಪಾಲನೆಯೋರ್ಮ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿಪಾಲನಾದೆ ಚ್ಯುತಂ ಪದಂ॥ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಃ॥ ಶ್ಯಷ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

Note.

This is a copy of an inscription found in a kadita book in the Śringêri Matt. The original of this record is not available.

The date of this record is given as Ś 1352 Saumya sam. Mâgha ba. 14, corresponding to 21st February 1430 (taking the current year Ś 1352). The object of the inscription is to record the gift of the village Andavali in Banavase 12000 kingdom to Viśvêśvarâranya-śrîpâda, guru of the Kallumaṭha of Hampe, by Dêvarâya II, king of Vijayanagar.

The record begins with the usual stanza in praise of Śambhu and states that on the above date, while râjâdhirâja râjaparamêśvara, vîra-pratâpa-Dêvarâya-mahârâya was ruling the earth at Vijayanagari, his dependant Hampeyarâya, son of Arasappa-Vodeyar, governor of Gôvi-Gutti kingdom granted a copper charter with pouring of water making a gift to Viśvêśvarâraṇya-śrîpâda residing in the Kallu-matha at Hampe for the food offerings and perpetual lamp of the god Vidyâśankara and food for ascetics, in the matt of the village Andavaḷi situated in Chinamahaḷiyanâd in Chandraguttiya-veṇṭheya renaming it Viśvêśvarâranyapura and after due payment to the nâd and the entry into the register of the *karanika* (accountant) of Gôve-Gutti and after satisfying *dâna-mulis* (original owners of the land who obtained the said land by gift?). Details are next given of the income of the village which amounted to 47 gadyânas and 6 hanas. It is also stated that the village Andavali was originally the mûli of Bommagauda who had certain proprietary rights in it.

Details of income are given as follows.—Original land revenue, two and a half varahas, half hana and seven pies. present revenue (nine times the original revenue: meaning of gandati-kula not clear) 23 varahas $\frac{1}{2}+1/8$ hana: old custom and paddy-tax brought 1 varaha $1\frac{1}{2}$ haṇa: total income 24 varahas, 2 hanas and 7 pies. With *danâyaka-svâmya* (tax for the danâyak or governor) it amounted to $24\frac{1}{2}$ varahas and 3 1/8 hanas. Out of this two varahas and four haṇas were to be deducted for *gaudumbaḷi* (dues paid to the gauḍa). The balance was 22 varahas $4\frac{1}{8}$ haṇas, etc. Other details of taxes and income are next given the meaning of which is not clear. The donee was to receive the land with all the rights of possession and free from any imposts or taxes which are enumerated as follows: *Chikka-hombaḷi*, *hommâru* (tax on the sale of gold?), *kraya* (sale), *kaḍḍâya* (forced labour), *biṭṭi* (free labour) *koṭna* (tax on pounding of grain), *nallettu* (tax on good bullocks), *nallemme* (tax on good buffaloes,) *mâvina-biṭṭi*, *sunka* (customs duties), *kâruka* (artisan tax?), *magame* (tax on merchandise sold), *talavârike* (tax on watchmen), *anupu*, *koḍavisa* (tax on

pots of water or horns), *handara-hana* (pandal tax), *haravi-gûlu* (food in pot ?), *mêtu-kolaga* (threshing-floor tax on measures), *kapileya-pâvanṭige* (tax on steps of a pond ?), *tattina-bembali* (tax on mares ?), *âruhanneradara-danda* (fine of sixes and twelves ?), *harugôlu-hana* (tax on basket-shaped boats), *bâvali* (?), *birâda*, future payments of arrears, etc.

The grant ends with the usual imprecatory stanzas.

The donor Hampeya-râya, son of Arasappa-vodeyar is mentioned as the governor of Gôva and Chandragutti provinces under Dêvarâya in an inscription of S' 1353 Sâdhârana (E.C. VII Shikarpur 40). Nothing is known about the ascetic Viśvêśvarâranya of the Kallumatha at Hampe nor his relation to the Śringêri Matt nor the image of Vidyâśankara at Hampe worshipped by him. The name Viśvêśvarâranya is not met with in the list of the gurus of the Hampe Matt published by the matt.

The village Andavalli is situated in Chandragutti hobli, Sorab Taluk, Shimoga District and is a sarvamânya village belonging to the Śringêri Matt at present.

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Copy of the Hâlâdi grant of Mallikârjuna of Vijayanagar written in a kadita at the Matt at Śringêri.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಮಲ್ಲಿಕಾರ್ಜುನರಾಯನ ಹಾಲಾಡಿಗ್ರಾಮದ ಶಾಸನದ ಪ್ರತಿ.

ಹಾಲಾಡಿ ಗ್ರಾಮ। ಈ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಉಪಗ್ರಾಮಗಳು ಸಹಾ ಐದು ಗ್ರಾಮದ। ಶಿಲಾ ಶಾಸನ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈ ಲೋಕ್ಯ ನಗರಾ
2. ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಧವೆ ॥ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರಷ ಗಿಒಒನೆಯ ॥
3. ವರ್ತಮಾನಕೆ ಸಲುವ ಪಮಾಧಿ ಸಂವತ್ಸರದ ಶಾವಣ ಶು ೧೩ಯು ಭಾನವಾರದಲ್ಲು । ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ
4. ಜ ಪರಮೇಶ್ವರ । ಅರಿರಾಯ ವಿಭಾಡ ॥ ಪರರಾಯರಗಂಡ । ಪೂರ್ವ ದಕ್ಷಿಣ ನಮುದ್ರಾದಿ ಏರಪ್ರತಾಪ ಪ್ರಭುತ ।
5. ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು । ನಿಜಯನಗರಿಯಲ್ಲು ॥ ಸಿಂಹಾಸನವನಾಳುತ್ತಿರುವ ಕಾಲದಲ್ಲು
6. ಆರ್ಯ್ಯ ಶ್ರೀ ॥ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ್ಯರು । ಶ್ರೀ ಶಂಕರಭಾರತ್ತಿ ಸ್ವಾಮಿಗಳಿಗೆ
7. ವಿಜಯ ಸಿಂಹಾಸನದಲ್ಲು । ಯೋಗಸಾಮ್ರಾಜ್ಯವನಾಳುತ್ತಿರ್ದ ಕಾಲದಲ್ಲು । ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ವಡೆಯರು । ತ್ರಿವಿಧ
8. ಪೂಜೆ । ಅಂನ ಮಸ್ತ್ರ ನಿತ್ಯವಶಿ ಮ್ರಪ್ಪಾಂನ ಬ್ರಾಹ್ಮಣ ನಂತರ್ಪಣಿ । ದೇವತಾ ಸಂತರ್ಪಣ । ಮುಂತಾದ್ದಕ್ಕೆ
   ನಂಮಿಂದಾ ಆ
9. ಗುವಂಥಾ ಮಹಾಪೂಜೆ ಸಹಾ ಆಗಬೇಕು । ಅನಂತ ದಿಗ್ವಿಜಯಂಗಳು ಆಗಿ । ಶತ್ರು ಪರಾಜಿತವಾಗಿ ರಾಜಾಧಿ
10. ರಾಜ ಯೋಗಸ್ಥಿರ ಸಾಮ್ರಾಜ್ಯವಾಗಿ । ಅಧಿ ಉದ್ಧಿಯಾಗಬೇಕು ಯಂತ ಪ್ರವರ್ತಿಶದ ಕಾರಣ । ಶ್ರೀ
    ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವ
11. ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯರು ಸಹಾ ಮಹಾದಾನವ ಮಾಡುವ ಕಾಲಕ್ಕೆ ಶ್ರೀ ಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗ
12. ಳವರ ಬಿಜಯಂಗ್ಯೈಶಿಕೊಂಡು । ಯಿ ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು ನಮಗೆ ಮಹಾ ಸಾಮ್ರಾಜ್ಯಪದವಿ
13. ಆಗಬೇಕೆಂದು । ಬಾರ ಕೂರ ರಾಜ್ಯದವಳಗೆ । ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ । ಶಿರಾ ಶಾಸನಸ್ತವಾಗಿ । ಧಾರೆ
    ನೆರದು ಕೊ
14. ಟ್ಟಿ ಮುದುವರ್ತಿ ಗ್ರಾಮ ೧೯ಕ್ಕೆ ಆದಾಯ ಕಾಟಿ ೧೨೬೦ಕ್ಕೆ ಕಕ್ಕುಂಜಿಯಲ್ಲು ಕಾಟ್ಟಿ ೩೬ ಜಿಂನಿಗಳ ಉಡುಗರೆ ।

15. ಯಂಟ್ಲು ಜಿಂನಸಹಾಕಾಟ್ಟಿ ೨೨ ಆಳದಲಕಾಟಿ ೧೧ ಅತ್ತೂರಕಾಟ್ಟಿ ೬೯ ಹೆರವರಿಯಾಗಿರುವ ಕಾಟ್ಟಿ ೭೭
16. ಉಭಯಕಾಟ್ಟಿ ೧೪೬ ನುಳಿದು । ಶುಧಕಾಟ್ಟಿ ೧೧೧೪ ನುಱಗಲ್ಲು ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟ್ಟಿ ೬೦ಕ್ಕೆ ತೆದಲಕಾಟ್ಟಿ ೩
17. ಉಡಗರೆ ಕಾಟ್ಟಿ ೨ । ಉಭಯಕಾಟಿ । ನುಳಿದು । ಶುಧಕಾಟಿ ೫೫ ಕಟ್ಟಕೆರೆ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕಾಟಿ ೧೩೫ಕ್ಕೆ
18. ಆಳದಲ ಕಾಟಿ ೧೫ । ಉದಗೆ ಕಾಟಿ ೩ ಉಭಯಂ ಕಾಟಿ ೧೮ ಹರವರಿ ಕಾಟಿ ೮ ।।೦ ಉಭಯಂಕಾಟಿ
19. ೨೬ ।।೦ ನುಳಿದು । ಶುಧ ಕಾಟಿ ೧೦೮ ।೦ ಭಾಗಿ ಕೊಣಿನ ಗ್ರಾಮ ೧ಕೆ ಆದಾಯ ಕಾಟಿ ೧೬೬ ।೦ ।।೦
20. ಃ ಉಡಗರೆ ಕಾಟ್ಟಿ ೭ ಶುಧಕಾಟಿ ೧೬೦ ।೦ ।।೦ ಅಂತೂ ಗ್ರಾಮ ೪ಕೆ ಆದಾಯಕಾಟ್ಟಿ ೧೬೨೨ ।೦ ।।೦
21. ಃ ಕುಂದಮಂಗಲದ ಗ್ರಾಮಕಾಟ್ಟಿ ೩೦ ನುಳಿಯೆ ಶುಧಕಾಟ್ಟಿ ೬೫ ಉಭಯಂ ಉಪಗ್ರಾಮಸಹಾ ಆದಾ
22. ಯ ಕಾಟಿ ೧೬೯೬ ।೦ ।।೦ ಸಾವಿರದ ಆರನೂರ ತೊಂಭತ್ತೇಳು ಕಾಲು ಆರೆಕಾಟಿ ಗ್ರಾಮಗಳ ಹೊಂನಂನ್ನು
23. ನಾಳು ಸಿವಾರ್ಪಿತವಾಗಿ ದಾರೆನೆರದು ಕೊಟ್ಟ ಮುದುವರಿಸಬುಗಲ್ಲು । ಕಟಿಕೆರೆ ಭಾಗಿ ಕೊಣಿ ಕೊಣಿ ಕುಂದ
ಮಂಗಲೆ
24 ಅಂತೂ ಗ್ರಾಮ ೫ರ ಹೊಂನನ್ನು ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವ ರಾಜ ಮಹಾರಾಯರು ಬುಕ್ಕರಾಯಮಹಾರಾಯರು
25. ಯೇಕಚಿತ್ತದಿಂದ । ಶಂಕರ ಭಾರತ್ತಿಸ್ವಾಮಿಗಳವರಿಗೆ ಶ್ರೀಪೀರದಲ್ಲಿ ಮಹಾ ಧರ್ಮವ ನಡಶಿಕೊಂಬ ಹಾಗೂ । ಯೀ
26. ಹಾ ರಾಡಿ ನರಸಿಂಹ್ಮಸ್ವಾಮಿ । ಅಮ್ಮುತಪಡಿ ನಂದಾದಿಪ್ತಿಗಳು ಮುಂತಾದ ಕಟ್ಟಳೆಗಳ । ನಡಶಿಕೊಂಡು
ಬರಬೇಕೆಂದು । ನಾಳು
27. ಮಹಾದಾನವ ಕೊಡುವ ಕಾಲದಲ್ಲು । ಸಿವಾರ್ಪಿತವಾಗಿ ಶಿರಾ ಶಾಸನಸ್ತವಾಗಿ । ಸಹಿರಂಣ್ಯೋದಕ ದಾನ ಧಾರಾ
28. ಪೂರ್ವಕವಾಗಿ । ದಾರೆ ನೆರದುಕೊಟ್ಟ ಗ್ರಾಮದ ಚತುಃ ಸೀಮೆ ವಿವರ । ಮೂಡಲು । ಗೊಪನಕಟ್ಟೆ ಹಂಜಾರತ್ತಿಕಟ್ಟೆ
29. ಯಿಂದಂಪಡುವಲು । ತೆಂಕಲು । ಅವರಿಸೆ ಗಡಿ ಬೆಟ್ಟಗುಡೆಯಿಂದಂ ಬಡಗಲು । ಪಡುವಲು । ಮಾದಿ ಕಟ್ಟೆ
30. ಆಸಿ ಕಟ್ಟೆ ನಾಡಗಡ್ತಿ ನೆರಡಿ ಗುಡೆಯಿಂದ । ಹೊಂನ್ನಬಯಲ ನಿಲಿ ನಿಂದಂ ಮೂಡಲು । ಬಡಗಲು
31. ಹೊರ ಹೊಳೆಯಿಂದಂ । ತೆಂಕಲು । ಯಿಂತಿ ಚತುಃ ಸೀಮೆವಳಗುಳ್ಳ ಗ್ರಾಮ ೨ ಮತ್ತಂ ಮೂಡಲು । ಸಳುವಾ
32. ದಿ ಸೆದಿ ಗುಡ್ಡೆಯಿಂದ ಸಾಲಿನಿಂದ । ದಾಸನಕಟ್ಟೆ ಸಾಲಿನಿಂದ ನಾಡಗಡಿ ಬಾಳ ದೊಡ ಕಟ್ಟನಿಂದ ಧಾಮಿಕಟ್ಟೆಗಡಿ
33. ಯಿಂದ ಸಮಾಪಡುವಲು । ತೆಂಕಲು । ಆಗಳದಂಡೆ ಗಡಿಯಿಂದಂ ಚಿತ್ತ್ರದ ಕೊಡಲ ನಿಂದಂ ಬಡಗಲು ಪಡು
34. ವಲು ಮಾವಿನಕೊಡಲು ದನಿಯ ಗಡಿ ಹತ್ಯಾರನ ಗಡಿ ಮಕ್ಕಿದಂಡೆ ನಿರಲೆಕೆರೆ ಗುಂಮ್ಮೆನಕೆರೆ ಜಾತರಕ್ಕಳ
35. ಗಡಿ ದೊಡನಾಡಿನಿಂದ ಮೂಡಲು । ಬಡಗಲು । ಹೆರಾಳೆ ದೊಡಸಾಲಿನಿಂದಂ । ತೆಂಕಲು । ಯಿಚತುಃ ಶಿಮೆ
36. ವಳಗುಳ ಗ್ರಾಮ ೩ ಉಭಯಂ ಗ್ರಾಮ ೫ । ಐದನ್ನು । ಶ್ರೀಶಂಕರ ಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ ಯಿಗ್ರಾಮಗಳ ಬಾ
37. ಳ ಹೊಂನಸಹಾ । ನಾಳು । ಸೂರ್ಯ್ಯ ಚಂದ್ರರು । ಹರಿಹರ ಸಾಕ್ಷಿಯಾಗಿ ಧಾರೆನೆರದು ಕೊಟ್ಟ ಪ್ರಕಾರಾ ಆಹೊ
38. ಂನುಗಳಂನು । ನಿಳು ಶ್ರೀಮರಕೆ ತರಿಶಿಕೊಂಡು । ಮಹಾ ದರ್ಮಂಗಳಂನ್ನು ನಡಶಿ । ಶ್ರೀ ಲಕ್ಷ್ಮಿನರಸಿಂಹ
ಸ್ವಾಮಿಗೆ ।
39. ಅಮ್ಮುತಪಡಿ ನಂದಾದಿಪ್ತಿಗೆ ಸಹಾ ನಡಶಿಕೊಂಡು । ಯೀ ಗ್ರಾಮಂಗಳ ಚತುಃಸ್ಸೀಮೆ ಗಡಿ ನಿದ್ದಿಗೆ ಹೊಲನೆಲಮ
40. ರಗಳ ವಿವರಗಳಿಗೆ ಸಹ ಶಿಗಾಪ್ರತಿಷ್ಠೆಯಂನು ಮಾಡಿಶಿಕೊಂಡು ಯೀ ಗ್ರಾಮಗಳಿಗೆ ನಲುವ ಹೊಲನೆಲ । ಮರಮಟ್ಟ
41. ಸಿಮೆ ಹಿತ್ತಲು ಯೇನು ಉಳ್ಳದ್ದು । ಯೀ ಸಿಮೆವಳಗುಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಆಕ್ಷಿಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯ
42. ವೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜ ಸಾಮ್ಯಸಹವಾಗಿ ಸರ್ವಮಾನ್ಯಗಳು ಆ ಚಿಂನ ? ಸಹವಾಗಿ । ಆ ಚಂದ್ರಾ
43. ರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ । ಅನುಭವಿಶಿಕೊಂಡು ಬಹಿರಿಯೆಂದು ಶ್ರೀಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರಿಗೆ । ಸಿವಾರ್ಪಿತ
44. ವಾಗಿ ನಾಳು ಧಾರೆ ನೆರದುಕೊಟ ಗ್ರಾಮಗಳ ಶಿರಾಶಾಸನ ।
45. ಶ್ರೀ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಜ ಮಹಾರಾಯರು ಶ್ರೀ ಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ಸಹಾ । ಥಂಕಾಕ್ಷರಣಿ ?
46. ಯಿಂದ ವಪ್ಪಾ ಹಾಕಿದ ಶಿರಾ ಶಾಸನ ೧

ಮುದವರಿ ದೆವಸ್ತಾನದಲ್ಲು ಯಿ ಶಾಸನವನೆಟಿದೆ ?

Note.

This is also a record found in a *kaḍita* at the Śringêri Matt. It purports to be a copy of a stone śâsana, the original of which is however not found.

The object of the inscription is to register the gift of certain villages named Muduvarti, Sabagallu, Kaṭṭakere, Bhâgi Koṇi, and Kundamangala with an annual income of 1697 kâti gadyâṇas to Śankarabhâraṭi, head of the Śringêri Matt (?) by the Vijayanagar king Mallikârjuna and Bukkaràyaru. The usual imperial titles, râjâdhirâja, râja-paramêśvara, champion over enemy kings, destroyer of enemy kings, ruler of the eastern and southern oceans, vîra-pratâpa are applied to the king who is called Praudha Mallikârjuna Dêvarâja-mahârâyaru and is said to be seated on the throne of Vijayanagari Who the Bukkarâya of the grant is cannot be determined. There is a Bukka III in 1422 A.D. (E. C. X, Kolar 128) but he may be too early for the present grant.

The date is given as Ś 1261 Pramâthi sam., Śrâvana śu. 13, Bhânuvâra. This date is too early for Mallikârjuna (1446-67). The copyist must have made a mistake in the Śaka year and the proper śaka year is probably Ś 1381. In this year the date corresponds to August 12, 1459 A.D., a Sunday (Ś 1381 Pramâthin Nija Śrâvana śu. 13) and is regular in all the details given

The object of the grant is stated to be that the king wanted that the threefold worship in the matt of Śankarabhâraṭi-svâmi and the sumptuous feeding of Brahmans daily, worship of Gods, etc., in the matt might be carried on with the help of the king and thereby the king might be ever prosperous and victorious over enemies and his imperial power might endure for ever growing more and more. It is said that king Mallikârjuna and Bukkaràya invited the guru Śankara-bhâraṭi and made this gift with pouring of water and got this inscription engraved on stone to publish the gift.

The details of income of the villages are given next in lines 14-22. The income of Muduvaiti was 1260 *kâti* (hons) originally Deducting out of this 36 kâtis for Kakkunji, 22 for presentation of cloth to Jinnis (?) 11 for Âḷadaḷi (?), 77 for *haravaris* (certain areas of cultivated land) the net income would be 1114 kâtis. For the village Sabagalu the gross income was 60 kâtis. Deducting out of this 3 kâṭis for Tedaḷi (?) and 2 for presentation of cloth (udagare) the net income would be 55 kâtis. For Kattakere village the gross income was 135 kâtis. Deducting 15 kâṭis for Âladaḷi (?), 3 for presentation of cloth and 8¾ for haravaris, the net income would be 108¾ kâtis. Bhâgi Koninagrâma had a gross income of 167½ kâti varahas and 1/2 hana. Out of this 7 kâtis were to be deducted for presentation of cloth and the balance would be 160½ kâti varahas and ½ hana. The gross income of the 4 villages amounted to 1622½ kâti varahas and 1/2 haṇa. The income of the village Kundamangala after deducting 30 kâtis was 75 kâṭi varahas. The total income of the 5 villages was 1697½ kâti hons and 1/2 haṇa. This amount was to be spent for the charities in the Śringêri Matt and also for services of offering light, food, etc., to the god Lakshmînarasimhasvâmi of Hâlâdi. The grant is stated to have been made with gift of gold and pouring of water, in order that

God Śiva might be pleased with it and cites Sun and Moon, Hari and Hara as witnesses.

The boundaries of the villages are next given: Eastern boundary: to the west of Gôpanakatte and Hanjârattikatte, etc.

The signatures of Mallikârjunadêvarâja-mahârâyaru and Śri Vîra Bukkarâyaru are next given.

It is also stated that the stone inscription recording this grant is found in the temple at Mudavarti or Mudavari.

Some of the details given about the income and expenditure in the different villages cannot be clearly made out.

29

Copy of a grant dated Ś 1363 of the time of Purushôttamabhârati of the Śringêri Matt found in a palm leaf book in the Śringeri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳೆ ಪ್ರತಿಯಲ್ಲಿರುವ ಪುರುಷೋತ್ತಮ ಭಾರತಿಗಳಿಗೆ ಭೂಮಿಯನ್ನು
ಸಮರ್ಪಿಸಿದ ಶಾಸನದ ಪ್ರತಿ.

1. ಸಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಧವೇ। ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲ್ಲಿವಾಹನಶಕ ವರುಶ ೧೩೬೩ನೆಯ ರಉದ್ರಿ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಟ ಶು ೩ ಸೋಮವಾರದಲು

2. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರ ಪಾರೀಣ ಯಮನಿಯಮಾದ್ಯ ಷ್ಟಾಂಗ ಯೋಗನಿರತರಾದ ಶೃಂಗೇರಿಯ ಶ್ರೀಮತ್ಪುರುಶೋತ್ತಮಭಾರತ್ತಿ ಶ್ರೀ ಪಾದಂಗಳ ದಿ

3. ವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ। ಆತ್ರೇಯಗೋತ್ರದ। ರುಕ್ಕುಶಾಖೆಯ ರೋಣದ ಬೊಂಮರಸರ ಮಕ್ಕಳು ಗೋವೆಯ ಬಾಚಂಣವಡೆಯರ ಮಕ್ಕಳು ಲಕ್ಷುಮಂಣಗಳು ಹೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮ ಶಾಸನದ ಕ್ರಮವೆಂತ್ತಂದರೆ

4. ನಂಮ್ಮ ಹಿರಿಯರೂ ಮಾದರಸ ಒಡೆಯರು ನಂಮ್ಮ ತಂದೆ ಬಾಚಣವೊಡೆಯರು ಗೋಕರ್ನಕ್ಷೇತ್ರದಲ್ಲಿ। ಶ್ರೀ ಮಹಾ ಬಲದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ। ಅಮ್ಮುತ್ತೇಶ್ವರ ದೇವರಿಗೆ ನಾನಾಗೋ

5. ತ್ರದ ಬ್ರಾಂಹ್ಮಣಭೋಜನ ಎತಿಥಿಕ್ಷೆಗೆ ಮಾಡಿದ ಧರ್ಮ್ಮಗಳ ನಡಸಲೋಸುಗ ಬಂನಣಿಗೆಯ ನಾಡವರಕಯ್ಯಲ್ಲಿಯೂ ಆಂಕೊಲೆಯನಾಡವರ ಕಯ್ಯಲ್ಲಿಯೂ। ದಡುಗಂದಿನಾಡವರ ಕಯ್ಯಲ್ಲು ಶಾನನಾತ್ತಿ

6. ತವಾಗಿ। ಕೊಂಡಹೆಗರಣಿ ಹರವರಿ ದೆನ ಕೊಣಿಕೊಣ। ಹೆರೆಮತ್ತಿಕೊಣಿ। ಬಾವಿಕೊರಲು। ಮಾರಣಗೆರಿಯ। ಬಾಳು। ಮುಂತಾದ। ಗ್ರಾಮಾಸಿಂಬಿ। ಮುಂತಾದ ಸೀಮೆಗಳ। ಪಾರಪತ್ಯವಂನು। ಮಾದರ್ಸವಡೆರೂ। ಹರವಿನಹರಿಯಂ

7. ಣನುನಂಮಾರಾಮಾಂಣನು। ಮಾಡುವಲ್ಲಿ। ಆ ಗ್ರಾಮಗಳಿಗೆ। ಆರ್ಸುಗಳು ಮನೆಎತ್ತುಗಳ ಬಾಧೆಯಿಂದ ಧರ್ಮ್ಮದವಸ್ತು ಕಾಲಕಾಲದಲ್ಲುಬಾರದೆ। ದೇವರ ಶ್ರೀ ಕಾರ್ಯಮುಂತಾದ। ಧರ್ಮಕುಂರಿತ। ವಾಗುತ್ತಿತ್ತು। ಅದು ಕೇಳಿ ನಾಗು ಶ್ರಂ

8. ಗೇರಿಗೆ। ದೇವರ ಶ್ರೀಪಾದದರುಶನಕೆ ಬಂದು। ಶ್ರೀ ವಿದ್ಯಾಶಂಕರದೇವರ ದರುಶನಕೆ ಬಂದು। ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಸಂನಿಧಿಯಲ್ಲಿ॥ ಅಮ್ಮುತ್ತೇಶ್ವರದೇವರ ಸ್ಥಾನಾಧಿಪತ್ಯವಂನು। ಸತ್ರಧರ್ಮದ ಮಠಗಳಿಂನು। ಅದಕ್ಕೆ ಶಾಸನಾತ್ತಿತ ವಾಗಿ ನಡದು ಬಾ

9. ಹಗ್ರಾಮಾಸೀಮೆಗಳನು ಸೈಕಿರಣ್ಯೋದಕಪೂರ್ವಕವಾಗಿ। ದೇವರ ಚರಣಕ್ಕೆ। ಧಾರೆಯನೆರದು। ಸಮರ್ಪಿಸಿ ಮಾದರ್ವವೊಡೆರೂ ದೇವರ ಶಶ್ಯರೂ ಗೋಕರ್ನದ ಮರದಲ್ಲು ಯಿಹ ಮಾಧಮಚಾರ್ರ ಶ್ರೀ ಪಾ

10. ದಂಗಳ ಭಕ್ಷೆಸ್ವಾಸ್ತಿಗೆ ನಂಮ ರಾಮಂಣ ಹರಿಯಂಣ ರಾಮಾಕುಲ್ಲಿ। ನಂಬಿನಾಥಗಂಗಂಣಗಳು ನರಹರಿಯವರ ಕುಟುಂಬ ಸ್ವಾಸ್ತ್ರೆಗೂ ಶಾಸನಾಂಕಿತವಾಗಿ ಮಾಡಿದ ವಸ್ತುಗು। ಧರ್ಮಕ್ಕು ದೇವರ ಶ್ರೀ ಕಾರ್ಯ್ಯಕ್ಕು

11. ಬಾಹವಸ್ತು। ಕಾಲಕಾಲದಲ್ಲು। ಬಾರದೆಯಿದ್ದಲ್ಲಿ। ಮಾಧಮಚಾರತ್ತಿ ಶ್ರೀ ಪಾದಂಗಳ ಕಾಲದಲ್ಲಿ। ಸಾಲವತ್ತೆ ಗೆದು। ತಂಮ ಕುಟುಂಬ ಸ್ವಾಸ್ತ್ರೆಗೂ ಆ ಧರ್ಮಕ್ಕೂ। ಯಿಕ್ಕಿದ ಹೊಂನಿನ ರಾಧಕ್ಕೂ ಮಾರಿಕೊಟ್ಟ ಗ್ರಾಮವೆನು ಬರಸಿ

12. ಕೊಟ್ಟಿವಾಗಿ ಆ ಮಾರಿಕೊಂಡ ಗ್ರಾಮವನು ಮಾಧವಾಡಾರ್ರು ಶ್ರೀಪಾದಂಗಳ ಭಿಕ್ಷಸ್ವಾಸ್ತ್ರಗೆ ಮಾಡಿಕೊಂಡು। ಉಳಿದ ಗ್ರಾಮಸೀಮೆ ಸ್ವಾಮ್ಯಗಳಿಂದೆ। ಮಾಧವಭಾರತಿವಡೆರು। ಬಾಚಂಣವೊಡೆರು ಮಾಡಿದ

13. ಸತ್ರಧರ್ಮ ಬ್ರಾಹ್ಮಣಭೋಜನ ಕಟ್ಟಲೆಯಂನು। ಅಮ್ರುತೇಶ್ವರ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕಟ್ಟಲೆಯಂನು। ಶ್ರೀ ಮಹಾ॰ ಬಲದೇವರ ಅಮ್ರುತಪಡಿ ಕಟ್ಟಲೆಯಂನು। ಆ ಗ್ರಾಮಸೀಮೆಗಳ ಪಾರುಪತ್ಯವಂ

14. ನು ಮಾಧವಭಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಮುಖದಲ್ಲಿ ದೇವರ ಶಿಷ್ಯಪರಂಪರೆ ಆ ಚಂದ್ರಾರ್ಕ್ಕಸ್ಥಾಯಿ ಸ್ಥನಮಾನ್ಯ ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲ ನಡಸಿಕೊಂಡು। ಚಿತ್ತಯಿಸುವುದು ಯಂದು ಪೊಡವಟ್ಟು ಕೊಟ್ಟ॰ ಧ

15. ರ್ಮಶಾಸನ ಆದಿತ್ಯಚಂದ್ರಾ ಮನೋನಲಶ್ಚ ದ್ಯಾರ್ಧೂಮಿ ರಾಜ್ಞೋಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರಸ್ಯಪ್ರಿರ್ತಿಂ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ

16. ದಾನಾಶ್ಚ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾನ್ನರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ।

Note.

This record is also found written in a palm-leaf manuscript in the Śringêri Matt and purports to be a copy of an inscription, the original of which, however, is not found.

It records some grant made to Purushôttama-bhârati-śrîpâda, head of the Śringêri Matt, with the usual titles parama-hamsa-parivrâjakâchârya, versed in *pada*, *vâkya* and *pramâna*, and engaged in the eight-fold yôga including *yama* and *niyama*. The donor is named Lakshumanna, son of Bâchanna Vadeyar of Gôve, who was the son of Bommarasa of Rôn of Âtreya-gôtra and Ṛik-śâkhe. After saluting the Śringêri guru the donor says in the grant that his ancestor (*hiriyar* lit. elder) Mâdarasa Odeyar and the donor's father Bâchana Vodeyar had made grants for services in the temples of Mahâbalêśvara and Amrutêśvara in the sacred place Gôkarna and for the feeding of the Brahmans of various gotras and for the livelihood of ascetics purchased certain villages named Hegarane-haravari. Denakonekona, Helemattikone, Bâvikoralu, Mâranageriya-bâḷu, Simbi-sîme, etc., from the people of Bannanigeya-nâd, Ankôleya-nâd, Dadugandi-nâd in accordance with śâsanas. It is next stated that the *pîrupatya* (headship or management) of the above lands was vested in the hands of Mâdarasa Vodeyar, Hariyanna of Haravu, and Râmanna (who is called Namma Râmanna meaning our Râmanna as he was apparently a relative or close friend of the donor Lakshumanna) The record next states that owing to the damage caused by the bullocks belonging to the household of Arasus (the local rulers ?) the villages were unable to supply the requisite articles for the daily services in the temples and for other charities. It is further stated that on hearing of this state of things the donor Lakshumanna paid a visit to Śringêri and in the presence of the God Vidyâsankara made over to the Śringêri guru the management of the Amrutêśvara temple and the feeding of Brahmans and the administration of the villages granted previously.

The record next proceeds to state that the donor restored or gave to Mâdhavâchârya-śrîpâda the village sold away for liquidating the debts incurred partly for the

livelihood of the ascetic Mâdhavâchârya-śrîpâda who was dwelling in the Matt at Gôkarṇa and was a disciple of the Śringêri guru (*dêvarasiśyaru*) and for the family expenses of Râmanna, Hariyaṇṇa, Râmâkulli, Nambinâtha, Gangaṇṇa and Narahari, and for the temple services and other charities especially at a time when the income was low and irregular and debts were necessary to meet the demands. The record further states that the revenue of this village was arranged to be utilised for the livelihood of the ascetic Mâdhava-bhâraṭi-śrîpâda (same as Mâdhavâchâryaśrîpâda) and the revenue of other villages was to be expended on the charities made by Bâchaṇṇa Vodeyar including feeding of guests (satra-dharma) and Brahmans, and services in the Amṛitêśvara temple. The management of these charities and of the villages granted is stated to have been vested in the gurus of the Śringêri Matt in lineal succession who should superintend them through the ascetic Mâdhava-bhâraṭi and maintain all the old rights, etc., of the place.

The usual imprecatory verses âdiṭya-chandrâvanilônalaścha and dânapâlanayôr madhyê are found at the end of the grant.

The date of the inscription is given in line 1 as Ś 1363 Raudri sam. Jyêshṭha śu. 3 Monday. Taking the Śaka year as current the date is equivalent to May 4, 1440 A D, a Wednesday. Taking the next year Durmaṭi, *i.e.*, Ś 1363 expired, the tithi corresponds to 22nd May 1441, a Monday as stated in the grant, but the cyclic year would be wrong

No king is named in the record. It belongs to the time of Dêvarâya II at Vijayanagar. Nothing is known about the donor Lakshumanna but his father Bâchaṇṇa Vodeyar called also Bâchannarâya was the governor of Goa (Ś 1318-30). High sounding titles have been applied to him and he is said to belong to Âtrêya-gôtra and to have been a *kumâra* (lit. son but would also apply to a dependant) of Mâdhava-mantri called also Mâdarasâ Vodeyar who conquered Goa from the Mussalmans in the reign of Harihara II (E.C VII, Honnali 71; Mad. Ep Rep. 1927, No 369, 1930, No. 609) Bâchanna Vodeyar's father is here named Bommarasa of Rôn, and his gôtra is given as Âtrêya. A grant seems to have been made to the Śringêri guru Narasimhabhâraṭi in Ś 1328 during the governorship of Bâchaṇṇa Vodeyar (Mad. Ep. Rep. 1927. No. 369). His younger brother Mallappa Vodeyar is stated to have been the governor of Guṭṭi in Ś 1341 (E.C. VII Shikarpur 288).

The donee Purushôttama-Bhâraṭi was a guru of the Śringêri Matt. The present record shows the respect paid to the Śringêri Matt by the provincial governors under the Vijayanagar Kings.

Mâdhavâchârya-śrîpâda, called also Mâdava-bhârati, is stated to have been a guru of the Matt at Gôkarna. The trend of the inscription shows that he was a subordinate of the Śringêri Matt. The present Râmachandrapur Matt whose headquarters are at Râmachandrâpur in Nagar Taluk, Shimoga District, has also

spiritual jurisdiction in the sacred place Gôkarṇa, a sea-coast town in North Canara District. A copper plate of this Matt dated Ś 1371 claims several honours to the Matt as granted by Vidyâranya guru of the Śringêri Matt (E. C. VIII, Nagar 67). The present record invests Mâdhava Bhârati Voḍeyar with the management of the Mahâbalêśvara and Amrutêśvara temples at Gôkarna on behalf of and subordinate to the Śringêri Matt.

The details regarding the sale of lands given in the grant are not very clear.

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Copy of a grant of the time of King Dêvarâya of Vijayanagar dated Ś 1369 found in a palm-leaf ms. in the Śringêri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ೩೩೨ನೆಯ ನಂಬರಿನ ಹಳೆಯ ಶಾಸನಗಳ ನಕಲು ಎಂಬ ತಾಳೆಗರಿ ಪುಸ್ತಕದಲ್ಲಿ
ಬರೆದಿರುವ ಶಾಸನದ ನಕಲು. ಗೋಕರ್ಣದ ಪತ್ರವೆಂಬದಾಗಿ ಪಕ್ಕದಲ್ಲಿದೆ.

ನಮಃಸ್ತುಂಗ। ನಮಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಧಾರವೆ। ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ। ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ। ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೂರ್ವದಕ್ಷಿಣ। ಪಶ್ಚಿಮನಮುದ್ರಾಧೀಶ್ವರ ಶ್ರೀಮತು ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ। ಶ್ರೀ ವೀರಪ್ರತಾಪ ದೇವರಾಯ ಮಹಾರಾಯರ। ಸಾಂವ್ರಾಜ್ಯಾ ಧ್ಯುದಯದಲ್ಲು ತನ್ನಿರೂಪದಿಂದ ಶ್ರಮನ್ಮಹಾಪ್ರಧಾನ ರಾಮಚಂದ್ರದೇವಮಹಿರು ಹೊನಾವರದ ರಾಜಧಾನಿಯಲ್ಲಿ ಇದ್ದು ಹೈವ ತುಳು ಕೊಂಕಣ ಮುಂತಾದ ರಾಜ್ಯಂಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಿದ್ದು ಶಾಲಿವಾಹನಶಕ ವರುಶ ಸಾ ೧೩೬೯ನೆಯ ಕ್ಷಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಬ। ೧೦ ಸ್ತಿರವಾರದಲ್ಲಿ ಶ್ರೀಮಚ್ಚಿಧ್ಯುರಿವಾಳ ಎತೀಶಾಧಿಷ್ಠಿತರಾದ ಶೃಂಗೇರಿಯ ಶ್ರೀ ಪುರುಶೋತ್ತಮಭಾರತ್ತಿ ಸ್ವಾಮಿಗಳ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ ಮಂಗರನರು ಕೊಟ್ಟ ಮೂಲಪಟ್ಟೆ ಕ್ರಮವೆಂತೆಂದರೆ ಗಜವೇಂಟೆಕಾರ। ದೇವರಾಯಮ। ಹಾರಾಯರು ಹಿಂದೆ ರುದ್ಯೋದ್ಗರಿ ಸಂವತ್ಸರವ ಪುಶ್ಯ ಬ ೩೦ ಆದಿತ್ಯವಾರದಲು ಶ್ರವಣ ನಕ್ಷತ್ರ ವ್ಯತಿಪಾತ ಅರ್ಧೋದಯ ಪುಣ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ಗೋಖರ್ಣಷ್ಠಿತದ ಶ್ರೀ ಮಹಾಬಲದೇವರಿಗೆ ಪ್ರಾತಃಕಾಲದ ಪಂಡಾಮೃತ ಅಭಿಶೇಕ ನೈವೇದ್ಯ ಅಂಗರಂಗ ಭೈಭೋಗವನು ಪ್ರಾಕುರಾಯರ ಕುಮಾರ ಅಭೋಳರಾಯರ ಹೆಸರಲ್ಲು ಮೂವ ತ್ತಾರುಮಂ। ೩೬ ಮಂದಿ ಬ್ರಾಹ್ಮರಿಗೆ ಸತ್ರಧರ್ಮವನ್ನು ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆನೆರದು ಆಚಂದ್ರಾರ್ಕ ನಡೆವದಕ್ಕೆ ಹೊನ್ನಾವರಪೊಳಗೆ ಗ್ರಾಮವನು ಬರೆಶಿಕೊಡಹೇಳಿ ರಾಯರು ರಾಮಚಂದ್ರದೇವಗಳಿಗೆ ನಿರೂಪವನು ಕೊಡಲಾಗಿ ಆ ರಾಮಚಂದ್ರದೇವಗಳು ಗೋಕರ್ಣಕ್ಕೆ ಬಂದು ಶ್ರೀ ಧರ್ಮಕ್ಕೆ ಆಸಯವನಿಹಳ್ಳಿಯ ಮಾಗಣಿ ಬಳಗೆ ಹರಿಹಳಿಯ ಗ್ರಾಮವನ್ನು ಕೊಟ್ಟು ಆಸರದ ಸತ್ರಧರ್ಮ ಪಾರುಪತ್ಯವನ್ನು ಬಂಕಿಸಬ್ಬಾಯಿತ ಈ ಸೀಮೆಯ ಮಾರಿಹೋದಲ್ಲು ಆತಮುಖಿಯಿಂದ ಆ ಸತ್ರಧರ್ಮದೇವರ ಅವಶರವನು ಸಾಂಗವಾಗಿ ನಡಸದೆ ಕುಂಠಿತವಾದ ಸ್ಥಿತಿಯನು ರಾಮಚಂದ್ರದೇವಗಳು ಕೇಳಿ ಬಂಕಿಸಬ್ಬಾಯಿತಗೆ ಪಾರುಪತ್ಯವನು ನಲುವಿಟ್ಟು ದೇವರ ಶಶ್ಯರು ಗೋಕರ್ಣದ ಮಠದಲು ಇಹ ಮಾಧವಧಾರತಿ ಶ್ರೀ ಪಾದಂಗಳ ಮುಖದಿಂದ ಆ ಹರಿಹಳಿಗ್ರಾಮದ ಪಾರುಪತ್ಯವನು ಮಾಡಿಸಿಕೊಂಡು ದೇವಶಿಶ್ಯ ಪರಂಪರೆಯಾಗಿ ಆ ಅವಸರ ಸತ್ರಧರ್ಮವನ್ನು ನಡಶಿಕೊಂಡು ಇಹಾಗೆ ಈ ಪಾರುಪತ್ಯವನ್ನು ರಾಮಚಂದ್ರದೇವಗಳು ದೇವರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ತಮ್ಮ ಹೆಸರ ಸಾಧನವನ್ನು ಬರಶಿಕೊಟ್ಟು ಇಲ್ಲಿಯ ಸಾಧನಪಟ್ಟೆಗಳನು ಬರೆಸಿಕೊಡಹೇಳಿ ರಾಯಾಶ್ರಯವನು ಕಳುಹಿದ ನಂಬಂಧ ನಾವು ಆ ಮರ್ಯ್ಯಾದೆಯಲು ಆ ಗ್ರಾಮದ ಕುಳ ಅವಸರ ಧರ್ಮವನು ಮಾಧವಧಾರತಿಯ ಶ್ರೀ ಪಾದಂಗಳ ವಶವಮಾಡಿಶಿಕೊಟ್ಟೆವಾಗಿ ಆ ಧರ್ಮವನ್ನು ನಡಿಸುವ ಕಟ್ಟಲೆ ವಿವರ। ಆನೆಹಳ್ಳಿಯಿಂದ ತಾರ ಇನ್ನೂರು ಎಂಧತ್ತಾರ ಲೆಕ್ಕದಲ್ಲಿ ಗ।೨೦॥ ೪೭।೭ ಹರವರಿಯಭಾಮು ೫೦೨೦ ಅಂತು ನೂರನಾಲ್ಕು ವರಹ ಉಧಯಗ ೧೨೪॥೪।೭ ಶಬ್ಯಂ। ಗೆಣಿ ಹರವರಿಸಹ ರ್ಕ್ಷ ಹ ೧೭ ದಣಾಯಕ ದಣಾಯ್ಕರ ಸೀಮೆಯಿಂದ ಉತಾರ ೨೮೦ ಲೆಕ್ಕದಲ್ಲಿ ಗ ೧॥೧॥೭ ಬಿಲಗಣಿಯಿಂದ ಗ ೨ ಹರವರಿಭಮು ೧೦ ರ ಗೃಹ ೧॥ ಧತ್ತ ೨೪೦ ಲೆಕ್ಕದ ಗೃಹ ನಾಲ್ಕು ಧಯಂ ಸಾಮ್ಯ ಇದಗ ೪ ಹ ೪೭೭ ಧಯಂನಾಮ್ಯ ಸಹಿತ ೨೮೦ ಲೆಕ್ಕದ ಗ ೧೭॥೫॥

. . . . . .

Note.

This also purports to be a copy of an inscription and is found written in a palm-leaf manuscript of the Śringêri Matt.

It belongs to the reign of Dêvarâya II (1419-46) and was issued on Saturday the 10th lunar day of the dark half of Chaitra in the year Kshaya Ś 1369 of the Śâlivâhana era, by Mangarasa, governor under mahâpradhâna Râmachandra-dêvavodeyar, viceroy of Haiva, Tulu and Konkana provinces with Honnâvara as the capital, in favour of the Śringêri guru named Purushôttama-bhârati-śrîpâda, making a gift of a village Harihalli.

The purport of the grant is as follows . —

The king of Vijayanagar named Gajabêtegâra (Elephant-hunter) Dêvarâyamahârâya had sent a nirup to Mahâpradhâna Râmachandra-dêvavodeyar directing him to bestow a village in Honnâvara for the services of the morning bath with 5 ingredients (milk, curds, ghee, honey and sugar) to the God Mahâbala in Gôkarnakshêtra, and of offering of food and of decorations and illuminations to the same God and also for feeding 36 Brahmans freely in the name of Abhôlarâya, deceased son (*kumâra*) of the king. This order of the king had been issued on the holy occasion of Ardhôdaya-punyakâla, on Sunday, the 30th lunar day of Pushya in the year Rudirôdgâri In accordance with this order Râmachandradêva came to Gôkarna and granted the village Harihali situated in the *mâgani* of Sayavanimahalli for the said charities and appointed Banki-sabbâyita as the manager of the free feeding service (satra-dharma) In course of time Banki-sabbâyita left the place and it was found difficult to conduct the charities and services and hearing of this, Râmachandradêva took away the management (pârupatya) from Banki-sabbâyita and ordered that the whole charity of feeding should be handed over to the Guru of the Śringêri Matt (*devaru*) and a charter executed in his name and that it should be looked after on his behalf by his disciple Mâdhavabhârati-śrîpâda and his spiritual descendants in lineal succession. In accordance with the orders received from Râmachandradêva, Mangarasa handed over the lands of the said village and the management of the charities to Mâdhava-bhârati-śrîpâda.

The details of the income of the lands, etc., are next given: 286 *târas* from Ânehalli amounting to 20½ gadyânas and 4½ haṇas and 7 kâsu, 5020 mûdes of paddy of the value of 104 varahas from Haravari: total 124½ gadyânas, 4 haṇas and 7 kâsu, etc (other details continue of the receipts, etc.)

The date of the grant is given as Ś 1369 Kshaya sam. Chai. ba 10. Sthiravâra and coincides with 22nd March 1446 A. D., a Tuesday and not Saturday as stated in the record. The date of the previous grant referred to corresponds to January 19, 1444 A.D. a Sunday with the constellation Śravaṇa, etc., as stated in the grant.

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Copy of the grant of Kangavalli made by Bhânappa of Bârakûr dated Ś 1376, in a palm-leaf ms. book in the Śringêri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ತಾಳ ಪ್ರತಿಯಲ್ಲಿರುವ ಬಾರಕೂರ ಭಾನಪ್ಪಗಳ ಶಾಸನದ ಪ್ರತಿ

ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ । ಶ್ರೀ ವಿದ್ಯಾ ಶಂಕರಾಯನಮಃ । ಶ್ರೀ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರ ವೆತ್ರಯರೋಕ್ಯ ನಗರಾರಂಧ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ । ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೩೭೪ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಶ್ಮ ೧ ಸೋಲೂ ಶ್ರೀಮತ್ಪರಮಹಂಕ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀಶಂಕರಭಾರತಿವೊಡೆಯರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಂಗಳಿಗೆ ಬಾರಕೂರ ಚಂದರನರ ಮಕ್ಕಳು ಭಾನಪ್ಪಗಳು ಕೊಟ್ಟ ಗ್ರಾಮದ ಧಂರ್ಮ್ಮ ಶಾಸನದ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಸಿಂಗೆರಿಯ ಶ್ರೀ ಪುರುಷೋತ್ತಮ ಭಾರತಿವೊಡೆಯರು ಮುಕ್ತರಾದ ಬಳಿಕ ದೇವರಿಗೆ ಪಟ್ಟವಾಗಿ ದೇವರನು ರಾಯರು ವಿಜಯನಗರಿಗೆ ಬಿಜಯ ಮಾಡ್ಪಿ ಪಾದಾರ್ಚ್ಚನೆಯನೂಮಾಡಿ ಪಟ್ಟದ ಗ್ರಾಮಕ್ಕೆ ಬಾರಕೂರರಾಜ್ಯದೊಳಗೆ ಯಿಂನೂ ಆ ಆಯವತ್ತು ವರಹನ ಹುಟ್ಟುವಳಿಯು ಗ್ರಾಮವನೂ ಪಿಟ್ಟುಕೊಡಹೇಳಿ ರಾಯರು ದಣಾಯಕ ವೊಡೆಯರ ರಾಯನಗಳು ನಮಗೆ ಬಂದವಾಗಿ ಆ ರಾಯಸ ಪ್ರಮಾಣಿನಲ್ಲಿ ನಾವು ಸಮರ್ಪಿಸಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಗ್ರಾಮದ ವಿವರ ಕಂದಾವರದ ಗ್ರಾಮದ ಆಂಣ ಉಡುಪ ವಾಸ್ತವ ಉಡುಪಗಳ ಹೆದಿಕೆಯು ಕೊಂಗವಳ್ಳಿ ಗ್ರಾಮ ೧ಕ್ಕೆ ಕುಳಹೊನ್ನು ಮೊದಲುಕಾಚೆ ಗಣಂಕ್ಯಂಪ್ರತಿಗ ೧ಕ್ಯಂಹದಿಕೆ ಗ ೧೨ಕ್ಯಂ ಬಾಹಾದುಕಾಚೆ ಗಟಂಂಗೆ ಇಳಪು ಅಂಣ ಉಡುಪಗೆ ಕಾಗ ೧೨ ವಾಸ್ತವ ಉಡುಪಗೆ ಗ ೧೨ ಆ ಸೇನ ಬೊವಗೆ ಗ ೧೨ ಅಂತು ಗಟಿಟನ್ನು ಶುದ್ಧಕಾಚೆ ಗಣಿಟಳಿ ಆವೂರು ತೆರುವ ಭತ್ತದಿಂಬಾಹ ಅಕ್ಕಿನಾಡ ಹಾಗೆ ಳಂ ಲೆಕ್ಕದಲ್ಲ ಅಕ್ಕಿ ಮುಡಿ ಒಂಕ್ಕೆ ಕಾಚೆಗ ಒಂಗುಧಯುಂ ಕೊಂಗವಳ್ಳಿ ಇಂದ ಕಾಚಿ ಗಟಿಳಿನ ಪೂರ ಹೆಬ್ಬಾರುವನಹದಿಕೆಯು ಕಾಳಾವರ ಕಟ್ಟುಂಗೆರೆ ಕಾಚೆ ಗಟಿಂ ಉಧಯಂ ಕಾಚೆ ಗಟಿಣಿಟಕ್ಕಂ ವರಹ ಗಟಿಣಿಂ ಅಕ್ಷರದಲು ಇನ್ನೂರ ಐವತ್ತೆರಡು ವರಹಾನ್ನ ಹುಟ್ಟುವಳಿಯ ಕೊಂಗುವಳ್ಳಿಯ ಗ್ರಾಮವನ್ನು ಆ ಊರುತೆರುವ ಭತ್ತದ ಅಕ್ಕಯನ್ನು ಕಾಳಾವರದ ಕಟ್ಟುಂಗೆರೆಲ ಬಾಹ ಹೊನ್ನನ್ನು ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ ದೇವರ ಅಮೃತಪಡಿ ನಂದಾದೀಪ್ತಿ ಯತೀಶ್ವರರಭಿಕ್ಷೆಯ ಕಟ್ಟಲೆ ಬ್ರಾಹ್ಮಣ ಭೋಜನ ಮೊದರಾದ ಧರ್ತ್ಮಂಗಳಿಗೆ ಆ ಗ್ರಾಮವನ್ನು ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ಭೋಗಿಶಿ ಬಕರಿಯಂದು ಭಾನಪ್ಪಗಳು ಬಂಸಿ ಸಮರ್ಪಿಸಿದ ಕೊಟ್ಟ ಪಟ್ಟಿ । ಪಟ್ಟವಪ್ಪದು ' ಭಾನಪ್ಪನ ಬರ ಹದೊಪ್ಪ

Note.

This record is said to be a copy of an inscription, the original of which is not forthcoming. It was found in a palm-leaf manuscript work in the Śringêri Matt and was copied It is also published in the Selections from the Records of the Śringêri Matt, Vol. I. 1927, a private publication of the Śringêri Matt in P. 21, but the date is given as S' 1352 Saumya and there are slight verbal alterations of the text therein.

After the usual invocation to Śambhu, the record states that on Monday, the 1st lunar day of the bright half of Kârtika in the Śaka year 1374 Prajôtpatti (its English equivalent being Monday, 25th October 1451, A.D. taking the Prajôtpatti of the current S' year 1374) Bhânappa, son of Chandrasa of Bârakûr made the gift of the village Kongavalli in the kingdom of Bârakûr, with an annual income of 252 varahas to Śankara Bhârati, the head of the Śringêri Matt, under the orders of the king of Vijayanagar and Danâyaka Vodeyar. The occasion of the gift was the invitation of the *guru* to Vijayanagar and the worship of his holy feet (pâdârchaneyannu mâḍi) by the king on the installation of the *guru*, in his seat after the

death of his predecessor Purushôttama Bhârati. Details of the income in money and paddy are next given. In addition to the money income from the village Kongavaḷḷi, a certain quantity of rice from the village was also granted to the guru, as well as some fixed dues of the village Kâḷâvara Kaṭṭumgere. Certain rights in the villages named are said to have been vested in two persons Vâstêva-uḍupa and Aṇṇa-udupa. The record ends with the signature of Bhânappa.

It has to be noted that the king of Vijayanagar at this time was Mallikârjuna, 1446-1467, but his name is not given in the grant. The name Śankara Bhârati, the head of the Śrngêri Matt occurs as Śankarânanda (1428-1454) after Purushôttama Bhâratı (1406-1448 A.D.) in the Śringêri Matt list of gurus (See Rice's Mysore Gazetteer, 1897, Vol I, P. 474). Inscriptions, however give 1418-1451 to Purushôttama Bhâratı (see E. C. VI Introduction P. 24, Koppa Taluk 44 of 1351). Grants that relate to Śankara Bhâratı are rare. The present record shows that the Vijayanagar kings continued to honour and patronise the Śṛingêri Matt even after Harihara II.

Bârakûr is a village in the South Canara District and the Bârakûr province included parts of South Canara District and the adjacent parts of the Mysore State. Chandrasa, father of Bhânappa, the donor of the present grant, is met with in several inscriptions of S' 1355, 1356 and 1362, as the governor of Bârakûr. (See S.I.I., Vol. VII, PP. 159 and 236: also Mad. Ep. Rep. 1929, P. 48). Bhânappa is met with as the governor of Bârakûr in an inscription of S' 1374 under Valabha-Daṇâyaka (see Mad. Ep. Rep. 1930, P. 55).

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Copy of a Śâsana of the king Krishnarâya of Vijayanagar in a kadita in the Śringeri Matt.

Kannada language and characters.

ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದ ಕಡಿತದಲ್ಲಿ ಬರೆದಿರುವ ಕೃಷ್ಣರಾಯರ ಶಾಸನದ ನಕಲು.

1. ಯುವ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬಹುಳ ಶ್ರೀ ಮಂನ್ಮಹಾರಾ
2. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹಾರಾಯರು ಮಾ
3. ೆನಹಳಿಯ ಸೀಮೆವಳಗಣ ಬರುವೆಗವಟೂರು ಹೊಳೆಹೊಂನೂರ ಸೀಮೆ
4. ವಳಗಣ ಉಂಡಲ ಅದಕೆ ಸಲುವಹಳ್ಳಿ ಹರಕೆರೆ। ಸಿವಮೊಫೆಸೊಳೆಬ
5. ಯಲು. । ಸಹ ಗ್ರಾಮಗಳ ಗಉಡ ಪ್ರಜೆಗಳಿಗೆ ನರೂಪ। ನಂಮಗ್ರಮ
6. ಗಳು। ಅನಾದಿ ಕಾಲ ಮೊದರಾಗಿಯು। ಶ್ರಂಗೇರಿಯ ಮರಕ್ಕೆ
7. ಸಲುಗುದಾದ ಕಾರಣ ನಾಗು ಶ್ರಂಗೇರಿಯ ವಡೆಯರಿಗೆ ಪಾ
8. ಲಿಸ್ತೆಗು। ನೀಗು ಶ್ನಂಗೆರಿಯವಡೆಯರ ಆಣೆ ಆಗ್ನೆಗೆ ವಳಗಾ
9. ಗಿ ನಡವರಾಗಿ। ಶ್ರೀ ವಿರೂಪಾಕ್ಷಯೆಂದು ಬರಹ ಹಾಕಿ ಅದೆ.

Translation.

On the 30th lunar day of the dark half of Mârgaśira in the year Yuva, the illustrious râjâdhirâja râjaparamêśvara Kṛishṇarâya-mahârâya granted this *nirûpa*

to the *gauḍu-prajes* of the villages Baruve and Gavatûru in the district (sîme) of Mâḷênahalli and the villages Uṇdali, Harakere, Sivamoghe and Sollebayalu in the district (sîme) of Hoḷehonnûr .—

Whereas from times immemorial your villages have belonged to the Śringêri Matt we have granted them to the *vadeyar* (lit master or lord; here it means Guru of Śringêri) and it behoves you to act according to the orders of the said *vadeyar* of Śringêri.

Śrî Virûpâksha.

Note.

This grant was issued by the Vijayanagar king Krishnaraâya (1509-1529) on Yuva sam. Mâr. ba. 30 (corresponding to Wednesday 5th December 1515 A.D. taking S' 1437 Yuva which is the only Yuva occuring during the reign of Krishnarâya) and directs the village headmen, etc., of certain villages (named) to obey the Śringêri Matt Gurus as their masters, as they alone were entitled to those villages from the beginning. Apparently there must have been some dispute about their ownership.

The villages named are Baruve and Gavaṭûr situated in the present Kerehalli hobli of Nagar taluk, Shimoga District. Mâlênahalli is a village in Holalur hobli of Shimoga taluk. Śivamoghe is the present Shimoga town. Sollebayalu is a village in Koppa taluk, Kadur District. Hoḷehonnûr is situated near the confluence of the Tungâ and Bhadrâ rivers in Shimoga taluk

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Copy of a sannad of Raṇadullâkhân found in a palm leaf ms. in the Matt at Śringêri Kannada language and characters.

ಆದೇ ಶೃಂಗೇರಿ ಶ್ರೀ ಮಠದಲ್ಲಿ ಕರಡೇ ಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿರುವ ರಣದುಲ್ಲಾ ಖಾನರ ಸನ್ನದಿನ ಪ್ರತಿ.

ರಣದುಲಾಖಾನರ ವಿಜ್ಞಪತಿ.

1. ಶ್ರೀ ಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರಪ್ಪ ಶ್ರೀ ಶಂಗೇರಿ ಮ
2. ಟದ ಸಚ್ಚಿದಾನಂದ ಭಾರತಿ ಸ್ವಾಮಿ ಶ್ರೀ ಪಾದಂಗಳಿಗೆ ರಣದುಲ್ಲಾ ಖಾನ
3. ರ ನಲಾಮು ನೀವು ಆಶೀರ್ವಾದವ ಕಳುಹಿಸಿಯಿದ್ರಿ ಆದರ ಬಹುಮಾ
4. ನದಿಂದ ವೋದಿಶಿ ಕೇಳಿ ಸಂತುಷ್ಟರಾದೆವು ನಂಮು ಯೆಲ್ಲಪ್ಪನ್ನ ತಿಳಿಹರಾ
5. ಗಿ ಸಕಲ ಅಭಿಪ್ರಾಯಗಳು ಆರಿಕೆ ಆಯಿತು ನಿಮ್ಮ ಮರಕ್ಕೆ ಶವಮೊ
6. ಗೆ ಶೀಮೆಗಳವಳಗೆ ಮಾನ್ಯದ ಗ್ರಾಮಗಳು ಉಂಟು ಆ ಗ್ರಾಮಗಳ
7. ನಿರ್ಬಂಧಕವಾಗಿ ನಡೆಸುವ ಹಾಗೆ ತಾಕೀತಿ ಕಾಗದವ ಬರ್ಸಿ ಕಳುಹಬೇ
8. ಕೆಂದು ಬರೆಸಿ ಕಳುಹಿದ ರೀತಿಯಲ್ಲಿ ನಂಮ್ಮ ಯಲ್ಲಪ್ಪ ಹೇಳಿಕೊಂಡ
9. ಲ್ಲಿಗೆ ತಾಕೀತಿ ವಾರೆಗಳ ಬರಶಿ ಕಾಗದವ ಬರೆಸಿ ಕಳುಹಬೇವೆ ಆದರಿಂದ
10. ತ್ಸುಪ್ತವಾಧೀತ್ಯಾಗಿ ನಂಮಿಂದಾ ಆಹ ಪ್ರಯೋಜನಗಳಿಗೂ ನಂ
11. ಮ ಆಶೀರ್ವಾದವನ್ನು ವೇಳೆ ವೇಳೆಗೆ ಬರಶಿ ಕಳುಹಿಸುತ್ತಾ ಬಾಹಾಗೆ
12. ಮಾಡಿಸುವುದು ಹೇಳಿದಂತೆ ಬರೆದು ಶಿಬೆ ಮಹರು ಹಾಕಿ ಆದೆ.

Transliteration.

1. srîmat-paramahaṃsa parivrâjakâchâryarappa śrî Śiṃgêri-ma
2. tada Sachchidânaṃda-bhâratı-svâmı śrîpâdamgaḷige Raṇadullâkhâna-
3. ra salâmu nivu âśîrvâdava kaḷuhisıyıdrı âdarabahumâ-
4. nadımda vôdısikêḷı saṃtushṭarâdevu nimma Yellapanna tıḷahalâ-
5. gı sakala-abhıprâyagalu arıke âyıtu nimma maṭhakke Sıvamo-
6. ge-śîmegala valage mânyada grâmagaḷu umtu â grâmagaḷa
7. nırbaṃdhakavâgı nadesuvahâge tâkîtı-kâgadava barsi kaḷuhabê-
8. kemdu baresıkaluhıda rîtıyallı nımma Yallappa hêḷikoṃda-
9. lıge tâkîtıvâlegala barsı kâgadava barasi kaḷuhidhêve adarimda
10. truptavâdhîttâgı nammımdâ âha prayôjanagalıgû nım-
11. ma âśîrvâdavannu vêlevêḷege barasi kaluhisuttâ bâhâge
12. mâdısuvudu hêlıdamte baradu śıkhe maharu hâki ade.

Translation.

To the holy feet of the illustrious paramahamsa-parivrâjakâchârya Sachchidânandabhâratisvâmi of the Śringêri Matt.—

Salutations (salâm) of Ranadullâkhân.—

The blessings you sent we got read, and listened to with respect and regard and were pleased therewith. On further questioning your Yellappa we understood your ideas fully As your Yellappa represented that your Matt possesses *mânya* (rent-free) lands in Śivamoga-sîme and that you want *tâkîti* letters (letters of direction or command) from us to the effect that the villages should be compelled to be made over to your matt we have got the necessary *tâkîti voles* written and despatched with letters of instruction. This may satisfy you and you may arrange to despatch letters every now and then as to how far you require help from us, and convey your blessings.

Written according to instructions and affixed the seals of the signet (śikhemoharu) thereto.

Note.

This is a letter issued by the Bijâpur general Raṇadullâkhân in response to a letter of request from the Śringêri Matt directing his officers to enfore obedience to the orders of the Śringêri Matt in the collection of produce, etc., in their *mânya* lands in the Shimoga District.

The letter shows the high regard paid to the gurus of the Śringêri Matt even by the Mussalman rulers of Bijâpur. This letter of the Bijâpur general (together with the letters of Haider and Tippu to the Śringêri Matt published before in M.A.R. 1916, P. 74) would show that the Mussalman rulers far from molesting

the Hindus, showed great reverence to their accredited spiritual leaders and helped them in the discharge of their sacred duties

No date is given. The guru of the Śringêri Matt is named Sachchidânanda-Bhârati. The Śringêri Matt succession list contains three Sachchidânanda Bhâratis 1622-1663, 1705-1741, 1770-1814 besides two Abhinava Sachchidânanda Bhâratis 1741-1767, 1814-1817 (Rice's Mysore Gazetteer Vol. I 1897, P. 474) Raṇadullâkhân, general of Bijapur, invaded in 1637 Bankâpur, Harihar, Basavâpaṭṇa and Tarikere up to the woods of Bednur, the whole of which was overrun. The Bednur chief was besieged in Kavale-durga but bought off the enemy. An attempt was next made on Seringapatam but the king of Mysore, Kanthîrava-Narasa-Râja-Vodeyar (1638-1659) succeeded in effectually repelling the invader. With Raṇadullâkhân was associated the Mahratta general Shâhji, father of the famous Śivâji.

It is thus probable that it was the first guru of the name Sachchidânanda Bhârati in the Śringêri Matt (1622-1663) who sent his agent Yellappa to Raṇadullâkhân and got help from him. The present record must have been issued about 1640 A.D.

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Copy of Rannaghatta grant, dated Ś1582 of Śrîrangarâya of Vijayanagar found in a paper manuscript book in the Matt at Śringêri.

Kannada language and characters.

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೇಕಾಗದದ ಪುಸ್ತಕದಲ್ಲಿ ಬಾದಿರುವ ರನ್ನಘಟ್ಟ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

ಬೇಲೂರು ಶ್ರೀಮೆವಳಗಣ । ರಣಘಟ್ಟದ ತಾಂಬ್ರಶಾಸನ ಪ್ರತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ । ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಡಾವೆ । ತ್ರೈ ಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ॥೧॥ ಹರೇರ್ಲಲ್ಲಾಟವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡ ನಪಾತುವಃ । ಹೆಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ರಶ್ರಿಯಂದಧೌ ॥ ಕ್ರೀಡಾವಸ್ಥಾನಮನಂತರಮಂತರಾಳೇ ನಂವೇಶಿತಃ ಶಶುತಯಾಶ ಯನೇ ಧವಾನ್ಯಾ ಕರ್ಣಾನಿ ಲೈಃಶ್ರಮವಿನೋದನ ಕರ್ಮಕುರ್ವನ್ಕರ್ಣಾಭರಣಾ ಮಾವಹತು ಮೇಕರಿರಾಜವಕ್ತ್ರಃ । ಅಸ್ತಕ್ಷೀರಾರ್ಣವಾ ದ್ಧೇ ರ್ಮೈರ್ಮಥ್ಯ ಮಾನಾತ್ಸುಧಾರ್ಥಿಭಿಃ । ಹೈಯಂಗವೀನವಪಿಣ್ಡಾ ತಂನಿರಸ್ತತಿಮಿರಂಮಹಃ । ಅಸ್ಯಶ್ರೀತನಯಸ್ತ ಶ್ರೋಭರತುಲ್ಯೈರನ್ವ ರ್ಥನಾಮಾಬುಧಃ । ಪುಂಣ್ಯೈರಸ್ಯಪುರೂರವಾ ಧ.ಜಬಲೈ ರಾಯು.ರ್ವಿಷಾಂನಿಷ್ಟತಃ । ತಸ್ಯಶ್ರೀರ್ನಹುಷೋಥ ತಸ್ಯಪುರುಷೋ ಯುದ್ಧೇಯಃಯಾತಿಕ್ಷತೌಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುಂಧಃ ಶ್ರೀ ದೇವಯಾನೀಪತೇಃ । ತಸ್ಮಾದ್ಗೋಪಾಲರಾಯಾತ್ಸಕಲಜನ ದೃಶಾಂ ನರ್ವದಾನಂದಕೋಯಃ ಪಾತ್ರೇಭ್ಯೋದತ್ತದಾಯಃ ಪ್ರುಥುಯಶಸಿ ಮಹಾನಸ್ರಮೇಯೋದಮೇ ಯಃ । ಯುದ್ಧೇಶ್ರೀಕಾ ರ್ತಿಕೇಯಃ ಪ್ರಧಿತಗುಣಗಣೋ ವೆಂಗಮೂಂಬಾತನೂಜಃ । ಖ್ಯಾತ ಶ್ರೀರಂಗರಾಯ ಪ್ರಥುವರನುಮನೋಧಾತೃಧಾಮ್ನೊ ನಾರಾವ್ಪಂ ಬುಸ್ವರ್ಣ ಪದ್ಮಾಂಕಿತ ಮಿತಿನುಮಹಧ್ಮಾಪಿನೀಯಾಂಬಲಿಂಚ ॥ ಶ್ರುತ್ವಾಯೇರಾಜ ಹಂಸಾನ್ಸರಿತ ಮುಪಗತಾರಾಲನಂ ಪ್ರಾಪ್ಯ ತಸ್ಮಿಂಸ್ತತ್ಕೀರ್ತ್ಯಾ ಕ್ರಾಂತಗಾತ್ರಾಃ ಸಕಲ ಜಗತಿ ತದ್ಭಾಷಣಂ ಪ್ರಾಪಯಂತಿ ॥ ತಸ್ಮಿನ್ಭನಗಿರಿರಾಜ ನ್ಯಾಪಿತೇ ಹೇಮ ಪೀರಕೆ। ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜೇತು ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರೆ । ಶ್ರೀ ವೀರಪ್ರತಾಪ ವೀರ ಶ್ರೀರಂಗರಾಜ ನೃಪೆನಾದ್ರಿ ದ್ವೀಪ ನಮಾಯು ಕ್ತಾಂಮಹೀಂ ಶಾಸತಿ ಧರ್ಮತಃ । ಶಾಲಿವಾಹನಶಕೇತು ಧರಣ್ಯಾಂದ್ವ್ಯಷ್ಟ ಪಂಚಕಶ ಶಾರ್ವರಿವರ್ಷೇ ಪುಷ್ಯದರ್ಶರವಿಯೋಗ ಯುತೇಶ್ರೀ ರಂಗರಾಯನೃಪ ತೌಜಯತೀದಂ । ಧೂಮಿದಾನವಮಕ ರೋನ್ವಯಮಿಷ್ಟಂ ಕ್ರುಷ್ಣಯೋಗಿಮರ ಕ್ರುಷ್ಣ ಪದಾಧ್ಯಾಂ ಶ್ರೀಮತ್ಪಾರಮ ಡಂನ್ಯಯೋಗ ವಿಧವೇವಂಶೇಗ್ರಣೀ ನಾಂಪರವ್ಯಾನ ಶ್ರೀಶುಕಗೌಡಪಾದ ವಿಲಸದ್ಗೋವಿಂದ ನಾಮ್ನಾಂತತಃ ಕ್ಷೀರಃಶ್ಯಾಮಿ ಮುನೇಶ್ಚ ಪಿಚ್ಛಲಯತಿ ನ್ತಸ್ಯಾದ್ಯತಿಶ್ರೀಧರೋವಿಷ್ಣುನ್ಯಾಮಿ ಮರೇ ಪ್ರಸಿದ್ಧ ನುಮಹಾ ಮುಳ್ಳಾಯಿ ಪುರ್ಯ್ಯಾಮ ಧೂತ್ ॥ ನಕಲು ನಿಗಮಧಾಮಾ ತತ್ರ ತತ್ವಾರ್ಥವೇದೀ ಘನಗಿರಿನಗರ ಶ್ರೀಕಾರಣಶ್ಚಾಗ್ನಿ ಮೂರ್ಧಾಮುರಹರ ಕ್ರುತಚಿತ್ತಸ್ಚಚ್ಚಿದಾ ನಂದ ಶಿಷ್ಯೋ [ಜಯತಿ] ಜಗತಿ ಕ್ರುಷ್ಣಾನಂದ ನಾಮಾಯತೀಂದ್ರಃ । ತಸ್ಮೈ ಶ್ರೀರಂಗರಾಯಃ ಪ್ರಥಿತಗುಣಗಣಾ ಲಂಕ್ರುತಸ್ತಸ್ಯ

ವಂಶೇಹ್ಯಾಪಾನ್ತಂಬಾತ್ರಿಗೋತ್ರೋಮನುನಮನುಕ್ರತೋ ವೆಂಕಟೇಶಃ ಪ್ರಪೌತ್ರಃ । ರಂಗಾಂಬಾಯಾಶ್ಚ ಪೌತ್ರೋವರ ಗುಣನಿಲ
ಯೋರಂಗ ರಾತ್ರಿಮ ದೇವ್ಯೋಃ ಪುತ್ರಶ್ರೀ ರಂಗರಾಜಃ ಪ್ರಥುವರತಿಲಕೋ ಯಾಚಕೇಷ್ವಾರ್ಥದಾತಾ । ಅರ್ಘೋದಯೇಸತಿತದಾ
ಶುಧಹಂಸಮೇತು ದೇಲೂರ ಸೀಮ್ನಿಯತಯೇ ಮಿತಭಕ್ತಿಯುಕ್ತಃ । ನಸ್ವರ್ನಪೂರ್ವಕ ನಮರ್ಪಣಶುದ್ಧ ಬುಧ್ಯಾಗ್ರಾಮದ್ವಯಂ ನಮ
ದದಾನ್ಮಹನೀಯಕೀರ್ತಿಃ । ಯೇಕೋಬಳಗನಾಡೆ ಶ್ರೀ ರಣಘಟ್ಟೇತಿನುಸ್ಥಿತಃ । ಯೆಲ್ಲಬೀಹೊಳೆಯಾತ್ಮೂರ್ವೇ ಯಾಂಮ್ಯೇಹಾಡ್ಲ
ಗಿರೀತಿಚ । ಪಶ್ಚಿಮೇ ಚಿಕ್ಕ ಕೊರ್ಯಾಖ್ಯಾಃ ಗುದಂಗ್ಮರ್ಲಾಪುರಾಭಿಧಃ । ಹಾರೋನ ಹಳ್ಳಾಮಪರನ್ತತ್ರ ಕರ್ಯಾಣಿ ಸಂಖ್ಯತಃ । ನಿಂ
ಗಾಪೇರೆತ್ಯುಪಗ್ರಾಮ ನಚಿತಃ ನಪರಾಂನ್ವಿತಃ । ಚತುಃಶೀಮಾನಮಾಯುಕ್ತಾಂಯೇತದಾ ಗ್ರಾಮದ್ವಯಂದದೌ ॥ ಗ್ರಾಮದ್ವಯೇ
ವೇರಾಪುರೀ ನಮೀಪೇ ಭೂಮಿಂವಿರೋಕ್ಯಾಮರ ಭೋಗಯೋಗ್ಯಾಂನಂಸ್ಥಾಪ್ಯ ನದಾ ವ್ಯಮನ ಮುದ್ರಿಕಾಶ್ಚಶಿರಾಶ್ಚತುರ್ದಿಕ್ಷು
ಮುಮುಕ್ಷುವೇದಾತ್ ॥ ನಧಿನಿಕ್ಷೇಪ ಪಾಶಾಣಸಿದ್ಧ ನಾಧ್ಯನಮನ್ವಿತಂ । ಅಕ್ಷಂಣ್ಯಾಗಾಮಿನಂಯುಕ್ತಂ ಜರೇನಡಮನೋಹರಂ॥
ಸಿಪ್ಯಪ್ರಸಿಪ್ಯ ಭೋಗ್ಯಂಚಕ್ರ ಮಾದಾಚಂದ್ರತಾರಕಂ । ದಾನನ್ಯ ಪರಿವೃತ್ತೇಶ್ಚ ವಿಕ್ರಯಸ್ಯಾಪಿ ಶೋಭಿತಂ । ಶ್ರೀರಂಗ
ರಾಯ ಭೂಪಾಲೋಪಿರಂಣ್ಯೋದಕ ಪೂರ್ವಕಂ । ತ್ರಿವಾಕ್ಕರಣ ಪೂರ್ವಂತ್ತು ತಸ್ಮೈ ಪ್ರಾದಾಂತ್ಮ ಹೀಮಿಮಾಂ । ಯೇವಂವಿಲ
ಖಿತಂ ತಾಂಬ್ರಶಾಸನಂದತ್ವಾಂನ್ಮದಾ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಣ್ಯಂಪರದತ್ತಾನು ಪಾಲನಂ । ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದ
ತ್ತಂ ನಷ್ಟಲಂಧವೇತ್ ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೆಯೋನುಪಾಲನಂ । ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
ಚ್ಯುತಂಪದಂ । ಯೇಕ್ಕೈವಧಿನೀಲೋಕೇ ಸರ್ವಷಾಮಪಿ ಭೂಭುಜಾಂ । ನಭೋಗ್ಯಾನಕರ ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾವನುಂಧರಾ ।
ಬ್ರಹ್ಮ ಸ್ವಪರಿ ಪುಷ್ಟಾನಿ ವಾಹನಾನಿ ಬರಾನಚ । ಯುದ್ಧಕಾಲೇ ವಿಶೀರ್ಯಂತೇ ನೈಕತಾ ಸ್ವೇತವೋ ಯಥಾ ॥ ಶ್ರೀರಾಮಾಯಂ
ತ್ರವಪ್ಪಾ ಹಾಕಿದ ಸಾಧನ

Transliteration.

Bêlûru-śîme-valagana | Ranaghatada tâmbra-śâsana-prati. Śrî Ganâdhipata-ye namah! namas tunga-śiraś-chumbi-chandra-châmara-châravc! trailôkya-nagarârambha-mûla-stambhâya Śambhavc ॥ ! ! ॥ Harêr lîlâvarâhasya damshtrâ-danda [s]sa pâtu vah | Hêmâdri-kalasâ yatra dhâtrî chhatra-śriyam dadhau ॥ Krîdâ-vasânasamanantaram antarâle samvêśitah śiśutayâ śayane Bhavânyâ kaṇṭhâlaih śramavinôdana-karma kurvan kalyânam âvahatu me Karirâja-vaktrah | asti Kshîrârnavâd dêvair mathyamânât sudârthibhih!haiyangavînavajjâtam nirasta-timiram mahah | asya śri tanayas tapôbhir atulair anvartha-nâmâ Budhah punyair asya Purûravâ bhuja-balair Âyur dvishâm nighanatah | tasya śrîr Nahushô' tha tasya parushô yuddhê Yayâtih kshitau khyâtah (s) tasya tu Turvasur vasu-nibhah Śrî-Dêvayânîpatêh | tasmâd Gôpâlarâyât sakala-jana-drisâm sarvadâ nandakô yah pâtrêbhyô datta-dâyah pruthuyasasi mahân apramêyô damê yah | yuddhê śrî Kârtikêyah prathita-guna-ganô Vengamâmbâ-tanûjah | khyâtah Śrîrangarâya-prabhuvarasumanô dhâtri-dhâmnô . . nâlpâmbu svarna-padmâm-kitam iti sumaha-chhlâghanîyâmjalim cha | śrutvâ yê râjahamsâ svaritam upagatâ lâlanam prâpya tasmim stat-kîrtyâ-krâmta-gâtrâh sakala-jagati tad-bhâshanam prâpayanti ॥ tasmin Ghanagirau râja-prâpitê hêmapîthake | śrîmad râjâdhirâjê tu śrîrâja-paramêśvare | śrî vîra-pratâpa Vîra-Śrîrangarâja-nripe sâdri-dvîpa-samâyuktâm mahîm śâsati dharmatah ॥ Śâlivâhana-śakê tu dharanyâm dvyashta-pancha-śaśi-Śârvari-varshê pushya-darśa-ravîyôga-yutê Śrîrangarâya-nṛipatau jayatîdam | bhûmidânam akarô [t] svayam itththam Krushṇa-yôgi-matha Krushṇa-padâbhyâm śrîmât pâramahamsya-yôga-vibhavê vamśê' granînâm para Vyâsa Śrisuka Gauḍapâda vilasad-Gôvinda-namnâm tatah Kshîrah-svâmi-munê-ś cha Pichchhalayatis tasmâd yati-Śrîdharô Vishṇusvâmi-mathê prasiddha-sumahâ-Mulvâyi-puryyâm abhût || sakala-

nigama-dhâmâ tatra tatvârtha vêdî Ghanagiri-nagara-śrî kârana-śchâgni-mûrdhâ Murahara-kruta-chit Sachchidânanda-śishyô jagati Krushṇânanda-nâmâ yatîndrah | tasmai Śrîrangarâyah prathita-guṇa-ganâ-lam-krutas tasya vamśehy Âpâstamba-trî-gôtrô Manu-sama-sukrutô Venkatêsah prapautrah | Ramgâmbâyâś cha pautrô vara-guṇa-mîlayô Rangarât Timma-dêvyôh putra Srîrangarâjah prabhuvara-tilakô yâchakêshṭârtha-dâtâ | Ardhôdaye satî tadâ śubhahamsamêtu Bêlûra-sîmni yatayê' mita-bhakti-yuktah | sa-svarna-pûrvaka-samarpana-śuddha-budhyâ grâma-dvayam samadadân mahanîya-kîrtih | yêkô Balaganâde srî Raṇaghatêti susthitah | Yallachî-holeyât pûrvê yâmyê Hâdlagirîti cha | paśchimê Chikka-Kolyâkhyâh udamg Mallâ-purâbhidhah Hârônahalyâm aparas tatra Kalyânî-samsthitah | Simgâpêthe-tyupa-grâma-sahitah saphalâmnvitah | chatuh-sîmâ-samâyuktâm yêtad-grâma-dvayam dadau || grâma-dvaye Vêlâpurî-samîpê bhûmim vilôkyâ-mara-bhôga-yôgyâm samsthâpya sadvâmana-mudrikâścha silâś chatur-dikshu mumukshuvêdât | nidhi-nikshêpa-pâśâna-siddha-sâdhya-samanvitam | akshimnyâgâmi-samyuktam jalêna cha manôharam || sishya-prasishya-bhôgyam cha kramâd â-chandra-târakam | dânasya parivrittêś cha vikrayasyâpi śôbhitam | Śrîranga-râyabhûpâlô hiraṃṇyôdaka-pûrva-kam | tri-vâkkaraṇa-pûrvam tu tasmai prâdân mahîm imâm | yêvam vilikhitam tâmbra-śâsanam dattavân mudâ | sva-dattâ [d]dvigunam punyam paradattânu-pâlanam | para-dattâpahârêna sva-dattam nishphalam bhavêt | dâna-pâlanayôr madhye dânâ chhrêyô-nupâlanam | dânâ[t]svargam avâpnôti pâlanâd achyutam padam | yêkaiva bhaginî lôkê sarvêshâm api bhûbhujâm | na bhôgyâ na kara-grâhyâ vipra-dattâ vasumdharâ || bramhasva-paripushtâni vâhanâni balâni cha || yuddha-kâlê viśîryamtê saikatâs sêtavô yathâ || Śrîrâmâ yamtta vappâ hâkida sâdhana.

Translation.

Copy of the copper plate śâsana of Raṇaghaṭa in Bêlûr-sîme.

Salutation to Ganâdhipati. Obeisance to Śambhu, beautiful with the fly-flap that is the moon touching his lofty head and the foundation pillar for the construction of the city of the triple world. May the bar-like tusk of Hari who assumed the form of a boar for sport, resting on which the earth with its finial of Mêru appears like an umbrella protect you May the god with the face of the lord of elephants (Ganêśa) who as a baby was taken near Pârvatî after her sports and by a breeze caused by the movement of his ears removed her fatigue—do me good.

There is the light (Moon) born like butter from the churning of the Milky ocean by the gods for nectar and a dispeller of darkness. His son born after great austerities was Budha truly so named (*budha* means learned). To Budha, who was a slayer of his enemies, was born Purûrava by good fortune. His son was Nahusha whose son was the world-famous Yayâti, fierce in battle. To Yayâti, husband of Dêvayâni was born a son Turvasu, an equal of the Vasus. From him was descended Gôpâlarâya, and his son by Vengamâmbâ was Śrîrangarâya, delighter of the eyes of all

people, bestower of gifts on all the deserving supplicants, possessed of great fame, unfathomable and uncontrollable, a Kârtikêya in battle, son of Vengamâmbâ and possessed of glorious qualities. The royal swans hearing that the famous king Śrîranga's kingdom was an abode of Brahma full of learned men and large quantities of water (tanks, etc.) and characterised by golden lotuses (gold flowers or coins) and worthy of great praise went there from Svarga and being well treated by him, and their bodies covered by his glory, publish the news all over the universe.

While the heroic king, râjâdhirâja râja-paramêśvara vîra-pratâpa Śrîrangarâja seated on his ancestral golden seat at Ghanagiri was ruling the earth with all its mountains and islands in righteousness, in the year counted by two, eight, five and one (1582), in the cyclic year Śârvari, in the month Pushya, on the new moon day, the king made a gift of land as follows to the feet of Krishna in the Matt of Krishna-yôgi.

In the lineage of the great paramahamsas arose Vyâsa, Śuka, Gaudapâda, Gôvinda and after him Kshîrasvâmi, next Pichchhala-yati and after him Śrîdhara yati in the famous Matt of Vishnusvâmi in Mulvâyi-puri. Among them was the lord of ascetics Agnimûrdha Krishnânanda, disciple of Sachchidânanda, an abode of the Vedas, versed in the meaning of tatvas, protector of the city of Ghanagiri (Penugonda), a devotee of Vishnu and world-famous. To him, Śrîrangarâja, an ornament of kings, bestower of all things desired by supplicants, son of Rangarâja and Timmâdêvi, and grandson of Rangâmbâ and Śrîrangarâya and great grandson of Venkaṭêsa, belonging to Atri-gôtra and Âpastamba sûtra gave away on the occasion of Ardhôdaya two villages in Bêlûr-sîme with great devotion and with the gift of gold Of these one is Ranaghata, situated in Balaganâd district, to the east of the stream Yellachi, to the south of Hâdlagiri, to the west of Chikka Kolli, to the north of Mallâpura The other is Kalyâni Hârônahalli with a hamlet named Singâpêtha Both these villages situated within the four boundaries named near Vêlâpur in an area fit to be enjoyed by gods were given away after setting up boundary stones bearing the figure of Vâmana to the ascetic with all the rights of treasure on the surface and underground, minerals, rights which are ready and which are possible, imperishables, futures, water sources, to be enjoyed by disciples and disciples' disciples in succession, for as long as the moon and stars endure with liberty to give away, exchange or sell. King Śrîrangarâya gave away this land to him with pouring of water on gold, repeating the gift thrice and with his mind, body and speech (tri-karana-pûrvam) acting in unison, and granted joyfully a copper śâsana written accordingly.

Imprecatory stanzas: Sva-dattâd- dâna-palanayôr madhyê.... . ..... êkaivabhagini.... . ....

The vehicles and troops derived from the Brahmans' property perish in times of war like the bridges of sand.

Śrî Râma.

Note.

This record found in a paper manuscript of the Śṛingêri Matt purports to be a copy of a copper plate Śâsana The copper plates which formed the original of this are not available in the Matt.

It registers the gift of two villages Raṇaghatta and Kalyâni Hârônahaḷḷi near Vêlâpuri (Belur) situated in Balaganâd (Badaganâd) by the Vijayanagar king Śrîrangarâya, son of Gôpâlarâja and Timmâdêvi to the ascetic Agnimûrdha Krishnânanda of the Muḷvâvipuri Matt. The date is given as S' 1582 Śârvari sam. Pushya ba 30. Sunday, a time of Ardhôdaya-punyakâla and corresponds to Sunday January 20th, 1661 A. D. which has the constellation of Śravana. For Ardhôdaya, a combination of new moon day of Pushya or Mâgha with Sunday, Sravana nakshatra and Vyatîpâta-yôga is necessary (See M. A R. 1931, P. 154) and such a combination is found on the date referred to.

The donor is evidently Śrîrangarâya VI, king of Vijayanagar (C. 1643-1664) several of whose grants are found in the Belur Taluk (E. C. V Belur 80 of 1659, 81 and 122 of 1660 A. D., etc.)

One of the two villages granted in the record, *i. e.*, Ranaghatta is the same as the present village Ranaghaṭṭa, a village situated about eight miles to the south-east of Bêlûr town in Bêlûr Taluk. A stone inscription has been discovered in that village recording the gift of the village by Śrîrangarâya to Krishnânanda-svâmi of Muluvâgil, the donee of the present grant. The date is also similar except the tithi which is given as bahuḷa 10 and not bahula 30 as in the present grant. [M. A. R. 1926, P. 40.] See also M. A. R 1919, P. 37; M. A. R 1933, P. 183.

The donee Agnimûrdha Krishnânanda belongs to the sect of the Bhâgavata-sampradâya which has its headquarters at the village Mulbâgal in Tîrthahaḷḷi Taluk, Shimoga District.

It may also be interesting to note that the village, *viz.*, Ranaghatta is now in the possession of the Śrîngêri Matt

The other village granted in the present record, *viz*, Hârohâḷḷi is about three miles to the south-east of Ranaghatta in the same Belur Taluk

The signature at the end of the record is Śrî Râma as in the other copper plate grants of Śrîrangarâya VI (Cp. E. C. V. Belur 81,82, etc.)

35

Copy of the grant of Sûrâpura, dated Ś 1532 of the king Śrîrangarâya of Vijayanagar found in a palm-leaf ms. in the Matt at Śrîngêri.

Kannada characters and Telugu language.

ಶೃಂಗೇರಿ ಮಠದ ಕರಡೀಕಾಗದದ ಪುನ್ತಕದಲ್ಲಿ ಬರೆದಿರುವ ಸೂರಾಪುರದ ತಾಮ್ರ ಶಾಸನ ಪ್ರತಿ.

ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ॥ ಹರೇರ್ಲ್ಲಕ್ಷ್ಮೀರಾ . . . . . ನಮಸ್ತುಂಗ . . . . . ೧೫೮೨ ಪ್ಲವ ನಾಮ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಯಲ್ಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯ . . . . . ಮುಳುವಾಯಿ

ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತ ಶ್ರೀಮತ್ಸಚ್ಚಿದಾನಂದ ಮಹಾಯೋಗೀಂದ್ರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀ ಕೃಷ್ಣಾನಂದ ಸಾ
ಮುಲವಾರಿ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಬುಲುಕು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ದೇವ
ಮಹಾ ರಾಯಲೈ ಯವಾರು ದಂಡಂದೆಚ್ಚಿ ಸಮರ್ಪಿಂಚಿನ ಭೂದಾನ ಧರ್ಮ ಶಾಸನಮು। ಜಲಗರಮಾನಿ ಸೂರಾಪುರಮು ಅನೆ
ಗ್ರಾಮಮುಂನ್ನು ಗೋಪಾಲಸ್ವಾಮಿ ಪೂಜಕು। ಯಾತಥಾ ತಿಥಿ ಪುಣ್ಯಕಾಲಮಂದು ನಹರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕ
ಮುಗಾ ಕೃಷ್ಣಾರ್ಪಣಂಗಾ ಸಮರ್ಪಿಂಚಿನ ಭೂದಾನಗ್ರಾಮಧರ್ಮಸಾಧನಮು.

Note.

This also purports to be a copy of a copper plate grant and seems like an abbreviated form of the Sûrâpura copper plate grant published in the last year's Report, M. A. R. 1933, P. 183.

It is in Telugu language and records the gift of a village Jalagara-mâni Sûrâpura to the ascetic Krishnânandasvâmi of the Mulbâgal Matt (called Muluvâyi-simhâsana) by the Vijayanagar king Śrîrangarâya-dêva-mahârâyalaiyavâru, *i.e.*, Śrîrangarâya VI for the worship of the god Gôpalasvâmi, the tutelary deity of the Matt. It is issued on the date S' 1582 Plava sam. Kâr. śu. 15 which corresponds to 27th October 1661.

The village Sûrâpura, granted in this record is about two miles from Bêlûr and like Ranaghatta of the previous record now belongs to the Śringêri Matt.

36

At the village Paśchimavâhini in the hobli of Mêlupâlu on the first stone standing in front of Gôpinâtha temple.

Size 4′ × 1′

Kannada language and characters.

ಅದೇ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 1′

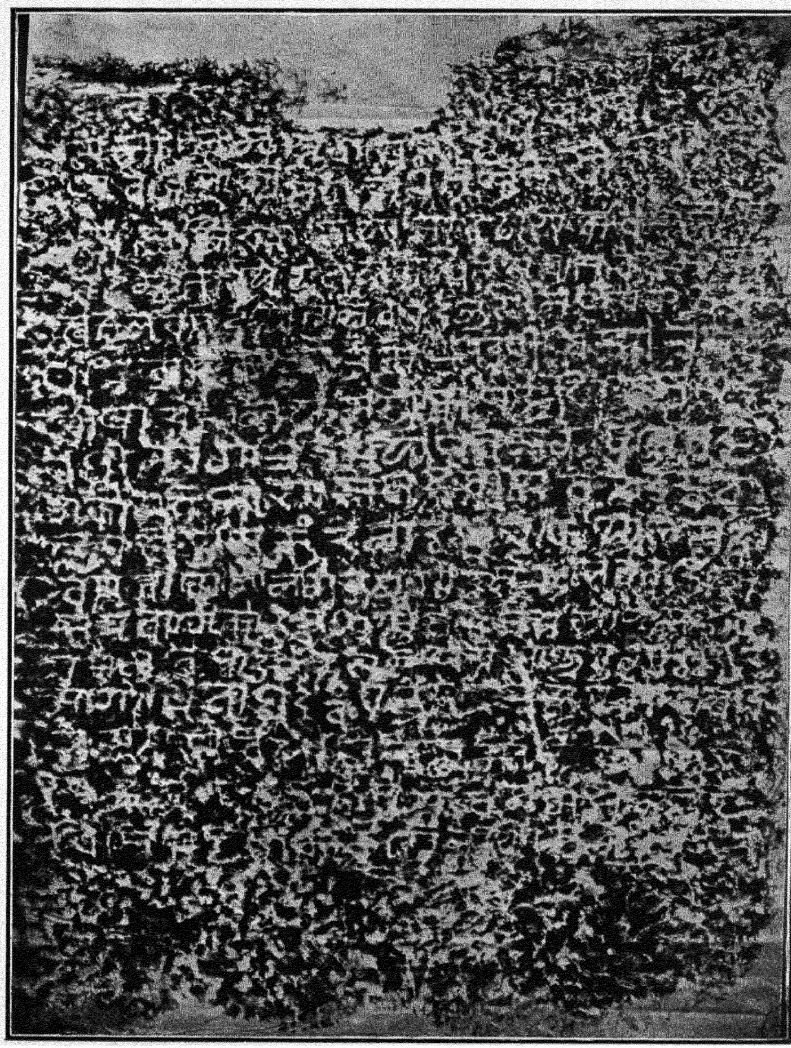
ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. . . . . ಬೊಲ್ಲರ್ವನು . .
2. . . . . ಅಯ್ವತ್ತುನಾಡಕೆಳ
3. ಗಣಬಾಳಿಹಳಿಯಧೂಮಿ
4. ಉತ್ತಾರವಕೊಂಡು ಅದ [ಕ್ಕೆ] ಕ್ರ
5. ಯವಾಗಿ ಅಧಿಕಾರಿ ಬೈಸದಿ
6. ಂದ ? ದಾನಕ್ರಯವಾಗಿ
7. ಕೊಂಡು ಪಶ್ಚಿಮವಾಹಿ
8. ನಿಯ ಗೋಪಾಳದೇವರ ಅ
9. ಮ್ರಿತಪಡಿಗೆ ಧಾರಾಪೂ
10. ರ್ವಕವಾಗಿ ಕೊಟ್ಟನು। ಯೀ
11. ಧರ್ಮವನಳಿದವರು ಪಾಪ
12. ದಲು ಹೋಹರು

Note.

This inscription is engraved in Kannada characters of the 14th century. Some letters in lines 1 and 2 are not clearly legible as they are not well carved.

PASCHIMAVAHINI STONE INSCRIPTION OF VIDYARANYA.



(P. No 37—p 139)

Mysore Archæological Survey]

The inscription records the gift of some lands in the village Bâḷehalli for the expenses of offering food to the god Gôpâladêvaru (same as the present god Gôpinâtha) in the village Paśchimavâhini. The donor is named Bollarasa. He was a subordinate of the famous minister Mâdhavamantri or Mâdarasa (See p. 126 of the present report). The village Bâlehalli is situated at a distance of two miles from Bâḷehonnur in Narasimharâjapura Sub-Taluk, Kadur District and is the headquarters of a Vîraśaiva matt and is situated at a distance of about 20 miles from Śringêri. Paśchimavâhini is a village about two miles from Sringeri, and is so called because here the river Tungâ flows westwards and not to the east or north or south, its usual directions.

Bollarasa is stated to have purchased the lands for a price with the approval of the local head of the village (adhikâri byesadimda) but the words used are not quite clear. The usual imprecation that those who violate the charity will incur sin is given at the end of the record.

No date is given. From the paleography, and the mention of Bollarasa, the record seems to belong to the end of the 14th century.

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On a second slab in front of the Gôpînâtha temple in the same village Paśchimavâhini [Plate XIX].

Size $5'—0'' \times 1'—6''$

Nâgari characters, Kannada language.

ಮೇಲುಪಾಲು ಹೋಬಳಿ ಪಶ್ಚಿಮವಾಹಿನಿ ಗ್ರಾಮದ ಗೋಪೀನಾಥದೇವರ ಗುಡಿಯ
ಮುಂದೆ ನಿಂತಿರುವ 1ನೆಯ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ $5' \times 1\frac{1}{2}'$

1. ಶ್ರೀಗಣಾಧಿಪತಯೇ
2. ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
3. ರವೆ ! ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭ
4. ವೆ ॥ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ ನಾವಿ
5. ರದ ಮೂನುರಯೆಂಟ್ಟನೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಮಾಘ
6. ಬಹುಳ ಚತುರ್ದಶಿ ಸೋಮವಾರದಲು ಶ್ರೀಮತ್ಪರಮಹಂಸ
7. ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರು ಮಪ್ಪ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯ
8. ಶ್ರೀ ಪಾದಂಗಳು ಯೆಂಮ ಶುಕ್ಲ ಪಟ್ಟ ಶ್ರಿಗ್ಗಪುರದ
9. ರಥೀತರ ಗೋತ್ರದ ಅಯ್ಯಪನ ಮಗ ವಿಷ್ಣುಭಟ್ಟ
10. ಗೆ ಕೊಟ್ಟ ಶರಾಶನದ ಕ್ರಮವೆಂತೆಂದಡೆ ಬೊ
11. ಳ್ಳುಸರು ಕಿಕುಂದನಾಡ ಹರವಯ್ಯ್ದಲ ನಡು
12. ಮಣ ಧಾಗೆಯೊಳಗೆ ಕುಳಗೊಡನ ಕುಳವಕಡಿದು ಸ
13. ಮಗ್ರವಾಗಿ ಕೊಟ್ಟ ಪಶ್ಚಿಮ ವಾಹಿನಿಯ ಗೋಪಾಳದೇವ
14. ರ ಅಮ್ರಿತಪಡಿಗೆಂದು ಸಮರ್ಪಿಸ್ತ ಆ ಊರು ಗೌ[ಡು]ಗಳು

15. ಆ ಗೋಪಿನಾಥ ದೇವರ . . . ಪಹಾರವೊದರಾದ
16. ಯೆಲ್ಲವ . . . . . ಮಾಡಿಕೊಟ್ಟ . . . . .
17. . . . . ನಂಮ . . . .
18 . . . ಬಿಟ್ಟ ಗ್ರಾಮದ ಶಿರಾ ಶಾಸನ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. śrî Ganâdhipatyê
2. namaḥ namas tumga-śiraś-chumbi-chandra-châmara-châ-
3. rave | trailôkya-nagarâraṁbha-mûla-staṁbhâya Śambha-
4. ve || svasti śrî jayâbhyudaya Śaka-varsha sâvi-
5. rada mûnura- yeṁṭṭaneya Krôdhana-saṁvatsarada Mâgha-
6. bahuḷa chaturdaśi Sômavâradalu śrîmat paramahaṁsa
7. parivrâjakâchâryarum appa śrî Vidyâraṇya-
8. śrîpâdaṁgalu yemma śuklapatta Sriṁgapurada
9. Rathîtara-gôtrada Ayyapana maga Vishnubhatta-
10. ge koṭṭa śilâ-śâsanada kramaveṁtemdade Bo-
11. llarasaru Kikumdanâda haravaryyalî nadu-
12. vana-bhâgeyoḷage kulagaudana kulava kadidu sa-
13. magravâgi kotta Paśchimavâhiniya Gôpâḷadêva-
14. ra amṛitapadigendu samarpista â ûru gau[du]gaḷu
15. â Gôpînâthadêvara . . . pahâra-modalâda
16. yella . . . . . mâdikotta . . .
17. . . . . namma . . . .
18. . . . . bitta grâmada śîlâ-śâsana śrî śrî śrî-

Note.

This inscription is of importance as it contains a grant made directly by the famous ascetic Vidyâranya, guru of the Śriṁgêri Matt. It is dated S' 1308 Krôdhana sam. Mâgha ba. 14 Sômavâra. This date is regular and corresponds to Monday, January 29, 1386. This is the latest of the inscriptions issued during Vidyâranya's pontificate at Śriṁgêri (the only exception being Koppa 19 the date of which *i.e.*, S' 1361 Pingala is irregular). According to the Śiṁgeri Matt copper plate grant published with full text in M. A. R. 1933, P. 138, Vidyâranya seems to have died some months later in the same year 1386. The epigraph records the gift of some land situated in Kikundanâd and received from Bollarasa by the ascetic Vidyâraṇya-śrîpada to Vishnubhatta of Śṛingapura, son of Ayyapa, of Rathîtara gôtra who was his Śuklapatta for offering certain services including the offering of food to the god in the temple of Gôpînâtha at Pascśhimavâhini. The details of the land granted and the services entailed on the land are not clear as the letters in the last portion of the epigraph are much jumbled up and not well-carved and are thus not clearly legible.

The village Paśchimavâhini is situated at a bend of the river Tungâ turning to the west and considered to be a holy spot where the sage Vaśishtha is said to have performed *tapâs*. (Cp. E. C. VI Sringeri 12 of S' 1525). The word *śukla-paṭṭa* means white band. Its exact significance is not clear. It is used in some inscriptions connected with the Śringêri Matt (E. C. VI, Koppa 30 of S' 1,300 : Śringeri 36 of Ś 1340). It is believed to indicate the probationary stage of *grihasthas* (householders) when they renounce the world but have not yet become full-fledged sanyâsins somewhat like the novices of the Christian church. Kikundanâd, the district in which certain lands were granted to the god Gôpînâtha is also found referred to in other records of the Śringêri Jagir (E. C. VI, Śringêri 3 and 14). The previous grant (No 36) refers to a gift made by Bollarasa for the service of food-offerings to the same god. The present grant does not mention any king as ruling but merely names the head of the Śringêri Matt Vidyâranya. The guru seems to have made over part of the above lands to the donee Vishnubhatta for looking after the services in the temple of Gôpînâtha.

A list is given below of all the inscriptions of Vidyâranya published or noticed so far for reference.

Stone Inscriptions.

(1) Ulaybettu stone inscription (Mangalur Taluk, South Canara District) of the reign of Bukka I : refers to some grant to Vidyâgiritîrtha who is probably the same as Vidyâranya Date S' 1298 Râkshasa sam. Âshâdha śu 15 Gu = Thursday June 14, A.D. 1375 taking S' 1297 (expired) Râkshasa. Mad. Ep. Rep. 1929, P. 45.

(2) Kudupu stone inscription (Mangalur Taluk) of the same reign, refers to some grant to Vidyâranya of Śringêri : Date S' 1297 Râkshasa sam. Kâr. śu 1, Gu = Thursday 25th October, A.D. 1375, Mad. Ep. Rep. 1929, P. 44.

(3) Bhandigade Viśvêśvara temple inscription (Koppa Taluk, Kadur District) of the time of Prince Yadugiriya Viruparâya, son of Bukka I, as ruler of Âraga refers to a grant under the orders of Vidyâranya. Date S' 1300 Kâlayukta sam. dvitîya Jyêshtha śu 15 Śu = Friday 11th June, A.D. 1378 E. C. VI, Koppa 30.

(4) Nâgalâpur stone inscription (same taluk) of the reign of Harihara II refers to a grant in the presence of Vidyâranya Date S' 1361 Pingala sam. Kâr. śu 1 Sô. S' 1361 is too late a date for Harihara II who died in 1404. If we take the previous Pingala S' 1299 (expired), the date falls within the reign of Harihara II and corresponds to Monday, 2nd November, A.D. 1377 taking the solar Kârtika, E. C. VI, Koppa 19.

Copper Plates.

(1) Kapâlpur Copper plates, Date 1336 A.D. ; Nellore District Insc. Vol. I, P. 109.

(2) Bestarahaḷḷi copper plate copy, Date 1336 A.D , E.C.X., Bagepalli 70.

(3) Mudeyanur Copper plate, Date 1344 A.D. E.C.X., Mulbagal 158.

(4) Hosur copper plate, Date 1370 (?) A.D., E.C.X., Goribidnur 46.

These four plates are dated early and are generally believed to be spurious (see Ind. Ant. 38, PP. 89-91.)

(5) Śringêri Matt Kadita Sâsana of 1380 of the reign of Harihara II M. A. R. 1933, P. 211.

(6) Śringeri Matt copper plate Sâsana of 1384 of the reign of Harihara II. M.A.R. 1933, P. 132.

(7) Hosahaḷḷi plates of Harihara II of S' 1306 (1384 A.D.), J.B.H.S. Bombay, Vol. I, No. 2. P. 1.

(8) Bangalore Inam Office copper plate grant of Harihara II of 1386, noticed in M A.R. 1908, P. 14.

(9) Śringeri Matt copper plate grant of Harihara II of 1386, M.A.R. 1933, P. 138.

This refers to the death of Vidyâranya.

(10) Râmachandrâpur Matt copper plate grant of the reign of king Dêvarâya, dated S' 1371 Śukla sam. Mâgha ba 30=12th February A.D. 1450, states that Vidyâranya granted certain honours to Chidbôdhabhârati of Gôkarnada Raghùttama-matha, probably spurious, E.C. VIII, Nagar 67.

MYSORE DISTRICT.

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MYSORE TALUK.

Copper plate grant of Châgi-Permâdi purchased from Mr. Sântarâjaśâstri, Mysore City. Three Plates:—

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

Old Kannada language and characters.

ಮೈಸೂರು ನಿವಿಯಲ್ಲಿ ಆರಮನೆ ವಿದ್ವಾ೯ ಶಾಂತರಾಜಶಾಸ್ತ್ರಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು. ಹಳಗನ್ನಡಕ್ಷರ. ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{4}''$

ಒಂದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಚಾಗಿಪೆಮ್ಮಾಡಿ ಕುಲಾದಾರಿಗೆ ಬಿಟ್ಟಕರ್ನಾ
2. ಡದತ್ತಿಯನಟದೊನಪ್ಪೊಡೆ ವಾರ್ವ್ವರುಂ ಕವಿಲೆಕೆಱು ಆ
3. ರಮೆಯನಟದೊಂ ಕೆಲಧಾರಿಯ ಮಗಂಧರಿ ಮುತ್ತರಂ (ಕ)
4. ಕಡೆ ಕೊಳವಂ ದೆಮ್ಮಿವೆಯ ಬಡು ತಱ್ಪೋಡೆ ಕಡೆಕೊಳದಗಾಮುಣ್ಮುಗ
5. ಳು ದೆನ ಮಕ್ಕಳುಂ ಧರಿ ಮುತ್ತರನ ಮನೆಯೊಳ್ನತ್ತು ಬಿಡಿಸಿದಂ

ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ.

6. ಕಡೆಕೊಳಂ ಖಾರವುರಂ ಪಯ್ದುಗೆಯ ಮುಕ್ಕೂಡಲ್ತ್ತಿ ಮೊಗದೆ ಪೋಗಿಕಡೆಕೊ
7. ಳಂ ಖಾರವುರಂ ತಣ್ಡಿಯದ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ ಪೋಗಿದೆಳ್ಕೊ ಱ
8. ಡಿ ಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ತಣ್ಡಿಯದ ಮುಕ್ಕೂಡು ಬಡಗ ಮೊ
9. ಗದೆ ಪೋಗಿ ಪಸಱಿಕಲ್ಲು ಪಳ್ಳದ ಪಡುವ ಪೋಗಿ ಕ
10. ಲ್ಲೊಡಗೆಱಿಕಡೆಕೊಳಂ ಪೆರ್ವೆಡು ಮರಿಯಸೆಯಮುಕ್ಕೂಡು

ಎರಡನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

11. ಬಡಗ ಆಲದ ಮರಂ ಪಡುವಮೊಗದೆ ಪೋಗಿ ಕಲ್ಕುಪ್ಪೆ
12. ಯಂಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಪಳ್ಳದ ಮೂಡನೆಱಿರೆ ಬ
13. ಟಿಯಂ ಬಡಗ ಮೊಗದೆ ಪೋಗಿ ಕಡೆಕೊಳಂ ಮರಿಯಸೆ
14. ಎರಡೂರ ಇಕ್ಕೂಡು ಪಡುವ ಪೋಗಿ ಕೆಱಿಯ ತೆಂಕ ಕಡೆ ಪಡುವ
15. ಪೋಗಿ ಕದವಿ ಪಡಿಕ ದ್ರಗೆಱಿಕಡೆಕೊಳಂ ಮರಿಯಸೆ ಪಟ್ಟಲ್ಮೂ

ಎರಡನೆಯ ಹಲಗೆಯ ಕಿಂಭಾಗ.

16. ಱೂರ ಮುಕ್ಕೂಡು ತೆಂಕಪ್ಪೋಗಿ ಕಲ್ಲೂ ? ತೆಂಕ ಮೊಗದೆ ಪೋಗಿ ಪ
17. ಳ್ಳದ ಪಡುವ ಸೂಟ್ಟಿರ್ಪೆರಿಯ ಬೆಳೂಱಿಂತೆಂಕಪ್ಪೋಗಿ
18. ಕಡೆಕೊಳಂ ಪಟ್ಟಲ್ಪೆಯ್ದಗೆ ಮುಕ್ಕೂಡು ಮೂಡ ಮೊಗದೆ
19. ತಣ್ಡಿಲಗದಪುತೆರಿಕ ಮೊಗದೆ ಪೋಗಿ ಅಸಗಪ್ಪೊಡ

ಮೂರನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ

20. ಯಕಿಱುಬೇಡಿಂ ಬದಿಯ ಪುಣುಸೆ ಕಡೆಕೊಳಂ
21. ಪಯ್ದುಗೆ ಖಾರವುರಂ ಮೂಱೂರ ಮುಕ್ಕೂಡಲಲ್ಲಿಪ್ಪೊಲಸೀಮೆ ಕೂಡಿ
22. ತ್ತುಂ ಕಡೆ ಕೊಳಂದ ಮಣ್ಣಿಗ ಪ್ಪೊಂಬ್ಬುಲಂ ಕೊಡಲಯಂಬಲ್ಲ
23. ಸಿಯ ಕಮ್ಮಱಿಂ ಮುಟ್ಟುಗೆರಿಯೊಡೆಯೊಂ ಓದಲ ಪೋಲೆಯಂ ಮಙ್ಗಳಂ.

Transliteration.

I. Plate—front side.

1. svastı śrî Châgıpermmâdı Kulâdârıge bitta kalnâ-
2. da dattıyan alıdon appode pârvvarum kavıle kere â- ·
3. rameyan alıdom Kuladhârıya magam Dharımuttaram ka-
4. Kadekoḷavam Bermmaveya bıdutıḷdôde Kaḍekoḷada gâmuṇduga-
5. lu besa-makkaḷum Dharı-Muttarana maneyoḷ sattu bidısıdaṃ

I Plate—back side.

6 Kadekoḷam Khâravuram Paydageya mukkûdal tenka-mogade pôgı Kadeko-
7. ḷam Khâravuraṃ Taṇḍeyada mukkûḍu mûda-mogade pôgı beḷmoṛa-
8. ḍi Kaḍekolam Pervvedu Taṇḍeyada mukkûdu baḍagamo-
9. gade pôgi pasaṛe-kallu paḷḷada paduva pôgı ka-
10. lloḍagere Kadekoḷaṃ Pervveḍu Marıyıseya mukkûdu

II Plate—front side.

11. baḍaga ālada maram paduva-mogade pôgi kalkuppe-
12. yiṃ baḍaga-mogade pôgi paḷḷada mûḍa neṛile-ba-
13. ḷiyaṃ baḍaga-mogade pôgi Kadekoḷam Marıyıse
14. eraḍûra irkkûdu paḍuva pôgi keṛeya tenka kaḍe paduva
15. pôgi Kadavipaḍi Kaḷtegeṛe Kadekoḷam Mariyise Paṭṭal mû-

II Plate—back.

16. ṛûra mukkûdu temka pôgi kallû? tenka-mogade pôgi pa-
17. ḷḷada paduva sûldıl perıya belûngû tenka pôgı
18. Kadekolaṃ Pattal Peydage mukkûdu mûda mogade
19. Tandılagadapu tenka-mogade pôgi Asagapole-

III Plate—front.

20. ya kırubêdım Baleyapuṇuse Kadekolam
21. Paydage Khâravuram mûrûra mukkûdalallı polasîme kûdı-
22. ttum Kadekoḷam Damaṇnıgappomgulam kodalıyam balla-
23. sıya kammaṛam Mulda-gerıyodeyom ôdalapôleyam mangaḷam

Translation.

LL. 1—5

Be it well If any one violates the grant of kalnâd made to Kulâdârı he will have killed Brahmans and cows and destroyed tanks and gardens

While the son of Kuladhârı, Dharı Muttara, leavıng Kadekola and Bermmave was fleeıng, he (Kuladhârı) dıed ın the house of Dhari Muttara and set free, the gâmundus of Kadekola and their *besavakkal* (servants).

LL. 6—

Goıng ın the southern dırectıon of the junctıon of Kadekola, Khâravura and Paydage (three vıllages), and to the east of the junctıon of Kadekola, Khâravura and Tandeya and to the north of the whıte hıllock (belmoradı), Kadekola, Pervvedu and Tandeya and to the west of the Boulder streaın (*Pasarekallu-paḷḷa*)[2] and to the west of the banyan tree to the north of the junctıon of Kallodagere, Kadekola, Pervvedu, and Marıyıse and to the north of the heap of stones (*kalkuppe*) and to the north from the Nêrıle tree, to the east of the paḷla (stream) and to the west of the junctıon of the two vıllages Kadekola and Marıyıse and to the west of the southern sıde of the tank and to the south of the junctıon of the three vıllages Kadavıpadı, Kaltegere, Kadekola, Marıyıse-pattal and to the south of Kallû and to the west of the streaın and to the south of Sûldılperıya Belûngû and to the east of the junctıon of Kaḍekola, Pattal and Peydage and to the south of Tandılagadapu, the boundary (*polasîme*) terminates at the junctıon of Asagapole, Kırubêdu, Baleyapunuse, wıth the three vıllages Kadekola, Paydage and Khâravura [3]. The earth-worker (manniga), gold-worker (pongulan), the wood-cutter (kodalıyan), the swordsman (ballasıya) and ıron-smıth (kammara) of Kadekola and the lord of Muḷdageri are to read the *Ôle* (document)[4]. Good fortune

1 This may also be reḍad as oḍla poleyam.

2 The meanıng of thıs ıs far from clear.

3 The boundarıes gıven here cannot be determıned properly.

4. The meanıng of thıs ıs not free from doubt.

Note.

Contents.—This record describes the details of the grant of land given as *kalnâd* by Châgi-Permâdi to a person named Kulâdhâri. Châgipermâdi is a name of Nṛipakâma, younger brother of the Ganga King Bhûvikrama according to an inscription of Humcha dated S' 999 (E.C. VIII, Nagar 35). In that record he is said to have gained the title *châgi* (which means liberal in gifts) by making a gift of elephants (gaja-dânam arthigittu châgiyemba pesara padedan). Bhûvikrama was a son of Śrîvikrama for whom we have a stone inscription in Kallur, Srinivasapur Taluk, which has been assigned to the middle of the 7th century on paleographical grounds (M.A.R. 1917, P. 38). A Châgimahârâja's grandson Dayasimha-mahârâja of Kadamba-kula is referred to in an inscription of 1095 A.D. (E.C. V, Manjarabad 18). The characters of the present record seem to belong to 10th or 11th century and Châgi-permâdi of this record may be assigned to the beginning of 11th century and may be the same as Dayasimha's grandfather.

The villages which are referred to as the boundaries of the land given are Kadakola, Mariyise, Khâravura, and Paidage. Kadakola is a village in Mysore Taluk, Mysore District, at a distance of about 10 miles south of Mysore City. Mariyise is the same as Marase 3 miles to the north of Kadakola. The other two villages must have been situated near Kadakola but have now disappeared. At any rate they are not shown in the Taluk map or any other map available.

Nothing else is known from inscriptions about the donee Kulâdhâri or his son Dhari Muttara.

The translation of the boundaries given here can only be taken as tentative and is not free from doubt.

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Hosakôte grant of the reign of the Mysore King Dêvarâja dated S 1589 purchased from Śêshabhatta, Mysore City. [Plate XX].

Size $1' \times 8\frac{3}{4}''$

4 Plates with ring and Boar seal: Nâgari characters
Sanskrit language.

ಮೈನೂರು ಸಿಟಿಯಲ್ಲಿ ಶೇಷಭಟ್ಟರಿಂದ ಕೊಂಡುಕೊಂಡ ದೇವರಾಜೊಡೆಯರ ಕಾಲದಶಕ ೧೫೮೯ನೆಯ
ವರ್ಷದ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ $1' \times 8\frac{3}{4}''$

4 ಹಲಗೆಗಳು: ವರಾಹಮುದ್ರೆ: ನಾಗರಾಕ್ಷರ.
ಸಂಸ್ಕೃತಭಾಷೆ.

I b. 1. ಶುಭಮಸ್ತು। ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ। ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ। ಅಗಜಾನನ ಪದ್ಮಾರ್ಕಂ ಗಜಾನನ
3. ಮಹರ್ನಿಶಂ। ಅನೇಕದಂತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತ ಮುಪಾಸ್ಮಹೆ। ಹರೇ

4. ರ್ಲೀರಾವರಾಹನ್ಯ ದಂಷ್ಟ್ರಾದಂಡಃ ಸಪಾತುವಃ। ಹೇಮಾದ್ರಿಕಲಶಾ
5. ಯತ್ರಧಾತ್ರೀಚ್ಛತ್ರ ಶ್ರಿಯಂದಧೌ। ಅಸ್ತಿ ಶ್ರೀಮಾನ್ ಜನಪದಃ ಕರ್ನಾಟ ಇತಿ
6. ವಿಶ್ರುತಃ। ನಿತ್ಯಂಪ್ರವರ್ತತೇ ಯತ್ರ ಕಾರ್ತೋ ದೀ ಧರ್ಮಃಕರಾಮಪಿ। ಪತ್ತನಂತತ್ರ ವಿ
7. ಖ್ಯಾತಂ ಶ್ರೀರಂಗಪದ ಶಬ್ದಿತಂ। ದೃಶ್ಯತೇ ಸ್ವಃ ಪುರಮಿವ ಕಾವೇರ್ಯಾಂ
8. ಪ್ರತಿಬಿಂಬಿತಂ। ಅಧ್ಯಾಸ್ತೇ ತತ್ರಕರ್ನಾಟ ಸಿಂಹಾಸನ ಮಧೀಶ್ವರಃ। ಶ್ರೀ
9. ದೇವರಾಜ ಭೂಪಲಃ ಕರ್ಯಾಣ ಗುಣಸಾಗರಃ। ಕಾರ್ಯೇಪ್ಪಟ್ಟುಧ್ಯ
10. ಕಮಲಾರಮಣಾಂಘ್ರಿ ಯುಗ್ಮಂ ಧ್ಯಾತ್ವಾಧಿ ಪೂಜ್ಯನಿಯಮೇನ ಸಹಸ್ರ ನಾ
11. ಮ್ನಾ। ಹುತ್ವಾಗ್ನಿಮನ್ವತಿ ತರಾಂಮನು ಗಾಂಘವಾನಿ ದತ್ವಾಚ ವಿಪ್ರನಿವಹಾಯ
12. ಜಯತ್ಯಜಸ್ರಂ। ದಾತರಿ ದಯಾನಮುದ್ರೆ ದಕ್ಷೆದಾಕ್ಷಿಣ್ಯ ಶೇವಧೌ ಧೀರೆ।
13. ರಕ್ಷತಿಧರಾ ಮಮಸ್ಮಿನ್ ರಾಘವ ಇವನರ್ವತಃ ಸೌಖ್ಯಂ। ಕಃಶೂರೋ
14. ದೇವರಾಜಃ ಸುಕವಿ ಶುಧೀಗಿರಾಂ ಕಃ ಪದಂ ದೇವರಾಜಃ ಕನ್ಯಾ ಗೀದೇವ
15. ರಾಜಃ ಪ್ರತಿನೃಪವಿಜಯೀ ಕೋನ್ಯಯಂ ದೇವರಾಜಃ। ಕಃಸೌಮ್ಯೋದೇವ ರಾ
16. ಜಃ ಶ್ರಿತಜನಧರಣೇ ಕಃ ಕೃಪೀದೇವರಾಜಃ ಧವ್ಯಪ್ರಶ್ನೇಷು ಜೇತೃಂಪ್ರತಿ
17. ವಚನತಯಾ ಕೀರ್ತ್ಯತೆ ದೇವರಾಜಃ। ಬುಧಇವ ಪುರಂದರೇಣ ಪ್ರತಿದಿನಮೇತೇ
18. ನಸತ್ಕೃತೋರಾಜ್ಞಾ। ವಿಪ್ರಕುಲವಾರ್ಧಿಚಂದ್ರಃ ಶ್ರೀಮಾನ್ ಧನ್ನೋಜನಾ
19. ಮಕೋಜಯತಿ। ವ್ಯಾಕ್ರನ್ನೈಃ ಪೃಥಿವೀಪಾಲೈಃ ಕಾಕುಸ್ಥೈ ರಿ ವನತ್ಕೃತಃ
20. ರಾಮಂಸುಮಂತ್ರಕ ಇವದೇವರಾಜ ಮುಪಾಶ್ರಿತಃ। ಪೂರ್ವಂಗುರ್ಜರ ದೇಶಾದಾ
21. ಗಚ್ಛಂನೇವ ಚಾಮರಜಾಯ। ದತ್ವಾ ಕರ್ನಾಧರಣಂ ಲೇಭೇಯಃ ಪಾರಿತೋಷಿಕಾ
22. ನ್ಪವಿಧಾನ್। ಧಾಯಂದಾಯಂ ವಿಚಿತ್ರಂ ರುಚಿರಮಣಿಗಣಂ ದೇವರಾಜಾ
23. ಯ ನಿತ್ಯಂ ಗ್ರಾಹಂಗ್ರಾಹಂ ಪರಾರ್ಧ್ಯಂ ವನನಮಪಿ ಧನಂ ಗ್ರಾಮರತ್ನಾನಿ
24. ತುಷ್ಟಃ। ವಾಪ್ಯಃ ಕೂಪಾಂನ್ತಟಾಕಾನಪಿ ವಿಪುಲತರಾ ನಾಲಯಾಂ ದೇವತಾನಾಂ
25. ಆರಾಮಾನಂನ ಸತ್ರಾಣ್ಯಪಿ ದೃಢಮನನಾ ಕಾರಯತ್ಯಾದರೇಣ। ಶೀಲೇ
26. ನ ವೃತ್ತೇನ ಧಿಯಾಧನೇನ ದಾನೇನಕೀರ್ತ್ಯಾ ದಯಯಾದಮೇನ। ಗುಣ್ಯೆ
27. ರಶೇಷೈರತುರೋಪಿ ಸೋಯಂ ತುರಾಂ ಮಹಾದಾನ ಕೃದಾರು
II a. 28. ರೋಹ। ಆಜ್ಞಪ್ತಃ ಸ್ವಪ್ನದೃಷ್ಟೇನ ಸಾಕ್ಷಾದೇಷ ಕಪರ್ದಿನಾ। ನಪ್ತಕೋಟೀಶ್ವರನ್ಧಾ
29. ನೇಸರೋಮಹದ ಕಾರಯತಾ। ರಾಮೇಶ್ವರೇ ಚಾಂನನತ್ರಂ ಸುಬ್ರಂಹ್ಮಣ್ಯೇ ರಥೋತ್ಸವಂ
30. ಕಾಶ್ಯಾಂಧರ್ಮಾನ್ ಬಹುವಿಧಾನೇವ ಮಾದೀನ ಕಾರಯತ್। ತನ್ಯಾನ್ಯ ಧರ್ಮಪತ್ನೀ
31. ಪರಮೇಶ ಸ್ಯೇವಪಾರ್ವತೀದೇವೀ। ಆತ್ಯರಿವ ಅನುಸೂಯಾ ಶುಧಶೀರಾರಾಮ
32. ಧಾಯಂಬಾ। ಧೀಮತೀ ದ್ರೌಪದೀವೇಯಂ ವೈದೇಹೀವ ದಯಾವತೀ। ಗಾಗಿರ್ಗೀ
33. ವ ಸರ್ವ ಧರ್ಮಜ್ಞಾ ಮನುಧೇವ ಕ್ಷಮಾಪರಾ। ಧನೋಜಿ ರೇಷಸಿಂಧುಃ ಗಂಗಾಯಾಸ್ಯ
34. ರಾಮಧಾಯಂಬಾ। ರತ್ನಾನ್ಯುಪಚೀಯಂತೆ ಯನ್ಮಾದ್ದದತೋಪಿ ದೇವರಾಜಾಯ।
35. ಕುರ್ವಗ್ರಹಾರಮೇಕಂ ವಿಪುಲಂ ವಿಖ್ಯಾತ ಮಾವಯೋರ್ನಾಮ್ನಾ। ಇತಿ ರಾಮಧಾಯಿ
36. ನಾಮ್ನೀ ದಿಷ್ಟತಂ ವಿಜ್ಞಾಪಯಾಮಾಸ। ಪ್ರಕೃತ್ಯಾ ದಾನಶೂರೋಯಂ ಪ್ರಿಯಯಾ
37. ಚಾಧಿಯಾಚಿತಃ। ಧಕ್ಷಣಾಯೇಕ್ಷುದಂಡನ್ಯ ಪ್ರತಿಗ್ರಾಹೀವ ತೋಷಿತಃ।
38. ಲಬ್ಧ್ವಾನುಜ್ಞಾಂ ದೇವರಾಜಾತ್ ಅಗ್ರಹಾರಂ ಚಕಾರನಃ। ತನ್ಯಪ್ರಖ್ಯಾ
39. ಪನಾಯೇದಂ ಲಿಖ್ಯತೇ ತಾಂಮ್ರಶಾಸನಂ। ಶ್ರೀ ಶಾಲವಾಹನಶಕೆ
40. ನಿಧಿವಸುಬಾಣೇಂದು ಗಣಿತ ವರ್ಷೇಷು। ಯಾತೇಷು ವರ್ತಮಾನೆ ಪ್ಲವಂಗ
41. ವರ್ಷೇಮಧೌಮಾಸೆ। ಪಕ್ಷೆಪೂರ್ವೇಂದು ನಯುಕ್ತೆ ತೃತೀಯಾಯಾಂತಿಥೌ
42. ತಥಾ। ಪುಣ್ಯಕಾರೆ ಮಹಂತ್ಯಸ್ಮಿ ದಿವಸೇಶ್ವರವಾಸರೆ। ಶ್ರೀಮದ್ದಾ
43. ಜಾಧಿರಾಜೇಂದ್ರೆ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರೇ। ಚತುಸಮುದ್ರ ಮಧ್ಯಸ್ಥ ಭೂ



PLATE XX.

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44. ಮೀವಲಯವಲ್ಲಭಿ। ಬಿರುದಂತೆಂಬರ ಗಂಡೇದಕ್ಷೇ ಧರಣೀವರಾಹಬರು
45. ದಾಂಕೆ। ಪ್ರತಿನ್ಯಪತಿ ರತ್ನಮಕುಟೀಕುಸುಮ ಸಮೂಹಾರ್ಚಿತಾಂಘ್ರಿಯುಗೆ।
46. ಶ್ರೀ ನಾರಾಯಣ ಪಾದಪಂಕಜ ಯುಗನ್ಯಸ್ತಾ ಖಿಲಾತ್ಮಸ್ಥಿತಾ ಶ್ರೀಮ
47. ತ್ಪಶ್ಚಿಮ ರಂಗನಾಥನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರೇ। ಶೂರೆ ಶ್ರೀಮತಿ
48. ದೇವರಾಜನೃಪತೌ ವಾತ್ಸಲ್ಯವಾರಾಂನಿಧೌ ದೇವಬ್ರಾಂಹ್ಮಣ ರಕ್ಷಣಾ
49. ಯ ಪೃಥಿವೀ ಸಾಂಮ್ರಾಜ್ಯಮಾತನ್ವತಿ। ಶ್ರೀಮತೋ ಲಂಬಕರ್ನಸ್ಯ ಮಹ
50. ರ್ಷೇ ರ್ಗೋತ್ರಸಂಧವಃ। ಆಶ್ವಲಾಯನ ಸೂತ್ರೋಕ್ತ ಕರ್ಮಾಚರಣ ತತ್ಪರಃ
51. ನಾನೋಡೀಶರ್ಮಣಃ ಪೌತ್ರಃ ಶಿವೋಡೇನ್ತ್ರನುಜಸ್ತುಧೀಃ। ಧನ್ಯೋಜೀನಾ
52. ಮಕಃಸೋಯಂ ಧರ್ಮಪತ್ನ್ಯಾ ಸಮನ್ವಿತಃ। ಭವ್ಯಂ ಹೊಯಿಸಲ ನಾಡಸ್ಥ
53. ಕಂನಂಬಾಡಿ ಸ್ಥರೇಸ್ಥಿತಂ। ಶ್ರೀಕಂಠೀರವ ಭೂಪಾಲಾದ್ಗಾ
54. ನಧಾರಾಪುರಸ್ಸರಂ। ಮಯಾಪ್ರತಿಗೃಹೀತಂ ಸ್ಯಾಕ್ಕುರ್ಯಾ ರಾಮಸಮನ್ವಿ
II b. 55. ತಂ। ಧನ್ಯೋಜಿ ರಾಮಧಾಯಂಮ್ಮ ಪುರಂ ಪ್ರತ್ಯಭಿಧಾನತಃ।
56. ಹೊಸೂರು ಕಬ್ಬಿಲಗೆರೆ ಪುರಾಖ್ಯಗ್ರಾಮ ಯುಗ್ಮತಃ। ಆಶ್ರಿತಂ ಪಶ್ಚಿಮಾ
57. ಮಾಶಾಂ ಮಹೀಸುರ ಮನೋಹರಂ। ಸಂಹ್ಯಜಾಯಾ ಮಹಾನದ್ಯಾಃ ಉತ್ತರಂತೀರ
58. ಮಾಶ್ರಿತಂ। ಪ್ರಾಗ್ದೇಶಮಾಶ್ರಿತಂ ಗ್ರಾಮಾದ್ಗೋಪಾಲ ಪುರನಾಮತಃ। ಶ್ರೀ ಮಾವಿ
59. ನಕೆರೆ ಗ್ರಾಮಾದ್ದಕ್ಷಿಣಾಂ ದಿಶಮಾಶ್ರಿತಂ। ಹೊಸಕೋಟ ಇತಿಖ್ಯಾತಂಮದೀಯಂ
60. ಗ್ರಾಮಮುತ್ತಮಂ। ಸಾಂಗಶ್ರುತಿಮೀಮಾಂಸಾ ಸ್ಮೃತಿವಿದ್ಭ್ಯಃ ಶಾಶ್ವತಕರ್ಮ ನಿ
61. ರತೇಭ್ಯಃ। ನಾನಾವಿಧ ನಾಮಭ್ಯೋವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ನೂತ್ರೇಭ್ಯಃ ।
62. ಶ್ರೀ ದೇವರಾಜನೃಪತೇ ರನುಜ್ಞಯೇದಂ ಸದಾಶಿವಪ್ರೀತ್ಯೈ ।। ಸಕರಂಣ್ಯೋದ
63. ಕಧಾರಾಪೂರ್ವಂ ಪ್ರದದೇತ್ಯಹಂ ನಮಮ। ಚತಸ್ಪಾರಿಂಶದ್ವೃತ್ತೀ ಸ್ತ್ರಪಾದಯುಕ್ತಾಃ
64. ಶುಧಾಇಹಗ್ರಾಮೆ। ಆಚಂದ್ರತಾರಭೋಗ್ಯಾ ಮಮಸಪಾದ್ಯೈಸ್ವವೃತ್ತಿರಿಹ
65. ವೃತ್ತಿಪ್ರತಿ ಗೃಹೀತ್ಹಣಾ ಮಿತರೇಷಾಂ ದ್ವಿಜನ್ಮನಾಂ। ಗೋತ್ರಶಾಖಾಭಿಧಾನಾ
66. ನಿವೃತ್ತಿ ಸಂಖ್ಯಾಚಲಬ್ಧಿತೆ। ಶ್ರೀಮಾನ್ಭರದ್ವಾಜ ಕುಲಾಬ್ಧಿಚಂದ್ರೋ ಗಿತ್ಯಾಂ
67. ನದಾನಾಭರತೋ ಯಜುರ್ವಿತ್। ನಂಜುಂಡಧಿತ್ಮಜ ಯೆಂಕವೃತ್ತಿ ಮುಸ್ಸಾಶ್ನತೆ ಲಂಗ
68. ಣಸೋಮಯಾಜೀ। ಕೌಂಡಿನ್ಯ ಆಪಸ್ತಂಬೋಯಂ ಸುತೋಪ್ಯಚ್ಚಾವಧಾನಿನಃ। ನರ
69. ಸಿಂಹಾಭಿಧೋಯಜ್ವ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ। ರಾಮಾಧಟ್ಟಸುತೋ ಋಗ್ವಿದ್ಯಾ
70. ರದ್ವಾಜಸಗೋತ್ರಜಃ। ನೀಲಕಂರಾಭಿಧೋಯಜ್ವ ವೃತ್ತಿಮೇಕಾಮುಪಾಶ್ನುತೆ। ಋ
71. ಗ್ವಿತ್ತಿರುಮರಾಯ್ಯಸ್ಯಸುತಃ ಶ್ರೀವತ್ಸಗೋತ್ರಜಃ। ವೇದಾಂತವೇತ್ತಾ ನೃಹರೀವೃ
72. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ। ನೈಧ್ರಪಕಾಶ್ಯಪಗೋತ್ರೋ ಲಕ್ಷ್ಮೀನಾರಾಯಣಾರ್ಯ ಸಂ
73. ಜಾತಃ। ಯೆಕಾಂವೃತ್ತಿಂ ಧುಜೈಸ್ಮತಾರ್ ಶೇಷಾದ್ರಿ ದೀಕ್ಷಿತೋಹ್ಯತ್ರ। ತಿರುಕಾಮ್ಯೆಯತನ
74. ಯಃ ಪುರುಷೋತ್ತಮನಾಮಕಃ। ಧಾರದ್ವಾಜೋ ಯಜುರ್ವೇದೀವೃತ್ತಿ ಮೇಕಾಂಸಮಶ್ನುತೆ। ಸುತೋ
75. ದೇವರಧಟ್ಟನ್ಯ ಸುಬ್ರಂಹ್ಮಣ್ಯಾಹ್ವಯನ್ಸುಧೀಃ। ವಾಧೂಲಜೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇಕಾಂ
76. ಸಮಶ್ನುತೆ। ಹಾರೀತಸ್ತು ಯಜುರ್ವೇದೀ ವೆಂಕಟಾದ್ರೇಃ ಕುಮಾರಕಃ। ಧೀಮಾನ್ವೆಂಕಟ ಕೃಷ್ಣೋಯಂ
77. ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ। ನೃಸಿಂಹ್ಹಧಟ್ಟತನಯಃ ಭಾರದ್ವಾಜಸಗೋತ್ರಜಃ। ಋಗ್ವಿದ್ವಂಕ
78. ಟಕೃಷ್ಣೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ। ಆಪ್ಪಾಚಿಭಾಗವತಜ ಶ್ರೀವತ್ಸ ಕುಲಾಬ್ಧಿಪಾ
79. ರ್ವಿಕಸುಧಾಂಶುಃ। ಧುಂಡ್ತೇ ಯಜುರ್ವಿದೇಕಾಂ ವೃತ್ತಿಂ ಗೋಪಾಲಭಾಗವತಃ। ಹಾರೀತಗೋತ್ರ ಸಂ
80. ಜಾತಃ ಆಶ್ವರಾಯನಸೂತ್ರವಾನ್। ಗಿರಿಯಪ್ಪನುತೋ ಧೀಮಾನ್ ಲಕ್ಷ್ಮೈಯಸ್ತ್ವೇಕ ವೃತ್ತಿಭಾಕ್
81. ಕಮಲೆಯಸ್ಯತನಯಃ ಶ್ರೀವತ್ಸಾನ್ವಯಸಂಧವಃ। ಕೊಂಡ್ಯೆಯಾಖ್ಯೋ ಯಜುರ್ವೇದೀ ವೃತ್ತಿಮೇ
82. ಕಾಂ ಸಮಶ್ನುತೇ। ಶೇಷಾದ್ರಿಧಟ್ಟತನಯಃ ವೆಂಕಟಾದ್ರೀಶನಾಮಕಃ। ಬಹ್ಯಚಕಾಶ್ಯಪಃ
83. ಸೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ। ಆಶ್ವರಾಯನ ಗೋತ್ರೋತ್ಥ ಶ್ರೀ ಕಾತ್ಯಾಯನ ಸೂತ್ರವಾನ್।

84. ಸಮಶ್ನುತೆ ವೃತ್ತಿಮೇಕಾಂ ಸರ್ವ್ಯೆಯಸುತ ಔಧಲಃ। ಗಂಗಾಧರಸ್ಯ ತನಯೋ೭ರಾ
III a. 85. ಮಾರಾಕರನಾಮಕಃ। ಋಗ್ವೇದೀ ಗೌತಮಸ್ಸೋಯಂ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೆ।
86. ಗಂಗಾಧರಸ್ಯತನಯೋ ವೀರಾರಾಕರನಾಮಕಃ। ಋಗ್ವೇದೀ ಗೌತಮಸ್ಸೋಯಂ ವೃ
87. ತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೇ। ಗಂಗಾಧರಸ್ಯತನಯೋ ಋಗ್ವಿದ್ಯಾವಜಿ ನಾಮಕಃ।
88. ಗೌತಮಾನ್ವಯ ಸಂಜಾತೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೇ। ಋಗ್ವಿರ್ಲಾತಪ ಗೋ
89. ತ್ರೋಯಂ ರೂಪಜೇಸ್ತ ನಯನುಧೀಃ। ಸದಾಶಿವೋ ಮಹಾಪ್ರಾಜ್ಞೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮ
90. ಶ್ನುತೇ। ವಿಶ್ವನಾಥಸ್ಯ ತನಯೋ ಋಗ್ವಿತ್ಪಾಲಸ್ತ್ಯಗೋತ್ರಜಃ। ಧೀಮಾನ್ ಧಗ
91. ವತೀದಾಸೋ ವೃತ್ತಿಮೇಕಾಂ ಸಮಶ್ನುತೇ। ದೇವಜೇಸ್ತನಯೋ ಋಗ್ವಿಲ್ಲಂಬ ಕರ್ನಸ್ಯ
92. ಗೋತ್ರಜಃ। ಅಚ್ಚಾಲೈಯೋ ವೃತ್ತಿಮೇಕಾ ಮಾಚಂದ್ರಾರ್ಕ ಮುಪಾಶ್ನುತೇ। ಋಗ್ವಿಚ್ಛಿ
93. ವಸ್ಯಗೋತ್ರೋಯಂ ಮುರಾರಿತನಯಃಸುಧೀಃ। ವಿಷ್ಣು ಜೀ ಸರ್ವಧರ್ಮಜ್ಞೋ ವೃತ್ತಿ
94. ಮೇಕಾ ಮುಪಾಶ್ನುತೇ। ಋಗ್ವೇದೀ ಲಂಬಕರ್ನೇಯ ಮಿಂದ್ರದಾಸ ಸುತಸ್ಸುಧೀಃ। ಆ
95. ಚ್ಚಾಲಮಹಿತೋ ದೀಮಾನ್ವೃತ್ತಿಮೇಕಾ ಮುಪಾಶ್ನುತೆ। ಕೊಂಡುಧಟ್ಟನ್ಯ ತನಯೋ
96. ಋಗ್ವಿತ್ಕೌಶಿಕ ಗೋತ್ರಜಃ। ತ್ರಿಪಾದವೃತ್ತಿಂ ಧಜತೇನುಧೀ ಸಿಂಹ್ಯಾದ್ರಿ ನಾಮ
97. ಕಃ। ಋಗ್ವಿಲ್ಲಾತಪ ಗೋತ್ರೋಯಂ ವಿಶ್ವನಾಥಸುತಃಸುಧೀಃ। ತ್ರಿಪಾದವೃತ್ತಿಂ ಧ
98. ಜತೇ ರೂಪಜೀ ಧರ್ಮತತ್ಪರಃ। ಶ್ಯಾಮಾನಸಸ್ತು ಋಗ್ವೇದೀ ವಾಸುದೇವ
99. ಸ್ಯನಂದನಃ। ತ್ರಿಪಾದವೃತ್ತಿಂ ಧಜತೇಕೃಷ್ಣ ಜೀ ವ್ಯಾಸಧರ್ಮವಿತ್। ಸುತೋ
100. ವೆಂಕಟಧಟ್ಟನ್ಯ ಋಗ್ವಿತ್ಕಾಶ್ಯಪ ಗೋತ್ರಜಃ। ಶ್ರೀನಿವಾಸಾ ಹ್ಯಯೋ ವಿ
101. ದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಸುತೋವೆಂಕಟಧಟ್ಟನ್ಯ ಋಗ್ವಿತ್ಕಾಶ್ಯಪ ಗೋತ್ರ
102. ಜಃ। ಅರ್ಧವೃತ್ತ್ಯ ರಯಂನಾಥೋ ವೆಂಗಂಧಟ್ಟೋ ದ್ವಿಜೋತ್ತಮಃ। ಶ್ರೀವತ್ಸ ಆಪ
103. ಸ್ತಂಬೋಯಂ ಚಿಟ್ಟಿಧಟ್ಟಿ ಸುತಸ್ಸುಧೀಃ। ಅರ್ಧವೃತ್ತೇರಯಂನಾಥೋ ಗೋಪಾಲಶ್ಚದ್ವಿಜೋ
104. ತ್ತಮಃ। ಗೌತಮಾನ್ವಯಸಂಜಾತಃ ಶ್ರೀಜೋಧಾಯನ ಸೂತ್ರವಾನ್। ಜಂಯೈಯ ತ
105. ನಯೋಧೀಮಾಂ ನ್ನಜೈಯನ್ತ್ಯರ್ಧ ವೃತ್ತಿಧಾಕ್। ಧಾರದ್ವಾಜೋ ಋಗ್ವಿದೇಷ ರಾಮಚಂದ್ರ
106. ಸ್ಯಪುತ್ರಕಃ ನಾಮ್ನಾಲಕ್ಷ್ಮಣಧಟ್ಟೋಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಹಾರೀತ ಆ
107. ಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾದ್ರಿ ಸುತಸ್ಸುಧೀಃ। ತಿರ್ಮರಾಯ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಧ
108. ವೃತ್ತಿಮುಪಾಶ್ನುತೇ। ಶ್ರೀವತ್ಸ ಆಪಸ್ತಂಬೋಯಂ ಸುತೋಆಬ್ಬಾವಧಾನಿಃ। ಅರ್ಧವೃ
109. ತ್ತೇರಯಂ ನಾಥೋಶ್ರೀ ದಿವಾಕರ ನಾಮಕಃ। ಭಾರದ್ವಾಜೋ ನರಹರಿನುತೋ ಯಾ
110. ಜುಷಸ್ಸತ್ಯವಾದೀ ಧರ್ಮಾನಕ್ತೋ ಹರಿ ಗುರು ಪದ ಧ್ಯಾನನೇವಾಧುರೀಣಃ। ದಾ
111. ಕ್ಷಣ್ಯಾಧ್ಯಸ್ಸಪದಿ ನರಸಿಹ್ವಾಭಿದಸ್ತ್ವರ್ಧವೃತ್ತಿಂ ಧುಜ್ರೇಸೋಯಂ ದ್ವಿಜಕುಲ
112. ಮಣಿರ್ನಿತ್ಯ ವ್ಯಷಚ್ಚಾನದಾಯೀ। ಔಧಳೇಶ್ವರಧಟ್ಟನ್ಯ ಸುತೋ೭ಗಾರ್ಗ್ಯಸ ಗೋತ್ರಜಃ
113. ಯಜುರ್ವೇದೀ ನೃಸಿಂಹ್ವೇಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಶ್ರೀವತ್ಸಾನ್ವಯ ಸಂಜಾತೋ ಕೊ
114. ಡ್ಡೆಯತನಯಸ್ತುಧೀಃ। ಅರ್ಧವೃತ್ತೇರಯಂನಾಥಃ ಶೇಷಾದ್ರಿಸ್ತೆ ವೃತ್ತಿರೀಯಕಃ। ವಸಿ
IIIb.115. ಷ್ಠ ಆಪಸ್ತಂಬೋಯಂ ರಂಗೈಯನ್ಯ ಸುತಸ್ಸುಧೀಃ। ಕನ್ನೂರೀ ನಾಮಕೋ
116. ಧೀಮಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಶ್ರೀ ಶ್ರೀನಿವಾಸ ಸೂರೇಸ್ತನಯೋ ವೇದಾಂ
117. ತ ವಿನ್ನೃಸಿಂಹ್ಯಾರ್ಯ್ಯಃ। ಶ್ರೀಯಾಜುಷೋರ್ಧವೃತ್ತಿಂ ಕೌಶಿಕ ಗೋತ್ರಾದ್ಧಿ ಕೌ
118. ನ್ತುಧೋಧುಂಜ್ರೇ। ವಾಧೂಲ ಆಪಸ್ತಂಬೋಯಂ ವೆಂಕಟಾರ್ಯ್ಯ ಸುತಃಸುಧೀಃ
119. ವರದಾರ್ಯ್ಯಾಭಿಧೋ ವಿದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ರಾಮಶಾಸ್ತ್ರಿ ಸುತೋ
120. ಧೀಮಾನ್ಕೌಶಿಕ ಗೋತ್ರಜಃ। ಅರ್ಧವೃತ್ತೇರಯಂನಾಥೋ ವಿದ್ವಾನ್ನೃ
121. ಹರಿನಾಮಕಃ। ಆಪಸ್ತಂಬಃ ಕೌಶಿಕೋಯಂ ತಿಂಮಪ್ಪೈಯ ಸುತನ್ನು
122. ಧೀಃ। ಅರ್ಧವೃತ್ತೇರಯಂನಾಥಃ ಸುಬ್ರಂಹ್ಮಣ್ಯೋ ದ್ವಿಜೋತ್ತಮಃ। ಕೌಶಿಕಾ
123. ನ್ವಯಸಂಜಾತ ಋಗ್ವಿಚ್ಛಂಕರಧಟ್ಟಜಃ। ಶ್ರೀ ನಾರಾಯಣ ಧಟ್ಟೋತ್ರ ಹ್ಯರ್ಧ

124. ವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಯಜುರ್ವೇದೀ ನಾರಸಿಂಹ್ಯಧಿಷ್ಣಾಮ್ನಃ ಕುಮಾರಕಃ। ಕಾ
125 ಶ್ಯಪಾನ್ವಯ ನಂಜಾತೋ ವೆಂಗಂಧಿಷ್ಣೋರ್ಧ ವೃತ್ತಿಧಾಕ್। ರಾಮ್ಯೆಯಾ ಖ್ಯ
126. ಸ್ಯತನಯೋಧೀಮಾಂ ಲೋಕಿತಗೋತ್ರಜಃ। ಪಾಶ್ಯೆಯಾಖ್ಯೋ ಯಜುರ್ವೇ
127. ದೀ ಹ್ಯರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಶ್ರೀವತ್ಸಗೋತ್ರ ಸಂಜಾತೋ ಯಾಜು
128. ಷೋಚ್ಚನಧಿಷ್ಣಜಃ। ಧೀಮಾಂಲ್ಲಕ್ಷ್ಮಣಧಿಷ್ಣೋತ್ರ ಹ್ಯರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನು
129. ತೇ। ಪದವಾಕ್ಯ ಪ್ರಮಾಣಜ್ಞೋ ರಾಮಧಿಷ್ಣ ಸರಸ್ವತೀ। ಭಿಕ್ಷುರ್ಭಿಕ್ಷಾ
130. ರ್ಥ ಮರ್ತ್ಯಾರ್ಥವೃತ್ತಿಂಬ್ರಹ್ಮ ವಿದಶ್ನುತೆ। ಬುಕ್ಕಾಖ್ಯೇಲಂಬ ಕರ್ಮೋಯಂ
131. ವೀರಧಾಣಶುತಸ್ನುಧೀಃ। ಶ್ರೇಮಜೀ ಮಕತೋಹ್ಯತ್ರ ಹ್ಯರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನು
132. ತೇ। ಶ್ರೀನಾಥ ತನಯೋ ಧೀಮಾನ್ಸೃಗ್ವಿತ್ಪಾಲನ್ತ್ಯ ಗೋತ್ರಜಃ। ಶ್ಯಾಮ
133. ಜೀ ದವಿನಾಮಾಯ ಮರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ವತ್ಸರಾಜನ್ಯತನಯಃ
134. ಋಗ್ವಿಚ್ಛ್ರೀವತ್ಸಗೋತ್ರಜಃ। ತ್ರಿಕಂದವೇಧಿಧೋ ವಿದ್ವಾನರ್ಧವೃತ್ತಿ ಮುಪಾ
135. ಶ್ನುತೇ। ಉಪನಿಷದ್ಗೋತ್ರಜಾತಃ ಸದಾನಂದಶ್ಚಬಹೃಚಃ। ಆಂಬಾದಾಸ
136. ಸುತೋ ಧೀಮಾನರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ರಾಮಚಂದ್ರಸ್ಯ ತನಯ ಋಗ್ವಿಚ್ಛ್ರೀವತ್ಸ
137. ಗೋತ್ರಜಃ। ಕಾಮಾಕ್ಷಿದಾಸ ನಾಮಾಯಂ ಅರ್ಧವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಆಪಸ್ತಂ
138. ಬೋಧಕಾಂಡಿನ್ಯೋ ಹ್ಯಣ್ಣಯಾಖ್ಯನುತನ್ಸುಧೀಃ। ಅಪ್ಪಾಜಿ ನಾಮಕೋ ವಿ
139. ದ್ವಾ ನ್ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ತನಯೋ ನೀಲಕಂಠಸ್ಯ ಕೌಂಡಿನ್ಯೋ
140. ಯಾಜುಷಸುಧೀ। ಅಪ್ಪಾಜಿಧಿಷ್ಣ ನಾಮಾಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೆ।
141. ಪುತ್ರಸ್ತ್ವಪ್ಪಲಧಿಷ್ಣಸ್ಯ ವಾಧೂಲೋಯಾಜುಷಸ್ನುಧೀಃ। ಪ್ರಾಜ್ಞಸ್ತಿರ್ಮಲ ಧ
142. ಚ್ಛೋಯಂ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ತನಯಶ್ಚಂನ್ನಿಧಿಷ್ಣಸ್ಯ ವತ್ಸಗೋತ್ರನ್ತು
IV a 143. ಯಾಜುಷಃ। ನರಸಿಂಹ್ಯಾಭಿಧೋ ವಿದ್ಯಾನ್ಪಾದ ವೃತ್ತಿಮುಪಾಶ್ನುತೇ। ತನಯೋ ರಾ
144. ಮಧಿಷ್ಣಸ್ಯ ಧಾರದ್ವಾಜಶ್ರುಯಾಜುಷಃ। ವಿದ್ವಾನ್ಕೇಶವಧಿಷ್ಣೋಯಂ ಪಾದವೃತ್ತಿ
145. ಮುಪಾಶ್ನುತೇ। ಕೇಶವೈಯಸ್ಯ ತನಯೋ ಧಾರದ್ವಾಜನ್ತು ಯಾಜುಷಃ। ಪಾದ
146. ವೃತ್ತೇರಯಂನಾಥ ಸ್ತಿರ್ಮರಾಡಾಖ್ಯೆ ನಂಜ್ಞಿಕಃ। ಆಪಸ್ತಂಬಃ ಕೌಶಿಕೋ
147. ಯಂ ರಾಮ್ಯೆಯತನಯಃಸುಧೀಃ। ಅಂಣ್ಣಯ್ಯನಾಮಕೋ ವಿದ್ವಾನ್ಪಾದವೃತ್ತಿ ಮುಪಾ
148. ಶ್ನುತೇ। ಆಡ್ಚಲ್ಯೆಯಸ್ಯ ತನಯೋಲಂಬ ಕರ್ನಸಗೋತ್ರಕಃ। ಋಗ್ವೇದೀ ನಾಂ
149. ದರಸ್ನೋಯಂ ಪಾದವೃತ್ತಿಂ ಸಮಶ್ನುತೇ। ಧಾರದ್ವಾಜೋ ನಾರಸಿಂಹ್ಯ ಹೆಬ್ಬಾರುವ
150. ಕುಮಾರಕಃ। ತಂಬಿಹೆಬ್ಬಾರುವಾಖ್ಯೋಪಿ ಯಾಜುಷಃ ಪಾದವೃತ್ತಿಧಾಕ್।
151. ಕೌಂಡಿನ್ಯಗೋತ್ರ ಸಂಜಾತಃ ಶೇಷಾಡಾರ್ಯ್ಯ ತನೂಧವಃ। ಶಂಗರೈ
152. ಯೋ ಯಜುರ್ವೇದೀ ಪಾದವೃತ್ತಿ ಮುಪಾಶ್ನುತೇ। ಆಪಸ್ತಂಬಃ ಕೌಶಿಕೋಯಂ
153. ತಿರ್ಮರಾರ್ಯ್ಯ ನುತಃಸುಧೀಃ। ವೆಂಕಟೇಶಾಭಿಧೋ ವಿದ್ವಾನ್ಪಾದ ವೃ
154. ತ್ತಿ ಮುಪಾಶ್ನುತೇ। ತಯೇತೇಹ್ಯತ್ರಧಂನೋಜಿ ರಾಮಧಾಯಿ ಪುರಾಭಿಧೇ।
155. ಅಗ್ರಹಾರೇ ವೃತ್ತಿಧಾಜಃ ಸಾಕಲ್ಯೇನಾಭಿವರ್ನಕಾಃ। ಯೇತೇಷಾಮ
156. ತ್ರ ವಾಸಾರ್ಥಮಸ್ಯ ಗ್ರಾಮಸ್ಯಸೀಮನಿ। ಕುರ್ಯಾಯಾಃ ಉತ್ತರೇತೀರೇ ಗೃ
157. ಹಾರಂಮ್ಯಾ ಪ್ರಕಲ್ಪಿತಾಃ। ಪಂಚಾಶತ್ಪದ ವಿಸ್ತೀರ್ನಂ ತಥಾಶತ ಪ
158. ಧಾಯತಂ। ನಧೇನುಧಾಂನ್ಯ ಪರ್ಯಂಕಪ್ರಮುಖೋ ಪಸ್ಕರಾನ್ವಿತಂ। ಕೂ
159. ಪನಿಷ್ಕುಟ ಸಂಯುಕ್ತಂ ತತ್ರೈಕೈಕಂ ನಿವೇಶನಂ। ಯೇಕೈಕಸ್ಯ ದ್ವಿಜೇಂದ್ರ
160. ಸ್ಯದತ್ತಂ ಧಾರಾಪುರನ್ಸರಂ। ಕಿಂಡಬರ್ಲೇ ಕೆರೇಹಂತ ನಿವಿಷ್ಟೇ ನು ಮ
161. ನೋಹರೇ। ನವದ್ವೋರ್ಣಾನ್ವಿತೇ ಪಂಚಪಾರೀ ಪರಿಮಿತೇವರೇ। ಕೂನೀಮಡ
162. ವೆಹಂತ ಪ್ರತಿಷ್ಟಿತೇ ಪ್ರಸ್ಥನಂಯುತೇಪ್ಯಾಜ್ಯೇ। ಷೋಡಶನಂಖ್ಯ ದ್ರೋ
163. ಣೈರ್ಗಣಿತೇ ಏಡ ಸರ್ವಸಸ್ಯಾಢ್ಯೇ ಸಾಲುಮಾವಿನ ಹಂತಸ್ಥೇ ಹ್ಯೇ

164. ಕಚಾರೀಮಿತೇಪಿಚ। ನೊದಿಕಂತಸ್ಥತೇ ಪಂಚದಶ ದ್ರೋಣಾಮಿತೇ ಪಿ
165. ಚ। ಆಹತ್ಯಪ್ರಸ್ಥ ಸಂಯುಕ್ತೇ ಹ್ಯಷ್ಟಖಾರೀ ಪರೀಮಿತೇ। ಕ್ರಮುಕೋ
166. ಪವನೇಚೈತ್ರರಥ ನಂದನಸಂನಿಭೇ। ಯಃಕರ್ಷಕಾಂಶಸ್ಸೋ ಪ್ಯೇ
167. ಷಾಂ ದತ್ತೋಧಾರಾಪುರನ್ನರಂ। ಅದ್ಯಪ್ರಭೃತಿ ಹ್ಯೇತದ್ಗ್ರಾಮ ಚತುಸ್ಸೀ
168. ಮ ಮಧ್ಯವರ್ತ್ಯೀನಃ। ನಧಿನಿಕ್ಷೇಪ ಪಯೋದ್ಯಷದಕ್ಷಿಣ್ಯಾ ಗಾಮಿ
IV b. 169. ನಿದ್ಧಸಾಧ್ಯಾನಿ। ರಮ್ಯಾಷ್ಟ ಭೋಗತೇಜನ್ಯಾಂ ಮ್ಯಾನ್ಯೇಷಾಂ
170. ಧವಂತಿಭೋಗ್ಯಾನಿ। ಗ್ರಾಮವರೋಯಮ ಮೀಭಿರ್ವಿ ಪ್ರಪ್ರವರ್ಯೈಃ ಕ
171. ರಿಷ್ಯ ಮಾಣಾನಾಂ। ಯೋಗ್ಯೋ ವ್ಯವಹಾರಾಣಾಮಾಧಿಕ್ಯಯ ದಾ
172. ನ ಮಿನಮಯಾಖ್ಯಾನಾಂ। ಇಮಂದಿವಸಮಾರಭ್ಯ ಗ್ರಾಮ
173. ಮೇತಮಮೀದ್ವಿಜಾಃ। ಪುತ್ರಪೌತ್ರ ಪ್ರಪೌತ್ರಾದಿ ಕ್ರಮೇಣಾ ಚಂದ್ರತಾ ರ
174 ಕಂ। ಶುಭೋತ್ತರಂ ನಿರಾಬಾಧಂ ಸುಖೇನಾನುಭವಂತ್ವಿತಿ। ಶ್ರೀಲಂಬ
175 ಕರ್ನಗೋತ್ರೇಣ ಹ್ಯಾಶ್ವಲಾಯನ ಸೂತ್ರಿಣಾ। ನಾನೋಜಿನಾಮ್ನಃ ಪೌ
176. ತ್ರೇಣ ಶಪೋಜಿತನಯೇನ ವೈ। ಧರ್ಮಪತ್ನೀಸಮೇತೇನ ಶ್ರೀಮದ್ದನ್ನೋ ಜೀ
177 ಜಿ ಶರ್ಮಣಾ। ನಾನಾವಿಧ ನಾಮಧ್ಯಃ ವಿಪ್ರೇಭ್ಯೋ ವಿವಿಧಗೋತ್ರ ನೂ
178. ತ್ರೇಧ್ಯಃ। ಶುಭಚರಿತೇಧ್ಯಸ್ಮಾರ್ತ ಶ್ರೀವೈಷ್ಣವತತ್ವ ವಾದಿಧ್ಯಃ।
179. ಸ್ನೇಹನ್ತಲಖಿತ್ವೈರ್ದೇವರಾಜ ನಾಮಾಕ್ಷರೈಶ್ಶುಭ್ಯೈಃ। ಸಂಚಿಂಹ್ನಿ
180. ತಂ ಭೂವರಾಹ ಮುದ್ರಯಾಚವಿರಾಜಿತಂ। ಸರ್ವಲಕ್ಷಣ ಸಂಪಂ
181. ನಂ ತಾಂಮ್ರಶಾಸನಮುತ್ತಮಂ। ಶ್ರೀ ದೇವರಾಜನೃಪತೇರನುಜ್ಞ
182. ಯೇದಂ ನದಾಶಿವಪ್ರೀತ್ಯೈ ೨। ಸಕಿರಂಜ್ಯೋದಕ ಧಾರಾಪೂರ್ವಂ
183. ದತ್ತಂ ಶುಭೋತ್ತರಂ ಧುಯಾತ್। ಯಸ್ಸೋತ್ಪಯನ್ ಗುರುರಿವ ವಿಭು
184. ಧಾನ್ವೇದಾರ್ಥಗರ್ಭವಾಗ್ಭಿಂ ಭೈಃ। ಶ್ರೀ ದೇವರಾಜ ನೃಪತೇ
185 ನ್ವದಾಂ ನುಧರ್ಮಾಮಿನಾಧ್ಯಸ್ತೇ। ತನ್ಯಾನ್ಯ ಕೌಶಕಾಂ
186. ಬುಧಿ ಪೂರ್ನೇಂದೋ ರಲಘಶಿಂಗರಾಯ್ಯನ್ಯ। ತನಯಸ್ತುತಿರುಮರಾ
187. ಯ್ಯೋವ್ಯಾತಾನೀ ತ್ತಾಂಮ್ರಶಾಸನ ಶ್ಲೋಕಾ। ಏಕೈವಧಗಿನೀ ಲೋಕೇ
188. ನರ್ವೀಷಾ ಮೇವಧೂಭುಜಾಂ। ನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧ
189. ರಾ। ದಾನಪಾಲ ನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ಫೈಲೇಯೇನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
190. ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ॥

ಶ್ರೀ ದೇವರಾಜು.

Transliteration.

I b.

1. śubham astu । namas tunga-śiraś-chumbi-chandra-châmara-châraveः traiḷôkya-nagarâram-
2. bha-mûla-staṃbhâya Śaṃbhavê । Agajânana-padmârkaṃ Gajânana—
3. m ahar-niśaṃ । anêkadaṃ tam bhaktânâṃ Êkadaṃttam upâsmahe । Harêr
4. lîlâ-varâhasya daṃshtrâ-daṃḍaḥ sa pâtu vaḥ । Hêmâdri-kalaśâ
5. yatra Dhâtrî chchhatra-śriyaṃ dadhau । astι śrîmân janapadaḥ Karnâta iti
6. viśrutaḥ । nityam pravartate yatra Kârtô dharmaḥ Kalâv apι । pattanaṃ tatra vi-
7. khyâtaṃ Śrîraṃga-pada-śabdıtaṃ । dṛiśyate Svaḥ-puram iva Kâvêryâṃ
8. pratı-bimbitaṃ । adhyâste tatra Karnâṭa-siṃhâsanam adhîśvaraḥ । śrî

9. Dêvarâja-bhûpâlah kalyâṇa-guna-sâgarah | kâlye prabudhya
10. Kamalâ-ramaṇâṃghri-yugmaṃ dhyâtvâ' bhipûjya niyamêna sahasra-nâ-
11. mnâ | hutvâgnim anvatitarâṃ vasu gâṃ phalâni datvâ cha vipra-nivahâya
12. jayatyajasraṃ | dâtarı dayâ-samudre dakshe dâkshimnya-śêvadhau dhîre |
13. rakshatı dharâṃ amashmın Râghava ıva sarvatah saukhyam | kah śûrô
14. Dêvarâjah su-kavı-śubha-girâṃ kah padam Dêvarâjah kas tyâgî Dêva-
15. râjaḥ pratı-nṛipa-vijayî kônvayam Dêvarâjah | kah saumyô Dêvarâ-
16. jah śrıta-jana-bharaṇe kah krıpî Dêvarâjah bhavya-praśnêshu chêttham
pratı-
17. vachanatayâ kîrtyate Dêvarâjah | Budha ıva Puramdarêṇa pratı-dınam
êtê-
18. na satkritô râjñâ ‖ vipra-kula-vârdhı-chaṃdrah śrîmân Dhannôjı-nâ-
19. makô jayatı ‖ prâktanaih prıthivî-pâlaih Kâkusthair ıva satkṛıtah
20. Râmaṃ Sumaṃtraka ıva Dêvarâjam upâśrıtah ‖ pûrvam Gurjaradêśâd â-
21. gachchhamn êva Châmarâjâya | datvâ karnâbharanam lêbhê yah pârıtôshıkâ-
22. n vıvidhân dâyam dâyam vichıtram ruchıra-maṇı-ganam Dêvarâjâ-
23. ya nıtyam grâham grâham parâr-dhyam vasanam apı dhanam grâma-
ratnânı
24. tushtah | vâpyah kûpâṃ statâkân apı vipula-tarân âlayâṃ dêvatânâm
25. ârâmân amna-satrâṇyapı dṛidha-manasâ kârayatyâdarêna | śîlê-
26. na vrıttêna dhiyâ dhanêna dânêna kîrtyâ dayayâ damêna | gunaı-
27 r aśêshaır atulôpı sôyam tulâṃ mahâ-dâna-krıd âru-

II A.

28. rôha | âjñaptah svapna-drıshtêna sâkshâd êsha Kapardinâ | Sapta-kôtî-
śvara-sthâ-
29. ne sarô mahad akârayat | Râmêśvarê châ-nna-satraṃ Subramhmany
rathôtsavaṃ
30. Kâśyâṃ dharmân bahu-vidhân êvam âdîn akârayat | tasyâsya dharma-
patnî
31. Paramêśasyêva Pârvatî-dêvî | Atrêr ıva Anasûyâ subha-śîlâ Râma-
32. bhâyaṃbâ | dhîmatî Draupadîvêyaṃ Vaidêhîva dayâvatî | Gârgî-
33. va sarva-dharmajñâ vasudhêva kshamâ-parâ | Dhanôjır êsha sındhuh
Gangâ yâsya
34. Râmabhâyaṃbâ | ratnâny upachîyaṃtê yasmâd dadatôpi Dêvarâjâya |
35. kuṛv agrahâram êkam vıpulam vıkhyâtam âvayôr nâmnâ ‖ ıtı Râmabhâyi-
36. nâmnî daıtam vijñâpayâmâsa | prakrıtyâ dâna-śûṛôyam prıyayâ
37. cha‖âbhıyâchitaḥ | bhakshaṇâyêkshu-daṇḍasya pratigrâhî va tôshitah |
38. labdhvânujñâm Dêvarâjât agrahâraṃ chakâra saḥ | tasya prakhyâ-
39. panâyêdam likhyate tâmra-śâsanam | śrî Śâlivâhana śake
40. nidhi-vasu-bâṇêndu-gaṇita-varshêshu | yâtêshu vartamâne Plavaṃga-

41. varshe Madhau mâse | pakshe pûrnêndu-samyukte tritîyâyâṃ tithau
42. tathâ | puṃṇya-kâle mahaṃtyasmi [n] divasêśvara-vâsare| śrîmadd râ-
43. jâdhi-râjêndre śrî-râja-paramêśvare | chatu [s]-samudra-madhyastha-bhû-
44. mî-valaya-vallabhe | birudamtembara-gamde dakshê dharaṇî-varâha-biru-
45. dânke | prati-nripati-ratna-makuṭî-kusuma-samûhâ-rchitâmghri-yuge|
46. Śrî-Nârâyaṇa-pâda-pankaja-yuga-nyastâkhilâtma-sthitau śrîmat-
47. paśchima-Ranganâthanagarî-simhâ-sanâdhîśvarê || sûre śrîmati
48. Dêvarâja-nripatau vâtsalya-vârâm-nidhau dêva-brâmhana-rakshaṇâ-
49. ya prithivî-sâmrâjyam âtanvati || śrîmatô Lambakarnasya mahar-
50. shêr gôtra-sambhavah | Âśvalâyana-sûtkôkta-karmâ-charana-tatparh
51. Nânôjî-śarmanah pautrah Śivôjês tanujas sudhîh | Dhannôjî-nâ-
52. makah sôyam dharma-patnyâ samanvitah | bhavyam Hoyisala-nâdastha-
53. Kannambâdi-sthalê sthitam | śrî- Kamthîrava-bhûpâlâd
54. dâna-dhârâ-purassaram | mayâ pratigrihîtam prâk kulyâ-râma-samanvi-

II B.

55. tam | Dhannôjî-Râmabhâyamma-puram pratyabhidhânatah ||
56. Hosûru-Kabbilagere-purâkhya-grâma-yugmatah | âśritaṃ paśchi-
57. mâm âsâṃ mahîsura-manôharam || Sahya-jâyâ mahâ-nadyâh uttaraṃ tîra-
58. m âśritam prâg-dêśam âśritam grâmâd Gôpâlapura-nâmatah | śrî Mâvi-
59. nakere-grâmâd dakshinâm diśam âśritam | Hosakôta iti khyâtaṃ madîyaṃ
60. grâmam uttamam| sâmga-śruti-mîmâmsâ-smriti-vidbhyah śrauta-karma-ni-
61. ratabhyaḥ | nânâ-vidha-nâmabhyô viprêbhyô vividha-gôtra-sûtrêbhyah |
62. Śrî Dêvarâja-nṛipatêr anujñayêdam Sadâśiva-prîtyai | sahiranyôda-
63. ka-dhârâ-pûrvam pradade hyaham na mama | chatvârimśad-vṛittîs tripâda-
yuktâh
64. śubhâ iha grâmê | â-chandra-târa-bhôgyâ mama sapâdaika-vrittir iha
65. vrittî-prati-grihîtrînâm itarêshâm dvijanmanâm | gôtra-śâkhâbhidhânâ-
66. ni vṛittî-samkhyâ cha likhyate | śrîmân Bharadvâja-kulâbdhi-chandro
nityâm-
67. na-dânâbhiratô yajurvit | Nanjundabhattâtmaja yêka-vrittim upâśnute
Limga-
68. ṇa-sômayâjî | Kaumdinyajâpastaṃbôyam sutô pyachchâvadhâninah |
Nara-
69. simhvâbhidhô yajvâ vṛittim êkâṃ sama-śnute | Râmâbhaṭṭa-sutô Ṛigvid
Bhâ-
70. radvâja-sagôtrajah | Nîlakamṭhâbhidhô yajvâ vṛittim êkâṃ upâśnute |
Ri-
71. gvit Tirumalâryyasya sutah Śrîvatsa-gôtrajah | vêdânta-vêttâ Nrihari vri-
72. ttim êkâm samaśnute | Naidhrapa-Kâśyapa-gôtrô Lakshmînârâyaṇârya-
sam-

73. jâtah | yêkâṃ vrittiṃ bhunte smartâ Śêshâdri-dîkshitô hyatra | Tiru-
74. kâmaiya-tana-yah Purushôttama-nâmakaḥ | Bhâradvâjô yajurvêdî vrittîm êkâm sama-
75. śnute | sutô Dêvarabhattasya Subramhmanyâ-hvayas sudhîh | Vâdhûlajô yajurvêdî
76. vrittım êkâṃ samaśnute | Hârîtas tu Yajurvêdî Venkatâdrêh kumârakah | dhîmân
77. Vemkata-krishnôyam vrittım êkâm samaśnute | Nrisimhvabhatta-tanayah Bhâradvâja-sagôtra-
78. jaḥ | Rigvid Venka-takrishṇôyam vrittım êkâm samaśnute | Appâji-bhâgavataja Śrîvatsa-
79. kulâbdhi-pâ-rvika-sudhâmśuh | bhumñte Yajurvid êkâm vrittım Gôpâla-bhâgavatah |
80. Hârîta-gôtra-sam-jâtah Âśvalâyana-sûtravân | Giriyappa-sutô dhîmân Lakshmaiyas tvêka-
81. vrittı-bhâk | Kamalêyasya tanayah Śrîvatsânvaya-sambhavah | Komdaiyâkhyô
82. Yajurvêdî vrittım ê-kâm samaśnutê | Śêshâdribhatta-tanayah Venkatâdrîśa-nâmakah |
83. Bahṛichah Kaśyapah sôyam vrittım êkâm samaśnute | Âśvalâyana-gôtrôttha śrî-Kâtyâyana-
84. sûtravân | samasnute vrittım êkâm Sarvaiya-suta Aubhalah | Gangâdharasya
tanayô Râ-

III A. 85. mâthâkara-nâmakah | Ṛigvêdî Gautamas sôyam vrittım êkâm samaśnutê |

86. Gamgâdharasya tanayô Vîrâthâkara-nâmakah | Rigvêdî Gautamas sôyam vṛi-
87. ttım êkâm samaśnutê | Gangâdharasya tanayô Ṛigvid Vâvaji-nâmakah |
88. Gautamâ-nvaya-saṃjâtô vṛittım êkâm samaśnutê | Rigvil Lâtapa-gô-
89. trôyam Rûpajès tanaya [s] sudhîh | Sadâśivô mahâ-prâjñô vrittım
êkâm sama-
90. śnutê | Viśvanâthasya tanayô Rigvit Paulastya-gôtrajah | dhîmân Bhaga-
91. vatî-dâsô vrittım êkâm samaśnutê | Dêvajês tanayô Ṛigvil Lambakarnasya
92. gôtrajah | Âchchâlaiyô vrittım êkâm âchandrârkam upâśnutê | Ṛigvich
chhri-
93. vatsa-gôtrôyaṃ Murâri-tanayaḥ sudhîh | Vishṇujî sarva-dharmajñô
vrittı-
94. m êkâm upâśnutê | Ṛigvêdî Lambakarnôyaṃ Indradâsa-sutas sudhîh | A-
95. chchâla-mahitô dhîmân vṛittim êkâm upâśnutê | Kondu-bhaṭṭasya tanayô

96. Ṛigvit Kôśika-gôtrajaḥ | trı-pâda-vṛittiṃ bhajatê sudhî Siṃhvâdri-nâma-
97. kah | Ṛigvil Lâtapa-gôtrôyaṃ Viśvanâtha-sutah sudhîḥ | tri-pâda-vrittiṃ bha-
98. jatê Rûpajî dharma-tatparah | Śyâmânasas tu Ṛigvêdî Vâsudêva-
99. sya nandananaḥ | trı-pâda-vrıttıṃ bhajatê Krishṇajî vyâsa-dharmavit | sutô
100. Venkaṭabhattasya Ṛigvit Kâśyapa-gôtrajah | Śrînıvâsâhvayô vi-
101. dvân ardha-vrıttım upâśnutê | sutô Venkata-bhaṭṭasya Ṛigvit Kâśyapa-gôtra-
102. jah | ardha-vrittaırayam nâthô Vengambhattô dvıjôttamah | Śrıvatsa Âpa-
103. stambôyam Chittıbhatta-sutas sudhîh | ardha-vrittêr ayam nâthô Gôpâlaś cha dvıjô-
104. ttamah | Gautamânvaya-sanjâtah śrî-Bôdhâyana-sûtravân | Jannaıya-ta-
105. nayô dhîmân Najaıyas tvardha-vrıttı-bhâk | Bhâradvâjô Ṛigvid êsha Râmachandra-
106. sya putrakah | nâmnâ Lakshmanabhattô'yam ardha-vṛittım upâśnutê | Hârîta Â-
107. pastaṃbôyam Venkatâdrı-sutah sudhîh | Tırmalâryâbhıdhô vıdvân ardha-
108. vrıttım upâśnutê | Śrîvatsa Âpastaṃbôyaṃ sutô Abbâvadhânınah | ardha-vrı-
109. ttêr ayaṃ nâthô śrî-Dıvâkara-nâmakah | Bhâradvâjô Naraharı-sutô yâ-
110. jushas satyavâdî dharmâ-saktô Harı-guru-pada-dhyâna-sêvâ-dhurînah | dâ-
111. ksbınyâdhyas sapadı Narasıhvâbbıdas tvaıdha-vṛittıṃ bhuṅte sôyaṃ dvıja-kula-
112. manır nıtya-mṛishṭânna-dâyî || Aubhalêśvarabhaṭṭasya sutô Gârgya-sa-gôtrajah
113. yajurvêdî Nṛisiṃhvôyam ardha-vṛittım upâśnutê | Śrîvatsâ-nvaya-saıṃjâtô Ko-
114. daıya-tanayas sudhîh | ardha-vṛittêr ayaṃ nâtha Śeshadris Taittırîyakah | Vası-

III B. 115. shṭa Âpastaṃbôyaṃ Rangaıyasya sutas sudhîh | Kastûrî-nâmakô
116. dhîmân ardha-vrıttım upâśnutê | śrî-Śrînıvâsasûrês tanayô vêdân-
117. tavin Nrısiṃhvâryyah | śrî yâjushô' rdha-vrittiṃ Kauśika-gôtrâbdhi-Kau-
118. stubhô bhuṅtê | Vâdhûla Âpastambôyam Venkaṭârya-sutaḥ sudhîh
119. Varadâryyâbhıdhô vıdvân ardha-vṛittim upâśnute | Râmaśâstri-sutô
120. dhîmân Ṛigvit Kauśika-gôtrajaḥ | ardha-vṛittêr ayaṃ nâthô vidvân Nṛi-

121. hari-nâmakah | Âpastaṃbah Kauśikô yaṃ Tiṇṇappaiya-sutas su-
122. dhîh | ardha-vrittêr ayam nâthah Subramhmaṇyô dvijôttamah |
Kauśikâ-
123. nvaya-saṃjâta Ṛigvit Śamkarabhattajah | Śrî-Nârâyana-bhattôtra
hyardha-
124. vṛittaṃ upâśnute | Yajurvêdî Nârasiṃhva-bhaṭṭa-nâmnah kumârakah |
Kâ-
125. śyapânvaya-samjâtô Vengambhattô' rdha-vrittî-bhâk | Râmaiyâkhya-
126. sya tanayô dhîmâm Lôhita-gôtrajah | Pâpaiyâkhyô Yajurvê-
127. dî hyardha-vrittaṃ upâśnutê | Śrîvatsa-gôtra-samjâtô Yâju-
128. shô' chchana-bhattajah | dhîmâm Llakshmana-bhaṭṭô' tra hyardha-
vṛittaṃ upâsnu-
129. tê | pada-vâkya-pramânajñô Râmabhadra-sarasvatî | bhikshur bhikshâ-
130. rtham atrârdha-vrittaṃ bramhavid aśnutê | Rikśâkhî Lambakarnô'yam
131. Vîrabhâna-sutas sudhîh | Prêmajîmahitô hyatra ardha-vrittaṃ upâśnu-
132. tê | Śrînâtha-tanayô dhîmân rigvit Paulastya-gôtrajah | Śyâma-
133. jî-davi-nâmâyam ardha-vrittaṃ upâsnutê | Vatsarâjasya tanayah
134. Ṛigvich-chhrîvatsa-gôtrajah | Trikaṃdavêbhidhô vidvân ardha-vrittaṃ
upâ-
135. śnutê | Upanishad-gôtra-jâtah Sadânandaś cha Bahrichah Ambâdâsa-
136. sutô dhîmân ardha-vrittaṃ upâśnutê | Râmachandrasya tanaya Ṛigvi-
chchhrîvatsa-
137. gôtrajah | Kâmâkshi-dâsa-nâmâyam ardha-vrittaṃ upâśnutê | Âpastam-
138. bôtha Kauṃdinyô hyaṇṇayâkhya-sutas sudhîh | Appâji-nâmakô vi-
139. dvân pâda-vṛittaṃ upâśnutê | tanayô Nîlakamṭhasya Kaundinyô
140 Yâjushah sudhîh | Appâji-bhatta-nâmâyam pâda-vrittaṃ upâśnutê |
141. putrastv Appalabhattasya Vâdhûlô Yâjushas sudhîh | prâjñas Tirmala-
bha-
142. ttôyam pâda-vrittaṃ upâśnutê | tanayaś Channibhattasya Vatsa-gôtras tu
IV A 143. Yâjushah | Narasiṃhvâbhidho vidvân pâda-vrittaṃ upâśnutê | tanayô
Râ-
144. mabhattasya Bhâradvâjas tu Yâjushah | vidvân Kêsava-bhattôyam pâda-
vrittî-
145. m upâśnutê | Kêśavaiyasya tanayô Bhâradvâjas tu Yâjushah | pâda-
146. vṛittêr ayam nâthas Tirmalâchâryya-samjñikah | Âpastambah Kauśikô'
147. yam Râmaiya-tanayah sudhîh | Amṇaiya-nâmakô vidvân pâda-vrittaṃ
upâ-
148. śnute | Achhâlaiyasya tanayô Lambakarna-sagôtrakah | Ṛigvêdî Saum-
149. daras sôyam pâda-vrittaṃ samaśnute | Bhâradvâjô Nârasimhva-Hebbâruva-
150. kumârakah | Tambihebbâruvâkhyô pi Yâjushah pâda-vrittî-bhâk |

151. Kaumdinya-gôtra-samjâtah Śêshâ-châryya-tanûbhavah | Śimgarai-
152. yô Yajurvêdî pâda-vrittim upâśnutê | Âpastaṃbah Kauśikôyaṃ
153. Tirmalâryya-sutah sudhîh | Venkatêśâbhidhô vidvân pâda-vri-
154. ttim upâśnutê | tayêtê hyatra Dhannôji-Râmabhâyi-purâbhidhê |
155. agrahârê vritti-bhâjah sâkalyênâbhi-varnitâh | yetêsbâm a-
156. tra vâsârtham asya grâmasya sîmani | kulyâyâh uttarê tîre gri-
157. hâ raiṃmyâ prakalpitâh | panchâśat-pada-vistîrnaṃ tathâ śata-pa-
158. dâyataṃ | sa-dhênu-dhânya-paryaṃka-pramukhô paskarânvitaṃ | kû-
159. pa-nishkuta-saṃyuktam tatraikaikaṃ nivêśanam | yêkaikasya dvijêndra-
160. sya dattam dhârâ-purassaram | kimcha Ballêkerê-hamta-nivishtê suma-
161. nôharê | nava-drônânvitê pancha-khâri-parimitê varê | Kûnîmaḍa-
162. vê-hamta-pratishtitê prastha-samyutê prâjyê | shôdaśa-samkhya-drô-
163. nair ganitê pi cha sarva-sasyâdhyê | sâlumâvina-hamtasthê hyê-
164. ka-khârî-mitêpi cha | Nodehanta-sthitê panchadaśa-drônâmitê pi
165. cha | âhatya prastha-samyuktê hyashta-khârîparîmitê | kraiukô-
166. pavanê Chaitraratha-Nandana-samnibhê | yah karshakâmśas sôpyê-
167. shâm dattô dhârâ-purassaram | adya prabhriti hyêtad-grâma-chatussî-
168. ma-madhya-varttîni | nidhi nikshêpa payô drishad akshinyâgâmi

IV. B.

169. siddha sâdhyâni | ramyâshta-bhôga-têja-svâmyânyêshâm
170. bhavanti bhôgyâni | grâma-varôyam amîbhir vipra-pravaraih ka-
171 rishyamânânâm | yôgyô vyavahâ-rânâm âdhi-kraya-dâ-
172. na-vinimayâkhyânâm | imam divasam ârabhya grâma-
173. m êtam amî dvijâh | putra-pautra-prapautrâdi-kramêna-chandra-târa-
174. kam | śubhôttaram nirâbâdham sukhênânubhavamtvitî | śrî-Lamba-
175. kaina-gôtrêna hyâśvalâyana-sûtrinâ | Nânôji-nâmnah pau-
176. trêna Śivôji-tanayêna vai | dharmapatnî-samêtêna srîmad Dhannô-
177. ji-śarmanâ | nânâ-vidha-nâmabhyah vipiêbhyô vividha-gôtra-sû-
178. triêbhyah | subha-charitêbhya Smârta-Śrîvaishnava-Tatvavâdibhyah |
179. sva-hasta- likhitair Dêvarâjanâmâksharais śubhaih | samchimhni-
180. tam Bhûvarâha-mudrayâ cha virâjitam | sarva-lakshana-sampam-
181. nam tâmmra-sâsanam uttamam | srî-Dêvarâja-nripatêr anujna-
182. yêdam Sadâśiva-prîtyai | sahiramnyôdaka-dhârâ-pûrvam
183. dattam śubhôttaram bhûyât | yas tôshayan gurur iva vibu-
184. dhân vêdârtha-garbha-vâggumphaih | śrî-Dêvarâja-nripatê-
185. s sabhâm Sudharmâm ivâ ' dhyâstê | tasyâsya Kauśikâm-
186. budhi-pûrnêndôr Alaghaśimgarârysya | tanayastu Tirumalâ-
187. ryô vyâtânît tâmmra-śâsana-ślôkân | êkaiva bhaginî lôkê
188. sarvêshâm êva bhûbhujâm | na bhôjyâ na kara-grâhyâ vipra-dattâ vasumdha-

189. râ | dâna-pâlanayôr madhyê dânâch chhrêyônupâlanaṃ dânât svargam a-
190. vâpnôti pâlanâd achyutaṃ padaṃ ||

"*Śrî Dêvarâju.*"

Text in Dêvanâgari Characters.

I B. 1 शुभमस्तु । नमस्तुंगशिरश्चुंबिचंद्रचामरचारवे । त्रैलोक्यनगरारं
2 भमूलस्तंभायशंभवे । अगजाननपद्माकं गजानन
3 महर्निशं । अनेकदंतं भक्तानामेकदंत्तमुपास्महे । हरे
4 लीलावराहस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशा
5 यत्र धात्री च्छत्रश्रियं दधौ । अस्ति श्रीमान्जनपदः कर्नाटइति
6 विश्रुतः । नित्यं प्रवर्तते यत्र कार्तो धर्मः कलावपि । पत्तनं तत्रवि
7 ख्यातं श्रीरंगपदशाद्धिनं । दृश्यते स्वःपुरमिव कावेर्यो
8 प्रतिबिंबितं । अध्यास्ते तत्र कर्नाटसिंहासमनधीश्वरः श्री
9 देवराजभूपालः कल्याणगुणसागरः । काल्ये प्रबुध्य
10 कमलारमणांघ्रियुग्मं ध्यात्वाभिपूज्य नियमेन सहस्नना
11 स्ना । हुत्वाग्निमन्वातितरां वसुगां फलानि दत्वा च विप्रनिवहाय
12 जयत्यजस्रं । दातरि दयासमुद्रे दक्षे दाक्षिण्यशेवधौ धीरे ।
13 रक्षति धरामममिन् राघवइव सर्वतः सौख्यं । कः शूरो
14 देवराजः सुकविशुभगिरां कः पदं देवराजः कस्त्यागी देव
15 राजः प्रतिनृपविजयी कोन्वयं देवराजः । कः सौम्यो देवरा
16 जः श्रितजनभरणे कः कृपी देवराजः भव्यप्रश्नेषु चेत्थं प्रति
17 वचनतया कीर्त्यते देवराजः । बुध इव पुरंदरेण प्रतिदिनमेते
18 न सत्कृतो राज्ञा । विप्रकुलवार्धिचंद्रः श्रीमान्द्रश्नोजिना
19 मको जयति । प्राक्तनैः पृथिवीपालैः काकुस्थैरिव सत्कृतः
20 रामं सुमंत्रक इव देवराजमुपाश्रितः । पूर्वं गुर्जरदेशादा
21 गच्छंनेव चामराजाय । दत्वा कनकाभरणं लेभे यः पारितोषिका
22 न्विविधान् । दायंदायं विचित्रं रुचिरमणिगणं देवराजा
23 य नित्यं गाहंगाहं परार्ध्यं वसनमपि धनं ग्रामरत्नानि
24 तुष्टः । वाप्यः कूपांस्तटाकानपि विपुलतरानालयां देवतानां
25 आरामानंनसत्राण्यपि दृढमनसा कारयत्यादरेण । शीले
26 न वृत्तेन धिया धनेन दानेन कीर्त्या दयया दमेन । गुणै
27 रशेषै रतुलोपि सोयं तुलां महादान कृदारु
II A. 28 रोह । आश्चप्तः स्वप्नदृष्टेन साक्षादेषकपर्दिना । स
सकोटीश्वरस्था
29 ने सरो महदकारयत् । रामेश्वरे चांनसत्रं सुब्रह्मण्ये
रथोत्सवं
30 काश्यां धर्मान् बहुविधानेवमादीनकारयत् । तस्यास्य
धर्मपत्नी
31 परमेशस्येव पार्वतीदेवी । अत्रेरिव अनसूया शुभशीला राम
32 भायंबा । धीमती द्रौपदीवेयं वैदेहीव दयावती । गार्गी
33 वत्सर्वधर्मज्ञा वसुधेव क्षमापरा । धनोजिरेष सिंधुः गंगा यास्य

34 रामभायंबा । रत्नान्युपचीयंते यस्माद्दत्तोपि देवराजाय ।
35 कुर्वग्रहारमेकं विपुलं विख्यातमावयोर्नाम्ना । इतिराम
भायि
36 नाम्नी दृष्टं विज्ञापयामास । प्रकृत्यादानशूरोयं प्रियया
37 चाभियाचितः । भक्षणायेक्षुदंडस्य प्रतिग्राहीव तोषितः ।
38 लब्ध्वानुज्ञां देवराजात् अग्रहारं चकार सः । तस्य प्रख्या
39 पनायेदं लिख्यते तांम्रशासनं । श्रीशालिवाहनशके
40 निधिवसुबाणेंदुगणितवर्षेषु । यातेषु वर्तमाने प्लवंग
41 वर्षे मधौमासे । पक्षे पूर्नेदुसंयुक्ते तृतीयायां तिथौ
42 तथा । पुंण्यकाले महंत्यस्मि दिवसेश्वरवासरे । श्रीमद्द्रा
43 जाधिराजेंद्रे श्रीराजपरमेश्वरे । चतुसमुद्रमध्यस्थ भू
44 मीवलयवल्लभे । विरुदंतेंबरगंडे दक्षे धरणीवराहविरु
45 दांके । प्रतिनृपतिरत्नमकुटीकुसुमसमूह्यार्चितांघ्रियुगं ।
46 श्रीनारायणपादपंकजयुगन्यस्ताखिलात्मस्थितौ श्रीम
47 त्यध्रिमरंगनाथनगरी सिंहासनाधीश्वरे । शूरे श्रीमति
48 देवराजनृपतौ वात्सल्यवारांनिधौ देवब्राह्मणरक्षणा
49 य पृथिवीसांम्राज्यमातन्वति । श्रीमतो लंबकर्नस्य महं
50 पैंगोत्रसंभवः । आश्वलायनसूत्रोक्तकर्माचरणतत्परः ।
51 नानोजीशर्मणः पौत्रः शिवोजेस्तनुजस्सुधीः । धन्नोजीना
52 मकः सोयं धर्मपत्न्या समन्वितः । भव्यं होयिसलनाडस्थ
53 कंनंबाडिस्थले स्थितं । श्रीकंठीरवभूपालाद्दा
54 नधारापुरस्सरं । मया प्रतिगृहीतं प्राकुल्यारामसमन्वि
II B. 55 तं । धन्नोजिरामभायंम्मपुरं प्रत्यभिधानतः ।
56 होसूरु कब्बिलगेरे पुराख्यग्रामयुग्मतः । आश्रितंपश्चिमा
57 माशां महीसुरमनोहरं । संह्यजाया महानद्याः उत्तरं तीर
58 माश्रितं । प्राग्देशमाश्रितं ग्रामाद्गोपालपुरनामतः । श्रीमावि
59 नकेरेग्रामा दक्षिणां दिशमाश्रितं । होसकोट इति ख्यातं मदीयं
60 ग्राममुत्तमं । सांगश्रुतिमीमांसास्मृतिविद्भ्यः श्रौतकर्मनि
61 रतभ्यः । नानाविधनामभ्यो विप्रेभ्यो विविधगोत्रसूत्रेभ्यः ।
62 श्रीदेवराजनृपतेरनुज्ञयेदं सदाशिवप्रीत्यै । सहिरंण्योद
63 दकधारापूर्वं प्रदे ह्यहं नमम । चत्वारिंशद्वृत्ती स्त्रिपाद्युक्ताः
64 शुभा इह ग्रामे । आचंद्रतारभोग्या मम सपादैकवृत्तिरिह ।
65 वृत्तिप्रतिगृहीतृणामितरेषां द्विजन्मनां । गोत्रशाखाभिधाना
66 नि वृत्तिसंख्या च लिख्यते । श्रीमान्भरद्वाजकुलाब्धि
चंद्रो नित्यां
67 नदानाभिरतो गजुर्वित् । नंजुंडभट्टात्मजयेकवृत्तिमुपाश्नुते लिंग
68 णसोमयाजी । कौंडिन्य आपस्तंबोयं सुतोप्यश्वावधानिनः । नर
69 सिंह्राभिधो यज्वा वृत्तिमेकांसमश्नुते । रामाभट्टसुतोरुग्विद्भा
70 रद्वाजसगोत्रजः । नीलकंठाभिधो यज्वा वृत्तिमेकामुपाश्नुते । ऋ
71 ग्वित्तिरुमलार्य्यस्य सुतः श्रीवत्सगोत्रजः । वेदांतवेत्ता नृहरी वृ

72 त्तिमेकां समश्नुते । नैध्रुपकाश्यपगोत्रो लक्ष्मीनारायणार्य सं
73 जातः । येकां वृत्तिं भुङ्क्ते स्मर्ता शेषाद्रिदीक्षितो ह्यत्र । तिरुका
मैयतन
74 यः पुरुषोत्तमनामकः । भारद्वाजो यजुर्वेदी वृत्तिमेकां समश्नुते ।
सुतो
75 देवरभट्टस्य सुब्रह्मण्याह्वयस्सुधीः । वाधूलजो यजुर्वेदी वृत्ति
मेकां
76 समश्नुते । हारीतस्तु यजुर्वेदी वेंकटाद्रेः कुमारकः । धीमान्वेंकट
कृष्णोयं
77 वृत्तिमेकां समश्नुते । नृसिंहभट्टतनयः भारद्वाजसगोत्रजः । ऋ
ग्विद्वंक
78 टकृष्णोयं वृत्तिमेकांसमश्नुते । अप्पाजिभागवतजश्रीवत्सकुला
ब्धिपा
79 र्विकसुधांशुः । भुंक्ते यजुर्विदेकां वृत्तिं गोपालभागवतः । हारीत
गोत्रसं
80 जातः आश्वलायनसूत्रधान् । गिरियप्पसुतो धीमान्लक्ष्मैयस्त्वे
कवृत्तिभाक् ।
81 कमलेयस्य तनयः श्रीवत्सान्वयसंभवः । कौंडैयाख्यो यजुर्वेदी वृत्तिमे
82 कां समश्नुते । शेषाद्रिभट्टतनयः वेंकटाद्रीशनामकः । बह्वृचः
काश्यपः
83 सोयं वृत्तिमेकां समश्नुते । आश्वलायनगोत्रोत्थ श्रीकात्यायन सूत्रवान् ।
84 समश्नुते वृत्तिमेकां सर्वैयसुत औभलः । गंगाधरस्य तनयो रा
III A. 85 माठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृत्तिमेकां समश्नुते ।
86 गंगाधरस्य तनयो वीराठाकरनामकः । ऋग्वेदी गौतमस्सोयं वृ
87 त्तिमेकां समश्नुते । गंगाधरस्य तनयो ऋग्विद्भावजिनामकः ।
88 गौतमान्वयसंजातो वृत्तिमेकां समश्नुते । ऋग्विल्लातपगो
89 त्रोयं रूपजेस्तनय सुधीः । सदाशिवो महाप्राज्ञो वृत्तिमेकां सम
90 श्नुते । विश्वनाथस्य तनयो ऋग्वित्पौलस्त्यगोत्रजः । धीमान्भग
91 वतीदासो वृत्तिमेकां समश्नुते । देवजेस्तनयो ऋग्विल्लंबकर्नस्य
92 गोत्रजः । अच्यालैयो वृत्तिमेकामाचंद्रार्कमुपाश्नुते । ऋग्वि
च्छ्री
93 वत्सगोत्रोयं मुरारितनयः सुधीः । विष्णुजी सर्वधर्मज्ञो वृत्ति
94 मेकामुपाश्नुते । ऋग्वेदी लंबकर्नोयमिंद्रदासस्तस्सुधीः । अ
च्चालमहितो धीमान्वृत्तिमेकामुपाश्नुते । कौंडभट्टस्य तनयो
96 ऋग्वित्कौशिकगोत्रजः । त्रिपादवृत्तिं भजते सुधी सिंह्राद्रिनाम
97 कः । ऋग्विल्लातपगोत्रोयं विश्वनाथसुतः सुधीः । त्रिपादवृत्तिं भ
98 जते रूपजी धर्मतत्परः । श्यामानस्तु ऋग्वेदी वासुदेव
99 स्य नंदनः । त्रिपादवृत्तिं भजते कृष्णजि व्यासधर्मवित् । सुतो
100 वेंकटभट्टस्य ऋग्वित्काश्यपगोत्रजः । श्रीनिवासाह्वयो वि
101 द्वानर्धवृत्तिमुपाश्नुते । सुतो वेंकटभट्टस्य ऋग्वित्काश्यपगोत्र

102 जः । अर्धवृत्तैरयं नाथो वेंगभट्टो द्विजोत्तमः । श्रीवत्स आप
103 स्तंबोयं चिट्टिभट्टसुतस्सुधीः । अर्धवृत्तेरयं नाथो गोपाल
श्च द्विजो
104 त्तमः । गौतमान्वयसंजातः श्रीबोधायनसूत्रवान् । जंनैयत
105 नयो धीमांन्नजैयस्त्वर्धवृत्तिभाक् । भारद्वाजो ऋग्विदेष
रामचन्द्र
106 स्य पुत्रकः । नाम्ना लक्ष्मणभट्टोयमर्धवृत्तिमुपाश्नुते । हारीत
आ
107 पस्तंबोयं वेंकटाद्रिसुतस्सुधीः । तिर्मलार्योभिधो विद्वानर्ध
108 वृत्तिमुपाश्नुते । श्रीवत्स आपस्तंबोयं सुतो अब्बावधानिनः ।
अर्धवृ
109 त्तेरयं नाथो श्रीदिवाकरनामकः । भारद्वाजो नरहरिसुतो या
110 ज्ञुषस्सत्यवादी धर्मासक्तो हरिगुरुपदध्यानसेवाधुरीणः । दा
111 क्षिण्यात्र्यस्सपदि नरसिंह्राभिदस्त्वर्धवृत्तिं भुङ्क्ते सोयं
द्विजकुल
112 मणिर्नित्यमृष्टांनदायी । औभलेश्वरभट्टस्य सुतो गार्ग्य
सगोत्रजः
113 यजुर्वेदी नृसिंह्रोयमर्धवृत्तिमुपाश्नुते । श्रीवत्सान्वयसं
जातो को
114 डैयतनयस्सुधीः । अर्धवृत्तेरयं नाथः शेषाद्रिस्तैत्ति
रीयकः । वसि

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115 ष्ठआपस्तंबोयं रंगैयस्य सुतस्सुधीः कस्तूरीनामको
116 धीमानर्धवृत्तिमुपाश्नुते । श्रीश्रीनिवाससूरेस्तनयोवेदां
117 तविन्नृसिंह्रार्य्यः । श्रीयाजुषोर्धवृत्तिं कौशिकगोत्राब्धि
कौ
118 स्तुभो भुङ्क्ते । वाधूल आपस्तंबोयं वेंकटार्यसुतः सुधीः ।
119 वरदार्य्याभिधो विद्वानर्धवृत्तिमुपाश्नुते । रामशास्त्रिसुतो
120 धीमान्ऋग्वित्कौशिकगोत्रजः । अर्धवृत्तेरयंनाथो विद्वान्नृ
121 हरिनामकः । आपस्तंबः कौशिकोयं तिमप्पैयसुतस्सु
122 धीः । अर्धवृत्तेरयं नाथः सुब्रह्मण्यो द्विजोत्तमः । कौशिका
123 न्वयसंजात ऋग्विच्छंकरभट्टजः । श्रीनारायणभट्टोत्र ह्यर्ध
124 वृत्तिमुपाश्नुते । यजुर्वेदी नारसिंह्रभट्टनाम्नःकुमारकः । का
125 श्यपान्वयसंजातो वेंगभट्टो र्धवृत्तिभाक् । रामैयाख्य
126 स्य तनयो धीमां लोहितगोत्रजः । पापैयाख्यो यजुर्वे
127 दी ह्यर्धवृत्तिमुपाश्नुते । श्रीवत्सगोत्रसंजातो याजु
128 षो ह्यनभट्टजः । धीमांल्लक्ष्मणभट्टोत्र ह्यर्धवृत्तिमुपाश्नु
129 ते । पदवाक्यप्रमाणज्ञो रामभद्रसरस्वती । भिक्षुर्भिक्षा
130 र्थं मत्रार्धवृत्तिं ब्रह्मविदश्नुते । ऋक्शाखी लंबकर्नोयं
131 वीरभाणसुतस्सुधीः । प्रेमजी महितोह्यत्र ह्यर्धवृत्तिमुपाश्नु

132 ते । श्रीनाथतनयो धीमान्नृग्वत्पैालस्त्यगोत्रजः । श्याम
133 जीदविनामायमधवृत्तिमुपाश्नुते । वत्सराजस्य तनयः
134 ऋग्विच्छ्रीवत्सगोत्रजः । त्रिकंदवेभिधो विद्वानर्धवृत्तिमुपा
135 श्नुते । उपनिषद्गोत्रजातः सदानंदश्च बह्वचः । अंबादास
136 सुतो धीमानर्धवृत्तिमुपाश्नुते । रामचंद्रस्य तनय ऋग्विच्छ्रीवत्स
137 गोत्रजः । कामाक्षिदासनामायं अर्धवृत्तिमुपाश्नुते । आपस्तं
138 बोध कौंडिन्योह्यण्णयाख्यसुतस्सुधीः । अप्पाजिनामको वि
139 द्वान्यादवृत्तिमुपाश्नुते । तनयो नीलकंठस्य कौंडिन्यो
140 याजुषःसुधीः । अप्पाजिभट्टनामायं पादवृत्तिमुपाश्नुते ।
141 पुत्रस्त्वप्पलभट्टस्य वाधूलो याजुषस्सुधीः । प्राप्तस्तिर्मलभ
142 ट्टोयं पादवृत्तिमुपाश्नुते । तनयश्चिन्नभट्टस्य वत्सगोत्रस्तु
IV A 143 याजुषः । नरसिंह्राभिधो विद्वा न्पादवृत्तिमुपाश्नुते । तनयो रा
144 मभट्टस्य भारद्वाजस्तु याजुषः । विद्वान्केशवभट्टोयं पादवृत्ति
145 मुपाश्नुते । केशवैयस्य ननयो भारद्वाजस्तु याजुषः । पाद
146 वृत्तरयं नाथस्तिर्मलाचार्य्यसंज्ञिकः । आपस्तंवः कौशिको
147 यं रामैयतनयःसुधीः । अंण्णैयनामको विद्वान्पादवृत्तिमुपा
148 श्नुते । अच्चालैयस्य तनयो लंबकर्नसगोत्रकः । ऋग्वेदी सौं
149 दरस्सोयं पादवृत्तिं समश्नुते । भारद्वाजो नारसिंह्रहेब्बारुव
150 कुमारकः । तंविहेब्बारुवाख्योपि याजुषः पादवृत्तिभाक् ।
151 कौंडिन्यगोत्रसंजातः शेषाचार्य्यतनूभवः । शिंगरै
152 यो यजुर्वेदी पादवृत्तिमुपाश्नुते । आपस्तंबः कौशिकोयं
153 तिर्मलार्य्यसुतःसुधीः । वेंकटेशाभिदो विद्वान्पादवृ
154 त्तिमुपाश्नुते । तयेते ह्यत्र धंनोजि रामभायिपुराभिधे ।
155 अग्रहारे वृत्तिभाजः साकल्येनाभिवर्निताः । येतेषाम
156 त्र वासार्थमस्य ग्रामस्य सीमनि । कुल्यायाः उत्तरे तीरगृ
157 हा रंम्या प्रकल्पिताः । पंचाशत्पदविस्तीर्नं तथा शतप
158 दायतं । सधेनुधांन्यपर्य्येकप्रमुखोपस्करान्वितं । कू
159 पनिष्कुटसंयुक्तं तत्रैकैकं निवेशनं । येकैकस्य द्विजेंद्र
160 स्य दत्तं धारापुरस्सरं । किंच बल्लेकेरेहंतनिविष्टसुम
161 नोहरे । नवद्रोणान्विते पंचखारीपरिमिते वरे । कूनीमड
162 वेहंत प्रतिष्ठिते प्रस्थसंयुते प्राज्ये । षोडशसंख्यद्रो
163 णै र्गणितेपि च सर्वसस्याढ्ये । सालुमाविनहंतस्थे ह्यो
164 कखारीमितेपि च । नोदेहंतस्थितेपंचदशद्रोणामितेपि
165 च । आहृत्य प्रस्थसंयुक्ते ह्याष्टखारीपरीमिते । क्रमुको
166 द्यने चैत्ररथनन्दनसंनिभे । यः कर्षकांशस्सोप्ये
167 षां दत्तो धारापुरस्सरं । अद्यप्रभृति ह्येतद्ग्रामचतुस्सी
168 ममध्यवर्तीनि । निधिनिक्षेपपयोदृषदार्क्षि ण्यागामि
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169 सिद्धसाध्यानि । रंम्याष्टभोगतेजस्त्वांम्यान्येषां
170 भवंति भोग्यानि । ग्रामवरोयममीभिर्विप्रप्रवरैः क

171 रिष्यमाणानां । योग्येा व्यवहाराणा माधिक्रयदा
172 न विनिमयाख्यानां । इमंदिवसमारभ्य ग्राम
173 मेतममी द्विजाः । पुत्रपौत्रप्रपौत्रादिक्रमेणाचंद्रतार
174 कं । शुभोत्तरं निराबाधं सुखेनानुभवंत्विति । श्रलिंब
175 कनैगोत्रेण ह्याश्वलायनसूत्रिणा । नानोजिनाम्नः पौ
176 त्रेण शिवोजितनयेनवै । धर्मपत्नी समेतेन श्रीमद्भो
177 जिशर्मणा । नानाविधनामभ्यः विप्रेभ्यो विविधगोत्रस्
178 त्रेभ्यः । शुभचरितेभ्य स्मार्तश्रीवैष्णवतत्ववादिभ्यः ।
179 स्वहस्तलिखितै र्देवराजनामाक्षरैश्शुभैः । संचिन्हि
180 तं भूवराहमुद्रया च विराजितं । सर्वलक्षणसंपं
181 नं तांम्रशासनमुत्तमं । श्रीदेवराजनृपतेरनुज्ञ
182 येदं सदाशिवप्रीत्यै । सहिरंण्योदकधारापूर्वं
183 दत्तं शुभोत्तरं भूयात् । यस्तोषयन् गुरुरिव विधु
184 धान्वेदार्थगर्भवाग्गुंफैः । श्रीदेवराजनृपते
185 स्सभां सुधर्मामिवाध्यास्ते । तस्यास्य कौशिकां
186 वुधिपूर्नेदोरलघाशिंगराय्यस्य । तनयस्तु तिरुमला
187 य्यो व्यातानीत्तांम्रशासनश्लोकान् । एकैव भगिनी लोके
188 सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध
189 रा । दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं
दानास्त्वर्गम
190 वाप्नोति पालनादच्युतं पदं ॥

ಶ್ರೀ ದೇವರಾಜು

Translation.

LL. 1-5.

May there be good fortune. Praise of Śambhu. We worship both day and night Gajânana who is a sun to the lotus the Agajânana (the face of Pârvatı; that which has not the face of an elephant,) who is an *anêkadanta* (giver of several boons, who has more than one tusk) and *êkadanta* (bearing a single tusk). May the bar-like tusk of Harı who has become Varâha for sport resting on which the earth with its finial the Golden Mountain (Hêmâdri) shines like a parasol protect you.

LL. 5-17.

There is a great kingdom known as Karnâta in which the *dharma* (right living) of Krıta-yuga is going on always even in Kali-yuga. In that kingdom is a famous city named Śrîranga which looks like the City of Gods (Svaḥ-puram iva) reflected in the river Kâvêrî. In that city dwells the king Dêvarâja, the ruler of the Karnâta throne, and an ocean of good qualities. He rises early in the morning and meditating on the feet of the Lord of Kamalâ (Vishṇu) and

worshipping him according to prescribed rules, by the repetition of his thousand names and pouring oblations into fire, makes profuse gifts to several Brahmans of money, cow and fruits. When this king, liberal in gifts, an ocean of mercy, able, a store-house of courtesy and heroic was ruling the earth there was happiness everywhere as during the reign of Râma. Dêvarâja is thus praised in answers to good questions :—who is brave? It is Dêvarâja. Who is the object of eulogy of good poets? Dêvarâja. Who is generous? Dêvarâja Who is a conqueror of enemy kings? Dêvarâja. Who is pleasant-looking? Dêvarâja. Who is kind in protecting his dependants? Dêvarâja.

LL. 17-28.

Like Budha honoured by Purandara (Indra) the great Brahman named Dhannôji, a moon to the ocean, the Brahman race, is honoured daily by this king. Like Sumantraka honoured by the ancient kings who belonged to the lineage of Kâkustha, attending on Râma, the Brahman named Dhannôji was a dependant of the king Dêvarâja. Coming originally from the country of Gûrjara he gave a pair of ear-rings to the king Châmarâja and in return got numerous presents Giving several beautiful shining jewels to Dêvarâja and receiving for them costly clothes, money and villages the Brahman got constructed, with a firm and loving mind, ponds, wells, tanks, extensive temples for gods, gardens, and feeding-houses. Though unequalled (atula) on account of his good conduct, righteous acts, intelligence, wealth, liberality, fame, kindness and self-control and innumerable other good qualities he ascended the weighing-pan for the sake of the great gift (Tulâbhâradâna).

LL. 28–38.

Directed in a dream by the God Kapardin, he constructed a huge lake in the temple grounds of Saptakôtîśvara. He set up a feeding-house in Râmêśvara and instituted a car festival in Subrahmanya and dispensed numerous charities in Kâśi. His lawful wife was Râmabhâyambâ like Pârvatî to Paramêśvara, possessed of excellent conduct like Anasûyâ, wife of Atri, intelligent like Draupadi, kind like Vaidêhi, versed in all dharmas like Gârgî and forgiving like the earth. Dhannôji is the ocean and Râmabhâyambâ is his Gangâ. That is why gems grow although he gives them away to Dêvarâja. Râmabhâyî requested her husband "Make an extensive and famous agrahâra in our name." Thus requested Dhannôji, who was by nature very liberal was highly pleased like a person who receives sugar-cane for eating. Receiving permission from Dêvarâja he created an agrahâra and for publishing it is the following copper-śâsana written.

LL. 39-62.

After the years calculated by nidhis, vasus and arrows and moon (1589) elapsed in the era of Śâlivâhana, in the cyclic year Plavanga, in the month Chaitra in the bright fortnight, on the 3rd lunar day, on Sunday, on this sacred occasion, while

the illustrious râjâdhirâjendra, râjaparamêśvara, lord of all land bounded by the four seas, *birudantembaraganda* (champion over those who claim such and such titles) powerful, possessed of the title Dharanî-varâha, with his feet worshipped by the flowers in the jewelled crowns of enemy kings, with his mind wholly devoted to the lotus feet of Nârâyana, lord of the throne of Paśchima-Ranganâtha-nagarî (Seringapatam), an ocean of love, heroic king Dêvarâja was ruling the earth for the protection of gods and Brahmans :—

I named Dhannôji, born of the gôtra of the illustrious sage Lambakarna, performer of rites according to Âśvalâyana-sûtra, grandson of Nânôji, son of Śivoji, in conjunction with my wife, give away absolutely, with pouring of water on gold, for the love of the god Sadâśiva, and with the permission of the king Dêvarâja, the village named Hosakôte, belonging to me and situated in Kannambâdi-sthala of Hoysala-nâdu, received by me previously from the king Kanthîrava as a gift with pouring of water, full of canals and gardens, and renamed Dhannôji-Râmabhâyammapura, pleasing to Brahmans, situated to the west of the two villages Hosûr and Kabbilagere and on the north bank of the great river Kâvêri, to the east of the village named Gôpâlapura, to the south of the village Mâvinakere, to Brahmans of various gotras and sutras, bearing various names and engaged in the performance of the Vedic rites and versed in the Vêdas and their branches, Mîmâmsâ and Smritis.

LL. 63-155.

In this village are 40¼ vrittis to be enjoyed for as long as the moon and stars endure and of these 1¼ vrittis have been retained by me The names of the gôtras and śâkhâs of the Brahmans to whom the rest of the vrittis are given as also the number of vrittis given are written here —

Lingana-Sômayâji, son of Nanjundabhatta, a moon to the ocean, the Bhâradvâja lineage and knower of Yajur-vêda and engaged constantly in giving food to others receives 1 vritti Narasimha-yajvâ, son of Achchâvadhâni, of Kaundinya-gôtra and Âpastamba-sûtra gets 1 vritti Nîlakantha-yajvâ of Rig-Vêda and Bhâradvâja-sagôtra and son of Râmâbhatta gets 1 vritti Nrihari versed in Vêdânta, son of Tirumalârya, follower of Rig-vêda and Śrîvatsa-gôtra gets one vritti Sêshâdri-dîkshita of Naidhrapa-Kâśyapa-gôtra and Sâmavêda (smârta) son of Lakshmî-nârayanârya gets one vritti Purushôttama of Bhâradvâja-gôtra and Yajuś-sâkha and son of Tirukâmaiya gets one vritti. Subrahmanya, son of Dêvarabhaṭṭa of Vâdhûla-gôtra and Yajuś-śâkhâ gets one vritti . Venkatakrishṇa, son of Venkaṭâdri of Hârîta-gotra and Yajur Vêda gets one vritti· Vyankatakṛishna, son of Nrisimha-bhaṭṭa of Bhâradvaja-sagôtra and Ṛigvêda gets one vritti : Gôpala-bhâgavata, son of Appâji Bhâgavata, a full moon to the ocean, the Śrîvatsa lineage and a follower of Yajur-Vêda gets one vṛitti : Lakshmaiya, son of Giriyappa of Hârita-gôtra and Âśvalâyana-sûtra gets one vritti· Koṇdaiya, son of Kamaleya of Śrîvatsa-gôtra and Yajuś-śâkhâ gets one vritti: Venkaṭâdriśa, son of Sêshâdribhaṭṭa and

of Ṛig Vêda and Kâśyapa-gôtra gets one vṛitti· Aubhala, son of Sarvaiya of Âśvalâyana-gôtra and Kâtyâyanasûtra gets one vṛitti.

Râmâ-ṭhâkara of Ṛig-Veda and Gautama-gôtra, son of Gangâdhara gets 1 vṛitti· Vîrâṭhâkara, son of Gangâdhara and of Gautama-gôtra and Ṛig-Veda gets 1 vṛitti: Vâvaji, son of Gangâdhara and of Gautama-gôtra and Ṛig-Vêda gets 1 vṛitti Sadâśiva, of Ṛig-Vêda and Lâtapa-gôtra, son of Rûpaji gets 1 vṛitti: Bhagavatîdâsa, of Ṛig-vêda and Paulastya-gôtra and son of Viśvanâtha gets 1 vṛitti· Achchâlaiya of Ṛig Vêda and Lambakarna-gôtra and son of Dêvaji gets 1 vṛitti Vishnuji, versed in all dharmas and of Ṛig Vêda and Śrîvatsa-gôtra, son of Murâri gets 1 vṛitti Achchâlamahita, son of Indradâsa, of Ṛig Vêda and Lambakarna-gôtra gets 1 vṛitti Simhvâdri, son of Kondubhatta, of Ṛig Vêda and Kauśika-gôtra gets ¼ vṛitti Rûpaji, engaged in dharma and son of Viśvanâtha of Ṛig Vêda and Lâtapa-gôtra gets ¾ vṛitti Krishnaji, of Śyâmânasa-gôtra and Ṛig Vêda, son of Vâsudêva, proficient in Vyâsa-dharma gets ¾ vṛitti.

Śrînivâsa, son of Venkatabhatta, of Ṛig Vêda and Kâśyapa-gôtra gets ½ vṛitti: Vengambhatta, son of Venkatabhatta, of Ṛig Vêda and Kâśyapa-gôtra gets ½ vṛitti: Gôpâla, son of Chittibhatta of Śrîvatsa-gôtra and Âpastamba-sûtra gets ½ vṛitti Najaiya, son Jannaiya, of Gautama-gôtra and Bôdhâyana-sûtra gets ½ vṛitti: Lakshmanabhatta, son of Râmachandra, of Ṛig Vêda and Bhâradvâja-gôtra gets ½ vṛitti The learned Tirumalârya, son of Venkatâdri and of Hârîta-gôtra and Âpastamba-sûtra gets ½ vṛitti Divâkara, son of Abbâvadhâni of Śrîvatsa-gôtra and Âpastamba-sûtra gets ½ vṛitti.

Narasiṁha, son of Naraharî of Bhâradvâja-gôtra and Yajur Vêda, truthful, righteous, engaged in devotion to and meditation on the feet of Hari and gurus, and full of *dâkshinya* (liberality), a jewel to the Brahman race, and giver of sumptuous food every day (to the needy) gets ½ vṛitti Nrisimhva, son of Aubhalêśvarabhatta, of Gârgya-gôtra and Yajur Vêda gets ½ vṛitti Śêshâdri, son of Kodaiya, of Śrîvatsa-gôtra and Taittirîya-śâkhâ gets ½ vṛitti Kastûri, son of Rangaiya, of Vasishṭa-gôtra and Âpastamba-sûtra gets ½ vṛitti.

Nrisimhvârya, proficient in Vêdânta, and son of Śrînivâsa-sûri of Yajur Vêda and a Kaustubha jewel to the ocean the Kausika-gôtra gets ½ vṛitti. The learned Varadârya, son of Venktârya of Vâdhûla-gôtra and Âpastamba-sûtra gets ½ vṛitti. The learned Nrihari, son of Râmaśâstri, of Ṛig Vêda and Kauśika-gôtra gets ½ vṛitti. The eminent Brahman Subrahmanya, son of Timmappaiya, of Âpastamba sûtra and Kauśika-gôtra gets ½ vṛitti. Nârâyanabhatta, son of Śankarabhatta of Kausika-gôtra and Ṛig Vêda gets ½ vṛitti. Vengambhatta, son of Nârasimhvabhaṭṭa of Kâśyapa-gôtra and Yajuś-śâkhâ gets ½ vṛitti: Pâpaiya, son of Râmaiya of Lôhita-gôtra and Yajur-Vêda gets ½ vṛitti: Lakshmanabhatta, son Achchanabhaṭṭa of Śrîvatsa-gôtra and Yajuś-śâkhâ gets ½ vṛitti. Râmabhadrasarasvatî, an ascetic versed in pada, vâkya and pramâṇa (Grammar, Mîmâmsâ and Vêdas) and a knower of Brahma gets half a vritti as his alms (bhikshâ).

Prêmajı, son of Vîra Bhâna, of Ṛıkśâkha and Lambakarna-gôtra gets ½ vṛitti: Śyâmajîdavi, son of Śrînâtha, of Ṛık-śâkhâ and Paulastya-gôtra, gets ½ vritti: the learned Trikandave, son of Vatsarâja, of Rık-śâkhâ and Śrîvatsa-gôtra gets ½ vṛitti: Sadânanda, son of Ambâdâsa, of Ṛık-śâkhâ and Upanishad-gôtra gets ½ vṛittı: Kâmâkshı-dâsa, son of Râmachandra, of Ṛık-śâkhâ and Srîvatsa-gôtra gets ½ vṛitti.

The learned Appâjı, son of Annaya of Kaundınya-gôtra and Âpastamba-sûtra gets ¼ vrittı Appâjıbhatta, son of Nîlakantha, of Kaundınya-gôtra and Yajur Vêda gets ¼ vrittı Tırmalabhaṭṭa, son of Appalabhatta of Vâdhûla-gôtra and Yajur-Vêda gets ¼ vrittı The learned Narasimhva, son of Channıbhatta, of Vatsa-gôtra and Yajur Vêda gets ¼ vrittı · The learned Kêśavabhaṭṭa, son of Râmabhaṭṭa, of Bhâradvâjagôtra and Yajur Vêda gets ¼ vrittı.

Tırmalâchârya, son of Kêśavaıya, of Bhâradvâja-gôtra and Yajur Vêda gets ¼ vrittı The learned Annaıya, son of Râmaıya of Kauśika-gôtra and Âpastamba sûtra gets ¼ vrittı Saundara, son of Achchâlaıya of Lambakarna-gôtra and Ṛıg Vêda gets ¼ vrittı · Tambı Hebbâruva, son of Nârasımhva Hebbâruva, of Bhâradvâja gôtra and Yajuś-śâkhâ gets ¼ vrittı Śıngaraıya, son of Śeshâchârya, of Kaundınya-gôtra and Yajur Vêda gets ¼ vrittı The learned Venkatêśa, son of Tırmalârya, of Kauśika-gôtra and Âpastamba-sûtra gets ¼ vrittı.

LL. 154-168.

These holders of vṛittıs ın this agrahâra named Dhannôjı-Râma-bhâyıpura have been described ın full

For the habitation of these Brahmans, beautiful houses have been built on the north bank of the channel (*kulyâ*). For each Brahman is given with pouring of water a house, 50 paces broad and 100 paces (pada) long with a cow, provisions, bedstead and other necessaries, and each having a well and a back-yard (*nishkuta*). I have also given away to these Brahmans with pouring of water the husbandman's share ? (Kaıshakâmśa) ın the areca groves resembling Chaitraratha and Nandana gardens, ın grounds of the area of 5 *khârıs* and 9 *drônas* situated near Ballekerehanta, ın grounds of the area of 16 drônas and 1 prastha situated near Kûnîmaḍavehanta, and covered with different plants, ın grounds of the area of one khârı situated near Sâlumâvınahanta, ın grounds of the area of 15 drônas situated near Nodehanta altogether an area of 8 khâris and 1 prastha. (The meaning of these lines is not clear)

LL. 168-187.

From now onwards all the 8 rights and powers of enjoyment consisting of treasure on the surface or underground, water springs, minerals, imperishables, future income, ready and possible rights within the four boundaries of this village become enjoyable by these Brahmans. This village will be subject to the transactions of mortgage, sale, gift or exchange entered into by these Brahmans from this day onwards. May these Brahmans enjoy this village in happiness, free from obstruc-

tion, in hereditary succession descending to son, grandson, great-grandson and onwards for as long as the moon and stars endure. To this effect is given by me, Dhannôjiśarma, grandson of Nânôji, and son of Śivôji, and associated with my lawful wife, to the good Brahmans bearing various names and of different gôtras and sûtras and belonging to Smârta, Śrîvaishnava and Tatvavâdi (Mâdhva) sects, this fine copper śâsana containing the signature of the King Dêvarâja in his own handwriting and the seal of Bhûvarâha and having all the necessary attributes with the permission of the king Dêvarâja and with pouring of water on gold for the love of the God Sadâśiva. May it be auspicious.

Tirumalârya, son of Alagha Śingarârya, a moon to the ocean, the Kauśikânvaya who presides in the court of Dêvarâja like Brihaspâti in Sudharmâ, the court of Indra (Dêvarâjâ) pleasing the vibudhas (Gods, learned men) by words full of the import of the Vêdas, composed the verses in the copper śâsana.

LL. 187-190.

To all kings there is only one sister, namely the land given to Brahmans. She is to be neither enjoyed nor taken by hand (taxed, kara-grâhyâ). Between making a gift and protecting a gift, protecting is more meritorious than giving. By making a gift one goes to *svarga* (heaven) and by protecting, one goes to a region from which there is no fall.

Śrî Dêvarâju

Note.

This copper śâsana is of the reign of the Mysore king Dêvarâja Odeyar (1659-1672), and is dated S' 1589 Plavaṅga sam. Chai. śu. 3 Sunday corresponding to Sunday 17th March 1667 A. D. It describes the charities of a Brahman from the kingdom of Gujarât named Dhannôji who is said to have been patronised by the Mysore kings Châmarâja (1617-1637), Kanthîrava and by Dêvarâja. He was a dealer in precious stones and supplied a fine ear-ring to Châmarâja and various collections of precious stones to Dêvarâja. In return he was rewarded with presents of money, lands and clothes from the king of Mysore. With the money thus obtained he is said to have built numerous ponds, wells, tanks, temples and satras (houses where food is given free to Brahmans). His charities extended all over India. He is said to have made the gift of Tulâdâna, built a huge lake near Saptakôṭîśvara (probably the Śiva temple in Goa said to have been renovated by Mâdhavamantri in the reign of Harihara II) as directed in a dream, and set up a free feeding-house in Râmêśvaram in the south and made several gifts at Kâśi. At the request of his wife named Râmabhâyâmbâ or Râmâbhâyi he is said to have made a gift of a village named Hosakôṭe in Kaṇṇambâdi-sthaḷa converting it into an agrahâra with 40½ vṛittis to the Brahmans of various gotras. As usual he also provided them with houses, provisions, etc. This village is said to have been

obtained by him from the king Kaṇṭhîrava (Kaṇṭhîrava Narasiṃharâja Vodeyar, king of Mysore, 1638-1659) The village was renamed Dhannôji-Râmabhâyammapura and the donees included Brahmans of Smârta, Śrîvaishṇava and Tatvavâdi (Mâdhva) sects. The village granted is Hoskôte (now submerged in the Kṛishnarâjasagara reservoir) in Krishnarâjpet Taluk, about five miles to the north-west of the Kannambâdi village. The king Dôvarâja's permission was obtained for the grant and the king's signature appended at the end of the grant and his seal of Varâha (Boar) affixed to the śâsana The names of some of the donees such as Râmâthâkara and Vâvaji show that they were immigrants from outside Mysore.

It is really interesting to see a rich Gujarat Brahman settling in Mysore for trade with a number of associates and dependants and making a liberal gift, like kings, of vrittis of lands, of houses provided with cots, cows, wells, etc , to Brahmans of different sects in Mysore and to his own men

It may be also noted that the names of some of the gôtras recorded here are peculiar and are not usually met with in grants of this country

The composer of the grant is Tirumalârya, minister of Chikka-Dêvarâja-Vodeyar and son of Alaga-singarârya. (See. M. A. R. 1909, P. 26 and E. C. III T -Narsipur 23.)

GUNDLUPET TALUK.

40

At the village Terakanâmbi in the Hobli of Terakanâmbi, on the back side of Inscription No. 6, Gundlupet Taluk, in the Varadarâja temple.

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ೬ ನಂಬರಿನ ಶಾಸನದ ಹಿಂಭಾಗ

1. ಱ . . . . . ನಗೆ
2 ಬಹ ಹಣವನು ರೆಕ್ಕವಕೇಳಿ ತ
3. ತ್ಕಾಲದ ನಿಲಕೆ ಯಿಪ್ಪತ್ತು ಒಂಧತ್ತು
4 ೨೯ ಹೊನಲಿದುದ ಕರ್ತ್ತಗು ಮುನ್ನಿಂದ ನಾ
5 ಲ್ಕು ಹೊನ ಉಳಿದ ಶುಧ ಯಿಪ್ಪತ್ತು ಆ
6 ಯಿದು ಹೊನನು ವರುಷ ವರುಷ ಪ್ರ
7 ತಿಕ್ರಮದೆ ತೀರಕಾಣಿಕೆಯಾಗಿ ನಾಡಿಂದ
8 ಎತ್ತಿ ಯಾದೇವರ ಧಂಡಾರಕ್ಕೆ ಸಲಸಿ
9 ಆ ಚಂದ್ರಾರ್ಕವಾಗಿ ನಡದು ಬಹ
10 ಮರಿಯಾದೆಯಲ್ಲಿ ಯಾ ಹಣವನ್ನೂ ತೆ
11. ರಕಣಾಂದೆಯ ಚಾವಡಿಗೆ ಬಂದ ಅವರೂ
12. ಬ್ಬ ಅಧಿಕಾರಿ ಪಾರುಪತ್ಯಗಾಱರುಗಳು ಯೀ
13. ರೆಕದಲಿ ಕುಳವಾಗಿ ಎತ್ತಿಯಾ ಯಿಪ್ಪತ್ತು ಆ
14. ಯಿದು ಹೊಂನಿಗೆ ತಗ್ಗದೆ ಅರ್ಚ್ಚಾಳನಾಥ
15. ದೇವರ ಧಂಡಾರಕ್ಕೆ ವರುಷ ವರುಷಂ ಪ್ರತಿ

16. ಕೊಡುತ್ತಾ ಬಹರೂ ಎಂದೂ ಗ್ರಾಮಸಾಮ್ಯ
17 ವಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಕವಾಗಿ ದೇವರಧಡಾ
18. ರಕ್ಕೆ ನಡದು ಬಹದು ಎಂದು ನಡಿಸಿ ಕೊಟ
19. ಧರ್ಮಶಿರಾಶಾಸನ । ಯಾ ಶಿರಾರ್ಶಾಸನ
20. ದಲ ಯಿದ ಧರ್ಮವನೂ ಆವನೊಬ್ಬನು
21. ಅಳುಪಿದವನು ಕತ್ತೆಯ
22. . . . . .

Note.

This was found inscribed on the back side of the slab bearing inscription No. 6 of Gundlupet Taluk. (E. C. IV.)

It is a continuation of the above inscription which records a grant by the chief Nanjarâya Vodeyar of Ummattûr in S' 1426 for services in the temple of Allâlanâtha (Varadarâja) in Terakanâmbi.

The present epigraph gives details of the grant made.—A sum of 25 hons which represents the collections of a tax called *têra-kânike* (temple-car tax) from the villages in the name of the god Allâlanâtha amounting to 29 hons and after deducting from it 4 hons for the royalty (*kartagu*) representing probably the pay, etc., of the collecting agents of the tax was to be remitted to the temple treasury. This collection and payment was to be made by all the *adhikâris* and *pârupatyagâras* of the Terakanâmbi-châvadi This was to be done every year for as long as the moon and sun endure. An imprecation is laid against those who violate the grant.

No date or king is mentioned in the present record.

41

At the same village Terakanâmbi, on the pedestal of Pârśvanâtha image lying near the musafirkhana

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೇಬಳೆ ಕನಬಾಗ್ರಾಮದ ಮುಸಾಫರ ಖಾನೆ ಬಳಿ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

ಕನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಘದೇಶಿಯಗಣಹೊಸ್ತಕ
2. ಗಚ್ಛ ಕೊಂಡಕುಂದಾನ್ವಯ ಹನಸೋಗೆಯಬಳಿ.
3. ಯರಾಜಗುರು [ಮಂಡ] ಳಾಚಾರ್ಯ್ಯರು ಮಪ್ಪ [ನಮ]
4. ಯೂ ಧರಣ ಲಲತಕೀರ್ತ್ತಿಭಟ್ಟಾರಕರು ಮಾಡಿಸಿದ
5. [ಪ್ರತಿಮೆ] ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

Note.

This is a small inscription engraved on the pedestal of a Jaina image. A few letters both in lines 3 and 5 are quite worn out and illegible. The characters are of the late Hoysaḷa period, probably of the 14th century.

It records the setting up of the above image by or under the orders of Lalitakîrtti-bhatâraka, Jaina guru of the Mûla-sangha, Dêśiya-gaṇa, Postaka-gachchha, Koṇḍakundânvaya and Hanasôgeya-bali. The titles *râja-guru* (royal preceptor) and *maṇḍalâchârya* (preceptor of the country) and *samayâ-bharana* (an ornament to his community) are also applied to him. This guru is found referred to with similar titles in a record at Maleyûr, Châmarâjanagar Taluk (See E. C. IV, Chamarajanagar 153) dated S' 1277 Manmatha or 1355 A.D.

Hanasôgeya-baḷi means the Jaina community at Hanasoge. Cp. Ingalêśvarada baḷi found in several inscriptions (E.C. IV, Chamarajanagar 151, etc.) Hanasôge is a centre of the Jainas with an old basti situated in Yedatore Taluk, Mysore District.

42

At the same village Terakanâmbi, on a stone lying in Basappa's land to the north-east.

Old Kannada language and characters.

Size 3′ × 0′-9″.

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.
ಪೂರ್ವದ ಹಳಗನ್ನಡ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

ಪ್ರಮಾಣ 3′ × ¾′.

1. ಸ್ವಸ್ತಿಶ್ರೀ
2. ಉರಾ
3. ಅಯ್ಯದೇವ
4. ಪರವಿಟ್ಟ
5. ತೊಡಿಕೆ ಅ
6. ಅವಿಟ್ಟೊರ್
7. ಇದಾನ್ನಅಿತ್ತೊರ್
8. ಪಞ್ಚಮಾ
9. ಹಾಪಾತಕ
10. ನಪ್ಪೊರ್

Translation.

Be it well. Ayyadevapar of Śrîvur gave this *todike* as an act of charity. He who destroys this will be guilty of the Five Great sins.

Note.

This short inscription is engraved in Old Kannaḍa characters and language which seem to belong to the 9th or 10th century A.D. Śrî Ayyadêvapar of Śrîvûr is stated herein to have set up a small garden (*todike* usually written as *ṭuḍike*) as an act of charity. Apparently the garden was intended for the use of the public. Planting of groves, construction of wells and tanks, setting up free feeding houses were all considered as public benefactions in the old days in India.

Regarding the donor, it is difficult to determine who this Ayyadêvapar is. He is apparently either some governor or minor chief. There is a Noḷamba King

Ayyapa for whom we have the dates 918, 920 and 929. But his inscriptions are found in the Bangalore District, Tumkur District and Kadur District (See Mysore and Coorg from the Inscriptions by Rice, P. 56). The rule of the Nolambas extended only to the Chitaldrug District and the adjacent parts, north and east of it (*Ibid* P. 55). There are, however, a few inscriptions of the Nolambas in Mandya Taluk (E. C. III. Mandya 13, 45) and it is possible that the donor was either the Nolamba king or a local chief belonging to the Nolamba family. Śrîvûr is probably the same village as Sirivura referred to in an inscription at Marale, Chikmagalur Taluk, where the Nolamba king Anniga fought a battle with Poysala Mâruga and was victorious. Anniga was the son of Ayyapa (See M. A. R. 1916, P. 46; M. A. R. 1932, P. 201). The verbal forms *alittor*, *vittor* and *appor* used in the record indicate that the inscription is written in old Kannada language not later than the 10th century A.D.

43

At the same village Terakaṇâmbi, on a slab lying in the garden of Dêvappa to the north-east

Size 3′ × 2′

Kannada language and characters

ಅದೇ ತೆರಕಣಾಂಬಿ ಗ್ರಾಮದ ಈಶಾನ್ಯಕ್ಕೆ ಬಲಹೋಡಿ ದೇವಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 2′

(ಮುಂಭಾಗ).

1. ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲ
2. ವಾಹನ ಶಕ . . . . ವರ್ತ್ತಮಾನ
3. ರಾದ್ರಿ ? ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧೫ ಲು ಶ್ರೀ
4. ಮನ್ಮಹಾಮಂಡಲೇಶ್ವರನ
5. ಹ ಶ್ರೀ ವೀರದೇವ ಮಹಾ ಅರಸುಗ
6. ಳು ತೆರಕಣಾಂದೆಯ ನಂಜೆಯದೇವ
7. ರ ಮಗ . . . . . ಹುರ್ಲಾನಿಗ್ಯಾ
8. ಮಮಂ . . . . . ನಾಡು . . . . ಸ್ತಳ
9. . . . . ಗ್ರಾಮಮಂ
10. . . . . ಅರ್ಲಾಳನಾಥ ದೇ
11. ವರಿಗೆ ಯೆಟ್ಟದು ಕೊಟ್ಟರಿ . . .

(ಕಂಭಾಗ.)

12. ಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ
13. ನರ್ವ್ಮಾನ್ಯವಾಗಿ
14. , ...
15. . ಮಾಗಿನಡಸಿಬಾ
16. . . . ಯೆಂದುಕೊಟ್ಟ ಶಿರಾಶಾಸನ
17. . . . . .

18. ಯದಕ್ಕೆ ತಪ್ಪಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ
19. . . . . ಬ್ರಾಹ್ಮರ ಕೊಂದ ಪಾಪ
20. ಕೆ ಹೋಹರು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ
21. ಯೋಹರೇತ ವಸುಂಧರಾ ಷಷ್ಟಿವರ್ಷ
22. ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ
23 ಕ್ರಿಮಿ

Note.

This inscription is much worn out so that some letters are not clearly legible. It seems to record the gift of the village Hullâni, for the services of the temple of Allâlanâtha (Varadarâja) by mahâmandalêśvara Vîradêva-mahâ-arasu. The temple above is evidently the same as the Varadarâja temple at Terakanâmbi and the village granted, *viz.*, Hullâna is not far from Terakaṇâmbi, Allâla being the Kannada form of Arulâla which means Varada in Tamil [M. A. R. 1910, P. 7], The donor Vîradêva-mahâ-arasu was a Changâḷva king and was the son of Śrîkaṇtharâjaiya. He ruled probably from 1559 to 1580 (E. C. IV, Intr. 17; Hunsur 24). The village is said to have been handed over to some one whose name is lost and who was the son of Nanjeyadêva of Terakanâmbi. Another village also seems to have been given for the same purpose but the name of the village is lost.

The date, so far as can be deciphered, is given as Raudri sam. Pushya śu 15. The characters belong to the 16th century and from the name of the donor it is probable that Raudri is equivalent to S' 1482 and the date given corresponds to 1st January 1561 A.D.

The usual imprecations occur at the end of the grant.

44

At Padugûru, in Terakaṇâmbi hobli, on a slab in front of the Ânjanêya temple.

Size 4′ × 5′

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4′ × 5′

1. ಸೊಬಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಸು ೫ ಲು ಪಡುವರೂರ ಗುರಮುಂದ
2. ಣ ಹನುಮಂತದೇವರಿಗ್ಗೆ ಶ್ರೀಸಾಳುವ ಗೋವಿಂದರಾಜ ಅಯ್ಯನವರಿಗೆ
3. ಧರ್ಮ್ಮವಾಗಲೆಯೆಂದು ದೋವರಾಗುತಮಂಗರಾಗುತರ ಬಸವರಾ
4. ಗುತ ಮಲ್ಲರಾಗುತ ದೇವರಾಯರಾಗುತ ಅಂಣಮಯ್ಯರಾಗುತ ಬ
5. ಯರರಾಗುತ ಯ ಆಱುಮಂದಿ ರಾಗುತರು ಮುಖ್ಯ ಕೊಠ ಕೊಡಗೆ॥
6. ಗೂರಮುಂದೆ ನಾಲ್ಕು ಕಲ್ಲಿನ ಒಳಗಾದ ಚತುಸೀಮೆ ಗುರ ಮುಂದಣ ಸಾ

7. ರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ತೆಂಕಳ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೫೦ ಹುಣಸೆ ರಾ
8. . . . . ಹೊಲಕಂಬ ೧೦೦ ಸಂಪಿಗೆಪುರದ ಯೆರ್ಲೆ ಸೀಮೆ ಹೊಲ ಕಂ
9. ಬ ೧೦೦ ಬಗುತರಕೆಱಯ ಸಾರಿಗೆ ಹೊಲ ಕಂಬ ೧೦೦ ಸಾಮ್ಯ .
10. ಡುವನಟ್ಟ ಹೊಲಕಂಬ ೩೦ ಅಂತು ಕಂಬ ೪೩೦ನು ಆಗುಮಾಡಿ ಅನು
11. ಭವಿಸಿ ನಡಸುವಂತಾಗಿ ಕೊಟ್ಟ ಕೊಡಗೆ ಯೀಕೊಡಗೆಯ ನಲಸಿ
12. ನಡಸದವನು ಗಂಗೆಯ ತಡಿಯಲ ಗೋವ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ವಾ
13. ರಣಾಸಿಯ್‌ಲಿ ಬ್ರಾಂಹರ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು

Translation.

On the 5th lunar day of the bright half of Śrâvana in the year Sobhânu —

To the God Hanumantadêvaru in front of the village Paduvarûr —

In order that merit might accrue to Sâluva Gôvindarâjayya, six *râvutas* consisting of Bôvarâvuta, Mangarâvuta's (son) Basavarâvuta, Mallarâvuta, Dêvarâyarâvuta, Annamayyarâvuta, and Bayira-râvuta and others granted this *kodage*, the possession and enjoyment of lands measuring 430 poles situated within the four boundaries marked by the four stones in front of the village—of a field measuring 50 poles in front of the village called *ûra-mundana-sâruge-hola*, a field measuring 50 poles in the south of the village called *tenkala-sâruge-hola*, a field measuring 100 poles called Hunaserâ ..., a field measuring 100 poles in the boundary of Sampagepura, a field measuring 100 poles near the tank Bagutarakere called Bagutara-kereya sâruge-hola, and a field measuring 30 poles

He who does not maintain this *kodage* will incur the sin of slaying cows on the banks of the Ganges and the sin of slaying Brahmans in Vârânâsi.

Note.

This inscription records the gift of some land in the village Paduvarûr (now called Padugur) by certain citizens of the place chiefly six râvutas (soldiers on horseback) for services in the temple of the god Hanumantadêvaru situated therein The grant is said to have been made for the merit of Sâluva Gôvindarâja-ayya who was a minister under the Vijayanagar king Krishnarâya (1509-1529) and a governor of Padinâlku-nâd including Gundlupet (See M A. R. 1930, P. 182). The date of the grant is given as Svabhânu sam. Śrâv. śu. 5 which corresponds to 17th July 1523 A.D.

This grant is of interest as it records a gift of land to a temple of the god Hanumân.

45

At the same village Padugûr, on a stone set up to the north of the Mahalingêśvara temple.

Size 2′—6″ × 1′—6″

Kannada language and characters.

ಅದೇ ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಪಡುಗೂರು ಗ್ರಾಮದ ಮಹಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಉತ್ತರದಕಡೆ ನಟ್ಟಕಲ್ಲು

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

ಹಳಗನ್ನಡಕ್ಷರ

1. ಸ್ವಸ್ತಿಸಕ ನೃಪಕಾಲಾತೀತ ಸಂವತ್ಸರಚ್ಚೆತ
2. ಗೆಲೊಂಧಯ್ನೂಱ ಏಬನೆಯ ಧಶ್ಚಿವ ಸಂ
3. ವತ್ಸರದ ಮಾಘ ಮಾನದಮಾವಾಸ್ಯೆ
4. ಸ್ಥಿರವಾರ ನೂರ್ಯಗ್ರಹದನ್ದುಸ್ವಸ್ತಿಕೊಂ
5 ಗುಣವಮ್ಮ್ ಧರ್ಮ ಮಹಾಧಿಮಧಿ
6. ರಾಜ ಕುವಳಾಳಪುರವರೇಶ್ವರ ನನ್ದಗಿ
7. ರಿ ನಾಥ ಜಯದಂಕಕಾಱ

(ಕಲ್ಲಿನ ಕೆಳಭಾಗ ಒಡದುಹೋಗಿದೆ)

Note.

This is an incomplete śâsana as it stops after line 7. The rest of the inscription is now lost as the stone is broken in the middle and the piece of stone containing the remaining portion of the writing is lost.

The record belongs to some Ganga king as the titles Konguṇi-varma-dharma-mahâdhirâja, lord of Kuvalâḷa-pura, ruler of Nandagiri, champion over heroes (jayad-anka-kâra). It is dated S' 907 Pârthiva sam Mâgha ba 30 Saturday with the solar eclipse. S' 907 is Pârthiva and is equivalent to A.D. 985. Mâgha ba 30 of this year corresponds to 11th February A.D 986, which is however a Thursday and not Saturday as stated in the grant. Nor is it a day of solar eclipse as we find in the record. If we take the New-moon-day which marks the beginning of Mâgha it corresponds to 22nd January A.D. 986, a day of solar eclipse. The tithi amâvâsya ended this day at about 10 A.M. and the lunar month Mâgha commenced. But the week-day, however, is Wednesday and not Saturday (sthiravâra) as stated in the grant. Probably this is the date intended and the week-day is wrongly engraved as Saturday. The Ganga king at this time was Râchamalla Satyavâkya III.

46

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tâvarekaṭṭe.

Size 4' × 3'.

Tamil and Grantha characters: Tamil language.

Transliteration.

1. svasti śrî pratâpa-chchakravattı srı Vîra Sômî-
2. śvara-dêvan prıthuvı-râjyam panṇıyaruḷâ nirka
3. Śakarai-yâṇḍu 1170 śenra Kîlaka-sa-
4. ṃvatsarattu Pushya ba 7 Bri śrîmat Kudugunâḍu
5. Nanrıvâlıl ândaıyaril dhammakattan Ko-
6. lla-gâmuṇḍan aiññûṛu ponnaı yıṭṭu
7. êrıyuṅ kaṭṭuvittu aramuñ śeyvıttân Mâ-
8. mıṇḍaı-nâttu valiyılê Śâttaıkalḷâ-tângi-
9. na vıḍattu Kâtıyânpilḷaı Tanduśeydupatt-
10. ân pûndôṭṭamum ârvaıyum ıduvıttu ında vîra-
11. kkallum śeyvıttân yı Kkollagâmuṇḍa.... ... ..
12. daiyân Mâdhavanâl tan sthânamlabıt..... .

Translation.

Be it well. While the illustrious Pratâpachakravatı Śrî Vîra Sômêśvaradêva was pleased to rule the earth :

In the year 1170 of the Śakas, in the (cyclic) year Kîlaka on Thursday the 7th lunar day of the dark half of Pushya, Dhammakattan (charitable) Kollakâmuṇḍan belonging to the family of the Ândaıyars in Nanrıvâl belonging to Kudugunâḍu, expended 500 pons and caused a tank to be constructed and also performed works of charity. He set up on the road to Mâmıṇḍaınâttu at the place called Sâttaıkalḷâ-tângınaviḍa, a flower-garden in a plot of land which originally belonged to Kâtıyâṇpıḷḷaı Tanduśeydupattân He also set up a rest-house ôrvu. This vîrakal was also the work of the said Kollagâmuṇḍa..... From Mâdhava he optained his sthâna..... .. ..

Note.

The date corresponds to January 7th, 1249 A.D., a Thursday in the reign of the Hoysaḷa king Sômêśvara.

SHIMOGA DISTRICT.

Nagar Taluk.

47

In the village Humcha, in the hobli of Humcha, on a stone set up to the south in the enclosure of the Pancha-basti temple.

Size 4′ × 1′—6″

Kannaḍa language and characters.

ನಗರದ ತಾಲ್ಲೂಕು ಹುಂಚದ ಹೋಬಳಿ ಹುಂಚದ ಪಂಚಬಸ್ತಿ ಪ್ರಾಕಾರದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×1½′

	ಯಕ್ಷ	ಜನ	ಯಕ್ಷಿ.
1.	ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರಾ ಸ್ಯಾ	13	ಸ್ವರಕುಲಕಮಳ ಮಾರ್ತ್ತಾಂಡರುಂ
2.	ದ್ವಾದಾಮೋಪಲಾಂಧನಂ	14	ಶ್ರೀಮದಮರಕೀರ್ತಿ ಯತೀಶ್ವರ ಪ್ರಿ
3.	ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯನಾಥನ್ಯಸಾ	15.	ಯಾಗ್ರ ಸಿಶ್ಯರುಂ ಮೂಲಸಂಘ ಬ
4	ಶನಂ ಜಿನಶಾಸನಂ	16	ರಾತ್ಕಾರಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ
5	ವಿರೋಧಿಕೃತ್ ಸಂವತ್ಸರದ ಆಸ್ವೀ	17	ಶ್ರೀಧರ್ಮ್ಮ ಭೂಷಣ ಭಟ್ಟಾರಕ ದೇ
7	ಜ ಬಹುಳ ದನಮಿ ಸೋಮವಾ	18.	ವರಪ್ರಿಯಗುಡ್ಡ ಶ್ರೀಮದಮ
6	ರದಲು । ಶ್ರೀಮದ್ರಾಯ ರಾಜ	19.	ರೇಂದ್ರವಂದಿತ ಜನೇಂದ್ರ ಪಾದಾರ
8	ಗುರುಮಂಡಳಾಚಾರ್ಯ್ಯರುಂ	20.	ವಿಂದ ಮಧುಕರನುಂ ಚತುರ್ವ್ವಿಧ ದಾ
9	ಮಹಾವಾದ ವಾದೀಶ್ವರ ರಾ	21	ನ ಚಿಂತಾಮಣಿಯುಂ ಖಂಡನ್ಪುಟಿ
10.	ಯ ವಾದಿ ಪಿತಾಮಹ ಸಕಳ	22.	ತ ಜೀರ್ನ್ನಜಿನಾಲಯೋದ್ಧಾರಕನುಮ
11.	ವಿದ್ವಜ್ಜನ ಚಕ್ರವರ್ತ್ತಿಗಳುಂ ಶ್ರೀಮ	23.	ಪ್ಪಬಿಟಿಸೆಟ್ಟಿಯಮಗ ಚೋಕಿಸೆಟ್ಟಿ
12.	ದ್ವಾದೀಂದ್ರ ವಿಶಾಲ ಕೀರ್ತ್ತಿ ಮ	24.	ಯ ನಿವಿಧಿ ॥

Note.

This record is an epitaph over the tomb of one Chôkisetti, son of Bitisetti who is described as the beloved disciple of Dharmabhûshana-bhattâraka, a bee at the lotus feet of Jinêndra, worshipped by the chief of gods, a *Chintâmani* in dispensing four kinds of gifts and a repairer of dilapidated Jaina temples.

No date in terms of the Śaka era is given. The details of dating found in the record are : the cyclic year Virôdhikrit and Âśvîja bahula 10 and Sômavâra. No king is named But the characters seem to be of the 15th century, and some details are given regarding the spiritual pedigree of Dharmabhûshana-bhattâraka the donor's preceptor. He is said to belong to the Mûla-sangha, Balâtkâra-gaṇa, to be the senior disciple of Amarakîrti, to be the spiritual descendant of Vâdîndra, Visâlakîrti . . , to be the royal preceptor, mandalâchârya (teacher of the kingdom), etc. The names of some of these Jaina gurus are given in an inscription at Humcha itself (E.C. VIII, Nagar 46). Therein Dharmabhûshana comes after Vâdirâja and he is said to have been revered by the king Dêvarâya. If this Dêvarâya is Dêvarâya I, king of Vijayanagar (1406-1416), Dharmabhûshaṇa's date would fall in the beginning of the 15th century. Nextly his guru Amarakîrti also seems to belong to about the same period as an inscription makes him a contemporary of Lakshmîsêna, Jaina guru, to whose disciple Mânasêna the date S' 1328 or A.D. 1406 is given in an inscription (See M.A.R. 1927, P. 62).—

The record begins with the usual praise of Jina-śâsana.

48

On the pedestal of the Kshêtrapâla image in the Pârśvanâtha Basti in the same enclosure at Humcha.

Kannada language and characters.

ಅದೇ ಹುಂಚದ ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯ ಕ್ಷೇತ್ರಪಾಲದೇವರ
ಕೆಳಗಣ ಪೀಠದಲ್ಲಿ.

1. ಶ್ರೀ ಬೊಮ್ಮರಸನು ರೂಪವ ತಿದಿದನೂ

Note.

This short label on the pedestal of the image names Bommarasa as the sculptor who carved it The characters belong to the 16th century A.D. The image bears in its right hand a mace and in its left hand, a roundish object.

49

At the same village Humcha, on a slab near the northern wall in the enclosure of the Padmâvati temple.

Size 2'×1'—4".

Kannada language and characters.

ಅದೇ ಹೊಂಬುಚ್ಚದ ಪದ್ಮಾವತೀ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ಉತ್ತರಗೋಡೆಗೆ
ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×1'–4"

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘಲಾಂಛ
2. ನಂ ಜೀಯಾತ್ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನ ಶಾಸ
3. ನಂ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಸಕ ವರ್ಷ ೧೨೧೬ನೆಯ ಮನು
4. ಮಥ ಸಂವತ್ಸರದ ಜ್ಯೈತ್ರ ಸು ಪಾಡಿವ ಬ್ರಿಹಸ್ಪ
5. ತಿ ವಾರದಂದು ಶ್ರೀಮತ್ಸಿದ್ಧಾನ್ತ ಯೋಗೀಂ
6. ದ್ರ ಪಾದಪಂಕಜಭ್ರಮರ ಬಂಮಗವುಡ ಮ
7. ಹಾ ಪುರುಷೋ . . . ಗತೋಸಿದ್ಧಿಂ ಸಮಾಧಿನಾ।
8. ನಮನಾರ್ಜ್ಯ . . . . ಗುಣಸೇನ ಮುನಿಶ್ಚಿರಂ
9. . . . . ದ್ರಾವಿಡಾನ್ವಯ
10. ಮಳಿನಾ

Note.

This inscription records the death by *samâdhi* of a person named Bammagavuḍa, disciple of the Jaina guru named Siddhânta-yôgîndra on S' 1217 Manmatha sam. Chai. śu. 1 Thursday corresponding to 17th March A.D. 1295. The usual stanza in praise of the Jina-śâsana is given at the commencement of the record.

The last four lines are not deeply carved and some of the letters are not clearly legible. The name of Guṇasêna-muni, an ornament to the order of Drâviḍânvaya is named in these lines. What connection he had with Bammagauḍa is not stated. Probably he was a Jaina guru who was a teacher of Bammagauḍa.

No king is named in the record.

50

Tirthahalli Taluk.

At Tîrthahaḷḷi, on a stone set up to the left of the entrance to the Râmachandrâpur Matt.

Size 4′ × 2′

Kannada language and characters

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ರಾಮಚಂದ್ರಾಪುರ ಮಠದ ಗೇಟಿಗೆ ಎಡಗಡೆ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 4′×2′

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ । ನಮನ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರಚಾ
2. ರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ ೧೩೭೮ ನೆಯ ವರ್ತಮಾನ ಧಾತ್ರು
4. ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೧೦ ಭೌಮ ಶ್ರೀಮತು ತೀರ್ಥದಹಳ್ಳಿಯ ಮರದ ಗಂ
5. ಗಾಧರಪುರೀ ಶ್ರೀಪದಂಗಳ ಶಿಷ್ಯರು ಅಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳೂ ರುಕುಶಾಖೆಯ
6. ಭಾರದ್ವಾಜಗೋತ್ರದ ಬೊಬ್ಬಿಯ ಶಂಕರ ನಾರಾಯಣನ ಮಗ ವಿಶಪ್ಪಗೆ ಕೊಟ್ಟ ಧೂ
7. ದಾನ ಶಿಲಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಮಗೆ ರಾಯರನಅಂಣಗಳ ಕೊ
8. ಮಾರರು ದೇವರಾಯರಿಂದ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಂಡ ಹೆಗ್ಗೆಯಬ
9. ಯಲಗ್ರಾಮದ ಒಳಗೆ ನಾವು ನಿನಗೆ ದಾನವಾಗಿಕೊಟ್ಟ ಧೂಮಿಯ ಚತುಸ್ಸೀಮೆ
10. ಮೂಡಲು ನಾವು ನಟ್ಟುಕೊಟ್ಟ ಕಲ್ಲಿಂದಂ ಪಡುವಲು ನಟ್ಟ ಕಲ್ಲುಗಡಿಯೊಳು ನಟ್ಟಕಲ್ಲಿಂ
11. ದ ಬಡಗಲು ಪಡುವಲು ನಟ್ಟಕಲ್ಲಿಂದ ಮೂಡಲು ಬಡಗಲು ಹರಿಸಹಳಿಯಿಂ
12. ದಂತೆಂಕಲು ಯಿಂತೀ ಚತುಸೀಮೆ ಯೊಳಗುಳ್ಳ ಧೂಮಿಬೀಜವರಿ ಗ್ರಾಮ
13. ಖ ೧೦ ನಲಗೆಯೀಹತ್ತು ನಲಗೆ ಧೂಮಿಯನೂ ಆ ಅಮರೇಂದ್ರ
14. ಪುರಿ ಒಡೆಯರೂ ಆ ರುಕ್ಕ ಶಾಖೆಯ ಧಾರಧ್ವಾಜ ಗೋತ್ರದ ಶಂಕರನಾ
15. ರಾಯಣನ ಮಗ ವಿರಪ್ಪಗೆ ಶಿವರಾತ್ರೆ ಪುಣ್ಯಕಾಲದಲೂ ಶ್ರೀ ಗು
16. ರು ಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ನರಿಸಿಂಹ್ಯ ಪ್ರೀತಿಯಾಗಿ ಧಾರೆಯನೆಱದುಕೊಟ್ಟೆವಾ
17. ಗಿ ಯೀ ಧೂಮಿ ಯೊಳ ಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷೀಣ
18. ಆಗಾಮಿಸಿಧ ನಾದ್ಯವೆಂಬ ಯಿಂತೀ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮ್ಯವಂ
19. ನು ನೀನು ನಿಂನ ಸಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕ ಸ್ಥಾ
20. ಇ ಆಗಿ ಸುಖದಿಂ ಧೋಗಿಸಿ ಬಹಿರಿ ಆ ಧೂಮಿ ನಿಂನ ದಾಯದ್ಯ
21. ರ ನಲಕ್ಕೆ ಕಲ್ಲದು ಯೆಂದು ಆ ಗಂಗಾಧರಪುರಿ ಶ್ರೀ ಪಾದಂಗಳ ಶಿಷ್ಯರು
22. ಅಮರೇಂದ್ರಪುರಿ ಶ್ರೀಪಾದಂಗಳವರು ರುಕ್ಕ ಶಾಖೆಯ ಧಾರದ್ವಾಜ ಗೋತ್ರದ
23. ಶಂಕರನಾರಾಯಣನ ಮಗ ವಿರಪ್ಪಗೆ ನಂಮ ಸ್ವರೂಪಿಯಿಂ ಒಡಂಬಟ್ಟು

24. ನಕುರಱೊೀದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಭೂದಾನ ಶಿರಾಶಾನನ ಯಿ
25. ಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀದೇವರಾಯನವರು ನಾರಣಭಟ್ಟ ಉಪಾಧ್ಯ
26. ರು ಲಿಂಗಂಣಗಳು ಮಂಟಭಟ್ಟರು ಯಿಂತಿವರು ಉಭಯಾಂನುಮತ
27. ದಿಂ ಕೆನಱಯು ನರಹರಿದೇ (ವ] ನ ಬರಹ ಆ ಕಾರ್ಯಕರ್ತರು ಅಮರೇಂದ್ರಪು
28. ರಿ ಶ್ರೀಪಾದಂಗಳ ನುಹಸ್ತದ ಒಪ್ಪ . . ಸಾಕ್ಷಿಗಳ ಒಪ್ಪ
29. . . . .
30. (ನಾಗರಾಕ್ಷರದಲ್ಲಿ) ನಾಥ ನ್ಪದತ್ತಂವಾಪರದತ್ತಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾ । ಷಷ್ಟಿ
31. ವರುಷ ನಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಕ್ರಿಮಿಃ
32. ದಾನ ಪಾಲನ ಯೋರ್ಮಧ್ಯೆ ದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನಂ ॥

Note.

This record which commences with the usual obeisance to the gods Gaṇâdhipati and Śambhu registers the grant of a plot of land with the sowing capacity of 10 salages by the pontiff of the matt at Tîrthahalli, Amarêndrapuri-śrîpâda, disciple of Gangâdharapuri-śrîpâda to a person named Vithappa, son of Bobbiya Śankaranârâyaṇa of Ṛik-śâkhâ and Bhâradvâja-gôtra. The land is said to have been situated in the village Heggeya-bayalu bestowed as a gift by Dêvarâya, son of Râyarasa on the donor. The boundaries are defined, being mostly stones set up except in the north where the land is said to be situated to the south of the village Harisahaḷḷi. The gift was made as an act of devotion to the god Narasimha and on a Śivarâtri day. The usual rights and powers of possession are also stated to have been conferred on the donee except for the stipulation that the land would not be liable to be sold, etc., for the debts of the donee's kinsmen (dâyâdya). The witnesses to the grant are named Dêvarâya, Nâranabhatta Upâdhya, Linganṇa and Manchibhaṭṭa. The signatures of the donor and witnesses and the usual imprecatory stanzas conclude the grant.

The date of the record is given as S' 1378 Dhâtu sam. Chai. śu 10 Bhau.. It corresponds to 16th March 1456 A.D., a Tuesday (Bhaumavâra).

The donor belonged to the Smârta matt at Tîrthahaḷḷi which had Narasimha or Lakshmî Narasimha as the principal deity of worship. At present there is no guru in the Matt. For the guru Amarêndrapuri-śrîpâda see E. C. VIII, Tirthahalli 171, 172, 206 and 213. The writer of this grant is named Naraharı of Kesare.

51

A copper plate grant dated Ś 1562 in the possession of the Bhâgavata Sampradâya Matt at Muḷabâgil in Tîrthahalli hobli.

Size 8″ × 1′

Kannaḍa characters and language.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನದಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಮಠದ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ, ಕನ್ನಡ ಅಕ್ಷರ

ಪ್ರಮಾಣ 8" × 12"

ಒಂದನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ಶುಭಮಸ್ತು ನಮ
2. ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಡಾಮರಡಾರವೆ ತ್ರೈ ಲೋಕ್ಯನ
3. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ। ಜಯತ್ಯನಾದಿ ನಿಧನೋ
4. ಶ್ರೀಮಾನುನ್ಮಧಂದ ಸೂಕರಃ ಯನ್ಯದಷ್ಟ್ರಾಮ್ರುಣಾಳೀನ ದ
5. ದ್ಧೌ ಧೂತಳಪಂಕಜಂ। ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹ
6. ನ ಶಕ ವರ್ಷ ೧೫೬೨ ನೆಯ ವರ್ತಮಾನಕೆ ನಲುವ ವಿಕ್ರಮ
7. ನಂವತ್ಸರದ ಆಶ್ವೀಜ ಬ ೭ ಆದಿವಾರದಲೂ ಶ್ರೀಮತ್ಪರಮ
8. ಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ್ಯ ವರ್ಯ್ಯ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾರಾ
9. ವಾರ ಪಾರೀಣ ಯಮನಿಯ್ಯಮಾದ್ಯಾಷ್ಟಾಂಗಯೋಗ ನಿರತರಾದ
10. ಶ್ರೀಮದ್ಭಿಶುಧವೈದಿಕಾದ್ವೈತ ಸಿಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ್ಯರಾದ ಶ್ರೀ
11. ಮದ್ರಾಜಾಧಿರಾಜ ಪೂಜಿತ ಪಾದಪದ್ಮರಾದ ಶೃಂಗೇರಿ ಶ್ರೀಮತು
12 ಶಂಕರಭಾರತಿ ಸ್ವಾಮಿಗಳವರ ಪರಂಪರಾ ಶಿಷ್ಯರು ವಿದ್ಯಾನ್ಯುಸಿಹ್ಯ ಭಾರತಿಸ್ವಾಮಿಗಳ
13 ವರಶಿಷ್ಯರು ಅಭಿನವ ನ್ಯುಸಿಹ್ಯಭಾರತಿ ಸ್ವಾಮಿಗಳ ಶಿಷ್ಯರಾದ ಶ್ರೀ ನಚ್ಚಿದಾ
14. ನಂದ ಭಾರತಿ ಸ್ವಾಮಿಗಳು। ವಸಿಷ್ಠಗೋತ್ರದ ಆಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಕು
15. ಶಾಖೆಯ ಚಿಂನ ಭಂಡಾರದ ರಾಮಕ್ರುಷ್ಣಪ್ಪರಸರ ಪುತ್ರರಾದ ಪುರುಷೋತ್ಮರಸರ ಪುತ್ರರು ರಾಮಕ್ರು
16. ಷ್ಣಪ್ಪರಸರಿಗೆ ಪಾಲಸ್ತ ಭೂದಾನದ ತಾಂಬ್ರ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ। ಮುತ್ತೂರು ಸೀಮೆಯ
17. ಳಗೆ ನಂಮ ಶ್ರೀಮರಕ್ಕೆ ಸಲುವನಂಖೆ ಗ್ರಾಮದಲ್ಲಿ ಯಿರಡು ಸಾವಿರ ಅಡಕೆ ಮರ ಅವತ್ತಿನಲ್ಲಿ।
18. ನಡಿಸಿದ ಸಸಿ ೧೭೦ ಉಧಯುಂ ಮರ ೨೧೭೦ ಎರಡು ಸಾವಿರದ ನೂರ ಎಪತ್ತು ಮರದ ಕ್ಷೇತ್ರವಂ
19. ಶ್ರೀನ್ಯುಸಿಹ್ಯಶ್ರೀತ್ಯರ್ಥವಾಗಿ ಧಾರೆಯನೆರೆದು ಪಾಲಸ್ತೆವಾಗಿ ಯೀ ಕ್ಷೇತ್ರಕ್ಕೆ ನಲುವ ಪ್ರಸಿಧ
20 ಚತುಸೀಮೆ ವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಆಕ್ಷಣಿ ಆಗಾಮಿ ಸಿಧಸಾಧ್ಯಂ
21. ಗಳಿಂಬ ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನ್ನು ಆಗುಮಾಡಿಕೊಂಡು ನೀಗು ನಂಮ ಸಂತಾನ ಪಾ
22 ರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಕ ಸ್ಥಾಯಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಸಿ ಕೊಂಡು
23 ಸರ್ವ ಮಾನ್ಯವಾಗಿ ಬದ್ದು ಬಿಹಿರಿ
24. ತೀರ್ಥರಾಜಪುರದಲ ನಿಂಮ ತಂದೆಗಳು ಪುರುಷೋತ್ತಮರಸರು ಪ್ರತಿಷ್ಟೆಮಾಡಿದ ನಚ್ಚಿದಾನಂದೇ
25. ಶ್ವರದೇವರ ಅಮ್ರುತಪಡಿ ಮುಂತಾದ ನೇವೆಗೆ ಪ್ರಾಕು ಧಾತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ೭ ಲು
26. ದಾನಮಾಡಿ ಬರೆಸಿಕೊಟು ವಿಂಗಡಿಸಿದ ಭೂಸ್ವಾಸ್ಥೆ ನಂಮ ಪರಮಗುರುಗಳು ನಿಂ
27. ಮ ತಂದೆಗಳಿಗೆ ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟು ಬರುವ ವರ್ಷಾಶನದ ಗ ೨೪ ವರಹನ ಬಗ್ಗೆ

ಒಂದನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ

28 ಯೀ ನಂಖೆಗ್ರಾಮದಲ ನಿಮಗೆ ಪಾಲಸ್ತಕ್ಷೇತ್ರದ ಕೆಳಗೆ ಮಠಕ್ಕೆನಲುವ ಭೂ
29 ಮಿಯ ಬೀಜವರಿ ಖ ೨೧ಕ್ಕೆ ಆ ಗ್ರಾಮದ ಬ್ರಹ್ಮನಿಗೆ ಭೂಮಿ ಖ ೧ ನುಳಿದು ಖ ೨೦
30 ಯಿಪ್ಪತ್ತು ಖಂಡುಗ ಭೂಮಿಯಂನು ಶ್ರುಂಗೇರಿ ಸೀಮೆಯ ಕೆಲ್ಲನಾಡಲ ಹೊಂನ
31. ಹೊಳೆನಾಡವಳಗೆ ಅರ್ಲೆಕೊಡಗಿಯ ಕೋಕಿನಲ ನಂಮ ಮರಕ್ಕೆ ನಲುವ ನುಕ್ಷೇತ್ರ
32 ಅಡಕೆಮರ ೯೦೦ ಒಂಭೈನೂರು ಮರದ ಕ್ಷೇತ್ರವಂನು ಧಾರಾದತ್ತವಾಗಿ ಕೊಟ್ಟಿದೆವಾ
33. ಗಿ ಯೀಗದೆಕ್ಷೇತ್ರಕೆ ನಲುವ ಪ್ರಸಿದ್ಧ ಚತುಸ್ಸೀಮೆವಳಗಳ ನಿಧ್ಯಾದ್ಯಷ್ಟಭೋಗತೇಜಸಾಮ್ಯವ
34. ನು ಆಗುಮಾಡಿಕೊಂಡು ಈ ಅರ್ಲ ಕೊಡಗಿತೋಟದಸ್ಥಳಸಿಧಾಯ ಗ ೧೯ ೨।।

35. ವರಹ ಧರಣವಂನು ಕೊಟ್ಟುಕೊಂಡು ಯೀ ನಂಪೆಗ್ರಮಕ್ಕೆ ಯೀ ಅರ್ಲ್ಲಕೊಡಗಿತೋಟಕ್ಕೆ
36. ಸಹ ಸಲುವ ಯೇನುಂಟಾದ ಸರ್ವಸ್ವಾಮ್ಯವಂನೂಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನೀಗು
37. ನಿಂಮ ನಂತಾನ ಪಾರಂಪರೆ ಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕ್ಕನ್ಥಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಬದ್ದು [ಕಿ] ಬಹಿರಿ ಯಂದು
38. ಧಾರಾದತ್ರವಾಗಿ ಕೊಟ್ಟ ಧೂದಾನದ ತಾಂಬ್ರಶಾಸನ । ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು । ಆದಿತ್ಯಚಂ
39. ದ್ರಾವನಿಲೋನಲಶ್ಚದೌರ್ಭೂಮಿ ರಾಪೋಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ
40. ಉಭೇಚಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚಜಾನಾತಿ ನರಸ್ಯಉತ್ತಂ॥ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾ
41. ನಾಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪ
42 ದಂ । ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹ
43 ರೇಣ ಸ್ವದತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ತು । ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ
44 ಷುಂಧರಾಂಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ।
45. ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಭಿಃ ।
46. ಸರ್ವಾನೇತಾನಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋ ಭೂಯೋಯಾಚತೇ ರಾ
47. ಮಚಂದ್ರಃ । ಶ್ರೀ ವಿದ್ಯಾಶಂಕರ (ನಾಗರಾಕ್ಷರದಲ್ಲಿ)

Note.

This record registers the gift of certain lands in the villages Nampe and Arlakodage by the Sringêri Matt guru Sachchidânandabhârati, disciple of Abhinava-Nṛisimha-bhârati who was a disciple of Vidyâ-Nṛisimha-bhârati, a spiritual descendant of Śankarabhârati, to a person named Râmakṛishnapparasa, son of Purushôttamarasa, who was a son of Chinnabhandârada Râmakrishnapparasa of Vasishtha-gôtra and Âśvalâyanasûtra. The date of the grant is given as S' 1562 Vikrama sam. Âśvija ba 7 Âdivâra equivalent to Sunday, September 27, 1640 A.D.

The details of the lands granted are as follows .—(1) A garden in the village Nampe in Muttûr-sîme belonging to the Matt and containing 2,000 (ripe) arecanut trees and 170 newly planted young arecanut trees given away with all the rights and powers of possession and free of taxes; (2) A plot of land below the above garden also belonging to the Śringêri Matt and having the sowing capacity of 21 khaṇḍugas of which land with the sowing capacity of one khanduga was to be set apart for the service of god Brahma in the village. This land was given away in lieu of the annual payment (varshâśana) of 24 varahas granted by the donor's *paramaguru* (guru's guru) on the 7th lunar day of the dark half of Chaitra in the year Dhâtu to the donee's father Purushôttamarasa for the services of food offerings of the god Sachchidânandêśvara he had set up in Tîrtharâjapura (Tîrthahalli), (3) A garden containing 900 arecanut trees belonging to the matt and situated in Arlakoḍagi in Honnaholenâḍ in Kellanâḍ in Śringêri-sîme and paying a quit-rent of one varaha and 2½ hanas.

The witnesses to this copper śâsana of the gift of land are said to be sun, moon, wind, fire, etc. The usual imprecatory verses follow :—

The signature of the donor is given as Śrî Vidyâśankara, which is the name of the principal deity worshipped at Śringêri.

The record commences with obeisance to the god Gaṇâdhipati and two invocatory stanzas in praise of the gods Śambhu and Varâha. The second of these may be translated thus: Victory to the Boar, the form of which was assumed out of free-will and who bore the lotus the earth with the stalk his tusk.

The titles applied in the present grant to the head of the Śringêri Matt are: the foremost of the paramahamsa-parivrâjakas (ascetics), the crosser of the ocean of pada, vâkya and pramâṇa, engaged in the eight-fold yôga consisting of yama, niyama, etc., establisher of the pure Vedic Advaita religion (viśudha-vaidikâdvaita-siddhânta-pratishthâpanâchârya), whose lotus feet are worshipped by great kings. The last of these titles, it has to be observed, is not found in the earlier grants of the Śringeri Matt (See E. C. VI, Śringeri inscriptions). The present śâsana appears to be the earliest wherein the Śringêri Matt is seen to possess this title. Other grants of this pontiff published in the Kadur District inscriptions of the Epigraphica Carnatica Volume VI are dated from 1652 to 1662 (Śringêri 9, 11, 13, 14, 17 and 24).

52

A sannad of Krishṇarâja Vadeyar III of Mysore dated 1812 in the possession of the Bhâgavata Sampradâya Matt at Mulbâgal in Tirthahalli hobli.

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಮುಳಬಾಗಿಲು ಭಾಗವತ ಸಂಪ್ರದಾಯದ ಮಠದ ಏಜಂಟರು ಹಾಜರ್ಮಾಡಿದ ಸನ್ನದು.

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ.
ನಾಗರಕ್ಷರದ ಮೊಹರು
ಶ್ರೀ ಚಾಮರಾಜವ
ಡೇರ ತನುಜ ಕೃಷ್ಣ
ರಾಜವಡೇರು.

1. ಬನಾಮ। ಅಮೀಲಾನೆ ಶರಪ್ಪೆದಾರಾನ ಹಾಲಇ
2. ನ್ತಕ ಬಾಲ ಮೊಕದ್ದಮಾನೆಮುಜಾಯ್ಯಾತ್ತಾ ರೋಕೇಕನಬಾ
3. ನಗರ ನರಕಾರ ದಾರೂಲರಿಯಾನತ ಮೈಯಿಶೂರು। ಬದಾ
4. ನದದ್ದರಿವಿಲ್ಲ ತಾರೋಕ ಮಜಕೂರ ಹೈಕಿ ಹುರುಳಿ ಶೀತ್ತು
5. ರಮಾಗಣಿಗೆ ದಾಖರಾಗಿ ಯಿರುವ ಮುಳಬಾಗಿಲೆಂಬ
6. ಗ್ರಾಮದಲ್ಲಿ ಯಿರುವ । ಭಾಗವತ ಸಂಪ್ರದಾಯ ಶ್ರೀ ಕೃಷ್ಣಾ
7. ನಂದ ಸ್ವಾಮಿಗಳವರಿಗೆ ಮವುಜೆ ಮಜಕೂರಿನಲ್ಲೂ ಪ್ರಾಕು
8. ರೇಖೆ ಭೂಮಿ·ವುತ್ತಾರೆ ಯಿದ್ದದ್ದು ಹೈದರಿ ೧೬೦೫ಕ್ಕೆ
9. ಹಾಲ ಯನಾಮತ್ತಿಯಲ್ಲು ಜಾರಿಯಿರುವುದು ೧೨೬॥೧। =
10. ಭೂಮಿ ವುತ್ತಾರ ಹೋಗಲಾಗಿ। ಸಾಲಯಾನ ಜೋಡಿ
11. ೩೩ ॥೧॥ =ಬರುತ್ತಾ ಯಿದ್ದದ್ದು ಸರಿಯಪ್ಪೆ ಆ

12. ಬಗ್ಗೆ ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹಜೂರಿಗೆ ಬಂದು ಯಿದ್ದು
13. ಶ್ರೀ ಮಠದ ಧರ್ಮ್ಮಕ್ಕೆ ಸಾಲದೆಂದು ಹೇಳಿಕೊಂಡ [. . . . .]
14. . . . . .
15. ಂನ್ನು ಶರಸ್ತೆದಾರ ರೆಖಕೆ ಬರೆಶಿ ಅನಲು ಸನದು ಶ್ರೀ
16. ಸ್ವಾಮಿಗಳವರ ಮಠಕೆ ವಾಹನು ಕೊಡುವುದು । ಪ್ರಜೋತ್ಪ [ತ್ತಿ]
17. ಸಂವತ್ಸರದ ಮಾಘ ಶು ೨ ತಾರೀಖು ೧೬ನೆ ಮಾಹೆ [ಜನ]
18. ವರಿ ಸಂನ್ ೧೮೧೨ನೆ ಇಸವಿ ಬತ್ತು ಮುನಿಶಿ ತಿಮ್ಮಪ್ಪ ಹ
19. ಜೂರು (ದೇರೆ ಅಕ್ಷರದಲ್ಲಿ) ನೂರು ಆರುವರ
20. ಹಹ್ಯೆದರಿ ಮೂರು ಹಣ
21. ಹ್ಯೆದರಿ ನಡನುಕೊಂಡು ಬ
22. ರುವುದು ಶ್ರೀ ಕೃಷ್ಣ

Note.

This sannad has been moth-eaten in some places and hence a few letters are lost in the record.

It has a seal of Krishṇarâja Vaḍeyar (III), son of Châmarâja Vadeyar, king of Mysore, and is dated 16th January 1812 or the 2nd lunar day of the bright half of Mâgha of the year Prajôtpatti.

The object of the record is to register the grant by the king of a money payment of an annual sum of 106 Haidari varahas and three hanas to the Bhâgavata Sampradâya Śrîkrishnânandasvâmi Matt at Mulbâgal now in Tîrthahalli Taluk. The Matt used to get formerly from the revenues of the village Mulabâgil a sum of 160 varahas and three hanas. Deducting out of this 126½ varahas $1\frac{9}{16}$ hana for inam lands, the Matt used to realise only a net amount of 33½ varahas and $1\frac{7}{16}$ hanas as *jôḍi*. It was now represented by the head of the Matt in person before the Mahârâja that this sum was quite insufficient for carrying on the charitable work connected with the Matt and hence an increase was asked for and was sanctioned by the king. The king's signature and the decree that the government should pay a sum of 106 varahas and three hanas to the Matt occur at the end of the sannad.

The clerk who wrote the sannad is named Timmappa.

The original sannad was ordered to be given to the donee and a copy directed to be kept in the Shirastedar's files. The village Mulabâgil is said to have belonged to Hurali-Sîttûr mâgaṇi of the Nagar Taluk in the Mysore State.

53

At the village Âraga in the same hobli of Tîrthahaḷḷi on a stone lying in front of the Banaśankari temple.

Size 3′ × 4′—6″

Kannâḍa language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನವಾ ಹೋಬಳಿ ಅರಗದ ಬನಶಂಕರೀ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3′ × 4′—6″ ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

1. . . . . .

2. . . . . .

3. . . . . ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯ ಶಕವರುಷಂಗಳು ೧೩೨೭

4. ನೆಯ ಪಾರ್ತಿವ ನಂವತ್ಸರದ ದ್ವಿತೀಯ ಆಷಾಡ ಶು ೧೧ ಬುದಂದು ಶ್ರೀ ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂ

5. ಡ ಹರಿಹರ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಶ್ರೀ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲು ಸಿಂಹಾ ನನಸ್ಥ

6. ರಾಗಿ ವಿರೂಪಾಕ್ಷದೇವರ ಸಂನಿಧಿಯಲ ವರ್ಣಾಶ್ರಮ ಧರ್ಮಂಗಳನೂ . . . ಸಧರ್ಮದಿಂ ಪಾಲಸುತ್ತ ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆ

7. . . ಕಾಲದಲೂ ರಾಯರ ನಿರೂಪದಿಂ ಬಹ್ಮ ಕ್ಷತ್ರಿಯರಪ್ಪ ರಾಯಪ್ಪ ಪೊಡೆಯರ ಬೊಂಮಂಣ ಪೊಡೆಯರ ಮಕ್ಕಳು

8. ವಿರಂಣೊಡೆಯರು ಅರಗದ ರಾಜ್ಯವನು ಧರ್ಮ್ಮದಿಂ ಪಾಲಸುತ್ತಿಹ ಕಾಲದಲೂ ಅರಗದ ಪಟ್ಟಣದ ಹಿರಿಯಂಗಡಿಯ ಶ್ರೀ ಬನದ ದೇವಿಯರಿಗೆ

9. . . . ಧರ್ಮ್ಮ ಶಾಸನದ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಅರಗದ ವೇಂರೆಯದ ಮುದುವಂಕ ನಾಡೊಳಗಣ ಸಂಕುಹಳಿಯ . .

10. . ಕೆಳಗೆ ಬೊಂಮಂಣ ಜಕ್ಕಂಣ . . ಧಯರೇಸ್ವರ . . .

11. . ಕಬು . ಗುಟ್ಟ ಗ್ರಾಮದ ನ್ತಳ ಷಿ ಸ್ಥಳದ . . . ಕೆಜೆವೊಂದಕ್ಕೆ ಗಾಡಿ ಹೇರು . ಕ್ರಯ ನಾಡು ರಡೆಯ ? ಕ್ರಯ ಕಡ್ಯಾಯನಲ್ಲೆತ್ತುನಲ್ಲಪ್ಪೆ ವೊಂಬಳಿ

12. . . . ಮಳವ್ರಯ . . . ಜೆಂಗು . . . . . ಪ್ರತಿಸ್ತಳ

13. . . . ಸುಂಕಕಾರುಕದಿಂದಿರುಪುತಱವಾಳಿಕೆಕ್ತ ಅಂತು ೧೨೫೧೧ ಅಕ್ಷರದಲೂ ಹನ್ನೆರಡು ಹೊಂನು ಅಱು ಹಣ ವಿಗಂನಲುವ ಭೂಮಿಯ ಚತು

14. ಸೀಮೆಯ ವಿವರ ಮೂಡಲು ನಾಕರಸಿಯ ಅರುಪಲ ಗೋನ ತೋಟದ ವ್ರಿತ್ತಿಗದ್ದೆಯ ಗಡಿಯಿಂ . . . . . ಕಲ್ಲುಕೆಱೆ ೧

15. . . . . ತೋಟದ ಕೆಳಗಣ ಗದ್ದೆಯ ಹರವರಿಯ ಪೊತ್ತಿನಲಿ ನಟ್ಟ ಕಲ್ಲು ೧ ತೆಂಕಲು . . . . . ಹೋಹದಾರಿಯಲು . . . . .

16. . . . ತೆಂಕಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಪಡುವಲು ಜಿಗುಳಗೋಡ . . . . . ಗುತ್ತಿಯ . . . . . ಮರದ ಹೊಕಳ

17. . . . . ವಳ್ಳಿಯ ಗಡಿಯಲೂ ನಟ್ಟಕಲ್ಲು ೧ ಬಡಗಲು ಕಬ್ಬುರಕೊಪ್ಪ . . . . . ನೆಟ್ಟಕಲ್ಲು ೧ . . . . . ಕೆರಸಿಯ . . . . . ತೋಟದಿಂ

18. ಪಡು ಸೀಮೆಯಲೂ ನೆಟ್ಟಕಲ್ಲು ೧ ಯಿಂತೀ ಚತುಸ್ಸೀಮೆಯೊಳಗುಳ್ಳ ಗಡಿಗ್ರಾಮ ಬೀಜವರಿ ೪ . . . . . ಗದ್ದೆ ಬೆದ್ದಲು ಹುಟ್ಟ ಹಕ್ಕಲು ತೋಟ ತುಡಿಕೆ ಹಲಸು

19. . . . . ಕೊಪ್ಪ ಚೆಪ್ರ ಮಂದುರುಗ . . . . . ತೋಟದ ನರುಹು ಕೆಱೆ . . . . . ಮುಂತಾದ

20. . . . . ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟ ಭೋಗ ತೇಜಸ್ವಾಮ್ಯ

21. ಸಹ . . . . . ದೇವತೆಯ ಶ್ರೀ ಕಾರಿಯವನು ನಡೆಸುವುದಕ್ಕೆ

22. ಟ್ಟ ವಿವರ ಆ ಬನದ ದೇವತೆಗೆ ಶ್ರೀ ಸೂಕ್ತ ಅಭಿಷೇಕ . . . . . ಧಟ್ಟರಿಗೆ . . . . . ವರಹಗಳ

23. ಅಕ್ಷರದಲು ನಾಲ್ಕು ಹೊಂನು . . . . . ದೇವತೆಗೆ . . . ಧಟ್ಟ . . . . . ಗಂ ಧಾಕ್ಷತೆಗೆ ಮಂತ್ರಪುಷ್ಪಕ್ಕೆ

24. . . . . ಧೂಪಕ್ಕೆ೯ಗೆ ನಂದಾದೀಪ್ತಿಗೆ ವರುಷ ೧ಕಂ ಗ೧೨ ನೈವೇದ್ಯ . . . . ನೈವೇದ್ಯ ಆ . . . . .

25. . . . . ಖ॥ ಕಂಗ ೨ . . . . . .

26. . . . . ಬ್ರಾಹ್ಮಣ . . . . . .

27. . . . . .

28 . . . . ದೆಯ . . . . . .

29. . . . . .

30. . . . . .

೩1. . ಯಾಲಕ್ಕಿಯ ಅಡಕೆಯ ಬಾಳೆಯ . . . .

32. . . . . .

33. . . . . ಬನದದೇವತೆಯ . . . . . .

34 ಕೃಷ್ಣಧಟ್ಟರಿಗೆ ಮುದುವಂಕನಾಡ ಸಂಕುಹಳ್ಳಿ ಗ್ರಾಮವನು ಮದವಳಿಯ ಮಾಣಿಕ್ಯಗದೆ ಹಿರಿಯ ಬೊಂಮಂಣ ಜಕ್ಕಂಣ

35 ಗಳ ದೇವಪ ಬೊಂಮಂಣ ಬಲಪ್ಪ . . . ಅರಸರು ಕರಣಿಕಯದ ನಾಗಂಣ . . ಜಕಂಣ . .

36 . . . . ನೊಳಗಾದ ನಾಡವರ . . . ಕಂ . ಗ

37. . . . . ಆ ನಾಡಗೌಡರು . . ಕೊಟ್ಟ ವೋಲೆಯ ಕ್ರಮವೆಂತೆಂದರೆ ಆರಗದ ಬನದ ದೇವತೆಯ ಅಮ್ಮುತಪಡಿ ಸಿ

38 . . ವರಹಗ ೮ ಕೇರಿಯ ಮಹಾ . ಗ ೪ ಉಧಯಂ ಗ ೧೨। ಆರಗದ ತೋಟದ ಕಾರು

39. . ಆಂತುವರಹ ಗ ೧೨॥ ೧ ಅಕ್ಷರದಲೂ ಹಂನೆರಡು ವರಹ ಆಱುಹಣ

40 . . ಬೊಂಮಣನ ಬಗೆಯ ತೋಟದ ಅಡಕೆಯಮರ .

41. . ಹೆಲಸು ಮೆಣಸು ಮಾಳು ಕಿತ್ತಳೆ ಪೊಳಗಾದ ಕೊಪ್ಪ

42. . . . ಗದ್ದೆ ಬೆದ್ದಲು ಪೊಪ್ಪಾರು ಮಕ್ಕಮೇರಡಿ ಹಕ್ಕಲು ಸರುಹು

43 . . ಧೂಮಿಯೊಳಗುಳ್ಳ . ಧೂಮಿಗ ಕುಳತ್ಯೆಲಗಕೆಯ ? ಬೊಂಮಂಣ ಹೆಗಡೆ

44. ಜಕಂಣ ಕಾಮಂಣಗಳ ಬಗೆಯ . . . . ಕೇರಿಯ ಸಿವಸರಗಕ್ಕೆ . . . . ಗಂ॥

45. ಬಳಿಯ . . . . ಅಂತು ಕುಳ . . . . ಕುಳಕ್ಕೆ . . . ಹೊದಕೆಮಗಮೆ

46. ಗ್ರಾಮಗಳ . . . . . ಹೊಂಬುಳಿಹೊಂಮಾಱು ಬಿಟ್ಟಿಸೊಲಗೆ

47. ಮಳವ್ಯಯ ಗ ೧೨ ॥ ೧ ವಿನ ಧೂಮಿಯನೂ . . . . . ಬನದ ದೇವತೆಗೆ ಯೂ . . . .

48. ಧಟ್ಟರಿಗೂ ಧಾರೆಯನೆಱದು ಆ ಚಂದ್ರಾರ್ಕ್ಕನ್ನಾಯಿ . . . . . ಹಾಗೆ ನಡಸಿಕೊಟ್ಟು

49. . . . . ಗಂಡು ಹೆಂಣು ಆಳಿಯಂದಿರು ಮೊಕ್ಕಳು ಸಲುವರರು

50. . . . . ಬಂಧುಗಳು ಸಹ . . . ಸರ್ವಾನುಮತದಿಂ ಬನದ ದೇವತೆಗೂ ಕೃಷ್ಣಧಟ್ಟರಿಗೆಯುಂ

51. . . . . ಮುಂದಿಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರಿಯ . . . ಲೂರಗೂಡಿ . . . . .

52. ಬಯಿಚಂಣ ಹೆಗ್ಗೆಡೆ

53. ಹೆಗಡೆಯ ನಾಗಂಣ . . . ಯಿಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು . . . . . ಸಿಂಗಂಣನ ಬರಹ ಅರಗದ

54. ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು.

55. . . . . ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ನಾಕ್ಷೆ

56 ಗಳೊಪ್ಪ ಶ್ರೀ ಶಂಕರದೇವರು ಶ್ರೀ ಮದನಂತ ನಾಥದೇವರು ಶ್ರೀ ವೀರಧದ್ರದೇವರು ಶ್ರೀ ರಾಮಯ್ಯ ದೇವರು ಶ್ರೀ ಧಯಿರವ ದೇವರು ಶ್ರೀ ಕಲ್ಲೆನಾಥದೇವರು

57. . . . . ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This inscription is much worn out and several letters are either lost or are illegible. It seems to record the grant of some lands in the village Kabugatta belonging to Sankuhali in Muduvankanâd in Âragada-ventheya of the annual revenue of 12 varahas and six hanas for the services of food-offerings, sandal-paste, coloured rice, *mantra-pushpa* (repetition of certain mantras after offering lights to the god), incense, perpetual lamp, etc., to the goddess Banada-dêvi (called popularly Banaśankari. lit: Forest goddess) in Hiriyangadi (division) of the town of Âraga. The donors are stated to be Bommannaheggade, Jakkanna, etc. One Krishnabhatta is mentioned along with the goddess Banada-dêvi as the donee and the land given to him is named Śrôtriya-guttage. Probably he was entrusted with the management of the temple of Banadadêvate in Âraga. We have another grant to the same temple on another slab in the same place dated S' 1326 (E.C.VIII, Tirthahalli 13).

The present inscription is stated to have been issued during the reign of the king Dêvarâya (I), son of Harihara (II), at Vijayanagar and the governorship of the Âraga kingdom by Vithannoeyar son of Râyappa Vodeyar's (nephew) Bommanna Vodeyar. It is dated S' 1327 Pârthiva sam. dvittya Âshâdha śu 11 Bu corresponding to Wednesday 8th July 1405, A.D.

54

At the village Âgumbe, in the hobli of Âgumbe in the floor of the mukhamantapa of the Gôpâlakrishna temple.

Kannada language and characters.

ಆಗುಂಬೆ ಹೋಬಳಿ ಆಗುಂಬೆ ಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಮುಂದೆ ಬರೆದಿರುವುದು.

1. ದೊಂಮರಸ ಹೆಗಡೆಸೆವೆ
2. ಂ ನಿರ್ವಿಘ್ನ ಮಸ್ತು ದೆವರ ಮೊಖಮಂಟಪಕ್ಕಗ್ಗದ್ಲು
3. ಂ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದಲ್ಲಿ ಕೊಟಿಯಣ ಹೆಗ್ಗಡೆಯ
4. ಂ ಮೊಂಮಗಳು ದುಗಂಮನು ಉನ್ನತವಾಗಿ ಕಟಿಸ್ರಸೆವೆ (ಇದರ ಕೆಳಗೆ ಎರಡು ಭಕ್ತ ವಿಗ್ರಹಗಳಿವೆ).

Note.

This records some repairs to the temple effected by Bommarasaheggade and Duggamma, grand-daughter of Kôtiyana-heggade. It is stated that the *mukhamantapa* had sunk down and that Duggamma rebuilt it, raising the level. The

date given is only the cyclic year Śrîmukha and no other details are found. The characters seem to belong to the 18th century and Śrîmukha may probably be equivalent to 1753 A.D.

55

In the same temple of Gôpâlakrishna at Âgumbe, on the cross-beam in the *chandraśâle.*

Kannaḍa language and characters.

ಅದೇ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಚಂದ್ರಸಾಲೆಯ ಜಗಲಯ ಅಡ್ಡತೊಲೆಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

॥ ದುರ್ಮತಿ ನಂ॥ ಫಾ॥ ಶು॥ ಛಾ॥ ನಾ॥ ನದಯುಂಣಹೆ॥ ಅ॥ ರಾಮಣ್ಣಹ॥ ಸೇವೆ॥

Note.

This records the construction of the porch by Râmanna-heggade, *aliya* (son-in-law) of Sadayanna-heggade on a Sunday in the bright half of Phâlguna in the year Durmati. The characters seem to be of the 19th century and Durmati may correspond to A.D. 1861 and Phâlguna śuddha of the year may be equivalent to the month of March 1862 A.D.

56

At the same village Âgumbe, on a pillar to the south of the main entrance to the temple of Gôpâlakrishna.

Kannada language and characters.

ಅದೇ ಆಗುಂಬೆಯ ಗೋಪಾಲಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ನಿರ್ಮಿಷ್ಮಮಸ್ತು
2. ಶ್ರೀಮುಖಸಂವತ್ಸ
3. ರದ ಶ್ರವಣಮಾ
4. ಸದಲ್ಲುಹೆಚ್ಚಿ
5. ಯದೇಸದವರು
6. ನಾಚ್ಚಾದೇವ್ಯೆ
7. ವಂಮನ ಮೊಂ
8. ಮಗಳು ದೇಮಾ
9. ಯನವರಸೇವೆ

Note.

This records the construction of the main doorway of the temple by a woman named Dêmâyi, grand-daughter of Nâchchâ Dêvyevamma belonging to the district of Hechche in the month Śrâvaṇa of the year Śrîmukha.

The characters seem to belong to the end of the 16th century and the date may be equivalent to August 1573. Hechche is a village in the Sorab Taluk, Shimoga District.

57

On a mâstikal near the Tirthahaḷḷi Road at the village Mêgarvaḷḷi in the hobli of Âgumbe.

Size 3′—4″ × 1′—6″.

Kannada language and characters.

ತೀರ್ಥಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಆಗುಂಬಿ ಹೋಬಳಿ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ತೀರ್ಥಹಳ್ಳಿಗೆ ಹೋಗುವ ರಸ್ತೆಯ ಪಕ್ಕದ ಕಾನಿನಲ್ಲಿರುವ ಮಾಸ್ತಿಕಲ್ಲು

ಪ್ರಮಾಣ 3′—4″ × 1′—6″.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೆಂನಮಃ
2. ಸಕ ವರುರ್ಷಂಗಳು ೧೩೩೯ನೆ ವರ್ತ್ತಮಾ
3. ನದ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರ
4. ಪದ ಸು ೫ ಶ್ರೀ ಮತು ರಾ ಜಾಧಿರಾಜ
5. ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾವದೇವಮ
6. ಹಾರಾಯರು ವಿಜಯನಗರಿಯ ಸಾಂಟ್ರಾಜ್ಯಂ
7. ಗೆಯುತ್ತಿರಲು ರಾಯಪ್ಪವಿರಂಣ
8. ವೊಡೆಯರು ಆರಗದ ರಾಜ್ಯವ ನಾಳು
9. ತ್ತುಮಿರಲು ಮೇಗರವಳ್ಳಿಯ ನಾಗಕ್ಕಮಹಾಸತಿ.

Translation

Obeisance to Ganâdhipati. On the 5th lunar day of the bright half of Bhâdrapada in the year Hêmalambi, the 1339th year of Śaka, while the illustrious râjâdhirâja râjaparamêśvara virapratâpa Dêvarâja-mahârâya was ruling in Vijayanagar.—while Râyappa Vithanna Vodeyar was ruling the kingdom of Âraga —

Nâgakka of Megaravaḷḷi became mahâsati.

Note.

This records the death of a woman named Nâgakka belonging to the village Megarvalli by the rite of *sati*. The date of her death is given as S' 1339 Hêmalambi Bhâdra śu. 5, which corresponds to 17th August 1417 A.D. The king at this time is stated to be Dêvarâya-mahârâya or Dêvarâya I, king of Vijayanagar, and Vithaṇṇa Vodeyar is named as the governor of the Âraga kingdom. Âraga is a village in the Tîrthahaḷḷi kingdom and the Araga kingdom included Tîrthahaḷḷi and the surrounding districts. Viṭhaṇṇa Voḍeyar was the governor of this province rom 1403 to 1417.

58

On a slab standing in the garden of Appaṇṇa Heggaḍe in the village Mêgarvaḷḷi, in the hobli of Âgumbe.

Size 6′ × 8′

Nâgari characters and Kannaḍa language.

ಅದೇ ಮೇಗರವಳ್ಳಿ ಗ್ರಾಮದ ಪಟೇಲ್ ಅಪ್ಪಣ್ಣ ಹೆಗ್ಗಡೆಗಳ ಮುಂಡವಳ್ಳಿ ತೋಟದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $6' \times 3'$

ಕನ್ನಡ ಭಾಷೆ ನಾಗರಾಕ್ಷರ.

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ। ಶ್ರೀಗುರುಭ್ಯೋನಮಃ। ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ [ಶಂ]ಭವೆ ಪಾತುವೋ ಜಲದಶ್ಯಾಮಾ ಶಾರ್ಙ್ಗಜ್ಯಾ ಘಾತಕರ್ಕ್ಕಶಾಃ ತ್ರೈಲೋಕ್ಯ
3. ಮಂಟಪಸ್ತಂಭಾಶ್ಚತ್ವಾರೋ ಹರಿಬಾಹವಃ। ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕ ೧೩೫೭ನೆಯ ಆನಂದಸಂವತ್ಸರದ . . . . .
4. . ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಭಮ್ಮಡಿ ದೇವರಾಯ ಮಹಾರಾಯರು ವಿಜಯನಗರಿಯಲ್ಲು ಶ್ರೀ ವಿರೂಪಾ
5. ಕ್ಷದೇವರ ಸನ್ನಿಧಿಯಲು ವರ್ಣಾಶ್ರಮ ಧರ್ಮಂಗಳನು ಪರಿಪಾಲಿಸುತ್ತ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ಸಾಮ್ರಾಜ್ಯಂಗ್ಯೆಯುತ್ತಿ
6. ರ್ಪಲ್ಲಿ ಆ ದೇವರಾಯರ ನಿರೂಪದಿಂ . . . . ಭಾರದ್ವಾಜಾನ್ವಯ ರಾ
7. ಯಪ್ಪ ಒಡೆಯರ ಕುಮಾರ ಕುಮಾರ ಸಿರಿಗಿರಿನಾಥ ಒಡೆಯರು ಅರಗದ ರಾಜ್ಯವ ಪರಿಪಾಲಿಸುತ್ತಿ
8. ರ್ಪ್ಪ ಕಾಲದಲು ಅರಗದ ವೇಂಕ್ಟೆಯದ ಸಾಂತಣಿಗೆಯ ನಾಡ ಮದವಳಿಗೆಯ ನಾಡ ಮೇಗರವಳ್ಳಿಯ ಗ್ರಾಮದ
9. ಹೆಗಡೆಯ ಅಳಿಯ ಬೈರಣಹೆಗಡೆ ಸಂಕಹೆಗಡೆ ಸಿರಗೊಟ್ಟಹೆಗಡೆ ದೇವಣಹೆಗಡೆಯ ಜಕ್ಕರಸಹೆಗಡೆ . . . . .
10. ಗಡೆನಾಗಣ ಹೆಗಡೆ ಜನ್ನವೆಗಡೆ . ವೆಗಡೆ ಲಕಪ್ಪ ಹೆಗಡೆ ತಾಯಿ . . .
11. ದೇವಪ್ಪ ಹೆಗಡೆ ಇವರೆಲ್ಲರೂ ಏಕಸ್ತರಾಗಿ ಸರ್ವಾನುಮತದಿಂ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನ ಪ್ರತಿಗ್ರಹಗಳೆಂಬ ಷಟ್ಕ
12. ರ್ಮನಿರತರ್ ಶ್ರೀ ಶುದ್ಧ ಶ್ಲೈವಾಗಮ ವಾರ್ದ್ದಿನುಧಾಕರ ಹರಿತ ಗೋತ್ರ . . . .
13. ರಮಕಳು ದೇವಂಣ ಆರಾಧ್ಯರಿಗೆ ಕೊಟ ಸ್ರೋತ್ರಗುತ್ತಿಗೆಯ ಧೂಧಾನ ಶಿರಾ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಮುಡವಳ್ಲಿಗೆ ಒಳಗೆ ಉಳ ಮೇಗರವಳಿಯನು ನಾಗು ನಿವಗೆ . .
15. ಚತುಸ್ಸೀಮೆಯ ಎಸರ ಮೂಡಲು ಕಡೆಯಮೇರೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ ಕಲ್ಲು ನೀರೆರ್ದಕಲು
16. ಮನ ಮುದ್ರೆಯ ಕಲ್ಲಿನ ನೀರೆರ್ದಕಲಿಗೆ ಪಡುವಲು ಗುಡ್ಡೆಯ ಮೇರೆ ನಟ್ಟ ವಾಮನ ಮುದ್ರೆಯ . . . . .
17. . . . . ಧೂಮಿ ಹರವರಿ ಯಿಂತೀ ಚತುಃಸೀಮೆಯ ಒಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ
18. ಸಿದ್ಧಸಾಧ್ಯ ಅಷ್ಟಭೋಗ ತೀಜನ್ಮಾಮ್ಯವನು ಭೋಗಿಸಿ ಆ ಧೂಮಿಯಲು ಕ್ರಯದಾನ . . .
19. ಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಅಲ್ಲ ಉಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ್ಟ ಚಪ್ರಗ್ಯಹಾರಾಮ ಕಾರುಕ . . .
20. ಎಲಗೂಡಿ ನಾಡಕಬುಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕಿ ಹಕ್ಕಲು ಬಾಲದೆರೆ ಮಗ್ಗದೆರ್ರೆ ಕಾಡಾರಂಬು ನೀರಾರಂಬು
21. ನಾಗು ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟ ಮೂವತ್ತು ಹಣವಿನ ಸಿದ್ಧಾಯವನು . . . . ಮರ್ಯಾದೆಯಲು ನಡಸಿ ಬಹಿರಿ . . .
22. ಡಗೆ ಕೊಡುವೆವು ಬಹುಬಳು ಹಣ ಕಾವಣ ಹೆಗಡೆಗೆ ಕೊಡುವೆವು . . . . . .
23. ದು ಹಣವಂನು ನಗು ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಮೂವತು ಹಣವುಳ್ಳ ಅರಮನೆಯಿಂದ ಬಂದ ಹದಿಕೆ ಹೊದಿಕೆ ಮಗವೆ . . . ಸಿದ್ಧಾಯ ಮನೆವಾರ್ತೆ ಹಣಕಾಹುಕಾಣಿಕೆ
24. ಕಡಾಯ ಬಾಳವಾಳಿಗೆ ಉಡುಗರೆ ಉಉುಪು ಮನೆದೆರೆ ಆಳಿಗು ಅನ್ಯಾಯ ಮುಂತಾದ ಸರ್ವಬಾಧೆಯ . . . . . ನಾಗು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಿಕೆ೦
25. ಟ್ಟ ಮೂವತ್ತು ಹಣವನು ನವಗೆ ಕೊಟು ಆ ದೇವಂಣ ಆರಾಧ್ಯರು ಮುಡಮೆಯಲ ಧೂಮಿಯನು ಅನುಭವಿಸಿ ಕೊಂಡು ಬಹಿರೀಯೆಂದು ಆ ದ್ಯೈಡಂಣ ಹೆಗಡೆ ಕೋಟ್ಯ

26. ಪ ಹೆಗಡೆ ಅಳಿಯನ ಹೆಗಡೆ . . . ಬೈಚಂಣ ಹೆಗಡೆ ನಾಗಪ್ಪ ಹೆಗಡೆ ಕಡಹೆಗಡೆ ಕೋಟಿಹೆಗಡೆ ಲಕ್ಮಹೆಗಡೆ ದೇವಪ್ಪ ಹೆಗಡೆ ಮುಂತಾದ

27. ಎಲ್ಲರ್ರು ನಂಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯಾನು ಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರ ಬಂಧುಗಳು . . . . . ಹಾಲ್ವವರನು ಕೂಡಿಕೊಟ್ಟು ದೇವಂಣ್ಣ ಅರಾ

28. ಧ್ಯರಿಗೆ ಮಹಾದೇವರು ಪ್ರೀತಿಯಾಗಿ ಸಹಿರಣ್ಯೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸಂತಾನ ಪರಂಪರೆಯಾ[ಗಿ] ಅ

29. ಧಿಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿಯೆಂದು ನಂಮ ಸ್ವರುಡ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಧೂಡಾನದ ಶ

30. ರಾ ಶಾನತದ ಪಟ್ಟಿ ಸಾಕ್ಷಿಗಳು ಅರೆಮಾನಿಯ ನಾಗಪ ಹೆಗಡೆಯರು ಹೊಕುವಲಿಯ ದೊಪ್ಪಹೆಗಡೆ ಅಣ್ಣನ ವಲಯ ತಿರುಮಹೆಗಡೆ

31. ಹೆಗಡೆ ಅಂತೊಪುದಕ್ಕೆ ಮಣಪನ ಬರಹ ಮೇಗರವಳ್ಳಿಯ ಬೈಚಣ್ಣಹೆಗ್ಗಡೆ ಕೋಟ್ಯಪ್ಪಹೆಗಡೆ ಮುಂತಾದ ಆ ಕರ್ತ್ರ ರುಗಳ ಒಪ್ಪ ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮ

32. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾ ದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು

33. ನಾಕ್ಷಿಗಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ॥ ॥ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

34. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ ೧೩೫೭ನೆಯ ಆನಂದನಂವತ್ಸರದ ಪೈ [ಶು]ದ್ಧ ೩ ಸೋಲ ಅರಗದ ವೇಂಙ್ಕಿಯದಸಾನ್ತಣಿಗೆಯ

35. ನಾಡಿಗೆ ಮುಖ್ಯವಾದ ಕೋಡಲನಾಡ ಮೇಕ್ರವಳ್ಳಿಯ ತೈಲಪಹೆಗಡೆಯರ ಅಳಿಯನಾಗಪಹೆಗಡೆಯರು ಅವರ ತಂಮ್ಮ ಜಕಣಹೆಗಡೆ ನಾ

36. ವಪ್ಪಹೆಗಡೆ ಬೊಂಮರಸಹೆಗಡೆ . . . . . ತಿರುಮಹೆಗಡೆ ತೈಲಪಹೆಗಡೆ ಕೋಟ್ಯಪ್ಪಹೆಗಡೆ ಸಣ್ಣ ತೈಲಪಹೆಗಡೆ ಪೊಮ್ಮಕ್ಕಳು

37. ಮಾದಪಹೆಗಡೆ ಬೊಂಮಣಹೆಗಡೆ ಇಂತು ಇವರೆಲ್ಲರು ತಮ್ಮಲಿ ಏಕನ್ರರಾಗಿ ತಂಮ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಗೋತ್ರಬಂಧುಗಳು ಸಲ್ಪಟಪ್ಪವರ ಅ

38. ನುಮತದಿಂದ ಋನ್ಯವಾಲ ಯಜನ ಯಾಜನ ಅಧ್ಯಯನ ಅಧ್ಯಾಪನ ದಾನಪ್ರತಿಗ್ರಹ ಯಂತ್ರ ಮಂತ್ರ ತಂತ್ರ ಚಿಂತಾ ಮಣಿ ಶ್ರೀ ಶುದ್ಧಶೈವಾಗಮಾಚಾರ್ಯ ಚ

39. ಕ್ರವರ್ತಿಗಳಹ ಹರಿತಗೋತ್ರದ ಋಕ್ಶಾಖೆಯ ವಿಶ್ವನಾಧಾಚಾರ್ಯರ ಮಹೇಶ್ವರ ದೀಕ್ಷಿತರ ಮಕ್ಕಳು ದೇವಂಣ್ಣ ಆಚಾರ್ಯರಿಗೆ ಕೊಟ್ಟ

40. ಸೂತ್ರಗುತ್ತಿಗೆಯ ಧೂಡಾನ ಶರಾಶಾಸನ ಪಟ್ಟಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ತೈಲಪಹೆಗಡೆ ತಂಮ ಸೊಸೆ ನಾಗಮ್ಮ ಹೆಗಡಿತಿಗೆ ಕನ್ಯನವಾಗಿ ಕೊ

41. ಟ್ಟ ಮದವಳಿಗೆಯ ನಾಡೊಳಗಿ ಅಣಪವಳೆಯ ಗ್ರಾಮಕೆ ಸಲುವ ಮದವಳಿಯ ತಂಮ ಧೂಮಿನು ನಾಳು ನಿವಗೆ ಸಹಿರಂಣ್ಯೋದಕ ದಾನಧಾ

42. ರಾಪೂರ್ವಕವಾಗಿ ಅರುಹೊಂನು ಏಳುಹಣವಿಗೆ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಕೊಟ್ಟೆವಾಗಿ ಆ ಧೂಮಿಯ ಚತುಸ್ಸೀ ಮೆಯ ವಿವರ ಮೂಡಲು ಮೇ

43. ಗರವಳಿಯಲ ನೆಟ್ಟವಾಮನಮುದ್ರೆಯ ಳ ಕಲನ ನೀರೆರಕದಿಂ ಪಡುವಲುಕಲ್ಲು ಮೇಗ್ರವಳಿಯ ಬೈಚಣಹೆಗಡೆ ನಿವುಗೆ ಕೊಟ್ಟ ಧೂವಿಯಿಂ

44. ಬಡಗಪಡುವಲು ಗುದ್ಮದಹಿಂದೆ ನೆಟ್ಟ ವಾಮನಮುದ್ರೆಯ ೨ ಕಲ್ಲಿನಿಂದಿಂ ಮೂಡಬಡಗಲು ಹಳದಿಂದಂ ತೆಂಕಅಂತು ಈ ಚತುಸ್ಸೀಮೆಯ ಬಳಗೆ ಉ

45. ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಆಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿದ್ಧನಾಧ್ಯ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಭೋಗಿಸಿ ಈ ಧೂಮಿಯಲ ಕೆರೆಯ ಕ

46. ಟ ಅಡಕೆ ತೆಂಗು ಬಾಳೆ ಬದನೆಯ ತೋಟ ತುಡಿಕೆಯ ಮಾಡಿಕೊಂಡು ಆ ಹೊಲಗದ್ದೆ ಬೆನ್ನಲು ಕೊಟ್ಟವಾರು ಗೃಹಾರಾಮ ಹಲನು ಮೆಣಸು

47. ಎಲಗುಡಿ ಮಾಗು ಕಬು ಕಲವೆ ಕುಮರಿಕೋಹುಮಕ್ಕೆ ಹಕ್ಕಲು ಕಾಡಾರಂಧ ಮುಂತಾದ ಏನುಳ ಬೆಳೆಯ ಬಿತ್ತಿ ಬೆಳದು ಕೊಂಡು ಈ ಗ್ರಾಮಕೆ

48 ಸಲುವ ಕಾರುಕ ಗ್ರಾಮಗದ್ಯಾಣ ಮಗ್ಗದೆರು ಮುಂತಾದ ಏನುಳ ಸರ್ವಸ್ವಾಮ್ಯವನು ನೀವು ಆಗುಮಾಡಿ ಕೊಂಡು ನಾಗು ಗುತ್ತಿಗೆಯಾಗಿ ಕಟ

49. ಕೊಟ ಆರುಹೊಂನು ಏಳುಹೆಣವನು ಆನಂದ ಸಂವತ್ಸರದ ಕಾರ್ತ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯಾರಭ್ಯವಾಗಿ . . . . . ಮರ್ಯಾದೆಯಲ ಪ್ರತಿ

50. ವರ್ಷ ನಾಗಂಣ ಹೆಗಡಿತಿಯ ಮಕಳು ತಿರುಮಹೆಗಡೆ ತ್ಯೆಲಪಹೆಗಡೆಯರಿಗೆ ಕೊಡುವಿರಿ ಹೊಂನುಳಿದ ? ಸಿದ್ಧಾಯದ ಅ

51. ರ್ರು ಹೊಂನು ಏಳುಹಣ ಅಲ್ಲಿಂದ ಮೇಲೆ ಸರ್ವ . . . . . ಹದಿಕೆ ಹೊದಿಕೆ ಮಗಬೆ ಬಿಟ್ಟಿ ಬಿಡಾರ ಕಡ್ಡಾಯ ಕಾಣಿಕೆ ಸಿದ್ಧಾ

52. ಯ . . . ಬರಾಡ ಅಟ್ಟದ ಕಾಣಿಕೆ . . . . . ಏನುಳ ಸರ್ವಬಾಧೆಯನು ನ

53. ಉ ನಿವಗೆ ಪರಿಹರಿಸಿಕೊಟ್ಟು ನಾಗು ನಿವಗೆ ಒಡಂಬಟ್ಟು ಕಟ್ಟಕೊಟ್ಟ ಆರುಹೊಂನು ಏಳುಹುವ ಕೊಟ್ಟು ಆ ದೇವಂಣ ಆರಾಧ್ಯರು ಸುಖ

54. ದಲು ಈ ಭೂಮಿಯ ಅನುಭವಿಸಿ ಬಹಾಂತಾಗಿ ಆ ಬೈ . ಹೆಗಡೆಯರ ತಂಮ ಜಕ್ಕಣ್ಣಹೆಗಡೆ ಸೋವಣ್ಣಹೆಗಡೆ ಬೊಮ್ಮರನಹೆಗಡೆ ಆ

55. ಳಿಯಂದಿರು ತಿರುಮಹೆಗಡೆ ತ್ಯೆಲಪಹೆಗಡೆ ವೈದ್ಯಪಹೆಗಡೆ ಸಣ್ಣಲಕ್ಕಪಹೆಗಡೆ ಮೊಂಮಕಳು ಮಾದಪಹೆಗಡೆ ಕಾಮಣ್ಣಹೆಗಡೆ ಮುಂತಾ [ದ]

56. ಎಲ್ಲರು ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರ ಜ್ಞಾತಿ ಸಾವಂತ ದಾಯಾದ್ಯನುಮತದಿಂದ ಅಳಿಯಂದಿರು ಮಕ್ಕಳು ಬಂಧುಗಳು ಈ ಭೂಮಿಗೆ ಸಲ್ವ ಒ . . . . ನು ಕೂಡಿಕೊಂಡು

57 ದೇವಂಣ ಆರಾಧ್ಯರಿಗೆ ಶ್ರೀ ಮಹಾವಿಷ್ಣು ಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯಾಗಿ ಸಕಿರಣೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಆಚಂದ್ರಾರ್ಕ್ಕ

58. ನ್ವಾಯಿಗಳಾಗಿ ನಂತಾನಪರಂಪರೆಯಾಗಿ ಕ್ರಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಸುಖದಿಂ ಭೋಗಿಸಿ ಬಹಿರಿಯೆಂದು ನಂಮ

59. ಸ್ವರುಚ್ಯಾ ಒಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶ್ರೋತ್ರ ಗುತ್ತಿಗೆಯ ಶಿರಾಶಾಸನದ ಪಟ್ಟೆ ಯಂತಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಅಲಮಾನಿಯ ನಾ

60. ಗಪಹೆಗಡೆ ಪೊಪ್ಪ ಮೇಗರವಳ್ಳಿಯ ಬೈಚಪ್ಪಹೆಗಡೆಯರ . . . ಗಡಿತಿಯು ಮಗ ಕೋಟ್ಯಪ ಹೆಗಡೆ ಅಳಿಯ ಅ

61. ರಸ ಹೆಗಡ . . . . . ಯಂತಪ್ಪುದಕ್ಕೆ ಆರನಪಹೆಗಡೆಯರ ಸ್ವಹಸ್ತದ ಬರಹ ಶ್ರೀ ಬೊಪಹೆಗಡೆಯರು ಮೊದರಾದ ಕರ್ತ್ತರು ಗ

62. ಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ

63. ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ ಶ್ರೀ ಕೊಂತಿದೇವಿ . . . . ಗಳೊಪ್ಪ ಶ್ರೀ ಕೊಂತಿ ದೇವಿ ಶ್ರೀ ಮ

64. ಹಾದೇವರು ಶ್ರೀ ಮಹಾದೇವರು ಶ್ರೀ ಕಾರ್ತ್ತಿಕಸ್ವಾಮಿ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾ

65. ಷಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ। ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋನು ಪಾ

66. ಲನಂ ದಾನಾನ್ನರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ಈ ಧರ್ಮವನು ಆಳುಪಿದೋರು ವಾರಣಾ

67. ಸಿಯಲ್ಲ ಸಹಸ್ರಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ಪಾಲಿಸಿದವಗೆ ವಾರಣಾಸಿಯಲ ಸಾವಿರ ಕವಿಲೆಯ ಕೊ

68. ಟ್ಟ ಫಲ

Note.

This inscription commences with two invocatory verses, one addressed to Sambhu, and another addressed to Hari. "May the four arms of Hari, which are

dark like the clouds and hardened on account of the striking of the bow-string of Sârṅga, the pillars of the mantapa the three worlds, protect you."

The inscription next records that on Monday, the 3rd lunar day of the bright half of Vaiśâkha in the year Ânanda, S' 1357, during the reign of Śrî Vîra Immaḍi Dêvarâya-mahârâya in the capital Vijayanagari and during the period of the governorship of the kingdom of Âraga by Sirigirinâtha Odeyar, son of Râyappa Odeyar of Bhâradvâja-gôtra under the suzerainty of that king, certain heggaḍes of Megaravaḷḷi village in Madavaḷigeyanâḍ in Sântaṇigeyanâḍ in Âragada-Venṭheya named Baichaṇṇa-heggaḍe, Kôtyappa-heggaḍe, Aḷiyana-heggaḍe, Nâgappa-heggaḍe, Kaḍa-heggaḍe, Kôṭi-heggaḍe, Lakma-heggaḍe, Sankapa-heggaḍe, Siragoṭṭapa-heggaḍe, Jakkarasa-heggaḍe, Nâganna-heggaḍe, Jannaveggaḍe, Lakappa-heggaḍe, Dêvappa-heggaḍe, etc., all united, granted the village Megaravalli as *śrôtra-guttage* to a Brahman named Dêvana Ârâdhya, son of Mahêśvara-dîkshita and grandson of Viśvanâtha Âchârya of Basrivâl, of Harita-gôtra and Rik-śâkhe, a teacher of pure Śaivâgama, an expert in *yantra* (talismans), mantra and tantra, versed in *yajana* (performing sacrifices, etc.), *yâjana* (officiating at sacrifices), *adhyayana*, *adhyâpana* (teaching of Vedas, etc.,) *dâna* (making gifts) and *pratigraha* (receiving gifts) The grant was made with all the usual powers and rights of enjoyment and with the permission of the donors' wives, sons, kinsmen, dependants (*sâmanta*), agnates (*dâyâda*), sons-in-law, *bandhus* (relatives), etc., and with pouring of water and gift of gold, to be enjoyed in happiness as a perpetual hereditary grant. The donee was to be free from taxes or imposts except to the extent of a sum of 30 hanas which was to be paid as *siddhâya* (fixed tax) by the donee to the donors The witnesses to this are next named: Nâgapa-hegaḍe of Âlemâni, Boppa-hegaḍe of Hokuvaḷi, and Tiruma heggaḍe of Annanavaḷi. The scribe is named Manapa. The signatures of the donors and witnesses are next given as Śrî Mahâdêvaru and Śrî Kontidêvi.

The record next contains another grant (LL. 34-68) in its latter half. This grant consists of the gift of some land in the village Anapavali in Madavaḷigeyanâḍ which had been previously bestowed as *kanyana* (dowry ?) to Nâgamma-heggaditi, his daughter-in-law (or sister's daughter) by Tailapa-hegaḍe to Dêvanna Ârâdhya, referred to before. The donors of this part of the grant are Nâgapa-heggaḍe, son-in-law of Tailapa-heggaḍe of Mekravalli (same as Megaravalli) situated in Kôdalanad in Sântanigeyanâḍ in Âragada-vêṇtheya, his younger brother Jakkannaheggaḍe, Sâvappa-heggaḍe, Bommarasa-heggaḍe, Tiruma-heggaḍe, Tailapa-heggaḍe, Kôṭyapa-heggaḍe, Saṇṇa-Tailapa-heggaḍe and grandsons Mâdapa-heggaḍe and Bommanna-heggaḍe, etc. This grant is stated to have been made on Monday, the 3rd lunar day of the bright-half of Vaiśâkha in the year Ânanda, S' 1357 and free from imposts, etc., and with full powers and rights of possession as an act of devotion to the God Vishṇu by the donors. The donee was

to enjoy the land as *śrôtra-guttage* paying annually beginning with the first lunar day of Kartika in the cyclic year Ânanda, a sum of six hons and seven banas as *guttage* (quit-rent) to the said Nâgamma-heggaditi's sons Tiruma-heggade and Tailapa-heggade. The writer of this was Arasapa-heggade referred to before. The witnesses to this are named Nâgappa-heggade of Âlemâni, Baichapa-heggade of Megravalli, Kôṭyappa-heggade and Aliya Arasapa-heggade. The signatures of the donors are next given as Kontidêvi, and of witnesses as Kontidevi, Mahâdêvaru and Kârtikasvâmi. The usual imprecations conclude the grant.

The date of this record as given in its second part (the first part gives the same year and month, but the *tithi* cannot be clearly made out,) *viz.*, S' 1357 Ânanda sam. Vai. śu 3, Sô corresponds to Monday, 12th April 1434 A.D. and falls in the reign of Dêvarâya II, king of Vijayanagar (1419-1446) called in the inscription as Immadi Dêvarâya Sirigirinâtha Vadeyar was the governor at this time of the Âraga Province (See E. C. VIII, Tirthahalli 23, 144, 155, 175, 216). He belonged to the Brahma-kshatriya community and was a Śaiva. The donee too was a Śaiva. The signatures of the donors are given as Kontidêvi, Kunti (called Konti in Kannada), the mother of the famous Pândava heroes of the Mahâbhârata, is called Konti-dêvi (the goddess Konti) and is referred to in several inscriptions (E C. VI Koppa 27, VIII Tirthahalli 144). In parts of the Mysore District she is even now worshipped every year during the month of Kârtika by the Vokkaliga community with songs, incense-burning, etc.

TAMIL SUPPLEMENT

No. 46.

Mysore District, Gundlupet Taluk

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tavarekatte.

Size 4' × 3'

Tamil and Grantha characters : Tamil language.

(1) ஸ்வஸ்தி ஸ்ரீவ்ரதாப அகுவக்க ஸ்ரீ வீரஹொரி

(2) ஸ்ரீ தேவக் வ்ரயவி ராஜ்யே பணணி யருளா நிாக

(3) ஸகரை யாணடு ஆள எய செனறுகிலகள

(4) ம வகுஸரத்து புஷ்யுவ ஸவ்ய ஸ்ரீஜ்ந குடுகு காடி

(5) கன்ரி வாழில் ஆக்தையரில யழே கத்தன கொ

(6) ல்லி காமுணடன ஐஞ்நூறு பொனகே யிடடு

(7) ஏரியுங கட்டு விதது அரமுமு செய்வித்தான மா

(8) மிணடை நாடடு வழியிலே சாததைகளா தாகங்கி

(9) ந விடதது காதியாண பிளஜைத் தந்து செய்து பட்ட

(10) ான் பூர்தோடடமும ஆனவையு மிடுவித்து இந்த வீர

(11) க கல்லும் செயவித்தான் யிந கொலலகாமுணட . ...

(12) டையான மாதவனுல் தந ஸ்தாநம வெபித. ... .

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED ACCORDING TO DYNASTIES AND DATES.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
173	45	Ś 907 Pârthiva sam. Mâgha ba. 30 Saturday—11th February 986 A D.	[Râchamalla Satyavâkya III]
			KADAMBA.
142	38	11th century A.D. ..	Châgi-permâḍi ....
			NOLAMBA.
170	42	9th or 10th century A.D. ..	Ayyadêvapar ....
			HOYSALA.
90	6	Chitrabhânu sam. Pushya—(?) December, 1102 A.D.	Ballâḷa I ..
98	12	Ś 1039, Hêmaḷambi sam. Mâr. ba 13, Friday—23rd November 1117 A.D.	Vishnuvardhana ....
83	2	No date. circa 12th century A.D.	[Do] ....
76	1	Ś 1097 Jaya sam. Âshâdha śu. 11, Budhavâra—Wednesday, June 12, 1174 A.D.	Ballâḷa II ...
99	13	Yuva sam. Pushya śu 10—(?) 1st January 1216 A.D.	Do ....
87	5	No date	Do ....
174	46	Śaka 1170, Kîlaka sam. Pushya ba. 7 Bri.—Thursday, 7th January 1249 A.D.	Vîra Sômêśvara ....

Contents and Remarks

Incomplete record. Merely gives titles. No king is named.

Châgi-Permâḍi makes a grant of land, as *kalnâd*, to a person named Kulâdhâri. Details of the grant are described.

States that Śrî Ayyadêvapar of Śrîvûr set up a small garden as an act of charity.

Full of lacunæ. Merely mentions the king and his lineage and introduces a certain merchant who is given the title of 'mahâ-vadda-vyavahâri' and described as a devotee of Vishnu.

Records the death of a warrior named Bâsaya in a battle between the Hoysala king and the Chôḷa general Adiyama.

Gives the genealogy of Puṇisa, general of Vishnuvardhana.

States that the king granted on the occasion of *nûlaparva* a village called Kônêṛil situated in Tagarenâd for the expenses of worship, etc., in the shrine of Bittêśvara set up by Bittiḅôva within the court of the Kêśava temple at Bêlûr and also in the shrine of Jagattśvara and that Bittibôva granted the trusteeship of the shrines to Têjônidhi pandita, a Śaiva priest.

Registers the gift of a plot of land to the temple of Îsvara in the village Ugali by the mahâjanas of Nirgunda.

Fragmentary. Seems to record some grant made by Mahâpradhâna Ammaṇa-Veggaḍe, a dependant of the king.

Records certain works of charity made by Dharmmakattan Kolla-gâmuṇḍan.

Page in the Report	Inscription number in the Report	Date	Ruler	
			VIJAYANAGAR.	
108	20	. ...	[Harihara I]	....
106	19	.....	[Bukka I]	....
114	25	Ś 1316 Bhâva sam. Phâl. śu. 10 Gu —(?) 1st March 1395 A.D.	Harihara II	....
117	26	Ś 1325 Chitrabhânu sam. Vaiś. ba. 1, Maṅ.—Tuesday, 18th April, 1402 A.D.	Do	....
183	53	Ś 1327 Pârthiva sam. Dvitîya Âshâdha śu 11, Bu.—Wednesday, 8th July 1405 A.D.	Devarâya I	....
188	57	Ś 1339 Hêmalambi sam. Bhâdra śu. 5—17th August 1417 A.D.	Do	....
175	47	Virôdhikrit sam. Âśvîja ba. 10 Sô. —(?) 15th cent.	Do	....
119	27	Ś 1352 Saumya sam. Mâgha ba. 14—21st February 1430 A.D.	Dêvarâya II	....
188	58	Ś 1357 Ânanda sam. Vaiś śu 3 Monday—12th April 1434 A.D.	Do	....
110	21	Ś 1361 Siddârthi sam. Pushya śu. 3 Bu.—Wednesday 9th December 1439 A.D.	Do	....
127	30	Ś 1369 Kshaya sam. Chaitra ba. 10 Saturday (?)—22nd March 1446 A.D.—a Tuesday	Do	....

Contents and Remarks

See under Âraga.

Do

Kadita copy of an inscription registering the grant of some lands under the orders of the king to certain Brahmans as a reward for their having brought out commentaries on the four Vedas in the name of the king. The date of the record is questionable.

Records the sale of some land from the income of which the service of food offerings to the god Vighnêśvara, presumably at Śringeri, was to be conducted.

See under Âraga.

See under Âraga.

Epitaph over the tomb of one Chôkisetti, son of Bitisetti, who is described as the beloved disciple of Dharmabhûshana-bhattâraka of the Mûla-sangha and Balâtkâra-gana.

See under Goa.

See under Āraga.

See under Kaḷasa-Kārkaḷa.

Purports to be a copy of the grant of a village named Harihaḷḷi by Mangarasa, governor under Mahâpradhâna Râmachandra-deva-voḍeyar, Viceroy of Haiva, Tulu and Konkaṇa provinces with Honnâvara as the capital, in favour of the Śringeri guru, Purushôttama-bhârati-śrîpâda.

Page in the Report	Inscription number in the Report	Date	Ruler
			VIJAYANAGAR—*concld.*
121	28	Ś 1261 (? mistake for 1381) Pramâthi sam. Śrâvaṇa śu. 13 Bhânuvâra—August 12, 1459 A.D.	Mallikârjuna ....
105	18	1494 A.D.	Immaḍi Narasingarâya ....
130	32	Yuva sam. Mârgaśira ba. 30—Wednesday 5th December 1515 A.D.	Krishnarâya ...
100	14	1516 A.D.	Do ...
172	44	Śvabhânu sam. Śrâv. śu. 5—17th July 1523 A.D.	Do ....
102	15	. ...	Sadâśivarâya ....
133	34	Ś 1582 Śârvari sam. Pushya ba. 30 Sunday—January 20, 1661 A.D.	Śrîrangarâya ....
137	35	Ś 1582 Plava sam. Kâr. śu. 15—27th October 1661 A.D.	Do ....
84	3	No date	Do ....
			ÂRAGA.
95	10	No date. C. 1368 A.D.	[Mâdarasa] ...
138	36	14th Century .. .	Do ....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Kaḍita copy of a stone inscription (not traced) registering the gift of certain villages, Muduvarti, Sabagallu etc., with an annual income of 1697 Kâti gadyâṇas to Śankara-bhârati, Śringeri pontiff, by the Vijayanagar king Mallikârjuna and Bukkarâyaru.

See under Kalasa-Kârkala.

Record issued by the king, directing the headmen of certain villages (named) to obey the gurus of the Śringeri Matt as their masters.

See under Kalasa-Kârkala.

Records the gift of some land in the village Paduvarûr (Padugûr) by certain citizens for services in the temple of Hanumanta-dêvaru, for the merit of Sâluva Govindarâja-ayya, minister and governor of Padinâlku-nâd.

See under Kalasa-Kârkala.

Copy of a copper plate inscription registering the gift of two villages Ranaghatta and Kalyâni Hârônahaḷḷi near Vêlâpuri (Bêlûr) situated in Balaganâḍ (Badaganâd), by the king to the ascetic Agnimûrdha Kṛishnânanda of the Muluvâyipuri matt.

Purports to be a copy of a copper plate grant recording the gift of a village Jalagara-mâni Sûrâpura to the ascetic Kṛishṇânandasvâmi of the Muḷbâgal matt by the king

Seems to register the gift of a village Lakshmîpura, a hamlet of Sûrâpura, by the king to the matt at Muluvâgil

Inscription carved on a side of the slab containing another inscription. Consists of a Sanskrit stanza in praise of Bollubhûpa or Bollarasa, evidently a general and subordinate of the governor.

Records the gift of some lands in the village Bâḷehaḷḷi for the expenses of offering food to the god Gôpâladêvaru in the village Paśchimavâhini, by Bollarasa, subordinate of of the minister Mâdhavamântri or Mâdarasa referred to in Inscription No. 10 of this report

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			ÂRAGA—*concld.*
139	37	Ś 1308 Krôdhana sam. Mâgha ba. 14 Sômavâra—Monday, January 29, 1386 A.D.	[Mâdarasa Voḍeyar] ....
106	19	About 1370 A.D.	Vedagiri Viruppaṇṇa Voḍeyar
108	20	14th century	[Hariyappa-voḍeyar] ....
96	11	No date	Do ....
183	53	Ś 1327 Pârthiva sam. dvitîya Âshâdha śu. 11 Bu.—Wednesday 8th July 1405 A.D.	Viṭhaṇṇoḍeyar ....
188	57	Ś 1339 Hêmaḷambi sam. Bhâdrapada śu. 5—17th August 1417 A.D.	Do ....
188	58	Ś 1357 Ânanda sam. Vaiś. śu. 3, Sô.—Monday 12th April 1434 A.D.	Sirigirinâtha Voḍeyar ....
			GOA.
119	27	Ś 1352 Saumya sam. Mâgha ba. 14 —21st February 1430 A.D.	Hampeyarâya ....
124	29	Ś 1363 Raudri sam. Jyeshṭha śu. 3 Monday—22nd May 1441 A.D.	Lakshumaṇṇa ....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks
Records the gift of some land situated in Kikundanâd and received from Bollarasa by the ascetic Vidyâraṇya-śrîpâda to Vishṇubhaṭṭa of Sringapura, for certain services in the temple of Gôpînâtha at Paśchimavâhini.
Continuation of E. C. VI, Mudgere 57 recording the gift of 13 vrittis of land to the Brahmans of the Brahmapuri at Kalasa. The list of the vrittidârs is continued in the present record. The governor was a son of King Bukka I of Vijayanagar.
Continuation of E. C. VI Mudgere 58 recording the gift of an income of 170 varahas for services in the temple of Kalasanâtha made by a certain Mahâpradhâna. The ruler's father Mangarâja (Mârapa) was a brother of Harihara I, Vijayanagar king.
Seems to be a continuation of E. C. VI Koppa, 7. States that two persons (named) were entrusted with the administration of the temple of Vîrêśvara. For the food offerings to the god some land in Arasakere seems to have been granted by Mahâprabhu Sâtamangalada Hebbâruvar, chief of Pâlaligeyanâd, Kâlaveggade of Adamali, and some others.
Much worn out. Seems to record the grant of some lands in the village Kabughatta belonging to Śankuhali in Muduvankanâd in Âraga-ventheya of the annual revenue of 12 varahas and 6 hanas for the services of food-offerings, etc., to the goddess Banadadêvî in Hiriyangadi (division) of the town of Âraga, by Bommanna-heggade, etc The record was issued during the reign of King Dêvarâya I of Vijayanagar. Records the death of a woman named Nâgakka belonging to the village Megaravalli by the rite of *sati*. The Vijayanagar king at the time was Dêvarâya I.
Mentions the Vijayanagar king Dêvarâya II and contains two records. The first states that certain heggades (named) of Megaravalli, granted the village as *śrôtra-guttage* to a Brahman named Dêvana Ârâdhya. The second refers to the gift of some land in the village Aṇapavali in Madavaligeyanâd to the same donee by Nâgapa-heggade.
Kaḍita copy of an inscription recording that the Governor under Devarâya II of Vijayanagar granted a copper charter making a gift of the village Andavali to Viśvêśvarâraṇya Śrîpada residing in the Kallu-maṭha at Hampe.
Palm-leaf ms. copy of an inscription (original not traced) recording some grant made to Purushôttama-bhârati Śrîpâda, Śringeri pontiff, by the Governor.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			KALASA-KÂRKALA.
110	21	Ś 1361 Siddârthi sam. Pushya śu. 3 Bu.—Wednesday 9th December 1439 A.D	Vîra Pâṇḍyadêvarasa Oḍeyar.
105	18	Piṅgaḷa sam. Mâgha śu. 10—2nd February 1498.	Bairarasa Oḍeyar ....
100	14	1516 A.D. .	[Immaḍi Bairarasa-Odeyar].
103	16	No date. C. 1516 A.D. .	[Do] ....
102	15	Ś 1469 Plavanga sam. Vaiś. ba. 10 (? mistake for 12) Chandravâra—May 16, 1547 A.D. Monday.	Vîra-Pâṇḍyapa Voḍeyar ....
			BÂRAKÛR.
129	31	Ś 1374 Prajôtpatti sam. Kârttı. śu. 1 Sô.—Monday, 25th October 1451 A.D	Bhânappa ....
			UMATTÛR.
168	40	[Ś 1426—1504 A.D.]	[Nanjarâya Voḍeyar] ....
			CHANGÂLVA.
171	43	Raudri sam. Pushya śu. 15—1st January 1561 A.D.	Vîradêvamahâ-arasu ....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the gift of some land made for the offering of rice for the god Kaḷasêśvara at Kalasa during the reign of Devarâya II, Vijayanagar king.

Consists of two grants, the first recording the payment of some money as *bijahonnu* (capital) by Sovaṇṇa from the income of which the service of *rangapûje* during some festival connected with the goddess in the Kaḷasanâthêśvara temple and the feeding of *muttaideyaru* were to be conducted; and the second recording the gift of some lands made by a woman for the service of food offering to the god Kalasanâtha.

Seems to be a continuation of E. C. VI Mudgere 39 recording the grant of some lands by Sûrappa-Sênabôva for the god Kalasanâtha during the reign of Krishnarâya of Vijayanagar.

Registers certain details in connection with some charities made by the chief for the repairs of the Kalasanâtha temple at Kalasa referred to in another inscription on the same slab bearing the present record.

Records a gift made by some one for certain festivities to be conducted in the temple of Kaḷasanâtha at Kalasa. The overlord of the chief was the Vijayanagar king Sadâśivarâya.

Palm-leaf ms. copy of an inscription stating that Bhânappa, son of Chandarasa, Governor of Bârakûr, made the gift of the village Kongavalli in the kingdom of Bârakûr to Śankara Bhârati, head of the Śringeri Matt, under the orders of the king of Vijayanagar and Daṇâyaka Vodeyar.

Continuation of the inscription E. C. IV, Gundlupet 6 recording a grant by the chief for services in the temple of Allâḷanâtha (Varadarâja) in Terakaṇâmbi.

Seems to record the gift of the village Hullâni for the services of the temple of Allâḷanâtha (Varadarâja) by the Mahâmaṇḍaḷêśvara.

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE.
145	39	Ś 1589 Plavanga sam. Chai. śu. 3 Sunday—17th March 1667 A.D.	Dêvarâja Oḍeyar ....
182	52	16th January 1812 A.D.	Krishnarâja Vodeyar III ....
112	23	Ś 1820 Hêvilambi sam. Jyêshtha ba. 4—Tuesday 20th April, 1897.	Do IV ....
			BIJAPUR.
131	33	About 1640 A.D.	....
			KELADI
94	9	Pramôdûta sam. Mârgaśira ba. 1 —6th December 1690 A.D.	Chennammâjî ..
			PRIVATE.
113	24	Ś 1071 Pramôdûta sam. Vaiś, śu. 7—5th April 1150 A.D.	....
177	49	Ś 1217 Manmatha sam. Chai. śu. 1—Thursday 17th March 1295 A.D.	....

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Describes the charities of a Brahman named Dhannôji from the kingdom of Gujarât and states that he made a gift of a village named Hosakôte in Kannambâdi-sthala converting it into an agrahâra and renaming it Dhannôji-Râmabhâyammapura. The donees of the several vṛittis were all Brahmans of Smârta, Śrîvaishṇava and Tatvavâdi (Mâdhva) sects. The names of some of the gôtras enumerated in the record are rather peculiar. The composer of the grant is said to be Tirumalârya, minister of Chikkadêvarâja Odeyar and son of Aḷaga-Singarârya.

Sannad recording the grant, by the king, of a money payment of an annual sum of 106 Haidari varahas and 3 haṇas to the Bhâgavata Sampradâya Śrî Kṛishṇânandasvâmi Matt at Muḷbâgal.

Records the setting up of the flag-staff of the temple of Kaḷasêśvara at Kalasa by Manjapaiya, the village accountant of Kaḷasa.

A letter issued by the Bijapur general Ranadullâkhân directing his officers to enforce obedience to the orders of the Śringeri matt in the collection of the produce, etc., in their mânya lands in the Shimoga District.

Palm-leaf ms. copy of a *nirûpa* registering the gift, free of taxes, of some land in the village Mûdalabail in Beḷḷarasîme and Hosûranâdapâlu to one Chennanna of the village Beḷḷare-Kuḍinelli, by the queen, for services in the temple of Gangâdharêśvaradêvaru.

Fragmentary record, mostly illegible. Merely gives the date and mentions that the Jaina donor belonged to Kâṇûr-gaṇa, Mûlasangha and Pustaka-gachchha. The existence of the inscription in Śringeri shows that Jainism had considerable influence in the place during the 12th century.

Records the death, by *samâdhi*, of a person named Bammagavuda, disciple of a Jaina guru, Siddhânta-yôgîndra by name.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			PRIVATE—*concld.*
92	7	14th Century A.D.	...
169	41	Do ...	....
178	50	Ś 1378 Dhâtu sam. Chai śu 10 Bhau—Tuesday, 16th March 1456 A.D.	....
85	4	S 1404 Śubhakṛtu sam. Kartika śu. 12—23rd October 1482 A.D.	...
187	56	Śrîmukha sam. Śrâvaṇa—August, 1573 A.D. (?).	...
179	51	Ś 1562 Vikrama sam. Âśvîja ba. 7 Âdivâra—Sunday, September 27, 1640 A.D.	....
93	8	Ś 1603 Durmati sam. Phâl. ba. 12 Guruvâra—Thursday, 23rd February 1682 A D.	...
186	54	Srîmukha sam.—(?) 1753 A.D.	....
187	55	Durmati sam. Phâ. śu. Bhâ—(?) March 1862 A.D.	....

The rest of the inscriptions are neither dated, nor can be assigned to any dynasty.

arranged according to Dynasties and Dates—*concld.*

Contents and Remarks

Mentions Manne Gangaya as the sculptor of a Ganapati image.

Records the setting up of a Jaina image by, or under the orders of, Lalitakîrti bhattâraka, a Jaina guru.

Registers the grant of a plot of land by the pontiff of the Tîrthahaḷḷi matt to a person named Viṭhappa as an act of devotion to the god Narasimha and on the Śivarâtri day.

Records the gift of the village Muttagâne (Muttaganni) by Unnimâyaka of Muttagadahâḷ for offering food daily to the god Kêśava in the Kêśava temple at Bêlûr (Vêlâpuri).

Records the construction of the main doorway of the Gôpâlakrishna temple at Âgumbe by a woman named Dêmâyi.

Registers the gift of certain lands in the villages Nampe and Arlakodage by Sacchidânandabhârati, Śringeri pontiff, to a person named Râmakrishnapparasa.

Much worn out. Records the gift of some land in the village Marakalu as *sarvamânya* for services to the god Mallikârjuna.

Records some repairs to the temple (of Gôpâlakrishna at Âgumbe), effected by Bommarasa-heggade and Duggamma.

Records the construction of the porch (in the Gôpâlakrishna temple at Âgumbe) by Râmanna-heggaḍe.

APPENDIX A.

Conservation of Monuments.

In the year 1933-34.

(Based on the Annual Report of the Government Architect, Bangalore)

During the year 40 monuments were inspected both by the Government Architect and the Architectural Assistant and suggestions for their better preservation were forwarded to the Muzrai Commissioner and Executive Engineer concerned. A list of the monuments visited is given at the end of the report

Inspection Reports received from the Revenue Sub-Division Officers were fewer than in the previous year. A circular was issued to all the District Officers reiterating the necessity of taking increased interest in the up-keep of the monuments by Local Officers.

Proposals for the Renovation of the following monuments were received and scrutinized :

(1) Rāmēsvara temple at Tīrthahalli

(2) Kīrtinārāyana temple at Talkād

Orders on the re-classification of monuments are yet awaited. The question of amplifying the rules as a result of further experience was considered and proposals for fixing a form of agreement to be entered into by private parties who are in charge of Ancient Monuments, were submitted.

The work of erecting additional Notice Boards in front of monuments was not undertaken for want of funds

Certain suggestions for the improvement of the Bēlūr Temple premises which were scrutinised from æsthetic and architectural points of view were submitted to Government.

The following monuments were declared "Protected" under the Ancient Monuments Preservation Regulation —

(1) Śrī Mallikārjunasvāmi temple at Malleswaram, Bangalore City.

(2) Srī Vijaya-Nārāyanasvāmi temple at Gundlupet, Mysore District

(3) Śrī Rāmēśvara temple do do

(4) Śrī Paravāsudēva temple do do

A statement of the monuments dealt with during the year together with the details of expenditure incurred, wherever possible, for the repair and maintenance of monuments is given below.—

Mysore District :—					
Seringapatam—Raṅganātha temple	...	..	Rs.	346	0 0
Nanjangud—Śrīkanthēśvarasvāmi temple	...	...	,,	7,140	0 0
Suttūr—Sōmēśvarasvāmi temple	..	...	,,	2,968	0 0
Krishnarājanagar—Chandramaulēśvara temple		...	,,	768	0 0
Melkote—Chaluva-Nārāyaṇa temple	. .	. .	,,	95	0 0
Bangalore District—					
Sivaganga—Gaṅgādharēśvara temple	. .	...	,,	2,361	0 0
Hassan District—					
Hārnahalli—Kēśava temple	...	...	,,	1,326	0 0
Bēlūr—Kēśava temple	...	...	,,	250	0 0

Kolar District—

Mulbāgal—Sōmēśvara temple ... . Rs. 504 0 0

Siti—Śrīpatēśvara temple . . „ 2,367 0 0

Kadur District—

Khāndya—Mārkandēyasvāmi temple ... ... „ 6,200 0 0

List of Ancient Monument visited during 1933-34.—

All the monuments of Bangalore and Channapatna taluks.

Monuments at Kōlār, Mulbāgal, Mysore, Seringapatam, Bēlūr, Dāvangere, Harihar and Śravanabeḷagola.

Monuments, etc., Inspected by the Director of Archæology and his Assistants.

During the year 1933-34.

(*Asterisk denotes Protected Monuments).

Kolar District	...	Nandi—	Bhōganandīśvara temple
		Nandi Hill—	*Tipu's Palace
			*Yōganandīśvara temple and other monuments
Bangalore District	...	Binnamangala—	Mūktināthēśvara temple
		Śivaganga—	*Gangādharēśvara temple
			*Honnādēvī temple, and other monuments on the hill,
			Monuments in the village
		Māgaḍi—	*Sōmēsvara temple
			Ranganāthasvāmi temple
		Sāvandurga—	Hill fortress
			Ōjēśvara temple
			Viśvēśvara temple
			Site of Nelapattana
			Palace site
			Narasimha temple
			Vīrabhadra temple
			Kālammā temple
Tumkur District	...	Dēvarāyandurga—	Īśvara temple
			Hill fortress, etc.
			*Lakshmīnarasimha temple
		Kaidāla –	*Chennigarāya temple
			*Gangādharēśvara temple
		Madhugiri—	*Hill fortress and temple on the hill
			*Temples in the village
		Sira—	Īdga
			Grave yard
			Sayyad Abdul Khadar's tomb
			Durgammā temple
			*Malik Rihan Darga
			Begumbi Masjid
			Choti Masjid
			*Jumma Masjid

		Fort and the monuments inside it
		Gōpālakrishna temple
		Nārāyana temple
		Chinnada-gori of Farid Ullah Shah
		Bhavānī temple
		Baraki Mosque
		Ibrahim Rauza
	Settikere—	Yōgamādhava temple
		Īsvara temple
		Ranganātha temple
		Hanumān temple
	Turuvekere—	Chennigarāya temple
		Mūle-Śankarēśvara temple
		Gangādharēśvara temple
		*Nandi in the Gangādharēśvara temple
		Bēterāya temple
	Nittūr—	Śāntīsvara Basti
	Kadaba—	Kailāsēśvara temple
		Śrī Rāma temple
Mysore District . .	Nāgamangala—	Saumyakēśava temple
	Melkote—	Narasimha temple on the hill
		Cheluva-Nārāyana temple
	Basrāl—	Mallikārjunasvāmi temple
		Chennigaraya temple
		Īsvara temple
	Būdnūr—	Śrī Kāśi Viśvēśvarasvāmi temple
		Śrī Anantapadmanābhasvāmi temple
	Gundlupet—	*Rāmēśvara temple
		Pārvatī temple
		*Paravāsūdēva temple
		*Vijayanārāyana temple
	Kalale—	Lakshmīkānta temple
		Sōmēśvara temple
		Pañchalinga shrine
Hassan District .	Bēlūr—	Chennakēśava temple
	Halebīd—	*Hoysalēśvara temple
		*Basti temples
Kadur District . .	Angadi—	*Temples and
		*Bastis
	Kalasa—	*Kalasēśvara temple
	Śringeri—	*Vidyāśankara temple
	Kigga—	*Rishyaśringēśvara temple
	Harihārapura—	Temples
Shimoga District . .	Tīrthahalli—	Temples
	Āraga—	Temples
	Humcha—	*Bastis and inscriptions

APPENDIX 'B.'

List of Photographs taken during the year 1933-34

Sl. No	Size	Description	View	Village	District
1	8½"×6½"	Lakshmikanta temple	Front view of Mahadvara	Kalale	Mysore
2	Do	Do	Kalyanamantapa	Do	Do
3	Do	Do	Side view of Garbhagriha	Do	Do
4	Do	Do	Front view of verandah	Do	Do
5	Do	Do	Main image	Do	Do
6	Do	Do	Processional image	Do	Do
7	Do	Do	Metallic image of Rama group	Do	Do
8	6½"×4½"	Do	Silver vessels presented by Tipu Sultan	Do	Do
9	Do	Do	Garuda	Do	Do
10	Do	Do	Rajamannar with consorts	Do	Do
11	Do	Ittigemahigamma temple	Carved sandalwood doorway	Do	Do
12	Do	Specimen of kadita		Do	Do
13	12"×10"	Saumyakesava temple	Ceiling	Nagamangala	Do
14	Do	Do	Do	Do	Do
15	10"×8"	Do	Venugopala figure	Do	Do
16	Do	Do	North-west view	Do	Do
17	Do	Do	Interior view	Do	Do
18	8½"×6½"	Do	Tower with Dipastambha	Do	Do
19	Do	Do	Pillar	Do	Do
20	Do	Do	Dipastambha	Do	Do
21-22	6½"×4½"	Do	Naga stones	Do	Do
23-29	8½"×6½"	Narayanaswami temple	Pillars	Melkote	Do
30	Do	Do	Row of pillars	Do	Do
31	Do	View of the hill from East		Do	Do
32	12"×10"	Bhoganandisvara temple	Ceiling	Nandi	Kolar
33	Do	Do	Chola figure	Do	Do
34	Do	Do	Side view	Do	Do
35	Do	Do	Hill view from Bhoganandisvara temple	Do	Do
36	10"×8"	Do	Vasanta mantapa	Do	Do
37	8½"×6½"	Do	Pillar in Navaranga	Do	Do
38	Do	Do	Pillars in Kalyanamantapa	Do	Do
39	Do	Do	Tower	Do	Do
40	6½"×4½"	Do	Bull in front	Do	Do
41	Do	Do	Perforated screen	Do	Do
42	Do	Do	Stone inscription	Do	Do
43	Do	Do	Tandavesvara	Do	Do
44	Do	Do	Tripura-dahana	Do	Do
45	Do	Do	Pillars in front of Nandi	Do	Do
46	8½"×6½"	Arunachalesvara temple	Tower	Do	Do
47	Do	Yoganandisvara temple	Sukhanasi doorway	Do	Do
48	Do	Do	Side view	Do	Do
49	Do	Town view from the hill		Do	Do
50	6½"×4½"	Amrita sarovara		Do	Do
51	Do	Nellikayi Basavanna		Do	Do
52	Do	Wellington's Nose		Do	Do
53	Do	Virabhadra temple	Doorway	Do	Do
54	Do	Do	Shutters of Garbhagriha doorway	Do	Do
55	Do	Tipu Sultan's Palace	Back view	Do	Do
56	Do	Cubbon's Bungalow	View	Do	Do
57	8½"×6½"	Do	Do	Do	Do
58-59	Do	Views of peepul tree		Vidurasvattha	Do
60	Do	Muktinathesvara temple	North-west view	Binnamangala	Bangalore
61	Do	Do	Doorway	Do	Do
62	Do	Do	Interior view	Do	Do
63	Do	Do	Figures in front	Do	Do
64-70	6½"×4½"	Do	Figures on the wall	Do	Do
71	Do	Do	Pillars	Do	Do
72	Do	Do	Chamundesvari	Do	Do
73	Do	Do	Tower	Do	Do
74	Do	Do	South-west view	Do	Do
75	8½"×6½"	Gangadharesvara temple	Doorway	Sivaganga	Do
76	6½"×4½"	Do	Metallic figures	Do	Do
77	Do	Do	Pillar in front of the temple	Do	Do
78	Do	Kempegauda's Hajara	South-east view	Do	Do
79	Do	Do	Pillar	Do	Do
80	Do	View of the precipice from the top of the hill		Do	Do

List of Photographs taken during the year 1933-34—*concld*

Sl No	Size	Description	View	Village	District
81	6½″×4½″	Pillars on the top of the hill		Sivaganga	Bangalore
82	Do	Place of Gangotpatti	..	Do	Do
83	Do	View of bull and Kalyani ..		Do	Do
84	Do	Honnadevi temple	Honnadevi figure	Do	Do
85	Do	Do	Bhairavi	Do	Do
86	10″×8″	View of the hill		Do	Do
87	8½″×6½″	Do		Savandurga	Do
88	6½″×4½″	Nandi mantapa on the top of the hill		Do	Do
89	Do	View of the Biligudda from Karigudda		Do	Do
90 91	Do	Views of fort walls		Do	Do
92	8½″×6½″	Devarayandurga	Fort wall	Devarayandurga	Tumkur
93	Do	Do	Fortress and the Hill	Do	Do
94	Do	Do	View from the top of the hill	Do	Do
95	12″×10″	Hill view from east		Madhugiri	Do
96	10″×8″	Do		Do	Do
97	12″×10″	View of the hill from north		Do	Do
98	Do	View of the town		Do	Do
99	Do	View of the temples and hill		Do	Do
100	10″×8″	Mantapa in Somesvara temple		Do	Do
101	6½″×4½″	Buildings on the top of the hill		Do	Do
102	Do	View of the top	..	Do	Do
103	Do	View of the town from the top of the hill		Do	Do
104	8½″×6½″	Ibrahim Rauza		Sira	Do
105	12″×10″	Yogamadhava temple	Yogamadhava	Settikere	Do
106	8½″×6½″	Gangadharesvara temple	Porch containing stone bell	Turuvekere	Do
107	6½″×4½″	Betarayasvami temple	Figure at Mahadvara	Do	Do
108-110	12″×10″	Keragalur copper plates			
111	6½″×4½″	Do	Seal		
112-113	10″×8″	Nittur copper plates			
114	6½″×4½″	Do	Seal		
115-116	Do	Yasyanur copper plates and seal			
117	Do	Venkatesapura copper plates			
118	10″×8″	Devarahalli stone inscription			
119	8½″×6½″	Stone inscription			
120	10″×8″	Stone inscription of Chalukya-Permadi			
121	Do	Stone inscription of Vira Santara-deva			
122	6½″×4½″	Vijayanagar coins			
123-124	Do	Mysore coins			
125	8½″×6½″	Do			
126	12″×10″	Palm-leaf manuscript			
127	8½″×6½″	Do			
128	12″×10″	Plan of pond at Hulikere			
129-130	Do	Astronomical instrument—(Front and back)			
131-132	10″×8″	Do			
133-140	6½″×1½″	Garudanapalya pottery			

APPENDIX "C".

List of Drawings prepared during the year 1933-34.

1.	Sāvandurga hill	....	....	Sketch map
2.	Madhugiri hill	....	. .	Do
3.	Binnamangala	...	Muktināthēśvara temple	Ground plan
4.	Settikere	...	Yōgamādhava temple	Do
5.	Bēlūr	...	Kēśava temple	Tracing of ground plan
6.	Chitaldrug	....	Siddhēśvara temple ..	Ground plan

ERRATA.

Page	18	*line*	21	*for*	acave	*read*	a cave
,,	19	,,	14	,,	musketh oles	,,	musket holes
,,	21	,,	20	,,	Governeis	,,	Governors
,,	21	,,	33	,,	Jumma in the Masjid	,,	in the Jumma Masjid
,,	34	,,	36	,,	Hoyala	,,	Hoysala
,,	44	,,	17	,,	Squared	,,	square shaped
,,	51	,,	17	,,	*grāmadēvatha*	,,	*grāmadēvata*
,,	54	,,	12	,,	or	,,	of
,,	73	,,	23	,,	as	,,	at
,,	73	,,	35	,,	hiss uccessor	,,	his successor
,,	115	,,	38	,,	Sayaha's	,,	Sayana's
,,	118	,,	36	,,	Yiḍikinahal	,,	Yidikinabidi
,,	129	,,	3	,,	S' 1376	,,	S' 1374
,,	130	,,	18	,,	Chandrasa	,,	Chandarasa
,,	137	,,	8	,,	Mulvâvipuri	,,	Mulvayipuri
,,	144	,,	13	,,	made to	,,	made by Châgi Permâdi to
,,	144	,,	Footnote 1	,,	redad as odla	,,	read as Odala
,,	188	,,	26	,,	kingdom	,,	taluk

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