ANNUAL REPORT
OF THE
MYSORE ARCHÆOLOGICAL
DEPARTMENT
FOR THE YEAR 1920
WITH THE GOVERNMENT REVIEW THEREON

BANGALORE
PRINTED AT THE GOVERNMENT PRESS
1921

PROCEEDINGS OF THE GOVERNMENT OF HIS HIGHNESS
THE M. S. WABAJA OF MYSORE.

GENERAL AND REVENUE DEPARTMENTS.

Read—

Letter No. C. 5, dated the 12th March 1921, from the Director of Archeological Researches in Mysore, forwarding the report on the working of the Mysore Archaeological Department for the year ending 30th June 1920.


Recorded.

2. The Director made a short tour in the Hassan District, and in North India after attending the Poona Oriental Conference. His Assistant toured under his instructions in the Mysore District. This resulted in the discovery of 69 new records and of some artistic structures not noticed before. The number of villages visited was 94 in all.

3. Work at Headquarters.—The work done at headquarters is given in detail in paragraphs 41 to 57 of the report. Two sets of copper plates were examined during the year. One of them in the possession of Lakshmisena-Chattaraka Pattacharya of the Singangadde Jain Matha, received through Mr. B. Padmaraja Pandit of Chamrajnagar records a grant to a Jain Basti by the Ganga King Sripurusha and his son Suigotta-Sivamatha and the other a facsimile of a portion of which together with an incomplete copy, received through the same Pandit records a grant to a Jain Basti at Talkad in 807 by the Rashtrakuta Prince Kamba Deva.

Besides the two monographs on the Kesava temple at Belur and Lakshmidevi temple at Doddagaddavalli, a monograph on the temples at Halebid is under preparation. The printing of the translations of the Kannada texts of the revised edition of the Sravana Belagola Volume and of the General Index of the Volumes of the Epigraphic Carnatica did not make much progress.

About 40 photographs of views of temples were sold in the Archeological Office and some 40 copies of the Belur and DoddaGaddavalli monographs were sold in England.

4. Government observe that the report has been submitted very late and direct that arrangements should be made to avoid such delay in future.

K. MATTHAN,
Offg. Chief Secretary to Government.

To—The Director of Archeological Researches in Mysore.

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PART I.—WORK OF THE DEPARTMENT.

I availed myself of privilege leave for three months from the 20th May 1920 to the 20th August 1920. Mr. R. Rama Rao, B.A., my Assistant, was in charge of the current duties of the office during my absence.

2. In their Order No. 2424-9—Education 406-18-7, dated the 8th September 1919, Government deputed me to attend the Oriental Conference held at Poona on the 5th, 6th and 7th November 1919, and in their Order No. G. 9431-2—G. M. 106-19-2, dated the 30th October 1919, permission was granted to me to visit certain places of archaeological interest in Northern India after finishing my work at Poona.

Establishment.

3. In Government Order No. G. 9805-6—G. M. 92-19-1, dated the 3rd November 1919, Dr. A. Venkatasubbiah, my former Assistant, was permitted to resign his appointment.

4. By Government Order No. G. 2155-4—G. M. 133-19-4, dated the 19th March 1920, Mr. R. Rama Rao, B.A., the Probationer of the Department, was confirmed as Assistant to the Director of Archaeological Researches in the grade of 150—$100 with effect from the 5th January 1920.

5. In Government Order No. G. 696-9—G. M. 83-19-3, dated the 17th September 1919, Mr. B. Venkoba Rao, B.A., was appointed as Architectural Draughtsman in the Archaeological Department on a pay of Rs. 150 per mensem on probation for one year. He reported himself for duty on the 22nd September 1919.

6. In their Order No. G. 15028-8—G. M. 87-18-3, dated the 5th January 1920, Government approved of the proposal that the two copyists might be borne on the establishment of the Archaeological Department.

7. Mr. R. Rama Rao had privilege leave for 48 days. P. M. Gurusami Achari and Pandit Nanjunda Sastri had privilege leave for nearly 2 months each; Mr. T. Namassivayam Pillai for a little over 1 month; Pandit Venkannachar, S. Bommaras, Pandit, A. Srinivasarangachar and M. C. Tirumalakar for about 20 days each; M. A. Ramamjya Iyengar for 13 days; and A. Seshu Iyengar for 11 days.

Tours: Exploration, Inspection of Temples, etc.

8. Owing to pressure of work at headquarters and a Government Order directing that preference should be given to the work of revising the Mysore Gazetteer above all others, deferring fresh exploration and investigation work, it was not possible to make any tours properly so called during the year under report except a very short tour in the Hassan District and my North Indian tour for about a fortnight after attending the Poona Oriental Conference. The Assistant, the Architectural Draughtsman, the Photographer and Draughtsman, and the Head Pandit, however, made tours under my instructions especially in the Mysore District with the object of inspecting some buildings of archaeological interest and of making a resurvey of the Mysore, Malvalli and Krishnarajapet Taluks. This resurvey has resulted in the discovery of 69 new records and of some artistic structures not noticed before. Revised copies of 53 incompletely printed inscriptions have also been procured.
9. A brief account will now be given of the short tours made by me during the year. The temples at Mysore have been noticed in my Reports for 1912 (para 38), 1916 (para 35), 1918 (para 45) and 1919 (para 37 and 38).

Mysore temples.

A few more notes are now added. The Chitra-nayattapa or painted hall in the Prasanna-Venkataramaṇasvāmi temple containing the painted Vyāsa panel referred to in last year's Report (para 37; Plate IX, 2) has also paintings on the walls and the ceiling. There are likewise four painted doors, two single to the right and left of the Vyāsa panel and two double on the right and left walls, said to have once belonged to the Mysore Palace, which contain in the upper portion portraits of twelve Mysore kings in all with inscriptions giving their names and the period of their reigns, and in the lower portion figures of elephants. The period of the reign is given not only in years and months but also in multiples and fractions of paṭṭas, a paṭṭa denoting a reign of twelve years. The following table gives the names of the kings in the order of succession and details of their reigns:

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Besides the doors mentioned above there are also paintings on the walls representing places, temples, etc., with labels: on the right wall we have Ajvāru-nāpiṣṭa-stala (the birth-place of Nammāḷvar, Tirunagari in the Tinnevelly District), Nava-Tirupati (nine holy places in the same district), the Virājakṣaṇa temple at Hampe, Mēkkōte, Seringapatam, Ganjam and so forth; and on the left wall the Chakrapani temple at Kumbakōṇam, Chennapattana (Madras), Bēlur, Nanjanagud, Śivagange, Kāni, Chāmudēśvarī hill and so on. The ceiling depicts places, rivers and mountains in Northern India such as Kāśi, Pāṇdirup, Śrīnagar, Alkānanda, etc.

10. Above the niche on the south outer wall of the shrine of the goddess in the Varāhamāvēlī temple is an inscription—Maṅgā-bhadra—in characters of the 13th or 15th century. It is not clear what the expression means, whether it refers to the niche itself or to the artist who made it. There are also masons' marks and letters in several places on the building. In the pākāra or enclosure of the Prasanna-Krishnasvāmi temple is a small cell enshrining a figure of the sage Atri, the reason given for its existence being that the sage was the gōtra-rishi of the āgāmikā who set up the god in the temple. The sage is also the gōtra-rishi of the Mysore Royal Family. Almost all the metallic figures of this temple bear inscriptions on their pedestals stating that they were presents from Krishna-Rāja-Odeyar III who built the temple. But the figures of the Śrīvaisnavă teachers Dēśikār and Jīyar form an exception, while the figures of the same teachers now found in the Varāhamāvēlī temple bear inscriptions stating that they were presented to this temple by the abovementioned king. The reason given for this interchange is that the latter figures being considered too small were replaced by the former. In the shrine of Rāmānujačārīya are kept three small stone figures of Parāvāsudeva, Anantaśiyana and Rājaśāmiṇar (a form of Krishṇa). The god in the Lakshmana-mana temple is Nambi-Nārāyana, a form of Vaiṣṇu holding the discus and the conch to the front in the lower hands. The cell to the right contains the goddess of the temple. Here is likewise a good figure, about 4 feet high, of Vaiṣṇāvīpāka (Plate XIX, 1) which is said to have been a special object of worship before the
SOUTH VIEW OF TOWER OF RUCHESVARA TEMPLE
PLATE III

BUCHESSVARA TEMPLE AT KORAMANGALA

1. "CHAIN OF DESTRUCTION" PANEL

2. GAJENDRA-MOKSHA PANEL
Prasanna-Krishnasvāmi temple was built. To the right in the prakāra is a standing figure, about 2 feet high, with folded hands of Rāja-Odeyar. An inscription in the temple states that he built the tower over the mahadevāra or outer gate and that for him the god of the temple changed poison into nectar. The latter statement is in allusion to a tradition which says that Rāja-Odeyar to whom the archaka of the temple served poisoned tīrtha at the instigation of some of his enemies, swallowed it and was not harmed in the least owing to his firm faith in the god. This temple appears to be the oldest as evidenced by an inscription in Cole's garden which records a grant for the god in A.D. 1499 by order of Narasana-Nāyaka, father of Krishna-Dēva-Rāya of Vijayanagar.

11. The inscriptions in the Oriental Library were examined and identified as the request of the Librarian. They are 12 in number, 6 built into the walls inside and 6 outside. Of the inside inscriptions, 3 are on the east wall facing west and 3 on the west wall facing east. Of the former, the first is a Tamil record of Vijayanagar, dated 1411 (Hosāöne 149 of the Bangalore District); the second is a Nanbamba record, dated about 960 (Chintāmani 43 of the Kālār District); and the third, a Hoysala record, dated 1063 (Kavrūr 161 of the Kādūr District). Of the latter, the first is a Hoysala inscription bearing the dates 1078 and 1107 (Tiptūr 105 of the Tumkūr District); the second, a Chālukya record, dated 1130 (Tiptūr 104); and the third, a Chōla record, dated 1039 (Kavrūr 104 of the Kādūr District). Of the outside epigraphs, one is on a pillar, a Chōla record, dated 1039 (Nelānagesa 1 of the Bangalore District); and five are built into an embankment in front. Of the latter, one is a record of a Sēnavarā chief, dated about 1060 (Chikmagalur 76 of the Kādūr District); another, a Chālukya inscription, dated 1012 (Shikāpur 287 of the Shimoga District); another, also a Chālukya record, dated 1043 (Devāngere 19 of the Chitāldegur District); another, a Hoysala record, dated 1218 (Kavrūr 129); and the fifth, also a Hoysala inscription, dated 1184 (Tārkera 15 of the Kādūr District). It is a pity that the slab containing an old record of the Ganga king Sṛipurṇa (E.C., III, Tritumkūṭu-Nārsūpur 1), which was kept in the Oriental Library, is not now forthcoming. Fortunately we have impressions and facsimiles of this epigraph.

12. During my short tour in the Hassan District a few villages in the Hassan Taluk were inspected. Ammanhallikoppalu has two temples, one dedicated to Devanmma and the other to Bhūtappa. The object of worship in the former is an anthill, while that in the latter is a round Mudaγere temples. Mudagere has a ruined Śiva temple which must once have been a grand Hoysala structure. The only portions now left are the doorway of the garbhagrāha or adytum, the door-lintel of the navaranga or central hall, a fine Nandi and an inscription stone. The remaining architectural members, of which a few are lying here and there, have been removed for building the Anjaneya temple in the village, the Mudagere latte or pond and the outlet of the Bommānhalī tank. Near the Anjaneya temple is also lying a huge tiger apparently a part of the Hoysala crest which once stood over the structure. The garbhagrāha doorway is well carved and has Gajalakshmi on the lintel. The spaces between the tops of the jambs and lintel on both sides are said to be always occupied by two cobras. During my visit I saw one over the right jamb. The villagers believe that this is evidence of the existence of treasure underneath the doorway. From the inscription mentioned above (E.C., V, Hassan 69) we learn that the temple, named Eragēsvāra in the record, was founded in 1155 by Eriyamabegade during the reign of the Hoysala king Narasimha I. There is besides another temple in the village, known as the Yotā-Narasimha, in a dilapidated condition. It is likewise a Hoysala building consisting of a garbhagrāha or adytum surmounted by a stone tower, a sukhānadi or vestibule and a navaranga or central hall. The god is seated on a pedestal about 2 feet high, his prabāha or halo being sculptured with the ten incarnations of Vishnu. The garbhagrāha ceiling is flat with nine blown lotuses. The sukhānadi, whose doorway is flanked by perforated screens, has a large artistic ceiling. The navaranga is supported by four moulded pillars and twelve pilasters, and is adorned with nine beautiful ceilings of which
the central one which is circular is about 5 feet deep with three concentric rows of lotus buds, while the others, except the front one which resembles the garbhagriha ceiling, are square and 3 feet deep with single lotus buds. The beams are also adorned with blown lotuses in the middle. Opposite to the god is a shrine where instead of the usual figure of Garuda there is an image of Lakshmi-Vasanthi said to have been set up about 200 years ago. The outer walls have no figure sculpture, but only pilasters. The temple had once an open veranda all round, but now only the pillars are left. No inscription has been found in the temple; it probably belongs to the close of the 12th or the beginning of the 13th century.

Manuscripts.

Among the manuscripts in the possession of Sivasamy Bhat, the archaka of the temple, were found the Vaikhanasa works Sangraharnata, Ashtakshara-vidhi and Indratala, as also Nilagiri-mahatmya and Svetagiri-mahatmya. Jakkenhalli has a ruined Isvara temple in the Hvosala style consisting of a garbhagriha, a sukhandi, a navaranga and a mukha-mantapa or front hall. The sukhanasi doorway is flanked by perforated screens. The ceilings in the navaranga, of which only four are now left, are about 1 foot deep and have lotus buds. It is interesting to note that some of them are painted. There is likewise a ceiling in front of the navaranga entrance. From the large inscription stone, measuring 9' by 3', in the temple (E.C., V, Hassan 55-4) we learn that its name was Kallvayara and that it was built in 1170 by the great minister Heggade Kallmanuvya during the reign of the Hvosala king Narasimha 1. To the north of the temple is a ruined mantapa or hall containing a fine shivalinga, about 5 feet high, in three panels adorned with pilasters at the sides. The top panel has a linga surmounted by a beautiful torana.

13. The Bhuvesvara temple at Korumangala (Plate 1) was briefly noticed in para 10 of my Report for 1909. It deserves more detailed notice. From an inscription in the temple, E.C., V, Hassan 71 we learn that it was consecrated by Bbciga-Kaja on the day of the Hvosala king Balla's II's coronation in 1173, the first year of his reign. The temple faces east and consists of a garbhagriha, an open sukhanasi, a navaranga, a mukha-mantapa and a porch. The garbhagriha and sukhanasi have flat ceilings of nine lotuses. The lintel of the garbhagriha doorway has Gajalakshmi in the centre. The navaranga has nine beautiful ceilings, each about five feet deep and six feet in diameter, except two which, though of the same depth, are square. The north ceiling has a figure of Krishna carved on the under surface of the central pendent. There are also six fine niches in the navaranga, 3 on the right and 3 on the left. The latter are now empty, while of the former one has Ganapati, one Sarasvati and one Saptamatrikâ or the Seven Mothers, all exquisitely carved. Ganapati and Sarasvati showing marvellous workmanship. The Saptamatrika panel has at the right end Dakshinamurti and at the left Ganapati. The navaranga doorway has also Gajalakshmi on the lintel. The mukha-mantapa is supported by 32 pillars and adorned with 13 ceilings of flat lotuses. It has a veranda all round and two entrances facing north and south also with verandas on both sides. The entrance porches are supported by 8 pilasters; 4 of them at the sides of the two entrances are elegantly carved with scroll work, the east pilaster having 8 bands of scrolls. The south entrance has elephants at the sides and dvârapâlahus or doorkeepers with female chaurí-bearers on the jamb. The outer walls of the mukha-mantapa have a frieze of scroll work at the bottom, above this a frieze of turreted pilasters with intervening figures, and above this again a rail divided into panels, mostly uncaved, by single columns. Above the last runs a row of large images carved on single or double pilasters surmounted by beautiful torrets. The total number of the large images is 81, of which 29 are female. The gods and goddesses of the Hindu pantheon represented by them are—Vishnu 4; the same as Narasimha 2, one issuing from a pillar and one, ten-armed, tearing out the bowels of the demon Hiranyakasipu; as Vengôpala 2, in one case surrounded by cows; as Navanita-chôra (stealing butter) 1, as Kâliyamardana (punishing the serpent Kâlîya) 1, as Gôvardhanadhara (lifting up the mountain Gôvardhana) 1, as Varaha 1, as Vâmana 1, as Trivikrama 1, as Ranganâtha reclining on the serpent Shesha with Brahma on the navel-lotus and Lakshmi at the feet 1, and as Râma 1; Siva 2; the same as Gajasuramardana (slayer of the elephant demon) 1, as Umâmahesvara (seated with Umâ) 1, and as Isâna (the regent of the north-east seated on the
1. Two inscription stones to south of Haribheshvara temple at Haribhar

2. Three lamp-pillars at Chatussungi to north-west of Poona
bull with Pārvatī) 1; Brahma 3, one, four-faced with Sarasvati at the side, holding a book and a rosary, and one with a single face and the same attributes; Gaganatī 1; Bhairava 4, in one case with the attributes a skull and a sword, and a snake in the jata or matted hair; Dakshināmūrti, dressed in a long coat and hood and holding a chaurī or disc 2; Lakshmana 1, Garuda 1, Hanumān 1, and Sūrya 1; Sarasvati 1, Durga 1, Chāmuqāla 1, Varāhi 1, and Mōhini, a nude figure, 4. There are also figures of Arjuna shooting the fish, Rāvaka lifting the Kailasa mountain, Prahlāda undergoing various kinds of torture, and a Nāga couple. One of the figures of Prahlāda bears a label giving his name. The remaining figures represent attendants, players on musical instruments, etc. On both sides of the entrances the jāpā or reared parapet of the mukha-mantapa has three small niches and a frieze of turrets with intervening lions. The porch, too, has a good ceiling. The garbhagriha is surmounted by a well carved stone tower adorned with the Hāsyāla crest (Plate II), the front panel showing a fine figure of Tāndavēvara.

14. Opposite to the front hall is a shrine of Sūrya the front porch of which has a ceiling of 9 lotuses. Sūrya is a well carved figure, about 5 feet high, flanked by female archers, the pedestal showing his seven steeds and Aruna, his lame charioteer. The prakāśa or glory has 12 seated figures, 6 on either side, all similar to one another, holding in both the hands some indistinct attributes, which represent perhaps the 12 Ādityas. Around the shrine on the outer walls is a row of large images, 32 in number, of which 19 are female. The deities represented are—Śiva, Umāmahēśvara, sixteen-armed dancing Gaganatī, Dakshināmūrti, Manmatha; Sūrya 4, one with a coiled serpent behind and 7 steeds on the pedestal; Durga and Mōhini 2. There are also two compositions depicting Gajāndramāhaka, the Purānic story of Vishну delivering an elephant from the jaws of a crocodile, and a chain of destruction—two serpents, one double headed eagle or gandabherunda attacking a garbhā, which attacks a lion, which in its turn attacks an elephant, the latter seizing with its trunk a huge serpent which is in the act of swallowing an antelope—with the figure of a sage wondering at the sight (Plate III). A similar panel of a chain of destruction occurs in the Kēśava temple at Belūr (my Monograph on that temple, page 8). The remaining figures around the Sūrya shrine represent dancing, playing or decorating figures, drummers, chari-bearers, etc. In the prakāśa stands a vīragal, about 3 feet high, with 4 panels, the 2nd from the bottom showing two warriors in celestial cars, the 3rd a linga and the 4th Umāmahēśvara in the centre flanked by Brahmas to the right and Vishṇu to the left. It bears the inscription E.C. V, Hāsān 70, dated about 1180. There is also in the enclosure a shrine of Bhairava consisting of a garbhagriha and a sukhānasi with ceilings of 9 lotuses. Bhairava, about 5 feet high, has a Vēṭāla or goblin to the left. The Būchēśvara temple richly deserves conservation. The prakāśa is thickly covered with green vegetation and overgrown with creepers of debris. These have to be removed. The roofs of the garbhagriha and sukhānasi which are leaky have to be made watertight by a coating of concrete and cement.

15. Near the Būchēśvara are situated two ruined temples in the Hāsyāla style, facing east, named Nākēśvara and Gōvindēśvara, which were founded a few years earlier than the Būchēśvara. The first, which according to E.C., V, Hāsān 76 was erected by Nakīmāyya in about 1170 during the reign of the Hāsyāla king Nārasimha I, consists of a garbhagriha, an open sukhānastī, a naragaranga, a porch, and, as some interval, a mukha-mantapa. The naragaranga has a fine doorway with two pierced square windows at the sides. The ceilings are deep and well carved, three of them showing figures on the under surface of the central pendants. One of these figures looks like Garuda and two like Veḍyādhara holding garlands. The central ceiling has Tāndavēvara in the middle with attendant musicians all round. The ceiling of the porch is a grand piece of workmanship. The outer walls show single or double pilasters surmounted by turrets with lotuses between double pilasters. The Nandi shrine in front, now empty, has a beautiful doorway and is adorned with pilasters on the outer walls. It consists of a garbhagriha and a sukhānastī. The mukha-mantapa is a fine structure supported by 24 pillars and adorned with 13 ceilings. The front ceiling is carved with 12 lotuses and the central with figures of the ashta-dikpalakas or regents of the eight directions. The hall has verandas all round and two pavilions at the sides. On the outer walls runs a parapet with a rail at the top having flowers between single columns surmounted by an elegantly carved band and with a frieze at the bottom containing
figures with turrets at intervals. The Gōvindēśvara temple which, as stated in E.C., V, Hassan 72, was erected in 1180 by Gōvinda-Raja, a minister of the Hoyala-king Nārasimha I, also consists of a garbhagriha, a sukhanda, a navaranga, and, at some interval, a mukha-mantapā, a pillared veranda and a porch. Hassan 74 describes the temple as charming with its strongly built plinth and as supported by beautiful round pillars. The sukhanda doorway has perforated screens at the sides. The navaranga has small ceilings with lotus buds and a doorway beautifully carved with scroll work. The outer walls have only pilasters. The porch which was built in about 1180 as indicated by an inscription, Hassan 74, on one of its beams has a fine ceiling with Chāmuḍāsvāri in the centre and the askha-ālikālakas around. The Anjaneyā temple at the village has a well carved virgal, about 5 feet high, the bottom panel of which shows a hero holding his own cut off head in the left hand and a sword in the right.

16. I left for Poona on the 2nd November 1919 to attend the Oriental Conference to be held there on the 5th at 11 a.m. On the way I stopped for a few hours at Harhar and Kudachi. The Harharāvāra temple at Harhar was described in my Report for 1912 (para 40). The mukha-mantapā or front hall is a magnificent structure supported by 68 pillars and adorned with 43 ceilings. The pillars are of two sizes, 26 big ones in the interior and 32 smaller ones standing on the verandas all round. The ceilings, which are all flat, are carved with 9, 6, or 4 blown lotuses. The lamp-pillars at the sides in front of the hall (see last year’s Report, Plate III, 2) are about 25 feet high with the pedestal which is 3 feet high. They have 7 rows of 4 protuberances each, one row in the four directions alternating with one in the intermediate points of the compass, the total number being 28. They have an octagonal base measuring 12 feet around. Plate IV gives the north view of the temple; the upper portion of one of the lamp-pillars may be seen at the left end. To the south of the hall stand two beautifully inscribed slabs, one of them about 12 feet high, adorned with fine sculptures at the top (Plate V, 1). The sculptures on both the slabs are mostly similar and it is worthy of notice that there are at the sides of the linga figures of both Nandi and Garuda to indicate the dual nature of the god of the temple as Hari and Hara combined. A fragmentary inscription was discovered on a pillar lying to the right of the east entrance of the hall. The hall of the Lakshmi shrine to the left of the Hariharāvāra temple is supported by 20 pillars, 4 big in the middle and 16 smaller on the verandas around, and decorated with 12 ceilings which are similar to those of the front hall of the main temple except the central one which is about 4 feet deep and has a beautiful lotus bud. The Dattārāya shrine at Harhar has a seated figure of the deity, about 2 feet high, with a modern inscription on the lintel of the outer doorway. The part of Harhar known as Brahmapuri has several small shrines such as the Sahasralinga, the Basavaṇṇa, the Venkaṭaramana and the Gunmaḷāvāra. The Sahasralinga shrine consists of a garbhagriha and a veranda of three aṅkanas built of fine dressed slabs and pillars. Opposite to it is the Basavaṇṇa shrine near which a new epigraph was copied. About a mile to the north of the Kudachi Station flows the river Krisṇā with a fine bridge over it. The piers which are built at long intervals are more than 50 feet high.

17. The Oriental Conference at Poona was opened by the Governor of Bombay. Delegates from all parts of India and from Burma and Ceylon attended the Conference. The exhibits consisting of some copper-plates and manuscripts which I had taken with me for the Exhibition held in connection with the Conference were handed over to the Secretary. On the second day I read a paper on the “Antiquity of the Kannada Country and Language.” I visited Chaituśrīngi and the Pārvati Hill while at Poona. The former is a small hill about 2 miles to the north-west of the Vaidikāśrama at Poona. There is a small temple of Pārvati on the slope of the hill and a shrine of Gānapati at the foot. The front hall of the temple is paved with glazed white tiles and adorned with globes, etc. At the foot of the hill are some fine lamp-pillars (Plate V, 2) resembling those at Harhar (see previous para). These are about 20 feet high with pedestals and have five or six rows of branches or protuberances in the four directions and the intermediate points of the compass.
Similar pillars were also noticed in some parts of the town. The Parvati Hill, about 2 miles to the south-west of the Vaidikasrama, has three temples dedicated to Siva, Kārtikēya or Subrahmanya and Vishnu. The first has a seated silver figure, about 14 feet high, of Siva with gold figures, about 3 feet high, of Parvati and Gaṇapati seated on his thighs. Siva has for his attributes a trident, a drum, an axe and an arrow. At the sides of the entrance are Vaishnava ķēravāḷakaasas painted on the walls. In the enclosure around the temple are small cells enshrining marble figures of Sīya, Parvati, Vishnu, Gaṇapati and Sīva (panchāyatana). There is likewise an additional Gaṇapati. Another shrine has a marble figure of Mahishāsuramardini and two shapeless stones said to represent Mahākāli and Mahāsarasvati. The Kārtikēya temple is said to have suffered from a stroke of lightning. The original marble figure of the god, which was mutilated, has been replaced by a black stone figure. The Vishnu temple is a fine structure surmounted by a large tower. The image of Vishnu, about 5 feet high, is well carved and holds in the upper hands the usual discus and conch, in the right lower a mace and in the left lower a lotus. It is stated that the southern portion of the Vishnu temple was bombarded during the Mahrāṭṭa war.

18. As stated before (para 2), Government granted me permission to visit certain places of archaeological interest in Northern India after finishing my work at Poona, but the time allowed being only a fortnight, I could only pay hurried visits to Kārle, Elephanta, Kanheri, Nāsik, Ellora, Bādami and Hanōlpe, and was not able to visit Ajanta. About 3 miles from the Malani Station are situated the Kārle caves. The Chaitya hall, facing west, is a wonderful excavation apsidal at one end with a ḍāgaba in the apse. It has 15 pillars on either side and 7 behind the ḍāgaba. Those on the sides are octagonal, except one which is sixteen-sided, bell-shaped at the top and vase-shaped at the base. The capitals have in front two elephants with a pair of figures, one male and one female, on their backs, also two female figures in some cases, and at the back two horses bearing single figures. The 7 pillars behind the ḍāgaba and the 4 in front are rather rudely executed. The hall is about 40 feet high and its front is a grand arch, about 45 feet high, with three arched entrances into the hall. The veranda in front has on the inner wall three pairs of figures, evidently husband and wife, with inscriptions above, on the inner side of the outer wall two more at the sides, and on the side walls three elephants surmounted by panels containing Buddha figures and miniature ḍāgabas. The ḍāgaba in the apse is popularly known as Dharmanāṭi's seat (Dharmanāṭaka śērī). In front of the cave is a huge pillar with four lions on the top. The number of inscriptions noticed was 17-4 on the inside pillars, 10 in the veranda, 1 on the lion pillar and 2 on another pillar near it. The Buddha figures are mostly seated in the teaching pose (dharma-chakra-mudrā) with gazelles at the sides of the pedestal. The period of the cave is supposed to be the first century B.C. To the right of the cave are celled monasteries in two or three storeys with fine water cisterns in front.

19. An hour’s journey by steamer from Bombay takes us to Elephanta.

Elephanta caves.

Every visitor has to pay a fee of four annas. The large cave is a grand hall supported by 36 huge pillars, of which 2 are gone, with ānata or cushion-shaped capitals. In the centre of the back wall is the celebrated Trimūrti figure seated in a shrine with Siva accompanied by Nandi to the right and a pair of standing figures, evidently husband and wife, to the left. To the right of Siva again is another figure of the same god seated with Parvati, while on the wall opposite to it is a seated figure with its left hand resting on the head of a standing figure. To the left in the hall is a linga shrine with four doorways flanked by tall ḍārāḍalakas, about 15 feet high, all of which are mutilated except one at the south doorway. Opposite to the pair of figures mentioned above is a six-handed figure bearing a cup, a sword and other attributes. To the right of the hall is a maṇḍapa approached by a flight of steps flanked by lions in which there is a linga with a pradaksihā or circumambulatory passage, ḍārāḍalakas with dwarfs at the sides, and open verandas to the right and left supported by two pillars. Outside the hall there are to the left a linga and a figure of Buddha. The front has to the left Taḍḍalēsvaram and opposite to it to the right a seated figure with broken arms. Almost all the figures are Siva and of large proportions. The period of this cave is supposed to be the 8th century A.D.
20. To reach the Kanheri caves we have to travel from Bombay to the Borivli Station and then walk a distance of 6 miles through jungle. There are more than a hundred caves at Kanheri, of different sizes and grades of architectural merit. Almost every one has one or two water cisterns or wells at the sides or in front of the entrance. A large number has stone benches either in the hall or in the cells or in front. Several have pierced windows. It was possible to visit only 37 caves in the time at my disposal and the following are a few hurried notes about them. Cave 1, about 40 feet high, is in two storeys. The front pillars are the highest here. Number 2 is a big hall sculptured with Buddha and other figures. To the left is a dāgaba with figures on the surrounding walls. There is also another with figures on only one of the walls. This cave has two inscriptions. Cave 3 is a grand Chaitra hall, about 35 feet high, apsidal at one end like the one at Kārle (para 18), but inferior in workmanship. There are 11 pillars on either side and 8 behind the dāgaba. The front 6 pillars on either side have their capitals adorned with elephants and horses as at Kārle, the remaining 5 to the right have no vase-shaped base, while those to the left have neither the vase-shaped base nor the dānabala capital with elephants, etc. Those at the back are plain shafts. The screen wall, pierced with three doorways, has Buddha figures above and pairs of figures below as at Kārle. At the sides of the veranda are gigantic standing figures of Buddha, about 20 feet high, elegantly carved, the left hand lifting up the drapery and the right pointing to the earth (Plate VI, 1). The front pillars bear inscriptions. The exterior shows the usual Buddhist railing. Outside there are two pillars at the sides with lions on their capitals, the left pillar having a figure seated akimbo on the coils of a serpent sheltered by its five hoods. To the left are two dāgabas, one of which is inscribed. Cave 4 has a dāgaba, about 12 feet high, with seated figures of Buddha in the teaching pose around the base (Plate VI, 2), and also similar figures on the circular surrounding wall. Number 5 has a worn inscription on two lines. Caves 9, 12, 13, 15, 17, 19, 30 and 85 have no figures. In Number 12 is an inscription to the right of the entrance in eleven lines, six lines above and five below. Cave 10 is a big hall with three doorways and two windows. The shrine opposite the entrance has a big seated Buddha figure in the teaching pose. The hall has cells all round. The veranda is supported by 8 pillars. Number 11 is a shrine with a dāgaba about 12 feet high.

21. In Cave 14 the shrine is empty. The veranda has four standing figures of Buddha, about 7 feet high, similar to those in the veranda of Number 3, but much smaller. The ceiling shows vestiges of painting, some Buddha figures being visible. Number 16 has a dāgaba about 10 feet high, and the hall of Number 17 has verandas on two sides. Caves 19 and 20 have a number of cells. Number 21 has a shrine with a seated Buddha in the teaching pose, and with similar but smaller figures on the side walls. To the left in the veranda is a seated Buddha in the meditative pose (āyana-mudrā). Cave 29 has its hall sculptured with Buddha figures. Number 35 has a big hall measuring about 30' by 40' whose walls are carved with Buddha figures in the teaching pose seated on lotuses whose stems are supported by Nāgas, as also with standing Buddha figures pointing to the earth (bhūpadara-mudrā) similar to those in the veranda of Cave 3. It has three doorways and four cells. The veranda is supported by four huge pillars, its walls being sculptured with figures similar to those in the interior. In the left end is a male figure flanked by female figures, representing perhaps the donor. The front of Number 36 has inscriptions to the right and left. Cave 46 has a niche with a Buddha figure in the meditative pose, and two stone benches on two sides, one of them with a bevelled back. There is also a Buddha figure to the right in the veranda. The front of Number 48 has an inscription in five lines to the right. Cave 56 has an empty niche. To the right in front is an inscription in 11 lines, and a Nāgar inscription on the left pillar. On both sides are stone benches in two tiers. The front of Number 59 has an inscription in three lines to the right above the water cistern. The left pillar inside Cave 64 has what looks like a Jina figure, apparently Parsvanātha, seated on the coils of a serpent canopied by its five hoods. The veranda is sculptured. Number 66 has its shrine, hall and veranda carved with good figures and miniature dāgabas. To the left in the hall is a male figure flanked by female figures, which
probably represents the donor. Cave 67 has a shrine with a big seated figure of Buddha. The side wall of the shrine as well as the hall is carved with seated figures of Buddha in dharmacakra-mudra and with miniature dhyānas. Nāgas support the stems of the lotuses on which the Buddha figures are seated. Number 68 has a stone bench inside and an inscription in 7 lines to the right in front. Cave 75 has an inscription in 4 lines to the left of the entrance; Cave 76 has verandas on two sides of the hall and an inscription in 9 lines to the left of the entrance; and Cave 77 has likewise an inscription in 4 lines to the left of the entrance. Both the caves 76 and 77 have stone benches in front. Number 78 has a shrine with a big seated Buddha in the teaching pose. The pillars of its veranda have amalaka or cushion-shaped capitales. Cave 79 has also a Buddha figure in the teaching pose in a niche. Number 81 has verandas on two sides of the hall, and an inscription in 12 lines to the right in front. Cave 83 has an empty shrine and five cells in a line. Number 84 has a Buddha figure in a niche. It will thus be seen that the sculptures, so far as the caves examined are concerned, are all Buddhist except perhaps a solitary Jina figure in Cave 64.

22. Panchavati, situated on the north bank of the Gódávari, is about 7 miles from the NásiK Road Station. A pilgrim tax of four annas is levied at NásiK. Two portions of the Gódávari at Panchavati are known as Ráma-kundá and Lakshmana-kundá, and it is in Ráma-kundá that pilgrims bathe. There are several good stone temples at Panchavati, such as the Káláráma, Sundararáyana, Rámaésvara, etc. The first, said to stand on the site of Ráma's parayukta or hut of leaves, seems to be the largest of the mandíras or temples here (Plate VII, 1). It consists of a garbhagriha, a navaranga, a porch, a prákara with pillared veranda all round and a mukha-mantapa. The style of architecture is what is known as North Indian. In the structures of this style the following are the chief noticeable features: the garbhagriha is surmounted by an elongated tower, the navaranga by a big dome and the porch by a similar but proportionately small dome. The Rámeśvara temple on the bank of the Gódávari, said to have been founded by Náma Sänkar, though a little smaller than the Káláráma, is more elegantly carved. The porch and doorway are beautifully executed. By the side of Káláráma-mandir is a small cave known as Sítá-gumá, resembling in some degree the Ankle-máthá at Chitaldrug (Report for 1909, para 13), in which a descent by a flight of about 50 steps leads to a mandir enshrining Ráma, Lakshmana and Sítá. This is said to be the cave where Sítá was left when Ráma had to fight with the demons Kahr and Dúshaña. A fee of three pies is levied from visitors to the cave. The river with the buildings on its banks presents a charming appearance (Plate VII, 2). There are several more spots here connected with the scenes of the Rámaýana story. About two miles to the east of Panchavati is the Sangama or confluence of the Kapilá and the Gódávari, near which is a small shrine where Lakshmana is represented as cutting off the nose of Súrupánaká. Among other interesting spots between Panchavati and the Sangama are Rákßágangá, a circular stream said to represent the rekhd or line drawn by Lakshmana around Sítá's parayuka when he left her alone and went to help Ráma, warning her not to go beyond the line; Sítá-pâda or foot prints of Sítá, believed to be the spot beyond the line where she was carried off by Rávaña: a mandir also marks the spot; a shrine of Panchamukhi (five-faced) Hanumán who holds a mountain and bears Ráma and Lakshmana on his shoulders; a small cave, known as Lakshmana-gumá in which Lakshmana is represented in the form of Séska, the lord of serpents, with Ráma and Sítá seated on his coils; Rámánjukóta-Ráma-mandir enshrining very fine figures of Ráma, Lakshmana and Sítá, as also of Hanumán standing opposite to them; Lakshmi-náráyaña-mandir in which Lakshmi holds a lotus in the left hand, the right hand being in the abhaya or fear-removing attitude; and the site of Lakshmana's parayukta shown under a big banyan tree. It is said that Sánkhéda, about 14 miles from Panchavati, was the place where Ráma killed Márchá.

23. The NásiK caves are situated at a distance of about 7 miles from NásiK. They are locally known as Pándava-gumá or Pándava-lêna, and are 24 in number. Here, too, are some water-cisterns, but not so numerous as at Kanhéri. The following are a few notes about the caves made during my hurried visit. Cave 1 consists of a hall about 15 feet high and a veranda. Above the pillars of the latter are three horizontal friezes of crescents, flowers and animals, as also a creeper adorned with bulls, tigers, lions
and so forth. In Cave 2 are three sets of Buddha figures with chauri-bearers, as also a seated and a standing figure of Buddha in varisuka-mudrā. Number 3 is a big hall, measuring about 45' by 40', with cells all round, 18 of which have stone beds. It has three entrances, the middle one having vedrapādakas at the sides and sculptures on the jambs and pediment (Plate VIII, 1). Opposite the middle entrance is a dāgāba in low relief on the back wall flanked by chauri-bearers. The pillars of the veranda, which are octagonal, have amalaka ornaments and bear on their capitals lions, birds, elephants and bulls. Above the pillars are friezes similar to those in Cave 1. The front shows the usual Buddhist railing supported by dwarfs. The right wall of the veranda bears a long inscription in 12 lines. Number 1 is a small cave with dilapidated pillars whose capitals bear elephants, etc. Cave 6 bears an inscription. Number 9 is a small cave with three or four cells. The pillars of the veranda bear on their capitals antelopes, bulls, elephants and lions. Cave 10 is a big hall with 16 cells. Opposite the entrance is a standing figure with the upper portion of a dāgāba over it. The six pillars of the veranda have amalaka bases and capitals with lions, etc., on the latter. The walls of the veranda bear a big inscription. Number 11 is a small Jaina cave. Opposite the entrance is a seated Jina figure sheltered by the usual mukkadele or triple umbrella and flanked by a male figure seated on an elephant and a female figure seated on a lion, his attendant Yaksha and Yakshi. From the vehicles of the attendants we may infer that the Yaksha is Sarvādha and the Yakshi Kushmándini; and the Jina who is attended by these is Nimmātha. The outer wall has a short inscription, beginning with the word siddham, with a svastika on both sides. Cave 12 has an inscription; Caves 13 and 14 have a few beehive cells; Cave 15 has a seated figure of Buddha; and Cave 16 has in the upper storey three big seated Buddha figures flanked by chauri-bearers. Number 17 is a big hall with cells and a long stone bench. The four pillars of the veranda are adorned with the vase and amalaka ornaments, and there is an inscription of 4 lines on the wall. Number 18 is a Chaitya cave apsidal at one end (Plate VIII, 9) like those at Kāle and Kanhēri. The hall, measuring about 80' by 24', is supported by 16 octagonal pillars of which 5 to the left and 4 to the right have the vase ornament, the rest being plain shafts. Two of the pillars to the left are inscribed on two faces. The dāgāba has a prabhā or glory. The front of the cave has two arches about 30 feet high. Cave 19 has 6 cells with horse-shoe arches, and two perforated windows with an inscription over the left one. Number 20 consists of a shrine, a sakhanis or vestibule, a hall and a veranda. The shrine has a seated Buddha about 10 feet high with vedrapādakas of the same height at the sides. The sakhanis has at the sides two Būdhisattvas (Padmapān), about 10 feet high, holding a rosary in the right hand and a flower with stalk in the left. The four pillars supporting the sakhanis are beautifully carved. The hall, which appears to be the biggest here, has 20 cells. The six pillars of the veranda have vase-shaped bases and small capitals with no figures on them. There is an inscription of four lines on the wall of the veranda. Below Cave 22 are figures of Hanumān and Gānapati with a modern Nāgari inscription in two lines. Number 23 has opposite the entrance a big Buddha figure flanked by chauri-bearers. At the sides are two more figures seated palm over palm like Jinas, but wearing a necklace. The veranda has at the sides two big Būdhisattvas similar to those in Cave 20, and two Buddha figures pointing to the earth. The same figures are repeated in a cell. Outside are several Būdha figures, one of them in a sleeping posture, and the same is repeated in another place. Number 24 is a ruined cave whose veranda bears sculptures like those in the verandas of Caves 1 and 3, and also an inscription.

21. On my way to Ellora I stopped for a few hours at Daulatabād, now a ruined village, though at one time it was under the name of Devagiri the flourishing capital of the Sēvuna kings. The place has a fine hill fortress with a grand lofty minar, said to have been erected by Kālidān Bahmani, at the foot. It is said to be a durgā or hill fort of seven lines of fortifications and to possess 55 doors and 59 widows. It has the usual baths, granaries and springs, and several mahalas. There are also several guns in different parts of the durgā: one at the entrance bearing this inscription—Everhardvs. Splinter. Me. Feoti Encrsvsl— and the date 1692; another higher up called Rāja's Head, about 18 feet long; another still higher up called Kālā Tòp;
and another at the top called Dhulthán, about 20 feet long, which bears an inscription in Nágarí and Gujurátí characters, the Nágarí part giving its name as Svedura and the Gujurátí part giving the names of the makers Sónaji and Sanghaji who belonged to Gujurát. The first mahál met with when going up is called Chima-mahál; higher up is Suneri-mahál, and that at the top is known as Bálá Hisár. There are very deep moats, a dark passage running a pretty long distance, a fine spring called Kandí Táká and several caves. One of the last at the top has the foot-prints of Janárdana, said to be a sage, a disciple of Dattátyéa, who used to visit by a subterraneous passage the Jyötrimóyalings at Érúal or Ellóra. Lower down, nearly at the foot, there is a bath for elephants, and also the tomb of Sákadi Súltán Váli. At the foot are the Jumá Masjíd and Rámarájya’s mahál, Rámarájya being apparently the Svénu king of that name who ruled from 1271 to 1309. The walls of the structures at the foot have some Jain and Hindu images built into them, which evidently belonged to temples no longer in existence. In the village is a mathá known as Mánputri-mathá, which contains a number of Hindu tombs and is visited by a large number of devotees.

25. Ellóra is at a distance of about 10 miles from Daulatábad. On the way are Kágazpur and Rauzá or Kultábad. The latter is a fine place with a fort and a good number of old Muhammadan buildings of considerable architectural merit. There are 34 caves in all at Ellóra, and the following are brief notes on them. Cave 1 is a big hall with 8 cells. Number 2 consists of a shrine, a hall and a veranda. The shrine has a seated Buddha flanked by Buddha figures pointing to the north, with dvarapálatakas about 10 feet high at the sides. The hall is supported by 12 pillars with ámalaka capitals. To the left in the hall are seated Buddha figures in dharmaschakra-Śrīvára or the teaching pose, the stem of the seat lotus being supported by Nágas. There are also similar figures on the parapets to the right and left. To the right of the entrance is a standing female figure flanked by female figures, holding in her hand a creeper in the left hand, the right hand being in the abhaya pose. To the right in the veranda is a seated figure, apparently a Bódhisatvá, wearing yanípávita or sacred thread, his right hand bearing a flower and the left resting on the thigh. Caves 3 to 6 are similar to Number 2, but with a few variations. The hall of Cave 3 has 12 pillars and 12 cells. To the right in front is a Buddha figure in the teaching pose. To the right in the hall of Number 4 is a seated figure of Padmapáni flanked by female figures, holding in the right hand a rosary and in the left a flower with stalk. The upper storey has Buddha figures. Cave 5 has a big hall with 24 pillars and 20 cells, and Cave 6 has some female figures at the side. Number 7 is a hall with 12 cells. Cave 8 is in two storeys, the upper has a few cells and the lower a shrine like Number 2 and a pradakshíya or circumambulatory passage. To the left is a good female figure with a peacock. Number 9 has a seated Buddha figure like Cave 2. The lower outer wall has a male and a female figure seated with a child, apparently Páanchika and Hárthí. Number 10 is a Chaitya cave apsidal at one end like those at Kárlé, Kanhrí and Nélik, supported by 30 plain pillars. The dágaba in the apse has a Buddha figure in front. There are figures all round above the pillars, and stone ribs inside the dome. The veranda in front is in two storeys; the lower has some cells and the upper gives a fine view of the interior. This is one of the best caves here. Cave 11 has three storeys; the first has a Buddha figure and a few cells; the second seated Buddha figures as in Cave 2 in three cells and also to the left; and the third also a Buddha figure like the first storey but with sculptured walls to the right. Number 12, also in three storeys, is larger, lofter and grander than Number 11. The first storey has a shrine with a seated Buddha and seated dvarapálatakas. There are also two more at the sides in the hall which has besides figures in nine panels, the front portion being furnished with cells. In the second storey there is to the left a seated Buddha with figures in 9 and 12 panels surmounted by a four-armed female figure flanked by similar figures; and to the right a Bódhisatvá flanked on the right by a Yákshi and on the left by a Yákshi, and another flanked by female figures, all seated. The walls are also carved with miniature dágabas. The third storey has like the first a shrine with a seated Buddha, and dvarapálatakas with crossed hands. To the right and left are six female figures with nine Bódhisatvá figures above. The second apsárás or compartment has 7 Buddhas on either side, and the end has 5 Buddhas to the left and 4 to the right. This cave appears to be the largest here. Caves 14 to
29 are Śaiva. The side walls of Number 14 are sculptured with the figures of Umāmahēśvara (in three places), Varāha, Lakṣmi, Durgā (in two places), Tāṇḍava, Bhairo, Saptamātrikā, Rāvaṇa lifting Kailāsa, and a Vēṭāla. Cave 15 is in two storeys, both having a linga. In the upper storey the lingas has at the sides Gaṇapati and Subrahmanya, and around figures representing mostly the ṛkṣas or sportive forms of Śiva and the incarnations of Viṣṇu. Among other figures may be mentioned Bhairova, Tāṇḍava, Umāmahēśvara, Mārkaṇḍeya, Lakshmi, Rāvaṇa lifting Kailāsa, Ranganātha, and Viṣṇu delivering an elephant from the jaws of a crocodile. There is a Nagāri inscription in this cave.

26. Cave 16 is the celebrated Kailāsa-Śāvara temple, one of the most marvellous, if not the most marvellous, of the excavations here. The main building is in two storeys, as also the surrounding verandah and structures. At the entrance is a fine water-cistern to the left and figures, mostly broken, on the walls on both sides of the entrance. Opposite the entrance is a good seated figure of Lakshmi in a lotus pond. The porch behind Lakshmi has a seated figure of Śiva accompanied by ṛkṣas or the regents of the directions with a huge ten-armed standing figure, about 15 feet high, of Bhairava opposite to it (Plate IX. 1). There are two stairways leading to the upper storey, which consists of a garbhagriha, an open sukhanda, a pradakśina, a navaranga, side porches, a front porch and a Nandi shrine. The garbhagriha has a linga. The ceiling of the sukhanda has a standing figure of Lakshmi flanked by three figures on either side, all in relief. The pradakśina has five shrines. The navaranga is a magnificent hall with three entrances supported by 16 elegantly carved pillars, 16 pilasters and 4 double pilasters at the corners. The central ceiling has Tāṇḍava-Śāvara in relief as also Lakshmi. The front porch shows traces of painting, which are also noticeable in several other parts of the building. Above the plinth around the main building are carved huge elephants, lions and yalis. At the sides stand two well carved lofty lamp-pillars and two big elephants facing each other. To the right is a fine mantapa enshrining in three cells the river goddesses Gangā, Yamunā and Sarasvatī (Plate IX. 2), the central figure, standing on a crocodile, representing Gangā. The upper storey further on has the temple of the goddess Pārvati with a grand hall in front, open to the left, supported by 24 well carved huge pillars. The central ceiling has Tāṇḍava-Śāvara in relief; the right wall besides bearing the figures of Brahma, Viṣṇu, Śiva, Narasimha, Gaṇapati, etc., also depicts in brief the story of the Mahābhārata; and the left wall briefly delineates the story of the Rāmāyana in a single big panel. The upper storey to the left has eleven seated female figures besides Gaṇapati and another figure flanked by chauri-bearers. The female figures are evidently intended to represent the Seven Mothers, though the number is more than seven. The wall of the veranda of the upper storey shows figures representing Śiva’s tīkṣṇa and Viṣṇu’s avatāras besides those of Umāmahēśvara (in several places), Rāvaṇa cutting off nine of his heads, etc.

27. To the right of Number 16 is a cave bearing no number, which enshrines a Trimurti figure similar to the one at Elephanta. Numbers 17 to 24, 26 and 29 contain lingas. In Cave 17 there are at the sides of the linga Gaṇapati and Mahāśa- suramardini. The pillars are adorned with bracket figures and two of them with figures at the base also. This is a fine cave, as also Number 21. Number 20 has a good doorway. The front pillars of Number 21 are adorned with bracket figures as in Cave 17. The right wall shows figures of Subrahmanya, Mahāśasuramardi, Rāvaṇa lifting Kailāsa, and Śiva and Pārvati playing at dice, and also a panel representing Girijākalyāṇa or the marriage of Pārvati; while the left wall has the Seven Mothers. At the sides of the veranda are female figures standing on a crocodile and a tortoise, representing the river-goddesses Gangā and Yamunā. In Cave 22 there are figures of Lakshmi at the sides; the āḷvarāḷakas are painted red; to the left are the Seven Mothers, and in front Nandi. Number 23 has in the left cell a Trimurti figure behind the linga. The shrine in Cave 25 is empty. The āḷvarāḷakas hold a sword in the right hand. The ceiling in front shows Śrīyā flanked by female archers, and Aruna, all in relief. To the left is a seated figure bearing in the left hand what looks like a money bag. May it be Kubera? The veranda of Number 7 shows figures of Viṣṇu, Śiva, Brahma, Ranganātha, Varāha, Balarāma, Kṛṣṇa and Rukmini. Cave 29 has lions at the sides of the stairway. The linga shrine has big āḷvarāḷakas as at Elephanta. Among other sculptures are a female figure standing on a tortoise (Yamunā), Umāmahēśvara, Rāvaṇa lifting Kailāsa, and the marriage of Pārvati. This Cave shows vestiges
1. SOUTH-WEST VIEW OF HAZAR-RAMA TEMPLE

2. PORTION OF MUKHA-MANTAPA OF VITRALA TEMPLE
of painting. Numbers 30 to 34 are Jaina caves. In almost all these the principal Jina figures represent Neminātha as indicated by the vehicles, namely, an elephant and a lion, of the Yashaka and Yakshi found in them, these being the proper vehicles of Sarvārtha and Kāśmirādī, the attendants of Neminātha (see para 25). Number 31 is a grand cave with good pillars and an upper storey on three sides. There is a big elephant on a pedestal and a mūhāramābha in a shrine in the centre. In Cave 33 the upper storey has a grand painted hall supported by 16 huge but fine pillars with Jina figures all round. Number 34 consists of a garbhagriha, an open sukhānda, a nacoranga, and a porch. The nacoranga has Yashaka and Yakshi at the sides, and seated and standing figures of Jinas on the walls. To the left of number 34 is another Jaina cave called named but no number, but similar to Cave 34. The front pillars have below some figures 4 labels in Kannada characters of about the 9th century giving their names. The figures represent some Jaina gurus, their names being Nāgānandī-goravādi, Davanandī-siddhānta-bhaṭāra and . . . . . . . . bhaṭṭāraka. The language, too, is Kannada.

28. As there was no time to visit the Ajanta caves, I proceeded to Bāḍāmī via Mānmad and Hutgi. The Bhimga bridge on the way is similar to but larger than the one at Kṛṣṇā. Bījāpur has an extensive fort around it and a large number of fine Muhāmādan buildings several of which are visible from the Railway Station, one of them, the Gōli Gamba, a particularly good building, being situated near the Station itself. Bāḍāmī, once the capital of the Western Chalukyas, has a hill fort and several ruined temples. The chief attraction of the place at present is the caves, 4 in number, locally known as Mānbadī. They gradually rise in level and are led up to by flights of steps. The lowest or the first cave is Saiva; it enshrines a linga and is supported by 16 carved pillars. The central ceiling shows a Nāga and a Nāgi, that in front a five- hooded Nāga encircled by three coils, and those on either side a Nāga and a Nāgi. The right end wall has Harīhara flanked by Lakshmi and Parvati, and the left end wall Ardhanārīśvara flanked by a female figure and a Vēṭāla or Bhringi (Plate X, 1). To the left in the veranda are Mahishāsuramardini, Ganaṇatī and Subrahmānya, and the end wall shows Tandavāvya, while the projection at the right end has a dvārapalaka. A short inscription in Kannada characters of the 6th or 7th century says that the cave is Śrī-Kayadasvāmi's shrine, Kayadasvāmi being apparently the name of the linga. The cave higher up or Number 2 is Vaishnavā. The front ceiling shows Vishnu seated on Garuda, while the others have either a lotus in the centre and svastikas with a Gandharva pair at the corners, or svastikas without Gandharvas, or merely a Gandharva pair. To the right on the wall is Varāha and to the left Trīvikrama (Plate X, 2), while the ends have dvārapalas. One of the pillars bears an inscription in Kannada characters of about the 6th century which seems to record the name of a visitor—Magan Adanari. The rock above the cave and the one opposite to it bear a number of short inscriptions of about the same period as that of the one on the inside pillar recording the names of visitors, among which may be mentioned Śrī-Vabhyā, Duttuttagā, Nīḍagā, Śrī-Alagērē, Suravīmān, Śrī-Bādmāgā, Śrī-Khōmāndī and Singamachī. At the sides of the entrance to the next higher cave or Number 3 are also to be found similar inscriptions, two of which run thus—Śīkhevarmarūjān, Vīkantarā Śīvāmnurūjān. Cave 3, also Vaiśnavā, is the largest and the most beautiful of the caves here. It is supported by 24 well carved pillars, the front ones being adorned with bracket figures. The ceiling in front of the shrine has dvīpapālas in relief, the central one Subrahmānya, and the front one a Gandharva pair. To the left in the front ankaṇa or compartment are figures of Harīhara, Narasimha, and Trīvikrama at the end; and to the right figures of Varāha, Paravasudēva, and Vīshnu at the end. Other ceilings of the front ankaṇa have mostly dvīpapālas in relief. Some parts of the cave show traces of painting. There are three inscriptions on the pillars: one of them, a valuable early record, dated A.D. 578, says that the cave was caused to be excavated by the Western Chalukya king Mangalīśa to serve as a Vīshnu temple; the other two are modern records of the 16th century, one referring to the erection of a bastion in 1543 by a chief of the name of Kōnda-Iāja, and the other to the consecration of a Viṣṇula temple at Bāḍāmī by some private individuals. On the rock outside the cave are several inscriptions in old characters. One of them repeats the grant of the village of Lanjīgēsara by Mangalīśa to the cave temple and records a further grant to the garland-makers of the god. The others mostly record the names of visitors some of which run thus: Śrī-Gūmapalān, Śrī-Adu-Achārasiddhi, Śrī-Kōṭṭalān, Śiriga-
maṇḍi, Śrī-Bēnuveyyāṇa-Vāḍagōsī. Cave 4 is Jaina with Jina figures in the shrine and on the walls and pillars. The left wall of the veranda bears a Kannada inscription in six lines in characters of the 11th century, which is an epitaph of Jālkkavve, wife of Jīnavarma and mother of Kālidēva, who died by the rite of satīdakāṇḍa or starvation. She is compared to former pious Jáma ladies such as Māruḍēvi, Vījaya, Lakṣhmīne and Attīmbāmbē. There are several more short inscriptions on rocks which I had no time to examine.

29. Among other temples noticed at Bāḍāmī were the Viruppaksha, the Yallammas, the Mallikārjuna and the Bhattanātha, all Chalukyan in style. The sukha-nāḍī doorway of the Yallammas temple is adorned with perforated screens at the sides and the top. At the entrance is an inscription of the Chālukya king Jaga-dēkanallē, dated 1139, which states that the god in the temple called Yogēvārā was set up by two danda-nāyakas or generals named Mahādeva and Pāλādeva. The Mallikārjuna temple, which is in a dilapidated condition, has in the prākāra a cell containing a figure of Vīrabhadra. The Bhattanātha temple is also adorned with perforated screens like the Yallammas. The Rāmānātha shrine near the kopa or tank has a good figure of the god with the incarnations of Vīshnu above. A sculptured rock in front of the Kōṭērāya temple bears several old inscriptions, one of which, meaning 'the praise of Gaṇava of the Vārāhḷas,' is engraved in three places. The Dattatṛṭēya temple has a modern Nāgari inscription dated 1814. An inscription on one of the pillars of an old temple on the hill to the north-east of the Dharmaśalā, dated 1543, refers to the erection of a bastion by Eρa-Kṛishṇappa-Nāyaka. This is of some interest as Eρa-Kṛishṇappa-Nāyaka was the head of the family of the Bēlūr chiefs. The caves and many of the inscriptions at Bāḍāmī are noticed in the Indicā Antiquāry, VI (p. 354) and X (p. 59). Altogether the number of inscriptions cursorily noticed by me at Bāḍāmī was 92.

30. The last place visited before returning to Bangalore was Hampe. The Viruppaksha or Pampāpatti temple seems to be the largest here. It is a Dravidian building facing east with two mahādevas or outer gates, one on the east and one on the north, both surmounted by lofty gopurās or towers, the east one being in nine stories (Plate XI.1). The pillars are adorned with lions and riders as at Nāṇḍī. Of the pillars supporting the front hall, eight, which are somewhat slender but elaborately carved, stand two in each direction. The ceiling of the front hall is painted with scenes from the Śaiva Purāṇas. There are two cells in the prākāra enshrining the goddesses Pārvati and Bhuvanēsvari. The doorways of both are well carved, but that of the Bhuvanēsvari cell presents a charming appearance with its minutely carved sculptures. Its front pillars are adorned with bead work like those in Hoysāḷa temples, two of them having kalūsikas or vases in relief on the upper panels in the four directions. Behind the Viruppaksha temple is a shrine containing a figure, about 14 feet high, of Vidyārāṇya seated with the right hand in the teaching pose. This is said to be the site of his tomb. Five inscriptions were noticed in the temple. One of them near the front hall, dated 1599, states that Kṛishṇa-Dēva-Rāya of Vījayanagar built the front hall and the smaller gopura in front of it, repaired the larger gopura, and granted a village for the god on the day of his coronation. There is also another copy of this record to the right of the east mahādeva. Two worn epigraphs at the sides of the north mahādeva record grants to the temple in 1236 and 1429 during the reigns of the Hoysāḷa king Sūndēsvara and the Vījayanagar king Hari-hārā III, respectively. The remaining inscription, which is to the right of the Chānḍrādēsvara shrine outside the north mahādeva, registers a grant to the temple in 1199 by Kānkhālē, wife of Chauṭāyāya, ruler of Kupugōḍu of the Kuntala country and a descendant of Kālidēvaras of the Phani-vamsā or serpent race. This seems to be the oldest epigraph in the temple, and it names the goddess of the temple as Pampāḍēvi or Pampāpāṭikē. The temple must have existed before this date. To the right of the temple is a hillock known as Ḫēmakāḷa which has on it several temples such as the Prasanna-Viruppaksha, the Rāmakēnuma and the Anjānēya, and natural springs known as Rāma-tirtha and Bhūma-tirtha. There are also two or three small but neat temples in the Hoysāḷa style (Plate XI.2), said to be Jaina, though without any such indication. Two inscriptions were noticed on the rocks here, one of Harīhāra II dated 1397, and the other of about 1400, stating that Bhātara-Bhāṭāya caused the flight of steps to be made. Opposite to the Viruppaksha temple at some distance is a good māṇṭapā supported by 12 elegantly carved plack stone pillars; and behind it a huge Nāṇḍī measuring 15' x 12' x 10'.
PLATE XIII

1. JINA FIGURE

2. ARCHITRAVE OF A DOORWAY

3. PILLAR

RUINED PASHUS AT BASTI-HOSROTE

 nhờ (Archaeological Survey)
31. We may now proceed to notice briefly other temples and objects of interest. What is known as Kadalé-Ganapaté is a seated figure about 10 feet high; and that known as Sáswa-Ganapaté, about 8 feet high, is seated in an open mantapa. The Krishna temple is a good structure. It has two inscriptions, both dated 1515, one of which states that Krishna-Déva-Ráya set up in it a figure of Krishna brought from Udayagiri. The inscription stone and some pillars bear Tankale ndnám on them. The huge Narasamha figure seated in the open has a prabhá or glory and is canopied by the seven hoods of a serpent. An inscription close to it records the consecration of the god and the grant of a village by Krishna-Déva-Ráya in 1520. Some ruined Vishnu temple close by, now known as the Chandévara and named in the board attached to it the Chandékkévara, has an inscription, dated 1545, which states that during Sadasiva's reign Ráma-Rájaya's younger brother Timma-Rája's dalaváryi or general Jangaraya built some temple, apparently the one in question. The Virabhadré temple has likewise an inscription of Sadasiva's reign, dated 1545. The underground Siva temple is also a good building. Near about it are two boulders known as Akstapé-gundu (Eluder and young sisters' Boulders). The Hazár Ráma temple is perhaps the most artistic structure here in view of its figure sculpture (Plate XII, 1). The navaranga is supported by four elegantly carved black stone pillars. The left wall of the mahádeva, as well as the inner sides of the outer walls, depicts the Rámâyana story from the Bálakdá to the end. The outer walls have 5 rows of figures, elephants, horses, infantry, dancing girls and partly Krishna's bala-báti or boyish sports. The row of dancing girls is in front of a seated queen, while the rows of elephants, horses and infantry are in front of a seated king. Five inscriptions were noticed in the temple: one in Nágari characters in praise of Déva-Ráya 1; one recording a grant of gold vessels for the god by queen Anapala-Dévi probably in 1416; one dated 1513 registering a grant of some villages for the god by Krishna-Déva-Ráya; and one dated 1521 recording a grant by Chikka Timmayadeva-maha-arasu's son Timma-Rája. The remaining epigraph is mostly worn. The temple was probably founded by or during the reign of Déva-Ráya I. The Navarátri Dibba or platform is a beautiful structure with rows of elephants, horses, camels, infantry, dancing girls and hunting scenes around the plinth. The Ranganakésha temple has a Telugu inscription of Sadasiva's reign, dated 1545, recording a grant by Timmarajugévaru. Close by is a boulder known as Hoțhēbēne-gundu (Belly-ache Boulder), throwing a stone on which is believed to cure belly-ache.

32. The Achyutaraya temple is a large building with several mantapas supported by pillars adorned with yathra, etc., and verandas all round. The mukha-mantapa has a bearded figure dressed in a cloak and leaning on a staff, resembling figures of Kempe-Gundu noticed at Mágadi and other places. The Garuda shrine has also at the sides two such figures, but without a beard. An inscription on the inner walls of the north gopura, dated 1554, styles the god Tiruvengalanatha. The mahádeva has on the right and left an inscription in Nágari and Kannada characters, dated 1539, which refers to the gift of Aranandidhi by Achyuta-Ráya. At some distance from this is a Vishnu temple bearing the Vijayanagar crest on the wall of the mahádeva. It is not known why it is named a Jaina temple seeing that the figures of Hanumá and Garuda at the sides and the Vaishnavava dura dasakas afford clear evidence of its being a Vaishnava structure. The building is in the Hoyasa style and has a frieze of scroll work around the navaranga. In front of it stands a mástikal with a discus and a conch at the top. Opposite to this temple at some distance is a long white streak on a rock which is believed to represent the loose end of Sítá's garment which she let fall when being carried off by Rávana. Near it is a reservoir known as Sítá's bath, as also a cave temple of Paṭṭabhiráma. A little distance from this is the Tulabhára beam resting on two shafts in the shape of a tornagamba or gateway. At the base of the east shaft are figures of Krishna-Déva-Ráya and his queens, this king having used it for making the Tulabhára gift. Further on stand four huge carved pillars intended probably for supporting a gopura. Such pillars are also found at Melkote and other places. The Vithala temple is perhaps the best structure at Hampi both on account of its neat proportions and fine carvings. It has three gopuras on the east, north and south. The mukha-mantapa is a magnificent hall with a row of horses around the plinth (Plate XII, 2). To its right and left are two good mantapés; the former with a row of elephants and the latter with rows of swans.
and dancing girls. The carved stone car in front stands for the Garuda, shrine and bears a fine Tenkale nāmam above the figure of Garuda. In the garbhagriha is lying a mutilated figure of Nambi-Nārāyana. In the manṭapa to the right in the prakāra are some mutilated figures with labels on their pedestals giving their names among which are Vishnu-mūrti, Vijaya-Kēsava-mūrti and Mādhava-mūrti. On the upper step of the stairway in front is an inscription in characters of the 16th century stating that the door there was the one to be locked and sealed. Eighteen more inscriptions were noticed in the temple: 2 of Krishna-Dēva-Rāya dated 1513; 9 of Achyuta-Rāya dated 1531 (2), 1533, 1534, 15 5, 1536 (2) and 1580 (2), the last two dated 1589 referring to his gift of Ānandamīthi; and 7 of Sadasīva dated 1543, 1544, 1554, 1558, 1561, 1563 and 1564. Opposite to the Vithala temple stands another Vishnu temple whose navaranga ceiling is a beautiful dome with a lotus bud in the centre surrounded by rows of swans and dancing girls. There is likewise a third row all round. To the north-east of the Virupaksha temple is the Kōndaṭharana also on the bank of the Tungabhadrā, above which is a shrine of Śūrya-Nārāyana, the god worshipped being Sadasīva or Vishnu’s discus in the shape of a human figure with 16 hands. Near it is a shrine containing a figure of Hanumān in a circular yantra or mystic diagram, known as Yantrōddhāraka-Pranādāvan, said to have been set up by the Mādhva guru Vyāsa-Tirtha, the founder of the matha at Bīsāle in Tirumukkēdu-Narsipur Taluk. Close at hand is a covered passage between two huge boulders, known as Oake-gandi.

"33. The Ranganāthā temple and the Rāja’s palace and office were visited at Anegondi. On a boulder to the left of the north bank of the Tungabhadrā on the way to Anegondi were noticed three inscriptions: one of them, dated 1388, is a Sanskrit record stating that Kumāra-Kampa, son of Harīhara, made a ford for crossing the river; another, which appears to be dated 1453, registers a grant to the Ambigas or boatmen; and the third, dated 1556 in Sadasīva’s reign, seems to fix the ferrying charges. To the north of the village is an inscription near a Naga stone to the left of the road, which bears the date 1436 and records a grant during the reign of Dēva-Rāya II. To the east of Anegondi is Nava-vrindāvana or the nine tombs of Mādhva gurus including those of Vyāsa-Tirtha and Vijayindra. To the left of Sīta-sarovara or Sītau’s pond are Raghunandana-tirtha’s matha and bhrindāvana, and opposite to the latter a four-armed Hanumān bearing a discus and a conch in the upper hands. Vijayindra and Raghunandana were the admas of the Rāghavendra-matha at Nanjangud. To the north of Hōspet is a village named Anebagundī, a corrupt form of Anantaśayamagudi, which takes its name from the Anantasayana temple situated there. The latter is a lofty building with a barrel-shaped dome in mortar over the garbhagriha and a grand mukha-maṇḍapa supported by 48 pillars. The original figure of the god is not now forthcoming, and there are instead seated figures of Varāha and Narasimha and a few other mutilated images. The right wall of the mukha-maṇḍapa bears four inscriptions: one of them, a big Sanskrit record of Krishna-Dēva-Rāya, perhaps the original of a copper plate grant, seems to register a grant by the king, the composer being Sahāpati; two are the usual Nāgari and Kannada inscriptions, dated 1590, recording the gift of Ānandamidhi by Achyuta-Rāya; and the fourth, dated 1540, registers a grant for the god during the reign of Sadasīva. The Odakarāya (Anjaneya) temple at Hōspet has three cells standing in a line: the middle one enshrines Hanumān, the right cell Patāṭhabhrāma, and the left Yogiṃana, who is seated in the teaching pose with Laksmana and Sīta standing at the sides. Hanumān is said to have been set up by Vyāsa-tirtha. It is stated that the temple was destroyed by Tippu and probably the image of Hanumān was also mutilated, which accounts for his name Odakarāya. It was subsequently restored by Dēsavī Koudappa, whose figure together with that of his wife Śīhōmanī is carved on the floor in a prostrating posture with labels giving their names. To the left in the navaranga is a cell containing a figure of Ranganātha, an old image, set up about 50 years ago. Altogether the number of inscriptions noticed at Hōmpa was 49.

34. When I was at Tirupati on leave in February 1920 in connection with the Upanayanam or investiture with the sacred thread of my son, I noticed in the Śrīnivāsa temple about 15 inscriptions in Tamil, Telugu and Kannada. In a cell to the south-east of the
akṣaja-stambha or flag-staff are kept portrait statuettes of the father, mother and wife of Todar Mal, general and finance minister of Akbar, who died in 1589. These statuettes bear inscriptions in Nāgarī and Telugu characters giving their names. The father was Lālā Khamarāna, the mother Mōhanā, and the wife Pīṭābī. But Todar Mal’s figure, which is stated to have been there some years ago, is not now forthcoming. A portion of the enclosed veranda in the second prākāra is shown as the residence of Vyāsa-tirtha while he worshipped the god for 12 years (see last year’s Report, para 91). Close to it on the floor is a figure of Vyāsa-tirtha with a label in modern characters giving his name, and this spot is said to be the place where once stood an inscription recording the grant of certain privileges to him. Of the other epigraphs, 8, dated 1512 (2), 1514 (4), 1523, and 1527, relate to the Vijayanagar king Krishna-Dēva-Rāya and his queens; 1 to Vira-Narasimha; 1 dated 1450 to Ākṣaja-Dēva-Saṅkara-gopāla; 1 dated 1514 to Nārāyanā-dēva of Kampanadura; and 1 dated 1506 to Venkata-pati-Rāya I. There is also one, dated 1390, recording a grant to Tiruvengadan-jiyav. During my stay at Mālāka on leave in April 1920 in connection with the Ubhayavēdanta-pravartana-Sabha, I discovered and transcribed 10 new inscriptions at the Narasimha temple on the hill.

35. As stated in para 8 above, the Architectural Draughtsman and the Photographer and Draughtsman made a tour under my instructions in the Krishnarakṣapēta Taluk of the Mysore District, and inspected and photographed a few temples of architectural interest. A brief account of these structures, as also of some places, mainly based on the notes of the Architectural Draughtsman, will now be given. Dānāyakakante consists of a ruined fort of which two gateways and a few mud walls are the only parts now left. It is stated that this was once the seat of a Pulegūr. Immediately to the west is the saṅgama or confluence of the Kaveri and the Hēmavati. On the left bank of the latter is a small temple dedicated to Śiva under the name of Viṣṇadhāravāra. Basti-Hoskē consists of the two villages, Basti and Hoskē, which are situated at a distance of about half a mile from each other. There is a lofty Jina figure, about 15 feet high, at Basti, now enshrined in a modern building, 6 feet by 8 feet, which has an archway in front to the whole height of the wall. There seems to have been once a big temple here traces of which are still visible. Several mutilated figures are lying here and there. To the north of the huge image are two seated Jina figures, one of which is flanked by chauri-bearers (Plate XIII, 1). The pillars in front of the image and one of the architraves of a doorway still standing show elegant workmanship (Plate XIII, 2 and 3). The pillars are adorned with ornamental bases and damañkaras at the top. A new inscription was found here, and impressions were also taken of two more, E.C., IV, Krishnarakṣapēta 36 and 37, which are incompletely printed. Māvinkere also gave a new record. There are two temples in the Hoysala style at Sindagāṭṭa, the Sangamāvāra and the Lashminarāyana, both in a dilapidated condition. The former is of some interest as being a double temple like the Hoysālāvāra at Halebid and the Halavukallavāra at Arskēre (Report for 1918, para 43), though it goes without saying that it cannot compare with the Hoysālāvāra either in proportions or in ornamentation. The temple, which faces east, consists of two garbhagrihas, two sukhamāssās, two navaikanaras with a connecting corridor, and two porches one of which has now fallen down. Plate XIV gives its ground-plan and Plate XV, 1 the east view. The sukhamāssā doorways, which are well carved, have perforated screens at the sides and figures of Śiva on the lintels. The garbhagrihas and the sukhamāssās have flat ceilings. The navaikanaras with the connecting corridor are supported by 12 pillars and 20 pilasters and adorned with 21 ceilings of which excepting the 3 in the corridor and the two in front of the sukhamāssā doorways all the others are deep and artistically executed. The navaikanaras have also figures of Vishnu, Gana-pati, Subrahmanyas, Śrīra and the Seven Mothers. As stated before the temple is in a dilapidated condition. One half of the east front including one porch and a portion of the south wall has fallen and the north wall is out of plumb. But as the structure is a good specimen of a double temple, examples of which are rare, it deserves preservation. Almost all the stones that formed the walls are lying on the spot and the villagers too seem
to be willing to make a contribution towards the cost of the repairs. The Lakshmînarâyana temple is, however, in a better state of preservation except for the outer wall which has been replaced by a plain modern wall. It consists of a garbhagrîha, a sakhândasi, a navaranga and a front veranda. The sakhândasi doorway is well carved. All the ceilings of the navaranga are artistically executed in various geometrical patterns with central pendants.

36. The Hêmagiri hill, situated on the left bank of the Hêmagiri, has a temple on the top dedicated to Venkataramaprasâvâmi, popularly known as Ranga of Hêmagiri. The god, about 3 feet high, is flanked by his consorts Srôdâvî and Bûrdâvî. The usatra-vigrâha or processional image is kept for safety in a village called Banjûbole about a mile from the hill. An annual jâtre held in the month of April is attended by a large number of people from different parts of the State when thousands of cattle change hands. There are three temples at Sante-Bachâhali, the Mahâlingâvara, the Virañâryana and the Virubhadra, of which the first alone is in the Hoyasala style. This temple consists of a garbhagrîha surmounted by a stone tower (Plate XV, 2), a sakhândasi and a navaranga, the two former being in a fairly good state of preservation while the last has completely gone to ruin. The sakhândasi has a well cured doorway with perforated screens and niches enshrining Gopâpati and Mahîshâsuramardini at the sides. There are also two niches adjoining the north and south walls which contain mutilated images. Some of the ceilings of the navaranga have disappeared, but those that are left show good workmanship. The Virañâryana temple enshrines a figure of Nambi-Nârâyana flanked by consorts. The Brahâmâvara temple at Kîkki was described in my Report for 1915 (para 27). Plate XVI shows three beautiful Nâga stones standing in the court-yard of the temple. In one of them a figure of Laxshmi is carved on the hood. At Ankanahalli are three mûstikâls, one of white granite and the other two of black stone. They were noticed in my Report for 1915 (para 26), but could not be reproduced in that Report for want of photographs. They are now shown on Plate XVII. The central stone shows a woman's arm, bent upwards at the elbow, with the hand raised and the fingers erect. Above the arm stands a discus on a pedestal. The meaning of the symbols on the lower portion is not quite clear. Usually the arm projects from an ornamental post as in the other two mûstikâls at the sides. These also show below the arm figures of the hero who fell and his wife who became a sati. In the top panel of the left stone we see the couple seated with folded hands, in front of a linga. The meaning of this is that the wife after becoming a sati joined her husband and both of them went to Kailasa. The Linga, however, does not appear on the right stone. In my Report for 1913 the Panchalinga temple at Govîndahalli was described in para 29 and its back view was given on Plate XII. It is a fine temple in the Hoyasala style containing five cells. Plate XVIII exhibits its front view.

37. The Assistant and a Pandit made a short tour in the Mysore Taluk and brought copies of 7 new inscriptions, as also revised copies of 6 printed ones. The Head Pandit made a long tour in the Malvalli Taluk under my instructions and the resurvey has resulted in the discovery of 50 new records. He has also brought revised copies or impressions of 50 imperfectly printed inscriptions. The previous survey of the Malvalli Taluk was made before or soon after the Department was formed and it is only in the nature of things that the first attempts were not completely satisfactory. The survey of the taluk may now be considered to be mostly complete. I have to acknowledge here the valuable assistance rendered by Mr. Arunachala Mudaliyar, Amildar of Malvalli Taluk, which greatly facilitated the work of the Head Pandit.

38. Other records examined during the year under report were two sets of copper plates relating to the Gangas and the Râshtrakutas, which may be looked upon as important finds. One of them in the possession of Lakshmîsekhara-bhattakara-pattâchârya of the Singhagad Jain matha at Narasimharâjapur, received through Mr. B. Padmaraja Pandit of Chamburâjanagar, records grants to a Jain bâci during the reigns of the Gangas king Śrîpurusha and his son Saigaotâ Śivâmara; and the other, a facsimile of a portion of which together with an incomplete copy
1. FRONT VIEW OF SANGAMENVARA TEMPLE AT SINDAGUTTA

2. BACK VIEW OF MAHALINGESVARA TEMPLE AT SANTE-BACHAHALLI
was received also from Mr. B. Padmanabha Pandit of Chāmarājanagar, registers a grant to a Jaina basti at Tullād in 807 by the Rāṣṭrakūṭa prince Kamba-Dēva. Two more modern plates received from the Murgi mātha of Chitaldurg, both dated 1796, record grants to two Lingāyat gurus by Vira-Rajendra, the Rāja of Coorg.

39. Altogether the number of new records together with revised copies of printed inscriptions procured during the year was 148. Of these, 138 belong to the Mysore District, 5 to the Chitaldurg District, and 3 to the Kudūr District. The inscriptions in the South Indian Vernaculars noticed by me during my northern tour were 102—49 at Hampe, 32 at Bāḍām, 16 at Tīrupati, 4 at Bīlāora and 2 at Dānkūshābad. If these are added to the above number the total will be 218. Of these, 25 are in Tamil characters, 5 in Nāgari, 4 in Telugu, and the rest in Kannada. The number of villages inspected during the tours in the State was 94 in all.

40. While on privilege leave I examined the large number of palm-leaf manuscripts, numbering about a hundred, in the private library of Mr. M. T. Narasimha Iyengar, B.A., Retired Assistant Professor of the Central College, Bangalore, living in Malleswaram. They were found to contain several Sanskrit poems and dramas, a large number of Sanskrit and Tamil works bearing on the Vaisākhyā, a philosophy, works bearing on logic, grammar, rhetoric, medicine, ritual, and Vedānta, and commentaries on a good number of Sanskrit and Tamil works. Several of the works are unpublished.

Office work.

41. The two Monographs, one on the Kēsaṇa temple at Bēlūr and the other on the Lakshmīdevī temple at Dōḍda-Gaddavalli, which were printed in June last, have been published as Nos. II and III of "Architecture and Sculpture in Mysore" in the Mysore Archaeological Series. Another Monograph on the temples at Halebid is under preparation.

42. The printing of the translations of the Kannada texts of the revised edition of the Saṇḍhaṇa Belgola volume has not made much progress, only 16 pages having been printed during the year.

43. The printing of the General Index to the volumes of the Epigraphia Carnatica is making very slow progress, only 8 pages having been printed during the year.

44. With regard to the revised edition of the Karṇāṭaka-Śabdānusāsana, an index of technical terms occurring in the work was prepared and sent to the press.

45. In connection with the Supplement to Volumes III and IV (Mysore) of the Epigraphia Carnatica, about 380 pages of the transcriptions of the Kannada texts were prepared and sent to the press, as also about 245 pages of the Kannada texts relating to the Supplement to Volume IX (Bangalore). The Supplements to Volumes X and XII (Kōlar and Tumkur), each consisting of about 500 newly discovered inscriptions, are also receiving attention.

46. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

47. An Index to the Annual Reports of the Department was prepared and sent to the press. A catalogue of the books in the Office Library is being got ready for the press.

48. A revised chapter on "Language and Literature" was written out and sent to the Compiler of the Mysore Gazetteer. Some preliminary work has also been done in connection with the other items required for the Gazetteer.

49. About 40 photographs of views of temples, etc., were sold at the Archaeological Office. An order for about 320 photographs has been received from the "Museum of Fine Arts," Boston, Mass., U.S.A. Forty copies each of the Belur and Dōḍda-Gaddavalli Monographs were sold in England through Messrs. Probsthain & Co., Booksellers, London.

50. The Photographer and Draughtsman prepared illustrations for the Annual Report for 1919. He went out on tour to Arstikere and Krishnarajapēte
Taluks to photograph and sketch some temples of archaeological interest. He also printed a number of photographs brought from tour.

51. The Draughtsman prepared seven plates illustrating the temples at Hālōbād, Sōmānāthapūr, Arsitākere, Bāstībālli, Sindagāṭṭa and Sante Bāchahalli.

52. The Assistant Photographer acting for the Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1919. He accompanied me on my North Indian tour and took photographs of a number of buildings and sculptures. He also printed a good number of photographs for the office file and for sale to the public.

53. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

54. The two copyists of the office transcribed the following works during the year:—(1) Paḍārthaśāra by Māghaṇandī (in part), (2) Maṅgarasura-vamśāvalī, (3) Rāmāyānasāra-kāvyā by the poetess Madhuravāṇi, (4) Rāmāyaṇa-sāra-saṅgraha by Venkaṭārya, (5) Sālagrāma-lakṣaṇa, (6) Ghaṭakarpabhbhādi and (7) Daśārthara-sadīpiṅkā by Sudarśanāchārya. They also compared about 800 pages of transscripts.

55. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.


57. The office staff have discharged their duties with diligence.
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<th>No.</th>
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<th>Village</th>
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<td>Narasimha temple, stone figures of Rama, Lakshmana, Sita and Hanuman</td>
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<td>Narasimha temple, North-west wall</td>
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<td>8x6</td>
<td>Narasimha temple, Figure of Yasodhara</td>
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<td>6x4</td>
<td>Narasimha temple, front gopura</td>
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<td>6</td>
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<td>Lakshmiramanasvami temple, Figure of Venugopala</td>
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<td>Lakshmiramanasvami temple, Figure of Raja Odayar</td>
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<td>Pandhalinga temple, Doorway inside</td>
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<td>Doorway with Dwarampalika figure</td>
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<td>Pandhalinga temple, Interior view</td>
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<td>West view</td>
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<td>do</td>
<td>Do</td>
<td>do</td>
<td>Do</td>
</tr>
<tr>
<td>38</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>Do</td>
</tr>
<tr>
<td>39</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>Do</td>
</tr>
<tr>
<td>40</td>
<td>do</td>
<td>Lamp pillar &amp; Chatussari</td>
<td>Poona</td>
<td>Bombay</td>
</tr>
<tr>
<td>41</td>
<td>12x10</td>
<td>Elephant cave Panels</td>
<td>Elephanta</td>
<td>Do</td>
</tr>
<tr>
<td>42</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>Do</td>
</tr>
<tr>
<td>43</td>
<td>10x8</td>
<td>Cave No. 3, Figure to right of entrance</td>
<td>Kanheri</td>
<td>Do</td>
</tr>
<tr>
<td>44</td>
<td>8½x6½</td>
<td>Do</td>
<td>Interior view</td>
<td>Do</td>
</tr>
<tr>
<td>45</td>
<td>do</td>
<td>Do</td>
<td>Panel to left of entrance</td>
<td>Do</td>
</tr>
<tr>
<td>46</td>
<td>do</td>
<td>Cave No. 4, Stupa inside</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>47</td>
<td>12x10</td>
<td>Do</td>
<td>Interior panel</td>
<td>Do</td>
</tr>
<tr>
<td>48</td>
<td>do</td>
<td>View of Godavari river</td>
<td>Nasik</td>
<td>Do</td>
</tr>
<tr>
<td>49</td>
<td>do</td>
<td>View of Bhameshvara temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>50</td>
<td>8½x6½</td>
<td>View of Wall</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>51</td>
<td>do</td>
<td>View of Kalarana-mandir</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>52</td>
<td>12x10</td>
<td>Pandavla Guba, Cave No. 3</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>53</td>
<td>8½x6½</td>
<td>Do</td>
<td>do 18 (side view)</td>
<td>Do</td>
</tr>
<tr>
<td>54</td>
<td>do</td>
<td>Do</td>
<td>do</td>
<td>Do</td>
</tr>
<tr>
<td>55</td>
<td>8½x6½</td>
<td>Do</td>
<td>Cave No. 11, figure</td>
<td>Do</td>
</tr>
<tr>
<td>56</td>
<td>do</td>
<td>View of Fort</td>
<td>Daulatabad</td>
<td>Hyderabad</td>
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<tr>
<td>57</td>
<td>do</td>
<td>Kailasa temple</td>
<td>Ellora</td>
<td>Do</td>
</tr>
<tr>
<td>58</td>
<td>do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>59</td>
<td>12x10</td>
<td>West view of Fort</td>
<td>Badami</td>
<td>Bombay</td>
</tr>
<tr>
<td>60</td>
<td>do</td>
<td>Cave No. 2, Figure of Parashurama, etc.</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>61</td>
<td>8½x6½</td>
<td>Cave No. 1, Panel</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>62</td>
<td>do</td>
<td>Cave No. 2, do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>63</td>
<td>12x10</td>
<td>Vithala temple, View from south-east</td>
<td>Hampi</td>
<td>Madras</td>
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### List of Photographs (Concl.)

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<th>No.</th>
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<th>Village</th>
<th>District or Province</th>
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<tr>
<td>64</td>
<td>8½ x 6½</td>
<td>Vitthal temple, View from south-east</td>
<td>Hampi</td>
<td>Madras</td>
</tr>
<tr>
<td>65</td>
<td>do</td>
<td>Hazar Rama temple, South-west view</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>66</td>
<td>do</td>
<td>Krishna Temple, South-west view</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>67</td>
<td>12 x 10</td>
<td>Virupaksha temple, West view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>68</td>
<td>8½ x 6½</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>69</td>
<td>do</td>
<td>View of Hemakutas Hill</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>70</td>
<td>do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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### List of Drawings

<table>
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<th>No.</th>
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<th>District</th>
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<tbody>
<tr>
<td>1</td>
<td>Detail of Chennakesava Temple (partly finished)</td>
<td>Somanathapur</td>
<td>Mysore.</td>
</tr>
<tr>
<td>2</td>
<td>Plan of Siva Temple</td>
<td>Arsikere</td>
<td>Hassan.</td>
</tr>
<tr>
<td>3</td>
<td>Detail of Hoysaleshvara Temple</td>
<td>Halchid</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Ceiling of Parasvanatha Basli</td>
<td>Bastialli</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Plan of Sangamesvara Temple (partly finished)</td>
<td>Shivalagatta</td>
<td>Mysore.</td>
</tr>
<tr>
<td>6</td>
<td>Plan of Mahalingesvara Temple</td>
<td>Sastie Bachahalli</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Plan of Halavukalhlu Temple</td>
<td>Arsikere</td>
<td>Hassan.</td>
</tr>
</tbody>
</table>
PLATE XX.
NÁRASIMHARAYAPURA PLATES OF THE GANÁKA KING SRIPURUSHA.

(I b)

1. svasti | jaya jai jagad-eka-bhānuḥ syādvāda-gabhasti-diptaṃ yena para-
samaṃya-timira-pa-
2. ṭalapī sākshātākṣita-sakala-bhuvanaṇa | Nirgranthā-vratacheri-sūri-va-
chanān nistriṃśa-ya-
3. shtyā kṛtā yō duscheinām akhandayat prithi-śilā-stambheṇā jayābhyudya-
tah jātas tasya-
4. kulā kulākha-samāha Kāṇvāvanāvagataḥ śṛimān Kūgani-rāja ity asa-
triśa-
5. s tad-vamṣajāḥ Kāhatriyāḥ | Ṛvam ādhyāv anēka-ṇripati-vrīshabheśvratākrā-
ntēśhu tād a-
6. uvāyē viṃkrama-traya-viśkṛita-rāja-lōkō Mādhava-mahādhīrājas tat-
putraḥ

(II a)

7. Harir iva vāśikṛita-ripu-rakṣo-ganāḥ Hari-vaṇmā-mahādhīrājas tat-
priya-tyāṇa-
8. yaḥ Vishnu iva vyāpta-bhuvanō Vishnū-vaṇmā-mahā-rājas tasya dvitt-
ya iva
9. Mādhavō Mādhava-mahādhīrājas tat-putraḥ avintā-ṇripati-mandalesh
Avi-
10. nitas tat-putraḥ durvvinīta-Kalau Durvvinītaḥ akāryyēśh avintō Mu-
skaras tas-
11. t-putraḥ tasya viṃkramāṇēka-parakramāḥ Śṛtvikramas tat-putraḥ sakala-
guna-
12. ganādhishthānāḥ śṛimān Śrīpurushaḥ rakṣēt prabuddha-sarasauḥ-charu-
neśtāḥ

(II b)

13. śṛt-Bhimā-kōpa-ṇripatiḥ prithivīm anayāṃ yuddhēśhu yasya bahuśo
niśṭāsi-
14. kṛttta-maṅga-sopita-jala-snapita Jaya-śrīḥ pād-anukūla-varttishv agra-
ganāḥ
15. Pasindī-Gaṅgāvṛyo Nāga-vaṃmā Gaṅgā-rāja iti kritābhishēkāḥ tat-
syālāḥ
Mallava-
17. lī-ṇāmā-ṛgāno dattah | udaka-śūrṇvam Tollaṛgaṇa-chāityālayasya taj-
janapada-vā-
18. sinhā lī nirmāla-Kōśika-vaṃśa dharmamaparaṇāh charu-Maṇali-mane-
odyeṇ valor va

(III a)

19. tamākā-śhōtrōcihamān samyagdarśana-viśuddhanaṃ valītān mukha-
nām aṭā Tolla-
20. rō-ṛōv rohādyhuṛ elpataru-pradhānaraḥ oḍānē nikhila-sākshīgal avarē
su-
21. karade nara-śāsmāgaḥ Aydōr endumal sva-dattaḥ para-dattaḥ vā yō harēt-
22. vasundhāra sahshīgal varsha-sahasrāṃ viśhītāyān jayātē krīmīḥ lī
23. Śāntiśe-abbegaḥ ittadu l Perbbāliyā vali l namō Jīnēbhīyaḥ l
PLATE XXI.
NARASIMHARAJAPURA PLATES OF THE GANESHA KING SIVAMARA.

A

(III b)
1. svasti śrīmat-Śivamārā prithuvi-rājyaṃ-keye Viṭṭarasanaṃ Sinda-nād enchaśirakkaṃ ñettanaṃ-keydu
2. Tagare-nād ērpattumān ālyandu Toḷḷara chēdiyakke Karimāṇiyān koṭṭath adarkke Toḷḷara Kōsigatoru
3. elppataṇa-sāndarṇaṃ sākṣhiyu naṅa-sāsanāṃ āge idān alidu paṇṭha-maḥā-pataka-saṃyuktān akke
4. sva-dattaṃ paṃ-vidiaṃ vā yō harēti vaṣunḍhaṛaṃ shaṃṣti-varṣa-saḥa-srāṇaṃ viśṭḥāyāṃ jāyate kṛṇiḥ ā
5. nāravādyaṃ Kṛiṣṇaṇā nai-sutān uru-Raviyā sūnu Kāmālayaṅg āmaras-patram Sēda-varumaṅg amala-tanayan chāru-Kāḍamba-rājya-
6. kk ariṅṅ Śrī-Mādhavēndrāṅg anāga-tānāyan Viṣṇu-rājān mahēcchhan sthira-Toḷḷar chēdiyakk end urutara-Karimāṇkhyānān ottu koṭṭaṅ g

B

(IV a)
1. svasti śrīmat-Śivamārā prithuvi-rājyaṃ-keye avarā māmaṅgaḷ Vijayaśakti-araṇa ko- 
2. ṭṭadu Dēvīgare ā-keḷage aru-gandygām veda māmun Konjunngiāyā ōndu pāḷum
3. munde Nīrīya unchamun koṭṭar Ayyagādarum Ājagiyarum Toḷḷayavali- 
yarum Māmā-
4. ddārārum Godemāṇiyarum Kṛiṣṇagāmügarum Sindagāmügarum Poliki-gāmiga-
5. rum Gaṅgeye ayvadinarvarum kāppum sākṣhiyām āge maṭṭum Pervvoguliyā ma-
6. hājanumā Gaṅgaraṣarā magan Koṭțugiliponu Madge-odeorum Kuvvugulu-
7. liyā Viṇeyarum Māgudiyā nādarum eṃnevərən

(IV b)
8. kāppum sākṣhiyām āge koṭṭada Mulivalliyā chēdiyaka idā-
9. n alidu paṇṭha-maḥā-pataka-saṃyuktaṃ akkum sva-dattaṃ para-dattaṃ vā yō urēti
10. vaṣunḍhaṛa shaṃṣti-varṣa-sahasraṇi viśṭḥāyāṃ jāyate kṛṇiḥ déva-svan tu vi-
11. shan gharum na visham visham neyate visham ēkākkaṃ hanti déva-
svam putra-purtikam ā
12. śrī-Belavara kāḍa Simvarama araṇaṃ idān alira
13. paṇṭha-maḥā-patakaṃpura sayuktā para-data vā yō harēti vaṣ-

(V a)
14. dara shaṃṣti-varsha-sahasraṇi viṭṭaya jēte kimi
15. eradu-phalīya ippatu-gadugā beda ara manu
16. i-dalavayikāru basūḍinge nadagu melaya invā-
17. muvatu-gadugā bata sidhāya Muruganapanu adarake
18. sakshi Tolala Kāsikar ulpatara sadāru idān alira paṇṭha-maḥā-pataka
PLATE XIX. 2.
CHAMARAJANAGAR PLATES OF THE RASHTRAKUTA PRINCE
KAMBA-DEVA. A.D. 907.

Third plate.

1. du-vishayé Vadañaguppe-náma-grámaḥ Tala .
2. ti vijaya-skandháváre tripásad-uttaréshv atitéshu Saka-varshéshu Kárta.
4. na-Kumarágaudí-bhañjáasaaya sishyá Bhaváchárìya-guruṉu tasya sishyáh .
5. pránd-hítaḥ saksháttá siddhántanugámvatáh sántás sarvájñá-kalpóya .

PLATE XXII.

1. STONE INSCRIPTION OF GÁNGA-GÁNGEYA AT DÁNUGUE, MALVALLI TÁLUK, A.D. 960.

1. kara-nágashtá-satängal áge Saka-bhútáita-samvatisam va-
2. risham máldida Raýudram Ásvayujadol chandrákkar uññamegam dhara-
mukhyáñvaya-Nácha .
3. mánge mudádín kal-nátu-kótam sitákaram ágirppade Gañgán árjita-
Dhamar-námáñkita-
4. grámanam á svastí Satyavákyañ Gañga-Gáñgéyañ Gañga-Nárakanañ Jayuditarañña śrímañ-Púni,-
5. gade-Mácháyya-pramukha-karamanam besappa muttrirppudu setti ádhi mukhya-smegájú nadj ola-
gana Dhamagúrañ kal-nátu goññdu Sídhrámun kíru-derecul tiru pugiudú sirkalú maga tá-
7. mu má . . tiyóla nádeyísa . . . . gávunda Biyalíjámange modúve-yole
Dhamagúrañ ka-
8. l-nátí gudiyóla . . . . ge Kasaváyyan akkárañ Nágavarmmáyay akkárañ
9. . . . . . . yán akká . . . . Mánayyan akkárañ mángájam aha śrí

2. STONE INSCRIPTION IN OLD CHARACTERS BUT WITH A MODERN DATE AT HAGALHÁLLI, MALVALLI TÁLUK.

1. bhádram astu Jána-sásnátya Keñale-náda a-
2. Típpúra tírttháda acháryaru śrí-múla-sangada
3. Kranúrgganañá Tuktriníka-gaudchánda dhiyána-dhárapa maunánushánta-
japa-samudhi-ñla-guma-sandír appa-
4. n 1 Nógúhándra-siddhántá-dévára sishyáru Kumudachandra-papáita-dé-
vára sádharunígañá Grutaktríti-papáita-dévára Á-
5. dináma-papáita-dévára guddáma Cháma-gúmndañ Saka-varsham śá-
6. yirada-arú-nára igppatt-ondanayá Íswara-
7. samvatsaránda mágha-mánsa súdha-paksháda
8. triyódasi Sómá-váravadandú śrí-Típpú-
9. k-tírttháda haññ Hádaraváglí bhúmnikáram
10. Telíjara-kulada Éreyanga-gávundama magañ
11. Déva-gávundam átana magam Káva-gávundana ma-
12. gain Cháma-gávundamu kalla-gánanam mádîsam
13. maṅgalam ahá ári Tippûr-tîrtîbada hajjî hanmera-
14. ra ūmneyan oḍeyan Pânditójana hasta-kausalyam idan aļidam
15. Gangeya taḍiyalu taṅgeli-kâvileyam Bûparaśiyam aļidam
1. Venugopala in Lakshmiramana Temple at Mysore

PROGRESS OF ARCHAEOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

58. A large number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Chālukya, the Rāṣṭrakūṭa, the Chola, the Hoysaḷa, and those of Vijayanagar and Mysore. There are also some records which relate to the chiefs of Ummattur and Coorg. Among the epigraphical discoveries of the year, a set of copper plates received from Narasimhārjuna-pura and a copy of another received from Chāmārājanagar are of some historical value. The former, relating to the Ganas, records grants to a Jaina temple during the reigns of Śrīpurusha and his son Saṅgottā Śivamāra and brings to notice for the first time a collateral branch of the Ganga family styled Pasiṇdi-Gangāmāya. The latter, relating to the Rāṣṭrakūṭas, registers a grant in A. D. 807 to a Jaina guru named Vardhamāna by prince Kamba-Dēva when his victorious camp was at Tulāyanapura or Talkād. The grant was made at the request of Kamba-Dēva’s son Śaṅkamagana. A worn inscription at Kūligere, Malvāli Taluk, which refers itself to the reign of Saṅyāvākya Permāṇḍi, is the earliest Ganga lithic record copied during the year. Its period may be about A. D. 870. Another at Kādukottanhalli of the same Taluk, dated A. D. 986, mentions a new ruler of the name of Gōyara. Two epigraphs at Bāsti-Hoskote, Krishnapurapet Taluk, state that the two ruined Jina temples there were built in about 1117 by Punisā, general of the Hoysaḷa king Vishnuvardhana, and his wife Jakkavve. An inscription of the Vijayanagar king Achen-ṛāya, copies of which are found in Dāvangere and Hōlalkere Taluks of the Mysore State, and at Hāmpe, says that in 1539 the king pleased Vīśnu by giving Anandānāthi and thus making Kubera of Brāhmaṇa. There has been much speculation about the interpretation of Anandānāthi which some scholars have taken to represent a bank or fund started by Achen-ṛāya for the benefit of the Brāhmaṇas. But according to Hēmadri it is the name of a gift and has nothing to do with a bank or fund. Another inscription at Hāmpe, dated 1533, is of some interest as it contains a Sanskrit verse composed by a poetess of the name of Tirumalāmmana in praise of the Suvarnamāmśī gift made by the same king. A copper plate inscription in the possession of the Lingāyat matha at Ullambalā, Malvāli Taluk, records a grant in 1673 by the Mysore king Chikka-Dēva-Rāja-Odeyar to Radhamunīdevārāhāya of the above matha for having presented prasāda from the Mallikārjuna temple at Śrīśaila, which, it is stated, helped the king in gaining undisputed possession of the kingdom.

The Gangas.

59. About half a dozen records relating to the Ganga dynasty were copied during the year. They include a set of copper plates recording grants during the reigns of Śrīpurusha and his son Śivamāra. Of the others, one refers itself to the reign of Saṅyāvākya Permāṇḍi, one to that of Ganga-Gangēya, and one to that of Permāṇḍi. A few more inscriptions which from their palaeography clearly belong to the Ganga period, though they do not name any king of that dynasty, will also be noticed under this head.

Śrīpurusha.

60. The plates referred to in the previous para (Plates XX and XXI) are five in number. Each plate measures 9” by 24”, the first and last plates being inscribed on the inner side only. They are strung on a ring which is 34” in diameter and 4” thick, and has its ends secured in the base of an oval seal measuring 1½” by 1”. The
seal bears in relief an elephant standing to the proper right. The writing is in Hala-Kannada characters. The plates contain three inscriptions engraved by different hands as evidenced by the difference in the forms of the characters. The inner side of the 1st plate, the two sides of the 2nd and the inner side of the 3rd contain one inscription which refers itself to the reign of Śṛiprũsha; the outer side of the 3rd plate bears an inscription of the reign of Śivamāra, sōn of Śṛiprũsha; and the remaining plates also have an inscription of the reign of Śivamāra. The set of plates is in the possession of Lakshmīśēnā-bhāṭṭāraka-pattāchārīya of the Sangangadde Jaina matha at Narasimharājavara, and was received for examination through Mr. B. Padmarāja Pandit of Chāmarājanagar.

61. The language of the inscription of Śṛiprũsha is Sanskrit with the exception of two kānda verses at the close (lines 18-21) and a final sentence (line 23) which are in old Kannada; and, barring the two opening verses, another in the middle (lines 2-14), and an imprecatory verse at the end, the whole is in prose. The record is of some interest as possessing a few peculiarities not met with in the other grants of the dynasty:—(1) it does not open with the usual invocation of Padmanābha, but invokes Jīna; (2) it attributes the feat of cutting off a stone pillar not to Königāl-Rāja but to an ancestor of his; (3) it states that the descendants of Königāl-Rāja were Kṣabhirīyas; (4) it does not mention Mādhava as the son and immediate successor of Königāl-Rāja, but says that he succeeded him after several others had ruled; (5) it styles Vishnuḍopa Vishnuvarma; (6) it makes Śṛiprũsha the son of Śrivikrama. The unusual names for kings, Avinīta and Durvinīta, which mean ill-behaved or wicked, are explained in this record by stating that they were so only in respect of avinīta kings and durvinīta Kali. A similar explanation is also given in the Tagare plates of Polavara (Report for 1918, para 74). The plates also bring to notice, perhaps for the first time, a branch of the Ganga family known as Pasindī Ganganvaya, a chief of which, named Nāgavarman, unites with his sister's brother Tului-adi of the Kadamba family to make the grant. The inscription bears no date. In spite of the peculiarities referred to above, I venture to think that this grant is a genuine record of about the close of the 6th century. Its language is not corrupt; its orthography is unexceptionable; its characters are free from blunders; and its execution is good throughout.

62. We may now proceed to examine the inscription in detail. As stated in the previous para, it opens with two Sanskrit verses. The first, which is in praise of Jīna, may be rendered thus—"Victorious is the sole sun of the world who has witnessed all the worlds and who by the rays of the svaṅkāda has illuminated the veil of darkness of the other creeds". Then the record proceeds to give the genealogy thus:—In the race of that fortunate one, who, intent on victory, cut off by order of a Nirgranthi or Jaina sage a huge stone pillar with his sword was born the matchless Königāl-Rāja of the Rāgvayana-gotra. His descendants were Kṣabhirīyas. After many such kings had passed away arose in that line Mādhavamahādhirāja who, subdued kings by his three-fold prowess (otherwise three steps); his son who, like Hari, subdued the hosts of the demons his enemies, was Harivarmanmahādhirāja; his dear son who, like Vishnu, took possession of (otherwise pervaded) the world was Vishnuvarma-mahārāja; his (son), like a second Mādhava, was Mādhava-mahādhirāja; his son was Avinīta (who was so only in respect of the hosts of ill-behaved kings; his son was Durvinīta (who was so only) in respect of the wicked Kali; his son, avinīta in respect of evil deeds, was Mahakara; his (son) was the valiant Śrivikrama; his son, the abode of all good qualities, was the illustrious Śripurũsha, also known as Bhūmakōga, who was the undisputed ruler of the whole earth and in whose battles the goddess of Victory was bathed in the water the blood of the elephants cut aunder with his sharp sword. The inscription then goes on to say that the chief of his friends (amālakarī) Nāgavarman of the Pasindī-Ganga family, who was anointed as Ganga-Rāja, and his sister's brother, a son in the Kadamba family, named Tului-adi, united in making a grant, with pouring of water, of the village of Mallavalli situated in the Tagare country to the chaityānagya or basti in the Tolla village situated in the same country. Then follow two Kannada verses stating that the pious and virtuous Mānapī Mane-odeyos of the spotless Kōlika-van śa made a grant of land, and that the seventy-six pradähvār (great men) including Tului-adi were with the to the grant and thus formed, as it were, inscriptions in the shape of men (nara-saṅvanagā). After
the usual imprecatory verse *sea-dattam* etc. the record closes with the statement that Śāntisēne-abbe made a grant and with the expression *obeisance to the Jinas*. The inscription is not dated: its period may be about 780. The Tagare country or district is also mentioned in the Tagare plates of the Kādamba king Bhōgīvarma (*Report* for 1918, para 71).

A stone inscription of the same king at Pāragāl, E. C., III, Malvalli 87, now revised, states that while Śrīpurusha-mahārāja was ruling the earth, and Kundaśati-arasa was governing the Vadhagare-nādu Three-hundred, and Singadi-arasa of Mudugondū was governing Puva-gāma, Chavuttan of Attigāl built the tank Kōṅganikēre and granted it to the *bōvaś* (*'palankeen-bearers*) who fought during the destruction of the village. Then follow these imprecatory sentences:—He who destroys this charity shall incur the sin of having destroyed Vāranāsi, tawny cows and Brāhmans. Even he who helps in the destruction shall incur the same sin.

Śivamāra. 63. Two inscriptions, of the reign of Śivamāra occur, as stated in para 60, at the end of the plates of Śrīpurusha dealt with in paras 60 to 62. One of them (Plate XXI A) tells us that while the illustrious Śivamāra was ruling the earth, Viṭṭarasa, while governing the Sundanādu Eight-thousand and the Tagare-nādu Seventy, granted Karamāni to the chāṭiya (chaitina) of Tollar, and that Kōṣiga of Tollar and the seventy-six great men were witnesses to the grant and nara-sādamaṇas (see previous para.). After the usual imprecatory sentence and verse the record closes with a stanza giving the genealogy of the donor and mentioning the grant made by him. The genealogy is as follows:—The faultless Kṛishṇa; his good son Ravi; his son Kāmālaya; his son Śudarśana; his son, worthy of the lovely Kādamba kingdom, Mādhavendra; his son the pure and noble-minded Vīśṇu-Rāja (or Viṭṭarasa), the donor. Viṭṭarasa, the feudatory of Śivamāra, was apparently a chief of the Kādamba family. The other inscription (Plate XXI B) states that during the rule over the earth of the illustrious Śivamāra his maternal uncle or father-in-law (māmaṅgal) Vijayaśākti-arasa granted to the chāṭiya (chaitina) of Mōlivalla land that could be sown with 6 kudūgus of seeds below Dēvīgirıe and parts of the villages Kōnumungī and Mūndemiri. The protectors of, and witnesses to, the grant were Ayyagāda, Ājagīyar, Toliyavallīyar, Māmāntārā, Gondemāniyar, Kiriya-gāmig, Sinda-gāmig, Poliki-gāmig, and the fifty of Gāne, as also the mahājanas of Pervoguli, Gangarasa's son Kottugillipon, Magge-odeyor, Vīneyar, of Kīruvuguli, and the inhabitants of Māgūdi-nādu. Then follow the usual imprecatory sentence and two imprecatory verses, a supplementary grant closing with the same, and a further grant of land and taxes to some bāsadi, the witnesses being Kōṣīkar of Tollar and the seventy-six great men. A noticeable peculiarity of this record is the use of the bindu over the letter to represent the anusvara and to the right of the letter to show that the next one is to be doubled. Neither of these records is dated, but as Kōṣīkar of Tollar and the seventy-six great men are mentioned as witnesses in all the three grants, it is reasonable to conclude that the period of Śivamāra's inscriptions is not far removed from that of Śrīpurusha's. It is very probable that Viṭṭarasa and Vijayaśākti-arasa of these records were close relatives of Kundaśati-arasa of Śrīpurusha's epigraph and belonged to the same family.

Satyavādya Permāṇaḍi. 64. A worn inscription at Kūligere, Malvalli Taluk, is dated in the first year of Satyavādya Permāṇaḍi's coronation which is stated to correspond with the cyclic year Vijaya. It seems to record an agreement between the gāmīngal of Bhāṭṭāraṇa-Tippeyūr, and Duggāya. Mādyaya and several others (named) on the one side and Pāṭabhe's son Nītiga, Bāsakka's son Bīrāmpula, Chandakka's son Sāgaramāra and some others (named) on the other side, but the details are not clear. The payment of a certain number of gāduyūgas and the measuring out of a certain number of kudūgus of grain are mentioned. There is also the statement that in the absence of kings their queens were entitled to receive payment. The king referred to in this record is most probably Rājamalla II who succeeded Nītīmārga I in about 870. But the cyclic year Vijaya corresponds to 873. We have therefore to suppose that this is the correct date of his accession or take Vijaya as an epithet meaning 'victorious'. It is curious that in mentioning one
of the parties to the agreement the names of their mothers are given in each case. Two more epigraphs copied at Parasaniyahundi, Mysore Taluk, and at Râvandâr, Malvalli Taluk, may belong to the same reign, though there is some variation in the titles applied to the king. The former states that while the supreme lord of the city of Kuvañjâla, Satyavâkyâ Konjamunvarma-dharma-mahârâjâdhîrâja was ruling the earth, Dornogonja granted land to provide for a perpetual lamp for the god... kâlîsvara. The other inscription is too much worn to make anything out of it, the legible portion merely giving the name of the king, Konjamun-mârâjâ, and mentioning the places Mârumangâla, Gangavâdi, Vañgâre-nâdu, Perugâval and Kipugâval.

Ganga-Gângâya. 65. An inscription (Plate XXII, 1) at Danugur, Malvalli Taluk, dated 900, states that Ganga-Gângâya, who has also the other titles Satyavâkyâ, Ganga-Nârâyâna and Jayaduttarânga, granted in an assembly of his chief accountants and merchants, as a kârâdâja, the village of Dhanugur to Nachama for as long as the sun and moon endure. Then follow the signatures of Kasavayya, Nâgavarmanya and several others. We know from other records that Ganga-Gângâya was a distinctive title of Bûtuga, younger brother of Râjamalla III.

Permaidâ. 66. A fragmentary viragul at bhadirikkâ Malâgâla, Mysore Taluk, which appears to be dated 1044, mentions a king Permaidâ and records the death of some in battle. The king referred to here was probably one of the last rulers of the dynasty.

67. A few other epigraphs which, judging from their paleography, are assignable to the Ganga period, may also be noticed here. A Jain epigraph at Hullegâla, E. C. III, Malvalli 36, now revised, records that Noljamayya, having renounced wealth and every kind of attachment and having observed the vow, ascended to the highest place and obtained heaven and eternal bliss. The date of this epitaph may be about 950. A viragul at Kayâtagutâ, Malvalli 11, now revised, records the death of Sâmantayya's son Kupringa who is described as a Bhima to the host of the Sakaras. The period of this record may be the same as that of the previous one. A worn epigraph at Kadukottanhalli, Malvalli 25, dated 986, which has now been revised, tells us that when Goyâna was ruling the kingdom, on Ballapâ, marching on Gangavâdi, Arijuna-gâvunda's son (fought and fell). Ballapâ here probably refers to the Chalukya king Taillapa. Another at Râvandâr, Malvalli Taluk, records the grant of bittuvatâ by the three chiefs Assavayya, Duggayya and Nolamba. The writer of the record was Isvarayya, son of Sômâyaya. The date of this inscription may be about 900. Another at Setthihalli of the same Taluk also records the grant of bittuvatâ by Arijyamman-setti, son of Aseavayya. Asevayya of this inscription is most probably identical with the one mentioned in the previous record.

The Chalukyas.

68. The Chalukya inscriptions noticed at Badhâmi were referred to in paras. 28 and 29. There are two inscriptions of Mangalâla in Cave 3, one, dated 578, on a pillar, and the other, of about the same period, on the rock outside. Both the records have been dealt with in the Indian Antiquary, VI and X. I shall only add a word or two about them. The pillar inscription states that the village Lanjisvara was granted to the stone temple of Vishnu, and the rock inscription repeats the same fact, only it gives the name of the village as Lanjigesara with a slight variation. The point that has to be noticed here is that Lanjisvara or Lanjigesara is the name of the village that was granted and not of the god. In the 9th line of the pillar inscription occurs the expression layaga-mahâ-Vishnugriham, layana, according to the dictionaries, means 'a place of rest', 'a house'; and grikâna means the same. In Kannada literature nayanâ, evidently a corrupt form of layana, occurs in the sense of a rock-cut shrine. So layana may be taken as a synonym of kal-mane (stone house) used in the rock inscription. The latter inscription mentions besides the grant of ardha-visadi to the garland-makers. The meaning of visadi is not clear. It may be supposed to be a corrupt form of visâti, but this does not help us much. The remaining Chalukya record noticed by me at Badhâmi is at the entrance to the Yallamma temple. It has also been dealt with
1. STONE INSCRIPTION OF GANGA-GANGEYA AT DANUGUR, MALVALLI TALUK.
A.D. 960.

2. STONE INSCRIPTION IN OLD CHARACTERS WITH A MODERN DATE (A.D. 1697)
AT HAGALHALLI, MALVALLI TALUK.
in the Indian Antiquary, VI (p. 139). It refers itself to the reign of Jagadèka-malla II and records the setting up of the gòd Yagòśavàra in 1130 by the dàndànâyàkas or generals Mahàdèva and Pàlàdèva. I may add that it is not a Jaina record.

The Ràshtrakútas.

69. Only one record relating to this dynasty was copied during the year. It is an incomplete copy of a copper-plate inscription received from Mr. B. Padmanabha Pandit of Chàmrañjànagar who prepared a facsimile of the third plate (Plate XIX, 2) and had scarcely time to copy out the inscription fully as the owner, a resident of some village in the Tàluk, took the plates away with a promise that he would bring them again some other time, a promise which was not fulfilled. The Pandit, who is a retired official of this Department, does not know the owner of the plates, but has been making enquiries about him for some time without any result. The set seems to consist of 3 plates and judging from the facsimile each plate measures 7 "by 24". The available portion of the inscription, which is in Sanskrit, records a grant to a Jaina guru by Kàmba-Dèva in 807. With regard to the date, the hundreds of years are not given: the portion reads trimsad-uttarkshattisásu ñàtakàravargkáshà, thirty beyond ñàkà years having passed, ñaptà-ñaktisásu, seven hundred, being left out. The copy opens thus:—He who meditated on the feet of the parama-bhàttàraka mahàrájádhàrâja paramàvára śrīmad-Dhàravarsa-Dèva was the parama-bhàttàraka mahàrájádhàrâja paramàvára prthivivâl labha Prabhàtuvarsha śrîmad-Gòvindârja Dèva. It then records that the son of Dhàravarsa-śrâvallabha-mahàrájâdhàrâja, cause of joy to the whole world by his purity, good conduct and other virtues, abounding in mercy and beneficence, rejoicing in the lotus feet of Paramêsvâra, Rañàvalkà Kàmba-Ràjà, whose victorious camp was at Talavâna-nâgara, granted, at the request of his son ñâkàrañâgàna, the village of Vadanaguppe, situated in... nadu-vishaya, to the kind-hearted, pious and learned Vârhamânà-guru, disciple of Elâvâchârya-guru who was the disciple of Kûnârañândà-bhàttâraka of the Kônàkunâkâvàyà, for the Srâvijaya-vâsati founded at Talavâna-nâgara (Tàlkâd). Kàmba-Dèva’s title Rañàvalkà is also given in the Manne plates (E. C. IX, Nelamangala 61) which record a grant by him in 802 to a Jaina basti at Manne founded by Srâvijaya-Ràjà, a mahâ-dàmañta of Prabhàtuvarsha or Gòvinda III. Judging from the name it is very likely that the basti at Tàlkâd to which Kàmba-Dèva made the grant was also founded by the same Srâvijaya-Ràjà. The date hitherto known for Kàmba-Dèva was 802, the one given in the Manne plates, but the present inscription supplies a later date, namely, 807. It also affords evidence of the Ganga country having been in the possession of the Ràshtrakútas at that period.

The Cholás.

70. A Tamil epigraph at Danugûr, Malvalli 74, now revised, appears to relate to the Chola dynasty. It is mostly worn, and from the prefix Ràjâdârâja of some expressions occurring in the record we may infer that it is probably an inscription of that king’s reign. It records an agreement made by merchants, soldiers and others, the details of which cannot be made out. The epigraph states that the refugees of the whole world, possessed of five-hundred vîra-tâdasas, adorned with many virtues such as truth, purity, good conduct, tranquillity, heroism and so forth, descended from Vâsûdèva and Mûlabhadra, (the inhabitants of) the 18 cities, Vêlûpura and the 64 Ghàjikâsthânas who are the children of Paramêsvâri of Ayappolli, the sêfis and sêpis’ sons who are the children of Chàmûndârsâvai, the 300 chiefs of victorious parasols, horse soldiers, the Vêlûkkâs of the right hand, soldiers of the great army, bearers of the golden shield, the 1,700 of the... direction, having assembled in the temple of Râvâcâr-vârama-udâyâr at Tanuganur of Ràjendrâ Sûla-valanâdu in Mûdânganda-Sûla-mandâlam along with the nágir and nêndê-dês, entered into some agreement. The officer Sûlaikânmin-mûvâkâ is named at the end. Ayappolli is Aihole in the Kâlañgi District. E. C. III, T.-Nârunpûr 188 is a similar Tamil inscription, perhaps of the same reign, and E. C., IV, Heggâmâdavânkûte 17, of 1038 is a similar Kannâga record of Râjendrâ-Chelâ’s reign. The period of the present epigraph may be about 1060.
The Hoysalas.

71. A good number of Hoysala records in Kannada and Tamil was copied during the year. They begin in the reign of Vishnudharmadhana and end in the reign of Balîala III, covering a period of nearly 220 years from about 1117 to 1337. Some printed inscriptions which have now been revised will also be noticed under this head.

Vishnudharmadhana.

72. Two epigraphs at Basti-Hoskote, Krishnârapâtê Taluk, belong to the reign of Vishnudharmadhana. One of them, E. C., IV. Krishnârapâtê 37, now revised, after wishing prosperity to the Jina-sâsana, records that, while the mahâmanḍâlēśvara, Tribhuvanamalla, capturer of Talakâdu, bhujabala-Vira-Ganga-Vishnudharmadhana-Poysâla-Dêva was ruling the Gangavâdi 96000 including Kongu residing at Talakâdu and Kâlarâpur, his servant, the great minister and general Punisamayya built the Mûlasthâna-basadi of Vishnudharmadhana-Poysâla-Jinâlaya situated to the south of the stone basadi erected by his wife the danḍânâyakittî Jakkiyabbe, and granted to it, with exemption from all imposts, the villages Mânikavâlal and Mâvinakere of Môdûr-nâdu. He also granted, with pouring of water, to all the basadis of Mûnikavâlal Jakki-golaga, dharma-golaga and one langa for every village in Môdûr-nâdu, three kolagas of paddy and one shew for every threshing floor, and one mânâ of oil for every oil-mill. A verse states that his favorite deity was Jina, his guru Ajita and his lord Poysâla-sesa (Vishnudharmadhana). Jakki-golaga was apparently a kolaga of paddy given in the name of his wife Jakkiyabbe. Dharma-golaga is a kolaga of paddy set apart for charitable purposes. Poysâla was a celebrated general of Vishnudharmadhana and a devout Jaina. An account of his exploits is given in E. C., IV, Châmârâjanâgar 83 which is dated 1117. The period of the present record may be about thesame. The other inscription which is at the same place consists of a verse in praise of Poysâla’s wife: it says that the only women that could compare with her were Site and Rukmini. The engraver of the record was Châvâchârî.

Nârasimha I.

73. There are four records of this king’s reign. One of them at Basti-Hoskote, E. C., IV. Krishnârapâtê 36, dated 1165, which has now been re-examined, states that, while the mahâmanḍâlēśvara, Tribhuvanamalla, capturer of Talakâdu Kongu Nângali Gangavâdi Nâmambâvâdi Banâvâse and Hâmungal, bhujabala-Vira-Ganga-pratâpa-Hoysâla-âr-Nârasimha-Dêva was in the residence of Dôrasamudra ruling the kingdom in peace and wisdom, the great ministers Heragade Sivarâja and Heragade Sômeya granted, with pouring of water, certain taxes (named) to Hoysâla-Jinâlaya of Mânikavâlal in order to provide for gifts of food to ascetics. The engraver of the epigraph was Mallôja, son of Chadakavôja of Mûnikavâlal, who, it is interesting to note, challenges people to find a mistake in his work. The record closes with obeisance to Vitârâga (Jina). Another at Hullaballi, E. C., III, Malvalli 52, now revised, which is a tтрегал, records the death during a cattle-raid in 1171 of Sâla-gâvûnda, son of Manche-gàvûnda’s Âla-gâvûnda of Antaravalli in Kéjalâ-nâdu, during the rule of (with usual titles) Bhujabala-Vira-Ganga-Hoysâla-âr-Nârasimha-Dêva. The stone was set up by Kéti-gâvûnda, son of Sâla-gâvûnda. Another at Chikka-Arasinkere, Malvalli Taluk, dated 1171, states that while (with usual titles) the bhujabala-Vira-Ganga, pratâpa-Hoysâla-chakravarti, âr-Nârasimha-Dêva was ruling the kingdom in Dôrasamudra, the great minister, sarakshôkâdi, Mâchayya and a few other officers (named) of the customs department made a grant for the god Mâde-dêvaru of Kûrâvâusamakere, the agrahârâ of the great minister. To the conquests mentioned in the first inscription are added here Uechangî and Halasigâ. The fourth record at Muṭṭabalî of the same Taluk, also dated 1171, is fragmentary, the right side of the stone being broken. It seems to record a grant to some temple in … magâ-chaturvîdângala of Vâdagare-nâdu. Among the titles applied to the king occur—obtainer of the band of five great instruments, crest-jewel of the manḍâlîkas, granter of the world by Hiranyakarsha and other gifts. Vâdagare-nâdu is the nâdu or district situated on the north bank of the Kâvâri.)
74. There are about half a dozen records of this king, three of them being
viragas. One of the latter at Kadálavāgili, Malvalli 27, dated 1192, which has
now been revised, states that, during the rule over the earth of (with usual titles)
Bhūjāba-la-Vīra-Gānda-Viṣhuvardhamā-āri-vīra-Ballāḍa-Dēva, Perumāḷu-nāyaka of
Kadālavāgili in Badagundu-nādu, son of nādālava Chaṭṭaṇā-nāyaka, fought
in the battle with the Pālagas and, having rescued....during the destruction of
the village, attained the heaven of heroes; and that a koḍange was granted for him.
The sculptures on the stone were carved by.... Another at the same place, Malvalli
29, now revised, which bears the same date, records the death during a cattle-raid of
the champion over-adulterers, unflinching hero, Kāmeya-uṇāyaka of Kadālavāgili in
Badagundu-nādu, son of Sōsali-nādālava Maṅagra-Chikēya-nāyaka, during the rule of
Ballāḍa-Dēva. The stone was got prepared by the glory of his family Rāṣṭrā-
nāyaka, the virtuous son of Kāčeya-nāyaka, and the sculptures carved by
Maṅgallākāṭrī, son of Purādākaṭrī. Another at Boppasandra of the same Taluk,
which appears to be dated 1196, tells us that Bīre-gauḍa, son of Kāḷeya of
Bappasamudra near Tippūr included in Kolāle-nādu, having rescued cow, fell.
An incomplete inscription at the same place, Malvalli 44, gives merely the titles of
Ballāḍa II. Another at Kalkupi of the same Taluk, Malvalli 117, now revised,
records that during the rule of Ballāḍa-Dēva Madirjna-hegade of Hīriya-Kūkāni
in Badagare-nādu having erected a temple and set up the god Badura-Nāgēsvaṇa,
all the gauḍa-gauḍiṇḍiṇḍas of Badagare-nādu and the chief of the nādu built the
Bhālasmudra tank, set up boundary stones in the middle and granted 20 gāḍyāvaṇas
and some kāndaṇgas of land for the god. A supplementary grant of 4 satāgas of wet
land by certain gauḍa-gauḍiṇḍa is also mentioned. An incomplete Tamil
inscription at Marathalli, Malvalli 108, dated 1199, which has now been re-examined, tells us
that the maḥāmaṅḍalesvara, Triḥuvanamalla, maḥāraḷājhiraja, paramesvara,
sun in the sky of the Yāḍava family, crest-jewel of rectitude, pratāpa-chakravarti,
āri-vīra-Vallāḍa-Dēvar made a grant in order to provide for offerings of rice and decorations
for the god Irājāraḷāvaram-uṇaiya-nāyanār of Taliṣkāṭra at Rājārājapuram.

Sōmēsvara.

75. There are four records of the reign of Sōmēsvara. A worn Tamil viragal
at bhāhīrākha Kadaballi, Malvalli Taluk, dated 1233, refers itself to the reign of āri-
vīra-Sōmēśvara-Dēvar and records the death of some one in battle. An inscription
to the right of the north maḥādevara of the Virūpākṣa temple at Hampi, dated
1236, seems to record the grant of some money to the temple. Another at
Antaravalli, Malvalli Taluk, bearing the date 1237, states that the refuge of the
whole world, favorite of earth and fortune, maḥāraḷājhiraja paramesvara, lord of
the excellent city of Dvārakā, sun in the sky of the Yāḍava family, crest-jewel of
the all-knowing, king of the hill chiefs, champion over the Malaspa, terrible to
warriors, fierce in war, unassisted hero, Samiṅgavatīhāti, Giriṅgaramalla, a Rāma in
firmness of character, a lion to the elephants his enemies, uprooter of the Maṅgara
kingdom, raiser up of the Pāṇḍya kingdom, establisher of the Chōḷa kingdom,
maṅsaka-pratāpa-chakravarti, Hovāḷa-āri-vīra-Sōmēśvara-Dēvarasa granted, with
pouring of water, from the year Hāmaṃṣambi (1237), the village Antaravalli for the
god Rāmēsvaram. Another at Gaudage, Malvalli 50, now revised, which is dated
1253, records the grant of 4 satāgas of land, as a dēcanāyīya, by (with titles as given
above) Hovīṣaṇa-āri-vīra-Sōmēśvara-Dēvarasa to the paṭṭināsēmīs Tīvati-seṭṭi,
Sivarāṇa Kaṅga-li-seṭṭi, Manaṇiṇamma and others (named) of Gauḍaṅge. An
epigraph at Sāhāli, Malvalli 61, now revised, which appears to be dated in 1254
and records the grant of Sāvehaḷi, a hamlet of Gaudage, to Kāḷiḷa-gauḍa, son of
Anka-gauḍa, with the condition that he should pay certain sums of money (details
given) year after year, by Appāḷa of the Kāḷiḷāḷaṇda temple and the gauḍa-
paṭṭināsēmīs of Gaudage, may belong to the same reign.

Nārasiṅga III.

76. About half a dozen inscriptions of this king were copied during the year.
One of them at Kalkuni, Malvalli Taluk, which appears to be dated 1258, states
that, while the pratāpa-chakravarti Hovīṣaṇa-āri-Nārasiṅha-Dēvarasa was ruling
the earth, the officer Harama and the maḥā-praṭe-gauḍa-gauḍaṅda of Gauḍaṅge made
a grant of land with exemption from all imposts for....of Kalkuni. This charity
was to be maintained by the kings of the country. Another at Husagur, which seems to be dated 1268, records a grant by Chattododya, son of Sainpadi of Anabasada of Talekado, to Mara-panjadas son Mancha-gaunda and others during the rule of the pratapa-chakravarti Sira-Narasima-Deva. Another at Kirugasvar, Malavall 113, now revised, which bears the date 1272, seems to register a grant as a deradana for some god of Somarathapura by a certain Madhuprakaha. A viragad at Bendaravadi, Malavall Taluk, dated 1274, tells us that while Sira-Narasima-Deva was ruling the earth, Arali-gavuda, son of Masapagaunda of Bandaravadi, and Sira-gavuda fought and fell during an attack on their village by their agnates. The latter's son Arali-gavuda set up the stone. Another at Hullagala of the same Taluk, which seems to be dated 1279, records that Kariya-Mangavada, son of Kempa-Katagavuda of Hullavangala, a hamlet of Antravalli of Kelale naidu, fought and fell during the destruction of the village Hullavangala caused by an attack of Narasimha-Deva, chief of Hebbegha, and that some land (specified) was granted to his son Chokka as nettaru-gaudage. A Tamil epigraph at Dodda-Arasinkere of the same Taluk, which appears to bear the date 1288, states that a grant of pon was made to the temple of Madhavaperumal of Annasankirai in Vadjakara-nagdu with the condition that out of the interest on the sum at the rate of one pagam for each pon a perpetual lamp was to be burned before the god. A viragad at Kirugasvar of the same Taluk, dated 1295, records that during the destruction of the village Tenkanahalli Marappa, son of Perum-gavudu of Kirugautur, and Aliya Made fought and fell displaying almost equal valor.

Lallaka III.

77. There are several records referring themselves to the reign of Ballada III. An inscription at Sanga, Malavall Taluk, which appears to be dated 1297, states that while the pratapa-chakravarti Hoyasa-rujubada-Athiraj-Valladala-Deverasa was ruling the earth, all the mahajanam of the great agrahara Sarvajna-Prasanna-chemakasavapura aliya Allahdu granted, when Ramanna of Goiburu was holding the office of heogade, certain lands as a kutta-gaudage to the mahajanam and settis of Goiburu on certain conditions which cannot be clearly made out. There is also a supplementary grant of land as a setti-gaudage to four settis (named) with exemption from the fees topu and tavadi with the remark that the property of the elder brother should go to the younger and that of the younger to the elder. Another at Somarallhi of the same Taluk, dated 1300, seems to record an agreement between Perniyama-Sambodduva and other sthunavaks of the Baddesvara temple at Talekada aliya Kajaramajupur and certain settis of Badihal, a deradana village of the god Tadesvara. A worn Tamil epigraph at Mutugahalli, Malavall 98, now revised, is dated 1303 and registers a grant of land in Kudanganapalli by Kuttanayappallii Kuttavala-lattan of Tallikadu aliya Kajaramajupuram. Another at Bannallhi, Malavall 122, which has now been revised, records a partition deed given in 1313 to Mallappanaga-panjira in the presence of the great minister Badya Somaya-dammayaakkas son Kalianji Gummapa by the seven purus, and the sthunapatis of the five mullus, of Tallikadu aliya Kajaramajupuram, and several others (named), who acted as arbitrators. There was a dispute between Mallianus son, Mallappanaga-panjira, sthunapati of..., gunvadasi, and Senapati-Pajjambali son, Vainavan, sthunapati of Anavasadi, in respect of some villages and a sum of 1,320 gudyanas received on various occasions, some during the time of king Narasimha III, some during the time of Rayappa and some at other times (specified). The arbitrators assembled together and sending for both the parties brought about a reconciliation by an equal division of the villages and the sum of money. Further, as Anavasadi-syllvar and Vejali-karvarum-diyvar were not on good terms, it was decided that the villages should be amicably divided; that Anavasadi should receive interior villages, gardens, trees, overground, wells underground, and a proper share of the houses in the Adiappari street in exchange for the houses already taken possession of by Kulanach-Chennapati; and that an equal division should be made of Mallipalli situated near Takkar in Tenkari which had been granted for the worship of the god. Thus did the arbitrators grant a stone sambha to Mallapanaga-panjita. By their direction Vatu-Narkyanam wrote the deed. Then follow signatures of Vaimavan and the sthunapati. The engraver was Sawa. An epigraph at Husaguru of the same Taluk, dated 1318, states that the seven purus, and the sthunapatis of the five mullus, of Tallakadu aliya Kajaramajupur, and Adivalana of
Anebasadi and others made a grant of land to certain ganḍhas (named) in connection with the repairs of Anebasadi. Another Tamil inscription at the same village, bearing the same date, records the grant of certain lands (specified) by Ariya-pillai altas Sēnāpati, the sthūnapati of Anaivasadai at Tālakādī alītus Rājarapatram, and Sīvama-gañandar of Puṣukur in the southern division of Kila-la-nilā, to Rōmāli, the accountant of Puṣukur, to be enjoyed by him and his descendants. Another record at Jōdi-Chandahalli, Malvalli 77, now revised, which appears to be of about the same period as the previous one, tells us that the officer Kālanchi Gummanna, the seven puras, five maṭhas, merchants and all the projectants (several named) of Tālakādī alītus Rājarapatra, gave a kisana embodying certain concessions to four paṭteunacēmis (named) for founding a new town to the east of Chandahalli. For one year from the date of the inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thenceforward two haṇas for every house. The last inscription at Tīgadahalli, Malvalli 109, which has also been now re-examined, records the grant of a village as apura in 1337 by Mallappa, son of Nāga-pandita, the sthūnapati of the five maṭhas of Tālakādī, to Mārabhakta and several others (named), the share of each being specified. The conditions of the grant were that the grantees should pay a small sum of money up to 1330, a slightly increased sum up to 1342, and thenceforward a consolidated sum. They had also to make an annual payment of one gadyana for the god Chandranathasvaṁ. The grant was written by Mallappa, son of the sēnābōra or village accountant Basavaṇṇa. Then follows the signature—Śri-Vitarāṇa—of the donor Mallappa.

Vijayanagar.

78. A large number of inscriptions relating to the Vijayanagar period was copied during the year. They begin in the reign of Harihara II and end in the reign of Venkatesapati-Rāya I, covering a period of nearly 230 years from 1373 to 1606. They include a record of Kunāra-Kampa, son of Harihara II, and one of Amāla-Dēvi, probably a queen of Dēva-Rāya I.

Harihara II.

79. There are four inscriptions of this king's reign. One of them at Kundūru, Malvalli Taluk, dated 1378, states that during the rule of Vīra-Harihara-mahārāyaṇuṇa ayagamula made a grant of land for the maintenance of a perpetual lamp in the temple of the god of gods, the Maṇḍākāṇa god of Kūndūr. Another at Boppasandra. Malvalli 12, now revised, which seems to be dated 1383, records that, while Hariharāvāra was ruling the earth in peace and wisdom, a celestial tree sprung from the .... vidanga lineage, a celestial jewel of the Baidavā family, purifier of the Gantana-gōtra, helper of the poor, a garland of love to royal bards, ............., Bhāṭṭa-Bāciyippuśu Bakkana of the lineage of Tīḷaṣ traversed with all rights and taxes (named), free from all imposts, the village Boppasamudra, a hamlet of Hāḍamvāgīlū, excluding former grants for the office of Gauḍa and for the deities of the village, to Kampaṇna, Chavandappa and others on condition of the payment of an annual rental of 40 varahas. The grant was to continue for as long as the lineage of Tūḷaṭs, the lineage of Bakkana, and the moon and the sun endured. The violators of the agreement were to be considered as traitors to the feē of Harihara-Rāya and to Rāmabhadradēvi-avve, apparently the queen. Then follow signatures of the parties and witnesses. The writer of the grant was sēnābōra Basavaṇṇa. Among the taxes mentioned are the tax on the threshing floor, the tax on houses, kūlḍa, bēga-bīngu, grāmā-gadārāna, médi-dērē, dālavi, the tax on erts, hādara, lombi, daṇḍāvakāvā, mūka, nenapu, mālavān, the good ox, mōònde, kāda, kōṭīgī, sollapa and mālīgī. Another on a rock to the south of the stored gateway on the Hēmakoṭa hill to the south of the Virāpākṣa temple at Hampe, which appears to bear the date 1397, records a grant of land by the king for the god Jādevaśāṅkara. The fourth at Himikal, Mysore 12, now re-examined, registers a grant on the first lunar day of the month of Māgha in the cyclic year Parthiva (145) during the rule of Vīra-Hariyappav-Oḍēyar by the customs-officer Timmanna in order to provide for lamps and offerings of rice for the god Nāmēśvara.

Kumāra-Kampa.

80. A Sanskrit inscription consisting of three anushṭubh verses engraved on a boulder to the right on the north bank of the Tungabhadra on the way to Anegondi
from Hampi, dated 1383, records that on Wednesday the seventh lunar day of the bright fortnight of the month Madhu (Chaitra) in the year Rudhirādgāri corresponding to the Saka year reckoned by the moon, the fires, the sky and the Vedas (1301) prince Kunnara-Kampa, son of Harihara, made an easy ford for crossing the Tungabhadra. It does not seem to be known from other records that Harihara had a son named Kampa, though we learn from E. C., IV, Chāmara-jaanagar 64, of 1880, and E. C., V, Belur 52, of 1381, that he had a minister of that name.

Bukka II.

81. An epigraph at Boppasandra, Malvalli 45, now revised, states that while Vira-Bukkannā-Odayar was ruling the earth Hiriyānna of Tippar made a grant of land to some one of Hādanava-gaṅ. The record bears no date: its period may be 1405 or 1406.

Dēva-Rāya I.

82. An inscription on the basement of the Hazrā-Rāma temple at Hampe consisting of a Sanskrit verse says: “Just as Vani was gracious to Bhōja-Rāja, Triprāmba to Vatsa-Rāja and Kāli to Vikramārka, just so is Pampā now gracious to king Dēva-Rāya.” The record bears no date. There is, however, another inscription just close to it which tells us that Anjala-Dēvi presented gold vessels for the god in the year Durmukhi. It is very probable that Durmukhi here represents 1416. May Anjala-Dēvi be a queen of Dēva-Rāya I?

Harihara III.

83. An epigraph to the north of the mahādeva of the Virupaksha temple at Hampi, dated 1429, appears to record a grant of land for the god by Harihara. The donor is evidently the son of Dēva-Rāya I.

Dēva-Rāya II.

84. There are four records of Dēva-Rāya II. One of them near a Nāga stone to the left of the road to the north of Ānegondi, dated 1436, seems to register a grant of land for some god during the rule of Dēva-Rāya-mahārāya. Mention is incidentally made of Bayinavadāya of Āneyasandi of Hastināvati. Āneyasandi is probably the old form of Ānegondi. Another at hēchirabhā Mādāpatna, Malvalli Taluk, states that, while the mahārajadhāra paramēvāra, sē-vira-pratāpa-Dēva-Rāya was ruling the earth, by order of his dānayāka or general, Rāyanna and the gauravēgav of Talakāḍu māgani granted in 1439 certain taxes (named) for the god Kirti-Nārāyana. Another at Kyattanhalli of the same Taluk, bearing the same date, tells us that, while (with usual titles) the elephant hunter Dēva-Rāya-mahārāya was ruling the earth, Perumājādevarasa, the officer of Talakāḍu, granted, as a charity of the great minister, Lakkhanā-daṇṇayāka and Kētāyaya, the village Kētānhalli and certain taxes (named) in order to provide for the povitra festival and perpetual lamps for the god Kirti-Nārāyana of Talakāḍu. The last at Kiragaśura of the same Taluk, dated 1440, says that, having been informed that the income from the former grant was quite insufficient for the proper conduct of the services in the temple of the god Vaidyanātha at Talakāḍu alias Gajārañyakshēṭra situated on the bank of the great river Kāveri flowing westward, the great minister Lakhamana-dānayāka, for the long life, health and prosperity of the king, passed an order to the effect that the customs-duities (specified) amounting to 6 gadyānas, which were being paid to the palace customs office at Belaknavadi by the village Kirangaśur which belonged to the above-mentioned temple, should thenceforward be paid to the temple itself, and communicated it to Rāyanna-Odayar of Patṭana. On receiving the order from the latter officer, Perumājādeva of Talakāḍu wrote the grant and gave it to the temple. Then follow these imprecatory sentences:—Those who violate this charity shall be traitors to Śiva. They shall go to the lowest hell. The daṇṇayāka mentioned in the second inscription noted above is no doubt Lakhanā-daṇṇayāka.

Malikārjuna.

85. A worn epigraph at Dāsandoddī, Malvalli Taluk, dated 1463, seems to record a grant by the mahājanas of Kundūr during the rule over the earth of śri-vira-pratāpa-Mallikārjuna-Rāya-mahārāya. A Tamil inscription at the west end of the north wall of the first prakāra of the Śrīnivāsa temple at Tirupati, dated 1459, which registers a grant of the god for the money by the mahāmandalēvara,
medinimisorangayda, kāṭḍāri-sāvea, Malagangayadēva-mahārāja's son Śiru-Mal-
niyadēva-mahārāja, may belong to the same reign.

Vira-Nārāsima

86. An inscription at the east end of the right wall of the mahādevāra of the Śrīśivāsa temple at Tirupati, which consists of a Sanskrit verse, states that king Vira-Nrisimha-Dēva, having weighed himself against gold, made the Vēṅkaṭa hill equal to Meru with the gold weighed against him in the balance. The reference is to the Tulabhāra gift made by the king.

Krishna-Dēva-Rāya

37. There are many records of the reign of Krishna-Dēva-Rāya in Kannāda, Tamil and Telugu. The earliest of them, dated 1509, which stands in front of the mukha-mantapa or front hall of the Virūpāksha temple at Hampe, states that Krishna-Dēva-Rāya built the mukha-mantapa and the smaller goṣṭhāra in front of it, repaired the larger goṣṭhāra over the east mahādevāra, and granted on the day of his coronation the village Singināyakanahallī to provide for offerings of rice for the god. (See also Epigraphia Indica, I, 381). There is also a copy of this inscription to the right of the east mahādevāra of the same temple. Two Telugu epigraphs on the north wall of the first prakāra of the Śrīśivāsa temple at Tirupati, dated 1513, record grants to the temple by the king's queens Chinnājiyaṃma and Tirumalamma. An inscription in the Hazār-Rāma temple at Hampe, which bears the date 1513, registers the grant of 6 villages to the temple by the king for the spiritual welfare of his parents Narasana-Nāyaka-Odeya and Nāgājiyaṃma. Two more records, of the same date, on the basement of the Vīrāha temple at the same place register grants to the temple by the king, in one case for the spiritual welfare of his parents and in the other for providing offerings of rice for the god. Four inscriptions, two in Kannada and one each in Tamil and Telugu, on the south and east walls of the second prakāra of the Tirupati temple, all dated 1514, refer to the king's victory over Pratāpa-Gajapati and his capture of Udayagiri-durga and record that after his return from the expedition the king along with his queens paid a visit to Tirupati on his way to Vijayanagara and presented jewels, etc., to the god. Two records in the Krishna temple at Hampe, dated 1515, tell us that the king set up in the temple the image of Krishna that he brought from Udayagiri. Another in the Hazār-Rāma temple at the same place, which bears the date 1521, refers to the king's former grant and records that Chika-Timmayadēva-mahā-arasu's son Timma-Rāja made a grant to the temple for the spiritual welfare of his father and Kōṇājiyaṃma, his mother. A Tamil epigraph at the entrance to the Vyāṣāraya-
maṭha at Tirupati, dated 1523, states that by order of the king and (his subordinate officer) Nārāsiṃharaṇya-mahāryar, the tānatādā or managers of the temple granted a house and certain honors to the bearer of the pride of false disputants, Vyāṣāśrīśri-pāđā-udaiyar (see last year's Report, para 91). Another on the left outer wall of the mahādevāra of the Tirupati temple, dated 1524, records a grant by the king for the god. An inscription near the Nārāsiṃha image at Hampe, which bears the date 1529, tells us that the king set up the image and granted the village Krishnapura. The last on the right wall of the mukha-mantapa of the Ananta-
sayana temple near the same place, is a big Sanskrit record, probably the original of a copper plate grant, which records towards the close the bestowal of the office of accountant on some one by the king (śhaliśṭe-mahakatāmadadā). It was composed by Sabhāpati. An inscription on the east basement of the first prakāra of the Tirupati temple, which registers a grant for the god in 1514 by Nārāyaṇadēva, son of Timma-Rāja, the tontrāḍahikāri of Agraḥāra-Kampasamudrā in the Padavīdu kingdom, may be assigned to the same reign.

Achuyuta-Rāya

88. There is a good number of inscriptions of this king. One of them at Netjękalla, Malvalli Taluk, dated 1532, states that while śrī-vira-Achuyuta-Rāya-
mahārāja was ruling the earth, seated on the throne at Vidyākāra, the lord of the Ummatṭṭīr kingdom, hunter of elephants, gēṅkā-chakrēśvara, jāveddi-kīluḍhāra, arasanka-sūnegōjā, a Hanumān in crushing enemies, the mahātāmālēśvarā śrī-
vira-Mangapa-Rāya's son Malla-Rāja-Odeya granted the village Netjękalla in Danugūru-sime belonging to Taḷakudū-sime, as a sarvaṃdṛya, with all the usual rights, to Chikka Sadippa, son of Sadippa-odeya of Danugūr in Taḷakudū-nādu.
The signature of the donor—Sīr-Somēšvara—comes at the end. The chief of Ummattār mentioned here does not appear to be known from other records. Another at Boppasandra, Malvalli 43, now revised, which is dated 1537, records the grant of the village Bopassamudra of Malavallikshala by Varnāsī Virupanna-sayya, the agent for the affairs of the king, to Nanjappa-hebbāvuva, son of Nārasimha-hebbāvuva of Malavalli. Another at Hanakula of the same Taluk, bearing the same date, tells us that... rana-nāyaka made a grant of land for the god Vādayanāthā of Tolakadū for the merit of some nāyaka (name gone) of Tolakadū-stime. The grant was written by... rana nāyaka. The record closes with the signature of Nanjā-Rāya-Odeyar, probably the Ummattār chief of that name. A chief of the name of Sāluva-Nārasimha is also mentioned in the inscription, though the context is not clear. Another at Bommanahalli, Malvalli 76, dated 1642, which has now been revised, records that Vīrana... granted, as a tax-free ganda-godage, with all the usual rights, the village of Bommanahalli in Dhanugūr-stala belonging to Tolakadū-stime which had been favored to him as an ambāli by the king, to Chikka-Sāviyapa, son of Sāviyapa.

89. Of the remaining records of this king, two on the basement of the Vitthal temple at Hampe, dated 1531, record grants for the god, in one by the king and in the other by the administrator of the Vēdē path, Tālāvāka Tirumalāyaya of the Bhāradvāja-gōtra and Āvākyāna-sūtra. Another at the same place refers to the Suvarnamukhī gift made by the king in 1536 in the presence of the god Vitthalēsvara and contains a Sanskrit verse in praise of it composed by the poetess Ōduva (the reader) Tirumalāmmana. Another at the same place, dated 1534, registers a grant for the merit of the king and of Chikka-Rāya. Another again at the same place, which is dated 1535, says that Chikka-Timmapa made a grant of money to provide for offerings of rice for the god. Two more at the same place, dated 1636, register money grants for the god, in one case for the merit of the king and of Chikka-Rāya as in the epigraph of 1584 noticed above. An inscription on the inner walls of the north māhādevā of the Achyutārava temple at Hampe, which bears the date 1554, tells us that the temple, dedicated to Tiruvengalanāthā, was erected by Hiriyā Tirumalāra-jā-odeya, son of Lakkarāja-odeya, and that the village of Achyutāravapurā was granted to it. Two more inscriptions, or rather a Kannada and a Nāgari copy of an inscription, consisting of two Sanskrit verses, engraved on the outer māhādevā of the same temple, dated 1589, are of some interest. These copies are also engraved in several other temples at Hampe and its neighbourhood, namely, in the Vitthal temple at Hampe, in the Anantāsayana temple at Ancheangudi, and in the Paṭṭābbhūmar and Chikka-Hūde temples at Kamalapura. Further, the two verses are also found in two places, namely, Harihar (Dāvanger 24) and Nirauguda (Dhalkere 123), in the Chitaldurg District of the Mysore State. After specifying the date the first verse states that king Achyuta, by giving Ānandanihī, made Dhamandas (Kubera) of Brāhmaṇs and pleased Mādhava (Vishnu). The second verse says in a rhetorical way that the nine niṣṭhā or treasures cannot compare with the king's Ānandanihī. Dāvanger 24 opens with this sentence—The two verses in praise of Ānandanihī made by (with usual titles) Achyuta-Dēva-mahārāya are written below. There has been much speculation among scholars about the meaning of Ānandanihī. According to Mr. Rice it was a bank or fund started by the king for the benefit of the Brāhmaṇs, and according to Dr. Hultszch it was probably the name of the king's treasury or of a village granted by him to the Brāhmaṇs. According to Hēmādirī, however, it is the name of a gift or dāna, and the details about it are given on pages 583 to 588 of his Dāmaṅkaṇḍa. The first verse merely means that by receiving this gift, which was in the shape of a potful of money, the Brāhmaṇs became very rich.

Saddāvia.

90. There are also many records of the reign of Saddāvia. One of the earliest on a pillar in Cave 3 at Badami, dated 1543, records the construction of a bastion by Kondāra-mahā-arasu. Though the king is named in this record, we know that Kondāra-mahā-arasu was a subordinate of his (see Report for 1901, para. 40). Another, of the same date, on a pillar of the temple on the hill to the north-east of the Dharmasālā at the same place, also refers to the construction of a bastion by Era-Krisna-pappā-Nāyaka, bearer of Saddāvia's beloved-egg, under the superintendence of Konḍāra. Era-Krisna-pappā-Nāyaka (1524-1566) was the head of the
Belur family of chiefs in Mysore. A third, of the same date, on the basement of the Vithala temple at Hampi, records the grant of a village for the god by Tirumalaatadharya. Another at the same place, dated 1544, registers the grant of two villages for the god by Koneti-Timmaraja for the meritorious service mentioned above. Another at the Chandeshvari temple at Hampi, which bears the date 1545, states that Jangamayya, the dalacody or general of Timmaraja, younger brother of Ramaraja, erected some temple. Another, of the same date, at the Ranganatha temple at the same place, records a grant by Timmaraja for the spiritual welfare of his parents Vallaharaja and Vengalanam. A third, of the same date, at Kadukottanahalli, Malvalli Taluk, registers the grant of the village Kotanahalli together with its hamlets to some one by the mahamandalevura Tirumalakarjayadeva-maharanas. The king is not named in this record; but the donor was apparently Aliya-Ramaraja's younger brother who was a subordinate of the king. An inscription at the Anantasayana temple at Anegondi near Hampi records a grant for the god in 1549. Another at Dasandokki, Malvalli Taluk, dated 1561, states that Badura Malluka-odeya granted, as a kodage, with all the usual rights, the village Achananahalli of Kundara-sthala belonging to Taikaladu-sime which had been favored to him by Sadassiva-Raya and Ramaraja, to Chandrashekhera-odeyar, the prabhu of Talajasala-sime. Another at Mshali of the same Taluk tells us that Badura Malluka-ayya granted certain taxes (named), which were being paid to the palace, for the supreme god of gods, Amritesvara in the year Sadhara. From the previous record we may conclude that Sadhara represents 1550. An epigraph on a boulder to the right on the north bank of the Tungabhadra on the way to Anegondi from Hampi, dated 1556, seems to fix the ferrying charges to be received by the boatmen. Of the other records of this king in the Vithala temple at Hampi, one, of 1561, records the erection of a maqapa for the swinging festival of the god by Udayagiri Timmaraja, son of Koneti and grand son of Araviti Ramaraja-Kondyadova; another, of 1558, registers the gift of a village for the god by the king; another, of 1531, states that Koneti-Kondaraja-maharawasa made a grant to his spiritual preceptor Sringacharya, son of Kandala-Bhavakacharya; another, of 1563, records a grant of land for the god; and the last, of 1564, registers the grant of a village for the god by Srinivasacharya. Koneti-Kondaraja is the same as the one that built the bastion at Badami (see above). He was the son of Koneti-raya and grandson of Peda or Hiri (senior) Kondaraja. It was in his solicitation that Ramaraja requested Sadasiva to make the grant recorded in the British Museum plates of 1556 (Epi. Ind., IV, 21).

Venkatapati-Raya I.

91. A Tamil inscription around the Varadaraja shrine in the first prakara of the Srinivasa temple at Tirupati, dated 1606, records a grant by Venkatapati-Raya I to provide for offerings of rice for the god.

Ummattur.

92. Two of the Ummattur chiefs, Malla-Raja-Odeyar and Nanja-Raya-Odeyar, were referred to in para 88 when speaking of Achyuta-Raya. An epigraph at Honninganahalli, Malvalli Taluk, mentions an earlier chief Immadi-Raya-Odeyar. It records that the mahamandalesvara, Sri-vira-Immadi-Raya-Odeyar granted, as a tax-free kodage, Honninganahalli, a hamlet of Banniyur belonging to his kingdom, to Machapa-gauda of Banniyur in the cyclic year Yuva. As this chief, who had another also name Some-Raya-Odeyar, ruled up to 1482, may we take the year Yuva to represent 1455.

Coorg.

93. Two copper plate grants received from the Lingayat Murugi matha of Chitaldurg relate to Viranjendra, Raja of Coorg. They consist of only one plate each, measuring 17" by 9" and 16" by 8" and are both dated 1796. Both have at the end the donor's initials Sri-Vi in Kannada, and his signature, Veer Rejender Wadoer, in English which is rather peculiar. One of them states that the rajadhira raja-parameshvara pranIALpa-pratapa apratimavira-narapatii, ruler on the jewel throne of the kingdom of Kodagu, disciple of the svami of the Siddapura-matha who was a follower of the doctrines of the occupier of the spiritual throne of
the matha in the Upper Cave at Śivagange, a Viraśaiva by faith, Viraśāndra- 
Vadeyar of the Bārārādvaṭa-gōtra Aśvalayana-sūtra and Rīk-Śākhā, son of Linga-
rājendrā-Vadeyar and grandson of Appāḷāndra-Vadeyar, granted, with all the usual 
rights, five villages (named) with a revenue of 69 varahas and a produce of 700 
bellis of paddy, to Śāntavīra-svāmī, the celibate deputy (charamārtī) of Mahanta-
svāmī of Kōdali who was the celibate deputy of the great Murigi-svāmī, on the 
ocasion of his visit to the Mahādevapura-matha, in order that he might acquire 
eternal merit and that his forefathers might abide in Śivalokā for ever. The 
svāmī was to feed Jāngamas at the matha and give his blessings to the donor on the 
ocasion of Śiva worship. The other, which is mostly similar in contents, records 
the renewal of a former grant by the same chief. It tells us that (with titles as 
given above) Viraśāndra-Vadeyar gave a copper plate to Niranjanadēva of the 
Ābbī matha, the celibate deputy of Śāntavīra-svāmī who was the celibate deputy of 
Murigi-svāmī, Śāntamalikārjuna-svāmī, and Mahanta-svāmī of Kōdali, registering 
the re-grant of three villages (named), two of which had been granted to the Ābbī-
matha in 1728, and the third on the occasion of Doddā-Virupākṣa-svāmī’s visit to 
Mādiṅkērī, by the donor’s great grandfather Doddā-Virappa-Odeyar. By order of 
the chief the grant was written by his private secretary Sambaiya. These two 
inscriptions form Nos. 13 and 14 in the revised edition of “Coorg Inscriptions.”

MYSORE.

94. There are about half a dozen records relating to the Mysores kings. They 
include a copper plate inscription of Chikka-Dēva-Rāja-Odeyar, and range in date 
from 1672 to 1859.

Doddā-Dēva-Rāja-Odeyar.

95. An epigraph at Sāsyālapura, Malvali 38, now revised, which is dated 
1672, states that the mahārājādhārāja rāja-paramēśvara vira-pratāpa birud-ent-
emavara-gānda, dharmarāja, was the occupant of the throne of Paśchimaraṅga-
dhāma (Seringapatam), Dēva-Rāja-bhūpala of Mysore, on a representation made by 
Gaṅgāḍharaya of the Malvali-samsthāna, who had set up the god Gaṅgāḍharēś-
vara, that a grant was necessary for the upkeep of the temple, granted the village 
of Sāsyālapura of Malvali-sathāla belonging to the throne of Mysore for the 
services of the god. Another worn inscription at Manchanhalli, Malvali 69, 
bearing the same date, which has now been re-examined, seems to register the grant 
of a village for feeding Brāhmans. It gives the usual titles of a Mysores king and 
mentions incidentally Narasa-Rāja-Odeyar, but the king to whose reign it 
belongs cannot be made out. Judging from the date, it must also be a record of 
Doddā-Dēva-Rāja-Odeyar.

Chikka-Dēva-Rāja-Odeyar.

96. A copper plate inscription in the possession of the Lingayat matha at Ulḷīm-
balḷi, Malvali Tuluk, dated 1673, refers itself to the reign of this king. It consists 
of only one plate measuring 144” by 92”. After invocation of the god Mallikārjuna 
of Śrīśaila in company with his consort Bhrāmarāmba, and of Sambhu, the record 
tells us that while (with usual titles) the possessor of the insignia of among others 
the conch, the discus, the mahōra, the fish, the sarabha, the adve, the ganda-
bhērunda, the boar, Humaṁ, Garuḍa, the elephant-goad, the axe and the lion, 
ornament of the Yadava family, Chikka-Dēva-Rāja-Vadeyaraya of the Aṭṛāy-
gōtra Āśvalayana-sūtra and Rīk-Śākhā was ruling the earth seated on the jewel 
throne at Śrīrangapattana of Kuruvaṇa-nādu belonging to the Mahārājāta of the 
Hoysaḷa-nādu, on the holy occasion of a solar eclipse, for the pleasure of the 
supreme god of gods, emperor of deities, Mallikārjuna in company with Bhrāma-
rāmba, made a grant of 212 sarahas to Rundramudāvārdhīya, a partial incarnation 
of Rēvapārādhyā who was the lord of the Rēvāṇa-rādhyā-matha at Hulambahalli 
situated to the north-west of Muṇḍudore, a Kailāsa on earth, in Gajāranyaka-kṣēṭra, 
a substitute for Kāśi-kṣēṭra, in order to provide for the paraphernalia and expenses 
of the svāmī’s annual pilgrimage to Śrīśaila. It is stated as a reason for the grant 
that the pradāsa of the god Mallikārjuna of Śrīśaila presented by the svāmī to the 
king enabled him to gain undisputed possession of the kingdom. The paraphernalia 
consisted of 5 karabīs or bamboo laths for carrying burdens, a musical band, a 
Nandi flag, parasols, chauris, a palanquin with bearers and a number of retainers. 
Among the expenses is included the annual fee (18 sarahas) for a Brāhman who
was to perform Mṛityunjaya-japa in the Mallikārjuna temple every day untiling the mahāhātra or asterism under which the king was born. The grant closes with the signature of the king—Śrī-Krishṇa.

Krīṣṇa-Rāja-Odayar. III.

97. There are two inscriptions of the reign of this king. One of them on the wall of the maṅkha-maṇḍapa of the Mahālingēśvara temple at Lingāmbudhi, Mysore Taluk, dated 1823, records that Lingājaṃmanu of Krishna-vilāśa, the lawful queen of the lord of the excellent city of Mahāśēra, rajādhīrāja mahārāja vira-nararaṇapati Śrī-Krishṇa-Rāja-Vadēyar, for the pleasure of Chāmundēśwari, erected a temple with a prakāra and a vimāna or tower adorned with a golden kalāśa or pinnacle, set up in her name the goddess Mahālingēśvara together with the goddesses Lingāmbā, built a new tank named Lingāmbudhi to the south of the temple, and had an order issued by the king to the Mahāśēra-tālōkū to the effect that land of the revenue value of 250 varāhās below the tank should be made over to the temple, as a sarvamāṇya, in order to provide for offerings of rice, lamps, car festival and so forth. The other over the doorway of the Bungalow at Alānhalai of the same Taluk, states that the building, named Manōrājana-mahālu, was caused to be erected in 1859 together with a choutry by Muddu-Krishṇājammanu of Samukhatoṭṭi-Samudāhana, the lawful wife of the king.

MISCELLANEOUS INSCRIPTIONS.

98. Some of the inscriptions which cannot be assigned to any specific dynasty of kings will be noticed under this head. An epigraph to the right of the Chāmundēśwari shrine outside the north mahādēvā of the Virupāksha temple at Hampe, dated 1199, seems to record a grant to this temple by Hāṣhale, wife of Chaudēya who was the ruler of Kurugōdu in Kuntalā-deśa and a descendant of Kalkēvāraṇa of the Phani-varnā (or serpent race). The goddess of the temple is named Pampāmbike or Pampādēvi. A Tamil inscription at Belakavēdi, Malvallī 84, now revised, states that the oil-mill on which it is engraved was the gift of Agāṭṭiyāṉār, son of Pitta-jīyar, the tēnappati of Gangasūral. The record closes thus—May there be prosperity to Agāṭṭiyāṉār who did this act of charity. Its period may be about 1200. A viragal at Kallūni, Malvallī 116, of about 1200, which has now been re-examined, records that Sironāmiga, having fought and rescued cattle during a cattle-raid, attained the world of gods, and that a grant of land (specified) was made for him. The stone was set up by Kalvara-sāvanta. Another at Kadālavāgūli, Malvallī 28, now revised, which seems to be dated 1231, says that...kōja fell fighting, and that the stone was set up by Dāyōja, son of Dāyōja of Kadālavāgūli. The record was written by sīnābōva Rāmānna. A fragmentary Tamil, epigraph on the basement of the Anjaneya temple at Dodda-Arasinkere, Malvallī Taluk, of about 1250, seems to register a grant of land for some god by the members of the assembly of... vadi-mangalam. Another at Chikka-Arasinkere, Malvallī 6, now revised, states that Panāperṇapānī Nārāyanān Viyapālān had Koppali granted. The period of the epigraph may be about 1300. An inscription at Sūjālūr, Malvallī 119, of about 1800, which has now been revised, tells us that the pillar on which it is engraved was set up by Chāma-gavus and others (named) as a memorial of Enaga of Chujiwūr. Another on the basement of the ruined Ishvāra temple to the south of Mārehalli, Malvallī Taluk, which may be assigned to about 1300, records a grant for the god Aṃptērēśwara by Bīra-Ganganārā. A Tamil inscription on the south wall of the ruined Mādhavē temple at Dodda-Arasinkere of the same Taluk, of about the same date, registers the grant of 3 ped by Aechānammaj of the Kansīka-gōtra of Punganūr with the condition that a perpetual lamp must be burned before the god Mādhava-perumal out of the interest on the sum. An epigraph at Naḷakālupura, Malvallī 61, now revised, which is dated 1313, seems to record that the seven puras, and Padma-devapuṇna Gangapura, the sthanapperati of the five maṭhas, of Taḷążā-Rājarajapurā, granted the village Haradānayakanahalli, ? a hamlet of Korāthāli which was a dēvadāna of the god Dakshina-Somēśvara, on the condition that the grantee should pay annually 38 gadāṇus. He was also authorised to levy certain taxes (named). Then follows the statement (see para 77) that the property of the elder brother should go to the younger, that of the younger to the elder, and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Śiva temple.
Another at Hinikal, Mysore 13, now re-examined, which seems to bear the date 1347, registers the gift of an oil-mill for the god Nannēsvara by Yalakara-gavūda, son of Rāma-gavūda of Māliganahalli.

99. Among the other records, a viragul in front of Antarvali, Malvali Taluk, dated 1369, records the death of Nārapādeva, son of Śānti-gavūda of Badagannakey, in a battle with the Torakas (?= Muhammaḍams). An inscription at Kundur, Malvali 99, now revised, which appears to be dated 1383, registers a money grant to provide for sandal for the god Mālaśṭhānadeva of Kundur by Channapa, (= steward) (nāḍarālikāra) of the house of Kōtādeva. A worn viragul at Hullaḥalli, Malvali 53, dated 1387, which has now been re-examined, says that Sōmanāṭhagavūda’s son (name gone) fought valiantly and fell. The closing sentence states that those who destroy the stone shall be born as dogs. An epigraph on a Tulasi-brindāvana at Aruvanhalli of the same Taluk, which appears to bear the date 1389, is almost a copy of Malvali 15, of the same date, found at the same place. It records that Badikōla Bhaṭṭa-Nāgādeva, son of Māyideva, caused an altar with the holy basil to be made, and that half of the merit (of this pious act) belonged to Nārana-devi, queen of Bhaṭṭa-Bācharasa, and the other half to . . . dēvārasa. Another on a rock in front of the Rāmalina temple on the Hāmākūṭa hill at Hampe, of about the same date, states that Bhaṭṭa-Bāchaya had the flight of steps made. Bhaṭṭa-Bāchaya is apparently identical with Bhaṭṭa-Bācharasa of the previous record. This chiefl is also mentioned in Malvali 47, of 1392. See also para. 79. A Tamil inscription on the south wall of the first pādāra of the Srimāva temple at Tirupati, dated 1390, registers a grant to Tiruvēṅgada-jīyar. Two records at Yarkōdu, Mysore 47 and 48, now revised, which seem to bear the dates 1426 and 1451, tell us that two individuals performed the vow known as Anantana-nōmip. These are Jamina records, though Hindus, too, observe a vow known as Ananta-vrata, which indicate that the pillars on which they are inscribed once belonged to a Jamina temple. A māṭikāl at Aruvanhalli, Malvali Taluk, which seems to be dated 1490, states that Māla . . . bbe, wife of Prakha-gavūda, went to the world of gods and that her son Bāsappa set up the stone. It is very rarely that māṭikāls are inscribed. An epigraph on a boulder to the right on the north bank of the Tungabhadra on the way to Anegondi from Hampe, which appears to be dated 1458, records a grant of land to the boatmen of Anegondi. Another to the east of Sāhali, Malvali Taluk, which seems to bear the date 1452, tells us that all the mahādānas of Gavūdagere granted certain lands (specified), as a tax-free kōdgage, to Kāla-nāyaka for having made Śāveyyaḥal a pūra. Another at Chikka-Abbigālu, Malvali 93, now revised, which appears to be dated 1460, records that Chenni-gavūda’s son Mārappa-gavūda and Appaya’s son Channaya of Mālingi renovated the Nārāyaṇ temple at the village. Another at Hinikal, Mysore 11, also now revised, which seems to bear the date 1601, says that Apparaya-hebāruva, agent for the affairs of Rā . . . bhava-, ayya, granted the village Gūrīṇaḥal for the god Nannēsvara. A Tamil epigraph on the north wall of the first pādāra of the Srimāva temple at Tirupati is dated in the 40th regnal year of Vira-nārasimdegāva-Mādhavāryā. It is not clear who this chief was and when and where he ruled. An inscription at Sāyalapura, Malvali 39, now re-examined, which appears to be dated 1517, states that Dēvarasagavūda and three others (named) made an agreement with some one and granted him some lands in Halasināṭalu of Bhandīvāla-śāme with the condition that he should pay 8 gadāpānas every year. The grant is called a pāṭṭe. Then follow the signatures of Sāsala-oṣeyar and others. The record was written by Mahalingaaya.

100. Of the remaining records, one to the left of the mahādēvāra of the Virabhadrā temple at Chotṭanhalli, Malvali Taluk, which seems to be dated 1519, records the grant of the village Chotanahali to provide for perpetual lamps for the god Virabhadrā by Pallaya, son of Virupayya of Talachādu. Then follow a number of imprecatory sentences the last of which says that he who comes forward with the intention of destroying this charity shall be an outcaste to the mahā-mahattu or holy assembly of Virāsivas. Another in Kālaya’s field at Chikka-halli, Mysore Taluk, dated 1539, tells us that Chinga-hebāruva of Marupura granted, with all the usual rights, the village Chikkaḥalli, a hamlet of Būttiganaḥali belonging to Marupura-śāla, to Śāntayadeva of Kāreganaḥali on condition of the payment of an annual rental of 27 gadāpānas. The rental is called sōṭta (sōtrīga)-guttage and the grant sōttaguttagey kalā-paṭṭe (stone roll of the rental). Another near the Māri-chāvadi at Kāyāntahalli, Malvali Taluk, which appears to bear the date
1587, registers the gift of 1 hoonu by Banna-gavunda's Kōtāga-gavunda for the subsistence of the virtuous possessor of pure Śivāchāra, one of the mahā-mahattu of heaven and earth, Hoomu-odeyar of Kādagahāli. The record ends thus: Having once promised, if a man says 'no,' he shall be an outcast both in this world and the next; he shall likewise be an outcast in respect of vibhūti (sacred ashes) and Rudrakshi. Another at the entrance to Kandegaḷa of the same Taluk, dated 1541, states that Sōcapu-Nāyaka granted the village Kandegaḷa of Marehali-sthāla which he had received for his office of Nāyaka, to provide for offerings of rice for the god Lakṣhhinirsimha of Jaripura. Another on a pillar of Cave 3 at Bādāmi, dated 1568, seems to record the erection of a temple, and the setting up of the god Vithala in it by Venkaṭayagārṇ; and another at the same place, of about the same date, records the setting up of the goddesses Rukmini and Satyabhāma in the same temple by Chintakunja Rangayayagārṇ. The latter closes with the statement that Śrīrangaḥāra's holy feet are the sole refuge: he was apparently the guru of Rangayayagārṇ. An epigraph at Talagavāḍi, Malvalli 41, now revised, which is dated 1568, registers the grant of a village by the mahā-nāyakeḍḍārya Imāmādi-Kempū-Nāyaka. It is not known who this chief was. Another to the right of the Basavangāḷa temple at Brahmapuri near Haribhar records that Tukāma-odeyar, agent for the affairs of Malabhāvavāḍā-odeyar who was again the agent for the affairs of the mahāmāṇḍalēśvara Rāmarāja-Rangaparājyadhēva-mahā-arava, granted, as a sātīsa-umbali (grant for the maintenance of an umbrella), some land to the village watchman Kottali-nāyaka. The record is dated in the cyclic year Prājottipatti which may be taken to represent 1571 as another record of the same chief, Nellōre 478 (see List of Inscriptions in the Madras Presidency), is dated 1570. Another on a pillar of the maṇḍapa to the right of the flight of nine steps leading to the Narasimha temple on the hill at Mēḻkōte, Serlingapatam Taluk, says that the maṇḍapa was the gift of Singiyapa-Nāyaka. The period of the record may be about 1600. Another, of about 1700, on the boulder overhanging the cave in the same temple, records a grant by Channamma, wife of the accountant (karanaika) Gōvindaṣyā. An inscription at Hāgalhallī (Plate XXII, 2), Malvalli 48, now revised, may be looked upon as an epigraphical curiosity as its palaeography and language are very much older than the date given in it. The date, clearly given in words, is Śaka 1621 corresponding to the cyclic year Īśvara (1697), though the characters and language are older by nearly four centuries. I do not know how to account for this discrepancy. It opens with a prayer that the Jīna-sāsana may prosper and then proceeds to say that Chāmagaṇḍa of the Tella family, a landholder of Hāḍārīvāgli, a village of the holy place Tippūr, and a lay disciple of the ēchārya of the holy place Tippūr in Kēlaleśu, possessor of the ascetic qualifications meditation and so forth, Ādīnātha-pandita-dēva of the Šrīṭirgilak-gachchha of the Kāṇḍūra-gana of the Mula-samgha, had a stone oilmill made. The spiritual descent of the donor's guru is given thus:—Mōchachandra-siddhiḍanta-dēva, his disciple Kōnudachandra-pandita-dēva, his colleague Šrūtakūti-pandita-dēva, his (disciple) Ādīnātha-pandita-dēva. The donor's pedigree is also given thus:—Ereyanga-gāvenda, his son Dēva-gāvenda, his son Kāli-gāvenda, his son Dēva-gāvenda, his son Kāva-gāvenda, his son Chāmangāvenda. The engraving was the skilful handiwork of Pānditōja, possessor of the ānume (? of the twelve villages belonging to the holy place Tippūr. The orthography, grammar and forms of words in this record are too old to be of the close of the 17th century.

2. Manuscripts.

101. The manuscripts examined by me while on leave were briefly referred to in para. 40. I also examined some Kannāḍa manuscripts in the Oriental Library, Mysore. Among the works contained in the manuscripts examined, the following perhaps deserve notice:—(1) Sangaraha-vēdāntamāraṅkaṭā by Vēdāntācāra; (2) Gītāśaṅkarabarkāṭā by sarvāntantra-ścālanta paramahamsa-parīvṛtyadṛḍhārya Śrivatsabha Nārīyana-muni, disciple of Virarāghava-muni; (3) Harigurumamandarāṇa and (4) Anantārātātāmya-khandāna by Śrīnivāsārya of the Sathamasana-gōtra, son of Śrīnivāsaṭāṭēcārya and Lakṣhhinmāmā, disciple of Raundīnaya-Śrīnivāsa-dikṣiṭa, and younger brother of Annapayāra-dikṣiṭa: the author says he was able to compose a prabandha or work every day; (5) Nyāsollāsa by Virara-ghāvāna, disciple of Śrīnidiḥ-yogī: the author calls himself śrutaśīrō-yogīvāra;
(6) Kanjakoodharā by Champakēsa, son of Varadāchārya and pupil of Rāmānuja-chārya and Samarapungavachārī; (7) Yativara-champu by Ahobala-sūri of the Śrīśaila-Ghanagiri family, son of Venkatadushtimā and Lakshmānabā, and disciple of Rājayogā-vaśi (7); (8) Prakūravatavāvibhavam-samarthana by Vedānta-Rāmānuja-yogī, disciple of Lakshmāna-yogī; (9) Brahmadvīda-kaumudi by Śrīvivāsa, disciple of Śrīvivāsa-sūri; (10) Brahmasūdārthavichāra by Krishnapāda, disciple of Śrīvivāsa-yogindra; (11) Karmabrahma-vichāryāḥ kāryakaranabha-vichāraḥ by Sathyakopārya, son of Rāmānuja-chārya; (12) Sampradāya-chandrikā; (13) Advaitama-chintā; (14) Śārtrikanyayakalāpa-sangrahā; (15) Śrībhāshyādhikaranā-vichāra; (16) Tirumoliikkum Tiruvāyulikum vivaranāvivaranābhāva-sangati, a Tamil work showing how the poems Tirumoli of Tirumangaiyālvar and Tiruvāyul of Nammāyār explain each other, by Anantārāyanadāsa of the Muṇjumbai family; (17) Tiruviruttattakukkum Tiruvāyulikum vivaranāvivaranābhāva-sangati, another Tamil work of a similar nature by the same author; (18) Sanskrit commentaries on (a) Nyāsavimśati and Nyāsādāsa, by Śrīvivāsa chārya of the Kausika-gotra, son of Tatāchārāya; (b) Dinachārāya, by Vāduna-Virāgahavachārī; (c) Ashtaśloki, by Vaiśnavadāsa; (d) Yadugirinārāyanastava, by a disciple of Vaiśnava Śrīvivāsa-chārya; and (e) Mumukshupadī, by Bālasarnavati. All the above works relate to the Visisthadvaśa school of philosophy.

Among other works may be mentioned (19) Apramāyayavija-champu, a work on the god Apramāya of Maṭur, Chennai, by Krishna of the Kausika-gotra, son of Nārasimha and younger brother of Śrīvivāsa; (20) Uddhata-Vīrākāra, a drama by Bhāgavata-Krishnasārma; (21) Krishnapājakalāodāya, a work on rhetoric by Vidvān Anantācārāya; (22) Nrisimhaparipātha, a work on ritual; (23) Aghavivechana by Rāmacandradhāvarī, son of Ananta-somayāyī; (24) a commentary on the Rāmayana of Vālmiki by Kandala Rāmānuja-chārya; (25) Jayatishā-chandrikā by Kālidāsa; the author says that he follows Parāśara's Hōra; (26) Virupākshastaka, a Kannada work in the kannada metre in praise of the god Virupaksha of Hampe by Yōgānanda, son of Chemarāya, lord of Tarimalapa, and younger brother of Basavaraṇa; and (27) Bhagavadgīte, a metrical translation into Kannada of the Sanskrit work by a Mādhava author who bears the ominous name Nairakshara-kulshi.

Of the other manuscripts examined during the year, Vēdāntavāsā, a Sanskrit drama in six acts by Varadarāja, son of Sudarasānachārīya of Kānchi who was renowned for his skill in composing one hundred verses in a ṣaatikā or 24 minutes. The author, who says that he was the 9th in descent from Sudarśana, sister's son of the apostle Rāmānuja-chārya, may belong to the close of the 14th century. Tattvavāstra, a Sanskrit work bearing on Viśistādvidvāya-Vedānta, is also by the same author. Rāmāyanasadra-kavya is a good Sanskrit poem written by the poetess Madhuravānī at the instance of Raghumāthā-Nāyaka of Tanjore (1614-1662). She says that she could compose a hundred verses in half a ṣaatikā or 12 minutes. Mālārāmāyana is a Kannada poem in the saṭpadī metre by Haridāsa, son of Naujappārya, a Mādhava Brāhman of Kōr, who appears to have flourished at the close of the 17th century. Ghatakar-parabhedī is a small Sanskrit poem, full of alliteration and rhyme, composed in emulation of the old work of Ghatakarpara by Sudarasānachārīya of Vādūmūr who lived in the 18th century. The work is in the form of an opera in which Krishna, Rādhā and her maid are the singers, each stanza being so composed as to contain the name of a constellation of stars. Mahisāra-doregala-candāvalī is a small Kannada poem in the sīngayya metre written by an unknown Jain author who lived in the early part of the 19th century. It begins with an account of the Hoysala and Vijayanagar kings and concludes with a brief history of the Mysore kings down to Krisna-Rāja-Odeyar III. When speaking of the Hoysalas some inscriptions are referred to and correct dates given. The administration of Purnāya, who is stated to have died in 1812, is spoken of in a tone of dissatisfaction. Rāmāyanasadra-sangrahā by Venkatārya is a small work in Sanskrit prose chiefly devoted to a discussion of the chronology of the events narrated in the Rāmāyaṇa.

General Remarks.

102. It is gratifying to note that the architectural and iconographic illustrations and notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical value
in these Reports continue to receive the warm appreciation of scholars in and outside India. One scholar writes from England: "The admirable Annual Report of your Department for 1919 is, as usual, full of interesting matter. The careful descriptions of the buildings will be greatly prized by students of Indian architecture, and the historical and legendary details which you give throw much light upon the archaeologcal facts. The photographs are very welcome. The full accounts which you give of the new inscriptions are especially valuable, as we may in many cases have to wait long for the full texts, and the classification by dynasties is a facility for reference." Another scholar writes: "Your admirable Report is, as always, full of most valuable and interesting matter of all kinds, especially for the earlier period. Your Reports will always be the main foundation on which the future historians of Mysore will build. I showed Sir W. Ridgeway your mention of a sham fight commemorating the death of Abhimanyu, &c., and he was immensely interested, as it is the only instance of the kind known to him from India, and goes far to support his theory of the origin of the drama." Another writes: "Your excellent Annual Report is, as usual, full of information and beautifully illustrated. I was specially interested in the account of the Smārta Bhāgavatās in para. 98. What you say there is, I think, quite new to European students of Indian religions". Another again writes: "Your Annual Report for 1919 contains of course many items of great interest to me. The Ganga plates of Keregōdi-Rangāpurā are of great value in confirming the history of these kings as already compiled. They add to the information hitherto available about Sivamārā-Sayyogita and Vijayāditya. The Bīmayāditya inscription is a beautiful specimen of the old Kannada characters, equal to those in the talkād stone of Śrīparvahas, if not better. The other inscriptions are important, and the record of the wanderings of Subbarāyā-deva and his relations with the Mahārāja are very interesting. So are the sculptures in Plate IX. You must be encouraged by the encomiums you receive on your Reports." Another still writes: "I have thoroughly the courteous manner of Dr. Hultzsch been referred to your Reports which touch on coins in connection with my work on the Copper Coins of India. The epigraphy, too, in these Reports is of especial moment and deeply interesting, and will I feel sure prove of the utmost value to me". One more scholar writes: "My studies are chiefly occupied with Northern India; but I frequently pick up side lights from the materials you have brought together, and so richly illustrated." Another writes from Germany: "Your Reports contain a mass of valuable information on archaeology, epigraphy, and numismatics. The numerous plates are a very useful and pleasing addition." A European scholar in India writes: "When I finished reading your Report for 1919, it struck me what a vast store of material you are garnering for the benefit of the archaologists of the world, in all the branches of this great science, year after year, for the last twelve years and more. Col. Sir Richard Temple of the Indian Antiquary, in the course of a review by him of Dr. J. S. Fraser's latest work in the pages of the Journal of the Royal Asiatic Society for October 1919, refers to his being 'a Syndicate in himself'. I do not wish to flatter you, yet, I must compliment you on your also being 'a Syndicate in yourself'. Coming now to the Report, I find it remarkable for the minute mention it makes of the hundreds of lesser temples scattered throughout the three districts of Bangalore, Mysore and Tumkur. Most of these are of village gods and goddesses proving what a strong-hold this portion of Karnataka was of pre-Aryan animism. The numberless mātikās, some of which are described in detail, go to strengthen this conclusion. Some of the sculpturing in these temples seem strangely Sumerian, as for instance, a panel at Haśagāla temple in Hoskote Taluk on its south wall which exhibits 'a peacock with the head of a cobra, and facing it a cobra with the head of a peacock (para. 21). Again, in para 26, you make mention of 'a rude male figure armed with a bow and arrow said to represent a Saiva devotee named Ohila, vulgarly called Vailappa, who used to offer every day his own weight of gugula or bdellium to Siva'. This reminds me strongly of the incident in the Saiva Puranas of the South concerning Kannappa Nayyār of the hilly tracts of modern Madura who as a fowler was accustomed to offer every noon to the neglected kīna of his jungle his day's netting punctiliously. In para 65 the rendering of a Ganga copper plate grant goes on to say of Durvinita having conquered his enemies at the battles of 'Andari, Pennagura, Alattur and Porulare'. Of these places, two, viz., Alattur and Pennagura, continue to-day under the same names as hamlets lying beside..."
Conjeeveram-Wandiwash District Board road. If these are proved to be correct, then, some additional light will be thrown on the conquests of Durvinita (seventh century A.D.), the Ganga king of Karnataka, over the whole modern North Arcot District. A fact which strikes me more and more year after year is that your work spreads the fame of Mysore all over the world and that outside India this fair country is known more through your Reports than through any other agency. As I said in the commencement, your genius lies in furnishing the eager researchers of the world with facts about the past of a most important portion of the world. You are doing your duty loyally and right heroically, and with conspicuous success.” Another scholar writes: “Your extremely interesting Report for 1919 is crammed with the most valuable information which will be of the greatest use to me in my studies”. Another writes: “As usual, your Annual Report is very interesting, and I heartily congratulate you. The Keregodí-Ranganáru pillars are of special importance. The discovery of the Avantisundari-kathására by the Madras Oriental Manuscripts Library proves the contemporaneity of Bharavi, Vishnuvardhana and Durvinita in the first half of the seventh century. According to your discovery Śrīpurusha was reigning in A.D. 788. This year can be the 62nd year of his reign, because it is very probable that his father did not reign. There is however a difficulty: the Vallimalai inscription (Madras Epigraphical Report for 1889, No. 91) mentions Śrīpurusha as the son of Śivamāru.”

It is satisfactory to note that this year’s survey has brought to light a few artistic Hoysala structures which had not been previously noticed. A noteworthy structure that has come under notice is the double temple at Sindagaṭṭa (para 35). A few māṣṭikās and Naga stones of a high order of merit have been noticed in para 36 and illustrated (Plates XVI and XVII). The notes, though necessarily meagre owing to want of time, about the places and antiquities visited during my tours outside the State given in paras. 16 to 34; will, it is hoped, be found to be of some interest.

Among the illustrations of architecture and sculpture in the present Report, Plates I to III illustrate the Būḍhesvara temple at Kōrumangala, a fine specimen of Hoysala architecture, with some panels of archaeological interest found on it. Plates IV and V exhibit the south view of the Harīharāvara temple at Harīhar and two artistically executed inscription stones standing to the south of it. On Plate XIII are shown a Jina figure and some details of a ruined Jaina basti at Bāṣṭi-Hoskote. Plates XIV and XV give the ground plan and the front view of the Sāngamāvara temple at Sindagaṭṭa, a good example of a double temple of the Hoysala style, the latter Plate also showing the back view of the Mahalingāvara temple at Sante-Bāchahalli, also a Hoysala building. Plate XVII exhibits three māṣṭikās found at Ankanhalli and Plate XVI three fine Naga stones in the Brahmeshvara temple at Kikkēri. On Plate XVIII is given the front view of the Panchalinga temple at Gōvindanhalli, a typical specimen of a quintuple or five-celled temple of the Hoysala style of architecture. Plate XIX shows a good figure of Vēṇugōpāla standing in the Lakshmiramaṇa temple at Mysore. Plates VI to X illustrate respectively the Kanheri caves, Panchavāti, the Nāsk, the Ellora and the Bādami caves. On Plates XI and XII are illustrated the Virupāksha, the Hazar- Rāma and the Viṭṭala temples at Hampé. Plate V shows besides three lamp-pillars at Chatusśringi to the north-west of Poona.

My Monographs on the Kēśava temple at Belūr and the Lakshmīdevī temple at Doḷja-Gaddavalī, published during the year, have also been very favorably received. Several scholars have very kindly written to me in appreciative terms of these works. The late Dr. Vincent A. Smith, C.I.E., wrote to me on 24 November 1919: “I have received with much pleasure your excellent monograph on the Belur Temple—a worthy companion to its Somnathapur predecessor. The pillar in Plate XXV is marvellous. The bracket figures and signed works continue to be of much interest. Please see page 309 of my Oxford History of India for Abdur Razzaak’s visit to Belur. Go on with your good work.” Another scholar writes from England: “Your Monograph on the Belur temple is a very full and complete guide to the building and gives all the information to be gathered about its history. The illustrations are, as usual with these monographs, the principal feature and they are as good as those previously published, which have received such high praise from all quarters. The get-up of the Doḷja-Gaddavalī monograph is in every way satisfactory and the illustrations are most excellent. The temple is important.
from its early date in the Hoysala period." Another writes from France: "I have just received your splendid volume 'The Kesava Temple at Belur.' Before anything else, I have been struck with admiration at the beautiful illustrations so clear and so artistic. They alone would be sufficient to give a precise idea of what was the religious art of the Hoysala in the 12th century. From these illustrations that art is revealed to us full of power and beauty. No doubt the men of those bygone ages were devoid neither of artistic culture nor of knowledge. I would not even hesitate to say that their works surpass ours a great deal in the purity of their lines and the variety of their conceptions. I send you my heartiest congratulations for your Monograph and I hope that you will continue in the same line to reveal to the world at large the mysteries of the past history of your lovely country. Please accept the expression of my most distinguished sentiments." Another writes from Norway: "Your splendid monograph on the Kesava Temple at Belur is a worthy successor to the many works with which you have enriched us. The book is excellently planned and well executed, and the illustrations are well chosen and well done. I congratulate you and us on your achievement. You have a splendid field of work in the glorious temples and works of art preserved in Mysore, and I think that I only echo the common opinion of scholars when I say that you have, in your numerous publications, shown how well you are fitted for the work of describing and elucidating them. The Mysore State has every reason for being proud of the archaeological work conducted under your able guidance." Another writes from Holland: "Your monograph on the Kesava Temple at Belur is a very valuable contribution to our knowledge of the Hoysala style of architecture. The plates are excellent. Please accept with my sincere congratulations on this achievement my best wishes for the further success of your work. Your monograph on the Lakshmidevi Temple at Doddagaddavalli is another valuable contribution to our knowledge of South-Indian architecture, which we owe to your researches." Another writes from America: "Many thanks for No. 1 of the Mysore Archaeological Series—another invaluable monograph." A European scholar in India writes: "Your monograph on the Kesava temple at Belur is most interesting reading, and the photographs are like fairyland." Another writes: "I offer my congratulations and express my admiration for your splendid book 'The Kesava Temple at Belur.' Your book on the Lakshmi temple is a good addition to your so beautiful 'Mysore Archaeological Series.' The temple is very interesting for its plan and structure." Another again writes: "I have read with the greatest pleasure your delightful book on Belur. The pictures in the book are the only ones I have seen of the interior. They are very fine. You are doing an excellent work in producing these detailed books. The brochure on the Doddagaddavalli temple is most interesting. It is well got up, and makes a capital addition to the Series."

The Narasimharajapura plates of the Ganga kings Śrīpurusha and his son Śivamāra (paras 60 to 63) form a welcome addition to the number of the genuine records of the early Ganga dynasty noticed in my previous Report. These plates appear to be the only copper grants, yet discovered, of Śivamāra. The Chāmarājanaugar plates of Kamba-Dava (para 69), though unfortunately incomplete, are of great historical value, as they supply a date later than the one hitherto known for this Rāṣṭrakūṭa prince and afford evidence of the Rāṣṭrakūṭa occupation of the Ganga kingdom at that period. These two sets of plates record four grants to Jains, based in different parts of the country and thus bear testimony to the prevalence and influence of the Jain faith in the 8th century.

One of the scholars quoted above refers to the discovery of a manuscript by the Madras Oriental Manuscripts Library which throws some light on the period of one of the early Ganga kings. Judging from its report for the triennium 1916-17 to 1918-19, the Library has to be congratulated not only on this discovery but also on a number of others which furnish items of information of great historical value. I shall however confine my attention to the information supplied with regard to the dynasties which ruled in Mysore, and say a word or two about it. Among the Gangas, Mādhava I. is as a rule described in the copper grants as the author of a commentary on Dattaka's aphorisms (Dattakasūtra-vārtti prāpratī). Dattaka was the author of the Vaiśākha-vārttas. The report mentions (page 6) the discovery of a Vṛtti or commentary on two Pādas of the Dattakasūtra, which is really a very interesting piece of information. Again, the copper grants state that Dv̄ppālīta.
wrote a commentary on the 15th sarga of the *Kirātārjunīya*, which is a poem composed by Bhāravi. Now, the *Avantisundarikathā-sūtra*, newly discovered, mentions in its introductory chapter (page 39 of the report) that Bhāravi stayed for some time at the court of Durvinita and that he was a contemporary of Viṣṇuvardhana, evidently the Eastern Chalukya king, and of Simhavishnu, the Pallava king of Kānchi. Durvinita was a great Sanskrit scholar; he wrote, according to the grants, a grammatical work named *Sabdāvatāra* and translated into Sanskrit the Paścāmbī *Brihatkathā* of Guṇādhyāya. When Bhāravi was with him, he might have exercised his skill in commenting on the 15th sarga of his work, which is full of alliteration and other forms of *sabdāvatāra* or verbal ornaments. Further, the poem *Rakminikālīyana* (page 39 of the report), composed by Vidyatechakavarti, gives a few interesting items of information about some of the Hoysala kings. The author’s ancestors were court poets of successive kings of this dynasty from Ballāla II to Narasimha III, as he was the court poet of Ballāla III. Besides this poem he has also written commentaries on the *Kāvyaprakāśa* and the *Alaukikasaraśāsa*, and in the former he has composed as illustrations eulogistic stanzas on his patron. About Ballāla II it is stated that he conquered the Chōla and the Pāṇḍya kings, and defeated the Sēvuna king on the Gōḍâvāri. Narasimha II’s son Sōma married Bijjalambā, the daughter of the defeated Pāṇḍya king. Sōma’s son Nrisimha III married Paṭṭamambā, the daughter of a Pāṇḍya king. Ballāla III is said to have conquered the Kērala, the Pāṇḍya, the Konkana, and Kānchi. Lastly, we learn that two writers, namely, Udgithāchārya, author of a very old commentary on the Rig-veda (page 30), and Sarvēśvara, author of *Siddhyasāstra*, a treatise on dramaturgy (page 44), belonged to Vanavāsa, the Kadamba kingdom. The latter, also known as Malayāja-pandaṭī, was a pupil of Vāmarāśi-pandaṭī.

**Bangalore,**

30th December 1920.

**R. NARASIMHACHAR,**

Director of Archaeological Researches

in Mysore.

W.P. 1021-0 F.R. -600-50-M.
ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL DEPARTMENT
FOR THE YEAR 1921
WITH THE GOVERNMENT REVIEW THEREON
BANGALORE
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ANNUAL REPORT
OF THE
MYSORE ARCHEOLOGICAL
DEPARTMENT
FOR THE YEAR 1931
WITH THE GOUVERNMENT PRES 1932
Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.


Archaeological Department.

Reviews the report on the working of the—for the year ending 30th June 1921.

READ—

Letter No. C. 103-214, dated 10th October 1921, from the Director of Archaeological Researches in Mysore, forwarding the report on the working of the Archaeological Department, for the year ending 30th June 1921.


Recorded.

2. The Director made no tours during the year under report, owing to heavy work at headquarters including the revision of portions of the Mysore Gazetteer. The tour made by the Head Pandit in the Bagepalli Taluk resulted in the discovery of 24 new records.

3. The number of new records examined in the office of the Director was 35. Of these, a set of copper plates received from the Tirumakudlu Narsipur Taluk is of special historical value. It registers a grant in A. D. 963 by King Marasimha of the Ganga Dynasty to a scholar named Vadighanghala Bhatta and gives much additional information relating to the earlier kings of the dynasty. An inscribed metallic Buddhist image from Nepal containing an inscription in Nagari characters and in the Newari language belonging to Monsieur Clemenceau which was sent for examination, is also of some interest.

4. A revised and classified list of ancient monuments in the State with instructions as regards their preservation and inspection was issued by Government during the year.

5. The Architectural Draughtsman visited Belur and Amritapura in connection with the repairs to be executed to the temples in these localities. The Head Photographer and Draughtsman visited Belur, Halebid and Amritapura and took certain new photographs and sketches of the temples in the two former places. Seven plates illustrating temples of interest were also prepared by the Draughtsman.

6. Twenty photographs of views of some temples and 23 copies of the monographs issued by the Department were sold during the year, 16 of these latter being sold in England.

S. HIRIANNAIYA,
General Secretary to Government.

To—The Director of Archaeological Researches.
PRESS TABLE.

Exd.—C. R.
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<td>Image of god Kesava in the same temple</td>
<td>2</td>
</tr>
<tr>
<td>IV</td>
<td>Central ceiling in middle hall of the same temple</td>
<td>4</td>
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<td>V</td>
<td>East view of Hossalesvara temple at Halebid</td>
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<td>South entrance of the same temple</td>
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<td>VII</td>
<td>South view of Amrtesvara temple at Amritapura</td>
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<td>Gajusurumardana in front of lower of the same temple</td>
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<td>XI</td>
<td>Viraraya Panams</td>
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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1921.

PART I.—WORK OF THE DEPARTMENT.

Establishment.

In Government Order No. G. 6045-105—G. M. 194-17-8, dated the 14th September 1920, orders were passed regarding the Preservation of Ancient Monuments in the State.

2. In their Order No. G. 9814-15 (1)—G. M. 90-30-6, dated the 20th November 1920, Government sanctioned the revision of the establishment of the Archaeological Office.

3. By Government Order No. G. 14280-2—G. M. 30-29-18, dated the 22nd January 1921, Mr. B. Venkoba Rao, B.A., was confirmed as Architectural Draughtsman with effect from the 21st September 1920, his pay being fixed at Rs. 150—10/- 250.

4. In their Order No. G. 18265-325—G. M. 44-20-9, dated the 31st March 1921, Government issued a revised and classified list of Ancient Monuments together with further instructions in regard to their preservation.

5. Mr. R. Ram Rao had privilege leave for eleven days and Mr. B. Venkoba Rao for one month. Bommaras Pandit had privilege leave for about one month and leave without allowances for six months. Mr. T. Namassivayam Pillai had privilege leave for nearly one and a half months; N. Nanjunda Sastri and H. Sesha Iyengar for about one month each; Pandit Venkammachar for seventeen days; and M. C. Srinivasu Iyengar for nine days.

Tours: Exploration, Inspection of Temples, etc.

6. Owing to pressure of work at headquarters and instructions from the Government that touring work need not be undertaken in view of the urgency of the work relating to the Gazetteer and much of the other work of the Department, no tours were made by me during the year under report. This accounts for the meagreness of the present Report unlike those for previous years.

7. The Architectural Draughtsman inspected the Kēsava temple at Belūr and the Amrītēśvara temple at Amrītpura, Tarikera Taluk, in connection with contemplated repairs to those monuments. The Head Photographer and Draughtsman visited Belūr, Halebid and Amrītpura and took some fresh views of the temples at the first two places. The Head Pandit made a tour in the Bāgępalli Taluk of the Kōḷār District and brought 24 new records together with revised copies of 6 incompletely printed inscriptions.

8. While in Mysore during the last Dasara I noticed a few sculptures in Jaggu Lāl's choultry situated in Doddapēṭe. These consisted of a standing figure of Hanumān, about 5 feet high, the pedestal on which the god once stood, and a cylindrical pillar, about 1 foot high, resembling a linga, standing on a pedestal, about 1½ feet high. The pillar is sculptured all round with figures in bas-relief: the upper portion showing a five-faced figure (either Śubhamānya or Śiva) and figures of Ģunapati, Śūrya, Sarasvatī, and Lakṣmī or Pārvatī; and the lower portion seven rūḍhis or sages, some with a beard. The top of the pillar has seven holes stopped with round black stones which are said to represent śādaigrāmas. From enquiries I learnt that these sculptures belonged to an old institution known as Pāḷaṇ māṭha which once stood near the modern Power House and that the māṭha having been pulled down the images etc., were removed to Jaggu Lāl's choultry to which the institution had belonged.
The figures are to be enshrined in a building said to be under construction out of the funds of Jaggu Lal's choultry. To the south of the Police Station in Doddapete, Mysore, is a shrine containing a figure of Punjambukhi Hanumans (five-faced) Hanumān. The god has three faces in front, one on the crown of the middle face and one on the back, and ten hands, five in front and five on the back. The figure is said to have been set up during Divān Pūrmāya's time.

9. While I was in Mysore on another occasion, I examined a large number of palm leaf manuscripts, numbering about a hundred, in the private library of Mr. Aramane Lakshmipati-pandita, a Jain resident of Kattavāgi Agrahār, Mysore. They were found to contain mostly Sanskrit and Kannada works bearing on medicine. There were likewise a number of Kannada poems chiefly by Jain authors, and Sanskrit works, in several cases with commentaries, bearing on grammar, ritual, astrology, Jain philosophy, rhetoric and cookery. There was also found a Telugu poem giving the story of the Rāmāyana.

10. As stated in para 7, the Architectural Draughtsman visited the temples at Bēlur and Amṛtāpura. In letter No. 269—Muz. 201-20-2, dated the 4th January 1921, Government ordered the preparation of a complete scheme for the preservation of the Kēśava temple at Bēlur. The Architectural Draughtsman was sent out to Bēlur twice: once to make a joint inspection of the temple along with the Executive Engineer, Hassan Division, and prepare the necessary conservation notes; and a second time to prepare certain designs, as desired by the Executive Engineer, for the preparation of the estimate. These conservation notes and designs were, after approval by the Director, forwarded both to the Executive Engineer and to Government. His tour to Amṛtāpura was in connection with letter No. 3268—Muz. 492-17-7, dated the 29th December 1920, in which Government wanted this Department to revise the estimate submitted by the Public Works Department for the repair of the Amṛtēsvara temple at that village. Here too a joint inspection of the monument along with the Executive Engineer, Kēdjur Division, was made and instructions, as approved by the Director, were issued to the Executive Engineer for the revision of the estimate. While at Bēlur, the Architectural Draughtsman took the opportunity to gather samples of stones showing deterioration, and these were forwarded under instructions from Sir John Marshall, Director-General of Archaeology in India, to the Archaeological Chemist at Calcutta for examination and advice.

11. The Head Photographer and Draughtsman, as stated in para 7, visited the temples at Bēlur, Hajēbid and Amṛtāpura. The Kēśava temple at Bēlur has been described and illustrated in my Monograph on that temple. Some scholars expressed the opinion that the Monograph should have included a plate showing the figure of the god of the temple. I was not unaware of this omission. But the difficulty was to procure a photograph of the figure as it is without the drapery, ornaments and vajrāngi or metallic covering. Plate III shows the god with these adjuncts. Three views of the temple, not given in the Monograph, are also reproduced in the present Report. Plate I gives a view of the front portion of the temple and Plate II exhibits the south entrance. In Plate XXVI of the Monograph only a portion of the central ceiling is shown, but Plate IV of the present Report gives a full view of it. Some fresh views of the Hoysaleśvara temple at Hajēbid have also been procured for illustrating the proposed Monograph on that temple. Plates V and VI exhibit the east view and the south entrance of that monument. The Amṛtēsvara temple at Amṛtāpura, Tarkere Taluk, has been described, though scantily illustrated, in my Report for 1912 (paras 45 and 46). Plate VII shows the south view of this temple and Plate VIII the figure of Gajāśrama-mardana (Siva as the destroyer of the Elephant demon) in front of its tower.

12. The Head Pandit’s tour in Bāgepalli Taluk and the results of his resurvey were mentioned in para 7 above. The Taluk does not possess any noteworthy old temples, nor any of the Hoysala style of architecture. The inscriptions newly found mostly relate to the Vijayanagar kings with the exception of three fragmentary old records, two in Kannada and one in Tamil, which refer to the Vaidumbas.
IMAGE OF GOD KESAVA IN KESAVA TEMPLE AT BELUR.

Mysore Archaeological Survey
the Gangaś and the Chōjas. The last epigraph is engraved on the back of a figure of Hammān enthroned in a temple at Chēlūr. It is a Tamil record, dated 1064, referring itself to the reign of the Chōja king Knāttūrnga-Chōla I. The fragmentary nature of the epigraph, wanting portions at the sides, top and bottom, affords clear evidence of the image having been carved out of the inscription stone. For other instances of such images see my Report for 1915 (para 12) and Report for 1916 (para 13).

13. An inscribed metallic image belonging to Monsieur Clemencean, who visited Mysore some months ago, was received from His Highness the Maharaja for examination and decipherment of the inscription. The image is rather curious: it consists of two figures, a male and a female, seated opposite to and embracing, each other. The back of the pedestal bears an inscription in four lines in Nagari characters and in the Nēwārī language which was used by the original inhabitants of Nēpāl. The inscription, which is dated 637 of the Nepalese era corresponding to A. D. 1517, the Nepalese era having begun in A. D. 880, tells us that the image represents Vajrasatva, who is shown in union with his Sakti Vajrasatvatvāntika. In the Vajrayāna School of Buddhism which came immediately after the Mahāyāna School, Vajrasatva is the Buddha. He is regarded as the sixth Dhyāni-Buddha, the priest of the five Dhyāni-Buddhas, namely, Vajra-Vairochana, Akshobhya, Ratnasambhava, Amitābha and Amoghasiddha. He very often bears a thunderbolt or a half-thunderbolt. When not alone, he is in the company of the Dhyāni-Buddhas, and is often identified with the first of them, namely, Vajra-Vairochana. When alone, he is generally represented with his Sakti whose name in Tibet is “Overpowering the Thunder,” perhaps a translation of Vajra-Vairochana. In Nepāl, however, she is called Vajrasyatvatvāntika, and the two are represented in union as in the present case. The two in union are often called Šambhara and are worshipped in secret where the uninstructed are not allowed to enter. From the date given in the inscription we see that the image is a little over four hundred years old. We also learn from the inscription that the donor of the image was a Vajrāchārya.

Vajrāchārya. In Nepāl the son of a Buddhist priest gets his initiation as a Bhikṣu in the fifth year of his age; but at the age of seventeen, if he is not married, he is given a second initiation and is called a Vajrāchārya. On this initiation he gets the privilege of worshipping and pouring ghee in a hōma and of holding a vajra. It was stated above that the language of the inscription was Nēwārī. This is a monosyllabic language spoken by the original inhabitants of Nepāl, as distinguished from the present Pahārī, a Sanskritized language used by the Gorkha conquerors of Nepāl. A note on the image and its inscription was submitted to His Highness the Maharaja, and also to the Dewan as desired by him. I have to express my indebtedness to Mahāmahopādhyāya Haraprassada Sastri, M.A., C.I.E., of Calcutta for kind help in the decipherment of this inscription.

14. Other records examined during the year under report were four sets of copper plates, two relating to the Gangaś and two to the Vijayanagar kings. The two Ganga grants are said to have been unearthed about six years ago by Siddamallappā’s son Kempanānappā, a resident of Kollūr situated near Daṇayakamapura in Tirukkōduḷḷa-Narasipūr Taluk, while ploughing his land. He removed them to Ālūr, Chāmaraṇagar Taluk, and buried them in a field belonging to him in that village. They lay there for nearly six years. About six months ago he took them out and showed them to his friend Sabukar Naganna of Mysore. The latter, anxious to know something about their contents, showed them to Pandit Samacharya of the Mysore Oriental Library who had served for many years in the Archaeological Department. It was with the help of this Pandit that I got the grants from the owner for examination. Of these two records, one (Plate IX) refers itself to the reign of the early Ganga king Harivarman and the other (Plate X), dated A. D. 603, to that of the Ganga king Mārasimha. The latter has to be looked upon as a very valuable find. It is perhaps the longest Ganga copper plate inscription that has yet been discovered. Artistically executed as regards both writing and composition, it gives a full account of the kings of the Ganga dynasty from the beginning and then records a grant by king Mārasimha to a scholar named Vādīghaṅghāla-bhaṭṭa. Of the remaining two inscriptions, one, received from Mr. H.
Srinivasa Jois, Deputy Clerk, Office of the Assistant Commissioner of the Chitraldrug Sub-Division, records a grant in 1435 by the Vijayanagar king Deva-Raya II to Lakshmidhararaya; while the other, received through Mr. R. Rama Rao, B.A., my Assistant, from the owner Mr. Karanam Hanumanta Rao of Chintanapalli in the Kalyanadurga Taluk of the Anantapur District, states that the Vijayanagar king Venkatapati-Raya I made a grant to Singari-bhatija in 1689.

15. Altogether the number of new records examined during the year under report was 35. Of these, 30 belong to the Kolar District, 3 to the Mysore District, and 1 each to the Chitraldrug and Bangalore Districts. According to the characters in which they are written, 10 are in Telugu, 4 in Nagari, 3 in Tamil, and the rest in Kannada. Some of the printed inscriptions were also checked by a comparison with the originals and corrections and additions made. The number of villages inspected was 30.

Office Work.

16. The Office was removed from Malleswaram to the New Public Office Buildings, Cenotaph Road, Bangalore, on the 1st March 1921. Owing to absence of facilities in the new building, the work connected with the photographic and lithographic sections of the office has come to a standstill.

17. The preparation of a Monograph on the temples at Halebid did not make any progress during the year owing partly to the desideratum mentioned in the previous para.

18. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress, only 4 pages having been printed during the year.

19. The translations of the Kannada texts of the revised edition of the Sravana Belgoja volume have been completed. Nearly 70 plates for illustrating the volume have been prepared and a few more are under preparation. An Index to the volume has also been taken in hand.

20. A Supplement to Volume XII (Tumkur) of the Epigraphia Carnatica, consisting of about 300 newly discovered inscriptions (pp. 1-247), was prepared and sent to the press.

21. The work of preparing a revised catalogue of the books in the Office Library is nearing completion.

22. A classified list of the Ancient Monuments in the State was prepared and submitted to Government together with a draft circular and forms to be used by the officers of the Archaeological and Revenue Departments.

23. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year owing to pressure of other work.

24. The printing of the following works in the press made no progress during the year:—(1) Translations of the Sravana Belgoja volume, (2) Index to the Kannada Monuments, (3) Transliterations of the Supplement to the Mysore volume, (4-5) Kannada texts of the Supplements to the Bangalore and Tumkur volumes, and (6) Index to the Annual Reports of the Department.

25. In connection with the revised edition of the Mysore Gazetteer, the preliminary proof of the chapter relating to Kannada Language and Literature has been revised and brought up to date, and a Bibliography added. The sections on Epigraphy and Architecture have also been drawn up.

26. About 20 photographs of views of temples, etc., and 17 copies of the Monographs of the Mysore Archeological Series were sold at the Archeological Office. Sixteen copies of the Monographs were sold in England chiefly through Messrs. Probsthain and Co., Booksellers, London. There was a great demand for photographs during the year under report, but owing to absence of facilities, as stated in para 16, it was not possible to supply the demand.

27. The Head Photographer and Draughtsman prepared illustrations for the Annual Report for 1920. He went on tour to Belur, Halebid, and Amrithapura to take photographs and sketches of the temples at those places. He also printed a number of photographs brought from tour.
CENTRAL CEILING IN MIDDLE HALL OF KESAVA TEMPLE AT BELUR

Mysore Archaeological Survey
28. The Draughtsman prepared seven plates illustrating the temples at Gòvindahalli, Hosaholalu, Sindagaṭṭa, Kikkēri, Sante Bāchahalli and Arsiκere, and the Malik Rihān Dargā at Sīra.

29. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1920. He has been acting for the Head Clerk who has gone on leave for some months. He also printed a few photographs.

30. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

31. The two copyists of the office transcribed the following works during the year:—(1) Uddhata-Vrikōdara, a drama by Bhāgavata Krishṇaśarma, (2) Indi-rābhyudaya, a champa by Raghunātha-sūrī, (3) Sāstrasāra-sannuḥchaya by Māghaṇandi (in part), and (4) Padārthasāra by Māghaṇandi (in part). They compared about 200 pages of transcripts. They also did some literary work.

32. A number of books and manuscripts received from the Huzur Secretary to His Highness the Maharaja and the Inspector-General of Education in Mysore was reviewed and opinion sent.


34. The office staff have done their work satisfactorily.
## LIST OF PHOTOGRAPHS.

<table>
<thead>
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<td>Do</td>
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<td>4</td>
<td>8½×6½</td>
<td>Stone inscription</td>
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<td>Do</td>
<td>Do</td>
<td>Haganhalli.</td>
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<td>12×10</td>
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<td>Belur.</td>
<td>Hassan.</td>
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<td>Central ceiling in Kesava temple</td>
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<td>8</td>
<td>Do</td>
<td>Kesava temple, East view</td>
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<td>9</td>
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<td>Do South view</td>
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<td>Haysalesvara temple, Details</td>
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<td>Do Inside doorway</td>
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## LIST OF DRAWINGS.

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<td>Tumkur.</td>
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<td>Do</td>
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<tr>
<td>7</td>
<td>Siva temple</td>
<td>Arsikere</td>
<td>Hassan.</td>
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Plate IX.
KUDLUR PLATES OF THE GANa KING HARiVARMA.
SAKA 188.

(Ib)—
1. svasti jitem bhagavatat gata-ghana-gaganabhena Padmanabhena
2. srimad-Jaina veyya-kuñama-vyomabhaasana-bhaskara-sva-khadga-
3. yaka-praharaka-kañiita-mahä-silä-stambha-bala-bala-parakramo dara-
4. narä-gana-vidarañopalabdha-brana-vibhushana-vibhoo-
5. shita Kanniyana-sa-gotrasya sriman-Kongapi-vamana-dhamma-mahä-
6. räjädiraja, ta [i]-putra anvața-guṇa-yuktä vidyä-vineya-
7. vihita-vitö samyak-prajä-päjana-mätrådhigata-rajyat-prayoja-
8. na vidvät-kavi-käñchana-nikashopala-bhūto niti-saarasya vakti-pra-

(IIa)—
9. yökti-kusalaśya Dattaka-sūtra-vriti-pranetā srimän-Mañhava-mahä-rä-
10. jádiraja, ta [i]-putra pitä-pataśma-guṇa-yuktä anēka-chaturdanta-
11. yuddha-
12. vāpita-chatur-udadhi-saśīvadita-yasa srimad-Hari-vamman-ma-
13. hä-räjädiraja datam ațā-aśīti-utara-mägä abhyantarä Ja-
14. ya-samvatasarë Mägha-mäsä amaväsä Soma-vårë Svätti-na-
15. kshatriyä sūrya-graanë Taḷavasaṇapuṛav adhivasati Loka-
16. dittar-sammanë putra pita-prabhīt-avichheṇam pravarttamāna-veda-
17. védánta-páraga sar-kamma-samanusśṭita-samādi-sampanna Rä-

(IIb)—
18. gveda sakë Chalukyaśčaḥnayam Bañadväya-gotra-Daramodhara-
19. baññaśarpa Naśa-rudra simhi-sat-sat-mäbhe Bägyyur-näma-gräma-
20. nanasya saṣeva-bädu-pariharaṇa udaka-puṇvakaṇ dattaṇ tasya gräma-
21. sya simäntaram puṇvasaṣi diśi noseyaṛe e ante bandu
22. beliya æjegalle ägneya diśi beliya paseare a-
23. nte bendinge e dakshinasya diśi bendinge nairātya-disi Kavëri-ma-
24. hä-nadiyol kti udakava nidi eṛi pashchimasya diśi maha-
25. nadi e vāvavya diśiyim poramātau tāṅgelu puṇse e

(IIIa)—
26. a päreorbe e bendinge uttārasya diśi pāllada nādam paydu ante
27. rbe e sādarivadi e isanā diśi bettada môle e bettada maggula-
28. ne bandu kūḍittu pola vēre || tasya dānasya sakshi Gaṅga-rāja-ku-
29. la-sakala-sakastayaka-purusha Pevvakkavāṇa Marugāreya Sondrika
30. Gajavada Nisanda talavagga Mahīyāra Viḍyādara Prituvī-Gaṅga dé-
31. sa-sakshi Saṇnavati-sahasra-vishyā prakrittayā mad-vamśajā
32. para-mahipati-vamśajā vā paḍād ahetu-mannā bhuvī bhāvīt-
33. vā te pālayantu mārma dhammav idam samastam tēṣhāmy abham virachi-
34. tāṅjaliḷi ēsu murduṇā || svā-datam para-datāg vā yo ha-

(IIib)—
34. rēsa (va) vasùndari shashṭīni varisha-sahasrani vishtayā jayata
35. krīmi || brahma-svan tu visha ghōraṃ na visha viṣham uchchatē visham ēkā-
36. kina honti bramma-sva putra-pañtrakām Viśvakramacharyāṇa sasana li-
37. kidām ||
KUDLUR PLATES OF THE GANJA KING MARASIMHA.
A.D. 933.

(IIa)—

1. svasti jitem bhagavata gata-ghana-gaganabhena Padmanabhena śrīmañ-
Jāhmavēya-kulāmala-vyōmāva...

2. sva-khalgaika-prahāra-khaṇḍita-sāja-stambha-laḥdha-bala-parākramo dā-
rū-ṇārī-gana-vidārmnōpa...

3. bhūshana-bhuṣhitah Kānvāya-sagotra śrīmañ-Konguni-varmmaha-
dharmma-mahā-rājādhiraṣṭram paraṁ...

4. cha śrīmad-Arhad-bhāṭāraka-śāsana-praśādana-ditorū-vībhavaḥ anēka-
durdharārātī-matta-mitaṅgottunga-kum...

5. na-vuktā-paṭaḷa-prakaṭa-tādana-vibhagna-dhārā-karala-karava-la-prabha-
bhāṣāsīyata-bhūja-stambhārūḍha-rāja-lakṣmi-lakā...

6. nō bhūja-balāvashyadbhā-dhārī-mandāla sva-bala-nīpa-parākramakranta-
vairi-chakraḥ anēka-dēṣāgārāṭhī jīma-janī-sāṁ brā-

7. jya-vinyāṣaḥ para-bala-bāla-bāla-praṣa-mūraṇa Gaṅga-kula-kamalāka-
ra-prahlādakara-mārtandaṁ mārtandaṁ ivānurakta-

8. mandalō mṛgadharas īva īsya-paṇ-ksha-lakṣmi-vighatānaka mādān-
sindura-ghaṭa-ghaṇṭa-ratana-paṭu-taṇḍakā-śadhirbhuṣa-

9. sa-

10. ta-īlyamāna-dāma-dhārā-santaṛpitirtti-madhukara-kadambakaḥ sakala-
sajjana-śuta-svaka-kula-kramāga-vichitra-guna-sēkha-

11. ra-sōbhito Lakṣmyā svayaṃ-vīra-patiḥ śrī-Simhanandyāḥāryasya-
prasādi sva-bhūja-balā-prakaram-khalgaika-prahāra-khaṇḍita-mahā-sī-

12. jā-stambhaḥ karunikara-pashiprama krita-lalatā-patṭodhāsaīottamāṅgaḥ-
śrī-Konguni-varmamār dharmma-mahā-rājādhiraṣṭram paraṁśavara-

13. parama-bhāṭāraka-śrīman-Mādhava-mahādhiraṣṭram tat-patraḥ pitur anvā-
gata-guna-yukto vidyā-vineśa-vibhīna-vidyā-vīra samayak-prāja-

14. jana-mārādhigata-rāja-prayojana vidvate-kavi-kāṇchana-nimkāpala-

15. bhūto niś-śastrasī vaktī-prayōktri-kulaḥ Daṭtaka-sū-

16. tra-vrittēḥ prapetā śrīman-Mādhava-mahādhiraṣṭram tat-patraḥ l śri-
payāśāmadā-guna-yuktośka-chāturddanta-yuddhāvṛtta-chha-

17. tur udadhi-sailāśvādita-yāṣā śrīmañ-Hari-varmamahādhiraṣṭram tat-
patraḥ śrīman Viśnu-gopa mahā-rājādhiraṣṭram...

18. jah tat-patraḥ sva-bhūja-bala-parākrama-kraya-krīta-rājaya Kali-yuga-
bala-pākavasana-dharmma-vrīshśobhaśāraṇayīta...

19. samaddihā śrīman-Mādhava-mahādhiraṣṭram tat-patraḥ śrīmañ-Kadamba-
kula-gagana-gabhastimahnā Śriṣṭi-varmamahādhiraṣṭram...

20. priya-bhāgineyo vidvā-vināyatiśa-viśpūritantarātmā nirvagraha-pra-
dhāma-sūryyō vidvatsu prathama-gaṇyāḥ śrīmañ-

21. n Konguni-varmamahā-rājādhiraṣṭram paraṃśvaram śrīmañ-Av-
īna-prathama-nāmadhyēyāḥ tat-patraḥ viśjambhamā-sakti-trayaḥ...

22. sthilā-śrīmañ-śrīmañ-Kirāṭāraṇyā-pratikādh₂-sarūga-śīkāraḥ śrī-
Durvvinīta-prathama-nāmadhyēyāḥ tat-patraḥ durđā-
GAJASRAMANDANA IN FRONT OF TOWER OF AMRITESVARA TEMPLE AT AMRITAPURA.

Mysore Archaeological Survey
23. nta-vimardda-vimridita-viśvambharadhipa-mañjū-mulā-makandara-mañja-piñjarīkriyamāna-charana-yuga-naliniḥ Śrī-Mushikara-prathama-
24. nāmadhiyāḥ  taṣaya putraś chaturāśī-sa-vidyā-sthanādhiyā-vimāna-ma-
tiḥ  viṣehatāvānvasēhashya nītiśāstra-vakyā-vrīddhi-kurṣeñu r-ri-
25. pu-tiṃpiri-nikara-nirākaranādaya-bhāskaraḥ Śrīvikrama-prathama-nāma-
dhēyai tu taṣaya putraḥ anekaśri-sama-sampādita-vijimbhi-
26. ta-dvīrāda-nakha-kulīśabhīghāta-vrana-samrudha-bhūsvad-vijaya-
lakṣhana-lakṣtektira-viśalā-vakṣhasthalāḥ samādhigaha-sakala-śa-
27. nārāṭhāḥ samārādhi-tīrvarga nirvadya-charitah pratidhūnam abhi-
varddhamāna-prabhāvāḥ Śrī-Bhūvikrama-prathama-nāmadhi-
28. yaḥ  vrīttam  aśa-hēti-prabhā-pravighatīta-bhūtāra-bhavatā-baṇ-
dīghānīvādā-pramattā-dvīpa-saṭa-charana-kshōda-samma-
29. rāda-duḥkhe saṅgrāme Pāllavāṇḍram marapatim ajayat yo Viśnabdhi-
dhanē rāja Śrīvalabhadhyāḥ samara-sāta-jayāvāpta-Lakṣmī-vijāsaḥ  
taṣaya-
30. nṛjā, nata-marindra-liśita-kōpi-ratnakka-didhitī-virajita-pāda-padmaḥ 
Lakṣmyāḥ svayamvṛita-patir nNavakāma-nāmā śīṣṭā-prīyā-vigana-
dāruna-gita-ki-
31. rātiḥ  gadya  taṣaya Ṛgveda-varam-mahā-rājadhiraṇaya śīvamāra-
para-nāmadhiyasya pautraḥ śūra-purusha-turaga-vara-vārana-ghat-
saṁ-
32. ghaṭa-dāruna-samāra-arasa niḥitātmā-kōpo Bhūma-kōpaḥ praṇa-darī-
samya saumanuvaritana-chaturya-yutvati-janālīka-duḥrtō Lōkā-du-
ṛttaḥ sudurddharāṇeśa-yuddha-murdhni labdhv-vijaya-sampad ahitsa-gaja-
ghata-kēsari Rāja-kēsari vrīttal yo Gaṅgāvaya-nirmmaśaṁbara-taḷa-
vīyābhasana-prōlāsa-mārttandō ri-bhavakur̐aḥ Subhakaraḥ san-mārga-
raśkēkarāḥ surajyam sampātēṇa rāja-samitaś rāja-gunaś uttamai rā-
33. jā-Śrīpurushah chhirām vijayate rājanyā-chūḍāmaṇiḥ  Kāmō-rāmāśu 
chāpē Desarathe-tanayō vikrama Jāmādagnyāḥ

(II) –
36. prajyaśvarye Baḷārīr bhahu[... ]śi raviḥ sva-prabhuvē Dhanēśhaḥ 
bhūya-vikhyāta-śakti sputataram akhila-prañabhāyam vīhyātā Dha-
tra srishtach prajānām patir iti kāvayō γον γαρασμάνι nītyanām  gadyamān 
sa tu prati-dina-pravṛttata mahā-dānā-janita-punyā̄hā-
38. gboṣha-mukharita-mandirōdaraḥ Śrī-Konguni-varamma-dharma-mahā-
rājādhiraṇa-paramēvāraḥ Śrīpurusha-prathama-nāmadhiyāḥ tat-puṭraḥ 
vrītta  yasmin pratyakṣanā ti vāyavaśam mahāe yānti kshanād aḥita-
bhūṁībhuṇjō ramāgrā-enāvah-vaṇḍya-bhūṣhāṇam Antakaya vaktra-
uttarana kshata-jardama-durminirkshanā  gadyamān  sa tu vikhyāta-
vimula-Gaṅgāvaya-nabhaṣṭha-gabhastimālai śrī-Konguni-varamma-
dharma-mahā-rājā-
39. dhiraṇa-paramēvāraḥ Śrī-Sīvamāradeva-prathama-nāmadhiyāḥ Saigo-
tpāra-nāmā l kaniyān Viṣayādityas tasyāśiś sa jayāṇaṃ-
40. samśīṣṭa-vakṣhāḥ sankaśipta-kāleśa-charito bhavat vṛttamān Bharata 
iva kṣataṃ mṛdnim aggrandyas pravyata-matir agmaryān manyate mānivyā-
43. rhyām sa tu sakala-dharāyaṃ dhārimātha-samśat-prathita-prithu-
gunōpi prāmavaṇ sad-gunaubhaḥ  gadyamān t tat-puṭraḥ saṣadhar-
ara-nikara-vīśada-vijaya-yasō-rāṣi-viśuddhrika-vīśa-viśvambhara-
chakravālayaḥ samādhigata-sakala-rājya-lakṣmī-samālīn-

A. s. 3
45. ഗിത്തെൽ ജായിൽ നാദൻ കുന്നയു ശ്രീമുഖയും ഭക്തികലും കഴിയുക പണ്ടത്തെ പാർത്ഥാമണി ഗാമിച്ച സിഖിയായും മാദാമുഖയും ഉപദേയി വിദീർഘായും പ്രായിക് പരമ്പരാവലി ശ്രീ രാഖണാലാമി പാൽ നാമദേയിൽ താളിപ്പാറ വിട്ട ചാല.

47. ഗദ്യം സത്യ അന്യ കളി വിജ്ഞാന കംഗു വിജ്ഞാന മഹാരാജി രാജാ-പരമ്പരാവലി ശ്രീ രാധാക്ഷാന്‍ പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാന്‍ പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാന്‍ പ്രായിക്‌ പരമ്പരാവലി

48. പോണ്മാത്‌ ഗാനയാ മഹാരാജി രാജാ-പരമ്പരാവലി ശ്രീ രാധാക്ഷാന്‍ പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാൻ‌ പ്രായിക്‌ പരമ്പരാവലി

50. ലിംഗാലം-മാലവായാം മാസം ശ്രീമദ്‌-ഉബ്ദഗം

52. രക്ഷാരാവിനം-യുഗാല-മാദ്‌-മാസം പുതുച്ച മാദാമധേയിൽ താളിപ്പാറ ഇം വാംഗാ.

53. പാംഢരാ മഹാദ്വാരലയ കോശാ നടരായ കിണുഗാണില ജ്യാമിൽ-ജീതാം സുറിത്താം നാരാസില നാരാസില-ജ്യോഗിക്

54. നിലകാളിനി നിവാരണം മഹാദേയി പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാൻ‌ പ്രായിക്‌ പരമ്പരാവലി

56. ലിംഗാലം-മാലവായാം മാസം ശ്രീമദ്‌-ഉബ്ദഗം

58. പാംഢരാ മഹാദ്വാരലയ കോശാ നടരായ കിണുഗാണില ജ്യാമിൽ-ജ്യോഗിക്

59. നിലകാളിനി നിവാരണം മഹാദേയി പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാൻ‌ പ്രായിക്‌ പരമ്പരാവലി

60. ലിംഗാലം-മാലവായാം മാസം ശ്രീമദ്‌-ഉബ്ദഗം

XXX-

53. പാംഢരാ മഹാദ്വാരലയ കോശാ നടരായ കിണുഗാണില ജ്യാമിൽ-ജ്യോഗിക്

54. നിലകാളിനി നിവാരണം മഹാദേയി പ്രായിക്‌ പരമ്പരാവലി ശ്രീ രാധാക്ഷാൻ‌ പ്രായിക്‌ പരമ്പരാവലി

56. ലിംഗാലം-മാലവായാം മാസം ശ്രീമദ്‌-ഉബ്ദഗം

58. പാംഢരാ മഹാദ്വാരലയ കോശാ നടരായ കിണുഗാണില ജ്യാമിൽ-ജ്യോഗിക്
68. grāhyān agrahid yō jhaditi-paragad-durggavad garva-jālam l gadyam |
   tēna ārat-samaya-samudita-visadatam-sīśira-kirana-nikarayamā-
   ma-patata-ra-sāḥ-payōndhi-majjanomajjanonmukkra-Kaḷi-malima-
   geya-vādaya-nītīya-vidyopavidya-Bhāratēna mahā-vaīyakara-
   ma-pramāṇikēna samastābhihrāṇika-guna-manipībrājāmanēnīti-
   mārggana-samasta-sāmanta-lalita-gaḥṭita-pārāvineda-dvāyēnā-
   dhātri niravagrehēna pālīta sa tu Nītimārgga-Koṅguṇi-varmma-dharmma-
   mahā-rājādhirājā-paramēśvara-śrīnadad-Egṛganga-dēva-

(III)—

72. prathama-nāmadhyēyā l Komara-vedēngah l vṛttā l tasya brhama-
   mahāndra-brinda-makuta-vyasakta-rākṣatula-chehēyā-kuṅku-
   ma-maṇijarkīta-pada-dvandvasya dēvāyam prabhuh Chālukyāmāla-vamsa-
   bha-Kaḷīgali-kshēmāpāla-pūrtyam abhūr Ṣaṁkāṃb-vaipadē-
   73. sabhājī tamayah śri-Satyaavākyō nripah l rājantī rāja-vīḍyām dīvīrāna-
   tura-gārāhān em kanduksaya krīdhā . . .
   74. dhanus asa-takān nātakām śābdā-vīḍyām vaidyam kāvyaṃ pramāṇam
   sa-ganita-bharatam sēthīhānas purānam nītyam . . .
   75. dyum prathama-vayasyā yō bhayastāvān idūha-buddhīḥ l Andhrā rundam
   gīrnām prithu-jalānidhēr muddhyām tābh Śakānāṃ Pāṇḍya .
   76. nām asura-vivarakam samhatē Śīṁhalanāṃ pātālāṃ Kēsālendrā Yama-
   mukha-kumarām Pālavās samsrayante yasminn āla-
   77. mbhāhājī kṣhitihubhi bhūva-nībhāsi-nirīmhasya-yashītan l gadya l sa tu
   Satyavākyā-Koṅguṇi-varmma-dharmma mahā-rājādhirājā-paramēśvara-
   78. śrimā Narasimha-dēva-prathama-nāmadhyēyā Bīra-vedēngah l vṛttām
   tasyānuju yōjāni Rājamallō nāmānāma durhīda-
   79. rāja-mallō purvēvānīpālaka-nīti-mārggō nāmnāpānēpi cha Nītimārgga,
   pādātām sara-pañjarair avirālaś avśtya-
   80. m ugrāśnā hatvā hastikam ēka-gandhakariñā mūrttīya Nolambānumiğam
   jītvā viśrutā-Kottamāngala-rañē bānās trihitur dūrā-
   81. tam kītvā bibhyāsam atyuvāha kripayā śrī-Rājamallādhipah l sa tu
   Nītimārgga-Koṅguṇi-varmma-dharmma mahā-rājādhirā-
   82. ja-paramēśvrah śrī-Rājamallā-prathama-nā [ma] dhēyah Kachchēya-Gan-
   gām l api cha l tasyānuju nīja-bhujārjitā-sampād aṭṭhī-ḥūva-vallabham
   samu-
   83. pagamya Śaṁhāla-dēśē śrī-Baddegam tadānu tasyā sutām sahaiva vēk-
   kanyāya vyavahad ukta-vidhis-Tripuryyām l lakshmin Indrasya
   hartiṃu-
   84. gatavati Divī yaḍ Baddeganē kö mahē hritvā Lallēya-hastāt kari-turaga-
   85. niṣṭi-chehēyā-simḥāsanāṇi prādāt Kṛṣṇēya rājūns
   kṣhitipati-gaṇanāś agranir yah pratāpād rāja-śri-Būtugākhyaḥ
   samajāni vijitārāti-chakrah pranandhaḥ l kimeḥtāḥ kinnu nāga-
   86. d Achalapra-patih Kākaraō’ntakāsyām Bījākhyo Dantivarmma
   yudhi nīja-vanā-vāsītvam evājvamām Śāntavāṃ Śāntaleśu Nuḷu-
   87. gu-girī-patih Dēmarēr dērpppha-bhānāṃ vārdhy-anāṃ Nāga-varmma
   bhayam atī-mbhasad Gāṅgā-Gāṅgā-ḥūpat l Rājāīyā-naṣṭvaram
   gaja-
   88. guṭāṭēpēna sandarpitām jītvā dēsata Ėmangadugam ahō nirdhātya
   Taṅjāpur-Nālkē--pramukhādi-durgga-nivahnē dādhē gajē-
   89. nābdn hayān Kṛṣṇēya prathitaṃ dhamāṃ svayam atē śrī-Gāṅgā-
   Nārayanē l Ēryyē l ekānta-mata-madōddhata-kuvādi-kum-
91. bhindrá-kumbha-sambhédan maígama-nayádi-kulíšaír akarój Jayadutta-ranag-níriph ī tasya kávia-nikasha-bhúmer Bhaddeg-dévasya

92. guña-níðheh patryáh Révakániṁma-námyáh Chága-vejángiti náma-sañjñáyáh ī gadyam ī sa tu Satyavákya-Konguni-varma

93. dharmma-máha-rájádhíráśa-paraméśvarah śrī-Śrūtya-prathama-náma- dhéyah Nánya-Guṅáh ī vrittaṃ ī sat-prátró Magadhá-Kaḷúnga-Pá

94. udýa-Chóla-kshmápañálair abhímuta-páda-pañkajasya Kríşnasya praḥata-ripu-vrajaṣaya putrī [m] ṭatāt vyavahad achintya-núti-márgghaḥ ī

95. sa anehá sakala-mahisá-Kríśna-bhúpád bhúnátháh khalu Madaná-váta-raśa-[s]ñína ehhátram tan narapáthibhir naraíś chidáptam sampráptó

96. Marula iti prasiddha-náma ī gadyam ī sa cha Jina-vara-chharapán bhóruba-madhupáyañáma-Mánsara-saróvara iva samáśrita-sakale-

97. rájahnamsa-dhavó-śayámamá-dig-anta-śvára-kúrthih Kúrthi-mánomóhau ī vrittaṃ ī para-kaujala-hitátvád Ganganárttanda-bhúpah kávi-nu-

98. ta-charitítván Mánavó Nítímárggha bala-ripu-dharma-hitátvád Gangá- chákhrayáthánkáh kripána-jana-hitátvát kámadah káma-dántat á slokaṁ ī

99. yasyávájakana práptó manyate kámini-janaḥ mama kámei sañjñóyam sampráptó īvá yávájñá kávya-ñári kávya-ñári kávya-ñári kávya-ñári

100. ca-mahá-vratáñj kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári kávya-ñári

K kárup-Chóla-Pándya-niváhahá saurya-ñári aítipáth dharmá-dharmá-

101. paraír jjanáś subhagata yásyádaśád gítye sóyaṃ satya-guṅamábhúdhír


103. ī vritta ī aśi jágad-gaṇha-rahasana-rájasinípah kshámá-maudálajbajaná-mánjaná-rajahamsah śrī-Márasimha iti brimáha-báhu-kúrthi

104. tasyáyanája Kritá-yuga-kshítipāra-kúrthi ī slokaṁ ī kisóra-káśarivarbhúnd bályé ēvá dvésháą-dántinám mánžómá-prabhédhaya smártahá prakhyáta-

105. víkramah ī vrittaṃ ī śrímad-Guttiya-Gauḍá-bháhíja bhújaváshambhá-

106. priyáh jayánte jayánaṁ suhírin-nej balátopam nishamáyórjítā śríkam ísvará-kúrthi umáramrápté sahá mahá-vikramam

107. mitránán naya-nirnayó bhaya-bhútaṃ práta gurúnm nátoh nátha déva-bhúvu dvésháṃ mígadhríshámbhácámpastakaráh dévanám

108. víbhava-prádó vinaysákrid vídyá-gúrúpáṃ sádá sarváváhám iti kámyáyevá nripáti-śrí-Gangachúñjanáti ī ēvá vídyá-vibhávána

(IVb)—

109. yena vidúsháh maháyó mahátmáyáte ēsá sauryóórjítá víkramáhá duhrítend chitté Kúrthítáyáte ēsá tyága-

110. prásarésa vandi-vítate śothé nídhómyáte ēsá satyátiśhvána ēsá visva-

111. prásarésa vandi-vítates śothé nídhómyáte ēsá satyátiśhvána ēsá visva-

112. khasya mantra-vídcita-tráilókya-búdhdhá tuńkyánté nána-

114. törkšiša-kalion-mala-pasalėnė gurupsana-(vina)vintta-matėnė sakala-šabda-šástra-vichára-vishárada-súksma-
115. dhišanaháðhísha-nya samata-tarkta-vitarkka-karkšá-mati- nipuna-pramápa-naya-nisháta-vachana-rachána-chaturéna nikhilá-
116. sáhitya-vidyá-vidadha-dihi samastá-saikšá-susikšša-buddhi-prabódhena goa-sikšá-daksha-pravudharáda-
117. pragáda-gúdha-prayóga-kušála sakalétihás-purána-vichára-práman- ta-sómsihi-visésha-vyavasthápi-
118. ta-chatur-vvartasa-pramánaprasita-saistóyamánábhimandamá-saunrjayéna nikhilám ari-chakram atikramayatan asésa-
119. para-vishayam ákranyatam sakalá-svamála-valayam paripályatam purána-purúsa-charitam anukri-
120. yatam anéka-kalyána-parampráma adhikriyate samata-sámrája- sukham anubhütam sa tu sviśkritákhi-Chó-
121. la-bhú-bhagéna päädávastadbha náná-Siyimála-dvipaka-kadambakéna hasté-kritá. Kérala-dhára-chakréna pápau-krita-
122. Pánda-mahá-mandaléna sva-hógánta-krita-Konga-Kalinga-Kosha-ládi-visháya-viséshéna víjaya-lakshmi-lakshita-vakshaséthe-
123. jéna vira-sikhámaniná Narapatiná turagádi-baja-sukula-prabálá-bhúta-dór-bbalvalépam Ávapatiim vijígáhama-
124. nénottara-(vi)jíg-víjaya-prayánavata santáti-kramayáta-Gánga-rája-laikshmi-lalána-sambhúta-sambhógábhíshaka-daksha-
125. kátksha-vikshépa-lílázíjaya-saibhágya-bhágya-samapta-sampanáy iti balávad-ubhaya-baja-yuddha-samuddhata-subhája-samůnt-

(Va)---
126. . . sanghaśta-saṅjñatā-paraspara-práhāra-parikshata-ksharád-avirāla-rudhra-dhára-praváha-prapúrita-
127. . . nikara-śána-sáráhva-śandha-mandotátibhúta-saṅgráma-bhúmi-sarasati-madhyá-kriyáloja-lílólá-
128. . . nístímsa-nivási-víra-srí-vadhú-vallabha iti prachurátara-kari-turaga-baja-bahunbútápara-kshítpá-
129. . . la-duridama-dórrbala-garvva-parvva-prabhéda-dakshákshúna-níja-báhu-daśa-pranachá-vajra-diá-daśa-parákrama-víkra-
130. . . prasarátbhúta-ripú-ráksha-prakrita-svá-prasiddha-mahámi-uddhata-ván-manasa-saṅlakshya-mahónnati-visé-
131. . . sha-pátrabhúta-guna-praguna-kirttt iti sakala-lakshana-lakshita-bhadra-murtt iti nikhiila-dig-valyag-nirantara-
132. . . níchírtáthi-sárttha-dúshthi-sántapag-gríshma-parátpa-práshama-pañura-panmá-vaipula-dána-jála-dhára-varísha-prap-
133. . . rita-parásha-visésha-harishita-kavi-jauna-stóyamáná-bándha-sa- ndhábhímindamána-gáyaka-táti-gíya-
134. . . mána-nikhiila-lókábhíminyamánabhíndraya-paramparóchita-charita iti Kalí-mála-máljina-vrítthi-virata i-
135. ti víjaya-lakshmi-vanitá-vádiskara-praguna-matra-tantrádi- samagri-prabháva-prabhava-samartthya-sampádita-
136. . . sva-bálú-bálá-saháya-bálá-bháva yíti níchája-pati-bhakti-vinayóttamásá buhásamánottama-yíti sujana-vacha-
137. . . nákarmnana-ratnávatamsa-bhásura-śráman iti stíra-pratishtá-mridu-madhura-váq-vilásollásitánana-kúmalá-srí-véva iti-
138. . . upakára-smarana-pravanántakkarapá-mañi-háni-harti-ñídaya iti rátánakara īva prákhyāta-gambhira-bháva iti Manda-

A. S.
139. ra ivāvichāja-prakṛiti-sthirikṛita-saptapra-kṛitiṃ iti Lakṣmīdhara
iva lakṣmiṃ-priyaṃ iti Umāpatir ivomā-priyaṃ iti
140. amṛitakara iva saumya-mārttira iti mārttījanā iva prachanda-
ripu-timira-shañjaka-khaṇḍana-shaṃḍa-tāvra-pratāpa iti
141. aham iva niḍā-rajā-bhāra-samudharaṃ-kṣemaṃ iti śrī-Krṣaṇa-
rajā-ṛdevā svayaṁ-kṛita-Gangapādi-patā-va-ba-
142. ndhotsvā Gaṅga-mandalkah Satyavākya-Kūṃgūnī-varmaṃ-dharman-
mahā-rājādhirāja-Kōjālapura-paramēśvarah-

(Vb)—

143. Nandaçīri-nāthaḥ Chalad-uttarāngah śrīmān Mārasimha-dīva-svāmi
mahāy ॥ Śaka-nīpī-kālañcita-sampva-
144. tsarēshu-chatur-ashtīty-uttarāśā-hatēṣu pravarttamānēṣu Rudhirō-
dgāri-sanvatsarē Chaitra-mā-
145. sē sūkla-paṇchāmyāṃ Budha-vārē uttara-dig-āṅgānā-varāt-
dēśa-lalāṭa-tilakāyāma-Pippalagrāma-nā-
146. māgrahāra-samutpañnaḥ Pārśara-gōtraḥ Chaluki-vadiḥa-charan-διhindhyāna-srūta-vyākhyāna-yajya-
147. na-yajna-sāno-japaj-homātīthi-sabhiḥ-gātis-anushṭāna-
nisīthā-pratiśthā-pavitrībhūtāntaratātmā vēāñtopaniśad-vidī-
148. ta-nishchala-nirūma-bhājana-paramātma-prakāśa-
dahana-pradāyana-pāṭhā-karma-jāla-mahā-gahanaḥ ॥
149. mārgga-druma yiva sutata-Svarggāpavarrha-mārgga-gamana-patū-
tara-chātula-charma-pravṛtti-paripārāyadh asanmayā-
150. tāṣaṃ-samāhārīgam sa dahā māga-rāja iva nāvavarta-dān-
pravāha-prasara-santarpitta-su-
151. kalārtha-sanātī-madhukara-ārṇā-jhanārā rava-vyāvarṇamānā-
dānōdayaḥ Śrīdhara-bhāṭṭoḥ pi tat-prutha-sa-
152. mabhavaḥ Ayyapa-bhāṭṭo nitya-nāmīṭekādi-kriyā-vīśeṣa-
paritarpita-dēva-pitri-paramaraḥ satri-
153. bhōjarāhāla-bhāja-samājita-dviya-mandūl-samudāryamānā-
pada-sandhā-nimāda-kālakāha-baḥaḥ-śūna-
154. ta-samudita-vandī-vraja-paripaṭhyamāna-tyāga-prasara-pra-
bhūta-mahā-gosha-pūṣita-yaṣap-patāha-dhvani-paripū-
155. rita-bhūmi-vyōma-dig-mandālaḥ mandalāgra-dhāra-jala-prasami-
ta-pratāpa-dahana-sanātāgata-raksha-daksha-dakshī-
156. na-bahu-danda-prachanda-pratāpa-prasara-parīśīta-Varetā-
dāśādīśava-nācēśava-saḥsīn-viśāvatār i-
157. vāsama-sahasa-prasaraḥ i tat-sutas samajam Munyāryya-pra-
thama-nāma Vagyāngahāla-bhāṭṭah prajna-
158. [rajāmaṃ dhānam prabha-puṣṭanaṃ akarāḥ vṛttamaha śpratnaḥ pa ki kalē stōkē prayaśe pi samām
159. [saṃmātī prāg-janma-siddha iva yār pacēdē sad-vidyā-vandyo nir-
avyāda-vidyā ] tathā hi māsaṣaya-nirvivvāda-

(VIa)—

160. vyotpādīta-vyākaraṇa-prakāraḥ brāhmaṇāvaityta-vēdī
sēyasa sadaḥ yā bhūvī śābdī-
161. kānaḥ yas tarśaka-tritaya-pratākara-chaktra samatoyaṭē tāρkikāiḥ
yō Lōkāyata-lōka-samattā-
162. mātri yvas Sāṅkhyā-tatvāpta-dīthi yō vēdārtha-vichāra-chāra-
dhishanō yō Bandēha-Buddhāpamah yō Jai-
163. नेजानि वादिघान्धेला इति क्षयतः काविष्ठ्व अग्रान्ति स्यावद्वद्दयातः शाल्य-भास्करा इव स्फार्त्ता।

164. तारास्पहुः सद्विद्योदयात्कान्तवेदीदाहतामहाविद्यात्मादः दधिमार्णाः द्रिप्यद-वादिकादम्ब-कारवा-वानोद्भो।

165. धैर्याः सदृशत्वादि रोचित्ययो भुविवादिघान्धेला इति क्षयतिः वहत्यु उमताः गद्याः यस्या निरावद्यया साः।

166. हित्या-विद्या-विवेयक्त्याः-निपुणाः-धियानङ्गुः-वानि-विशेषाः-सायाः-चौधत्रिभुता-सक्याः-विद्या-विनो।

167. दरामा-कला-कान्त्वा-गुणाकोश्याः-सहुस्या-सक्याः-राजा-विद्या-प्रतिपादवा-प्रतिबुध्दहा-बो।

168. धा-प्राधृतिः-वल्लभा-राजा-कशक्षाक्षे-विद्या-जनोपाजनात्-पोजः-पाक्रावति-महिमोऽन्न।

169. ति-महानल्या-विद्या-विभावस्या । तदोद्वययु सुग्गुता-मन्त्र-क्रामपदेशसंत्वति-भावं-वछिक्तकाहि।

170. ला-दिगः-नाग्मा-सरभसा-समभोगा-सुखा-संपान्नाः-क्रिस्मा-राजा-देवा-विभीता-वचना-संभावना-प्राप्ताभो।

171. पानता-सक्या-मानसिकमाता-संतति-प्रसरसया-परोपकारः-कराज्युः-व्युसनाम्-परम-स्त्री-द्राः।

172. व्यापार्थे-सात्यसनाम-सज्जना-सांसर्गाना-सांकाशयाम-समुपाताः-सर्वानां-वाः।

173. चाने-विरागः-जिनेवराः-चारा-करमाराङ्गाने-भीयायाम-मनुष्याः-द्विजा-दाना-क्रीयायां अद्यसे।

174. गहं-बहस्तस्त्रिता-समुद्धरात्रे-मामकारः-उपाकरा-समस्याः-समकृताः-तास्यस्मात्-स्री-गुणं-ज्ञा-ने।

(VII) —

175. लिको मानसिका-ट्रिनेत्रा-सुरा-गुरु-दक्षिनेतानि गुणपत्याः पान्तुसात-साहासर्याः।

176. नतरो बाणगरे-सतात्रामिद्येः इल स्लोकं इल वादिघान्धेला-भात्तया। मार्नीः सोपिन्धि माहिपातह।

177. धैरा-पारव्यपिः अदाद्ग्रामाः-भैग्यां-अन्नमाद्याकाः इल तस्या भैग्या-अग्राहर्दायस्या सिद्धाः।

178. या-प्रामाणाम सालोहम पों-गौद्यानव इरप्पत्व उपादेया-प्रामाणाम धाःंत्या थाइदुगमां नाम-मुरु।

179. तस्या समानत्तराम अग्नियदा कुनों मुगुद्येया नोसकल अम् बिल्या कल्लु तेंग्ना-देश्यो।

180. इ ज्ञाते बहे भालामारम अतिरं बर करसारु ज्ञाते बर गुम्यु-गादु भार ज्ञाते बर पुपुसेः।

181. या किर्या केरे ज्ञाते बर पाल्करे यथाना कादी भो ज्ञाते बर भाग।

182. या पर्मेले ज्ञाते बर भाषा मायारिः किर्गोलियुल पोकु मात्रत्याः कुयो।

183. कातरीयाल रूढ़ि बर तोये मादुव्ये यीदिरी वदुवा पैयु त्याव-व्याया कुयो।

184. पेर्गोलिया न्यर्व्युगिलु बाणगार-देसेयो ज्ञाते बर पेर्बोब ज्ञाते बर इरादु भिन-मोरा।

185. दिया मादुव्या किर्गोल्लु ज्ञाते बर भिल्या वदुमगल्लु ज्ञाते बर पेर्बोब ज्ञाते बर बर।

186. मलिग्वायी ज्ञाते बर पाल्गोम एम्बा पुपुसें ज्ञाते बर होब्ब ओलाग्ना भिल्या बत्ता गाल।

187. ज्ञाते बाणगा कों बोक्कु काल्ली ज्ञाते बर लानादा कुयो मुग-गुद्येया मोदिया मेगाना।
188. bilhya buttā gallu ante bare kūnay mordi ante bare mūḍaṇa-desa\-ya\-lo ṛaḍū-baṭṭada nadvāna-
189. na perggadahu ante bare baṭṭada mēgana-kolavāvi ante bandhī āghēyada kōpol kōḍiitā

(VIIa)-
190. adbhīr dāttām trihiṇ bhuktaṁ shadbhīṣ cha pūraṇaṁ čātim na nivartantē pūrva-raja-kriṭāni cha

191. bahubhiṁ vvasudhā bhuktā rājabhīśa Sagarādhibhiḥ yasya yasya-yadā bhūmīṁ tasya tasya tadā

192. phaḷajam sva-dāttām para-dāttāṁ vā yō harēti vasundhāra shashtīr vvarsha-sahāsraṁ vishtāyāṁ jáyatē kṛmih

193. svam dātum samahati sakyam duhkham anyasya pālanam dānam vā pālanam vēti dānēch cīhṛyōṁpālanam

194. sāmāyōyāṁ dharmma-sētum nripaṇaṁ kāle kāle pālanīyō bhavodbhīṁ sārveṣaṁ ētāṁ bhāvinaṁ pārthīvē-

195. nīrūn bhūyō bhūyō yāchatē Rāmaḥadhraṁ sāya chāmukṣya śrī-śāraṁ simha-bhūpati-dūtā-Śāgī-

196. yōr-mānadhēyāgrafhāasya lōbhad vah lōhbhād vah mohad vah dharmmaṁ stākṣanaṁ bharatē sa paṁ-

197. chabhis sakāla-jagānt ninditaṁ pātakāṁ samyuktō bhavati sāya cha pālyāyītē sa dharmmanvāṁ dirgghā-

198. yushmān pūnyaṁ yassavī cha bhavati
PROGRESS OF ARCHÆOLOGICAL RESEARCH

PART II.

1. Epigraphy.

35. A good number of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Vaidumba, the Chola, and that of Vijayanagar. Among the epigraphical discoveries of the year, a set of copper plates received from the Tirumukkudūl-Narstipur Taluk is of considerable historical value. It relates to the Gangas and registers a grant in A. D. 968 by King Mārasimha to a scholar named Munjārya alias Vaidhishhala-bhātta. It gives a full account of the Ganga dynasty and is to my knowledge the longest Ganga copper grant yet discovered in the State.

THE GANGAS.

36. Three inscriptions relating to the Ganga dynasty were copied during the year. They include two copper plate grants, one of Harivarma and one of Mārasimha. The remaining record is a fragment which appears to belong to the reign of Rāchamallā II.

Harivarma. 116. 1

37. The plates of Harivarma (Plate IX) referred to in the previous para are three in number. Each plate measures 9 1/2" by 3 1/4", the first plate being engraved on the inner side only. The writing is in rude Hāla-Kannada characters. The plates are strung on a circular ring which is 3 1/2" in diameter and 1 1/2" thick, and has its ends secured in the base of an oval seal measuring 2 1/2" by 1 1/2". The seal bears in relief an elephant which stands to the proper right. The plates were in the possession of Keppananjayya, son of Siddamallappa, a resident of Aldūr, Chāmarājanaṅga Taluk, and are said to have been unearthed by him about six years ago while ploughing his land in Kudūr near Ḫantākanaṇḍa, Tirumukkudūl-Narasīpur Taluk.

38. The language of the inscription is Sanskrit with the exception of the portion (lines 20-27) giving the boundaries of the village granted, which is in old Kannada; and, barring the three imprecatory verses at the end, the whole is in prose. The inscription is similar in contents to the Tanjore plates (Indian Antiqury, VIII, 213), of 243, and the Tagadur plates (E C, III, Nanjangūd 122), of 267, of the same king, and, as far as goes, to the Merkāra plates (Coorg Inscriptions, No. I., of 466, of Avinša-Kongani. Like those grants and others of the dynasty it begins with an invocation of the god Padmanābha and describes the first king Kōnganivarma-dharma-mahārājādhirāja as a sun in illumining the clear firmament of the Jahnavaṇa or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kauvayana-gōtra; his son Mādhava-mahārājādhirāja as inheriting the qualities of his father, as conducting himself agreeably to his culture and modesty, as having obtained sovereignty only for the sake of the good government of his subjects, as a touchstone for testing gold the learned and poets, as skilled among those who expound and practise the science of politics, and as the author of a commentary on Dattāka's aphorisms; and his son Harivarma-mahārājādhirāja as possessed of the qualities of his father and grandfather, and as of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants. The inscription then records that on Monday the new-moon day in the month of Māgha of the year Jaya corresponding to 88 beyond (? hundred), under the asterism Śvāti, on the occasion of a solar eclipse, king Harivarma, residing at Talavanapura, granted, with pouring of water, exemp from all imposts, the village named Bageyur, situated in Bhagadha-nādu Three-hundred, to Daramōara-bhātta of the Bhāravāṇa-gōtra Rāk-Skhā and Chalukvādīcha family, son of Lokāditta-sarma, well versed in Veda and
Vedanta the study of which has uninterruptedly continued in the family, performer of the six karmas, and practiser of deep meditation. Then follow details of the boundaries of the village granted. The witnesses to the gift were all the officers of the Ganga royal court: Pervakkavan, Sondrikar of Marugare, Nirmunda of Ganj-nadu and Vidyadhara Prithivig-Langa of Talavagga-Maddi. The country witnesses (dasa-sadshri) were the subjects of the Ninety-six thousand country. After three usual final verses of which mada-vamsahuk etc., is one, the record closes with the statement that the grant was written (engraved) by Visvakarmacharya.

39. As stated in the previous para, this inscription is similar in contents to the Tanjore and Tagadur plates of the same king. The Tamil Chronicle attributes to him another grant at Tagadur in 283 (Iind. Ant., 1, 361). The final portion of the present grant mentioning the witnesses and the engraver is almost identical with the corresponding portions of the Tanjore and Merkara grants, though the latter is separated from the former by an interval of nearly two hundred years. The date given is 188, evidently of the Saka era though this is not expressly stated, corresponding to the cyclic year Jaya. But Jaya does not correspond to the Saka year 188, the cyclic year corresponding to the latter being Vyaya. It will thus be seen that the Tagadur plates and the present grant were issued in the same year, namely, Saka 188 expired (A. D. 267), though the corresponding cyclic years given in both, Vishava and Jaya, are wrong. The language of the record is corrupt in several places; its orthography abounds in errors; and its execution is rude. Its paleography too does not coincide with the given period, the cursive form of the letter kha being used throughout. These defects together with the discrepancy in the date naturally lead one to suspect the genuineness of the present record. I may add here that the peculiar form of ja used in this grant is also found in the Merkara plates.

Rachamalla II.

40. A fragmentary visagad at Chelur, Bagepalli Taluk, mentions one Nonchakamunda, son of Sri-Rachamalla. It seems to refer to some battle that took place at Gungr. Other names that can be made out are Kamisvara and the Mariti Three-hundred. It is possible that the reference is to the Ganga king Rachamalla II. The period of the record may be about 900.

Murasimaka. [115-117]

41. The plates of Murasimaka (Plate X, 1 to 6) referred to in para 36 are seven in number, each measuring 12" by 63". The first and last plates are engraved on the inner side only. The writing is in beautiful Hala-Kannada characters. The plates are strung on a circular ring which is 5" in diameter and 4" thick, and has its ends secured in the base of a square seal measuring 3 1/2" by 3 1/2". The seal (Plate X, 7), which is beautifully executed, is divided transversely into two unequal compartments, the upper enclosing about three-fourths of the space and the lower about one-fourth. The upper compartment has in the middle a fine elephant in relief standing to the proper right, surmounted by a parasol flanked by chauris, with the sun and the crescent at the upper corners. Behind the elephant is a lampstand with what looks like a chauri above it, and in front a vase surmounted by a dagger, and a lampstand. The lower compartment bears in one horizontal line the legend Sri-Murasimha-Dwam in Hala-Kannada characters. A portion of the right hand lower corner of the first plate is broken off, and as a result of this a few letters at the ends of lines 1—6 are missing, but these can to some extent be filled up from the corresponding portions of other grants of the dynasty. The plates were in the possession of Kempananjaya, son of Siddamalappa, a resident of Aldur, Chennamangal Taluk, and are said to have been unearthed by him, together with the plates of Harivarman (para 37-39), about six years ago while ploughing his land in Kudlur near Danayakanpura, Tirumukudalu-Narsipur Taluk (see para 14).

42. The language of the inscription is Sanskrit with the exception of the portion (lines 178-189) giving the income and boundaries of the village granted, which is in old Kannada. The Sanskrit portion, mostly in prose, also contains a number of verses here and there besides the five imprecatory verses coming at the close. Though partly similar in contents to the Rengogud-Rangapura plates of Rajamalla II (see Report for 1919, paras 63-68), the Narsipur plates (EC, X, Kolar 90) of the same king, the Gattavadi plates (EC, XII, Supplement, Nanjangud
KUDLUR PLATES OF THE GANGLA KING MARASIMHA

MYSORE ARCHÆOLOGICAL OFFICE.
SEAL OF KUDLUR PLATES OF THE GANGA KING MARASIMHA.
269) of Ereyappa, and the Śādi plates (Epi. Ind., III, 158) of Batuga, the inscription is unique in several respects:—(1) It is artistically executed as regards both writing and composition,—may be looked upon as a Sanskrit champa work of considerable literary merit. (2) It is the longest Ganga grant yet discovered, consisting, as it does, of 200 pretty long lines of matter. (3) It is the only Ganga grant that I have seen with an ornamental square seal and with a label giving the name of the royal donor. (4) It appears to be the first copper plate inscription yet discovered of the Ganga king Mārasimha. (5) Being one of the latest records of the dynasty, it gives a complete genealogy and some items of information, especially about the later kings, not found in other published grants. Considering the quantity of matter contained in it, the inscription is remarkably free from orthographical and other errors. I think it is a genuine record of the period cited in it.

48. We may now proceed to examine the grant in detail. Like the other grants it begins with an invocation of the god Padmanābha, and, after describing the first king Konguvarma-dhāra-mahārājādhirāja paramēśvara parama-bhāttāraka, as usual, as a sun in illuminating the clear firmament of the Jahnāvyā or Ganga family, as having obtained strength and valour by means of the great stone pillar cut asunder with a single stroke of his sword, as adorned with the ornament of the wounds received while cutting down the hosts of his cruel enemies, and as belonging to the Kānvāyana-gotra, adds that he obtained great power by favor of the doctrine of Arhād-bhāttāraka; that the pillar of his long arm, illuminated by the lustre of his terrible sword whose edge was rendered bunt by contact with the cluster of pearls in the high frontal globes of the rutting elephants his irresistible enemies, was surmounted by the goddess of Sovereignty; that he supported the circle of the earth by the strength of his arm; that he subdued his enemies by his strength and valour; that the greatness of his empire was not abroad by suppliants coming from various countries; that he was the wind at the destruction of the world to the clouds the hostile army; that he was a sun in causing joy to the assembly of lotuses the Ganga family; that he had, like the sun, loving subjects (otherwise a red orb); that he, like the moon, destroyed the prosperity of the hostile party (otherwise lost lustre in the dark fortnight); that he acquired great fame in battles (in which people were) rendered deaf by the sharp sound of the bells of the hosts of rutting elephants; that he belonged to a celebrated family; that he had victory for ornament (or had the title Jaya-bhūshanā); that he was devoted to the worship of sages, gurus and gods; that he gratified groups of suppliants the bees by the stream of gifts (otherwise ichor flowing from the temples of an elephant) which he bestowed incessantly; that he was adorned with the chaplet of wonderful qualities praised by all the good and inherited from his ancestors; that he was (the self-chosen lord) of Lakshmi; that by favor of Simhanandayāchārya he (obtained) strength of arm and valour and cut asunder the great stone pillar with a single stroke of (his) sword; that his head was adorned with a frontlet made of karubhārā flowers; and that he was (also known as) Mādhavamahādhirāja. Then the record proceeds with the genealogy thus:—His son, inheriting the qualities of his father, conducting himself agreeably to his culture and modesty, obtained of sovereignty only for the sake of the good government of his subjects, a touchstone for testing gold the learned and poets, skilled among those who expound and practise the science of politics, author of a commentary on Dattaka’s aphorisms, was Mādhavamahādhirāja.

44. His son, possessed of the qualities of his father and grandfather, of a fame, tasted by the waters of the four oceans, acquired in many battles (arrayed) with elephants, was Harivarman-mahādhirāja. His son was the illustrious Vishnu-gopā-mahārājādhirāja. His son, purchaser of the kingdom with the price of his strength of arm and valour, always ready to extricate the ox of virtue sunk in the mire of the power of the Kali age, was Mādhava-mahādhirāja. His son, the beloved sister’s son of Krishnavarman-mahādhirāja—a sun in the firmament of the Kajāmba family, of a mind filled with great learning and modesty, possessed of pre-eminent irresistible prowess, worthy of being reckoned first among the learned, was the illustrious Konguvarma-dhāra-mahārājādhirāja paramēśvara, whose first name was Avinta. His son, possessed of the three constituents of regal power spreading everywhere, causa of woe of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifices of battles at Andari, Aññā,
Purulare, Pernagara and other places, author of a commentary on the fifteenth sarga of the Kiratarjuniya, had Durvinita as his first name. His son, whose pair of lotus feet were rendered yellow by the stream of nectar from the garlands on the crowns of arrogant kings vanquished in battle, had Mushikara as his first name. His son, of a clear understanding resulting from the study of the fourteen branches of learning, specially skilled among those who expound and practise the science of politics in all its branches, a rising sun in dispelling the mass of darkness his enemies, had Śrīvikrama as his first name. His son, with his broad chest bearing brilliant tokens of victory in the shape of scars of wounds received in many battles by the strokes of the thunderbolts the tasks of lusty elephants, versed in the meaning of all sciences, accomplisher of the three objects of human life, of blameless conduct, of daily increasing glory, had Bhūvikrama as his first name. This king named Śrivallabha, obtained of the goddess of fortune by his victories in a hundred battles, conquered king Pallavendra in a battle (at the place) named Vilanda rendered terrible by the dust from the feet of hundreds of elephants intoxicated by drinking the streams of blood issuing from the broad chests of warriors struck asunder by various kinds of weapons. His younger brother, with his lotus feet illuminated by the rays of the suns the jewels on the tops of the diadems of bowing kings, the self-chosen lord of Lakshmi, beloved by the good, was named Nava-Rāma, his fame in destroying the hosts of his enemies being the theme of song.

He, Kogunivarma-mahārājaḥdhīraja, had also another name Śrvanāma.

45. His grandson, raging with fury at the head of battle horrid with the assault of heroes, horses, and groups of elephants; Bhūma-kōpa (terrific in anger); captivator of the glances of young women skilled in the art of love; Lōka-dhārta (captivator of the world); obtained of complete victory at the head of many arduous battles; a lion to the herd of elephants his enemies; Rāja-kēsari (a lion among kings)—was Kogunivarma-dharma-mahārājaḥdhīraja paramēśvara, who had Śrīpurusha as his first name. Ever victorious is the erest-jewel of kings, king Śrīpurusha, a brilliant sun in illumining the clear firmament of the Ganga family, a terror to enemies, doer of good, protector of the virtuous path, possessor of a good kingdom, resplendent with excellent qualities in the assembly of kings. To women Cupid, in the use of the bow Daśaratha’s son (Rāma), in valour Jāmadagnya (Parāśurāma), in great wealth Bajāri (Indra), in great glory the sun, in ownership of property Kubera, possessor of well-known power, creator (otherwise benefactor) of all living creatures, a Prajāpati (therefore) created by Brahma,—thus do poets praise him every day. The interior of his palace echoed the sounds of the religious ceremonies accompanying the great gifts made by him every day. His son, a sun in the sky of the celebrated pure Ganga family, was Kogunivarma-dharma-mahārājaḥdhīraja paramēśvara, who had Śrvanāma-Dēva as his first name and Saigotra as another name, and whose anger in battle drove hostile kings in a moment into the mouth of Antaka, horrid to behold, filled with turning entrails, blood and flesh. His younger brother, whose breast was embraced by the lady Victory and who cut short the evil course of the Kali age, was Vijayaditya. Though possessed of great (kingly) qualities praised in the assembly of kings in all the earth, this devout and loving (prince), owing to the assemblage of virtues in him, considered, like Bharata, the earth (or kingdom) of his elder brother as his wife not to be approached without reproach. His son, brightening the circuit of the whole earth with the mass of fame of his victory brilliant like the rays of the moon, with his high breast embraced by the goddess of Sovereignty of all the countries conquered by him, was Satyavākya Kogunivarma-dharma-mahārājaḥdhīraja paramēśvara, who had Rāchamallā as his first name, and whom people describe as Karpa in making gifts, as Śēṣa in bearing up the burden of the earth, as Arjuna in war, as an ocean in profundity, as a powerful submarine fire in drying up the ocean the evil deeds of the Kali age, as a strong rampart of adamantine in protecting refugees, and as Brahma in maintaining (the world).

46. His son, with his mind resembling a bee at the pair of lotus feet of the adorable Arhat-bhaṭṭāraka, was Nītāmīra Kogunivarma-dharma-mahārājaḥdhīraja paramēśvara, who had Erṅganga-Dēva as his first name. In the rainy season of a terrible battle fought at Rājārāvadi accompanied with initial rain-drops of arrows shot from the bow, lightning of fierce swords, dark clouds of infuriated elephants, high winds of horses, and streams of blood, this eminent king defeated with ease his powerful enemies. The Vallabha army, terrible with towering elephants and horses, which
was commanded by the Pallava, Rāshrakata, Kuru, Māgadha, Mālava, Chōla, Lata, ? Samvalla and Chalukya kings and others, he caused to fall down in battle together with the tears of their wives. His son was Satyavākya Kongunivarma-dhārma-mahārājādhirāja paramēśvara, who had Rājamalla-Dēva as his first name. These are the Vangas, the Paundras, the Māgadhas and Kōsala kings, and these the Kālingas, Āndhra and Ārama kings with their allies, that were pierced by the weapons discharged by this king—thus did the people praise his valour in the Sāmiya battle. His younger brother, conqueror of the invincible Rājarāja, was Būtugēndra, who, as Vichunu Mura and as Indra, conquered his enemy Mahēndra in Biriyūr and Sūrūr, as also in the Sāmiya battle. The fire at the destruction of the world in anger, a celestial tree in liberality, a Manmatha to women, a Brahama in learning, a Pālakāpya in the science of elephants, he overcame in battle the Kongas who resisted his tying-up of the elephants and in accordance with the ancient method mentioned in ? Panchavārī captured, single-handed, hundreds of elephants which were difficult to catch.

47. To him, a devout Jain, also known as Gupaduttararanga, who kept at a distance all the stain of the Kali age, by merely hearing whose name arrogant kings lost their pride, and who was possessed of truthful speech and conduct as enjoined by the purport of all sciences, and to Chandrobhalabābha, daughter of the favorite of earth and fortune Amoghavarsha-Deva, a handsome-limbed beautiful lady, the outcome of many blessings, the source of the channel of good fortune, the abode of prosperity, modesty, fame and all virtues, versed in dancing and other accomplishments, was born a son, king Ēreganga, a treasury of speech. As the new moon waxes daily with increasing digits, so he grew with daily increasing knowledge of the arts, and was crowned as Ēreyappa by his uncle Rājamalla-Dēva. In a battle-field which was soaked with the blood issuing from the elephants falling under the stroke of his sword like mountains struck by the thunderbolt of Indra, and in which demons and pātakhas closely followed dancing headless trunks amidst the roars of goblins, the sky and the earth became as it were Pāpanāthas through showers of blood. In that battle he slew Mahēndra, as Indra Bala; and, capturing speedily Sūrūr, Nāduqañi, Mīdige, Stiḷālēndra, the lofty Tippēru, Penjār and other impregnable fortresses, brought down the pride of their owners. By him—

a Bharata in the arts of singing, instrumental music and dancing and in other minor arts, an authority to great grammarians, walker in the path of politics (or morality) illuminated by the jewels of all charming qualities, whose pair of lotus feet were rubbed by the foreheads of all feudatories, and by plunging into and emerging from the milk ocean of whose spreading fame resembling the cluster of rays of the autumnal moon, the stain of Kali was destroyed—was the earth protected without any obstruction. He was Nītimārga Kongunivarma-dhārma-mahārājādhirāja paramēśvara, who had Ēreganga-Dēva as his first name. He was also known as Komaravedenga.

48. To him, whose pair of feet were rendered red by the rays of the gems in the crown of king Brahma, and to his queen Jākambā, daughter of king Nījagali of the pure Chālukya family, was born a son, king Satyavākya. This intelligent prince learnt in his early age the science of politics, riding on elephants and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Bharata-sāstra, Itihāsas and Purāṇas, dancing, singing and instrumental music. When he entered the battle-field armed with his sword, the Andhras entered mountain caves, the Sakas the ocean, the Pāṇḍyas holes, the Kērajās the neverth world, and the Pālavaas the mouth of Yama. He was Satyavākya Kongunivarma-dhārma-mahārājādhirāja paramēśvara, who had Narasimha-Dēva as his first name. He was also known as Brāvejengā. His younger brother, punisher of hostile kings, had Rājamalla as his first name; and, being a walker in the path of politics (or morality) of former kings, had also another name Nītimārga. Slaying foot-soldiers with his arrows, horses with his sword, and elephants with his single-scent elephant, king Rājamalla conquered and put to flight the Nojamba Appiga in the famous Kottamangala battle, and, taking play on the trembling enemy, took him under his protection. He was Nītimārga Kongunivarma-dhārma-mahārājādhirāja paramēśvara, who had Rājamalla as his first name. He was also known as Kākhohēya-Gānga. His younger brother, Būtugu, possessed of wealth acquired by his own arm, went to king Baddega in the Dhālā country, and then married his
daughter, along with the maiden Speech, according to the prescribed rites, at Tripuri. The fierce Bātūga, conqueror of the host of his enemies, who through his valour ranked first in the enumeration of kings,—on Bāddegā going to heaven to seize the sovereignty of Indra, i.e., on the death of Bāddegā, took elephants, horses, white umbrellas and the throne from the possession of Lālāyā and gave them to king Krishna. Further, from this fierce king Ganga-Gāngāya, did not Kākā-Rāja, lord of Achālaśapura, enter the mouth of Yama?; did not Dantivarma, named Bāja, obtain in war the state of living in the forest otherwise had he not to flee back to his Vanavāsī?; did not Ajavarma, lord of Śantala (?the Śantaras), become quieted?; did not Dāmari, lord of Nālāugiri, obtain the breaking of his pride?; and did not Nāgavarma tremble with fear? Having conquered king Rājaditya, who was proud of his array of elephants; having driven out Bīmagaṇḍu from (his) country; and having burned Tānjāpuri, Nālākešo and other fortresses; this Ganga-Nārāyaṇa gave to Krishna lordly elephants, horses and great wealth. This king Jayadevarānaga cut open the frontal globes of the lordly elephants the arrogant false disputants of the ādvināmata (Buddhism) with the thunderbolts the arguments based on the scriptures. He was Satyavākya Kongunivarman-dharma-mahārajādhirājya paramēśvara, who had Bātūga as his first name. He was also known as Nāmiya-Ganga.

49. To him, a touchstone to poets, and to Rāyakanimmādi, also known as Chāgaveṇḍi, daughter of the virtuous Bāddegā-Dēva, was born a son named Māruja. This prince, of exceptional skill in politics, married the daughter of the destroyer of the host of his enemies, Krishna, whose lotus feet were bowed to by the Magadha, Kālínga, Pāṇḍya and Chōla kings. He also obtained from the affectionate emperor Krishna an umbrella called Mādanaśatara, never obtained by any other king. With his mind resembling a bee at the lotus feet of Jīna, like a lake an asylum of all royal swans (otherwise prominent kings), of a fame pervading and illuminating the points of the compass, Kirti-Manohāra (a Manmatha in fame), he was known as king Ganga-mārτayāda owing to his attachment to the lotus final beatitude, as Nīṃmārga owing to his conduct which was extolled by poets, as Ganga-Chakrāyudha owing to his destruction of mighty enemies, and as Kāmada owing to his affection to the helpless and the fulfillment of their desires. Fond women, on seeing him, think thus: “Our designation Kāmā has now become fruitful.” Victorious is Ganga-Chakrāyudha, an ocean of true virtues, whose purity is lovingly praised by the pure, poetry by great poets, liberality by suppliants, valour by the Kāḷas, the Chōlas and the Pāṇḍyas, policy by statesmen, and virtue by the virtuous. He was Nīṃmārga Kongunivarman-dharma-mahārajādhirājya paramēśvara, who had Puṇaseya-Ganga as his first name and Kāliyuga-Bhīma as another name.

50. His younger brother, protecting the world as the lion the forest, adorning the circle of the earth as the swan the lotus garden, of a fame resembling that of the kings of the Kṛta age, was Mārusimha, celebrated for (the strength of) his arm. He, of renowned prowess, was in his boyhood like a young lion created for breaking the pride of the elephants his enemies. When this king Guttīya-Ganga prepared himself for war, his enemies, though proud of their arm and fond of war, on hearing of his great valour, wealth and fame, desired his alliance. An example of righteous conduct to friends, protector of those overcome with fear, respectful to gurus, sender of enemies to heaven, giver of enjoyment to women, bestower of dignity on ,, , , obedient to teachers—such was king Ganga-chudāmaṇi and therefore beloved by all. By his great learning he was like a prodigy in the midst of the learned; by his heroic valour he was like Yama in the minds of his enemies; by his great liberality he was like a treasure to the assemblage of bards; and by his distinguished truthfulness he was like Yudhishthira in the minds of all. The Brahmans reciting mantras in front of him, who was accounted for war, who had a smiling face, who subdued by his valor his enemies during the conquest of the regions, and who knew the affairs of the three worlds by his statesmanship, were looked upon as evil spirits by his enemies afraid of the battle-field. By him—who was like a bee at the lotus feet of Jīna, who washed out all stains with the water of the daily bath of Jīna; who was devoted to the worship of gurus, who was an expert in grammar, logic, philosophy and literature, who was skillful in the management of horses and elephants, and whose good government was the theme of praise of the four castes and orders regulated by his
remarkable intellect matured by an investigation of all the Itihásas and Puráṇas—
may be host of his enemies be subdued, may all hostile countries be occupied, may all his kingdom be protected, may the conduct of the ancients be imitated, may continued prosperity be obtained, may the happiness of universal empire be enjoyed!

51. The crest-jewel of heroes king Krishna-Rāja-Dēva, who took possession of the whole Chōla country, who brought under his control Simhala and other various islands and the Kērala, Pândya, Konga, Kalinga, Kōśa and other countries, and whose breast was embraced by the goddess of Victory, when setting out on an expedition to the north with the desire of conquering Aśvapati who was proud of the strength of his arm due to the possession of large troops of horse etc., himself performed the ceremony of crowning Mārasimha as the ruler of Gangupādi, on the grounds that he was quite worthy of union with the goddess of the Ganga kingdom inherited from his ancestors; that he was the beloved of the goddess of Heroism abiding in his sword which was fond of spoiling in the lake the battle-field adorned with the assemblage of lotuses the severed heads, and filled with the streams of blood issuing from the wounds, of brave warriors; that he was possessed of the glory of holding the highest rank in being served by hostile kings afraid of the valour of the thunderbolt his arm skilled in splitting the mountain the pride of arm of hostile kings due to their large armies; that he had an auspicious body possessed of all lucky marks; that his conduct was worthy of his great prosperity, the theme of song of poets, bards and singers gratified by the streams of his gifts which allayed the heat of the fierce summer the poverty of all suppliants; that he was averse from conduct tarnished with the stain of Kali; that he was possessed of strength of arm acquired by his skill in captivating by statesmanship and other accessories the goddess of Victory; that his head was adorned with the ornaments (garlands) unswerving devotion and allegiance to his lord; that his ears were resplendent with the jewels the hearing of the counsel of the good; that his lotus face was ever adorned with soft and sweet speech; that his heart was charming with the jewel necklace gratitude for the good done to him; that he was profound like the ocean, unshakable like the Mandara mountain in maintaining the seven constituents of his kingdom, favorite of Lakshmi like Vishnu, dear to Umā (otherwise fame) like Siva, of a pleasing form like the moon, and of a glory capable of destroying the mass of darkness his enemies like the sun; and that he was like himself (Krishna-Rāja) able to bear up the burden of his kingdom. Such was Ganga-maṇḍalaṅka Saiva-vākya Kongunivarma-dharmav-mahāraja-dhārāya, supreme lord of Koṭalapura, lord of Nandagiri, Chaladuttra-rāma Mārasimha-Dēva.

52. Born in the agrahāra named Pippala which was an ornament to the forehead of the lady Varāṭa-devā of the north; of the Pārāśara-gōra; a Chaluki-vādīcha-charana; of a mind purified by devotion to the practice of Vēdīc study, Vēdīc teaching, exposition of the scriptures, performance of sacrifice, officiating at sacrifice, abstinence, muttering prayers, making oblations, hospitality to strangers etc.; with the forest of his karmas burnt up by the fire of the glory of the motionless, stainless, defectless and unconditioned Supreme Soul revealed in the Upanishads; like an avenue tree an asylum of men foot-sore by constant walking in the path leading to Indra’s heaven and final beatitude; like a rutting elephant gratifier of the bees the suppliants by the stream of icochor his gifts;—was Śrīdhara-bhaṭṭa. His son, gratifier of gods and pīṭis by his daily and occasional icafe; filler of the earth, the sky and the circle of the regiments with the sound of the drum of his fame accompanied with the shouts of the bards pleased with his liberality and the recitations of the BrāhmaṇaSES fed at his sacrificial sessions; quencher of the fire of enemies’ valour with the water of the edge of his sword; cause of delight to the lord of the Varāṭa country by the fierce valour of his right arm skilled in protecting refugees; like an incarnation of Vīra full of unparalleled daring;—was Ayyapa-bhaṭṭa. His son, who had Muniḷaṅka as his first name, was Vādīghanghala-bhaṭṭa, a treasury of the jewels of wisdom, a mine of the pearls of intellect. With very little effort and labour on his part all learning came to him in a very short time as though it had been made ready in his previous birth. For instance, a author of a grammatical system free from doubts and controversy, he, like Brahma, knew the essence of the science of grammar, and was looked up to as a great authority by grammarians. He was well versed in the three schools of logic, and in the Lōkāyata, Sāṅkhya, Vēdānta and Baudhāya systems of philosophy, and in Jainism he became celebrated as Vādīghanghala. He was besides an eminent poet. Like a sun on the eastern
mountain Śyātra (Jaina doctrine), he destroyed the mass of darkness arrogant scholars by the resplendent rise of his learning, cut off the expansion of the lilies proud disputants by the rays of his eloquence, and acquired the high distinction of Vādighanghala on the earth. His eloquence in the expansion of literature made king Ganga-Gangēya, a cuckoo in the grove of delighters in all learning, his pupil; his instruction in politics induced the learned men of Vallabha-Rāja's capital to show him great honour which showed to the world his greatness and remarkable scholarship; and his counsel to Krishna-Rāja, which enabled him to enjoy the embraces of the ladies of the points of the compass (i.e., to conquer all regions), procured for him the king's esteem along with that of all his mandalikas and sāmantas. He showed his eager desire in doing good to others, his renunciation in the matter of seizing others' women and wealth, his love in hearing stories of the good, his aversion in the matter of giving ear to evil report regarding the good, his intemperance in worshipping the lotus feet of JinaŚvara, his diligence in making gifts to sages and Brāhmans, his full consciousness in protecting refugees, and his faculty of recollection in remembering the good done to him.

53. To him, Vādighanghala-bhaṭṭa, the Ganga-mandalika, Mandalika-Tripūrā, king Mārasimha, on Wednesday the fifth lunar day of the bright fortnight of the month Chaitra in the year Budhirudgāri corresponding to the Baha year 684, granted, with pouring of water, as śrute-guru's (religious teacher's) fee, the village named Bāgīyār included in the Bajajāre Three-hundred of the Panaśa Six-thousand in Gangapāṭi. The income of the village was 50 gadyas in cash and 12 khangugas in grain. Then follow details of boundaries of the village. After five usual final verses the record closes with these sentences—He who violating dharma for gain or through greed or ignorance confiscates this agrahāra named Bāgīyār granted by king Mārasimha, shall be guilty of the five great sins condemned by the whole world; and he who maintains it shall acquire dharma, long life, merit and fame.

54. Such are the details given in this unusually long Ganga grant, the latest yet discovered of the dynasty. Before proceeding to remark on the new items of information furnished by it, it is desirable to exhibit the genealogy of the Ganga as given in it, as it may be looked upon as almost complete, there having been only two or three steps more before the dynasty was subverted by the Chōlas.

GANGA GENEALOGY ACCORDING TO THE PLATES OF MĀRASIMHA.

Kongunivarma-dharma-mahārājādhīrāja-paramēśvar-paraṃabhaṭṭāraka

1 Mādhava-mahādhirāja I
   Jaya-bhūshaṇa

2 Mādhava-mahādhirāja II
3 Harivarma-mahādhirāja
4 Vishnu-gopa-mahārājādhirāja
5 Mādhava-mahādhirāja III

Kongunivarma-dharma-mahārājādhirāja-paramēśvara (or briefly K. D. P.)
6 Avinīta
7 Durvinnīta
8 Mushkara
9 Śrīvikrama

10 Bhūvikrama Śrīvallabha

11 Nava-Kāma Śivamāra I
This genealogy is mostly identical with that given in several of the published grants. The points however in which it differs from that given in some may be noted here. Unlike the present grant, the Śūdi plates of Bātuga (Epi. Ind., III, 158) state that 11 was the son of 10, that 12 was the son of 11 and that 21 and 22 were the sons of 20. The Vālḷimalai rock inscription of Rājamalla I (Epi. Ind., IV, 141) also makes 12 the son of 11. The mention of 12 as the son of 9 in the Narasimharājapurāṇa plates (last year's Report, para 61), unlike the majority of the published grants, has to be looked upon as a mistake. Like the present grant, the stone inscription ECG, VIII, Nagar 85, of 1077, mentions 20, 21 and 22 as brothers. It is worthy of note that from onwards to the end, omitting 18, the titles Satyavākya and Nātimārga are regularly applied to alternate kings. According to this grant Ereyappa (19) was a Nātimārga, as also his second son Rājamalla (21).
55. As stated in para 42, the plates of Mārasimha are partly similar in contents to the Keregbājī-Hangāpura, the Narāpūrī, the Gaṭṭāvādī and the Sūlī plates. Some of the new facts given in them may now be noticed together with any peculiarities not observed in other grants. The first king is called Mādhava. The same is the case in a nearly contemporaneous stone inscription at Lokahmāsvar (Ind. Ant., VII, 107), of 968, and in some later records in the Shimoga District, Nagar 35, of 1077, and Shimoga 4, of 1122, which however make Mādhava, the younger brother of Dādiga to whom a few steps in the pedigrees are prefixed. It is also stated in the present record that Mādhava obtained greatness by following the Jainas doctrine and that his head was adorned with a frontlet made of karnikāda flowers. Shimoga 4 likewise states that Simhanandī presented him with a sword and procured for him a kingdom, and that he placed on his head a coronet of karnikāda flowers. There are also other inscriptions and literary works which refer to Simhanandī as the founder of the Ganga kingdom. The Udāyendira grant of Hastimalla, of about 990, states that the Ganga lineage owed its greatness to Simhanandī. Nagar 35 and 36, of 1077, say that he made the Ganga kingdom and Śravapā Belgola 307 (New Edition), of 1178, tells us that he was the creator of the Ganga kingdom. In an old commentary on the Jaina work Gommataśāra, it is stated that the Ganga family prospered by the blessing of this sage. The present grant seems to apply the title Jayabhāshana to Mādhava. It does not say that Vishnugopā was a devotee of Nākayaṇa, nor does it say that Mādhava, his son, was a worshipper of Tryambakas. Besides Bhimakopā two other titles, Lokadārā and Rājakēśari, are applied to Śrīpurusnā. As in the Gaṭṭāvādī plates, it is stated of Vijayāditya that he, like Bharata, was renowned from enjoying the kingdom of his elder brother; of Rājamalla II that he distinguished himself in the battle of Sāmiya; and of Bātugā I that he defeated Mahēndra at Bīrīyūr, Sūrūr and Sāmiya and captured elephants after routing the Kongas who opposed him. With regard to the capture of elephants by Bātugā I, it is interesting to note the statement that the capture was effected according to the ancient method mentioned in Panchavāri which is probably a work on elephants. Ereyappa had the title Komaravedenga, married Jakāmā the daughter of king Nigajali of the Chālukya family, and captured the impregnable fortresses of Sūrūr, Nāḍugānī, Midaqe, Sūlīsamēndra, Tippēru and Penjāru. He had three sons: Satyavākya Narasimha-Deva with the title Bātugā, Nīmīrāga Rājamalla (III) and Satyavākya Bātugā II. Rājamalla defeated the Nolamba king Annīga in the battle of Kocṭamangala. As regards Bātugā II, it is stated that he went to king Baddegā in the Dāhilā country and married his daughter at Tripurī; that on the death of Baddegā he rescued the throne from Lālīya and gave it to king Kṛishṇa; that he killed Kakkā-Īla, lord of Achalapura, and defeated Dāntivarāna alias Bijja of Bānaṅgā, Ajavarma, the Śāntara king, Dāmari, lord of Nūlūgūri, and Nāgavarāna; that he conquered king Rājādīva, drove out Eṃmāṅguḍu from his country, burnt the fortresses of Tāṇjapūri and Nākēlo, and gave lordly elephants, horses and great wealth to Kṛishṇa; and that he confuted the arrogant disputants of the ēśāntama (Buddhism). Many of these details about Bātugā are also given in the Sūḷī plates which, I venture to think, have been declared spurious on very weak grounds. In them though Achalapura is mentioned as Aḷaḷapura, probably by a slip of the engraver, Nākēlo of the present grant is correctly given as Nākōla. The capture of Tāṇjapūri is also mentioned in the Karhād plates of Kṛishṇa III (Epi. Ind., IV, 230). Bātugā’s consort Rēvākanāmi had the title Chāgavējānī. Marula’s first name was Pūmuseya-Ganga and his titles Ganga-mārtanda, Ganga-Chakrāyunḍha, Kāmada, Kaliyugha-Bhitma and Kirti-Mānōbhava. He married Kṛishṇa’s daughter and obtained from him an umbrella called Madanāvatārā which had never been obtained by any other king. In the Gaṭṭāvādī plates and in Kannāda literature (see my Introduction to Nāgavarāna’s Kārṇavatākanam, p. 33) the title Kāmada is applied to Ereyappa, grandfather of Marula. From an Hebād inscription of Mārasimha (Epi. Ind., IV, 360) we may infer that the name of Kṛishṇa’s daughter was Bhājāba. The fact of Marula obtaining the umbrella Madanāvatārā from Kṛishṇa is also mentioned in Nagar 35. With regard to Mārasimha it is stated that king Kṛishṇa, when setting out on an expedition to the north to conquer Aṣvapati, himself performed the ceremony of crowning him as the ruler of Gangapādī.
56. It is interesting to note that the donee was an eminent scholar of varied learning, honored by several kings. He was the teacher of Bāṭugā, an instructor in politics in Vallabha-Rāja's capital, a councillor of Krishna III and the brāhmaṇa or religious preceptor of Mārasimha. He was a Jaina, though his grandfather appears to have been an orthodox Brāhmaṇa. His father, though a Brāhmaṇa, was also a great warrior causing joy to the king of the Varaṇa country by his valour. The donee was apparently the author of some grammatical work, as he is stated to have introduced a system of grammar free from doubt and controversy. It is curious to observe that the village granted by Mārasimha was the same as the one granted by Harivarman (see para 38) to Daramodara-bhaṭṭa, who was, again, of the Chalukya-dīnā family like the donee of the present grant.

57. It may not be out of place to make a few remarks here about the Gangas and their chronology in the light of some of the discoveries recently made. Oriental scholars are aware of the controversy between the late Dr. Fleet and Mr. Rice with regard to the genuineness of the numerous Gangas grants published in the *Indian Antiquary* and the *Epigraphia Carnatica*. Dr. Fleet pronounced the whole series spurious, some of them at any rate on very weak grounds, and other scholars have simply followed suit. He also stated that the genealogy given in the grants was fictitious. Fortunately for the Gangas, the Pennukōḍa plates came to light and Dr. Fleet admitted their genuineness and said "My conclusions about it (the grant) are that we have here at last a genuine early Ganga record" (*J. R. A. S.* for 1915, 472). This grant confirms with a slight difference in one detail the first three steps of the pedigree given in the other grants. My discovery of the date 437 for the accession of the Pallava king Simhavarman, probably the second of that name, (see my *Reports* for 1909 and 1910), has, along with the palaeographical evidence, led Dr. Fleet to assign the date 476 to the Pennukōḍa plates. The Vāllimalai rock inscription of Rājamalla I (E. I. IV, 141) confirms with the exception of one detail four steps from Śivamāra I as given in the other grants. The Māṇne plaque discovered by me (*Report* for 1910) give 517 as the date of accession of Rājamalla I. On palaeographical grounds also the Vāllimalai inscription may be assigned to about the same period. A stone inscription of Śrīvikrama, father of Śivamāra I, has also been discovered (*Report* for 1917, 93). I have also discovered several genuine Ganga grants and published them with facsimiles in my *Reports* from 1910 up to the present time. About two of them, namely, the Gummareddipura plates of Durvinita (*Report* for 1912) and the Mellekōṭe plates of Mādhava (*Report* for 1910), Dr. Fleet wrote to me thus in 1918: "Is (the Gummareddipura grant) may quite possibly establish the existence of a Ganga king named Durvinita; and even if it should recite and establish all the early pedigree which I regard as fictitious, it would not thereby establish the authenticity of certain records, asserting that pedigree, which are palpably spurious. On the side of its being a genuine early record, there are, of course, the points which you have stated in your *Report*. But there are other points in it, and about it, on the other side, too. The question is a complex one, requiring much thought. For palaeographical reasons, it was certainly not written before about A. D. 650; that is, at least a century later than the time to which you refer it. A similar remark applies to the Mellekōṭe plates of Mādhava, which you refer to about A. D. 400." It will thus be seen that he was almost inclined to admit the genuineness of these grants, though he differed from me about their period. This was, it must be remembered, before the discovery of the Pennukōḍa plates. Since his lamented death, I have discovered these genuine Ganga grants—the Beḍigānḍali plates of Vijaya-Krishnavarman (1915), the Utanār plates of Durvinita (*Reports* for 1916 and 1917), the Tagare plates of Polavatta (1918), the Keregōḍi-Ranggalura plates of Rājamalla II (1919), the Narasimharājapura plates of Śrigurusha (1920) and the Kūḍalr plates of Mārasimha of the present *Report*. If Dr. Fleet had lived to see these grants also, he would certainly have changed his opinion about the pedigree cited in the Ganga grants being fictitious. In fact, there were only a few intermediate steps from Mādhava (III) to Śrīvikrama that had to be admitted, those above and below these having already been confirmed by admittedly genuine records on copper and stone. The late Dr. Hoernle, in a letter dated 30th December 1912, wrote thus about the Gummareddipura record of Durvinita: "I must say that the appearance of the characters as seen on your facsimile does suggest
genuineness." Another scholar in England wrote thus about the Uttanār plates of Durvinita: "The plates of Durvinita are, no doubt, most important. They continue the demonstration of the genuineness of the early Ganga inscriptions, being in full agreement with those previously known. I believe that the work of the Mysore Archeological Department in connection with this dynasty will always be remembered to its credit." The Islāmpūr plates of Vijayāditya (E. I., XII, 48), which are unobjectionable on paleographic grounds, have been pronounced spurious by Professors Sten Konow and Pathak on account of some errors of orthography. Several of the Rāṣṭrakūṭa and other grants which are accepted as genuine are full of such errors.

58. It must not be understood from the concluding remarks of the previous para that I consider every one of the published Ganga grants to be genuine. Far from it. To be admitted as genuine, they have to stand certain well-known essential tests, and if they miserably fail, then we are at liberty to stamp them as spurious. Such appear to be the grants of Harivarmana referred to in paras 88 and 89 above. A great difficulty with the Ganga grants, especially the earlier ones, is that they are either wrongly dated, such as the grants of Harivarmana, or not dated at all. The only exception is the Merkāra grant, of 468, which, on paleographic and other grounds, Dr. Fleet considered to be spurious. The specific dates assigned by Mr. Rice to Avinītā and Durvinita are based on the date of the Merkāra grant and on his supposition that the word vijaya in the Mallōballi grants (E. C, IX, Doḷa-Ballāpūr 67 and 68), which really means 'victorious', stands for the cyclic year of that name. These dates are therefore not tenable. As stated in my last Report, p. 48, the work Advantevandarikātha, discovered by the Madras Oriental Manuscripts Library, gives a clue to the period of Durvinita. In the introductory chapter it says that Bhāravi stayed for some time at the court of Durvinita and that he was a contemporary of Vishnuvardhana, evidently the first Eastern Chālukya king, and of Simhavishnū, the Pallava king of Kāñcehi. Briefly, the account given of Bhāravi runs thus—in the city of Kāñcehi in the south of India ruled a king of the Pallavas named Simhavishnū who was a great patron of learning. One day a stranger appeared before him and recited a Sanskrit verse in praise of the Narasimha incarnation of Vishnu. On hearing the lofty sentiments expressed in the verse the king enquired of the stranger who the author of the verse was. He replied thus: "In the north-west there is a town named Anandapura, the best jewel of Ārya-dēsa, from which a family of Brahmans of the Kauśika-gōra migrated and settled at Achalapura. Nāryagāgavatī, a member of this family, had a son named Dāmidara, who became a great scholar and was known as Bhāravi. He became a friend of King Vishnuvardhana. On one occasion he accompanied the king on a hunting expedition and while in the forest had to eat animal flesh. To expiate this sin he set out on a pilgrimage and finally settled in the court of Durvinita. He is the author of this verse." On hearing this account the king, desirous of seeing the poet, invited him to his court. The poet caused great joy to the king by reciting his poems. The king gave him a respectable dwelling to live in and supplied all his wants.

This extract establishes the contemporaneity of the Pallava king Simhavishnū, the Ganga king Durvinita and the Eastern Chālukya king Vishnuvardhana (I). This connection of Durvinita with Bhāravi affords a clear explanation of the statement in most of the grants that Durvinita was the author of a commentary on the 15th sarga of Bhāravi’s Kīrtāgīyam. The period of Durvinita, according to the newly discovered work, will thus be the first half of the 7th century. And this is exactly the period assigned to the Gummarejādpura plates of Durvinita by Dr. Fleet (see previous para) on paleographic grounds. Durvinita had a long reign of more than forty years; his period may be taken to be 605 to 650. Taking this as the basis we have to adjust the periods of the earlier kings. There will be no difficulty in this if we take Avinītā to be the sister’s son of the Kadaamba king Rāṣṭrakūṭa II. With regard to the later kings, my discovery of the date 788 in a stone inscription of Śripurusha (Report for 1918, para 76) will serve as a landmark. According to some of his published grants, 788 would be the 62nd year of Śripurusha’s reign. This need not be considered an impossible length for a reign, for Amoghavarsha I had one as long. Further, it is almost certain that his father did not reign. In these circumstances the chronology suggested by Professor
Jouveau-Dubreuil on page 107 of his *Ancient History of the Deccan* appears to be reasonable and may be provisionally adopted. His separation of the Gangas into two dynasties, namely, the Paruvi and the Talkād, is rather ingenious. Collateral branches of the Ganga dynasty are referred to in some records, e.g., the Chikballapura plates (Report for 1914) mention a branch, a member of which, named Jayatēja, was ruling in 810 and the Narasimharājapura plates of Śrīpurusha (last year's *Report*) mention a chief of the name of Nāgavarma who belonged to the Pasindī-Ganga family. But the Paruvi dynasty of the Gangas does not seem to be alluded to as such in any published record. The suggestion is, however, useful as it removes some difficulties in the allocation of some of the earlier kings.

**The Vaidumbas.**

59. A fragmentary *vīragal* at Chāmālāvānapalli, Bāgęppalli Taluk, mentions a Vaidumban with the epithet *vāṇdatan (a Yama in war)*. It appears to refer to some battle, but the details are gone. A *vīragal* at Bēchirākā Yerragudi of the same Taluk (E C X, Bāgęppalli 62) refers itself to the reign of a Vaidumbā-mahā-rāja with the title *Ganda-Trinḍētra* and mentions a battle between him and the Nolambas. The present record probably refers to a similar battle. Its period may be about 900.

**The Cholas.**

60. There is only one record relating to the Chōlas: a Tamil inscription referring itself to the reign of Kulōttunga-Chōla I, engraved on the back of the image of Anjaneya in the Anjaneya temple at Chēlūr, Bāgęppalli Taluk. The epigraph is fragmentary owing to the image having been carved out of the inscribed stone, as stated in para 12 above. It contains only a portion of the historical introduction beginning *pugal śūnḍa punari* and is dated in 1084. It records that in the 15th year of the reign of the emperor Kulōttunga-Sōla-Dēvar, who destroyed by his prowess in war . . . . . . . . . . . . . . . . . . . . . . . . . . . . , who took simultaneously the two countries Singalāṁ (and Gangā-maṇḍalām), and who was graciously seated on the throne of heroes along with Puvani-mulud-udaiyāl, while his valour and liberality shone like his necklace and the garland of flowers on his sacred shoulders and while his enemies prostrated themselves on the ground, some one (name gone) of the Kāyapā-gōṭra, a resident of Sēlūr in Koyyakurī-nāḍu of Iraṭṭapādikōnda-Sōla-maṇḍalām, granted some lands (specified) in Sōlaṇasamudram to the temple of . . . . . . man-udaiyār at Sēlūr. He also granted 200 *kuḷi* as *paṭja-virutti* and 50 *kuḷi* to Ālvān. One Sōlaṇaichechādara, probably an officer, is also mentioned.

**Vijayanagar.**

61. There are about 10 records of the Vijayanagar period, beginning in the reign of Dēva-Rāya II and ending in the reign of Venkatapati-Rāya I. They cover a period of nearly 150 years from 1435 to 1589. Two of the records are copper plate inscriptions of Dēva-Rāya II and Venkatapati-Rāya I.

Dēva-Rāya II.

62. The plates of Dēva-Rāya II, referred to in the previous para, are three in number, each measuring 23" by 64", engraved in Nāgāri characters. They bear the date 1435 and are in the possession of Mr. H. Srinivasa Jois, Clerk, Assistant Commissioner's office, Chitaldrug. The language is mostly Sanskrit. After obeisance to Gaṇapati and invocation in separate verses of Saṁbhū, Gaṇapati and the Boar incarnation of Viṣṇu, the record proceeds to give the pedigree of Dēva-Rāya II thus:—In the race of the Moon arose king Harihaṇa, a combination, as it were, of Hari and Hara. During the rule of Harihaṇa, an equal of Indra, possessed of a conduct worthy of the Kṛița age, the sport of Kali lost its vigour. His son, valiant like Rāma, a Kārtavirya in punishing the wicked, was Dēva-Rāya. His son, virtuous like Yūdhikṣiṭha, a devout worshipper of Siva, was king Vījaya. To him, as Pārvati to Saṁbhū and as Lakṣmī to Viṣṇu, Nārāyani became wife. To them was born, as Kumāra to Śiva and Pārvati, Dēva-Rāya, a Mammatha with a body. A Dharmaśaṇkā in virtue, a Kārna in liberality, a Bhumī in destroying enemies, and a Vījaya (Arjuna) in winning victory,—Dēva-Rāya was, as it were, a combination of Kunti's sons created by Brahma. He exhibited the prowess of a
lion in hunting rutting elephants. His younger brother was the great archer Vijaya-Rāya, (also) celebrated as Deva-Rāya. After describing Deva-Rāya II's glory in a few verses and stating that his city, named Ganaśaila, had its cast a rich and prosperous country, the inscription records that on the fourth lunar day which was the day of Karkata-sankranti of the bright fortnight of Ashādha in the year Rākshasa corresponding to the Saka year reckoned by the sentiments, the arrows, the qualities and the moon (1350), in the presence of Virūpāksha, the king granted, with all the usual rights, the village Kāmamchallī near Devabettā, situated to the south of Hagahāra in Hagahāra-sīhala of the Rājaduranga kingdom, giving it another name Pratāpadevarājendrapura, to the knower of the purport of the Veda, Vēdānta, and all seignions, proficient in grammar, logic and philosophy, slapper on the cheek of proud disputants, worshipper of Viṣṇu, Lakṣmīdhārārya of the Harita-śūtra, Apasambha-śūtra and Māmīla family, son of Panchi-bhāṭṭa. And Lakṣmīdhārārya, forming the village into 160 vṛttis or shares, retained 30 for himself and bestowed the remaining vṛttis on learned Brāhmans of various gūtras, sūtras and śādhās. Then follow details about the doings. It is also stated that 10 vṛttis were set apart for the god Śrīṇivāsa of Tirupati and 3 for the god Viṣṇu (of Hēmakōta (Hampe). After giving details of boundaries of the village in Kannada the record mentions certain grants (specified) made to the treasurer Rāma-chandrodēya and the accountant Chānḍarasa. By order of the king the grant was engraved by Viṇaṇa. After five usual final verses the inscription closes with the signature of the king Śrī Viṣṇu-śrīpāksa in Kannadā characters.

63. Two points mentioned in this grant deserve notice: (1) that Ganaśaila (Punugonda) was Deva-Rāya II's city or capital and (2) that he had a younger brother Vijaya-Rāya who was also known as Deva-Rāya. I do not remember having come across any inscriptions mentioning Punugonda as the capital of the Vijayanagar kings in the first half of the 15th century. The statement that Deva-Rāya II had a younger brother of the name of Vijaya-Rāya is of great importance as it helps us in explaining a few inscriptions of Saka 1368, the last year of Deva-Rāya II's reign, which refer to the reigning sovereign as Vijaya-Rāya-mahārāya (Madras Epigraphical Report for 1907, 83). With regard to these inscriptions, the following observations have been made in the Annual Report of the Archaeological Survey of India for 1908, p. 246:—"It is disputed if this king is identical with Vijaya, the son of Deva-Rāya I, or if he is some unknown prince of the first Vijayanagar dynasty; or if, again, Vijaya is only a surname of Iimmadi-Prandhaṭāvarāya (Mallikārjuna), who was the grandson of Vijaya, and as such, was entitled to be called by that name in accordance with the well-known Hindu custom of naming grandsons after their grandfathers. The last alternative appears to be the most probable one; for, it is unlikely that a father would be ruling as a subordinate of his son or that he would have survived him to succeed once more to the throne. Consequently, Vijaya mentioned in these later records of Saka 1368 may provisionally be taken to be identical with Mallikārjuna until the contrary is proved by future researches". Now the present record affords a satisfactory explanation in the matter. Vijaya of the inscriptions of Saka 1368 is none other than the younger brother of Deva-Rāya II mentioned in this record, and there is nothing improbable in the supposition that he may have ruled along with his brother at the close of his reign.

Krishnā-deva-Rāya.

64. Two fragmentary records copied during the year appear to relate to this king. One of them at Kammaravarpalli, EC, X, Bāgepalli 24, dated 1512, which has now been revised, seems to record a grant by Ahōbalēsvara to some one for having built a tank. The other in the ruined Anjanēya temple at Bēdhirākh Chennarāyapalli of the same Taluk is mostly worn, and the portion that can be read merely gives the king's name. The date of the record may be about 1520.

Achntura-Rāya.

65. A worn epigraph on a rock behind the Chāvadi at Chākavēnu, Bāgepalli Taluk, opens with the statement that Achntura was ruling the earth, seated on the jewelled throne at Punugonda, and seems to record a grant by some mahāmāndalēsvara. Two more fragmentary records, one, dated 1587, in Giddaiya's field at Pillagutte of the same Taluk, and the other, dated 1530, at the entrance to the Venkaṭaramapavāmi
temple at Māragāmakunte also of the same Taluk, may be assigned to the same reign. The former records the grant of the village of Kadiri as a sārvamānya.
Sādāśiva.

66. An inscription at Shērkānokte, Bāgépalli 82, now revised, states that during the rule of Sādāśiva the mahā-maṇḍalika made a grant, as a sārvamānya, of . . . . . . in 1558.
Śrī-Rangā-Rāya I.

67. An epigraph on a boulder to the north of Timmavayagāripalli, Bāgépalli Taluk, tells us that the village Aṃunḍagūrā had the surname Śrīrangāvakasamudra. It is probable that the village was so named after Śrī-Rangā-Rāya I. The date of the record may be about 1580.
Venkaṭapati-Rāya I.

68. A copper plate inscription, dated 1589, in the possession of Mr. Karauram Hammamanta Rao of Chintamapalli in the Kalyāṇadurga Taluk of the Anantapur District, received through my Assistant Mr. R. Rama Rao, relates to this king. It consists of 5 plates, each measuring 10" by 7½", engraved in Nāgari characters, the language being mostly Sanskrit. Its contents are mostly identical with those of the Dāvanhalli and the Aḷāmīgiri plates (Report for 1919, paras 100 and 101), the Nanjanagūd and the Sārjāpura plates (Report for 1917, para 115; and Report for 1919, para 93), the Vilāpakā plates (Epi. Ind., IV, 269), and E C, XII, Tumkur I and Chikkānyakanhalli 39, with regard to the genealogy and details about the kings. Like the Vilāpakā and the Sārjāpura plates and Chikkānyakanhalli 39, the present record opens with obeisance to Venkaṭēśa and invocation of the two feet of Rāma and Vishvaksēna. After the description of the kings it proceeds to record that on the 12th lunar day of the bright fortnight of the month Māgha in the year Virodhī, corresponding to the Sāka year reckoned by the earth, the moon, the arrows and the earth (1511), in the presence of the lotus feet of the god Venkaṭēśa, the king granted, as a sārvamānya, with all the usual rights, three villages, namely, Tūṇakūṭa, surmounted Krishnasamudra, situated in Kambaduru-sthala of Kundurpi-stūpa in the Rāyadurga kingdom, Nīlvugalu-Rāmapura, surmounted Tirumalapura, situated in Nītīnadgu-sthala of the same sima and kingdom, and Chintalapalli, surmounted Śrīrangavārdhi, situated in Kāmasamudra-sthala of the same sima and kingdom, to the maintainer of the good practices laid down in the brāti and mrītim, rejoicer in making daily gifts of food, proficient in āgyanas, dharmanāstrikas and sciences, worshipper of the feet of Narasimha, the pious virtuous high-souled Singari-bhaṭṭa of the Jāmādagnyavatsa-gōtra, Aśvālāyana-sutra and Rikābhkha, son of Nāga-bhaṭṭa and grandson of Tippāryā. Then follow in Kannāda details of boundaries of the three villages. By order of the king the grant was composed by Krishnakavi-Kāmakoti, grandson of Sabhāpati, and engraved by Vīra-ga-mahāchārya, son of Ganapaya. After five usual final verses the record closes with the king’s signature Śrī-Venkaṭēśa in Kannāda characters. It may be noted here that the Ābāngiri plates and Chikkānyakanhalli 89, which bear the same date as the present grant, were also composed and engraved by the same men.

MISCELLANEOUS INScriptions.

69. A few of the records which cannot be assigned to any specific dynasty of kings may be noticed here. As stated in para 13, an inscribed metallic image belonging to Monsieur Clemen-

cou was sent to me by His Highness the Maharaja for examination and decipherment of the inscription. The inscription, which is in four lines in Nāgari characters and in the Nēwāri language, runs thus:—

Sam 637 Hāguna
vadi 1

Om śrī 3 Vajrasatva-pratimā Vajrāchāryā Śrī-Tala-
ghrikadhana Mayajuni smṛtya-nāmama dayakājulo.
The date of the record is the 1st lunar day of the dark fortnight (vadi) of Phāl-
guṇa (Hāguna) of the year 637. The year given is of the Nepalese era which be-
gan in A. D. 880. It therefore corresponds to A. D. 1517. The inscription states that the image represents Vajrasatva and that it was a gift from Talaghrikadhana who was a Vajrāchārya. For an explanation of the terms Vajrasatva and
Vajra-chāryā see para 13. Sri 3 means that sri is to be repeated thrice. The name of the donor Talakhrakudana is in the third case-ending. Dayakājñulō means that the gift is completed. The two remaining words of the inscription are to be the epithets of the donor.

70. Of the remaining records, a Tamil inscription at Kārakarū, E C, X, Bāgpepalli 21, now revised, which appears to be dated in 1231, says that some one granted 500 kātu or 50 kāndhagas of wet land in Nāgasamudram of ...mu in Niggarill-Solamandalam to Brāhmans. He who violated the grant was to incur the sin of having slaughtered a tawny cow on the banks of the Gangā. A Telugu epigraph at Deobalavatappali, Bāgpepalli 84, new re-examined, which seems to bear the date 1596, records that Kārputhē Nammū-nayudu granted dāsavānda at a certain rate (specified) to some accountants (named). Another to the west of Sūmēnāhali of the same Taluk, of about 1600, states that the māhājana of Gānānipalli-agrāhāra gave a mānya to some one, fixing the boundaries. Another on the wall of the Śiva temple on the bank of the river at Parāgūdu of the same Taluk, which seems to be dated 1682, records the renovation of the temple by Timmi-setti, son of Pratipa-nāḍhikārī Tippa-setti. Three short inscriptions in Telugu, of about 1700, engraved near three mortars cut in the rock in front of Madnipalli of the same Taluk, say that the donors of the mortars were Kārputhē Chinnaśāhīrī, Sāvarkā Sēshādri and Mādaḷuśā. Three more on oil-mills at Mīṭṭamari of the same Taluk, tell us that two of them were presented in 1848 and 1849 by Viranā, son of Tātaparī of Gadhūr, for the maintenance of a perpetual lamp in the Śiva temple, and of another in the Virabhādṛa shrine of Nidumbāmā-svāmi's nāṭa, at the village, and that the third, also in 1849, by some one of Tirathāmārappali for the maintenance of a perpetual lamp in the temple of Lakṣmīnaranainasvāmī.

2. Numismatics.

71. About half a dozen silver and copper coins were received for examination from Mr. H. A. Steel of the Civil and Military Station, Bangalore. The silver coins, which were two in number, were found to be tetradrachms of Alexander III, the Great, of Macedon. They bear on the obverse the head of young Herakles in lion-skin and on the reverse Zeus enthroned, with eagle and sceptre, together with the usual Greek legends.

72. The Deputy Commissioner of Shimoga sent for examination 119 gold coins together with a broken piece said to have been unearthed in the Ombili land of the god Rāmēśvara of Chikkerehallī, Honnalli Taluk, Shimoga District. They were found on examination to be what are known as Virarāya pāyams of the West Coast. But, locally, they appear to be known as Chandi hāyas. Six of them are figured on Plate XI. They are similar to the specimens noticed in my Report for 1911 (para 159; Plate VI, 21-24) and Nos. 180-192 figured on Plate IV of Elliot's Coins of Southern India, though they differ in some respects from the pieces figured on Plate V (9-11) of my Report for 1910. These coins were originally issued from Malabar. They turn up in large numbers in different parts of Southern India and must therefore have once had a wide circulation. Tradition on the West Coast ascribes them to Parakurāma, thus showing that they are of some antiquity. The symbols on them have not yet been satisfactorily explained by numismatists. The figure on the obverse (second figures on plate XI) is supposed by some to represent Kāli and by others to represent a dagger or shield. This symbol also occurs on the Tanjore small gold pāyams and was copied from these by both the Dutch and the French on some of their copper coins. It also seems to occur on a few Travancore copper coins. The symbol on the reverse (first figures on Plate XI) is supposed to have some connection with the zodiac because the Travancore name for these coins is rādī (i.e., a sign of the zodiac), and the twelve dots may represent the twelve zodiacal signs. Now, with regard to the symbol on the reverse, I venture to make a new suggestion. Besides the twelve dots the reverse shows an animal, evidently a crocodile, moving to the left. In the Plates referred to above, in my Report for 1911 and in Elliot's Coins of Southern India, the coins are figured upside down showing the dots below and the animal above lying on its back. If they are figured as they have been on Plate XI, the crocodile can be clearly seen moving to the left with its bent tail, and bearing the twelve dots on its back. I think the animal represents Śūmāra or the heavenly porpoise supporting on its back the collection of the stars and planets.
YIREHAYA PANAMS.

Measure Archæological Survey.
3. Manuscripts.

73. Some of the manuscripts examined during the year under report have already been briefly referred to in para 9. Among the works contained in the manuscripts examined, the following deserve some notice:—śāstrāsāra-samuchchaya, a Kannada prose work bearing on Jaina philosophy by Maghamandī, a Jaina teacher who flourished in the middle of the 13th century. Rasaratnakara, a Sanskrit work on medicine by Bhaṭṭa Śrīrāmāsvara, son of Mahāpādhyaśa Śrīvāsa-Vishnū. The author says that he has based the work on Māhakāloka and other śāstras enunciated by Śiva and on the works of Gṛhinda and other writers. His period may be about the 14th century. Vaidyanāghatulsāra, another Sanskrit work bearing on medicine in the form of a lexicum by Chikkāṇa-pandita, a Jaina author who was patronised by the Mysore king Chikka-Dēva-Raja-Odeyar (1672-1704). Rāmdīpasa, a Telugu champu work by Suyalārāya, son of Appalārya who was the younger brother of Nrisimha, the vanquisher of Śākalyamalla. Saugandhikaparīṇāya, a voluminous Kannada poem in the shatpadi metre in the form of a romance by the Mysore king Krishṇa-Raja-Odeyar III (1799-1898). Grahana-darpana, a Sanskrit work by the same author, written in 1842, giving an account of 82 eclipses, 22 solar and 60 lunar, occurring in the cycle of 80 years from 1842 to 1902, illustrated with diagrams.

General Remarks.

74. It is satisfactory to note that the architectural and iconographic illustrations and the notices of newly discovered early records of historical importance in these Reports continue to receive the appreciation of scholars in India, Europe and America. One scholar writes from England: “Like its predecessors, your Report for 1920 is full of most interesting matter; and I rejoice to read in it that you have in preparation an index which will furnish us with a ready guide to the treasures collected in your Reports. It is very gratifying to see that the learned world is beginning to realise the great value of the contributions to knowledge which you are making in these Reports year by year. You have shown to them with exact and abundant scholarship what an active and important part has been played by Mysore in the stirring events of Indian history and in the development of the richest splendour of Indian art, and your country may well be proud to have you as interpreter of its past. I am glad to see that you have found in the Narasimharājapura plates a Ganga record of unimpeachable authenticity. It will be useful in checking the statements of less reliable documents. It is noteworthy that they make no mention of Bhāṭvākrama, and represent Śripurusha as the son of Śrīvikrama.” Another scholar writes: “Your work is always most helpful and informative, and is of the greatest value to me. I am trying to write up a connected history of South India and am always collecting materials.” Another writes: “Your Report for 1920 is full of matter as usual, and your trip northwards must have been interesting, though much too hurried. But even so much is I think of benefit. The Narasimharājapura plates are of value so far as they go and give some fresh items but require adjustment. It is interesting to see in the Śripurusha grant (para 62) how the composer tries to account for the names Avinīta and Durvīnīta. These names have puzzled others too. It seems clear now that Bhāṭmakōpa was a name of Śripurusha. The reference to a Pasānti-Ganga family brings a new feature into the history. It is a great pity that a full copy and facsimile were not secured of the Rashtrakūta Kamba’s grant. It seems well engraved. I think on the whole my greatest interest is in some of the General Remarks at the end of your Report. You state that a manuscript discovered at Madras contains portions of a commentary on the Dattaka-sūtra. All the inscriptions describe the early Ganga king Mādhava as having been the author of such a commentary, and this may perhaps be a part of it. Then the discovery that the Sanskrit poet Bhāravi was at the court of the Ganga king Durvīnīta is of the highest importance. This may account for the king’s interest in his poem. That the Pallava king Simhavishnu and the Eastern Chālukya king Vishnupardhana were then contemporary is most useful information. Another item of high interest is the discovery that the ambassador Abdur Razzaq paid a visit to the Bēlur temple in 1443, and says he was afraid to describe it lest he should be charged with exaggeration! These interesting and reliable incidents go far towards filling up the history of the past in Mysore, and impart life to the records.” Another again writes: “Your Report for 1920 is most
valuable and interesting.” Another still writes: “Your Report for 1920 is full of most interesting matter.”

A scholar writes from France: “I have read with pleasure and profit your Archeological Report for the year 1920. As usual, it is valuable and contains a great deal of interesting matter. I am very glad to see how much your researches advance in so many ways, for the benefit of science. Kindly accept my hearty congratulations.” Another writes from Holland: “Your Annual Report for the year 1920 is a record of a year’s very careful labour and contains much to interest archeologists and students of Sanskrit. I was very much struck by the two curious reliefs reproduced in Plate III of your Report. Could you very kindly enlighten me whether “the Chain of Destruction” is referred to anywhere in Sanskrit literature? I read with great pleasure your account of Panchavati and of the many traditions in connection with the Ramayana clustering round the place.” Another writes from Norway: “Your interesting Report for the year 1920 again shows how important the work is, which is carried on by your Department.” Another writes from Brazil: “Being very much interested in Indian Archeology, I would ask you to kindly forward to me a copy of your valuable Report for 1920. I have read an interesting article published on your work in the Times of India, number of Saturday May 28th 1921. I am much interested in the pages you wrote on Ellora and Kanheri”.

A European scholar in India writes: “As usual I spent some very pleasant hours over your latest Report for 1920. The thing that struck me most was your discovery of some more Hoysala temples in the Hassan District—Madugore, Jakkenhalli and Koramangala, all insignificant villages now, have the honor of possessing specimens of grand Hoysala architecture, of which the world knew nothing till to-day! It appears to me that it is high time that the Mysore Durbar appointed one of your Assistants to be in permanent charge of the ancient fanes in the Hassan District with his headquarters at Hassan. His duty should be conservation and constant supervision of these gems of Kannada architecture. You are always so thought-provoking! You mention for instance a niche in the Bhusawara temple for the Seven Mothers. Now, who are these seven deities? At Trinittani, near Arkonam, on one of the two eminences in the place, there is a shrine dedicated to the Seven Virgins. All through Ancient History we find these seven mothers, or seven sisters, or seven virgins occurring as objects of worship down to the days of Tiberian Rome. In Eastern Europe and Western Asia Minor the belief in them is dead long, long ago. But in our wonderful South India the worship, though sporadic, lasts even at this moment. Will you tell us one of these days something about the rationale of this immemorial belief? Is it Sabean in its origin, connected with the seven planets, or is it Vegetational? Coming now to your brief North Indian tour, the description of the shrines in Panchavati will go a great way to strengthen one’s belief in the historical kernel of the Rāmāyana. In para 30 of your Report is mentioned an inscription at Hampe registering a grant in 1199 by Hachel, wife of a chief of the Phani-vamsa or serpent race. The modern Bellary District and its neighbourhood are even now the happy hunting ground of a class of dacoits who go by the name of Pamalores or Pamalavadus. But let this go. Except the Takshak of dina antiquity, I am not aware that there existed any other dynasty in India styling itself of the serpent race. Do you think that a branch of this North Indian line of princes may have settled down in Kuntala, that is, modern South Canara? Anyhow, to my mind, the incident in the Mahabharata where Arjuna is said to have burnt up the huge Khandava forest lying roughly between the Mahanadi and the Tungabhadra and between the two ghats, gains some historic certainty by the inscriptions you quote in the direction of its having been from very ancient days the habitat of the Nagas, that mysterious race who have left behind them innumerable traces of their supremacy in India. I have made my letter already too long. But your Reports every year are such a mine of suggestiveness that one is provoked into launching on discussions, when he should rather merely congratulate you for placing before him splendid reading matter.” Another scholar writes: “As usual your Report is brimful of most interesting and valuable information and will be of greatest value to me in the pursuit of my studies.” Another writes: “I have read your Report with great pleasure, as I do all you write about Mysore architecture. In this case you have gone afield, and this part is no less interesting to me than the other, because
I have visited all the places you went to," Another again writes: "I congratul-
ate you on the discovery of the Narasimharajapurā plates." An Indian scholar
writes: "I find your Report as learned and original as its predecessors. I con-
gratulate you on the excellent work that is being done in Mysore under your care."

Among the illustrations of architecture and sculpture in the present Report,
Plates I, II and IV give some fresh views of the temple at Bēḷūr which has been
described and illustrated in my Monograph bearing on it; and Plate III shows the
god Kēśava of the temple. Plates V and VI exhibit some views of the celebrated
Hoyajēśvara temple at Hālebid. Finally, Plate VII shows the south view of the
Amjēśvara temple at Amjētapura, Tarikēr Tuluk, and Plate VIII the figure of
Śiva as Gajjēśramardana in front of its tower.

An important event of the year under report is the passing of orders by
Government regarding the Preservation of Ancient Monuments in the State. A
systematic inspection of the monuments has been prescribed and local officers
directed to take more interest in their preservation. As these orders have made
the Director of Archaeology solely responsible for the proper preservation of the
monuments, the work of this department has considerably increased. Still, in the
interests of these monuments, it is hoped that the Ancient Monuments Preserva-
tion Act will also be introduced at no distant date. An account of the work done
in accordance with these orders is given in the Appendix to this Report.

The Kudūr plates of the Ganga king Mārasimha, examined in detail in paras
41 to 66, are of great historical importance as they not only corroborate the
statements made in the published grants of the Ganga dynasty but also add several
items of new information. They likewise form a valuable addition to the number of
the authentic grants of this dynasty brought to light year after year in my
previous Reports. It may further be stated that they are the only plates yet dis-
covered of Mārasimha and are moreover the longest and the latest of the Ganga
copper plate inscriptions hitherto known.

Bangalore,

10th September 1921.

R. NARASIMHACHAR,
Director of Archaeological Researches
in Mysore.
APPENDIX.

In accordance with Government Order No. G. 6046-105—G. M. 194-17-8, dated the 14th September 1920, which lays down that Revenue Sub-Division Officers should inspect all the monuments within their jurisdiction once a year and submit a report of inspection to this Department through the Deputy Commissioners, inspection reports from all the districts except those from Mysore and Shimoga have been received.

Owing to pressure of work at Headquarters it was not possible to make a systematic tour of inspection by this Department during the year. It is, however, hoped that the prescribed number of monuments will be inspected in the coming year.

As regards the lumpsum grants placed at the disposal of Deputy Commissioners out of the allotment of Rs. 1,000 annually made towards the up-keep of Non-Muzrai institutions, it is learnt from the Deputy Commissioners that no money was spent during the year. The Deputy Commissioner, Mysore District, states that the funds referred to in the order were not actually placed at his disposal for being utilised for the purpose.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments. It has to be stated here that in none of these cases a reference was made to this Department.
<table>
<thead>
<tr>
<th>No.</th>
<th>District</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of institution</th>
<th>Nature of repairs executed</th>
<th>Amount of sanctioned estimate</th>
<th>Amount spent during the year</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bengaluru</td>
<td>Bangalore</td>
<td>City Fort</td>
<td>Venkataramanaswami temple</td>
<td>Construction of steps to the rear verandah and of lattice work to the dwarsapane</td>
<td>Rs. a. p. 140  0  0</td>
<td>Rs. a. p. 140  0  0</td>
<td>The work is not yet complete.</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Champanapura</td>
<td>Champanapura</td>
<td>Syed Ibrahim's tomb</td>
<td>Repairs to the front</td>
<td>Rs. a. p. 330  2  9</td>
<td>Rs. a. p. 330  2  9</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Malur</td>
<td>Malur</td>
<td>Sri Appanarayaswami temple</td>
<td>Putting the Kalasa on the Govura</td>
<td>Rs. a. p. 660  0  0</td>
<td>Rs. a. p. 660  0  0</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Kolur</td>
<td>Chinnasamudri</td>
<td>Alangiri</td>
<td>Venkataramanaswami temple</td>
<td>General repairs</td>
<td>Rs. a. p. 650  0  0</td>
<td>Rs. a. p. 650  0  0</td>
<td>Information not furnished.</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Chikballapur</td>
<td>Nandi</td>
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<td>Do</td>
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<td>Rs. 4,800 0 0 is said to have been spent so far.</td>
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<td>Tippu Sultan's Tomb</td>
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<td>Dari Dasiur Bagi</td>
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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.


Archaeological Department.

Reviews the report on the working of the —— for the year ending 30th June 1922.

READ—

Letter dated the 27th September 1922, from Prakanavimarsa Vichakshana Rao Bahadur R. Narasimhachar, M. A., forwarding the report on the working of the Archaeological Department for the year ending the 30th June 1922.

ORDER NO. O. 2473-4—G. M. 56-22-2, DATED 3RD NOVEMBER 1922.

1. Recorded.

2. Consequent on the grant of privilege leave from 6th May 1922, to Mr. R. Narasimhachar preparatory to his retirement from service from 1st July 1922, Dr. R. Shama Sastry, B.A. Ph.D. was appointed Director of Archaeological Researches, in addition to his own duties as Curator of the Oriental Library, and the administrative control of the Department was vested in the University at the same time.

3. The Director made no tours in the districts, but 24 new records were discovered and revised copies of 12 incompletely printed inscriptions were procured by the Head Pandit in the re-survey of the Kankanhalli Taluk.

4. The draft bill relating to the preservation of ancient monuments is under the consideration of Government and the suggestion of the Director to publish in Kannada the orders passed regarding the preservation of these monuments will be considered after the bill is passed into law. The Architectural Draughtsman inspected some ancient monuments in Bangalore and Kolar Districts.

5. A noteworthy feature of the present report is the retrospect of Mr. R. Narasimhachar’s work in the Department for the past sixteen years. Government take this opportunity of placing on record their high appreciation of the valuable work done by this officer in the Archaeological Department.

B. VENKOBA RAO,
Secy. to Govt., Genl. Dept.

To—The Registrar, Mysore University.

The Prakanavimarsa Vichakshana Rao Bahadur, R. Narasimhachar, M.A.
PRESS TABLE.

Exd.—A. M. R.

WD 617—GEB—13-1122—200
CPARTMENT OF THE DIRECTOR OF REVENUE

O. N. D. 0. 8724. 0. 8825. dated 1st November, 1920.

To the Collector, Revenue Department,

Subject: Administration of the G.O. No. 0. 8724. 0. 8825. dated 1st November, 1920.

Dear Sir,

I have the honor to submit the following report on the working of the G.O. No. 0. 8724. 0. 8825. dated 1st November, 1920.

The report is submitted in accordance with the provisions of the said G.O. No. 0. 8724. 0. 8825. dated 1st November, 1920.

Yours faithfully,

[Signature]

[Name]

[Position]
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ARCHæOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1922.

PART I.—WORK OF THE DEPARTMENT.

In their Order No. 2535-7—Education 175-21-5, dated the 26th December 1921, Government deputed me to attend the Second Session of the Oriental Conference held at Calcutta from the 28th January to the 1st February 1922.

2. In Government Notification No. 6456-8—C. B. 205-21-3, dated the 19th April 1922, I was granted privilege leave of absence for 1 month and 26 days with effect from the 8th May 1922, preparatory to retirement from the 1st July 1922.

Establishment.

3. In their Order No. M. 4984-7—G. M. 102-21-1, dated the 6th May 1922, Government sanctioned certain arrangements for the conduct of work in the Department which were to come into force from the date of my availing of the leave sanctioned to me, the chief of them being the appointment of Dr. R. Shama Sastri, B.A., as the Director of Archaeological Researches.

4. Mr. R. Rama Rao had privilege leave for one month. S. Bommarass Pandit had leave without allowances for five and a half months. T. K. Venkataramannaya and H. Seshu Iyengar had privilege leave for about one month each; M. C. Tirumalachar and P. M. Gurusami Achari for twelve days each; and M. C. Srinivasa Iyengar for ten days.

Tours: Exploration, Inspection of Temples, etc.

5. Owing to pressure of work at headquarters no tours were made by me during the year under report except my journey to Calcutta to attend the Second Session of the Oriental Conference. The Architectural Draughtsman and the Head Pandit, however, made tours under my instructions with the object respectively of inspecting some ancient monuments and of making a resurvey of the Kānkānalli Taluk in the Bangalore District. This resurvey has resulted in the discovery of 26 new records. Revised copies of 12 incompletely printed inscriptions have also been procured.

6. The Architectural Draughtsman inspected the following monuments in the Bangalore and Kōlār Districts:—The Conotaph at Bangalore, Birthplace of Tippu at Dévanhalli, Mokbāra at Kōlār, Hyder Vali Dargā and Śripādarāya’s Brindāvāna at Mūbhāgar, the Sōmēśvara temple at Kurudumale (Plate I.), the Amanarāyana temple at Kaivāra, the Venkatarama temple at Alāngiri, and the Ranganāṭha temple at Rangasthāla near Chikballāpur. Conservation notes prepared by him with regard to the temples at Kurudumale, Alāngiri and Rangasthāla, and inspection notes with regard to the other monuments were forwarded to the local officers for necessary action.

7. While in Mysore during the last Dasara, I visited some temples and a Dargā not noticed before. The Vīśāvāvara temple in the old Agraḥār is a modern structure caused to be erected by Sir M. Kantaraja Urs, K.C.I.E., C.S.I., about twenty years ago. It is a small neat building with a prakāra or enclosure. Four inscribed slabs ornamented with floral borders, which are built into the base of the temple, attracted my notice. They measure 5 feet by 2 feet. The inscriptions on them have nothing to say about the temple, but give some geographical information. One of them, built into the north base, names the five continents and gives their area and population. A rough stone by its side bears the inscription “Kalīyuga 5000.” Another built into
the east base to the left of the entrance gives the area of Mysore as 28,000 square miles and the population as 40 lakhs. The first portion of the inscription is concealed by the flight of steps leading into the temple. Another, also built into the east base, but to the right of the entrance, names 22 languages, mostly foreign, such as Swedish, Armenian, Burmese and so on. The fourth, built into the south base, consists of two parts: the first part gives the number of Chakравartis as 5, of Mahārājas as 85, and of Rājas as 38, these items being put in brackets; while the second part names 19 Indian languages such as Kannada, Tamil, Urdu and so forth. A rough stone at the side gives the number of years that have elapsed since the creation of the world. There are, besides, ten more such slabs around the base, seven plain and three with similar ornamental borders, but bearing no inscriptions. From the inscription "Kaliyoga 5000" mentioned above, the period of these epigraphs can be made out, but the purpose for which they were put on stone is not clear. Evidently the slabs have been brought from some other place and built into the base. Outside the temple is a good pond with a pillared veranda all round with three niches in the three directions enshrining figures of Ganapati, Durga and Parvati.

8. The Somesvara temple, situated in the north-east of the fort, consists of three cells standing in a line. The middle cell has a linga, the right cell the goddess Somasundari and the left Narayana. In front of the Narayana shrine are set up a raised embankment figures of the nine planets. All the figures except the linga, which is said to be very old, were set up by Her Highness the Maharani Vanivilasa Sannidhanam about thirty years ago. The south outer wall has a niche enshrining a good figure of Dakshinamurti. To the south of this temple stands a shrine dedicated to Bhairava, known as Kōdi-Bhairava or Bhairava at the outlet of the tank. This temple is of interest as according to tradition it was here that the brothers Yadu-Rāya and Krishna-Rāya, the progenitors of the Mysore royal family, who came from Dvāraka, stopped for some time before going to Hādināru to fight the Kārūgahalli chief. Espousing the cause of a distressed maiden, the daughter of the deceased chief of Hādināru to the south-east of Mysore, the royal brothers saved her from a forced marriage with the chief of Kārūgahalli, who was of inferior caste, by slaying him. She then became the willing bride of Yadu-Rāya, who assumed the government of Hādināru and Kārūgahalli. The image of Bhairava, about 3 feet high, has for its attributes a trident, a drum, a skull and a sword. It is flanked on the right by a female charioteer and on the left by a female figure, apparently Bāhadradī, with a bill-hook in the uplifted right hand. The Dārā mentioned above is a fine building with stucco decorations situated about half a mile to the north-east of the fort (Plate II). It is said to contain the tomb of a Muhammadan lady and to have been erected in about 1830 at the instance of the Mysore Resident Casumajor.

9. I left for Calcutta on the 23rd January 1923 to attend the Second Session of the Oriental Conference to be held there on the 29th at 11 A.M. On the way I stopped for some hours at Madras, Rajarundry and Cuttack. The Godavari bridge, supported by fifty-four piers, is one of the longest in India. Similar, though shorter, bridges were noticed near Tuni, Anakapalli and Cuttak, as also one between Chatrapur and Gujam and one near Kolāghat. From Tuni for a considerable distance wooded hills greet the eye on both sides of the Railway line. Near Rambha the Railway line runs close to the Bay of Bengal. There is a dam across the Mahanadi at a distance of about two miles from Cuttak.

10. The Second Session of the Oriental Conference at Calcutta was opened by the Governor of Bengal, and addresses were delivered by the Governor, Sir Asutosh Mukerji, President of the Reception Committee, and Dr. Sylvestre Levis, President of the Conference. Delegates from all parts of India and from Burma and Ceylon attended the Conference. Before I left Bangalore a communication had been received from the Secretaries stating that I had been unanimously elected President of the Political History and Chronology Section of the Conference. From the second day Sectional Meetings were held from 10 A.M. to 1 P.M. and continued for four days. In the afternoons arrangements were made by the Secretaries for visits to places of interest by the delegates and for their entertainment with musical or dramatic performances. On the first day visits were paid to the Nahar Collections of Oriental Art and to the Bangiya Sahitya Parishat. The collections include
a good number of pictures, sculptures, coins and other antiquities. The Bangiya Sahitya Parishat also owns a fine collection of manuscripts, images and other sculptures, old pottery, tiles, etc. On the second day was arranged a river trip by steamer to the Royal Botanical Garden. An object of particular interest in the Garden is a magnificent banyan tree, about 51 feet in girth, with nearly 500 aerial roots. To prevent harm to the pendent roots, they are enclosed in bamboos and allowed to take root in the earth. On the third day visits were paid to the Exhibition of the Indian Society of Oriental Art and to the Indian Museum. A good number of beautiful pictures and fine bronzes was seen in the Exhibition. In the Indian Museum the Buddhist and other figures and sculptures and the Bharhut railings were inspected. There was no time to see anything more. The delegates also attended the Governor’s Evening Party on the same day. On the fourth day the Victoria Memorial Hall, a grand marble structure, was visited. The antiquities consisting of manuscripts, pictures, heirlooms of royal families, coins and so forth, housed in this building, are of great historical interest. There were also musical and dramatic entertainments at the Calcutta University Institute on the same day. On the fifth and the last day of the Conference a second visit was paid to the Bangiya Sahitya Parishat to attend a musical entertainment. The delegates also attended the Annual Meeting of the Asiatic Society of Bengal at 9-15 p.m. on the same day. Here were seen a large number of fine paintings and exhibits consisting of rare manuscripts, statues, bronzes and other antiquities. Some of the exhibits from Mysore such as a picture of St. Thomas with long ear lobes, crosses of a peculiar kind, the svastika and so forth, were very interesting.

11. On the fifth day I read a paper on “The Western Gangas of Talkād.” Recently a communication was received from the Secretary of the Publication Committee stating that my paper would be printed and included in the volume of the Proceedings of the Conference. On the next day I paid a visit to the brindavana of His Highness the late Chāma-Rājendra-Odayar of Mysore at Kālighāt. The lintel of the doorway has Gaurābdhārvunḍa, the Mysore crest, and bears the motto satyam evād harimay akhā in Nāgarī characters. The ghāt is neatly built, and it is satisfactory to note that a covered portion is set apart for the exclusive use of women. The brindavana, which is carved with a figure of Krishna on the front face, is worshipped every day, and rations are daily distributed to about fifty pilgrims. There is a good garden to the south with a fountain in the middle.

12. As my request for sanction to a tour to some places of archaeological interest after completion of my work in connection with the Calcutta Conference was not granted by Government, I applied for short leave and visited on my own account Benares, Ayodhya, Allahabad and Gaya. At Benares the Viśvēśvara, Bindumādhava, Annapūrṇā and other temples were visited, as also the Astronomical Observatory known as Māna-mandir. The first two temples are overshadowed by mosques, and a well known as Jīnaka-vāpi, considered sacred by the Hindus, is situated within the mosque itself. The gold-plated tower of the Viśvēśvara temple is stated to be the pious work of Ahalyābhāyī. The ghāt known as Haumānā, Harischandra, Dasāsvamēda, Manikarnikā, Panchagangā, Rāja and so forth were visited. There are big umbrellas set up on the bank of the Ganges to screen from the rays of the sun the pious pilgrims engaged in muttering their prayers. The city is full of narrow lanes, though adorned with beautiful houses and shops. I saw only one big road flanked by mean-looking houses. The Tātrā Mutt where I stopped is situated near the Railway station close to the Rāja-ghāt and stands in the middle of a garden free from the bustle of the city. It has a good temple dedicated to Viṣṇu and a number of rooms for accommodating pilgrims. It is worthy of notice that among the disciples of the Mutt are some who, though possessed of a university education, have renounced the world and devoted themselves to an ascetic life and social service. About four miles from Benares is situated Sārnath, a place hollowed by the presence of Buddha, whose monuments were designed to commemorate one of the important acts in his life, namely, the preaching of his first sermon. A big stūpa is still standing, though in a dilapidated condition, and excavations are still going on. All the antiquities, consisting of fine figures of Buddha, the Bodhisattvas, Tārā and other goddesses and other sculptures, seals etc., are housed in a spacious building called the Sārnath Museum. I went over the site and saw the fine inscribed Asoka pillar standing...
near the main shrine. Though the upper portion of the pillar is broken, the inscription on it is almost intact. The letters are beautifully engraved. I had the pleasure of meeting Rao Bahadur Dayaram Sahni who had come there for inspection, the place being within his jurisdiction. He was kind enough to show me over the place.

13. Ayodhya, situated on the bank of the Sarayu, has hundreds of Mandirs enshrining marble figures of Rama, Lakshmana and Sita. But the birthplace of Rama, marked by a Mandir, is overshadowed by a mosque. Among the Mandirs of the place, the one erected some years ago by the late Yogi Parthasarathi Iyengar, B.A., B.L. of Madras and maintained by his wife, is the only structure that resembles South Indian shrines. Unlike other Mandirs, it enshrines metallic figures of Rama, Lakshmana, and Sita, said to have been unearthed in the compound of one of the temples at Tiruppullani or Darbhaśayana near Ramayaram. The confluence of the Gangā and the Yamunā at Allahabad or Prayāga is looked upon as one of the holiest spots in India. It is also called Trivenisangama as a third river, Sarasvati, which is believed to flow underground, is also supposed to join the other two at this place. Even after the junction of the Gangā and the Yamunā, they can be distinguished by the colour of their water for some considerable distance, the water of the former being white and that of the latter of a dark colour. In the fort the Akshayavata (holy undecaying banyan tree) and the Asoka pillar were visited. I could see the pillar only from some distance, as people are not allowed to go near it without a pass from the local Magistrate. I was not aware of this circumstance at the time of my visit. The Akshayavata is situated in an underground building for entering which every pilgrim has to pay a fee of three pies. The tree, which is worshipped every day, consists of two dry branches, which are supposed to represent its root. Its trunk is supposed to be at Benares and the top portion at Gayā. Around the tree are many stone figures representing Rama, Lakshmana and Sita, Narasinha, Bhairava, Dattatreyā, Subrahmanya, Adiśeṣha (the lord of serpents), Vēnīmādhava, Dīkālaśas or the regents of the directions, Vāsa, Dūrvasā, Mārkaṇḍeya, Lakṣmī, Sarasvati, Gangā, Yamunā and so on. Narasinha, killing Hiranyakāśipu, is represented with the head of an antelope or some other animal with horns. Adiśeṣha is a very fine figure with intricate coils. Both Gangā and Yamunā bear lotuses in the upper hands, a rosary in the lower right hand and a kalāśa or water vessel in the lower left; but the former stands on a crocodile and the latter on a tortoise. There is also another female figure bearing a discus in the upper right hand and a lotus in the upper left, the lower right being in the varada or boon-confering attitude and the lower left resting on the thigh. It is not clear which goddess is represented by this figure. At a short distance from the fort is lying a huge figure of Hanumān a few feet below the level of the ground. He bears Rama and Lakshmana on his shoulders and is supposed to be taking a nap after killing the demon Mairāvana. According to the Purānic account he had promised to slay the demon before sunrise, and as there was some time yet left after killing him he took a nap to refresh himself.

14. Gayā, the celebrated place of pilgrimage where every Hindu believes that it is incumbent on him to perform śrāddhās for the spiritual welfare of his ancestors, is situated on the bank of the Phalguni river which is dry through the greater part of the year except for a few pools of water known as kundas. The river has several well-built ghats, and good buildings on the bank for the accommodation of pilgrims. The place is adorned with a number of temples among which the Vishnuśāla and the Gadaśhara are the most important. The object of worship in the former is a footprint of Vishnu enclosed by a silver-plated octagonal parapet, and it is on this footprint that every performer of śrāddhā at Gayā has to place pīndas or balls of rice. Another temple, the Lakshmiṇāśayana, situated near the Vishnupāda, is said to have been erected by Abhayābbāyi. Here Nārāyaṇa stands in the middle with Lakshmi standing to the right and the founder of the temple seated to the left. There are several shrines containing figures of Hanumān bearing Rama and Lakshmana on the shoulders. Most of the other temples enshrine Rama, Lakshmana and Sita, and a few, Panchamukhi (or five faced) Hanumān. Opposite to Gayā on the other side of the river is a pool of water known as Sita-kunda. Some distance from this is a shrine in which Sita is represented as placing a pīnda of
sand in the hand of her deceased father-in-law Dasaratha. Only a hand is shown with a \textit{pinda}. The traditional account states that Dasaratha asked Rāma for a \textit{pinda}, and Rāma being absent at the time, Sītā, who had no rice with her, placed a ball of sand in the hand. About half a mile to the north-west of Gayā is the Akshayavana under the shadow of which pilgrims are enjoined to place \textit{pindas} after the performance of the \textit{śraddha} at Gayā. About six miles from Gayā is situated Buddha-Gayā, another of the places hallowed by the presence of Buddha, as it was here that he attained enlightenment under the Bōdhi tree. The temple here is a large structure adorned with a lofty tower which has figures of Buddha all round. The main shrine has a big seated figure of Buddha with the right hand pointing to the earth (\textit{Bhadraparāśurādā}). It is, however, worth of notice that the figure is marked with Tenkale rāmānam on the forehead in order to make Hindu pilgrims believe that it represents Vishnu, the temple being in charge of Vaishnava Mahants. There are also in the temple several Buddha and Bōdhisañvā images together with a few female figures, which are given Hindu names such as Sākshi-Gopāla, Dharma śāla, Arjuna, Lakshmi, Kunti and so on. In front of the Buddha in the main shrine is a short pillar carved with standing Buddha figures on all the four sides. A portion of the old railing is standing to the south of the temple with a few inscriptions in Brāhmi characters here and there. Well-carved votive stupas are found all over the place. While repairing the temple many of them seem to have been neatly fixed over the walls and gates. Behind the temple stands the Bōdhi tree under which Buddha attained enlightenment. To the south of the temple is a pond known as Buddha-kunda. There are also near the temple several ornamental tombs of the Mahants surrounded by tall towers adorned with brilliant gold finials. At the time of my visit six Chinese lamas were seated in a row in the \textit{garbhagṛha} or adytum reading some sacred book written in the Tibetan script. They had in their hands a small drum and a bell which they sounded when they came to the end of a page. There were also some Chinese women with cropped heads outside the \textit{garbhagṛha} busily engaged in lighting small brass lamps which they placed in front of the Buddha figure. I saw hundreds of such lamps burning before Buddha, and as soon as one of them went out, it was quickly replaced by another lighted lamp. Several people took impressions on cloth of Buddha’s right hand pointing to the earth after paying some fee to the Hindu \textit{pūtṛ}. The pilgrims take these to their places for worship.

15. On my way back from Calcutta I stopped for some time at Bhuvanēśvar, Pūri-Jagannāth and Bezwāda. Bhuvanēśvar is adorned with a number of temples in the North Indian style of architecture, among which the Bhuvanēśvar appears to be the biggest. The plans of these temples are mostly similar to one another: a \textit{garbhagṛha} with a tall tower, a \textit{sukhandasi} or vestibule with a short tower, and four small shrines with smaller towers resembling that of the \textit{garbhagṛha} at the corners of the \textit{prakāra} or enclosure. In the middle of the village is a fine tank known as Bindusāgara with a \textit{moṇḍapā} in the centre called Chandana-maṇḍapā. The tank is used for the floating festival of the \textit{utsava-vigraha} or processional image of the Bhuvanēśvar temple. The temples of the \textit{utsava-vigraha} or processional image of the Bhuvanēśvar temple. The temples and other buildings around the tank present a fine view. Among the other temples of the place may be mentioned the Anantavasūdevā, the Lankēśvarā, the Rājārāṇī and the Rāmēśvara. The Lankēśvari temple has a stone \textit{gopura} or tower resembling those of the Dravidian temples of the south. Almost every temple has in the \textit{prakāra} a \textit{tīrāṇa} or gateway. The one in the Lankēśvari temple shows elegant workmanship. Outside the village is a sacred reservoir known as Kēdrakūṇḍa. Bhuvanēśvar is considered to be a sanatorium, and there are some buildings for letting out to people who want to stay there for their health. There is also a Rāma-krishna Mutt with a spacious compound. About four miles from Bhuvanēśvar is Khaṇḍagiri which has a number of caves containing inscriptions of considerable antiquity. Judging from the sculptures, two of the caves appear to be Buddhist and three Jainas. Among the caves may be mentioned Gaṇēśa-gumā, Hāti-gumā, Bāg-gumā, Bēṅg-gumā, Haridāsagumā, Jagannātha-gumā, Dhāvā-gumā, Navamuni-gumā, Durgā-gumā Pārśva-gumā, Ananta-gumā and Budhā-gumā. Gaṇēśa-gumā has a figure of Gaṇēśa carved on the back wall and two elephants in front. By the side of Gaṇēśa is a short inscription which does not appear to be very old. Hāti-gumā contains
the celebrated Khāravēla inscription in ten lines, about the interpretation of which there has recently been a great deal of controversy. Each of the next three gūṃfās bears a short inscription. Nāvamuni-gūṃfā has two rows of seven figures each, the upper row representing Jinas and the lower Yāshis seated in laṅkādāna. There are also three more Jina figures at the sides. The cave bears a modern inscription. Durgā-gūṃfā has likewise figures of Jinas and Yaśhis, the number in this case being twenty-four in all. There is, besides, a standing figure of Pārvanātha canopied by a seven-roofed serpent. Pārvanātha-gūṃfā has figures of the twenty-four Jinas with their cognizances, some standing and some seated. There are also three slabs below containing figures. The cave is surmounted by a śāhāra adorned with a bell-shaped pinnacle. Ananta-gūṃfā has arched doorways with figures of serpents and the Bōdi tree. Buddha-gūṃfā has Gajalakshmi and a railing. The hill has a small natural pond in rocks known as Aśā-Ganga. An open ground with numbers of vase-like stones collected together is called Dēvāsahā, and the stones are supposed to represent sages who were thus metamorphosed in consequence of the advent of Kali. On the top of the hill is a Jina temple dedicated to Sāntinātha.

16. Pāri-Jagannāth, situated on the sea-coast, is a well-known place of pilgrimage always swarming with pilgrims from all parts of India. The temple of Jagannāth is a magnificent structure in the North-Indian style, consisting of a garbhagriha, a sukhandas, a nava-ranga or middle hall, a mukha-maniṣāpa or front hall and a prakāra. The garbhagriha is surmounted by a very lofty tower which is visible for miles around and the sukhandas by a short but thick tower of a dark colour. The navaranga has no tower, but the front hall, a grand structure adorned with paintings, pictures and stucco figures, has one resembling that of the sukhandas, but of a white colour. The prakāra has several shrines of minor deities. The temple walls and pillars are sculptured with figures intended to illustrate scenes from the Purāṇas. Opposite to the garbhagriha stand statues of Brahma and Śiva with folded hands. The eastern walls show excellent workmanship. The doorways of the temple, as also those of some Mutts of which there is a large number in the town, are flanked by figures of Ganga and Yamuna. These figures hold a water vessel in one of the hands, the other being in the varaḍa or boon-conferring pose bearing a rosary. In some cases the attribute of the hand is a flower. Tenkale nāmāma are found carved in many places. In the garbhagriha there are three deities in a row—Śūbhadrā in the middle flanked by Balarāma to the right and Kṛṣṇā or Jagannāth to the left. The figures, which are made of wood, present a weird appearance. On the sea shore at the town are several good buildings which are let out to people who go there for recruiting their health.

17. Bezwaḍa, situated on the bank of the Krīśṇā, is surrounded by hills a few of which are of some archeological interest. A hill to the east has a cave called Gōvinda-gūṃfā and a kuṇḍa or natural pond near it. It is stated that one Gōvinda-Bābāji lived in this cave and died some sixty years ago. I was told that an inscription stone which was standing here was removed to some other place some years ago. Another hill known as Kanakadurga has at some distance above the foot a temple, known as Durgā-Mahādeva, in which a Sāṃskṛt Pāṭhasālā and the hermitage of a guru named Paramāvīndra-Sarasvatī. A few steps above this temple is situated a shrine of the goddess Durgā, who is named Kanakagiri-Durgā with a fine pond close to it. Higher up are a few figures and inscriptions on rocks. The figures, as indicated by the labels near them, represent Durgā, Chāmunda, Rāvaṇa, Gāutations, etc. The inscriptions are mostly in Sāṃskṛt and consist of one or two stanzas each. One of them mentions Gāndhāra, the grandson of Yedavale Tūrtā-rajā; another, Mādhavavarman-chakravarti; and a third, a follower of the Yajū-sūkha. The summit of the hill has a rude roofless shrine containing two figures of Hānuṁan and another perhaps representing Arjuna engaged in penance. According to tradition the hill is the Indrādīta mountain on which Arjuna performed penance and fought with Śiva disguised as a hunter. From the summit we get an extensive view of the surrounding landscape. There is also a large temple in the town dedicated to Rāma with a lofty āśāgatā. An important inscribed pillar is preserved near the Trigonometrical Survey Station on the above-mentioned hill, which can be easily approached from near the Krīśṇā Canal.
18. While on privilege leave I examined a large number of palm leaf manuscripts, numbering about sixty, in the private library of His Holiness the Yatirajsvamigal of Melkote. They were found to contain a large number of Sanskrit and Tamil works bearing on the Viśiṣṭadvaita school of philosophy, a few works bearing on logic, rhetoric, mathematics, astronomy, astrology, ritual, architecture, Pancharatra, Dharma-sāstra, and Grihya and Dharma sūtras, and commentaries on a good number of Sanskrit works. There were also a few Kannada and Telugu works. Several of the works contained in the manuscripts are unpublished.

19. The head Fändit's tour in the Kânkânhalli Taluk and the results of his resurvey were mentioned in para 5 above. Other records examined during the year under report were two copper plate inscriptions, one relating to Vijayanagar and one to the Devalūra chiefs, of which the former in the possession of Aśābharshātra of Chākōnhd, Tarkāk Tākul, received through Mr. Rājasabhābhūshaṇa Karpūr Srinivasas Rāo, B.Sc., LL.C., Retired Chief Engineer of Mysore, records a grant in 1684 by Aciyutān Rāya to Srīrangārya, and the latter, received from Mr. Venkatasubhadra, son of Dāsambhātta, of Mysore, a grant in 1685 by Kriṣṇēśvara-Nāyaka to Lākṣmaṇa-Jōyāśa; a copy of a copper plate inscription found in a palm leaf manuscript in the library of His Holiness the Yatirajsvamigal of Melkote, which registers a grant in 1688 by the Yelahanka chief Dōḍda Viṭrappa-Gauda to Tīrumalāyā; a copy on palm leaf of a letter written in about 1729 by the Yelahanka chief Kempeviṭrappa-Gauda to Kriṣṇarāja-Gauda of Hulīkal, received from Mr. B. Pattanāru, A.R. of the Government Press; a saṅad issued by Javvāṭi Viṭrappa-Nāyaka of Mēlaḍām to Lākṣmanālābhātthra of the Abhūr matha, received from Mr. Jayaśīmhā Rāo of Majvali; and an inscription on a brāndāvana in Madhuvana at Mysore, recording the death in 1855 of Lingājammāṇi of Krishnavilāsa-Samīdhānā, queen of the Mysore king Kriṣṇa-Rāja-ōdeyar III.

20. Altogether the number of new records copied during the year under report was 44. Of these, 40 belong to the Bangalore District, 3 to the Mysore District, and 1 to the Kadur District. According to the characters in which they are written, 6 are in Tamil, 1 each in Nāgari and Telugu, and the rest in Kannada. The number of villages inspected was 25.

Office Work.

21. An exhaustive introduction to the revised edition of the Śrāvana Belgola volume has been drawn up and sent to the press. Thirty-two pages of the Introduction have been printed. All the plates required for illustrating the volume have been prepared. The preparation of an Index to the volume is approaching completion.

22. The preparation of a Monograph on the temples at Halebid did not make any progress during the year owing to pressure of other work.

23. The printing of the General Index to the volumes of the Epigraphia Carnatica made very little progress during the year.

24. A Supplement to Volume X (Kolar) of the Epigraphia Carnatica, consisting of about 400 newly discovered inscriptions, is nearly ready for the press. About 38 inscriptions newly discovered in the Kānkānhalli Taluk have been got ready for incorporation into the Bangalore Supplement. The transliteration of the Kannada texts in the Hassan Supplement has made fair progress. The translations of the Kannada texts in the Mysore and Hassan Supplements have been taken in hand.

25. A revised catalogue of the books in the Office Library has been got ready for the press.

26. Selections from the inscriptions concerning matters of historical and social interest did not make any progress during the year as pressure of other work did not allow of adequate attention being paid to this item of work.

27. About 20 photographs of views of temples, etc., and 8 copies of the Monographs of the Mysore Archæological Series were sold at the Archæological Office. Three copies of the Monographs were also sold in England through Messrs. Probsthain and Co., Booksellers, London.

28. The head Photographer and Draughtsman prepared illustrations for the Annual Report for 1921 and for the revised edition of the Śrāvana Belgola volume. He went out on tour to Mysore and Kharapur and prepared some photographs for
Government in connection with the visit of H. R. H. the Prince of Wales. He also went to Bhadravati and took some photographs of the buildings, machinery, etc., there for the Mysore Distillation and Iron Works.

29. The Draughtsman, besides preparing three pencil drawings of some buildings and three designs for repairing some monuments, completed two plates illustrating the temples at Kurudumale and Govindanalli.

30. The Assistant Photographer and Half-tone Engraver mounted the Half-tone blocks prepared for the Annual Report for 1921 and for the revised edition of the Sravana Belgola volume. He has besides acted for the Head Clerk during almost the whole year under report.

31. A list of the photographs and drawings prepared during the year is given at the end of Part I of this Report.

32. The two copyists of the Office transcribed the following works during the year:—(1) Śāstrasā—samuchchaya by Māghanaṇḍī (in part), (2) Yādavagiri-māhātmya (in part), (3) Tiruvāyuligai (in part), (4) Hulikallu—Saṃsthaṇikara-charitre, and (5) Māgadi-Kempevaṇḍara-charitre. They compared about 100 pages of transcripts. They also did, besides, some literary work.

33. A number of books and manuscripts received from the Inspector-General of Education in Mysore was reviewed and opinion sent.

34. The office staff have discharged their duties with willingness and zeal.

35. A few details relating to some ancient monuments of the State are given in the Appendix at the end of the Report.
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<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District or Province</th>
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<tbody>
<tr>
<td>1</td>
<td>10×8</td>
<td>Guest-quarters</td>
<td>Karapura</td>
<td>Mysore</td>
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<td>3</td>
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<td>Darga, East side</td>
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<td>5</td>
<td>6½×6½</td>
<td>Varahasvami temple, doorway</td>
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<td>6</td>
<td>Do</td>
<td>Nishadbag, Full view</td>
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<td>7</td>
<td>Do</td>
<td>Band-stand in Nishadbag</td>
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<td>8</td>
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<td>Public Offices, Full view</td>
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<td>9</td>
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<td>Palace, North view</td>
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<td>Do Front view</td>
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<td>Do South view</td>
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<td>Gold coins</td>
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<td>16</td>
<td>6½×6½</td>
<td>Picture from Tank Bund Still House</td>
<td>Bhadravati</td>
<td>Shimoga</td>
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<td>17</td>
<td>Do</td>
<td>Picture of East of Machine shop showing pattern, Foundry and Machine shops</td>
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<td>Do</td>
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<td>18</td>
<td>Do</td>
<td>General view from North looking south</td>
<td>Do</td>
<td>Do</td>
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<td>19</td>
<td>Do</td>
<td>General view of Retorts and Coolers, cooling shed, transfer car, etc., from North</td>
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<td>Do</td>
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<td>20</td>
<td>Do</td>
<td>Blast Furnace from North-West</td>
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<td>Do</td>
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<td>21</td>
<td>Do</td>
<td>View of carbonizing plant from West</td>
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<td>22</td>
<td>Do</td>
<td>General view from New Town road South-West of plant</td>
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<td>23</td>
<td>Do</td>
<td>Boiler building from South</td>
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<td>24</td>
<td>Do</td>
<td>Blast Furnace from West</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>25</td>
<td>Do</td>
<td>Office building</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>26</td>
<td>Do</td>
<td>View of New Town from top of Stoves, European and Indian quarters</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>27</td>
<td>Do</td>
<td>Boiler House from East</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>28</td>
<td>Do</td>
<td>Do West</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>29</td>
<td>Do</td>
<td>Power House</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>30</td>
<td>Do</td>
<td>Ancient across River</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>31</td>
<td>Do</td>
<td>Stove fittings, East side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>32</td>
<td>Do</td>
<td>Do West side</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>33</td>
<td>Do</td>
<td>Copper Triples</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>34</td>
<td>Do</td>
<td>Generating set</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>35</td>
<td>Do</td>
<td>Switch Board</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>36</td>
<td>Do</td>
<td>Close up Blast Furnace</td>
<td>Do</td>
<td>Do</td>
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**List of Drawings:**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
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<td>1</td>
<td>Ground plan of Somesvara temple</td>
<td>Kurodumale</td>
<td>Kolar</td>
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<td>2</td>
<td>Do Pandhalingas temple</td>
<td>Govindanahalli</td>
<td>Mysore</td>
</tr>
</tbody>
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PROGRESS OF ARCHAEOLOGICAL RESEARCH.

PART II.

1. Epigraphy.

36. Many of the new records copied during the year under report can be assigned to specific dynasties of kings such as the Ganga, the Nolamba, the Hoysala and those of Vijayanagar and Mysore. There are also a few records relating to the chiefs of Belur and Yelahanka. Among the epigraphical discoveries of the year, three fragmentary viragals at Satantur seem to mention a hitherto unknown Nolamba king named Biyalachora. A set of copper plates received from the Tarkere Taluk is of some literary interest as it records a grant in 1534 by the Vijayanagar king Achyuta-Raya to one Srirangaraya who is stated to be a lineal descendant of Sudarshanacharya, author of the Srutapralikhda, a learned commentary on the Srihasthya of Ramayajacharya. A palm leaf copy of a pathetic letter written by Kempavirappa Gauda, the last Magadi chief, from the prison in which he was confined at Seringapatam, to a relative of his at Hulikal is of some historical interest.

THE GANGAS.

37. Two records relating to the Gangas were copied during the year under report. Both of them are viragals referring themselves to the reigns of Satyavakya Permanadi and Ereyappa.

Satyavakya-Permanadi.

38. The viragal of Satyavakya-Permanadi referred to in the previous para is at Satantur, Kankanhalli Taluk, being EC, IX, Kankanhalli 48, now revised. It is dated in the 29th year of the king's coronation and states that Singappa-Duggayya, a? servant of Ereyapparasa's son Satha-ravasi (? a resident of the place) Mappas, fought with thieves during a cattle raid at Satantur and fell. The year is described as the victorious year of the Sitaliya, i.e., the fortunate Ganga kingdom. The king mentioned in this inscription is most probably Rachamalla II who succeeded Nitimarga I in about 870. The date of the record may therefore be 888.

Ereyappa.

39. The other viragal at Duntur, referred to in para 37, Kankanhalli 52, now re-examined, records the death of Mainuta, son of Nolamba-Senemara, in a cattle raid at Duntekur (the modern Duntur) during the rule over the earth of Ereyappa. The period of the record may therefore be about 900.

THE NOLAMBAS.

40. Three fragmentary viragals in Pattesab's field at Satantur, Kankanhalli Taluk, seem to relate to the Nolambas. They refer to a cattle raid at Satantur and record the death of certain individuals in the fight for rescuing the cattle which had been harried by Biyalachora. Judging from the name which is similar to Polachora and Chorayya, Biyalachora was in all probability a Nolamba king or chief. One of the viragals mentions a Chorayya and his son; another a Savandi-nadu 70 and the sculptor who prepared the memorial stone; and the third a Rachayya. The period of these records may be about 900.
41. A number of Hoysala records in Kannada and Tamil was copied during the year. All of them belong to the reign of Ballala III. One of them at Nayakanhalli, Kankanhalli 47, dated 1318, which has now been revised, states that, while (with usual Hoysala titles) the pratapa-chakravarti Vira-Ballala-Davarasa was ruling the earth, Bhujabala-Hoysala-vira-Ballala-Sigala-nadumalu Mardadeva, the maha-prabhu of Sigala-nadu Mardappa of Arugadda, and all the prajya-ganadugaal of Sigala-nadu including Bambi-gavunda of Kankahalliji and several others (named), made, in the presence of the great minister Dadiya Somya-daamayyaka's son Singey-daamayyaka's son Jayadeva, a grant, as a seetji-volage, of the village Arugahalli to Madhuva-setji, chief of the ukhayya-nundes. The record closes with the signatures of Mardadeva-sri-Vishnuratha—and of the garudagaal—sri-Malinathaa. Another at Hecchalu, Kankanhalli 68, of the same date, now revised, records that, during the rule of the king at Dorasamudra, Hoysala-Sigala-nadumalu Mardadeva and the maha-prabhus and prajya-ganadugaal (several named) of Sigala-nadu, having assembled, sold the village of Achala to the great minister Dadiya Somya-daamayyaka's son... Jayadeva... in payment of a debt of 5,000 gagdynas incurred during the years 1315 and 1318 by some one (name defaced) when he held the office of... A number of titles is applied to Mardadeva which cannot be clearly made out. Another at the same village and of the same date, Kankanhalli 68, which has now been re-examined, says that during the rule of the king the great minister Dadiya Somya-daamayyaka's son Jayadeva and Jogayi-shika made a grant of certain taxes to the pethatsandhi, Padanna-setji. A Tamil inscription at Jod-Bachchalu, Kankanhalli Taluk, dated 1328, tells us that while (with usual titles) the sender of Adiyama to Yama's abode, destroyer of the Kadava family, miskanda-prathapa-Hosala-bhujabala-sri-vira-Vallala-Davarasa was ruling the earth in his heroic capital, Sivakka-Vijayanappan granted, in the presence of the great minister Dadiya Somya-daamayyaka's son Vasanappadada-mukk, the village... karipalli in order to provide for offerings of rice for the god Dondarapu-perumal of Vanniyakatam alias Varanarajapattam. Vanniyakatam is the modern Bannergahta in the Anekal Taluk. Another at Chikoppa, Kankanhalli 30, now revised, which appears to be dated 1337, registers the grant of three villages, with all rights, to Vijulachana-setji, son of Malitaanda-setji, by Bhujabala-vira-Ballala-Hosala-Sigala-nadumalu Mardadeva during the rule of the king. The donee was entitled to certain taxes (named) but was to forego 5 gagdynas, being the amount of kanti of the three villages. Another worn epigraph at Kankanhalli, Kankanhalli 92, now revised, states that the king granted a copper plate charter to the Panchala, of which the present record was a copy on stone, authorising them to levy certain taxes among themselves and to spend them for certain charitable purposes. The grant was caused to be engraved by Haruvaddeva of Halayar by order of Hariyamma, the achhri of the Padumalovara temple and the son-in-law of Sivoya, the palace artisan. The epigraph, which is somewhat similar to Kankanhalli 110, may be assigned to about 1310.

42. A few more records which, judging from the names occurring in them, belong to the same reign, though the king is not named, may now be noticed. An inscription at Edamannahalli, Kankanhalli 33, now re-examined, records the grant of the village Mareyanahalli of Sigala-nadu together with its hamlet, as a devedna, by Somya-daamayyaka for the god Janardana. The date of the record may be about 1310. A fragmentary Tamil epigraph lying to the left of the Madi temple at Arsalu, Kankanhalli Taluk, dated 1316, seems to register a grant by Sigal-nadumalu Mardadeva. The engraver was Kandappan, son of Pratapachari of Tippar. Another Tamil record on a rock to the west of Gavikere at Sivanahamhalli, Kankanhalli Taluk, states that Madi-ganadjar's son Sembu-ganadjar of Kankikaranpalli situated in the kingdom of Vira-Vallala-Poyalal-Chigal-nad-dvar made a grant in 1341 of a tank and certain lands to the sthapanapati Govinda-bhatta's son Madhavabhatta and Ambalavar's son Sivudaiyalvar, residents of Sivisipadi. The grant was made for the success of the arm and sword of Madi-jyotar. Kankikaranpalli is the modern Kankanhalli.

VIJAYANAGAR.

43. About half a dozen inscriptions relating to Vijayanagar were copied during the year. They begin in the reign of Mallappa-Odeyar and end in the reign
of Sadāsiva-Rāya, covering a period of nearly 200 years from 1370 to 1563. They include a copper plate inscription of Achyuta-Rāya which is of some literary interest.

Mallappa-Odeyar.

44. An inscription to the right of the Anjaneya temple at Sattamur, Kāṅkānhalī Taluk, dated 1370, records that, while the mahā-mandalaṅka, punisher of kings who break their word, lord of the four oceans, Vira-Buṅkanōdeya’s son Vira-Mallappa-Odeyar was ruling the earth, the virtuous follower of pure Śivāchāra, possessor of all good qualities, Gudāppa of Korme, son of Māḥudēva-Odeyar of Kodīhalli and younger brother of Gounāppa, the mahā-pratbu of Beṭṭasavvittī, made a grant at Sattamur. The latter portion of the inscription being mostly defaced, it is not possible to make out clearly the nature of the grant. Some encouragement appears to have been shown to new settlers in the village.

Dēva-Rāya II.

45. There are two records of the reign of Dēva-Rāya II. One of them, a viragal to the north of the Kabbālamma temple at Kabbāla, Kāṅkānhalī Taluk, seems to record the death in 1422 of Jayinōj’s son Malloja and son’s son Maṭeja in some battle during the rule of Pratapā-Dēva-Rāya-mahārāya. The other at the same place, Kāṅkānhalī 65, dated 1429, now revised, tells us that the worshippers of the lotus feet of Kāḷijīkādevī and Parameśvara, all the Vira-Panchalājas including Malapāchāri and Yatirāyāchāri, sons of the leader of the community Nākhārāchāri who was the superintendent of the treasury of the palace of Vira-pratapā-Dēva-Rāya-mahārāya in the original? Bhayinava capital, and several others (named) granted to Malloja-Bayinja of Perugālu the right of performing the duties of carpenters, blacksmiths and goldsmiths and certain other privileges in three villages (named).

Virupāksha.

46. A worn inscription at Chitrangapnppe, Kāṅkānhalī 101, now re-examined, which appears to bear the date 1469, states that, during the rule of the mahārājā, dhirāja rāja-parameśvara vira-pratapā Praṇāgha-Dēva-Rāya-mahārāya’s son Virupāksha, Chennavirānja, son of Vīghmeśvaraganda, granted a village, with the consent of his wife, sons and agnates, to some one whose name cannot be made out.

Achyuta-Rāya.

47. A copper plate inscription in the possession of Alasingra-bhatta of Chākōnhalī, Tarikere Taluk, received through Mr. Rājasāabhaḥbhūtaḥ Karpur Srinivasā Hay, B. Sc., L. C. E., retired Chief Engineer of Mysore, refers itself to the reign of this king. It consists of three plates, each measuring 11¾” by 7¾”, engraved in Nāgāri characters, and bears the date 1534. The seal, about 1¾” in diameter, bears a boar, the usual Vījayanagar crest, standing to the left. After obeisance to Gaṇpati and invocation of Saṃbhū, the Boar incarnation of Viṣṇu and Gaṇpati in separate verses, the record gives the Purānic genealogy from the Moon to Turvasu and then proceeds to give the pedigree of Achyuta-Rāya thus:—In the line of Turvasu arose Timma, husband of Dēvakī; his son was Īsvara, husband of Bukkamā; his son was Narasa, who made great gifts at Rāmeśvaram and other holy places; dammed the Kāverī, seized the enemy alive and took possession of the Tanecha-Rāya and Šrīrangapajtaṇa (see Report for 1918, para 106); and subjugated the Chēra, Chōp, Pandyā and other kings; his sons by Tippāi, Nāgāla and Oḷamūkā were respectively Vira-Narasimha, Krishna-Rāya and Achyuta. King Vira-Narasimha made various gifts to the temples at Chidambaram and other holy places. On his death Krishna-Rāya came to the throne. His glory, valour and liberality are described at some length. His successor was Achyuta. After describing his fame, prowess and munificence, the inscription records that on the 8th lunar day, which was the holy Krishnāṭi, of the dark fortnight of Śrāvaṇa in the year Jaya corresponding to the Shaka year 1546, in the presence of the god Viṣṇulēśvara on the bank of the Tungabhadra, the king granted, with all the usual rights, the village Hale-Tarikere (boundaries given) situated in the Kāṭūrpuṟa-stone of the Hoysaṇa kingdom, giving it another name Kōnasamudra, to the performer of the six karmas, a full moon to
the ocean the Kura family, acquirer of brotherhood with the primaeval Brahama, family priest of the god Ranganatha, born in the celebrated lineage of Sruta-prakaśakāhārya, proficient in grammar, logic, and philosophy, rejoicer in establishing the Vaisnava doctrine, Śrīrāmārāja of the Harita-gōtra Aparastambha-sutra and Yajus-sākha, son of Peddayāchārya and grandson of Śrīrangārya. Then follow details of boundaries in the Kannada language, two of the usual final verses, and the signature of the king Śrī-Virāpaksha in Kannada characters. When mentioning the usual rulings it is stated that the tank called Bidirekere together with the lands below it is also included in the grant.

48. A few of the epithets applied to the donee require some explanation. The Kura family is the family of Kurattāla, also known as Śrīvaśānaka, a great Śrīvaśānaka scholar and author who was the immediate disciple of Rāmānujaḥārya and wrote the Yamaṅkaratuṅkara, the Paṇḍastava and other works. His son Parāśara-Bhaṭṭa, popularly known as Bhaṭṭa, was likewise a celebrated scholar and author, some of the works written by him being the Śrīrangarājastava, the Śriyugaraṇakāśa and a bhāṣya or commentary on the Vaiṣṇavasahasranāmasūtra. He was a younger contemporary of Rāmānujaḥārya and was, according to tradition, looked upon by god Ranganatha of Śrīrangam as his own son and family priest (purūhita). This fact is also referred to in his taniya or memorial verse which runs thus:

Śrī-Parāśara-Bhaṭṭāryaḥ Śrīrangāsa-purūhitaḥ
Śrīvaśānaka-sutaś śrīmān śrāyasā meṣṭu bhūyaśaḥ

As he was the son of god Ranganatha, he was the brother of Brahmā who was likewise the son of Vishnu, having been born from his navel-lotus. It will thus be seen that two of the epithets which properly belong to Parāśara-Bhaṭṭa are applied to the donee who was a descendant of his. Again, the donee is stated to have been born in the celebrated lineage of Śrūtapraṇaḥārya. Śrūtapraṇakaśā is a learned commentary on the Śrībhūṣya of Rāmānujaḥārya and the author of the commentary, Sudrāsanachārya, who flourished in the middle of the 14th century, is also known as Śrūtapraṇaḥārya. He was likewise a descendant of Parāśara-Bhaṭṭa.

Suddhīva-Rāya.

49. An epigraph at Chikka-Mudāde, Kakkānhalli 27, dated 1563, which has now been revised, states that while (with usual titles) Suddhīva-mahārāya was ruling the earth, the maha-nayaka Poleya-nayaka's son Mānīka-nyya granted to some setṭi the village Ambigahalli, with all rights, with the condition that he should pay 72 gadyānas every year.

BELUR.

50. A copper plate inscription in the possession of Mr. Venkatasubbayya, son of Dasambhāttā, residing in Chamarajapet, Mysore, relates to the Belur chiefs. It consists of only one plate measuring 11.1" by 8.3" and bears the date 1855. After invocation of Śrīvnu and the Becc investment of Vishnu, the inscription records that Belur Krishnappa-Nāyaka of the Kāyapa-gōtra and Aparastamba-sūtra, son of Venkatādri-Nāyaka, grandson of Krishnappa-Nāyaka and great grandson of Venkatādri-Nāyaka, granted, with all the usual rights, 5 khandugas of land in the village of Holugala situated in Kodali-shala included in Kunnādu belonging to Belur-sūtra, which had been favoured to his eridāka-praptaṁ the Yara-Krishnappa-Nāyakarama by the rajadhiraja rāja-paramēśvara vitra-prataṛpa Vira-Krishna-Nāyaka-Dēva-mahārāyayariya, to Purāpan Lakshmana-Jyotisa of the Bārādviṭa-gōtra Āśva-layana-sūtra and Bīk-sākha, son of Konḍi-bhaṭṭa, grandson of Lakshmana-bhaṭṭa and great grandson of Rāmā-bhaṭṭa. The titles applied to Yara-Krishnappa-Nāyakarama are sudhu-Govinda, himakaru-jana, dhakavatuka-Bhima, lord of the excellent city of Māṇḍagapura, and bāriyada-saptanaga-harana. The donor's signature Śrī-Krishna is given at the end.
51. There are two records relating to the Yelahanka chiefs; one a copy of a copper plate inscription recording a grant by Doddā-Virappa-Gauda, and the other a copy of a letter written by Kempavirapa-Gauda to a relative of his at Huilikal.

**Doddā-Virappa-Gauda.**

52. The copy of a copper plate grant referred to in the previous para was found in a palm leaf manuscript in the private library of His Holiness the Yatirāja-svāmin of Melkote. After invocation of the Boar incarnation of Vishnu, it records that the Yelahanka-nādu-prabhu Doddā-Virappa-Gauda of the chaturtha (or the fourth) gōtra, son of Mummadī-Kempe-Gauda and grandson of Innmadī-Kempe-Gauda, granted in 1688, in order to provide for the car and other festivals of the goddess Lakshmi-devi, the crowned queen of the supreme god of gods, the emperor of gods, Tiruvangalanātha of Māgadi, the village Bēdarahalli belonging to Māgadi-sime and certain taxes of Tirumale and (other) villages to Tirumalaiya of the Kāyapa-gōtra Āpastamba-bhūta and Yajus-sākhā, son of Tummaṇaḷaiya and grandson of Dodda-Tirumalaiya. Then follow two of the usual final verses and the scale of expenditure to be adopted for the various necessary items.

**Kempavirapa-Gauda.**

53. The copy of a letter mentioned in para 51 was found on a palm leaf received from Mr. B. Punia, B.A., of the Government Press. It is a confidential communication written by Kempavirapa-Gauda, the last Yelahanka chief of Māgadi, while he was confined in prison at Seringapatam and sent by a secret messenger to his relative Krishnarāja-Gauda, the chief of Huilikal. It says: “Our blessings to you. We are doing well at Seringapatam up to this 10th lunar day of the dark fortnight of Phālguna. Write to us about the welfare of you all. As you know, we are subjected to this misfortune by the sport of god Sōmanātha. Our health at present is in a bad state and there is every likelihood of death overtaking us soon. There does not appear to be any chance of recovery. As you are the only heir in our family, I send to you by Sōma the chief insignia of royalty. Be prudent and after making enquiries about our state of health have the necessary items of work done. Other matters which ought not to be written in a letter you will learn from Sōma. Send some of your friends here.” The signature of the chief Kempāḷa occurs at the end. As the chief was sent as a prisoner to Seringapatam in 1728, the letter might have been written some time after that period. The chiefs of Huilikal formed a collateral branch of the Yelahanka family of Māgadi.

54. It may not be out of place to say a few words here about the pedigree and chronology of the Yelahanka chiefs. Owing to the similarity of the names of most of the chiefs, who are all called Kempe-Gaudas, it is rather difficult to make up a correct succession list. A careful study of all the available inscriptions of this family has however enabled me to put together the following pedigree with the dates cited in them for the several chiefs:

- **Kempāḷa-Gauda.**
  - Hiriya Kempe-Gauda 1598, 1608.
  - Innmadī Kempe-Gauda 1628, 1630, 1631.
  - Mummadī Kempe Gauda 1637, 1674.
  - Mummadī Dodda-Virappa-Gauda 1631, 1688.
  - Mummadī Kempe Gauda 1697, 1712, 1713, 1715.

The inscriptions also mention a Yelahanka-nādu-prabhu Chikka Giriyappa-Gauda of Duṭṭanāhalli, son of Sonnatume-Gauda, in 1657 and another, his elder brother’s son Chikka Houna-Gauda, in 1697; but these do not appear to have ruled as their dates seem to fall within the reign of Hiriya Kempe-Gauda. The pedigree.
given in the *Mysore Gazetteer* (II, 20-22), which is apparently based on some traditional account, gives two steps before Kempanāche-Gauda, namely, Jaya-Gauda (1418-1433) and Gidde-Gauda (1433-1443), and stops at Immadi Kempe-Gauda. According to this pedigree Kempanāche-Gauda had a reign of 70 years (1448-1518) and the reign of his son ended in 1569. The first two steps and the chronology do not however derive any support from the inscriptions. A palm leaf manuscript containing accounts of the Yelahanka and the Huilikal chiefs in Telugu and Kannada respectively has recently been received from Mr. B. Puttaiya, R.A., of the Government Press. The pedigree of the Yelahanka chiefs given in this manuscript interposes a chief of the name of Vire-Gauda (1506-1524) between Kempanāche-Gauda and Hiriya Kempe-Gauda and another of the name of Giddappa-Gauda (1557-1577) between Hiriya Kempe-Gauda and Immadi Kempe-Gauda. It will be seen that this pedigree agrees neither with the one made up from the inscriptions nor with the one given in the *Mysore Gazetteer*. Further, the dates assigned to the several chiefs in this manuscript are not at all supported by the inscriptions. Thus it says that Hiriya Kempe-Gauda ruled from 1525 to 1556 and Immadi Kempe-Gauda from 1637 to 1663; and that Immadi Kempe-Gauda died in 1636 and Mummadi Dojda-Vrappa-Gauda in 1752. A glance at the pedigree from the inscriptions given above will show that none of these dates are correct except perhaps the date 1636. In these circumstances it is satisfactory to note that the following pedigree of these chiefs given in a Sanskrit work called *Virākṣastra* composed by Ekāma-dilshutu, the court poet of the last Yelahanka chief Mummadi Kempanārappa-Gauda, mostly agrees with the pedigree made up from the inscriptions:—

Hiriya Kempe-Gauda.

Immadi Kempe-Gauda.


Mummadi Kempanārappa-Gauda.

This pedigree, though it omits Kempanāche-Gauda, gives a few additional details which are of some importance as they help us in the interpretation of some inscriptions. For instance, E C, XII, Kunigal 13 mentions a chief Immadi Hiriya Kempe-Gauda and states that his wife Venkaṭakrishnapāmama made an agraḥdra named Venkaṭakrishnapaṭa gara after her for the spiritual welfare of her father-in-law Immadi Kempe-Gauda and mother-in-law Lingajamma. Now this pedigree makes it quite clear who this chief was. The date given in the inscription, 1596, is most probably a mistake for 1659. The chief Chennavva seems to be mentioned in Bangalore 129.

55. Some of the details given in the manuscript received from Mr. Puttaiya about the chiefs may be briefly noticed. Kempanāche-Gauda’s son Vire-Gauda came to Mysore from Alur, a village near Conjeeveram. He built the village Yelahanka and set up the god Gopālakrishna there, took possession of Bangalore and constructed a tank named Kempanābbudhī. His son Hiriya Kempe-Gauda built in Bangalore a fort and four watch towers known as vatsali-śikhara in the four directions. He went to Vijaynagar and received from king Krishna-Dēva-Rāya Bāllāpura, Devasalji and Hoskote. Immadi Kempe-Gauda captured Kulikal, Huliyūrdurga, Hulidurdurga and Sivaganga, took possession of Māgadi and built on Sāvandurga a fort and the temples of the gods Narasimha and Virabhadra. He also built at the instance of his family guru Śrīnivasa-dēśikāchārya the navaranga or central hall of the Ranganāṭha temple near Māgadi. As there was some misunderstanding between his two sons Mummadi Kempe-Gauda and Honnappa-Gauda, he made a division of the kingdom and made the younger son Honnappa-Gauda the ruler of Hulikal in 1634, directing him to have Aṇṇayāchārya of Hulikal as his guru. On a representation made by
his guru Tiruvannatkāchārya that owing to the circumstance that Sātānis were the pājāris in the Ranganāthā temple the Brahmans could not receive tīrtha or holy water there, Mummadi Doddā-Virappa Gauda made arrangements for the worship being conducted by the Brahmans pājāri of the Kēsaṇa temple at Hāragadde appointing to his place the Sātāni pājāri Periyālvarṇāya of the Ranganāthā temple, and ordered that the Sātānis might continue as the sthānīkās of the temple receiving half the share of the money offerings, etc., made to the god. Subsequently Tiruvannatkāchārya became a sanyāsi under the name of Doddā Parakālāsvāmi and resided in the maṭha at Seringapatam. Kemapavrta-Gauda sanctioned a money grant to the Ranganāthā temple at the instance of Doddā Parakālāsvāmi who sent for consecration in the temple metallic figures of the goddess Lakṣmi and Vēḷānt-kāchārya. The scale of expenditure was also drawn up in consultation with the svāmīs grandson Rāghavāchārya. In 1711 the chief set up for his mother the god Cheluvārāyasvāmi in Cheluvārāyasājē to the south of Māgadi with the assistance of Śrīrangāchārya who had come there from Śrīrangam, and in 1712 the god Varadarājasvāmi at Baichāpura with the assistance of his guru Rāghavāchārya. Some time after, in consequence of his intimacy with a Lingāyat woman named Bhargavati, he became a Lingāyat and changed his gōtra from Chaturthi into Sādāśīva. He then built a large temple to the west of Māgadi and dedicated it to Śomēśvara. He enlarged and beautified the Gangaṅaḷaṅgām temple at Śiva-ganga and built a pond and several māntapas and Lingāyat māṭhas there. On his refusal to send a fine elephant which was in his possession to the Mysore king Doddā Krishnavāhāraja who had asked for it, Dalavāyi Dēvarājula of Mysore marched against him with a large army, besieged Māgadi, killed the chief's general Virabhadrā-nayaka in battle and took possession of the kingdom. He then sent for the chief who was on Śvāndurga, took him prisoner and returned to Seringapatam with a large booty. The chief was confined in prison where he died soon after.

56. As stated in the previous para, the Hulikal branch of the Yelahanka family began to rule in 1634, the first of the line being Honnappa-Gauda, younger brother of Mummadi Kempe-Gauda. As the letter of Kemapavrta-Gauda is addressed to the Hulikal chief Krishnavāhāraja-Gauda (para 53), it is desirable to know something about these chiefs. I shall therefore proceed to give the pedigree and the details about them contained in the manuscript referred to in para 54. The pedigree is given thus:

Honnappa-Gauda (1634-1672.)
Ankana-Gauda (1672-1690.)
Giriyappa-Gauda (1690-1718.)
Muddappa-Gauda aliśa Muddu-Krishnavāhāraja-Gauda (1719-1761.)
Muddappa-Gauda (1761-1805.)
Giriyappa-Gauda.

Honnappa-Gauda renovated and enlarged the Narasimha temple at Śubapurī at the instance of his guru Annayaṇa Chārya, grandson of Śrīrangadēśika, and appointed a Brahmān to conduct the worship according to the Pāñcherastragama in place of the former Sātāni pājāra. Ankana-Gauda built a palace and a fort at Hulikal and his son Giriyappa-Gauda erected Vaiśnava and Śiva temples in the fort. It is stated that Muddappa-Gauda was a good horseman and that the Mysore king Doddā Krishna-Rājā-Deśayar, having heard of his skill as a rider, sent for him and admired his horsemanship. We are also told that the king bestowed upon him the name Muddu Krishnavāhāraja-Gauda and directed him to pay an annual tribute of 500 varašas. This was the chief to whom Kemapavrta-Gauda's letter was addressed. During his son Muddappa-Gauda's time Hyder paid a visit to Māgadi in 1771 and increased the tribute to be paid by the chief to 1,000 varašas. This continued till 1793, but in the following year Tippe annexed the chief's territory to Mysore. When the chief waited upon General Harris who had come to
Bangalore on business with Garret after taking possession of Seringapatam in 1799, the general directed him to go to Divān Pūrṇaiya and represent his case to him. He accordingly went to Pūrṇaiya who granted him in 1804 a sanad to the effect that land of the revenue value of 24 varāhas was bestowed upon him. On Mudāappa-Gauda's death, his son Giriyappa-Gauda waited upon Pūrṇaiya, who got him married and renewed the sanad granted to his father.

**MELUPALEM.**

57. A Telugu sanad in the possession of Kundai-Parvērāyā-matḥa at Addur, Chennapāṭha Tāluk, received from Mr. Jayasingha Rao of Malavalli, records a grant in 1772 to a svāmi of the matḥa by a chief named Javvādi Yrappa-nāyaka of Melupalem. It is not clear who this chief was and where he ruled. He is stated to be of the Vālmiki-gōtra and of the Manmala-vāṃśa, the son of Venkaṭapati-nāyaka and the grandson of Kambī-nāyaka's (son) Jayvādi Varamūrti-nāyaka. The titles applied to him are Guttā-haṇḍāvāra-gṇaḍa, Konkaṇadāvābhūḍa, Dānavānśhara and Anganaṅāmarāmsandhīiśvara. Curiously enough, the record mentions in the place of an overlord the god Venkaṭarāmaṃśvāmi of Tirupati as ruling the earth. It states that, while the lord of Bhūvarahakshētra, resider in the Anandā-nāyaka-āśrama, dweller in Śēṣāsāila within two prakāras or enclosures, beautiful as Maṇmathā, resplendent like a crore of suns, controller of Lakshmi, Brahma and other deities, protector of all the worlds, a manḍūva tree to devotees worshipped by great kings the lords of the earth surrounded by the four oceans of the four directions, Venkaṭakṣaṭhālavaṃśi was ruling the earth seated on the jewel throne at Venkatachala. Javvādi Vrappa-nāyaka granted, with all the usual rights, on the holy occasion of a lunar eclipse, the village of Pachehārālapalle in Adavipattēḍa of Cheṭuṣṭma which was under his rule, to the paramahamsa-parīvaḍhākṣhētra, padāvāyakramāṇa-pranaḍhā-pranantā, savantāntra-savantāntra, establisher of the Vaiṣhṇava-siddhiṇṭa, lord of the Kannāṭaka throne of Vidyānagara, worshipper of the lotus feet of the god Gopaḷakriṣṇa who granted boons to Vyāsamuni, head of the matḥa of Vyāsarāya, Lakshmi-vallabhāttriṇa, spiritual son of Lakšhundharatrīthra who was the spiritual son of Lakshmīnājanamaharāṭṭha, for the service of the god Venugpopaḷakriṣṇa. The grant was written by Rūvārājū Venkaṭaḥchalam. The sanad bears two seals, one at the beginning and one at the end. The latter contains the donor's name—Vīrārāja-nāyaṇaṇa in two lines in Nāgarī characters, while the former has a Sanskrit verse in the anushṭubh metre stating that it was the seal of Varamūrti, son of Manmala-Javvādi-Venkaṭēndra. The verse, which is in five lines in Nāgarī characters, runs thus:—

Srī-Manmala-Śaivādi-Venkeṭēndra-sanāthbhuvah
Varamūrti . . . . mudrā-chandrā virajatē

Here the name of the donor seems to be given as Varamūrti, which was the name of his grandfather.

**MYSORE.**

58. Only one inscription relating to Mysore was copied during the year. It is an epitaph on a byindēvana in Madhavana in the south of the Mysore City stating that Lingājamaṇḍati of Krishṇavilāsa-Sannidhāna, queen of the Mysore king Krishna-Rāja-Odeyar III, died in 1855.

**MISCELLANEOUS INSCRIPTIONS.**

59. Some of the records which cannot be assigned to any specific dynasty of kings will be noticed under this head. A fragmentary Tamil epigraph built into the wall of Patel Sambegauda's house at Sātanur, Kāṅkānhalli, Taluk, records the grant of some wet lands and a tank called Kudiraṅkīrai by Seyyambarkilān. The period of the record may be about 1200. An inscription on a rock in Malle-gauda's field at Gērāhalī of the same Taluk states that Vasuva-Mārama's son Malappa granted a khaṇḍaṇa of wet land, with exemption from all imposts, to
Doddā Jasayya for having built a tank at Atibali. The record may be assigned to about 1400. A vital in Kempegunta's field at Kallahalli of the same Taluk, which appears to be dated 1506, merely states that the stone was prepared by Ehoja for Tamanna's son Tamanna of Kallanahalli. An epigraph on a boulder known as Madrema to the south-east of Sivanahalli of the same Taluk, which seems to be dated 1568, records that Sivanappa-guda's son Aniruttavirappa-odeyar granted a village for the god Sāvvasive who had taken up his abode at Sivanahalli. There was a Sivanappa-Ganda among the Sugathar chiefs: it is not clear if his namesake of the present record is identical with him. Another at Chikka-Muddede of the same Taluk, standing close to Kankānhalli 27, which appears to be dated 1668, says that Mahānāyaka-ayya granted some lands, as a sarvamānga, to some mātha. A third at Alahalli, Kankānhalli 33, now revised, which seems to be dated 1600, states that it was set up by Birappa-odeyar of Mukodalu for regulating the levy of certain taxes within the four boundaries of his principality. It is not clear who this chief was. An inscription on the brass-plated base of the dhwaja-stambha or flag staff of the Venkaṭaramanamastīvāni temple at Kallahalli of the same Taluk says that the plating was caused to be done by Gajārā-modali, son of Punyakoti-modali of Arukadū (Arcot), as a service to the lotus feet of the god. A portion of the record is also repeated in Tamill. The inscription is not signed, but may be assigned to about 1840.

2. Numismatics.

60. Two silver wire coins known as Larins (Plate II) were received for examination from the Archaeological Superintendent, Western Circle, Poona. They are doubled up and measure 1 3/4 by 3/4. Their thickness too is about 1/8. One of the coins has the inscription "Kalima" on one side and a design consisting of a double sword and what looks like a shield on the other. The other has the same Persian legend on both sides. The name Nastr Shāh appears to occur in the legend. If this reading is correct, the reference may be to the Persian king of that name. The provenance, if known, will be of some help in the decipherment of the legend.

3. Manuscripts.

61. The manuscripts examined by me while on leave were briefly referred to in para 18. Among the works contained in them, the following deserve some notice:-(1) Bhagavatamama-chintamani by Venkaṭaramathusuri; (2) Srīgurumārakāsya-vyākhyā by Srīnivāsa of the Kaṇsika-gōta, disciple of Tāta-dēśika and Lakshmanachārīya; (3) Ghryapadipiki by Gārgya Varadārya; (4) Rāmānuja-maheshatramālā by Srīnivāsa of the Vādhūla family; the Pāṇcharātra works (5) Pāḍumtantra, (6) Vīshnutaṁtra, (7) Jayābhyaśamāhiṭa, (8) Vīśvamārasamāhiṭa and (9) Vīśvanāmāhiṭa with a commentary called Taṭtyapadipikā; (10) Pāṭasārayavijaya by Rāmānjadāsa alias Mahāhārya, disciple of Srīnivāsalāhariya of the Vādhūla family; (11) Rahasayatraya-vyākhyā called Tātapadipikā by Vīrāghava of the Srīkala family, son of Rāmānūjaḥārya and disciple of Srīnivāsarāmaňumja-muni and Sāthārī-sūri; (12) Ashtaśloki-vyākhyā and (13) Divyaśrūvivahavadi-pikā by Vēṇanti Rāmānūjamuni, disciple of Lakshmana-yōgi and Vādhūla-Varadārya; (14) Vēṇāntakaśūrī by Vēṇāntaḥārya of the Śrīvatsa family, son of Sundarājavarātri and disciple of Mahāhārya; (16) Śrutaprakāshikā-tūliḥ by Vādhūla Srīnivāsa, disciple of Samaṇapragyava; (17) Prapannānhika by Rāma-yōmaṭri-muni of Kanchi; (18) Pramāṇasangraha by Krishnapada; (19) Advaitasangraha-vyākhyā by Kaṇsika-Srīnivāsa; (20) Rasaratanaṇi by Bhāmnadatta; (21) Sakalādikārā, a work on architecture and sculpture; (22) Prakritagana, a Telugu work on arithmetic by Peddana, son of Elangani Konjajayamātya; (23) Telugu songs on the Mysore king Chikka-Devav-Rāja-Odeyar; and (24) Anuvaharasāyana, a Kannada work bearing on Advaitavedānta by Krishnapāraja of Salem.
Of the other manuscripts examined during the year, *Atharvaśīkalhāvīlāsa* is a Sanskrit work treating of the greatness of Vishnu by Rāmānujaśāraya who flourished in the first half of the 15th century. The author says that he wrote the work at the instance of the Mysore king Krishna-Rāja-Odeyar I (1713-1781) and his general Karala Nana-Rāja. *Harināmaśāstra-darpāna* is a similar Sanskrit work by Basava-bhūpāla, son of Jangama-bhūpāla, who probably flourished in the 17th century. *Tiruvīdhyam-tike* is a Kannada commentary on *Tiruvīdhyam*, the celebrated Tamil work of Nāmāvār or Saṭhakopā consisting of about 1000 stanzas in praise of Vishnu, by Chiikkupāthiśraya, the minister of the Mysore king Chiikka-Dēva-Rāja-Odeyar (1672-1704). *Ranāggana* is a Telugu poem by Buddharaṇa who says that he wrote the work in the name of his father Viṭṭhalarāja. *Nālacakrabarta-kathe* is a yaksha-vadana or rustic drama in Kannada by Kempayya, son of Kempamma and Timmaamma, who lived at the close of the 18th century. The author says that the story was formerly written in the form of a dīpadā-hāvyā by Rāghavayya. Two more manuscripts, namely, *Magadi-Kempagnudara-charitre* and *Hulikal-samudhanikara-charitre*, which contain accounts of the Yelahanka and Hulikal chiefs, respectively, have been noticed in detail in paras 54-55 above.

**General Remarks.**

62. I have at the outset to apologise for the meagreness of, and the paucity of illustrations in, the present Report owing to causes over which I had no control.

It is, however, pleasing to note that my last Report, though meagre, has received, as usual, the appreciation of scholars in and outside India owing chiefly to the detailed notice contained in it of a newly discovered early record of great historical value. One scholar writes from England: "I have read your Report with very great pleasure. I am sure you need not apologise for what you modestly call its "meagreness"; for, not to mention the charming illustrations, the Kūḍūr grant of Mārasimha which you publish in it is important enough to justify a Report all to itself. These plates seem to me to satisfy all the criteria that can be reasonably applied, and I am sure that the late Dr. Fleet would agree with me. His was an eminently fair mind; though probably he went a little too far in his disbelief in the genuineness of Ganga grants, his scepticism was a wholesome antidote to the blind credulity with which they were accepted in certain quarters, and was perfectly amenable to reason, as was seen in the case of the Penukonda grant. The present document seems to be sound in all respects—linguistically, for only a childish capricious criticism could condemn it for its occasional slips in spelling, which are fully paralleled in stone epigraphs of undoubted genuineness; palaeographically, for its writing is quite suitable to its date; and substantially, inasmuch as in essentials it agrees with the most reliable of other documents. You are much to be congratulated on having brought to light this valuable record, which, though naturally it does not illuminate all the dark places of Ganga history, certainly furnishes the most trustworthy information that we are likely to obtain." Another scholar writes: "The distinguishing feature of your Report for 1921 is the splendid copper-plate inscription of the Ganga king Mārasimha. It gives a summary of the whole history of the dynasty almost to the end. In some cases, for instance in that of Maruḷadēva, it supplies fresh information, as well as in other parts. But the general course of events hitherto adopted is not disturbed. Untoward occurrences are of course not alluded to, such as the interregnum in the time of Sivamāra-Saigaṭṭa, and the Rāshṭrukūta usurpation. But such omissions are easily accounted for. This is an exceedingly fortunate find and there seems little prospect of any thing later or better being discovered. Your general remarks on the Ganga genealogy are no doubt justified in some respects. But I think you are disposed to push forward Durvinta too much in date. The history of Mysore for the early period as now determined suffices to show that the State was no negligible backwater. On the other hand it has held a prominent position, and been in intimate connection with some of the greatest figures in history—from Chandra-gupta, of the time of Alexander the Great, and Asoka, to Napoleon Buonaparte and the great Duke of Wellington. You have been very fortunate in many of your
discoveries." Another writes: "Your Archæological Report for 1911 is very interesting. I hope you will continue to send me one, as the epigraphical studies greatly interest me."

A scholar writes from Holland: "It is very gratifying that each new year brings fresh discoveries which are dealt with in your Annual Reports in such a scholarly manner."

Another writes from Norway: "Your Report for 1921 is as usual full of useful information. It has given me great pleasure to read it."

Another writes from Germany: "I have found much material of high interest in your Reports for 1930 and 1921. You will much oblige me by informing if there are more notices about king Durvinita's translation of the Brihatkathā. It is very desirable to have new contributions towards a solution of the Brihatkathā riddle and I think that M. Lacote in his Essay sur Gunadhyā (1908) has not said the last word about this problem. It will also be a good work if we could get better information about the Tamil translation."

Another writes from France: "Your Archæological Report for 1921 is still more interesting than the previous one. I wish to thank you particularly for your gifts which are greatly appreciated. You may have received a letter from some French (architectural) students who wished to buy your beautiful Monographs. You can hardly imagine how keen French people are about your wonderful ancient Indian art. Unfortunately they have so far had but few opportunities of studying it."

Another scholar writes: "Your Archæological Report for 1921 is very interesting and useful." Another writes from America: "I have received your valuable Report for 1921. May I ask you to supply the Museum of Fine Arts, Boston, with 150 selected prints of Mysore architecture, including all those that have been published in your Reports hitherto."

A European scholar in India writes: "Though special work kept you at Head Quarters during the period covered by your last Report, the Report itself is in my opinion as interesting and illuminating as its predecessors. Your note on the Buddhistic image of Nepal, belonging to Monsieur Clemenceau, was of personal interest to me as the great Frenchman had shown me the image asking me who was the best scholar in Mysore to interpret the meaning of that image and to decipher the inscription on it. Needless to say that I did not hesitate for a moment to suggest your name. The most important epigraphical discovery of the year is, undoubtedly, the copper plate grant by king Mārasimha and I make bold to say that this discovery is an event of the greatest historical importance. If the dark period of Mysore history is to be written some day, the history of the Gangas should play an important part in it, and it redounds to your credit that you have unearthed some more of the genuine grants of this dynasty with which many places in this State are closely connected. I quite agree with you in thinking that if Dr. Fleet had lived, he would have changed his opinion about the fictitious nature of the Gangas grants. His theory has held the field too long and has misled many a student of Mysore history. I might confess that it impressed me when I first undertook the study of the Gangas, but I am thankful to say that you have for a long time past made a convert of me and I am glad that your new discovery has proved that you are a safe guide in the history of the Gangas. I agree with you that Professor Jouvene Dubreuil's theory regarding the separation of the Gangas into two dynasties is ingenious. I am inclined to believe it is correct and have an idea that some day some record may come to light to put beyond doubt the existence of the Parvati dynasty. Your surmise that Vijayarāya, younger brother of Dēvarāya II, is identical with Vijaya of the inscriptions of Saka 1568 is noteworthy. Under numismatics, your explanation of the symbol in the first figures of Plate XI that 'The animal represents Śīśūmāra or the heavenly porpoise supporting on its back the collection of the stars and planets' appears to me to be correct. I am glad to know that on your recommendation the Mysore Government have passed orders for the preservation of the Ancient Monuments which was a long felt desideratum and that those relics of the past are to be under your care. No one knows them and loves them better than you and they could not have been placed in better hands. I close my brief remarks with my heartiest congratulations on your last Report and with the hope, shared, I am sure, by all the admirers of the glories, archæological and historical, of Mysore, that you will continue for some more years to come to preside over a Department which yields in importance to no other Department in the State."
Another scholar writes: "Many thanks for your valuable Report for 1921. The Kudur grant is a splendid discovery and I heartily congratulate you. The friend of Bhāravi was king Narasimhavishnu I (630-660), the adversary of Pulakēsi II, and not his grandfather Simhavishnu (575-600)." Another writes: "Your Report for 1921 is most interesting reading and I sincerely congratulate you. The clarification of Ganga history is of special interest. The photos, especially those of Belur, are most happily chosen." An Indian scholar writes: "Your Report this year is replete with interest. I began to read it and did not leave it till I finished. It clears the history for nearly a thousand years of an important kingdom of South India. These very Gangas later came to Orissa and reigned there for two hundred years, and the temple of Jagannāth is a Jayastambha to them. But I am afraid you shall have to re-adjust the dates of Vishnuvardhana and Durvinita in order to make Bhāravi a little older. He is mentioned in the Aihole inscription of 632. He and his patrons must have flourished some decades before 632." Another writes: "Your Report for 1921 is most interesting. The portion relating to the history of the Ganga kings is extremely valuable."

One of the scholars quoted above refers to the orders passed by Government for the preservation of the Ancient Monuments in the State. Many of these monuments are architectural gems of which any country may be proud. Consequently the importance of the work of conservation with regard to them cannot be overstated. In order that the activities of this Department in this connection may bear fruit, it is very necessary to introduce the Ancient Monuments Preservation Act as early as possible. A draft bill drawn upon the lines of the British India Act, which had come up for opinion, was returned with suitable suggestions, and it is earnestly hoped that steps will be taken to bring the Act into force without further delay.

In the meantime I would make a suggestion with regard to the orders already passed by Government for the preservation of Ancient Monuments. These orders were passed in 1920 and the circular giving instructions for the guidance of the Revenue and Public Works officers was issued early in 1921. Still it is found that considerable ignorance prevails in the taluks as to the intentions of Government in the matter, and the importance of the maintenance of monuments is not yet sufficiently recognised. It is therefore very desirable that the Government orders so far passed on this subject are translated into Kannada and published throughout the State.

The Chakonhalli plates of Achyuta-Rāya (paras 47-48) are of some interest as they refer to some great Śrīvaishnava authors of the 12th and 14th centuries in whose line the recipient of the grant was born. In paras 54 and 55 is given all the information that could be gathered from inscriptions and literary works about the family of the Yelahanka chiefs together with a succession list made up from the inscriptions.

A Retrospect.

63. I may take advantage of the opportunity afforded by this, which is my final Report, to refer briefly to the work done during my tenure of office as the head of the Archaeological Department from July 1906 to July 1922. For detailed information reference is invited to the sixteen Archaeological Reports published year after year; but, roughly speaking, the number of new records deciphered and dealt with during this period was about 5000, the number of Hindu, Jain, and Muhammadan buildings visited and described more than 1000, the number of coins dealt with about 4100, and the number of palm leaf manuscripts examined nearly 1800. Further, about 1200 photographs and nearly 130 drawings were prepared under my instructions, and about 100 bound volumes of transcripts containing 125 Sanskrit and Kannada works copied under my direction were sent to the Oriental Library, Mysore. Other items of work done during the period were: preparation of an exhaustive General Index to the volumes of the Epigraphia Carnatica, an Architectural Portfolio for illustrating some of the notable artistic structures of Mysore, an Index to the Annual Reports of the Department, and Selections from the inscriptions concerning matters of historical and social interest; publication of a revised edition of the Śrāvana Belgoḷa volume of inscriptions, three
Monographs on the temples at Somanathapūr, Belur and Dvāra-Gaddavalli forming Nos. I to III of “Architecture and Sculpture in Mysore” in the Mysore Archaeological series, a revised edition of the Karnāṭaka-Sabdāṇuṣasanam, a standard work on Kannada grammar, and an account in Kannada of Halebid and its temples by Patēl Sivananjegānda; drawing up the chapter on Kannada Language and Literature and the sections on Epigraphy and Architecture for the revised edition of the Mysore Gazetteer; passing through the Madras Government Press the Mysore and Coorg articles for the Imperial Gazetteer of India; and review of nearly 250 books and manuscripts received from the Secretaries to H. H. the Maharaja, the General and Revenue Secretariat and the Inspector-General of Education in Mysore. Excavations on a small scale were conducted at Chitālādrug, Tālkād and Halebid and old coins, pottery and other antiquities unearthed. A few cromlechs were likewise opened and ancient pottery and other relics obtained.

The newly discovered inscriptions have brought to light several facts, not known before, with regard to the Kadambas, the Rāṣṭrakūṭas, the Chāḷukyas, the Chōḷas, the Sāntarās, the Kongāḷyas, the Chāṅgalvas, the rulers of Punnṭaḍ, Vijayanagara and Mysore, and the chiefs of Atti, Belur, Hāḍināḍu, Hōle-Nārsipūr.Hulikal, Śuṅgaṇḍ, Ummattār and Yelahanka. They have added considerably to our knowledge especially with regard to the Ganges whose history may now be regarded as almost definitely settled. The work of the Department in connection with this dynasty has been appreciated by several competent scholars. A scholar in England writes: “I believe that the work of the Mysore Archaeological Department in connection with the Ganga dynasty will always be remembered to its credit.” Of the new records, about 350 have been included in the revised edition of the Srāvāna Belgola volume, and most of the remainder got ready to be issued as Supplements to the Mysore, Hassan, Bangalore, Tumkur and Kolar volumes. The Kannāḍa texts of the Mysore and Hassan Supplements have been edited, those of the Bangalore and Tumkur Supplements are in the Press and those of the Kolar Supplement are almost ready for the Press.

Many temples in the Dravīḍan and Hōysalā styles of architecture, mostly not noticed before, have been described and illustrated. A large number of individual works of art, signed works of artists, portrait statues, and śrāgals, māstikālas, Nāga, stūpas and other sculptures of archaeologival interest, has been published for the first time. This item of work of the Department has induced authorities on Indian art and sculpture not only to take greater interest in the artistic works of Mysore but also to form a more favourable estimate of their merit as works of art. The late Dr. Vincent A. Smith wrote thus in the Indian Antiquary (May 1916): “Mr. Narasimhachar’s well-illustrated Reports add largely to the information concerning the Hōysalā temples and furnish an immense amount of entirely new matter descriptive of the sculpture. In my History of Pine Art in India and Ceylon (pages 44 and 220) the interesting fact was noted that many of the individual statues decorating the temples are signed by the artists, but at that time examples of such statues were not available. I further observed that ‘the artists who designed such enormous sheets of rich sculpture aimed at producing an imposing effect by the splendour of a mass of carvings of the highest complexity, rather than by inviting attention to individual figures. Nevertheless, the individual figures will bear examination in detail, the elephants especially being exquisitely true to nature. The gods and human figures are less satisfactory.’ Mr. Narasimhachar has now published many examples of the signed statues. In the light of the fuller knowledge thus acquired it must be confessed that the remarks made in 1911 are inadequate and fail to do justice to the subject. If a new addition of my book should ever be called for, a separate section would be required for the discussion of the Hōysalā sculpture and a more favourable verdict on its merits would have to be recorded.”

Under numismatics may be mentioned the Āndhra, Roman and Chinese coins unearthed at Chitālādrug, and the Hōysalā coins found at Halebid. The Āndhra coins relate to the Āndhrabhritya kings Muṇḍānanda and Chutukadānanda and to their viceroys, probably stationed at Chitālādrug, the Mahārāṣṭra Jādakama Kalaya and Sutjakama Chalaka. The Roman coins are silver denarii of the emperor Augustus, and the Chinese coin is supposed to have been issued during the reign of the emperor Han Wu-ti. The Hōysalā gold coins include pānams not noticed.
before. At the time when the coins were unearthed at Chitraldrug, Professor Rapson, the great authority on Andhra coins, wrote to me thus: "I am most interested in the account of your discovery of Roman silver and Andhra lead coins, as well as pottery at Chitraldrug. These discoveries of objects, which can be dated, found in association are most important historically. As you point out, Dr Hultzsch's reading of the Maharathi's coins may have to be revised in the light of your new specimens. I may say, by the way, that if your Roman coins were actually found with these, it will setle a point which I leave doubtful as to their date." The silver coins in the Bangalore Museum were examined and identified. They consisted of Bactrian, Persian, Burmese and Siamese coins, coins of the Native States of Mysore, Hyderabad and Baroda, and coins of the British and other East India Companies. A coin cabinet was formed for the office containing a pretty large number of gold, silver and copper coins issued by the Mughals, the Vijayanagar kings, the Ikkari chiefs, most of the Native States of India, the British and other East India Companies, and several colonies and countries outside India, which have all been described and illustrated.

With regard to manuscripts, it may be stated that two of Bhasa's dramas, namely, Swapanadwadattita and Pratijayayaganandharyana, were discovered by this Department before they were published in Travancore. Another important discovery was the Jaina work Lokacharya which incidentally furnishes the earliest Saka date yet known, viz., 380, and states that this was the 22nd year of the reign of Simhavarma, the king of Kancho, thus supplying a welcome standpoint for Pallava history. Another manuscript of some interest is the medical work Kalyanakatrkam of Ugraditya, a Jaina author, who was a contemporary of the Rashtra-kuta king Amoghavarsha I and of the Eastern Chalukya king Kali Vishnuvardhana V. The work opens with the statement that the science of medicine is divided into two parts, namely, prevention and cure, and gives at the end a long discourse in Sanskrit prose on the uselessness of a flesh diet, said to have been delivered by the author at the court of Amoghavarsha, where many learned men and doctors had assembled. One more manuscript that deserves mention is the Alankarasudhadanidi of Sayyanacharya, which gives incidentally some items of information regarding the Vijayanagar prince Sangama II and Sayyanacharya's younger brother Bhogamatha. For other important manuscripts that have been discovered and described reference is invited to the Annual Reports.

The Annual Reports of the Department have all along received the commendation of scholars both in and outside India. The illustrations of architecture and sculpture, the iconographic notes, the references to the popular beliefs and traditions connected with the antiquities and the notices of newly discovered early records of historical importance in these Reports have been greatly appreciated. I have to express my obligations to the late Drs. Fleet, Burgess and Vincent A. Smith, and to Mr. Havell for their appreciation and valuable suggestions for the improvement of the Reports, and to other scholars for the highly appreciative terms in which they have spoken of them. The opinions and suggestions of some of the scholars have been briefly given under "General Remarks" in the Reports from 1913 to 1922. The demand for copies of these Reports has increased, and requisitions for them are being received not only from scholars in and outside India but also from notable institutions in Europe and America. The late Dr. Vincent A. Smith wrote: thus about these Reports "Your Reports record an immense amount of hard work done in a scholarly fashion much to the credit of the Department as organized by the Government of His Highness. They exhibit the results of amazing industry and are the fullest and most substantial which come from India being free from padding which wastes so much space and money in the others. Probably your Reports may be ranked as the best in India."

Before concluding I may say a word or two about the staff of the Archaeological office. My Assistant, Mr. B. Rama Rao, B.A., and the Architectural Draughtsman, Mr. B. Venkoba Rao, B.A., both of whom joined the office a few years ago, have done useful work in the epigraphical and architectural sections of the office. The Head Photographer and Draughtsman, Mr. T. Namassivayam Pillai, an old hand in the office, has rendered valuable service in preparing illustrations for the several publications of the Department. The Head Pandit, Pandit C. Venkannachar, another old hand, has been very useful in deciphering inscriptions of all
kinds. The Draughtsman, P. M. Gurusami Aehari, is a quiet and steady worker. The Junior Pandit, N. Nanjunda Sastri, and the Senior Copyist, H. Seshu Iyengar, both of whom joined the office some years ago, have done good work. The Assistant Photographer, M. C. Tirumalachar, is a diligent worker. M. C. Srinivasa Iyengar, recently appointed as the Junior Copyist, has done useful work in connection with the General Index. The Tamil Pandit, Venkataramanayya, and the Typist Clerk, Srinivasa Rao, recently attached to the office, have made fair progress in learning their work. Lastly, the Assistant to the Photographer, Muhammad Sikandar, has been very useful to the Photographer in his work.

At the time of my availing of privilege leave preparatory to retirement there were some items of work left incomplete. I selected three of these items, namely, (1) the Śravaṇa Belgola volume, (2) the Karnāṭaka-Sabdānuśasana, and (3) the Hālebid Monograph, for completion after retirement, as a patriotic duty, and have been working at them with the permission of Government. The first item has been finished and every thing printed except the Index which is under active preparation in the office. The remaining two items are receiving attention.

R. NARASIMHACHAR,

Director of Archaeological Researches

in Mysore.
APPENDIX

The monuments inspected by the Architectural Draughtsman have been mentioned in para 6 above.

In accordance with para 12 of the Circular issued with Government Order No. G. 18355-325—G-M. 44-20-9, dated the 31st March 1921, laying down that an Ancient Monument should not be used for profane purposes even temporarily, the Inspector-General of Education and the President of the Municipal Council were requested to shift elsewhere the offices and the school respectively located in Tipu Sultan's Palace in the Fort, Bangalore City. Both of them have written to say that the building would be vacated early. Similar action was also taken in the case of the Kesava temple at Dharmapura, Hunsur Taluk, in which the village school was being held.

Four estimates prepared in consultation with this Department, viz., one for Rs. 23,000 in connection with the Kesava temple at Belur, another for Rs. 8,080 in connection with the Amritesvara temple at Amritapura, Tarikere Taluk, another for Rs. 773 for repairing the Asharkhana at Doddaballapur, and the fourth for Rs. 1,406 for repairing the Kirtinarayana temple at Hevagu, Hassan Taluk, which were submitted to Government for sanction, have been ordered to be over for some time for want of funds.

The sum of Rs. 1,000 allotted in the Government Order of the 14th September 1920 for distribution among the Deputy Commissioners on account of petty repairs to Non-Muzrai institutions was not provided in the Budget this year also. Consequently no expenditure has been incurred under this item.

The accompanying statement shows the amounts spent during the year for the repair of Ancient Monuments.
### Statement showing the Amounts spent during the year 1921-22 for the repair and maintenance of ancient monuments in the State.

<table>
<thead>
<tr>
<th>District</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of Institution</th>
<th>Nature of expenditure incurred</th>
<th>Sanctioned amount (Rs. a. p.)</th>
<th>Amount spent during the year (Rs. a. p.)</th>
<th>Remarks</th>
</tr>
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<tbody>
<tr>
<td>Bangalore</td>
<td>Bangalore</td>
<td>Wanniyala</td>
<td>Sri Venkataramana-swami Temple</td>
<td>Sinking a well in the compound.</td>
<td>500 0 0</td>
<td>40 1 0</td>
<td>Estimate sanctioned in 1919-20.</td>
</tr>
<tr>
<td>2</td>
<td>Bangalore</td>
<td>Bangalore</td>
<td>Tippu Sultan's Palace, Fort</td>
<td>Annual repairs</td>
<td>450 0 0</td>
<td>450 11 0</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Bangalore</td>
<td>Bangalore</td>
<td>The Cenotaph</td>
<td>Special repairs on account of the visit of H. R. H. The Prince of Wales.</td>
<td>390 0 0</td>
<td>390 2 0</td>
<td>Estimates sanctioned in 1919.</td>
</tr>
<tr>
<td>4</td>
<td>Bangalore</td>
<td>Bangalore</td>
<td>Sivaganga</td>
<td>Annual repairs</td>
<td>100 0 0</td>
<td>100 2 0</td>
<td>Estimates sanctioned in 1919.</td>
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<tr>
<td>5</td>
<td>Bangalore</td>
<td>Bangalore</td>
<td>Santavaraswami temple</td>
<td>Repairs to the temple</td>
<td>436 0 0</td>
<td>436 2 0</td>
<td>Estimates sanctioned in 1919.</td>
</tr>
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<td>Mysore</td>
<td>Varahaswami temple</td>
<td>Climaan plastering, etc.</td>
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<td>850 0 0</td>
<td>850 2 0</td>
<td>Do</td>
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<td>850 0 0</td>
<td>850 2 0</td>
<td>Do</td>
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<td>850 2 0</td>
<td>Do</td>
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<td>850 0 0</td>
<td>850 2 0</td>
<td>Do</td>
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<td>850 2 0</td>
<td>Do</td>
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<td>850 2 0</td>
<td>Do</td>
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<td>26</td>
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<td>Repairing the compound wall</td>
<td>850 0 0</td>
<td>850 2 0</td>
<td>Do</td>
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- **Rs. 43,900-C-0 have been spent up-to-date.**
- **Rs. 1,888 spent up-to-date.**
- **Pay of a watchman.**
- **Work completed in October 1921.**
- **Pay of a watchman is included in this.**
- **Pay of watchman.**
- **Pay of watchman.**
- **Pay of watchman.**
- **Pay of watchman.**
- **Rs. 6,200 spent up-to-date and the work is completed.**
- **Work closed.**
- **Work completed. Under orders of Government. Complete scheme for the restoration of this temple was submitted at an estimated cost of Rs. 25,000.**
- **Pay of a watchman.**
ANNUAL REPORT

MYSORE ARCHAEOLOGICAL DEPARTMENT

FOR THE YEAR 1909

[Text continues below]
Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.


Archeological Department.

Reviews the report on the working of the —— for the year 1922-23.

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Read—

Letter No. 2217, dated 29th August 1923, from the Registrar, Mysore University, forwarding the report on the working of the Archeological Department for the year 1922-23.


Recorded.

2. The Department of Archeological Researches was placed under the administrative control of the University during the year and the office of the Director of Archaeology was therefore shifted to Mysore and located in the Jubilee Hall from September 1922.

3. The Director made no tours in the districts during the year under report owing to pressure of work at Headquarters, while his Architectural Assistant made some tours in four districts. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. The Channakesava temple at Belur, the Hoysaleswara and Kedareswara temples and the Parsvanatha Basti at Halebid in the Hassan District were inspected. It is observed that the first mentioned temple requires some urgent repairs and that the others at Halebid are in need of some improvements. The attention of the Deputy Commissioner of the Hassan District is invited to paragraphs 3 and 4 of Part I of the report and he is requested to take needful action with reference to the remarks of the Director, so as to prevent further damage to these ancient monuments. Twenty-three fresh monuments were recommended by the Deputy Commissioners of Districts for inclusion in the standard list and four unclassified ones were classified during the year.

4. The total number of manuscripts acquired by the departmental staff was fifty-three while the number of fresh epigraphical records obtained was 130. The majority of inscriptions discovered during the year relate to various periods between the 10th and 19th century. One relating to the 7th century recording the death of a commander in fighting with hunters led by Mahendra opposing Siladitya's claim to sovereignty over Shimoga deserves special mention.

5. An interesting attempt has been made in the report to put together all the traditional, astronomical and synchronistic evidences bearing on the controversial question of the chronology of the Brihadishvara, the Kadambas and the Gangas, so as to arrive at a satisfactory conclusion regarding the date of the early Guptas, who are understood to be the contemporaries of the Kadambas.

6. It has been observed in the report that the department was not consulted by the Public Works Department in effecting repairs to ancient monuments. The existing orders provide for such consultation whenever repairs are undertaken in the case of monuments in which the Archeological Department is interested. The question is also engaging the consideration of Government in connection with the proposals regarding the future programme of work of the department.

7. The Director has observed that it is urgently necessary to bring the Ancient Monuments Preservation Act into force as early as possible, so as to provide for the proper preservation of the ancient monuments in the State. A draft bill framed on the lines of the British India Act is under consideration of Government.
8. As many as 100 silver and copper coins were examined during the year and one silver coin of Nepal is reported to bear the name of Sri Rajendra Vikrama Sahadeva on the obverse and Bhavani and Sri Sri Gorakhnatha on the reverse.

9. It is satisfactory to note that of the three works selected for completion by Prakr\text{\-}t\text{\-}ana Vimala Vichakshana Rao Bahadur R. Narasimhachar after his retirement, the revised edition of the Sravan\text{\-}Belagola Volume was completed and published.

10. The following are the new items of investigation and research made during the year:

(i) The date of the erection of the statue of Gomatha in Sravana Belagola, (A. D. 1028).
(ii) The dates of birth, accession and death of Kalki, (A. D. 402, 432 and 472 respectively.)
(iii) The initial date of the chronology of the Guptas, (A. D. 200-201).
(iv) Extension of Harshavardhana Siladitya's rule to Mysore about A. D. 640.

11. Government are glad to note that the report furnishes an interesting record of work done during the year.

K. MATTHAN,  
Chief Secretary to Government.

To—The Registrar, Mysore University.  
The Deputy Commissioner, Hassan District.  
The Chief Engineer for Roads and Buildings.

PRESS TABLE,

Exd.—P.S.R.H.
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ARCHÆOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1923.

ADMINISTRATIVE CHANGES.

(1) In their Proceedings No. O. 21-90—G. M. 102-21-8, dated the 4th July 1922 the Government passed orders placing the Archeological Department under the administrative control of the Mysore University and transferring the headquarters of the same to Mysore. Accordingly the office was shifted to Mysore in September 1922 and was located in the Jubilee Hall, Mysore.

(2) In their Proceedings No. M. 5455-3—G. M. 102-21-5, dated the 31st May and 10th June 1922, Government passed orders retiring the Head Pandit, the Head Photographer and the Assistant to the Photographer from service. Accordingly the orders were given effect to partly in August 1922 and partly in December 1922.

(3) In accordance with the Registrar's Memo No. 5992, dated the 6th January 1923, the post of the Head Clerk of the Archeological Office was abolished.

(4) In accordance with the Government Order No. G. 1935-6—G. M. 42-22-12, dated the 30th January 1923 the mensal staff of the Archeological Office was reduced from 5 to 3.

TOURS, EXPLORATION AND EXCAVATION.

Owing to pressure of work at headquarters the Director could make no tours during the year. Mr. Venkoba Rao, the Architectural Assistant made some tours in the Kolar, Hassan, Kadur and Tumkur Districts.

PART I.—ARCHÆOLOGICAL.

1. Archaeological work of all kinds on the monumental side was for various reasons considerably reduced during the year. The only tour for exploration made during the year was a visit to the Belavadi temple in Chikmagalur Taluk. A few short journeys were also made to certain other places in the districts of Kolar, Hassan and Mysore, for purposes of either affording technical advice to local officers or for furnishing designs for the repairs of monuments undertaken by the Public Works Department.

2. The monuments inspected in the Hassan District were:—

   (1) The Chennakēśavasvāmī temple at Bēlūr,
   (2) The Hoysalēśvara and Kēdarēśvara temples and
   (3) The Pārśvanātha Basti at Hālebīḍ.

3. A scheme for the complete restoration of the Chennakēśava temple at Bēlūr had been submitted last year at an estimated cost of Rs. 23,090 and had been ordered by Government to lie over for a year on account of financial stringency. It was observed during the recent inspection that the temple stood in need of urgent attention and this fact has since been reported to Government. The scheme prepared by this department has to be taken up and carried out gradually if not all at once. Immediate measures are, however, necessary to keep watch over the monument for preventing acts of vandalisms and to check the deterioration of the
stones noticed here and there. Plants have grown on the walls of the Kappe Chennigarāya shrine and these have to be rooted out as early as possible. The Vīra Narayana shrine is always kept closed and has consequently been an asylum for innumerable bats which have made the place very filthy. Arrangements should be made to keep it open during the day time and the premises cleaned at frequent intervals. The heavy shutters of the Sukhānāḍi doorway in the main temple should be detached early from the thin carved slab, as already suggested in the Conservation Note. Otherwise, there is the danger of the slab getting damaged on account of the successive shocks it sustains by the constant banging of the shutters against it.

4. The monuments at Halebid are in a good state of preservation, but the compound of the monuments requires to be cleared of vegetation, proper paths of sufficient width being formed leading to and round the monuments. There are mounds of earth here and there in the compound of the Hoysalāvara temple. It is desirable to remove these and reduce the surface to a level. The big Gopūla is a piece of exquisite workmanship but unfortunately its right arm is broken. It can possibly be restored and a railing put round the image to prevent the repetition of such mischief.

5. There is a pond in ruins in the compound of the Basti overgrown with thorny bushes. The pond should be cleared of vegetation and kept clean. There is a rude doorway constructed in front of the Mantapa of the Pārśvanātha Basti. This does not seem to be part of the original scheme and is an eyesore. Cooking in the Mantapa by travellers should not be allowed.

6. In the Tumkur District some portions of the Turuvēkere Sub-Taluk and of the Tiptur Taluk were visited. The eastern end of Turuvēkere Town shows a number of house-sites in ruins and there is a Basava temple with a framework in stone in front of it. This framework is called Chintdakambha (weighing balance) and consists of two pillars fixed side by side and a cross beam with iron rings over them. It is said that Turuvēkere was once a great cotton centre and that this part of the town was called Analepete. All the cotton sent out was being weighed in front of the temple and the weight marked on each bale here was accepted as the hall-mark of accuracy throughout the cotton world.

7. The Gāndhārasvāna temple at Turuvēkere is well preserved. The Nandi in the Pātāldānaka is a good piece of workmanship. A railing has been fixed round it as suggested by this department; but it is too close and has cut off the front view completely. The height of the railing requires to be lowered and it should be fixed a little away from the Bull. Plants have grown abundantly on the Chennigarāya and Mōle Šankarāsvarā temples. These should be rooted out.

8. The Bēṭerāya temple is the most important of the temples at Turuvēkere and has been briefly noticed in para 9 of the Archaeological Report for 1916 and in para 36 of the Report for 1918. On the door lintel of the Mahāvītras, Kriṣṇa with a ball of butter in his hand is carved. The entrance mantapa has got a raised Jagdāli on either side. The pillars of the Jagalī have got Venu-gopala and Kalingamardana carved on them. On the outer jambs of the inner doorway of this mantapa are carved Hanumān and Garuḍa. As already noticed Varada Bēṭerāya is carved on the pillar facing the temple. The temple faces the East. Besides the entrance mantapa it consists of Garbhagūḍi, Sukhānāḍi, Nāvaruṇga, and a front verandah about eight feet deep. There is a small portico attached to the north wall of the Nāvaruṇga and to the south wall of the same there is a small room for keeping the Uṣasav-Vigrāha (Processional image). In front of the verandah and on a lower level is the Pātāldānaka consisting of 9 ankanas and supported by twelve pillars. These latter are of two kinds, Six are octagonal, and the remaining six are sixteen-sided. These are elegant in design and look decent for the height which is 14’0” from the ground to the bottom of the ceiling. The shrine of the goddess is at the south-west corner of the compound and consists of Garbhagūḍi, Sukhānāḍi, Nāvaruṇga and an open verandah. In front of the last there is a Pātāldānaka of fifteen ankanas. The temple is no doubt well preserved. The local people, however, represented that it was leaking in many places and that an estimate for its repairs had been sent out long ago. The terrace of the main temple and that of the goddess shrine have developed cracks in places and the water-spouts provided seem to be defective. The temple requires early attention by the Muzar Department. A car festival takes place in the month of Phālguna every year.
9. The Lakshmi Narasimha Temple at Vighnasante, Tiptur Taluk, was the monument visited next. It is a very fine specimen of Hoysala architecture, and has been described in para 56 of the Archeological Report for 1918. The front door lintel also has got Vénugopalá carved on it and on the drip stone above the lintel of the Lakshmi Narasimha shrine is carved a tiny beautiful image of Kalinga-mdhāna. Above the Sukhamasta and in front of the tower a big Garuda in the act of flying is carved. (See Plate XL). The outer slabs of the Kesava shrine are out of plumb and the front porch, which is the best and the most interesting part of the temple, is slanting away from the structure. Early steps will have to be taken to fix the slabs with cement grouting and to reconstruct the porch. A pillar of the porch is illustrated in plate X Fig. 2.

10. The Bāla Lingavēra temple seems to have been a Hoysala structure at one time. The Hoysala crest still stands on the top of the Sukhamasta. But the rest of the building has recently been repaired and does not show any indications of its original style. The doors of the temple are rotten and require to be replaced by decent ones.

11. The Dungeon in the Fort-wall at Bangalore was visited next and suggestions were given to the Municipal authorities to keep it in good condition. The Government have, in their Proceedings No. G. 8452-35 G. M. 18-22-17, dated the 16th May 1923, entrusted the preservation of this monument to the Bangalore City Municipality.

12. The Cenotaph at Bangalore is well maintained and the only improvement that can be suggested is the planting of nicely trimmed trees of good foliage within the enclosure in place of the crooked ones now standing there.

13. Estimates for repairs in the case of the Chennakesava temple at Marle, Chikmagalur Taluk, Kesava temple at Hārnāhalli, Arskiere Taluk, and Kīrī Narāyana temple at Heragū, Hassan Taluk, have been called for from the Deputy Commissioners concerned. Suitable designs after personal inspection were furnished in the case of the Sômēsvara temple at Kurudumale, Mūbagai Taluk, Venkataramana temple at Álamgiri, Chintāmāni Taluk, and the new village sites of Anandur and Majjigepura villages in the Mysore Taluk. The question of repairing the Kesava temple at Somnāthpur and maintaining it in perfect good condition is engaging the attention of the department. The Government have decided to entrust the work to this department and have called for a revised estimate.

14. With regard to the Sri Rāmañjāchārya's temple at Sāligrama, Yedatore Taluk, the acquisition of wet lands adjoining the temple wall has been suggested to Government and approved of by them. The necessary declaration statements called for from the Deputy Commissioner, Mysore District, have been received and forwarded to Government for further action.

15. There is a fine mosque at Santebennur, Channagiri Taluk, built of dressed stones with a beautiful pond in front of it also paved with dressed stones. This is a structure said to have been built in the 17th century by the Bijapur Chief Randulla Khan. From the plan available in the office it can be seen that it seems to be an imposing structure after the Bijapur style and is well worthy of preservation. It is learnt that it is being used at present as Mussafirkhana for travellers and that the pond is full of fish and rank vegetation. A separate Mussafirkhana may be built, if necessary, and this building with the pond may be preserved in perfect good condition without putting it to any profane use. The Deputy Commissioner, Shimoga District, has been addressed in the matter.

16. The monument selected for exploration during this year was the beautiful temple at Belvādi in the Chikmagalur Taluk. Belvādi is a village about eight miles to the north of Halebid on the Bānmāvar-Belūr Road. It is now a Jāhagir granted by Sri Krishnārāja Ogleyar II in 1760 A. D. to the Sringeri Matha. During the time of the early Hoysala kings it seems to have been an important Jaina settlement. Two inscriptions carved on a single slab of stone standing on the site of the old village (Hale Belvādi), Belūr 171 E. C. F., dated 1190 and 1203 A. D. respectively, record the grant of certain lands to the god Janmēsvara of Belvādi. It is said that there was a Jaina Basti in the village, though no traces of the same could be discovered now. It also appears that many pillars and other carved stones presumably of some Jaina Basti lie submerged in the village tank bed.
17. Belvādi is, however, now famous for a beautiful Vishnu temple it contains. The temple is a Trikūṭākhala, i.e., triple-shrined, in design and is dedicated to Vennugopala, Yoga-Narasimha and Vira Nārāyaṇa, the last being the principal image after which the temple is named. It is a fine specimen of Hoyasala architecture and is perhaps the biggest in size among the Trikūṭākhala temples in the State. The date of its construction is not known, nor is there any means of ascertaining it. A huge stone slab measuring 11'×6' is lying by the side of the temple showing indications of its having contained inscriptions from top to bottom. The whole of the inscription is now effaced except a few letters at the edges. Another inscription stone standing in front of the above is dated Saka 1531 recording the grant of the village Timmapura for the service of god Vira-Nārāyaṇa. Both these are not of any help in fixing the date of the temple.

18. The style and the architectural character of the temple, however, enable us to determine the date of the temple approximately. The period between the 11th and the 15th centuries was the period of the greatest building activity in this country and the conversion to Vaishnavism from Jainism of the Hoyasala king, Bīṣṭi Deva (afterwards called Vīṣṇuvardhana) about the year 1116 may be said to mark the beginning of this building activity. During the two centuries that succeeded this memorable event temples dedicated to Vīṣṇu and Siva began to spring up with great rapidity throughout the country and it is this extraordinary religious zeal that soon brought into existence a new style of architecture, which has been called till recently as "Chalukyan".

The following are some of the famous Trikūṭākhala temples of the Hoyasala style in the State.

Kīḍārēśvara temple at Belgami, 1060 A. D.
Chatēśvara temple at Chatashthalli, 1200 A. D.
Lakshmi-Narasimha temple at Nuggihalli, 1249 A. D.
Lakshmi-Nārāyaṇa temple at Hosaholalu, 1250 A. D.
Kesava temple at Sommathpur, 1268 A. D.; and
Narasimha temple at Vīghnasante, 1286 A. D.

The plan generally adopted in the case of all these temples is that the three cells containing the images, with or without Suṣkhamāsī attached to them, are connected with a Naivranga, usually of nine ankānas, the Naivranga having a porch or a Muktamaṇṭapa of two or three columns deep in front of it. The Vira-Nārāyaṇa temple at Belvadi (vide Plate IV) is more elaborate than any of these in design and presents many interesting points not met with in any other Trikūṭākhala temple so far discovered. For these reasons a date later than any of the above, viz., 1300 A. D., may be safely assigned to it.

19. The temple (Frontispiece) faces the East and consists of a pillared hall or Sabhāmaṇṭapa measuring 45'−0" square and of the shape of a "broken square". The hall is supported by forty-six freely standing pillars. Along the two axial lines of the maṇṭapa there is the main entrance on the East, flanked by two beautifully carved elephants, and on the South and North there are two cells with their Suṣkha-
maṇṭapas containing the Vennugopala and Yoga-Narasimha images respectively. On the West, however, instead of a simple shrine as is usually the case, there is a complete temple in itself with a Muktamaṇṭapa, Naivranga, Suṣkhamāsī and Garbhagūḍi and it is connected with the Sabhāmaṇṭapa with a small corridor. At the east end of this corridor and at right angles to it there is an open verandah 10'−9" deep facing the Vira-Nārāyaṇa shrine and running across the whole width of the Sabhāmaṇṭapa.

20. Sixteen pillars in the middle of the Sabhāmaṇṭapa form an inner square measuring 25'−0" each way and stand on a slightly raised platform. All the three shrines and their Suṣkhamāsīs measure 8'−6" square and 8'−2"×8'−6" respectively. The Naivranga of the Vira-Nārāyaṇa shrine measures 27'−10" each way. The Naivranga must necessarily have been very dark formerly but a window of about 3'−0" wide has been recently opened in the south wall to admit light inside. The Muktamaṇṭapa is of the shape of a "broken square" and is supported on twenty-two pillars, the four central ones forming again a raised platform as usual. Both maṇṭapas are surrounded by a low screen wall which also forms a raised seat inside.

21. In front of the temple and at a distance of about fifty feet from it there is an entrance Maṇṭapa on a raised platform called "Upparihe" by the local people
EAST VIEW OF VENUGOPALA SHRINE OF THE VIRA NARAYANA TEMPLE AT BELAVADI

[Image: Photograph of a temple complex with intricate architectural details, likely of Hindu origin, showing the east view of the Venugopala Shrine of the Vira Narayana Temple at Belavadi.]
with a flight of steps leading to it. It consists of a hall 28' square with a front porch 14' x 11' having stone benches on either side. The porch is supported by eight pillars in front and two pillars at the back. Both the front and the back entrances of the Uparrige are flanked by beautifully carved elephants placed on raised pedestals. The construction of the roof of the 'Uparrige' is peculiar. The middle ankana which is supported on four massive pillars has got flat terraced roof while sloping roof is provided on all the four sides over the remaining ankanas. Plate II shows the north view of the Uparrige.

23. All the ceiling panels of the temple, except those of the verandah, are well carved. Some of these are flat and are made up of small compartments either 4, 6, or 9 in number divided by flat bands, and containing nicely chiselled rosettes. The majority, however, are dome-like ceilings containing intricate geometrical patterns of various designs and exhibit unrivalled skill and consummate mastery of details possessed by the artisans. Plate V shows the central ceiling of the Mukhamantapa.

23. Besides these there are three other flat ceilings which are very interesting. The first has got Vēṇugopāla surrounded by two circles of creepers, one enclosing drummers and dancing figures and the other enclosing Chakra and Sankha alternately. See Plate VI.

The second ceiling has got Krishna as Kālingamardana in the centre enclosed by entwining serpents and creepers. On the outer circle are cows, Gopikas and a tree with Hanuman on the top. See Plate VII.

The third ceiling has got a central circular panel and a band round it containing warriors in different postures. In the four corners of this panel, instead of the usual Vāli there are birds in the act of snatching their young ones.

24. Plate VIII shows the interior view of the temple. The pillars of the Mantapa and of the Navaranga are all nicely carved and are in good proportion. Two of the pillars of the connecting corridor, however, are star-shaped in plan. Plate X, fig. 1 shows one of them.

25. As in the case of the temples at Somnathpur and Nuggihalli, the outer walls of the two subsidiary shrines of Vēṇugopāla and Yoganarasimha have got images carved on them. Beginning with the north end of the east wall of the Vēṇugopāla shrine and going round it the images carved are as follows:—(See Plate III).


27. Beginning with the south end of the east wall of the Yoga Narasimha shrine, the images in order are (1) Drummer, (2) Female figure with bells in both hands, (3) Kālingamardana, (4) Female figure with Viṣṇu, (5) Drummer, (6) Vārāha, (7) Female figure with Padma and fruit, (8) Warrior with sword and shield, (9) Garuda, (10) Vishnu with a female attendant and a chouri-bearer on either side, (11) Female figure with Parasu and fruit, (12) Female figure with water pot and Padma, (13) Narāyaṇa, (14) Narasimha, (15) Female figure with fruit and Pāda, (16) Female figure with fruit and Padma, (17) Pradyumna with a female attendant and two chouri-bearers on either side, (18) Female figure with mirror in hand, (19) Female figure with Padma and fruit, (20) Kēśava, (21) Śrī Krishna, (22) Female attendant, (23) Warrior with bow and arrow, (24) Garuda, (25) Pradyumna with Garuda, chouri-bearer and a female attendant on either side, (26) Figure with Ankusa and water pot, (27) Female figure with Pāda and water pot, (28) Vāmana, (29) Figure with Padma and water pot, (30) Yoga Narasimha with chouri-bearer on either side and (31) Bhakta Vigrāha.

All these are, however, unfortunately disfigured. It is a pity that such beautiful images should have been allowed to be mutilated in a ruthless manner.

ARCH. R.
28. The image Narasimha in the north cell is about 6' in height including the pedestal and about 7'-6" including the Prabhâ or arch behind. The god is seated on a padmâsana in the Utkalka posture, the Yogapattâ (band) going round and keeping the legs in position. The god has got four hands and is holding Chakra in the upper right hand, Sankha in the upper left, while the two other hands are stretched forward and supported on the knees. This form of the image is called Kevala Narasimha or Yoga Narasimha. The image is flanked by Sridêvi and Bhûdêvi and the Dâdâvaldras, (Ten incarnations of Vaišnû) are carved on the Prabhâvâli.

29. The image Vângâpala in the south shrine is also a very beautiful one. The figure is about 8' in height including the pedestal and the Prabhâ. The god is flanked by Sridêvi and Bhûdêvi and is surrounded by cows, cowherds and Gopis. Chakra, Padâma, Gada and Sankha are carved on the Prabhâ on the back of the image. Garuḍa is carved on the pedestal as usual. The image may be said to be one of the best Vângâpala figures so far discovered.

30. The Vtra Nârâyana image in the back cell excells both these in beauty and workmanship. The image is more than 8 ft. in height including the pedestal and prabhâ. The god has four hands, is standing on a Padmâsana and is flanked by two female chouri-bearers in addition to Sridêvi and Bhûdêvi as usual. He holds a Padâma and Gada in the two upper hands. The two lower are out-stretched, the right hand of which is in the Katakâ-lasta pose, while the left hand holds something which is called Varâmudrâ. The Prabhâvâli is profusely carved and contains the makaras and Dasâvâtra images as usual. The graceful outline of the body, the excellent proportion of the limbs and the characteristic delicate chiselling of the jewels and of the drapery mark this as one of the best specimens of Hoysala art in plastic work. See Plate IX.

31. The present condition of the temple is far from satisfactory. As already stated no image on the walls has escaped mutilation at the hands of mischievous people. The verandah behind the Sabhamantapâ is much dilapidated. The pillars of the verandah are out of plumb and the capitals of two of these are broken. The southern half of the verandah is closed by an ugly mud wall. The raised seats in the mantapas require resetting. The drip stone of the Sabhamantapâ is broken in places. The temple suffers much for want of a decent compound wall. The front wall of the Upârîgê has sunk and the temple is said to be very weakly.

32. Some of the villages surrounding Bêldvâdi were also explored. The Lakshmi Nârâyana temple at Isvarahalli was once a Trîkutâchâl temple and is reported to have once contained Lakshmi Nârâyana, Yoga Narasimha and Vângâpala images. The present structure however, is quite a modern one built mostly of old materials and contains only the first two images, a big image of Nammâlêvâr taking the place of the third. The temple consists of a Garbhagâvâli and Sukkhândâli, each measuring 6'×6', an open Navaranga, 18'×10' and a covered portico with pillars on either side. On both the sides of the Navaranga are two small cells containing the Yoga Narasimha and Nammâlêvâr images. The old materials utilised for the building have been used indiscriminately; for example, the perforated slabs which are usually seen on either side of the Sukkhândâli doorway now form part of the walls of the main entrance.

33. Lakshmi Nârâyana is about 4' high and is sitting on a pedestal of 1' in height. He holds a lotus in the back right hand, Gada in the back left and Sankha in the front right. The front left hand holds Chakra and goes round the waist of Lakshmi who is sitting on his lap. Lakshmi embraces her lord by her right hand and holds a lotus in her left hand.

34. Gâlîhalî, Chikkalasapura and Kalsápura were visited next. The Cheluva Nârâyana temple at the last village is of some importance. The temple, which is an old one with a newly built exterior, is very dark and the doorways provided are too narrow to admit any light inside. The temple faces the East and consists of a Garbhagâvâli, Sukkhândâ, Navaranga and Mukhamantapâ. A cell to the left of the Mukhamantapâ contains the goddess. The image Cheluva Nârâyana, which is beautiful, is about 7' high including the pedestal. The figure holds Padâma and Gada in the back hands and Chakra and Sankha in the front hands. It is flanked by Sridêvi and Bhûdêvi and there is the usual Garuḍa carved on the pedestal. Images of Garuḍa, Anjaneya and Nammâlêvâr are kept in the Navaranga. The
goddess is about 4' high seated on a pedestal of about one foot in height. She is holding Padma in both of her back hands while the two front are in the Abhaya and Varada poses respectively. One peculiarity to be noticed in the image is the bodies-band which runs round the bust of the goddess.

35. There is another temple in the same village dedicated to Mallikârjuna. A short inscription was discovered on the lintel of the Sukhanasi doorway. It records the gift of one gadyana for the service of Mallikârjuna. The temple is an early Hoysala structure with a well carved Hoysala crest on the top. It consists of a Garbhagudi, Sukhanasi and Navaranga, with an entrance doorway on the south wall. In the Navaranga are placed images of Sarasvati, Nârâyana, Kalabhairava, Sûrya, Mahâsârangadâsini, Ganapati, Saptamâtripati and Nâga Stones.

36. The printed list of monuments was examined with a view to making it as complete as possible and the following additional monuments were recommended by the Deputy Commissioners of districts as worthy of inclusion in the list of Ancient Monuments in the State. They all deserve to be included:

<table>
<thead>
<tr>
<th>No.</th>
<th>Institution</th>
<th>Classification</th>
<th>Inspection necessary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mokbara (wrongly printed as Imambara in the Government Order) at Kolari</td>
<td>II</td>
<td>Annual</td>
</tr>
<tr>
<td>2</td>
<td>Hydervali Darga at Mulbagal</td>
<td>II</td>
<td>Quinquennial</td>
</tr>
<tr>
<td>3</td>
<td>Venkataramana temple at Alamgiri</td>
<td>II</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Vishnu Temple at Belvadi</td>
<td>I</td>
<td>Annual</td>
</tr>
</tbody>
</table>

Some of these have yet to be visited and their importance as to classification has to be decided by personal inspection.

37. The following monuments which had remained unclassified were visited and the class to which each has been assigned is noted below:

38. Consequent on the re-organisation of the Public Works Department the work connected with the conservation of ancient monuments, both Muzrai and Non-muzrai, throughout the State was transferred to the Executive Engineers of Divisions. The lump sum grants aggregating Rs. 1,009, mentioned in para 5 (ii) of the Government Order No. G. 6045-105—G. M. 104-17-8, dated the 14th September
1920 for the repair and maintenance of non-musrai institutions were not therefore placed at the disposal of the Deputy Commissioners. So far as this department is aware little or no work seems to have been done during the year in this direction. A Statement showing the amounts actually spent during the year towards the repair and maintenance of Ancient Monuments in the State is given in Appendix A. It may be stated here again that this department has not been consulted in any of these cases. It is very desirable that this department should be in direct touch with all the repairs made to any Ancient Monument however small and unimportant the repairs carried out might be. It is an urgent necessity to bring the Ancient Monuments Preservation Act into force as early as possible and adequately equip this department for the proper preservation of all the monuments in the State.

PART II—EPIGRAPHY.

39. Tour in search of inscriptions and Manuscripts:—

Mr. V. Svyamachar, the Travelling Pandit of the Oriental Library, made an extensive tour in the districts of Hassan, Tumkur, Kolar, and Shimoga and succeeded in collecting about 108 new epigraphical records and 26 original manuscripts, while the tour made by Chakravarti Srinivasachar, Assistant Travelling Pandit, in the districts of Hassan and Mysore brought to light two new copper plate grants and 27 original manuscripts. While making a tour to and from Belvadi in order to make a study of temple architecture and take photographs of the various views of the famous Viranarayana temple at Belvadi, Mr. B. Venkoba Rao, the Architectural Assistant chanced to discover five new inscriptions and brought photos of the same. Mr. R. Rama Rao, my assistant, made a tour in parts of Kolar District and succeeded in bringing to light about 20 new epigraphical records. Thus while the total number of manuscripts acquired during the year amounted to 53, the total number of fresh epigraphical records came to 130.

40. Of the manuscripts newly acquired some are on the Vedas and Upanishads, some on Philosophy, Grammar, or Logic, and a few on Puranic subjects. Among these Adityapurana, a Kannada work treating of Puranic subjects, Brahmakanda, a legendary biography of Valmiki in Sanskrit and Prayogamukha, a grammatical work attributed to Vararuchi, deserve special mention.

41. Among the inscriptions newly discovered the earliest is that on a Viragala at Gaddemane in the district of Shimoga. It records the death of a commander named Pettiya Satyendra in fighting with hunters led by Mahendra opposing Siladitya's claim to sovereignty over Shimoga. On Paleographic grounds I am inclined to identify the Siladitya of the inscription with Harsavardhana Siladitya of Kanauj and Mahendra with the first or second Mahendarvarna of the Pallava dynasty. If this supposition is correct, the inscription may be assigned to the middle of the 7th century A.D. The rest of the inscriptions are all later than this and as many of them are dated, they can all be assigned to various periods between the 10th and the 19th centuries of the Christian era. They belong to the later Kadamba, the Bana, the Gangas, the Nolambas, the Hoysalas, the Kings of Vijayanagar, the Nayaks, and the Mysore Rajas.

42. In giving an account of the Archeological and Epigraphical work turned out this year, a new departure has been made. Hitherto it was usual to give with some illustrations a brief summary of archeological researches made and publish all the records arranged by districts in separate district volumes. As the number of inscriptions related to a district collected in each year was too small to form a separate volume, the interval between the publication of the reports and that of the supplemental district volumes containing the inscriptions was so great as to tire the patience of the reader. In order to avoid this difficulty, it is found desirable to publish in the report all the records arranged by districts with serial numbers. The inscriptions are all published transliterated in Roman characters. Chronological and epigraphical notes together with translation wherever necessary have also been added. To reduce the bulk of the report care has been taken to make the notes on the inscriptions as brief as possible and to avoid translation where the language is found quite modern and intelligible. It is proposed to
TEMPLE AT BELAVADI

PLATE IV
SCALE
Four Feet to One Inch

MYSORE ARCHAEOLOGICAL SURVEY

B. Venkoba Rao, Assistant
Delt. Sept. 1923.

SKETCH PLAN OF THE VIRA NARAYANA TEMPLE AT BELAVADI
publish separate district supplemental volumes when the number of new records becomes large enough to form a volume.

43. In giving explanatory notes on the inscriptions, two points are prominently kept in view:—The subject matter of the inscription and the chronology of the personages and events mentioned in it. Applying the tables given by Dewan Bahadur Swamikannupille in his Indian Chronology, dates have been verified wherever dated inscriptions have afforded means necessary for verification.

44. Care has also been taken to see whether the alphabetical characters of the inscriptions were similar to those given in Buhler's paleographie plates of the century to which the inscription in question is assigned. Wherever Saka year was found to be inconsistent with the Jovian year mentioned or week day with the Tithi, either it was regarded as spurious or no historical conclusions were based upon it.

45. As all acknowledged authorities on Indian chronology are still divided in their opinion on the chronology of the Brihadâsas, the Kadambas, and the Gangas, an attempt has been made to put together all traditional, astronomical, and synchronistic evidences bearing on this controversial question and thus enable scholars to arrive at a satisfactory settlement. As the Brihadâsas preceeded the Kadambas, their chronology depends on that of the latter for its settlement. Equally dependent is the settlement of the chronology of the Kadambas on that of the early Guptas with whom they are stated to be synchronistic in the Talagunda Inscription of Kakusthavarma. As Dr. Fleet's Gupta chronology is found to be at variance with all available traditional data, an attempt has been made here to reconsider the question and to determine it on the harmony of traditional accounts with astronomical and epigraphical data.—

The Age of the Early Guptas.

46. So far back as 1888 A. D., Dr. J. F. Fleet, C. I. E., one of the most distinguished epigraphists of India, published the third volume of his Corpus Inscriptionum Indicarum embodying the inscriptions of the Early Gupta kings and their successors together with his learned introduction fixing the Chronology of Early Gupta kings. So far as his reading of the inscriptions and his epigraphical and explanatory notes thereon are concerned, he left us no room to challenge the accuracy and the critical scholarship with which he edited them. But as regards the chronology of the Early Guptas, he based it on epigraphical and astronomical data and practically set at nought all traditional data bearing on the question. He found that the traditional data then available were at variance with the epoch which he assigned to the Guptas on epigraphical and astronomical findings. Had he, however, received the suggestion that with the selection of another epoch, all the three data, traditional, epigraphical and astronomical, would not merely find a satisfactory explanation but also throw a flood of light on what has hitherto been considered a dark period in the early history of India, he would hardly have omitted to notice it and revise and reshape his Gupta chronology. It is with this conviction, not with the spirit of carping criticism or patriotic bias that I venture to reconsider the Savant's chronology of the Early Gupta kings and reshape it.

47. The traditional data which he entirely disregarded are:—

(1) Alberuni: Valabhi era dates from the extermination of the Guptas and Valabhi.

The statement of Alberuni is that the Gupta era and Valabhi era were both dated from the same starting point, that the era of Valabhi is later than that of Saka by 241 years and that as to the Guptakâla, the name was that of a powerful and wicked dynasty, and the era which bears their name is the epoch of their extermination.

48. This statement about the destruction of Valabhi in A. D. 349 is supported by what Pradyumnsâtri says in connection with Vijayasimha Sûri in his Prabhâvaka-Charita (P. 74, verses 81-82, Nirnayusagara Press):—

"Sri Vardhamana samvatvasarato varshasatâsatipke tigate\[2\] panachâdhika chatvarinsatadûke samajani Valabhâyah \[3\] bhangas Turushkavihtas tasmato Bhirgupuran vinâsâyitum\[4\] agachehanto devyâ nivâritah Srisudarsânayâ \[5\]"

(31) (32) (33) (34) (35)

ARCH. R.
When eight centuries of years increased with forty-five from the year (of the Nirvāṇa) of Vardhamāna had elapsed, there happened the destruction of Valabhi wrought by the Tursūkṣas. When they were advancing to destroy Bhṛigupūra, they were prevented from it by the Goddess Sudarshāṇā.

Taking the date of the Nirvāṇa of Mahāvīra to be 526 B. C., we have 845–526 = 319 for the date of the destruction of Valabhi. In connection with this traditional account, it may be presumed that long before the destruction of Valabhi, it was the capital either of the early Guptas or of their feudatory chiefs, the predecessors of the Bāhārāka Senāpatai. Anyhow it appears certain that Valabhi was a stronghold of the Guptas and was destroyed in the year 319 A. D. or Saka 241. It was also probable that before the destruction of Valabhi the early Guptas used to count their regnal years in continued series and that some later Guptas and also the Valabhi kings continued to count their regnal years in the same series. As contrasted with this series, there seems to have been started a new era called Gupta–Valabhi eras or Valabhi-eras from the year 319–320, when Valabhi was destroyed and when the dynasty of the early Guptas from Śrīgupta down to Shāndagupta came to an end.

**CHINESE TRADITION.**

49. The second traditional account is the Chinese statement that the Yu-ch'i during the period between A. D. 220–280 put their kings to death and established military chiefs. It is known from history that the so-called Yu-ch'i were the Indo-scythian kings such as Kanishka, Huvishka, Vasudeva and their successors and that the titles with which they are known are Daśivipata, Shāhi and Shāhan Shāhi. In the Allahabad posthumous Pillar inscription of Samudragupta mention is made of the tribute which Samudragupta received from Daśivipata Shāhi and Shāhan Shāhi. This fact which is traditional as well as epigraphical was not considered by Dr. Fleet.

50. The third traditional fact disregarded by Dr. Fleet is Hiuen Tsang's statement in respect of the kingdom of Valabhi that "the present king is of the race of the Kshatriyas (Tsāvi-ī); he is the son-in-law of Śilāditya (Chilo-O-tie-to), king of Kanyākubja (kie-jo-kio-cho); his name is Dhruvabhata (Tou-lou-po-poto)." Now, if the starting point of the Gupta era be taken to be 519–520, the date of Śilāditya VII or Dhruvabhata would be 319 + 447 (the latter number representing the date of the king in terms of the Gupta era) = 766, which is impossible; for it is known from history that the date of Śilāditya of Kanuj is 697–640 and that of Hiuen Tsang 640–660.

**JAINA TRADITION.**

51. The fourth traditional account, which is at variance with the epoch of the Gupta-era assumed by Dr. Fleet is the subjugation of Muraṇḍa by Samudragupta, as mentioned in the Allahabad pillar inscription of Samudragupta. According to the Garuḍatāvati of the Svetāmbara branch of the Jainas (I. A. XL. 247) Jain teachers such as Simhagiri, Vṛddhavādi, Siddhasena, and Pādalipita and Kālakṣasti were more or less contemporaries. Vṛddhavādi is said to have converted Siddhasena to Jainism. Siddhasena in his turn is stated to have prevailed upon the celebrated Vikramādiya of Ujjasini to embrace the Jain faith in preference to his Saiva religion. Accordingly Pādalipita may be placed about the middle of the first century of the Christian era. This Pādalipita is said to have cured king Muraṇḍa of Pātaliputra from the terrible headache he was suffering from. To this effect the following Prakrit verse is quoted in the Pādalipita-prabandha of the Prabhāvaka Charita (P. 50, stanza 59):

jaha jaha padasīm jayuyammi palito bhambālī jaha jaha sītrāśrayaṃ pacciṣat Muraṇḍaṃjayaṃ.

So quickly as Pādalipita turns his first finger round the knee-joint does the headache of king Muraṇḍa come to an end.

This verse is regarded as a mantra, charm, and is quoted in a number of the sacred books of the Jainas. The same verse is found in the Pūṇḍarīkṣa (p. 144, verse 99) fathered upon Bhadrabahu and commented upon by Mahāvīrāgiriśūri. In his Samyakṣa-saṃsāti, Haribhradrasūri gives a detailed account of Pādalipita's

1. Evidently Bhadrabahu III.
life and work and regarding the various cities which he used to visit, says as follows:—

taiya dakshinadesa saasriyam Maanakhaayayam nayaram
Ladiami a bharuvaahis Valabhi nayari Sarathiyahe .......................... (96)
taba Git naayaram siti Surasena visayanni Mahura nayari
samam thakrom ciyaji sangho gunarehaggo ................................. (97)
abo Manakkho saango ha guram ammaha dei vihareuma
jam taatha nivo ugo aame na ganayi tinnayi ............................... (94)
itto saorayya Dhanakabiha pavayayasa saharammi
Tankahihana nayare samatthi Nagajuna jogi ................................ (99)

Then there was the southern country the prosperous city of Manyakhet; in Lata, Bhurigakhacha; in Saurashtra, the city of Valabhi; likewise in the prosperous Surasena country there were Girinagara and Madhurâ. In all these places there existed the Jainas sanghas noted for their good qualities. The Sangha in Manyakhet would not allow the (Guru (Pâdalipta) to go elsewhere; for just as the king Ugra of that place held him in high esteem, so others did not care a straw for him. Here on this side, on the top of the Dhanka mountain in Saurashtra, there was in the city of Tanka the ascetic Nagârjuna.

taat Valahim sampatto Pâlito pavayayonayayim kaiwm
Vanideum Sattunyaya Rewayanici nayaram kimiyum .......................... (114)

From Manyakhet, Pâdalipta once went to Valabhi to cause the progress of Jain learning and to pay homage to the sacred places in Satrunjaya and Raivata mountains.

Siripakalittasiri Pâdalipte pare patto
tam palayi naramho Murunja narma mahabalo tassa ........................... (48)
thenakshiyyhim garuhim Janyayi anguli bhamalehuhim
pida hariya ramo padiya Renavi to gahâ ...................................... (62)

Once Pâdalipta came to the prosperous city of Pataliputra which was under the protection of the powerful Murunda. There by Pâdalipta standing in his own place turning his finger over the knee-joint was the distress of the king expelled; when some one recited the gaddhi verse:

"Jaha Jaha, etc............." quoted above.

Then in view of conquering the four sages. Sâlivahana sends his minister Sankara with the following verse:

ta Sankara gantchâKhanajaryayam pasayum kahavi
aneha linha sirim dari kaya kumayayittharam ................................ (168)

Therefore, O Sankara, go, and having somehow pleased the king of Karanâta, bring here the Sûri (Pâdalipta) who has put an end to all bad religious systems.


Once from the abovementioned it is clear that when Murunda was ruling in Pataliputra, there was Sâlivahana in Pratishthânapura (according to Prabhâvaka-charita) and that Valabhi was a flourishing city at that time. From Prabhâvaka-charita it is known that Bâlamitra or his son was ruling in Bhurigakhacha and was a staunch Jain in faith. The other kings were not Jainas but adhered to the old Brahmânic faith. The Prabhâvakâcharita also tells us that Dâhâja, perhaps grandfather of Murunda, was ill-treating the Jainas (P. 58, verses 184-200) and that Mahendrasuri succeeded in converting him to Jain religion.

52. The Vishunpurâna like other purânas says that after the Andhras, there came seven Gardhabilas and thirteen Murundas. Though the Purânas make these kings successive, there is reason to believe that they were contemporaries and did not belong to dynasties that succeeded one after another. It follows therefore that coming into existence about the beginning of the Christian era the dynasty of the Murundas ruled in Pataliputra for thirteen generations, i.e., for about 350 years at an average rate of 20 years per generation.

As to the seven Gardhabilas, it appears that that dynasty came to an end by about 52 B. C.; for the Prabhâvaka-charita says that the last Gardhabila was driven out by the Sakas under the instigation of Kulakasûry whose sister Sarasvatî was outraged by Gardhabilla. Munimdarasuri also refers to the sin of Kulakasûry in insinuating the Sakas to drive out Gardhabilla (Upadesarasârakara, p. 228.)
53. The following verses quoted by Dr. Buhler in Indian Antiquary Vol. II, p. 362 from Merutunga and other Jain commentators will make the chronology of Balamitra, Gardabhila and other kings clear:

jam rāyasām Kālaśayo arihā tīrthankaro Mahāvīro
tam rāyasama Avantī vai ahaśīta Pāla door rāya

ṣaṭṭi Pālaśaṃpo paṇḍavaṣaṃ sayamun boiy Nandāyaṃ
tasāyaṃ Muryānaṃ tisam caa Pusaṃmitaśa
Balamitra Bhānamitra ṣaṭṭi varisani ṣaṭṭi Mahāvāhana
taha Gardabhilaṃtarjam teris varisa Sugasam ahaśa.

Pālaka, the lord of Avantī, was anointed in that year in which the Arhat Tīrthankaro Mahāvīra entered Nirvāṇa. Sixty are the years of king Pālaka, but one hundred and fifty-five years are of the Nandas. One hundred and eight are those of the Mauryas and thirty those of Pushyamitra. Sixty years ruled Balamitra and Bhānamitra. And forty are those of Nabhāvāhana; thirteen years likewise lasted the rule of Gardabhila and four are the years of the Sakas.

All these seem to refer to the periods of the control which these several kings had exercised over Ujjayini. Some verses of more or less the same purport are found in the Gauravāli of Vṛddhagacchha (I. A. Vol. XI. P. 253):


Cipher, seven, and four (470) constitutes the time of Jaina; then the time of Vikrama is sixty years. Then Dharmāditya, forty years; Ṣaṭṭi, twenty years; then Nabhās, eight and two. Thus when there had elapsed one hundred and thirty-five years there came the time of Sahak again:

Counting backwards in accordance with the above verses from the starting of Sahaka era, we arrive at the following result:

Sāka on starting point
Nabhās
Gāyila
Dharmāditya
Vikrama
Mahāvīra's Nirvāṇa

78 A.D.
68-78
48-68
3-43
57 B.C.
37-470=397 B.C.

54. There are also some verses relating to the chronology of the Murundas, Guptas and other kings, in the Jaina Hariyama composed by Jinaśūlakṣaṇa as stated by himself at the close of the manuscript, in 705 Sāka. The verses are as follows:

Vivāṇa kalē cha Pālakaḥ tāhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhावाण

leka Vantasañā rāja pačānaḥ pariplakah
shaśthi varahāni tadārayam taṭa viśayā bhūbhūnhām
sataṃ cha panchā paṃchādvarshāni taduddratam
chatvārīnasa muraṇādhatam bhūtādhatam akhaṇḍita
trimuṣādhi Pushyamīnākhati rasiyākhati
sāsatam rāṣṭrāni jānām Namvūhāmanāyayātah
chatvārīnāyātato dvādhisayām chatvārīnāyātato tadārayām
Bhāṣṭubājasya tadārayam Gupṭāyām cha satā dvayām
ekatvanacchha varahāni Kālaśahābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhābhावाण

dvādhisayām Bāravāyām Kālaśayām rājāt
rāja jānayāt rāja eykā Indrapura-samsāhitah

At the time of the Nirvāṇa of Mahāvīra, Pālaka, protector of the people and son of the king of Avantī will be anointed. His kingdom lasts for sixty years. Then follows the dynasty of kings addicted to pleasure (of course, Nanda) for one hundred and fifty-five years. Then the Murundas enjoy the undisputed sovereignty of the whole earth for forty years. Then thirty years for Pushyamitra and sixty for Vasumatī and Agnimitra (combined). Then one hundred for Gardabhila kings and forty for Naravahana. After the last two dynasties the Bhāṣṭubājas rule for two hundred and forty years and then the Guptas for two hundred and thirty-one years. Then Kalki’s rule lasts for forty-two years. Afterwards there comes Ajitaṃ after enthroned in Indrapura.

It has already been pointed out that the Murundas, being the contemporaries of Pālalīptika subsequent to Vikrama of Ujjayini, must be placed about the middle of the first century of the Christian era. Accordingly the half verse referring to
CENTRAL CEILING IN THE MUKHAMANTAPA OF THE VIRA NARAYANA TEMPLE AT BELAVADI

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the time of the Muruñças in the Harivamśa may be presumed to have been replaced before Pushyamitra. Its proper place is no doubt before the Gardabhas and after Pushyamitra and Vasuvamitra. I prefer, however, to put them after the Bhaṭṭubhānas and before the Guptaśas. Thus changing the place of the Muruñças and putting it before the Guptaśas, a tabular statement can be made as follows:

<table>
<thead>
<tr>
<th>Nirvāṇa of Mahāvīra</th>
<th>927 B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pālaśa, king of Ujjaini</td>
<td>60 years</td>
</tr>
<tr>
<td>Vishaya kings (Nandās)</td>
<td>527—467</td>
</tr>
<tr>
<td>Bhaṭṭubhānas</td>
<td>467—312</td>
</tr>
<tr>
<td>Pushyamitra—Agnimitra</td>
<td>312—72</td>
</tr>
<tr>
<td>Muruñças</td>
<td>B. C. 72—18 A.D.</td>
</tr>
<tr>
<td>Guptaśas</td>
<td>40—18—58</td>
</tr>
<tr>
<td>Kalki</td>
<td>231</td>
</tr>
<tr>
<td>Ajītānāya</td>
<td>42</td>
</tr>
</tbody>
</table>

55. It can be clearly seen from the above table that the glorious period of Muruñças begins from about 18 A.D. and lasts for about two hundred and fifty years, overlapping that of the Guptaśas during its close. So far as chronology is concerned we cannot say the Jaina account is trustworthy. The traditional account of the Jainas can be relied upon only when it does not come in conflict with facts, the accuracy of which is tested and verified with epigraphical and other historical data. So far as synchronism of persons and events is concerned, they can be accepted provided that cumulative evidences from various traditional sources are found to agree with each other. Thus in the case of the Muruñças, the Jaina account and the Pārāśa traditions agree with each other and place that dynasty side by side with the Gardabhas and the Andhras. Another historical evidence for placing the beginning of the rule of the Muruñças about the middle of the first century of the Christian era is also forthcoming from the account furnished by the Jainas regarding the life and work of Mānadevā, one of their early teachers. Mānadevaśūri is stated in the Gurvavali of Munisundarāṇātrī to have been the successor of Vriddhadēvaśūri who is said in the same work to have died in Vikrama samvat 125, i.e., about 60 A.D. In his Hirasaubhāgya, Dēvaśinvamaśāgari has however interposed one Pradyotanaśūri between Vriddhadēva and Mānadeva. Giving about thirty or forty years to Pradyotanaśūri, we may place the initiation of Mānadeva somewhere about 110 A.D. and give him about seventy or eighty years. Thus we may take it for granted that he was living in 180 A.D. when Takshaśīlā and other populous centres on the other side of the Indus were devastated by plague. This is what Dēvaśinvamaśāgari says in his commentary on verse 74, chapter IV of his Hirasaubhāgya while describing the life and work of Mānadeva.

channuḥbhūrvarṇindra mīrvāmaraṁbhīrūpasyamanam yamavēkṣhayā kṣaṁhit<br>kīn śṛityoṁ śāvīṁ samaṁyaṁ Naikāluvaśūri kṣaṁhāya tābhāsyāva

When some one on seeing Mānadevaśūri surrounded and served by celestial nymphs like a king served by his fourfold army entertained a suspicion whether Mānadevaśūri was in the society of women, he (the suspicious person) was chastised by the very celestial nymphs in the city of Naddhaḥa.

The commentary on this verse runs as follows:

* Forty years seem to refer only to the prosperous period of the Muruñças.
sanghena kritakotisarga prabhavah
Nadālapurasthitā Mānadevasūrayah
yodvatrayaṇi tādā sānān hinau
paramatra Mālecchhith āgatyā
dhīsyaniti, tataḥ sanghena
trirakshīmadhye anyatra kutaṅgī gatvā śāhātasyam iti
Jinaśaṃsārdvavah gīra Śrīmānadevasūrindrākṣāritām
tattamsamyā eva svajanaṁkārakādhyāvā praśamanośčakshirbhūta-
tattamsanghe preśāhitā ajñātāsī tārvarāh kūpi śāhābh
tablī Vījayaśrāmukhaścgbhīvā evākhiśiśkhān tājāyātā
tattasyātāvīrīybhandabhadādayā phāktākūvyānā kripāyāvitra
ācāryavănāva maṅkāt. Yatratmanāvīdhaśaśiṇābhāśā śāhābh
thatā sarvabhaṅgī śrīpatyāpadaṇā nagantāyasam iti Vījāyādeva
thatay nishūanāh śāhā bhāgūvanāv tattāsanghe śaṅkārīyau
śāntim nisantarā iti Vījāyādevamamrłąma yaghaśantānti
vidhyā yobehtākāhena sārṇām prāśayātīva tatra marakopāda
vam nivāśaṅvantaḥ iti seshāt.

By armies, such as elephants, horses, chariots, infantry, constituting the four elements of the army. Urvindra means Indra on earth, king, apparently served by the four celestial nymphs, (Pādū, (2) Jayā, (3) Vījāyā, (Aparājitā.) Having seen Mānadevaśastri with them in the monastery of the Jainas in the city of Nāḍ-
dula, and suspecting whether this teacher is in the society of women, some one—
a Jain man deputed for the purpose of fetching Mānadevaśastri by the Sangha
which was residing in Takshāśila and which was suffering from plague (Janamāṛ-
upsapāva) caused by the wretched gods of the Yavanas who were desirous of driv-
ing out the Sanghas and themselves occupying the city and which, eager to get rid
of the plague was commanded by its goddess that if Mānadevaśastri possessed
of immense supernatural power due to his penance were to come to Takshila, then
the plague would disappear and that during the three subsequent years when the
Mālecchhas would occupy the place, the Sangha should however go elsewhere and
live—that some one who did not know the real nature of Mānadeva and was there-
fore chastised, i.e., bound and beaten so as to cry aloud and was released by the
guru himself.

Forbidden, however, to go by the goddess Vījāyā, saying that such gurus as
Mānadeva should not go where such suspicious Jainas live, Mānadeva sent with
that person the expiatory Mantra “Śāntimsanta” for eradicating the plague and
thus put an end to that epidemic.

From the above quotation it is clear that during the time of Mānadeva there
was an outbreak of plague in Takshāśila and other parts and that those places were
under the Bactrian Greek princes. It is well known to historians of India that
there was an outbreak of plague in Babylonia and other places in Asia Minor about
180 A.D. and that the cities to the west of the Indus might not be immune from
it. This determines the date of Mānadeva. Since Pāḍaliputra who cured one of
the Murundas of his headache is placed some four generations earlier than Mānadeva,
it follows that one of the Murundas was ruling in Pāṭaliputra about the middle of
the first century of the Christian era and that as the dynasty of the Murundas is
said to have continued for about 13 generations, some ten or eleven Murundha
princes were successive rulers of Pāṭaliputra till the middle of the third century A.D.
It follows therefore that if Samudragupta had succeeded in keeping a Murundha
under his power, the period of the early Guptas must necessarily be earlier than
319-320 A.D.

In his account of the life of Mānadevaśastri Munisundarārasūri also refers in his
Gurvāvali, p. 8, verse 32-35 to the outbreak of plague in the country west of the
Indus and its eradication by Mānadeva’s charm. In naming the city ravaged by
plague, he calls it Bākambhari instead of Takshila. This shows that Dēvavim-
alagani and Munisundarārasūri derived their information from two different sources
and that Dēvavimalagani’s source was more precise than that of the latter.

56. Both Mr. Pathak of Poona and Dr. Fleet commented upon the Harivamśa
passage and arrived at different conclusions. Taking the date of the Nīvāya of
Mahāvīra, Mr. Pathak placed the initial date of the Guptas at 193-194 A.D.,
while Dr. Fleet relying upon his own date of the starting point of the Gupta era
(319-320), calculated backwards and found it necessary to place the date of Nīvāya
a century and a quarter later than the generally accepted date (I. A. Vol. XV
p. 142-43). Mr. Pathak’s opinion is as follows:
VENUGOPALA CEILING IN THE SABHAMANTAPA OF THE VIRA NARAYANA TEMPLE AT BELAVADI

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"According to this account, the Guptas began to rule after the lapse of seven hundred and twenty years from the Nirvana of Mahavira. The date of this latter event has not as yet been satisfactorily and finally settled; but the majority of oriental scholars accept B.C. 527-526. If we reckon from this date, we arrive at A.D. 193-194 as the initial date of the Gupta rule, which then, according to this Purana, extended over a period of two hundred and thirty-one years."

Dr. Fleet's note on this passage is as follows:—

"In order to apply the above passage prornery for chronological purposes we ought to know the date Jinasena assigns to Ajitanjaya, the last of the kings mentioned by him, and then calculate backwards from that date, instead of forwards from the time of the Nirvana of Mahavira. Mr. Pathak however, tells me that Jinasena does not make Ajitanjaya contemporary with himself (Saka 705—A.D. 789-84) and gives no hint whatever as to the interval that had elapsed between Ajitanjaya and himself. And I have not been able to obtain any other mention of this king Ajitanjaya, or of his father and predecessor Kalkiraja whose name occurring elsewhere only as that of the tenth and future Avatara of the god Vishnu, is peculiarly suggestive of this part of the passage, at any rate, being purely imaginative. Jinasena has hit off pretty accurately the duration of the Gupta power; for the latest inscription dated in the Gupta era, which specially associates the era with the continuation of the Gupta rule is that recorded in the Khoh plates of the Parshvanaka Maharakaja Sankshobha of the year two hundred and nine (A.D. 528-29 according to Fleet). But the information given by him in the preceding lines, even if right in respect of succession of dynasties must be wrong as regards the duration of each of them; for, calculating backwards from A.D. 519-20, the known commencement of the Gupta era, the result, according to Jinasena, for the Nirvana of Mahavira, is B.C. 401-400, later by a century and a quarter than the generally accepted date referred to by Mr. Pathak above."

57. Now the question is whether the traditional dates of the Nirvana of Mahavira and of the successive dynasties, as stated in the above passage, are reliable or whether the starting point of the Gupta era at 519-20 which, if accepted, would place the date of Nirvana a century and a quarter later is correct and reliable. If we accept tradition to be correct, then Fleet's calculation of the initial point of the Gupta era cannot be right. As to the dates of Kalki and Ajitanjaya, there is reliable information available from other manuscripts of the Jainas. Concerning the genealogy of Kalki, Gujabhadra writes in his Uttarapurana (Ms. Vol. III, p. 1231-1232, Oriental Library, Mysore), as follows:

Dusshamayussahasarabadvayattau dharmahanatath
purat Pataliputraikhye Siispala mahipateh
papit tanujah prithivisundaryah durjanadhamah
Chaturmukhavayah Kalki rajodvijabhotalah
upatsaye magha samavatsara yuga samagame
samanam sapathit tasya paramayah prakrititam
chatvarimsatamara rajyasthitishchakramaharinarah.

* * *

tauujah Kalkirajasya buddhimah Ajitnjayah
patnyah Chalanaayatirdham yatnena sarvanam param
samayagdarsana ratnam eha mahargham svkarishyati.

When one thousand years of the Dushshama period have elapsed, in consequence of the loss of virtue, in the city of Pataliputra, from king Siispala and his queen Prithivisundari there will be born a sinful son, the most wicked, called Chaturmukha and also Kalki, terrifying the whole of the earth, when the year will be combined with the constellation Makhha (i.e., the year will be Mahamakha). Seventy years are said to be the duration of his life. The duration of his wicked rule will be forty years.

The son of Kalkiraja will be the wise Ajitanjaya. He with his wife Chalana will seek protection from the invaluable gem, Samayagdarsana, the Jaina religion.*

From this prophetic story put in the mouth of Mahavira following the prophetic style of the Brahmanic puranas it is clear that Siispala was the king of Pataliputra and that his son, Kalki born in one of the Mahamakha years, was a

1. See the Vishnu and Kalki puranas.
follower of the Brāhmaṇic faith and oppressor of the Jainas. Kalki’s son was Ajitanjaya and unlike his father he was a follower of the Jain faith. It is probable that the Śisūpāla mentioned in the Uttarapurāṇa of Gumbadhara is the same Śisūpāla mentioned in the Pahladpur stone-pillar inscription noticed by Dr. Fleet in his Gupta Inscriptions Volume III, pp. 249-250 (Ins. No. 57, Plate XXXVI A). The verse inscribed on the stone runs as follows:—

*vipulavijayaktir kshatravadharmapalāh
satatadnyatāparthāh pāṭhivāntūkapalāh
disi disi Śisūpāla tīma pauthāh
vinuta iva Vidhātār panchamō lōkapalāh."

"Here, he, who is possessed of extensive victory and fame; who is the protector of the true religion of the warrior caste; who always cherishes princes; who is the protector of the army of Pārthivas; who in all quarters (proclaimed, as) Śisūpāla created as if he were a fifth lōkapāla by the creator."

Dr. Fleet remarks on this inscription as follows:—

"The inscription is not dated and is non-sectarian. It only commemorates the fame of a king whose name, if it was recorded, is unfortunately peeled away and lost. But in the third part of the verse, we have certainly the well known name of Śisūpāla, and whether the name as it stands here is that of the king himself or is that of the Purānic king Śisūpāla of Chedi, with whom he is compared, the inference seems to be that the name of the king whose inscription is on the pillar, was Śisūpāla. The chief interest of the inscription, however, is in the early date of it, as shown by the characters; and in there being the possibility that it is a record of the Pallavas in Northern India."

58. Regarding the age of Kalki the following stanza is found quoted in the Introduction to Gomāḷhāsāra of Nemiandhra from Bāhubaliśarita by Mr. Khubachandra (Nirnayasagara Press, 1916, Bombay):—

Kalkyadbe Shachiḥnāṭākhye vinuta Vībhava samvatsare māsi chaïtrae
Panachhamyām śūkapakshē dinamāndivase kumbhalaghe suvogyo
Saubhāgye maṣṭanāmī prataśītabhagane supraṣastām chakkāre
śrīmačchānḍanjārāyo Belgulanagare Gomāḷasa pratisīthām (55)

In Kalki year six hundred, in the praiseworthy Vībhava year in the month Chātra (March) on the fifth Tīthi of the light half on Sunday, in the lagna of Kumbha with Saubhāgya yoga, the constellation being what is called Masta (Mrigasirās), Chānḍanjārāya set up in the city of Belgula the sacred statue of Gomāḷa.

No dating can be better furnished with all necessary verifiable means than this. We have an era, the Jovian Cyclic year, the lunar month, a definite lunar day, constellations, Yoga and what is most necessary, the week-day. Though the exact date of neither Nemiandhra nor of Chānḍanjārāya is known, yet it is ascertained beyond doubt that both of them flourished about the close of the tenth century A.D. and the first half of the eleventh. At the close of his Ajitenāṭhapurāṇa, Ratnakara says that under the patronage of Chānḍanjārāya he wrote the Purāṇa in Saka 915 Vijaya Samvatsara corresponding to A.D. 993. It follows from this that Chānḍanjārāya, the minister and general of the Ganga King Rāchamalla, must necessarily have been at the time in the flower of his youth. Similarly Vādirāja, the author of Pārvanāthā Kāvya, written, as stated in the beginning of the work itself in Saka 947 Krōdhi Samvatsara corresponding to A.D. 1026, makes mention of the name of Viraṇandin as a celebrated writer whom Nemiandhra acknowledges (Verse 638 Labdhisāra), as one of his two teachers, the other being Abhayamandī.

1 Varuna, lord of Justice.
2 Sākhye nagavāri: māṇiḥṛnānāṃ samvatsarē Krodhanē
cāsē Kartikānāmī: kundhinābhi: saudhe trītyēkine
simbē pātē Jayākīte rasamatiṃ Jaiṇī kathēyam mayā
Nipatītīm gamita satī bhavatā vah kalyāṇa nishpataye.
3 Chandraprabhābhāsambaddhā rasappuṣṭa manahpriyam
kunuvadīvalī na dhiṣte bhārati Viraṇandinām.
Pārvanāthākāvya
Ibid Verses 30.
4 Viraṇandivachobhābhappasadēnabhaṇjanandissena
damṣe-dhārītī daddhi susuiya Nemiandhēna
Labdhisāra Verso 648.
Accordingly we have to find out which of the two Vibhava years, one coinciding with A. D. 968 and another with 1028 would be in harmony with the factors of the Calendar mentioned in the verse. According to Swamikannu Pille's tables, the fifth lunar day of the light half of Chaitra of A. D. 968 coincided with Saturday, but not with Sunday. Hence it was not the year when the statue of Gomata was set up by Chāmundaśayya in Belagola. But the fifth lunar day of the light half of Chaitra of the year Vibhava, A. D. 1028, was Sunday the 3rd March with the constellation Mrigāśiras and Saubhāgya Yoge. As the 5th Tithi ended at 7 hours and 44 minutes after sunrise on Monday the 4th March, the statue was set up at about 4 A.M. on Monday according to the Western system of counting the week-days from midnight to midnight, and on Sunday at 55 Āhaṭikas when the fifth Tithi was current with its constellation Mrigāśiras and Yoga Saubhāgya.

According to Swamikannu Pille's tables the Chaitra new-moon was—

<table>
<thead>
<tr>
<th>Collective duration of Tithis.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Weekday,</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>4</td>
</tr>
<tr>
<td>+1</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

Sum of the equations .88 + .92 = .52

Hence the ending moment of the Tithi was .32 or 7 hours and 44 minutes after sunrise on Monday the 4th March 1028.

II.—To find the Nakshatra:

Sun's Longitude for 292.28 days is 354.12°

And Moon's Longitude for 5 Tithis is 5 × 12 = 60°

Sum of these 354.12 + 60 = 414.12

Deduct 300 ........... 300

54.12 = Mrigāśiras.

III.—To find the Yoga:

2 × Sun's Longitude + Moon's Longitude is = 2 × 354.12 + 60 = 768.24

Deducting 2 × 360 we have 48.24, the Longitude of the Saubhāgya Yoge.

59. It is clear from the verse that by the time when the statue of Gomāṭa was set up on Sunday the 3rd March, 1028 there had elapsed 600 years in the era of Kalki. Hence it follows that 1027—600 = A. D. 427 was the first year of the Kalki era. It may be presumed that the era was started either by Kalki himself in commemoration of some victory he achieved in A. D. 427; or by the Jainas as a mark of their relief from their oppressor due to his death in A. D. 427. But from what Nēmichandra himself says in his Prālokāsāra (verses 860 — 857) it appears that Kalki continued to live till A. D. 472. He says that after the lapse of 605 years and five months from the Nirvāṇa of Mahāvīra (B. C. 532) (there was) Saṅkarāja and that after the lapse of 394 years and 7 months (there was), Kalki, known also as Chāturmuhi, a man of unrighteous proceedings, and destined to live only 70 years, forty years being the duration of his reign. Also we are told there that under the orders of Kalki his tax-collectors carried away the alms which destitute Jainas ascetics collected for their own subsistence by begging from door to door. It is also prophesied by Nēmichandra in the same work that during the twenty thousand years there would be twenty Kalkins, there being a Kalki in every thousand year after the Nirvāṇa of Mahāvīra.

ARCH. R.
From the above it is clear that just as A.D. 78 was the date of the death of Śakrāra; so was A.D. 472 (=78+394) the date of the death of Kalki. There is no verb used by Nēmichandra in the Trīlōkāsāra verse (853) regarding the dates of Śakrāra and Kalki. He says that after the lapse of 605 years and five months from the Nirvāna of Mahāvīra, Śakrāra; and after the lapse of 394 years and 7 months from him Kalki. It cannot be said that they were born on those dates, for in that case it would be putting the cart before the horse, that while Kalki was born in A.D. 472 his era was started in A.D. 423. It is incredible that a scholar of the type of Nēmichandra whose capacity to deal with mathematical sums is in evidence in his Trīlōkāsāra should make such contradictory statements.

It follows therefore that A.D. 472 was the date of the death of Kalki and that 472-70=402 was the date of his birth. According to Gunabhadra's statement the year in which Kalki was born was a Mahāmāgha samvatvāsa. According to Swamikānnu pillar's tables given in his Indian Chronology A.D. 402 was a Mahāmāgha.

The mean longitude of Jupiter at the commencement of the Solar

year 400 was

and for two years

62°14'

60°59'

122°38'

That is, Jupiter was in Leo which extends from 120° to 150°.

So strong seems to have been the belief of the Jainas in the rebirth of Kalki once in every thousand years that Harishēna, another Jaina writer, has given us an account of the life of a second Kalki and his son Dattārāja in the 20th century from the Nirvāna of Mahāvīra. He says in a prophetic style in his Karpura-prakāra (pp. 102-3, NirnayasaGara press) that in the year 1914 after the Nirvāna of Mahāvīra there will be born Kalki called Chaturmukha and that he will exact taxes even from destitute Jaina ascetics and that one of the most important events that will happen portending his death will be the submersion of the city of Pāṭaliputra by the floods of the Ganges.

It appears that like the Hindus the Jainas also believed in the repetition of events with re-incarnations of persons good or bad. Accordingly the submergence of the city of Pāṭaliputra under the water of the Ganges may be regarded as an event expected to recur in 1914+70=1984 from the Nirvāna of Mahāvīra, as it did about a thousand years earlier than 1904; i.e., about A.D. 472. It is a historical fact that Pāṭaliputra was submerged under the water of the Ganges in the fifth century A.D. when India was invaded by the White Huns.

In almost all the Brāhmanic writings and especially in the Purāṇas it is stated that Kalki mounted on a white horse with a sword in his hand not only destroyed the Mlecchhas but also put down the Jainas and the Buddhists. It is more than probable that the Mlecchhas were no other than than the white Huns. Even now there are some Brāhmanas who observe the Jayanti or birth day of Kalki in the month of Śrāvana or Bhādrapada (July and August) every year. The Jayanti is mentioned in almost all Hindu calendars in the beginning of Śrāvana or Bhādrapada. Past and future incarnations of Kalki are spoken of in the Nirnayasaṅgam (P. 65) and the Dharmasaṅgamā (P. 39).

*PañcahaSāSYavasam pañcahaSāSYaM ganiya viravivgya | Sagara joto Kalki
chudanavīya mahiya sagamasaM | 850
so unnagghiniMbhuma caumaruma sadariva paramau chalM rājaya jīdhabhuni
pochhinava sa maṭighaM | 851
AmbāM kurava nagaH samthi sa pravah thā<br>
Jahannathā bhadri vahana | 852
Tappanude mānupada mānupada suksamuM gejana | 853
Idi padahsa vassam vīsa Kalkinīdikakam chariM <br>JaMantarhM hāvavasiK | 857
Kalki samaMMgga matthihaM | 857
Trīlōkāsāra

From these facts I am led to believe in the existence of a historical personage Kalki, king of Paṭaliputra, who, born in 402, started an era after his own name in 428 and who, championing the cause of the Brahmins against the Huns, the Jainas, and the Buddhists for about 40 years, died in A.D. 472. According to Nēmichandra he ascended the throne of his father Śiśupāla in 432 when he was thirty years old and rebuilt the city of Paṭaliputra after the submersion of the old city under the Ganges. According to Gunabhadra he lived 72 years and ascended the throne in his thirty-second year in A.D. 434. Now deducting 251 years from 432, the year of accession of Kalki to the throne, we arrive 432−231=201 for the initial date of the Guptas.

Taking the initial date of the Gupta era to be 200-201, we arrive at 200-201−165−190, 365-366 to 390-391 for the date of Buddhagupta in whose time Mātrivishnu with his younger brother Dhanavishnu raised a flag staff of the god Janārdana on Thursday the 12th lunar day of the bright fortnight of the month Āshāḍha (June) in Gupta Samvatsara 165.

Now in order to ascertain whether there was the twelfth lunar day of the light half of Āshāḍha A.D. 365 on Thursday we have to know the ending moments of the 11th and 12th lunar days of the same fortnight.

According to Swamikannu Pille's tables, the first Āshāḍha New moon in A.D. 365 was.

<table>
<thead>
<tr>
<th>Week day</th>
<th>Month and day</th>
<th>Fraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Je 5</td>
<td>.65</td>
</tr>
<tr>
<td>10</td>
<td>10</td>
<td>.83</td>
</tr>
<tr>
<td>+1</td>
<td>+1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>12 Equ.</td>
<td>.48</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.38</td>
</tr>
<tr>
<td>Grand Total</td>
<td></td>
<td>.15</td>
</tr>
</tbody>
</table>

Sun’s Anomaly

<table>
<thead>
<tr>
<th>Date</th>
<th>Value</th>
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</thead>
<tbody>
<tr>
<td>21’15</td>
<td>16’63</td>
</tr>
<tr>
<td>59’06</td>
<td>8’95</td>
</tr>
<tr>
<td>10’33</td>
<td>19’83</td>
</tr>
<tr>
<td>91’04</td>
<td>31’41</td>
</tr>
<tr>
<td></td>
<td>−27’55</td>
</tr>
<tr>
<td></td>
<td>8’86</td>
</tr>
<tr>
<td></td>
<td>−03</td>
</tr>
<tr>
<td></td>
<td>3’83</td>
</tr>
</tbody>
</table>

Sun’s Equ. −03
Moon’s Equ. −30

Sun −33

Hence the 11th tithi ended at .15 or 3 hours and 44 mins. or 9 Ghatikas after sunrise on Thursday the 16th June A.D. 365.

Hence at mid-day on this Thursday there was the 12th Titiki to be observed. Again mean ending moment of Āshāḍha new moon

<table>
<thead>
<tr>
<th>Week day</th>
<th>Month and day</th>
<th>Fraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Je 5</td>
<td>.65</td>
</tr>
<tr>
<td>11</td>
<td>11</td>
<td>.81</td>
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<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>13 Equ.</td>
<td>.46</td>
</tr>
<tr>
<td></td>
<td></td>
<td>.38</td>
</tr>
<tr>
<td>Grand Total</td>
<td></td>
<td>.08</td>
</tr>
<tr>
<td>Sun’s Anomaly</td>
<td>Moon’s Anomaly</td>
<td></td>
</tr>
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<td>--------------</td>
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<td></td>
</tr>
<tr>
<td>21 15</td>
<td>16 53</td>
<td></td>
</tr>
<tr>
<td>59 06</td>
<td>3 95</td>
<td></td>
</tr>
<tr>
<td>11 81</td>
<td>11 81</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Sun’s Eqn.</th>
<th>Moon’s Eqn.</th>
</tr>
</thead>
<tbody>
<tr>
<td>92 02</td>
<td>-03</td>
<td>-35</td>
</tr>
<tr>
<td></td>
<td>-38</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-27 56</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4 81</td>
<td></td>
</tr>
</tbody>
</table>

Hence 13th lunar day ended at 1 1/3 or 2 hours or 5 Ghatikas after sunrise on Friday the 17th June A. D. 355.

It must be borne in mind that that Tithi which is current at mid-day is the Tithi that is to be observed for all ceremonial purposes and that for Pārāṇa or meal after fasting, the Tithi that is at sunset is to be observed. Hence it appears that in the inscription in question the mid-day Tithi was quoted but not the Tithi that was current up to 9 Ghatikas. This disposes of the week-day question, since there was the 12th Tithi on Thursday the 16th June A. D. 355 corresponding to G. S. 165 according to the proposed scheme.

61. Now it is clear that Kalki was born in Chaitra, A. D. 402 corresponding to the English date, March 492-493 A. D. and his accession to the throne of his father Sisupala took place 402+30 = 432 A. D. and that he ruled from 432 to 472 A. D. Now counting back 231 years of the period of the Guptas from the commencement of Kalki’s reign in 433, we arrive at 200 — 201 for the initial date of the Gupta rule. If this date were taken for the starting point of the era of the Guptas, all the traditional accounts mentioned above would find a satisfactory explanation. As Sumdragupta is not later than 82 years from the initial point of the Gupta period in 200 — 201, his date would be not later than 200+82 = 282 before which he could possibly encounter and subdue the Shahan Shahis and the Murunīs. If this date were taken to be the initial date of the Gupta era, then the date of the commencement of the rule of Siladiya Dhruvabhata of the Valabhi dynasty would fall on 200+447 = 647 A. D. and would make it possible for Hiuen Tsiang to meet him in 640.

There is no reason to assume that Hiuen Tsiang’s Tulo-po-poto (Dhruvabhata) was a general title borne by all the Valabhi kings. Nor is there any reason to reject the Chinese accounts as unreliable, or unintelligible in this case. If this date for the starting point of the Gupta era is accepted, the so-called dark period in the history of India between the third and fourth centuries of the Christian era will vanish as quickly as darkness before the sun. There is no doubt that the so-called dark period is brought about by the tentative chronological system based upon numismatic and epigraphical data divested from traditional data. As to Epigraphical data furnished by the Mandasar inscription of Malava, Samvat 529 expired, the Eran pillar inscription of Budhagupta and the records of the Parivarjaka Mahārājjas, which have been utilised by Dr. Fleet to fix the starting point of the Gupta era at 319 — 320, they can all be consistently explained so as to be in harmony with the traditional date of 200 — 201, A. D.

62. Before going to explain the dated Mandasar inscriptions, I find it quite necessary to elucidate some historical facts connected with the use of the early Gupta era, the Valabhi-era and the Harsha-era. Referring to the Catalogue of coins of the early Guptas, we find that the coins issued in the name of Chandragupta II contain 82 to begin with, that those of Kumargupta I contain numbers from 84 to 136, and that those of Skandagupta from 139 to 158. Then no coins of Purugupta, Narasimhagupta and Kumaragupta II are found. Then passing to the later Guptas of Magadha, we find that instead of the Gupta era or Valabhi era being continued, the Harsha era was used by Adityaśena. As Adityaśena has used Harsha era 66, his date is found to be 672 A. D. Counting backwards from him, we arrive at 534 for Dāmodaragupta. That Dāmodaragupta lived about
(i) INTERIOR VIEW OF THE VIRA NARAYANA TEMPLE AT BELAVADI FROM THE FRONT

(ii) INTERIOR OF THE MUKHA MANTAPA OF THE SAME TEMPLE
530 to 534 is borne out by the fact that he died in battle against the Huns. There can be no doubt that the battle in which Dhamodaragupta died can be no other than the one in which Yasodharman defeated and drove out Mihirakula. Then counting backwards from Dhamodaragupta we arrive at 465 as the probable date of Krishnagupta, the first of the so-called Guptas of Magadha. Continuing to count backwards by assigning probable reigning periods to each of the Gupta kings between the later Krishnagupta and the earlier Skandagupta, we find it possible to place Kumaraagupta II somewhere about 430—455 A. D.—a period which is in keeping with the Mandasor inscription of Kumaraagupta. Evidently none of these Gupta kings from Purugupta down to Jivitagupta II has left records with the mention of the early Gupta era. Since the Mandasor inscription of Kumaraagupta is dated in Malay Era instead of Gupta era, it may be safely inferred that the Kumaraagupta of the Mandasor inscription is not the first Kumaraagupta, son of Chandragupta II, whose coins are, as pointed out already, dated in the early Gupta era. If the Kumaraagupta of the Mandasor inscription had been the early Kumaraagupta, there is every reason to believe that the Gupta era would have been mentioned in preference to the Malay era which was used in none of the records of the early Gupta kings. From this it follows that after the death of Skandagupta and the destruction of the city of Valabhi in 319 A. D. the early Gupta era was continued only by Budhagupta and Bhanagupta of the Western Branch, and the Senapathi Bhatarakar Line. If it were not for the mention of Chilo-o-tio-to and Tou-lou-po-poto by Hien Tsiang, I should have preferred to take the dates of the Senapatis in continuation of the Valabhi era 319—320, as done by Dr. Fleet. But as it is necessary to give Siaditya Dhruvabhati an earlier date consistent with the times of Hien Tsiang (640 A. D.) the dates of the Senapatis must necessarily be taken in continuation of the series of dates of the early Gupta kings.

63. It was shown by Dr. Fleet how the Jupiter cycles mentioned in the records of Parivarjaka kings held good with the Gupta-Valabhi era starting from 319—320 A. D. There is every reason to believe that it was begun by destroyers of Valabhi in 319—320. As pointed out already, it was the Huns or Turshkas, as stated in the Prabhavaksa charitaa, that destroyed Valabhi in 319-320. It is therefore more than probable that the Valabhi era begun by the Huns was used not only by Toramana and other Hun kings, but also by some Indian princes, their faithful allies such as the Parivarjaka Maharakjas and others. Accordingly we find in a Toramana coin numerical numbers 52 or 82, which has been referred by Dr. Fleet to Valabhi, but with an “omitted hundred” before 82, which number he preferred to the number 52. Accordingly he put Toramana in (152 + 320) 502 (Gupta Ins. Vol. III. Introduction P. 11). Thus in order to equate traditional accounts with epigraphical and numismatic facts it is necessary to differentiate the three eras, the early Gupta era from 200—201 A. D. used by the early Guptas and Budhagupta and others of the Western branch, the Valabhi era started from 319—320 and used by Toramana and his allies the Parivarjaka Maharakjas and the Harsha era from 606 A. D. used by the descendants of the later Guptas of Magadha. Just as the number 66 used by Adityasenagupta is referred to Harsha era, so the numbers 165 and 191 used by Budhagupta and Bhanagupta in their records must necessarily be referred to the early Gupta era. Likewise the numbers used in the records of the early Gupta kings and the Senapathi Bhatarakar Line can find a satisfactory explanation only when they are referred to the early Gupta era started from 200—201 A. D. If they are all referred to one single era, the Valabhi era, of 319—320, as has been done by Dr. Fleet, national tradition will lose all its value and distortion of history will ensue resulting in a dark period, for which no light can be found anywhere except in the correct interpretation of tradition consistent with epigraphical and numismatic data. Even the late V. A. Smith, the celebrated historian of India, could not accept the conclusions arrived at by Dr. Fleet about the initial point of the Gupta era in its entirety. Instead of beginning the Gupta-Valabhi era of 319—320 with Sri Gupta, as done by Dr. Fleet, he began that era with Chandra Gupta I, pushing back Sri Gupta to 290 A. D. This he did only because Kacha, the predecessor of Sanudragupta, could have no place in the chronological table prepared by Dr. Fleet. For the same reason, i.e., for affording

* Apalad Stone Ins. No. 42 Gupta Ins. Vol III.
place for the later Gupta's of Magadha coming between Kumāragupta II and Kumāragupta III or rather Dāmodara Gupta, the son of Kumāragupta III, there is every necessity to push back the early Gupta's to 200—201 A.D. If this is not done, there will hardly be any room for the five kings from Krishnagupta to Dāmodara Gupta; for, as already pointed out, Dāmodara Gupta's death in his war against the Huns gives him 530 or 534 as his date consistent with the contemporaneity of Mahavagupta, his grandson, with Harshavardhana of Kanuj (606—646). This again gives 600 or 610 for the date of his father Kumāragupta III. This is what Dr. Fleet states in his Introduction to the Gupta Inscriptions: Vol. III. P. 14 regarding the chronology of the Gupta's of Magadha.:

In No. 42, Page 200 to No. 46, Page 213, we have some inscriptions of the Gupta's of Magadha, a family of which one member at least, the great Adityasena, played an important part in the history of the seventh century A.D. when the Kanuj Kingdom was broken up on the death of Harshavardhana. From the way in which, through the eleven generations of this family that are recorded, every name except that of Adityasena, has the termination Gupta, there can be little doubt that the family is an off-shoot of the original Gupta-stock, and reckoning back from the time of Adityasena for whom the date of A.D. 672-73 is supplied by the Shahpur inscription, No. 48, P. 208, Krishnagupta from whom the descent is traced, has to be placed between A.D. 476 and 500. He was, therefore a contemporary of Budhagupta or Bhanagupta, or both of them, and came very shortly after Skandagupta. His exact connection, however, with any of these three kings, still remains to be determined.

64. Now according to Dr. Fleet's chronological scheme, Skandagupta's latest date is 320+147 = 467. The earliest and latest dates of Budhagupta are 320+165 =485 and 320+150 =500. The date of Bhanagupta is 320+190 =510. The date of Kumāragupta II, son of Narasimha Gupta, is, according to V. A. Smith, about 520. Since Dāmodara Gupta is stated to have died in the great and final Hun war, his date must be fixed about 534 A.D. This would place Kumāragupta III somewhere about 500 A.D. Thus Kumāragupta, son of Jivitagupta I, termed Kumāragupta III to distinguish him from Narasimha Gupta's son, his namesake, would become either the predecessor of Kumāragupta II or almost his contemporary. Similarly Krishnagupta, Harshagupta, and Jivitagupta would become contemporaries of Skandagupta, Sthiragupta and Narasimha Gupta. Such sort of synchronism of some of the descendants of the two branches of the Gupta's is not warranted by any historical record, except the assumption of the starting point of the early Gupta era at 319-320. If, on the other hand, the initial point of the Gupta era is placed at 200 on the authority of Brahmanic, Jain, and Chinese traditions, there will be hardly any room for such confusion about the unwarranted synchronism of the two branches of the Gupta's. The chronological table below will make clear how the chronological schemes drawn by Dr. Fleet and V. A. Smith are confusing and how my scheme is free from it:

<table>
<thead>
<tr>
<th>Dr. Fleet's</th>
<th>V. A. Smith's A.D.</th>
<th>Gupta Kings General</th>
<th>Dates proposed A.D.</th>
<th>Gupta era</th>
</tr>
</thead>
<tbody>
<tr>
<td>320</td>
<td>290</td>
<td>(1) Srigupta</td>
<td>200—210</td>
<td></td>
</tr>
<tr>
<td></td>
<td>305</td>
<td>(2) Kharaiga, son of (1)</td>
<td>210</td>
<td></td>
</tr>
<tr>
<td></td>
<td>319</td>
<td>(3) Chandragupta, son of (2)</td>
<td>220</td>
<td></td>
</tr>
<tr>
<td></td>
<td>340</td>
<td>(4) Kach, son of (3)</td>
<td>235</td>
<td></td>
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<tr>
<td></td>
<td>350</td>
<td>(5) Sanaudragupta, son of (4)</td>
<td>242</td>
<td></td>
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<tr>
<td></td>
<td>401</td>
<td>(6) Chandragupta II, son of (5)</td>
<td>282</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>415</td>
<td>(7) Kumāragupta I, son of (6)</td>
<td>297</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>455</td>
<td>(8) Kumāragupta II, son of (7)</td>
<td>339</td>
<td>136</td>
</tr>
<tr>
<td></td>
<td>480</td>
<td>(9) Sthiragupta, or Pragupta son of (8)</td>
<td>360</td>
<td></td>
</tr>
<tr>
<td></td>
<td>490</td>
<td>(10) Narasimha Gupta, son of (9)</td>
<td>400</td>
<td>Mandsor Ins.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(11) Kumāragupta III, son of (10)</td>
<td>430—455</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>WESTERN BRANCH</strong></td>
<td></td>
<td></td>
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<tr>
<td>480</td>
<td>480</td>
<td>Budhagupta</td>
<td>365—395</td>
<td>G.E. 300+165 to 200+195</td>
</tr>
<tr>
<td>510</td>
<td>510</td>
<td>Bhanagupta</td>
<td>391—414</td>
<td>G.E. 200+191 ot 200+214</td>
</tr>
<tr>
<td>Dr. Fleet's</td>
<td>V. A. Smith's A. D.</td>
<td>Gupta Kings General</td>
<td>Dates proposed A. D.</td>
<td>Gupta era</td>
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</tr>
<tr>
<td>475 or 500</td>
<td>...</td>
<td>(12) Krishnagupta probably son of (11).</td>
<td>455</td>
<td>...</td>
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<tr>
<td></td>
<td>...</td>
<td>(13) Harshagupta son of (12).</td>
<td>480</td>
<td>...</td>
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<tr>
<td></td>
<td>...</td>
<td>(14) Jivahagupta I. son of (13).</td>
<td>485</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>(15) Kumaraagupta. III, son of (14).</td>
<td>510</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>(16) Damodaragupta, son of (15) Cari. of Yasodhar man: died in Hun War.</td>
<td>530–534</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>(17) Mahasenaagupta, brother-in-law of Adityavardhana of Thaneswar and son of (16).</td>
<td>534–590</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td>...</td>
<td>(18) Madhavagupta, ally of Harshavardhana and son of (17).</td>
<td>590–640</td>
<td>...</td>
</tr>
<tr>
<td>A. D. 475</td>
<td>...</td>
<td>(19) Adityasena, son of (18) Harsha era 66.</td>
<td>640–675</td>
<td>...</td>
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<td></td>
<td>...</td>
<td>(20) Devagupta, son of (19) ...</td>
<td>...</td>
<td>...</td>
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<tr>
<td></td>
<td>...</td>
<td>(21) Vishnuagupta son of (20) ...</td>
<td>...</td>
<td>...</td>
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<tr>
<td></td>
<td>...</td>
<td>(22) Jivajagupta II son of (21) ...</td>
<td>...</td>
<td>...</td>
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<td></td>
<td>...</td>
<td>Parivrajaka Maharaja, Hastin.</td>
<td>300+156=456</td>
<td>...</td>
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</tbody>
</table>

**Parivrajaka Maharaja, Hastin.**

65. This dating of the Gupta kings is in harmony not merely with Indian and Chinese traditions, but also with Ceylonese traditions:—

The Bodhgaya Inscription (No. 71 Dr. Fleet's Gupta, Ins. of Mahānāma dated Gupta year 269 records the construction of a Vihāra at Bodhismunda. Accordingly the date of the construction of the Vihāra and also of Mahānāma, a Buddhist priest of Ceylon coming to be 200+269=469 A. D. The date of king Mahānāma, according to Ceylonese chronology of kings is 412–434 taking the initial point of the Ceylonese Era as 543 B. C., the date of Buddha's Nirvana according to the Ceylon Buddhists. His correct date according to Geiger who brought down the date of Nirvana by 60 years lower and placed it at 483, is 458–430. But it should be noted that, when tampered with, or corrected, no tradition will retain its intrinsic value and that when any traditional statement is made use of in support of any other event, it should be taken as it is preserved. The assignation of Buddha's Nirvana to 543 may be wrong. But that date as an initial point from which the reigning periods of successive kings of Ceylon are counted cannot be altered without affecting the chronology of the kings.

According to Tourneur's translation of the Mahavamsa, (P. 170-171) there lived in Ceylon a priest called Mahānāma, brother of the mother of Dhātusena and Silala. abodhi of unexceptional descent, in A. D. 438 when one Pandu, a Damila, usurped the throne of Mithasena, son of king Mahānāma who died in 434. There can be no doubt that at the instance of this priest the Vihāra in question was constructed. It is true the chronicle of Ceylon makes no mention of this event. Still the existence of a stone inscription of this date in Bodhgaya regarding the construction of a Vihāra by a priest called Mahānāma in 438 leads to the inference that the inscriptive Mahānāma can be no other than the one mentioned in the chronicle. Dr. Fleet went so far as to Dhatusena's reign in 463 A. D. to find out another Mahānāma. Unfortunately his starting point of the Gupta era agrees with the dates of neither of these two Mahānāmas. According to my scheme the person who constructed the Vihāra may be identified with any of these two. As the initial point of the Gupta era taken by Dr. Fleet is 310–320, the date of Mahānāma based upon this inscriptional date does not tally with his Ceylonese date. Accordingly Dr. Fleet disposed of this question by saying that the Ceylonese chronology is wrong. This is what he has stated (Gupta Ins. Vol. III P. 275.)
"The chief interest of the inscription lies in the probability that the second Mahānāman mentioned in it is the person of that name who composed the more ancient part of the Pali Mahāvamsa or history of Ceylon. If this identification is accepted, it opens up a point of importance in the question of dates. On the one hand there can be no doubt that the date of the present inscription has to be referred to the Gupta era, with the result of A. D. 585-89. On the other hand, from the Ceylonese records, Mr. Turnour arrived A. D. 469-477 as the period of the reign of Mahānāman's nephew (sister's son) Dhātusena, and it was during his reign that Mahānāman compiled the history. The recorded date of the present inscription shows—if the identification suggested above is accepted, either that the details of the Ceylonese chronology are not as reliable as they have been supposed to be; or else that wrong starting point has been selected in working them out, and that they now require considerable rectification."

As to Dr. Sylvain Levi's discovery of synchronism between Meghavarna, King of Ceylon, and Samudragupta, there is some confusion about names. According to the list of Kings of Ceylon given by Turnour in P. X of his translation of the Mahāvamsa, there are two Meghavarnas, No. 52 Gothabhāya also called Meghavambhāya (254 A. D.) and No. 55 Kittisiri Meghavanna, also called Kittisirimevāna (304 A. D.). Now the Chinese pronunciation of this name is Chi-mi-kia-po-mo. The first syllable Chi stands for Sīri—Sīri which as a courtesy title is given to all kings. But in Kittisiri it is not a mere title, but forms part of the King's name. Anyhow the omission of the syllable Kittī in the name leads to the inference that Kittisiri Meghavanna is not meant by the Chinese Wang Huen tec. As to the other name Meghavammabhaya, with Sīri as the usual title there can be no objection. Regarding the last syllable po-mo, both the names have no syllables answering to it. According to Ceylonese chronology there can be no synchronism between Meghavarna of 254 A. D. and Samudragupta of 350 A. D. as fixed by Dr. Fleet. The earlier Meghavavambhāya, however, can be said to have been contemporaneous to Samudragupta in as much as the reigning period of Meghavarna 254-267 according to Turnour's Ceylonese traditional Chronology closely corresponds to Samudragupta's reigning period 242-282 A. D. as herein suggested.

66 Having thus pointed out how the Brāhmaṇa, Jaina, Chinese and Ceylonese traditions regarding the early Gupta kings and their contemporaries can more satisfactorily be equated with the epoch of 200-201 A.D. as its starting point than with Dr. Fleet's proposed period 319-320 A.D. with which none of the traditions agree, I shall now proceed to show how the same epoch of 200-201 A.D. can be made to harmonize with the Epigraphical data. First regarding the Mandaśor inscription (Gupta Ins. Vol III No. 18, P. 79) it is to be noted that the inscription mentions nothing in connection with the genealogy of Kumāragupta. It simply says that "While Kumāragupta was reigning over the whole earth...." there was a ruler Visavvarman whose son was Bandhuvarman. During this King's time Viśravaṃsa Sam 493 = 437-438 A.D. a temple of the sun was built and in Viśravaṃsa Sam 529 = 478-474 A.D. a portion of the same building, then out of repair, was repaired. It follows therefore that there can be no objection to identify the Kumāragupta of this inscription with Kumāragupta II, whose date according to my scheme is 490-455. The dates of Visavvarman and Bandhuvarman, the son of Visavvarman whose Gangadhar Stone inscription is dated 480 (Malaya-era taken by Dr. Fleet) fall between 423-460 A.D. and agree with the date of Kumāragupta II. As to Toramana and Mihirakula, it appears, if traditional and Epigraphical records are suitably interpreted, that there were two persons bearing the names Toramana and Mihirakula: One Toramana of the date 320-52 or 82 = 372 or 402, of which numbers, the number 52 or 82 is what is furnished by silver coins bearing the name Toramana. There is no reason to take 52 or 82 with "omitted hundreds" as has been done by Dr. Fleet. No instance of dating with "omitted hundreds" or thousands is found to have existed in the period of Indian history in question. Therefore what irresistibly follows from this is that there existed a Toramana in A. D. 373 to 402. This Toramana seems to have come on the scene shortly after Buddha-gupta whose date according to the proposed scheme is 200+165 to 190=365 to 390 and in whose time Matri-vishnuta with his younger brother Dhanayavishnu raised a flag-staff of the God Jānārada in the year 165, on Thursday the 12th lunar day of the bright fortnight of the month, Ashadhā. Now, according to Swami Kann Pille's tables given in his Indian Chronology, the first New moon of Ashadhā 365 A.D. fell on Sunday the 5th June. Accordingly the twelfth lunar day fell on
VIRA NARAYANA IMAGE IN THE MAIN SHRINE OF THE VIRA NARAYANA TEMPLE AT BELAVADI.
Thursday the 16th June. It may be noted here that just as the 21st June, 484 A.D. was Thursday, the 12th lunar day of Ashadhā in the chronological scheme of Dr. Fleet, so the 12th lunar day of the bright fortnight of Ashadhā was Thursday the 16th June in 365 A.D. It is clear therefore that this is one of the astronomical proofs that renders reliable the starting point of the Gupta Era in 200-201 A.D. to which all traditions are already shown to converge to a focus. Now as Buddhagupta lived from 365 to 390 A.D. both Mātrīvishnu and his younger brother Dhanyavishnu were alive in 365. But by the time of Toramana of the coin date, 372 to 402 A.D. both Buddhagupta and Mātrīvishnu were dead and Dhanyavishnu was alive, as implied by the Eran stone inscription of Toramana mentioning Dhanyavishnu alone. As in the above inscription mention is made of the first year of Toramana's reign, it follows that Toramana's rule commenced in 372 and lasted till 402 when the coin bearing the number 82 was issued. If the reading be 52, then the coin might be taken to have been struck in 372. Anyhow it is certain that in A.D. 372 when Toramana began his rule, Dhanyavishnu alone was alive, while Mātrīvishnu was dead.

Closely following this earlier Toramana there seems to have come on the scene an earlier Mihirakula, whose existence about A.D. 420 is vouched-safed by Huien Tsiang's statement. Concerning this tradition S. Beal says in his Buddhist Records of the Western World, (Vol. I. P. 119 Note 1 Ed. 1906) as follows:—

"We may therefore fix the persecution of Mihirakula (or Mihirakula), who was a contemporary of Balāḍiyā, between the time of Fahian and Huien Tsiang (A.D. 400 and 630 A.D.). Balāḍiyā and Mihirakula, indeed, are placed 'several centuries before the time of Huien Tsiang (infra), but we can scarcely suppose that Fahian would have described the country as he does if the persecution had happened before his time. The common statement is that Simha was the last patriarch of the north and that he was killed by Mihirakula (see Wong Fu, 179, in J.R.A.S Vol XX P. 204). He is generally stated to be the 23rd patriarch; and Bodhidharma, who was the 28th, certainly lived in A.D. 630, when he arrived in China from South India. If we allow an interval of 1-0 years between the 23rd patriarch (Simha) and the 28th Bodhidharma, we should thus have the date of Mihirakula in 420 A.D., that is just after Fahian's time. But in this case Vasubandhu, who was the 20th patriarch, must have flourished in the fourth century and not in the sixth, as Max Muller proposes. (India, P. 390 ante, p.I.5, n. 77.) Mihirakula is however placed by Cunningham in A. D. 164-179, and Aryasimha's death is usually placed in the middle of the third century A.D."—

Again in Page 188 of the same volume, n.9, S. Beal says as follows:—

"Balāḍiyā, explained by Youv Jih, i.e., the young sun or the rising sun. Julien translates it too literally, 'is soliel descendans.' Julien has observed and corrected the mistake in the note, where the symbol is van for you. With respect to the date of Balāḍiyā, who was contemporary with Mihirakula who put Simha, the 23rd Buddhist patriarch to death, we are told that he was a grandson of Buddhagupta (Heoulih. p 150, Julien's trans), and according to General Cunningham (Archaeological Survey, Vol. IX P. 31) Buddhagupta was reigning approximately A.D. 349, and his silver coins extend his reign to A.D. 363. His son was Tathāgatagupta, and his successor was Balāḍiyā. Allowing fifty years for these reigns we arrive at 420 A.D. for the end, probably, of Balāḍiyā's reign. This of course, depends on the initial date of the Gupta period; if it is placed, as Dr. Oldenberg (Ind Antiq., Vol X P. 321) suggests, A.D. 319, then the reign of Buddhagupta will have to be brought down to 125 years later, and he would be reigning in 493 A.D.; in this case Balāḍiyā would be on the throne too late for the date of Simha, who was certainly many years before Buddhagupta, the twenty-eighth patriarch, who reached China A.D. 520. The earlier date harmonises with the Chinese records, which state that a Life of Vasubandhu, the twenty-first patriarch, was written by Kumārājiya, A.D. 409, and also that a history of the patriarchs down to Simha, whom we place hypothetically about 420 A.D. was translated in China A.D. 472; both these statements are possible, if the date proposed be given to Balāḍiyā."

It need not be stated that the dates proposed by me for Buddha-gupta (also spelt Buddhagupta) and Mihirakula are 367-388 and 419-420 A.D. on consideration of traditional, epigraphical, and astronomical data. Balāḍiyā, the Conqueror of the earlier Mihirakula must necessarily have lived about 420.

ARCH R.
It follows from this that Mihirakula who was driven out by Yasodharman in Malava 589 A.D. 538—554 must necessarily be a second Mihirakula whose father, a second Toramana, must have ruled from about 466 to 515 A.D. (See Maudgaya pillar inscription of Yasodharman, Nos. 33, 34, and 35, and Brahm Pillar inscriptions of Toramana and Mihirakula Nos. 36 and 37, Gupta Ins, Vol III pp. 142-161).

67. If my scheme of the initial point of the Gupta era at 200-201 proves acceptable to distinguished scholars and historians of India, some traditional and epigraphical synchronisms can be satisfactorily explained on that basis. From the passages quoted above from Jinasena's Harivamsa regarding the succession of the dynasties of some Indian rulers, it is learnt that the Guptas succeeded Bhattabhasas whose rule lasted for 243 years. From the Talagunda inscription of Kukutsthabarman, we learn that Mayurasarman, the originator of the Kadamba dynasty, levied many taxes from the circle of kings headed by Bribhaditya and put down the Pallavas. It is more than probable that the Bhattabhasas of Jinasena are no other than the Bribhadityas mentioned in the Talagunda inscription. If this supposed identity is right, then the last of the Bribhadityas, as contrasted with the later lesser Bana Arasus of shimga and Kolav, was the contemporary of Mayurasarman of the Kadambas and Srigupta of the Guptas who also succeeded the Bhattabhasas. It is stated in the same inscription that Kukutsthabarman, the great grandson of Mayurasarman, gave his daughters in marriage to Gupta and other kings. From the Halsi copper plate grants (I. A. Vol. VI p. 22) it is known that in the eightieth year of the Kadamba's victory, Kukutsthabarman made a grant of a field to his general Srutakirtti. From this it follows that he counted eighty years either from the commencement of his dynasty or from the Gupta era. Now according to my scheme the Gupta era started from 200 and in 200+82 = 282 there lived Chandragupta II. Accordingly Kukutsthabarman, being in the same period, i.e., eighty years after Mayurasarman, the contemporary of the last king of the Bhattabhasa dynasty which terminated with the commencement of the Gupta rule, could very well make marriage alliance with Chandragupta II. It is probable that it was this Chandragupta who in his old age embraced Jainism and being moved with pity at the sight of famished people in a terrible famine in his country in his old age, left the country in company with Bhadrabahu III, a Jain teacher, to spend his days in solitude in Sravanabelgola in Mysore under the rule of his father-in-law. The Sravanabelgola inscription written in memory of the death of Prahladhendra can only mean, if it means anything, that the person named Bhadrabahu who came to Sravanabelgola was one of the many disciples who came after the first Ganadhara Bhadrabahu.

68. Another synchronism that can be established from the Talagunda inscription is that of Mayurasarman with Vishnukada dutu-kulanda Satakarni mentioned in the Banavasi inscription (I. A. XIV. 333). There is in that inscription a phrase "Vasvisatyam savyohonchara" which means Varshadvistaha, i.e., one hundred and two years. The late Dr. Buhler took it to mean twelve years and his attempt to support his interpretation seems to be quite untenable. There can be no doubt that being an Andhrabhryta, this Vishnukadadutu-kulanda-Satakarni must have counted the years from the commencement of the Saka era of 78 A.D. Accordingly the date of the inscription can only be 102+78 = 180 A.D. As Mayurasarman was the contemporary of Srigupta 200 A.D. it follows that Satakarni of this inscription was his contemporary. It follows therefore that the Satakarni who is said to have worshipped god Bhava in the Siddhahlaya in Talaguda could possibly be no other than this Satakarni of 180 A.D. Professor Kiellhorn took the word 'abharcha' worshipped, as a past perfect participle and took the passage to mean that in the Siddhahlaya in which god Bhava was once upon a time worshipped by Satakarni and others, Kukutsthabarman constructed a tank. He also assumed the date of the inscription to be about the 7th century A. D.

But it is to be borne in mind that in his time the question of the initial point of the Gupta era had not been settled. On the basis of Dr. Fleet's scheme of the Gupta Era, the Talagunda inscription is assigned to about A. D. 350, the reason being Kukutsthabarman's marriage alliance with one of the Guptas, probably Samudragupta. There is also palaeographical evidence for taking the date of the inscription of Talagunda, (Shikarpur Taluk in the Shimoga district of Mysore) so far back as the middle of the 3rd century and those on the pillar at Malavalli to the close of the 2nd century. The characters of these inscriptions are almost similar to those of the Nanaghat and Nasik inscriptions of the Andhras.
On numismatic and other considerations the same date is assigned to these inscriptions by no less a distinguished scholar than Professor Rapson. In his Catalogue of Indian Coins, the Andhras, P. XLIV, he says as follows:

"The end of the Andhra dominion in India is most clearly to be traced in the Province of which Banavasi was the Capital. The two inscriptions on the same pillar at Malavalli in the Shimoga district of Mysore, show the transference of the province from the Chutu dynasty to the Kadambas, soon after, probably immediately after, the reign of Sivakandavarman. No precise date can be assigned to this transference, but it probably took place at sometime in the 1st half of the 3rd century. A. D."

On the strength of traditional statements made by jinasena in his Harivamsa regarding the dates of the reigning periods of the Baṭṭubānas and of the Gupta, I have placed the transference of the Kadambas immediately after Vishnuśu-dattaṭukulānanta Śatākarni, about 180 A. D. Accordingly the date of Kakutishavarman, the great grandson of Mayuravarman, falls in the middle of the 3rd century, which is exactly the same as that arrived at by Professor Rapson entirely on other grounds. This brings backwards the date of Samudragupta to about 250 A. D. from 350 which is the date usually assigned to the conquests of Samudragupta according to Dr. Fleet's scheme of the Gupta era. Vishnuḍopa of Kanchi also must necessarily be brought down to 250 A. D.

This settles the dates of many of the ancient dynasties of Mysore. First came the Brihadbānas during the first and second centuries A. D. Then the Kadambas with some Bāna princes as feudal chiefs under them from 200—400 A. D. The Bānas seem to have continued in a subordinate state till about 1000 A. D. (I. A. Vol. XL. P. 104).

69. As regards the Gangas, attention may be drawn to the Uttanur plates of the Gupta king Durvinita published in the annual report of the Mysore Archaeological Department 1916. In IV a. of these plates the numerical symbols representing 400 were taken for letters and read as 'suprassa.' The lines run as follows:—"Pratijamana 400 (suprassa), atmannā pravardhamāne vānāttame vijaya samvatsara" meaning in 400 according to universal or each individual's counting and in his own 20th progressive or victorious year." Accordingly the date of Durvinita would be 400 Saka equal to 478 A. D. and the date of the grant would be 478 A. D. On paleographic and linguistic grounds the genuineness of these plates has been admitted by many scholars. This date is in agreement with the date assigned by Mr. Rice on consideration of various other grounds mentioned in his "Mysore and Coorg from the Inscriptions."

In calculating the week day of the given Tithi, here I have followed Swami Kannam Pillai's tables, which I presume, based as they are upon the tables prepared by Prof. Jacob, Sh. B. Dikshit, Robert Sewell and other scholars, are as accurate as any of them. The calculation of tables is, however, by no means a simple one. Nor is it to be expected that the preparation of ancient Hindu calendars was as exact and scientific as our modern tables make them to be. Still it is surprising that those ancient dates agree with the results arrived at after careful calculation according to such scientific methods. Those who expect still more accurate methods may be asked to bear in mind the words of caution expressed by Sh. B. Dikshit (p. 158, Gupta Ins. Vol. III):

"If by the calculations detailed above, we find that a certain Tithi ended nearly at the end of a Hindu day, for instance fifty seven Ghatis after sunrise on a Sunday, i.e., three ghatis before sunrise on Monday, there may be the possibility that it really ended shortly after sunrise on the following day, Monday. And on the other hand, if our results show that a certain Tithi ended shortly after commencement of a Hindu day, for instance, three Ghatis after sunrise on a Sunday, there may be the possibility that it really ended shortly before the termination of the preceding day, Saturday."

This places the starting point of the early Gupta era at the close of A. D. 200, inasmuch as the Gupta period of 231 years is said to have elapsed before the commencement of Kalki's rule in 432. It should, however, be borne in mind that in such traditional calculations, difference of one or two years between the current date and the traditional date can by no means be avoided. Moreover the era we are talking of was merely a continued series of successive reigning periods and was not a popular
era current among the people. So it is more than highly probable that a current year was sometimes made an expired year and vice versa. To demand mathematical accuracy in such cases is to expect oil out of sand.

70 I have excluded the Pārīvrajaka Mahārājas from the period of the early Guptas and taken them down to the period of the Valabhi era (319-320), as has been done by Dr. Fleet on the basis of their grants, for the reason that so far as I am aware there is no reliable tradition compelling us to make them as earlier as the ancient Guptas. The word Guptarāja-bhūktan, used in their grants may mean either in the enjoyment of the Guptas-sovereignty under the early Guptas, as taken by Dr. Fleet, or in the enjoyment of a part of the Kingdom of the Guptas after their down-fall. As there is no other evidence, traditional, epigraphical, synchronic or astronomical except what is ambiguously implied from their grants, I assigned to them the later Valabhi-period. If scholars are, however, of opinion that they were the contemporaries of the early Guptas and that their grants are dated in the early Gupta-era and that unless the dates of their grants are shown to be in harmony with the scheme of the early Gupta era proposed here, it will command no acceptance, it may be noted that the dating of the grants is in agreement with A.D. 200-201. Before proceeding to show how the dating of the grants is in keeping with the era proposed here, I find it necessary to draw the attention of scholars to some errors observable in the dating. It need not be stated that the ancient Hindus had no scientific instruments to observe the position of planets and make accurate measurements. In observing the position of planets with the naked eye errors to the extent of four or five degrees to the right or left of the true-position are unavoidable. Such errors will not affect the result when the planet observed happens to be about the centre of a sign. But when it happens to be at the beginning or end of a sign an error of observation to the extent of even a degree or two will place the planet in a different sign altogether. This is what seems to have happened in the case of the dating of the Khōh Grant of the year 163 of the Mahā- rāja Hastin. Though Jupiter left the sign of Aries on the date of observation (7th March A.D. 482 according to Dr. Fleet's Scheme) the grant seems to have been dated as if Jupiter were in the Aries. Dr. Fleet was not unaware of this error and was obliged to remark in the foot note, Page 110, Gupta Ins. Vol. III, as follows—

"These calculations are not absolutely accurate; but the margin is so wide that there is no necessity for exact precision in this case".

So it is necessary to make some allowance for unavoidable errors due to rough observations made by the ancients. In addition to the difficulties connected with observation of planetary situations there is also the irksome uncertainty as to the kind of years used in the grants. It is very difficult to know whether the numbers used in the grants denote expired or current years or whether they are solar or lunar-solar. Thus for example it is difficult to know whether the numbers, 156, 163, 191, and 209 used in the grants of the Pārīvrajaka Mahārājas denote expired years or current years. It is equally difficult to ascertain whether those numbers denote lunar years or solar years. If they are lunar years, usually adjusted with the solar years once in every third year, then we have to take the number 163 to mean 162nd solar year as opposed to 163rd lunar year just begun 3 days about 10 or 15 days earlier than the commencement of the solar year 163. Under these circumstances the best way would be to find the mean longitude of Jupiter for two consecutive years, 162-163 of the Gupta era and to see whether the mean longitude so found would agree with the year mentioned in the grant. For facility of comparison I put side by side the mean longitude of Jupiter, as found out according to Swami Kanna Pille's tables for the years 156, 163, 191, and 209 of the grants of the Pārīvrajaka Mahārājas both in my scheme and in that of Dr. Fleet. The dates of the four grants are G.S. 156 Kartika Su. 3 Mahāvaśiśaka; G.S. 163 Chaitra Su. 2 Mahāśāyāja; G.S. 191 Māgha Krishna 3 Mahāchitra; and G.S. 209 Chaitra Su. 13 Mahāśāyāja. These expressed in terms of Christian years in both the schemes will be as follows:

<table>
<thead>
<tr>
<th>My Scheme</th>
<th>Dr. Fleet's</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. A.D. 200-201</td>
<td>A.D. 319-320</td>
</tr>
<tr>
<td>II. Do 200-201</td>
<td>156-475</td>
</tr>
<tr>
<td>III. Do 200-201</td>
<td>385-482</td>
</tr>
<tr>
<td>IV. Do 200-201</td>
<td>209-538</td>
</tr>
</tbody>
</table>
(i) STAR-SHAPED PILLAR IN THE VIRA NARAYANA TEMPLE AT BELAVADI
Mysore Archaeological Survey

(ii) PILLAR OF THE FRONT PORCH IN THE LAKSHMI-NARASIMHA TEMPLE AT VIGNESVARA
<table>
<thead>
<tr>
<th>My Scheme</th>
<th>Dr. Fleet's</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Year: Mean Long of Jupiter at the commencement of solar year—</td>
<td>Year: Mean Long of Jupiter at the commencement of solar year.</td>
</tr>
<tr>
<td>(1) 300—297.39</td>
<td>400—62.14</td>
</tr>
<tr>
<td>56—290.48</td>
<td>75—116.05</td>
</tr>
<tr>
<td>526.35</td>
<td>173.20 i.e., Vṛgo.</td>
</tr>
<tr>
<td>— 300</td>
<td>* Mahāhāṭhātra.</td>
</tr>
<tr>
<td>166.85 i.e., Vṛgo.</td>
<td></td>
</tr>
<tr>
<td>* Mahāhāṭhātra.</td>
<td></td>
</tr>
<tr>
<td>(2) 300—297.39</td>
<td>400—62.14</td>
</tr>
<tr>
<td>67—287.80</td>
<td>75—146.41</td>
</tr>
<tr>
<td>— 555.19</td>
<td>206.55 i.e., Libra.</td>
</tr>
<tr>
<td>— 300</td>
<td></td>
</tr>
<tr>
<td>195.19 i.e., Libra.</td>
<td>* Mahāvaiśākha.</td>
</tr>
<tr>
<td>* Mahāvaiśākha.</td>
<td></td>
</tr>
<tr>
<td>II. (1) 300—297.39</td>
<td>400—62.14</td>
</tr>
<tr>
<td>69—111.69</td>
<td>82—329.49</td>
</tr>
<tr>
<td>— 379.28</td>
<td>390.63</td>
</tr>
<tr>
<td>— 360.00</td>
<td>360.00</td>
</tr>
<tr>
<td>— 19.28 i.e., Aries.</td>
<td></td>
</tr>
<tr>
<td>* Mahāvaiśākha.</td>
<td>30.63 i.e., Taurus.</td>
</tr>
<tr>
<td>(2) 300—297.39</td>
<td>* Mahāhāṭhātra.</td>
</tr>
<tr>
<td>64—142.24</td>
<td></td>
</tr>
<tr>
<td>— 409.63</td>
<td>420.98</td>
</tr>
<tr>
<td>— 360.00</td>
<td>360.00</td>
</tr>
<tr>
<td>— 49.53 i.e., Taurus.</td>
<td>60.98 i.e., Geemni.</td>
</tr>
<tr>
<td>III. (1) 300—297.39</td>
<td>500—216.88</td>
</tr>
<tr>
<td>91—241.62</td>
<td>10—393.47</td>
</tr>
<tr>
<td>— 509.01</td>
<td>520.35</td>
</tr>
<tr>
<td>— 360.00</td>
<td>360.00</td>
</tr>
<tr>
<td>— 149.01 i.e., Leo.</td>
<td>160.35 i.e., Leo.</td>
</tr>
<tr>
<td>* Mahāmārgaśira.</td>
<td></td>
</tr>
<tr>
<td>(2) 300—297.39</td>
<td>500—313.88</td>
</tr>
<tr>
<td>92—271.96</td>
<td>11—333.82</td>
</tr>
<tr>
<td>— 539.35</td>
<td>550.70</td>
</tr>
<tr>
<td>— 360.00</td>
<td>360.00</td>
</tr>
<tr>
<td>— 179.35 i.e., Can.</td>
<td>190.70 i.e., Libra.</td>
</tr>
<tr>
<td>IV. (1) 400—62.14</td>
<td>500—216.88</td>
</tr>
<tr>
<td>9—273.13</td>
<td>28—129.73</td>
</tr>
<tr>
<td>— 335.37 i.e., Pisces.</td>
<td>346.61 i.e., Pisces.</td>
</tr>
<tr>
<td>(2) 400—62.14</td>
<td>500—216.88</td>
</tr>
<tr>
<td>10—503.47</td>
<td>29—160.07</td>
</tr>
<tr>
<td>— 365.61</td>
<td>376.96</td>
</tr>
<tr>
<td>— 360.00</td>
<td>360.00</td>
</tr>
<tr>
<td>— 561 i.e., Aries.</td>
<td>16.95 i.e., Aries.</td>
</tr>
</tbody>
</table>

It can be seen from the comparative tabular statement showing the mean longitude of Jupiter during the Gupta years 156, 163, 91 and 299 corresponding to the Jovian years, Mahāvaiśākha, Mahāvaiśākha, Mahāhāṭhātra, and Mahāvaiśākha how in the scheme of the Gupta era proposed by me the mean longitude of Jupiter in the middle of the years 356-57, 363-64, 391-392, 409-410 corresponded to the Jovian years mentioned in the grants against the respective years, while in Dr. Fleet’s Scheme Jupiter’s mean longitude corresponding to A.D. 482 of the 2nd Arch. B.
Grant exceeded by about three and a half degrees the place necessary for Mahās-
vayuja Samvatsara, as admitted by Dr. Fleet himself. It was however correct for
the year A.D. 481 which according to the initial date of the Gupta era adopted
by Dr. Fleet is one year behind. I satisfy myself with the ascertainment of the
position of Jupiter by the mean sign system and find it unnecessary to take the
trouble of finding out the apparent longitude and also his position in the system of
unequal spaces. I have avoided this here because the planet's position in the
system of unequal spaces and also his apparent longitude differ only by 3 or 4
degrees, for which the margin in my scheme is wide enough.

71. In a paper read before the First Oriental Conference in Poona in 1919,
on the same subject, the epoch of the Early Guptas, my friend, Mr. Hirahal Amritatal
Shah of Bombay considered the question, and adducing quite different reasons,
arrived at about A.D. 200 for the initial date of the early Gupta era. Unfortu-
nately the paper has not yet been published.

72. Summary of the results of the foregoing enquiry: -

(1) Aberunni's statement that the Gupta Valabhi era of A.D. 319-320 was
started from the epoch of the extermination of the Guptas is shown to be correct,
inasmuch as it is supported by the Prabhavakakshara.

(2) The initial date of the early Gupta era, as distinguished from the
Gupta-Valabhi era of A.D. 319-320, is fixed to lie in A.D. 200-201 on the authori-
ty of Jimena's statement that Guptas ruled for 231 years and preceded the
rule of Kalki whose birth date is fixed to be in the Mahāmāgha samvatsara, A.D.
402. From the authority of Nemichandra's statement made in his Bāhubalihārīta
that Chāmuṇḍarāja (A.D. 970-1010) set up the statue of Govanteswara in Belgola
on Sunday, the Chaṭra-sukla panchami of the year Vīhbaya in Kalki era 600
expired, corresponding to Sunday the 3rd March of A.D. 1023. 

(3) With this starting point for the early Gupta era, the date of Silāditya
VII or Dhruvaḥāṭa of Valabhi, Gupta samvatsara 447, comes out to be 200-201
+447 = A.D. 647, making it possible for the Chinese traveller Huien Tsang to
meet him about A.D. 546.

(4) With this initial date of the early Guptas, the last date of Samudra-
gupta's rule will be about A.D. 282 when or a little earlier he could possibly con-
quer the Shahān Shahis and the last king of the Murunda dynasty of Pataliputra,
and when he could receive an embassy from Meghavarnābhaya, king of Ceylon,
whose date of accession to the throne is A.D. 254.

(5) This initial date of the Early Guptas plus the inscriptive date 269 of
Mahānāman's construction of a Vihara in Bodhgaya is shown to tally with the
Ceylonese date of king Dhāranah (469) whose contemporary was Mahānāman,
the priest and founder of the Vihara.

(6) It has also been shown how the last of the Āndhrabhṛtya king, Sāta-
karni duṭu-kulanaṇa was contemporary with the first of the Guptas; the successors
of the Brihadbānas in the north and how Mayūrasarman, the first of the Kadambas
and conqueror of the Brihadbānas in Mysore was contemporary with the same
Sātakarni and how Kakutstharavarna living in the 80th year of Kadamba victory
was contemporary with Chandragupta II living in the 82nd year of the Gupta era
and probably gave his daughter in marriage to Chandragupta II.

(7) It is also shown how with this starting point for the Gupta era, Thurs-
day coincides with Ashadhā Sūkla Dwādaśi of Buddha-gupta's inscriptive date, G.S.
165. Here the year taken for verification is A.D. 200-201 + G.S. 165 expired =
365-366. The twelfth Tithi of Ashadhā (June) A.D. 365 is shown to fall on Thursday.

(8) Assuming that there were two Tarmamans and two Mihrakulas, the
Chinese accounts of the murder of Simha, the 23rd Buddhist Patriarch, by Mihrak-
ula in about 420 A.D. is shown to be relied upon. It is however immaterial
whether this assumption proves acceptable or not, for the burden of proof for the
starting point of the Early Gupta era in A.D. 200-201 does not depend upon it.

(9) As the Early Gupta era of A.D. 200-201 is shown to be quite different
from the Gupta-Valabhi era used by the Huus and probably by the Parivrajaka-
Mahārājas, my scheme does not come into clash with Dr. Fleet's scheme.

(10) This scheme throws a flood of light on what has hitherto been
regarded as a dark period between A.D. 200 and 300 in the History of India.
GARUDA IN FRONT OF THE SEKHANASI TOWER OF THE LAKSHMINARASIMHA TEMPLE AT VICHNASANTE
NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

HASSAN DISTRICT.

AraiKere Taluk.

73. Neralige grant of Virballalā of the Śaka year 1116-1117 in the possession of Shanbhog Kesavaiya of the village Neralige in Javagal Höblī.

Plates 5. Size: 8" × 4½"
IIIb
43. ti kshitiṃ kshirbhriṭaḥ śailā na
44. bāhūḍhavāḥ svam bim-
45. bāṃ mukrāshvasan
46. dāḍāśīvāṁ nō samumu
47. khaṇuṃ ripum ! Narasim
48. ha-kshamāpājaś tatōjāni
49. jagajjaya.jarāti-kān
50. tā-mīśasair yat-pra
51. tāpādirn uchchhi
52. khaḥ! tasayablūdā va
53. lāhā bālā matā.
54. mātaṅga-gāmī! vikhyā
55. taicchalādevīti satyapīyāṃ
56. sutī-vratāilī! lādiyō
57. dara-dugdhaḥdher Vīra-Ballāja-bhū

IIIb
58. pātīḥ labhād śapī-jaṭāpi
59. pārījāta īvāparah! satpū
60. jā-pravanaḥ su-suddha-karaṇaḥ
61. prakhyāta-vidyā-guṇaḥ Kri-
62. śhārācā śaraṇaḥ su-nīti-nī
63. punaḥ saujnyā-pañyā
64. papaḥ! sanmārggābharaṇaḥ
65. su-nirjīla-ruaḥ suchācā
66. turi-bhūshaṇaḥ ! Ballā
67. lāh kshīpāla-vandya-charanaḥ
68. sākshād guṇānam guṇaḥ!
69. Vīra-Ballāja-saubhāgyam chitraṃ
70. yat-kṛtri-kāmint 1 kānta-
71. ra-nākā-pātañān anuyā
72. tyaribhīs saha 1 svasti samasta

IVa
73. bhuvanāśrayaṃ śṭ-prithvi-vālla
74. bha-mahārājādhirāja-pa
75. ramēvaram Dvāravatī purava:
76. māhīvaṇam Yādava-kulām-
77. bara-dyumanī samyatva-chūḍā-
78. mani malerājāja ma-
79. laparolupaṇḍa kadaṇapraṇaḥ
80. dān ekāṅgavītraṃ asahāya
81. sūra saṇivārasiddhi giridurgga-
82. malla chaladankarāma
83. niśānaṅkamalla śṛmat-pratāpa-cha
84. karaṇī Śoṣa-sala-bhujaba-
85. la-Vīra-Ballāja-Devar uttara-di-
86. śēvarakke nadjadali aśvīdheya-
87. kṣhatryaṃ nirmāmāliṣi vi-
88. dhēyaraṃ svā-rājayandā-
89. pratishāḥpīṣi Kurugūda

IVb
90. koppadali svasti samasta-bhuvana-
91. vikhyāta Śoṣa-kula-ṭī-
92. lāka Pāṇḍya-mahārājādhirā-
93. ja-paramēvaram prams-bhanṭāraṇa
94. śrīmabh-chandra-kula-śēkhaṇa
95. Ehrig-Daksha-Kāṣyapa-Nārā
da-vēda-ghoṣāṅśvāja sa-
97. pa-ṃmakarālaya-kṣhālīkri (kri)-
98. ta-ṃsāya-lāṭchhama-vikra-
99. ma-chakravarti vi śīri-
100. ta-jana-kalpavriksha śīri Mānā-
101. bharana-vamsānvaya-sān-
102. jāte Viśva-Ballāś-Dēva-chitta-
103. sarvāra-rājahaṃsi Chīkka
104. paṭṭa-mahādevi-veerāri su-
105. kha-sankatha-vinōdadam prī

V a
106. thvī-mājaṃi ge yuyuttam irddū Šaka-
107. varshada 1117 neya Anān-
108. da-samavarta daśavuṣya-
109. śuddha Ekaśadīśa Budhavā-
110. ra Viśuśaśūkrantiyā-dinada
111. lī samastābhyyudayārtha vā
112. gi śīrmatu bhujabala Viśa-
113. Ballāś-Chaturvēdimagala-
114. ppa Nerīligē mahīgha-
115. ravaṃsvaṣati sākāla-vidyāchārāsa-
116. panmara pātra-lakṣhāna:lakṣhitara-
117. mappa sāngā vēda nyāyō
118. dharma-smarana purāṇa-mi-
119. māṃsāni vidyāś chetanādāsātā
120. sahabāla vēśāmā sva-kā-
121. ryya-puryyantā lēvāmviḍhā
122. guṇa-gaṇālaṅkītī-mahī-
123. janaṅgalīge inmaṇḍerud 202
124. vṛttiyam prīrādāmāvāgī
tā-125. Kīnaka-samvītāraśa Pūbhya-śuddha-
126. Daśami Adityavāra Sāṅkrān-
127. ti Vyātapādānaṇadu dhārā-pū-
128. rvaṃ dāma ni moḍi prāg-ukta-sam-
129. vatsaradasa śāsanavāni koṭṭha krama-

V b
130. ventenda dē Nerīligēya si-
131. dhāya modala gadyānam nä-
132. lūru 400 yt-homma balī
da-133. adikēyā suṃka saṁvāya-
134. śuddhi pindādāna kaṭṭugutta
135. gevāyī suvārnāyī ga
dvā-136. dyāna sûyir 1000 vam
137. tiruvaru i-nālaṇa
138. modaliṅge khāna nellu e-

VI a
139. lū jolavam bege tiruvaru
140. t-kramadalu pratiśi-
141. suvanta koṭṭha dāttīyī-
142. grāmada sīme yantenda dē
143. mūdalu hatāya hebbatte Kā-
144. bbalīyā koḷa lāgṇeyakke hi
145. rya-tārā elavada bāgu
tā-146. tēnkalu Kātama moradi Asa-
147. gana keeyā koḍi l nairityakke
148. chillada dīme hirabahlā
tā-149. pāśchimakke l nutta kallugala antē
150. rī baramu Hiriya-haṭṭada mū
tā-151. dāna nirvāṇa l vāvavyakke Mān
152. gana moradi Māchisētiyā
153. keṭe ararḻya koḷa l budgālu
154. garugdādāgu kusikirvana
155. hāḷa hiriyahallada mū
VI b
156. ḍāin suṃdēya bāru he
157. ḍārīya tuggila kola 1 1
158. sānyakke 1 hirīya chilla-mara
159. hattīya heddāriya di
160. ṛpe inti-stimyayolgādā
161. bhūnimā vipulā-palām máṣi
162. yammbhisvinvanti 1 agā-
163. miyappa anyāyav āvudu
164. vi-grānakke yilladantāgyā
165. mahājanaṅgalye 1 srīmat-bhu
166. ja-bala Vīra-Ballāla-Dēvanā-chandārṭka
167. sīhāvyāgi kotā tānra-sā
168. sana 1 t-dharmma-pratipālīsida
169. vaṅge Gangā-tīrādaliy ananta-kapi
170. lēdāma-tādā-dēvatā-vipra-prati
171. sīthāsāvyādhādikā mādida phāla
172. Vīra-Ballāla-bhupālas sarvā
173. néva cha bhāvīnāh 1 etād-dharmān-

VII a
174. pāḷārṭhām pāṛṭhivān yāchate
175. mūhūḥ 1-dharmavām kī
176. disūdvangē Gangā-tīrādaliy a
177. nanta-kapalāhatyā brahma-ha
178. tyā tadāga-dēvatā-grīha-vi-
179. nāsava mādida pāparindāna
180. nta-nārālāngal akka 1 bhuhbirvā
181. sudhā bhukṣa rājābhis Sagara
182. dhiphiyā yasaya yasaya yadhā bhu
183. mis tasya tasya tādā phalama-sā-
184. mānyoyam dharmma-sātur nri
185. pāṇām kālē-kālē pālantiyō
186. bhavavibhīyā sarvān etān bhāvīnāh pā
187. rttivendrān bhūyō-bhūyō
188. yāchate Rāmaḥandrah
189. srī-malaparoluganda

Note.
The inscription is partly in Sanskrit and partly in Kanarese language. The characters are old Kannāḷa and possess the paleographic features of the times to which the grant belongs. With the exception of the first and last plates, the other plates have the inscription on both sides. The number of lines is 185. Lines 1 to 71 and a part of 72 are in Sanskrit language. The portion furnishes information about the genealogy of Vīrāballāla. Lines 72–167 are in Kanarese and lines 168–184 in Sanskrit. In the last line is given the title of the king.
The Hālegannaḍa 1 and 1 are frequently substituted for Sanskrit l and r. The verses possess poetical merit and the style is dignified.
The grant records the division of the village Nēmalige into 20 vritṭas and the gift of the same to the learned Mahājanaś of the village. It is dated and the date of the actual gift and that of the formation of the copper plate grant are separately given with all details. The date of the gift is about six years earlier than the formation of the grant, the former being in the year Kīlaka and the latter in Amaṇḍa Saka 1116, though Saka 1117 is wrongly put in the grant. It corresponds to the English date Tuesday the 27th September A. D. 1194, on which day the Kākāsīti tiṭṭhi lasted for about 224 hours from sunrise. It is probable that according to the calendar used then, the tiṭṭhi might have been made to last for about half an hour or so after sunrise on Wednesday. Similarly the date of the actual gift is in agreement with the week day, as calculated according to Swami Kannu Pille's tables. In this case Kīlaka-samvatsara Pushya śuddha dasāmī corresponds to Friday the 30th September A. D. 1198. But it was not the day of Sankrānti, Makara (Capricorn). If śuddha be taken as a mistake for bahula, then the equivalent English date would be Friday the 13th January 1199. Even then there is an error of one day, since
14th January 1189 was the day of Sankranti with Vyātpata-yoga. Even then the week day would not agree. Such errors are frequently found in a number of gramic and even on stone inscriptions. It is not possible to decide whether they are due to clerical error or to any difference in the system of the calendar used or to careless composition without verifying the tithi, weekday and etc., of the date of the actual gift. The dates are thus worked out by using the tables of Swami Kannu Pille:

I. Required the ending moment of Asvina sukla 11, A. D. 1194, Sakha 1116 (not 1117 as given in the grant) Ananda samvatsara.
Mean ending moment of Asvina (i.e., Bhādrapada) new moon tithi.

<table>
<thead>
<tr>
<th>New Moon</th>
<th>Week-day</th>
<th>Month and day</th>
<th>Fraction</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>6</td>
<td>S. 16</td>
<td>59</td>
</tr>
<tr>
<td>Collective duration of 11 tithis</td>
<td>10</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>Sum of sun’s and moon’s Equations</td>
<td>17</td>
<td>27</td>
<td>72</td>
</tr>
<tr>
<td>i.e., Tuesday the 27th September at 94—233 hours after sun-rise.</td>
<td></td>
<td></td>
<td>+22</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>27</td>
<td>94</td>
</tr>
</tbody>
</table>

II. Required the ending moment of Pushya Bahula (not śuddha as given in the grant) 10, A. D. 1188, Sakha 1110, Kilaka samvatsara.

<table>
<thead>
<tr>
<th>Mean ending moment of Pushya (Asvina) new moon tithi.</th>
<th>Week-day</th>
<th>Month and day</th>
<th>Fraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collective duration of 25 tithis</td>
<td>3</td>
<td>D. 20</td>
<td>23</td>
</tr>
<tr>
<td>Sum of sun’s and moon’s equations</td>
<td>24</td>
<td>24</td>
<td>61</td>
</tr>
<tr>
<td>i.e., Friday the 13th January 1189 at 18 hours and 44 minutes.</td>
<td>27</td>
<td>Jan. 13</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Jan. 13</td>
<td>-05</td>
</tr>
</tbody>
</table>

Translation.

Victorious be the great Hoysala family which is like a bee in the lotus-like feet of Vishnu, the fame of which is extolled by the whole world, and in which family resembling a pearl come out of a bamboo-like branch of the Yādava dynasty, a descendent, responding to the saying of a sage “Hoi-Sala” “strike, O Sala”, pointing to a tiger, accomplished it and is thus made to bear the name Hoysala justly applicable to him.

He has been the protector of the whole world in that he is the only shelter of all brave men in the world. Residing in Sāsakapura, a moon come out of the ocean-like family of the Yādavas, he has been made to bear with his two arms the weight of the world-castle.

From that Hoysala who is united with the good and by whom the good are pleased with his liberal charities, honours and protective care, there was born Vinayaditya, the ornamental head of the Kuntala dominion on the earth.

From him was born Ereyanga, the celestial tree to the needy. By his moon-like fame the lotus-like faces of his friends are made to flash and beam with brilliance.

From him was born king Ballāja who was the first among the devotees of Śiva and by whom Jagaddēva (of the Śántara-dynasty) mounted on his own elephant was overcome in a battle with elephants.

Then there came the illustrious Vishnu-bhūpāla (Vishnupardhana), the purifier of his royal family, well-known in the world, and organizer of his kingdom with the grace of god Nārāsimha; when he was protecting the world, those that were
born of the arm of Vishnu were not the earth-bearers (kings); the real earth-bearers were the mountains; no enemy came facing him except his own reflection from a mirror.

From him there came Narasimha, the conqueror of the world, whose fire of prowess was set ablaze by the sights of his enemies. His queen, moving with dignity like an elephant was known as Echahaldevi, famous for her Satishike devotion to her husband.

From the milky ocean of her womb there came out king Viraballāla who, though he was an apāryājata, conqueror of the band of enemies, was a pāryājata, a celestial tree to the needy.

He was a worshipper of the good, of pure senses, famous for his learning devout worshipper of Kṛṣṇa, expert in politics, a store of goodness to be purchased by all, an ornament of those moving in the right path, conqueror of temptations, an ornament of good conduct, with his feet saluted by all kings and an embodiment of good qualities. His prosperous career is a subject of wonder, for his fame, like a nymph, has gone with his enemies to forests, the heaven and the nether world.

Be it well, He, the shelter of the whole world, the lord of the earth, Māhārājādhirāja, Rājaparamēśvara, the lord of the capital Dvāratvati, sun of the sky-like Yadava family, the head-gem of the good, Malerājā-raja, Malapara-ganda, brave in war, the only hero without needing assistance, Sanivārasidhi, giridurgamalla, Chaladankarāma, Nissānakamalla, Pratāpa-chakravarti, Hoysalabhūpāla, and by name Viraballāla, having made an expedition to the north, put down the disobedient and restored the obedient among the kings he conquered. Then while in Kurugoda-koppa, he with his queen born of the Mābhārata family of the Pāṇḍyas, who are a branch of the lunar race of world-wide repute, with titles Maharājādhirāja, Rāja paramēśvara, Paramabhaṭṭaraṇaka, Chandrakulaśeśara, recipients of Vedic benedictions from Bhṛgu, Dakṣa, Kaśyapa and Nārada, whose fish-flag has been washed in all the seven oceans, and who are known as Vikumachakravartins and celestial boon-trees to those who seek help, was ruling over the earth, with ease and comfort, on Wednesday the 11th lunar day of Āśvija in the year Ānanda, Saṃka 1117, on the day of Vishu Sankranti, the illustrious king Viraballāla formed an agrahāra called Nēralige in Vira-ballālā Chatuvedimangala and bestowed the 292 vṛtti into which the lands of the agrahāra were divided, on learned men whose activities were the result of the fourteen branches of learning, the six Vedaśgas, the four Vedas, logic, Dharmasastra, Purāṇa and Mīmāṃsā on Sunday the 10th of Pushya suddha in the year Kīlaka that day being a day of Sankranti and Vṛṣiṇī-yoga and caused the edict to be written on the day previously mentioned.

The revenue derived from Nēralige was once 400 gadyāṇas. Now with the addition of toll on arakunats, miscellaneous revenue rent fixed and derived collectively, they pay gadyāṇas 1,000. Formerly they used to pay the amount in kind, the grains being khaṇa, paddy, sesamum and jōla in kind. This amount (i.e., 1,000 gadyāṇas) will now be paid to the Vṛtti-holders. Then follows the description of the boundary with the usual imprecatory verses at the close.

2.

KADUR DISTRICT.

Chikmagalur Taluk.

On the ceiling of the Ānjaneya temple in the village Kalasapura in the Hobli of Lakyā.

Size 3'6" x 6'

Kannada language and writing.

1. kaivalyaḥ-bodhendirādhāman saḥ jñāna-jñanāptīyam
2. sat-sukhabhāram mālak vinēya-santatige nityam Sānti-
3. tirthēsvaram Śrī vijaya Huyalā-vamśaya pratāpārjina-kirtayēl Yada
4. vamśa-nripaṭha bhūbhri-
34. navasi-Vuchchangi-Hānungal-gonda bhuja-balā Virā-Gangan asahāya-
shā niśanka-pratāpa Housalya-Vira-Ballaḍāvēvarasar Dvārāsamun-
35. draḍol sukhaḍi rāṭyaṃ geṣutire tat-pāda-padnāṃpajīvīgaṇ emisīda śrīman-
mahā-vadda-yyavahāri Kavaḍēmayaṃ nati.
36. tjāyvaru gurup-kulānvyaya kramam ent endoḍē viṃsā-śrī-Jainā-dharm-
makkamala-todavinī oppugum Mulasangam kamanāy.
37. Kōṇaṅkundānvyaya vare-vanāṃ Dēśi ṣghechha kramadī-
tata vardha geseye śrī-vadhūt-rama.
38. nam Devendā-saiddhāntika munī esamā mahōśa-kāhāṃ tach-
chhishyam nāde vidhrīta-γuṇam Virshhahanandi-muni kāyō-
39. tsargam-gondupavāsadi upa da Chatur-mukhākhyeyan ālādāv innovaśer-śīṣyarol śaṃstādīm dvīja-rāji-kumata-vāda-mada-
darppa ha.
40. nāvartti-kṛtti-vrikshānuma śrī-śripiṇandapinditā dévā Darśa-
naṃ Jina-saṃaya-
yāsas-chandram Jinaṃāṃbhōnāthi pravardhanā-hansa-chandram Jina-
nuni-ku-
41. valaya-chandram Jinaṃchandram vibudha-nikara-rākā-śchandraṅ nirvad-
yo bōdhā-śaraṃ-śharaṃ-yūtar Mūgahanandi-saiddhāntika-dēvā sā-
shyārār saṃyanta-nirupati-dharmendrā Ratnā-nandi-muṇḍndar tatt-
adhānmār . samhitā dyakhilāgamārutā-nipuna-vyākhyāna-
samśuddhi.
42. yin ṣu saiddhāntika-tattva-nirvaya-vachā-vīnāṣadīṃ śrutī-
śambuddha ṣayānārthasāstra-Bharatākāra-sahityadīm rūd-
dhānuttita.
43. Bālachandra-muniyaṃ vidyādhara . chakrē śrī-Mūlasangha-
padmākara-rajarahmā . nipuna-pravardāvatamasāh ilīya-
44. j Jinēndra-saṃyayānuvā-pūrṇa-chandraḥ . kradhāḥ ant-
emisīda śrī Hājakhyeyarā gudhāmā dēdī.
45. vya jayānvyaya-vārīdhī-chandramanum g Arhantya-
charitanum vara-Jainā-saṃaya-kumudendu anyāyārjita-dhama-
nāma-
46. neyde Kavaḷēmayaṃ Anuvantayyami (?vara suguna-saṃyayī-Kava-
ḷēmayaṃ tanna . pūṭya-śaṃs-sadgūṃ Kēṭiṣṭeyyam udātta-
praya-Rēchisēṭīgum antā Pūpusāṇsēṭīgum ibā-saṃśtūtya Dēkavege-
prya-puram prabhu Bāṣa sampūraṇa-bhavyādāya nūpana-
47. anūpana . seṭṭi yāda kante anūna-sārmyāṇidhi-
48. nāmādi apurvā jana-vinutā-
49. Jakkisēṭīyaa vanite su-
50. ddāme rttīya tajelal il avarāvanteyḍgha-
puṇyādāya.
51. nikīla-gunaṅkāṣṭhāna Barmanā purya-
52. kulavadu Dēka-
53. ditōddā-Lakṣminīvāsān il niti-lāta . dānā-
dharmma-payō-
54. dhi-chandrama ṛhīmanu . rbbāda-dānā-
kupā-bhōjān virō.
55. tanunjōnta nisēṭīya il saṃti śrīman-mahā-maḍḍalēva-
bhujabala Virāgangan asahāyāśūra niśānaka-pra-
56. tāpā Housalādevavasar sarakarsha 1095 neyā Durm-
ukhi-saṃvatsaradā Uṭtarāyapa-saṅkramāṇo amara-dānā
dānā.
57. māduvally śrīman-mahā-vadda-vavahāri Kavaḷēmayaṃa-
Dēviṣṭēṭīya tām mādīsidā śrī-Vira-Ballaḷa-jīnāla-
58. yada yarktalāhara-dānakāṃ khaṇḍa-sphutiṣa-jirūpddhār-
kam endu binnapam-geyeyā svara.
59. gaṇada ṛtṛdaś śrīman-mahāmaḍḍalēkahārya-
Bālachandrasiddhānta-devarge dhārā-
pūrvvakāṃ Bālachandra ṭhosāndolagāna
Karaṅkērēyā adara kālvullāḻo-
60. nāmanā ṣNāchahalli Madabāda Maryahāḷiyolādā hållilag-
smā-sambhandham ent endoḍē mū-
The inscription is dated Śaka 1098 Durmukhi corresponding to A. D. 1176. As the inscription is on the ceiling of the temple not exposed to light, it was with difficulty a copy of it has been obtained by photographic means. Accordingly a good many letters in the copy were either faint or almost invisible. Enough, however, to understand the main theme and the date of the inscription was obtained. The inscription is long containing as it does 81 long lines each line being divided into two or three short lines. It begins with the genealogy of the Hoysala kings from Brahma, the creator, down to Vīraballāja, the Hoysala king; at the time of the inscription. Brahma’s son was Atri, from whose eye there was born the moon. Moon’s son was Budhas whose son was Purūravas. His son was Ayuṣ, whose son was Nāhuṣa. His son was Yayātī whose descendant was Yaddu. In the family of Yaddu there was born Hoysala so called on his having slain a tiger at the command of his Jaina teacher saying “Hoi Saลา” “Strike, O Saลา.”

In his family, there was born one called Vinayaditya who married Keliyabbe-His son was Ereyanga whose queen was Echaladēvi. He had three sons; Ballāla, Vishpuvardhana, and Udayaditya. Vishpuvardhana succeeded Ereyanga. Vishpuvardhana’s son was Narasimha whose son was Vīra Ballāla, Mahimandaleśvar and lord of Dvāravati, sun to the sky that is the family of the Yaddu, the head gem of the good, conqueror of Tālakāṇḍu, Kōngu, Banavasi, Ucchabangı, Hānagali, and Bhujbalavatraganga. When Vīraballāla was ruling, Dēvisēṭṭi, a descendant of the family of Kavaḍamayya, a rich merchant, constructed a Jaina
temple called Virabulakhā-Jinālaya with Śantimātha set up in it at the request of his teacher Balachandramuni of Mulasungha, Kondakundānvaya, . . . gana and Dēśikagaccha. For the service of the temple and the priests and also for meeting the expenses of repairs of the temple whenever necessary, the king at the request of Dēvasēṭṭi made a gift of some villages together with the right to collect toll-dues on some commodities specified in the inscription. The inscription ends with the usual imprecatory verses.

3.

On a Viragal in the same village.

Size 6' × 4'

1. Svasti saha nirpa kālattita-samvatsara-satangal epṭanūr
2. enbhāṭa-mālakayya Rakṭākshi samvatsara pravartise a-
3. rasa Kaliyangana mele voda kālagadol Appigereya
4. Ṙnigere Kottammange abhyantaravisiddhi mangalā śrī.

Note.

The inscription is in old Kannāda characters and language. It is dated Saka 884 which corresponds to A.D. 962. But the cyclic year Rakṭākshi was current in A.D. 964 and not in 962. It is probable that the inscription was written in Rakṭākshi, two years later than A.D. 962 when the event happened. There are some letters written, one below the other, between lines 3 and 4 on both sides of the stone. As some of them at the left side are cut off, nothing can be made out of them. The inscription records the death of one Appigere Kottamma in a skirmish with Kaliyang, a Ganga prince. The letter ‘ka’ in Kaliyang has a peculiar shape, somewhat different from the usual ‘ka’. Here the word ‘kālaga’ seems to mean a fight with a huge wooden rod with pointed edge. The battle scene is carved between lines 3 and 4 with Kaliyang thrusting with his rod, Kottamma fallen, one of his followers praying on bended knees for Kaliyang’s mercy, and the others beginning to run. In the space between lines 2 and 3 Kottamma is represented as being carried by celestial angels to heaven and below the first line he is drawn in a sitting posture with two angels fanning him on both sides.

4.

On a stone in front of Īśvara temple in Īśvarahalī, in the same Hobli.

Size 4'—4”×2’—5”.

Old Kannāda language and characters.

1. svasti samasta-bhuvana-vimūta-Gaṅga-ku-
2. la-gagana-nirmulajā-tārāpati jalaḥhi-
3. jala-vipula-valaya-mēkalā-kalā-
4. pājankiatēlādhipatyā-Lakshmī-svayam-
5. vṛita-patitvādyaganīta-guna-ga-
6. na-bhūshana-bhūshita . . . . śrīmat-
7. Ereyapparas a . . . . bāṅgabā-
8. lige kotta sthitī-krama Nitimārggam E-
9. renājan ālūrū nāḷbhuvaram nālā-
10. vnumanū . . . . prakriti [ga] lum kolālu salla-
11. dantīsā sankrāṇtiyo dhāre-erdu tappa-man ella-kālakam bījan-
12. adēya sthitīyan ājīdom Varaṇāśīyan ājīdom mangala mahā śrī.

Note.

The inscription is not dated. It records remission of toll on ghee or clarified butter granted by the Ganga king Ereyapparas a to merchants as a measure conducive to their prosperity and at the same time prohibits the collection of the same by Nitimārga (heir-apparent?), the officers in charge of Erenādu, minor officials, the gāvunda and the people in general of the same nādu. The grant was
formally made on the day of Sankranthi. It is not however mentioned which Sankranthi it was. The titles of the king enumerated at the beginning of the inscription are a spotless moon in the sky of the Ganga dynasty famous all over the world, adorned with ornaments that are his innumerable qualities such as the lordship over the earth surrounded by the water of the oceans like a waist-band, married by the Goddess of sovereignty of her own accord and the like. The inscription ends with the usual imprecation.

5.

On the capital of a pillar of the temple of Kalledeva in Belavadi in the same Hobli.

Old Kannada language and characters.

(Front of the south part).
1. svasti śrīmatu-pratapā-chakravarti Hovisa-na-Vira-Ballārāya-
2. nu Đāramudrāda nelevitdo rājya-geyvetu āe Viśavasu-sam-

(East).
3. vatsaraṇa Kārti su 10 Sō. Balavādiya suṇkadavaru Kaledēvara śrī-kāre-yakke
4. varushakke ga 1 pa 2 nu āru Balavādiya suṇkanu āluvaru koṇūvaru.

Note.

This inscription records a levy of one gōḍyāna and two panas from the toll-collectors of Belavadi per annum for the service of God Kalledeva in Belavadi. It is dated Monday the tenth of the light half of Kārtika in the year Viśavasu, during the time of king Viṭraballās, who ruled from 1173 to 1220. The date of the inscription exactly corresponds to Monday the 4th December, A. D. 1186.

6.

Sringeri Taluk.

Belavādi copper plate grant of Krishnarāja Voḍeyar II of the year A. D. 1760 in the possession of the Sringeri Math. (5 plates; the 2nd one is missing).

Kannada language and writing.

(I b).
1. śubhamastuḥ namas tunga-sīrās-chumbi-chandru-chāmara-
2. ghrāvī trilokaya-nagarāmbha-upahastambhāya
3. Śambhavaḥ Harer Ilā-varahasya damahtra-dandas sa pā- tu vah! Hāmādri-kalahā yatri dātra chhatra-śrīyam
4. dudhau śvasti śrī-vidyaḥbhūdaya-Sāstivahana-sakru-
5. varṣhagalu 1682 sunda vartamānavāda Viṭhrana-
6. ṣaṇa-samvatsaraṇa Bhādrapada ba 5 llu śrīmat-paṇama-
7. hamsa-parivrajanakachārayavravya pada-vākya-panā-
8. na-pārāvā-pārāna yama-niyamāsana-prā-
9. pāyāma-pratyāhāra-dhyāna-dhārana-samādhyā-
10. śhāngas-vyogashtiḥā-nishtiḥ tapaschakravyatana-
11. dyavichhinna-guru-paramara-prāpta śhād-śarāma-sahā-
12. prātacārya vyākhyāna-simbhasanābhāṣavara sahu-
13. la-nigamagama-sara-ḥridaya Śāṅkhyas-traya-pra-
14. tipādaka Vaidika-mārga-pravartaka sarva-tantra-sa-
15. tanta adi-rājaḥāni Viḍyāngamahā-rāja-
16. dhānī Karnataka-simhasana-pratishthāpanāhā-
17. rya śrīmad-rājadhiraj-guru-bhāmandalā
18. chārā Rushyamangapuraravāditvār Pungaba-
19. drā-dra-vāsa śrīmad-Vidyāsākanapada-padmāra

II. * dhakarāda śrīmat - Sachehidānanda - bhārati - svāmi - guru-kamala-saṅjātar āda Śringerī-śrīmad - Abhinava - Sachehidānandabharati - svāmīyavāra Śringeri-śrī-
moṭhada Śrādhambī-aḥannavaśu śrī-Chandramaulēśvara svāmīyavāra nitya-

*The 2nd plate is missing. But a complete manuscript copy of the grant was found in the possession of the Patel of Belavadi, from which this portion has been taken.

ARCH. B.
III a)
1. bālaya-punya-kāladalī sa-hiranyo-
2. daku-dāma-dhārā-pūrvakāgī dhāreyan-erau
doṣu dhēvēyadā-kāmpa yī-Belavā-
4. di-grāma upagrámagalī yalle chatus-sīmye-
5. jagalla nidhāyasha-bhāga-tējassvāṃmya-gadde-be-
6. dālu modala ad sakala svāṃmya saha śrī-Sā-
7. rāda-Chandramanjēsvaramvāma vitya-nāvē-
8. dya-dipāradhane Navarātre-utsava-muntāgī
dhānādhā kāmpikā nūrāyadā davasādā yānaka huṭṭuvaḷi kaṅgu 1,200 vandusāvīrāda inmūru varahā huṭṭuvaḷi T-Belavāḍī-grāma upagrámagalī kore kattē ṣvāsthamā saha śrī-Svāmiyavara-Sētu-yātre-nimūyā Śrīrāmagapatāga-
Khe chittāsa āṅgika t-dīvasa Ma-

III b)
20. kke paścīma daśakīma-mukhaṅvaṅga śīle yī-grāma-
21. kke pūrvā-bhāgadasī pāvagalla bēddāri hāllada
22. madhyadali are-mēle paścīma-mukhav-ṅgī nillī yī-
23. ruva śīle t-grāmaṅkā pūrvā ṣvāyaṅ-dīkkinā-
24. li Saṅkaranahallīje ṣānaya-bhāgadasī ellati-
25. gatā Kōdhallī kore būru mūniṅhaḷḷa uttara-mu-
26. Ḵhavā vadadu paścīmakke tiriguda murudal-
27. yali paścīma-mukhaṅvaṅga śīle Koṭiṅgēnhalī-
28. ge pūrvā ṣvāyaṅ-dīkkinā hāllakke paścīma vāyā-
29. ṭya-mukhavāṅga yiruva śīle yī-grāmakke Koṭi-
30. gēṅahallīge nairitya paścīma-dīkkinālī u-
31. ttarnakavāṅga śīle yī-grāmakke yī-śīle
32. ge paścīma bēdu-vēle Ḵaṅge ṭtāra rānaspūra
33. Koṭiṅgēnhalī Kurubara Bōdīḷalu Ḵalē-
34. du-sāhala kariṅhaṅtē kūḍḍa chathushka-yelle hāliya
35. yiruva śīle yī-grāmakke yī-sīle paścīma

IV a)
36. hānagala mūṇḍugallī hāllada vattu Hōnnanaka
37. ṭege badagallu arege ṣvāyaṅ-dīkkinālī uttara-mu-

* Though the 3rd, 4th and 5th plates are transiterated line by line, the line numbers in continuation are not given owing to the missing of the 2nd plate.
This grant found in the Sringeri Math contains only four plates and the second is missing. A complete paper manuscript copy of the grant is however found in the possession of Venkatadasappa, Patel of Belavadi. It is dated Shaka 1682 Vikrama samvat Bhalrapada Bahula 5. This corresponds to 29th September A.D. 1760. The dating does not furnish sufficient means for verification.

It records the gift of the village Belavadi together with twelve minor villages of specified boundary, all situated in Belur shahal under the jurisdiction of “Mysore Nagarada-hobali-Vicharanavadi” under His Holiness Abhinava Sachchidandannabhara-tirasvami, head of the Sringeri Math and disciple of Sachchidandannabhara-tirasvami with the usual titles mentioned in the grant. The grant is made by His Highness Krishnaraja Vodaraya II, King of Mysore, son of Krishnaraja Vodaraya I and grandson of hanubhravanarasinhraja Vodaraya of Atryasaagotra, Aavalanaseswtra with the usual titles, on the occasion of the Swami’s half in
Seringapatam on his way to Râmeśvaram. The revenue of the villages amounting to 1200 varahas per annum is said to have been made up of the following taxes:

1. beddalu mâyada jôdi  
   Taxes on Jogi lands.
2. hoge pâpa               
   Tax on tobacco crop.
3. mane-pâpa               
   House tax.
4. dêvata-aravâsi          
   Religious tax.
5. kero-pairu              
   Tax on crops under tanks.
6. sistu-nagadukandâya     
   Fixed taxes.
7. tôtada-pairu            
   Tax on gardens.
8. újigadamâyâ             
   Tax on lands granted to servants.
9. sunkadapommu            
   Tax on toll collection.
10. Jâjari pairu           
    Tax on minor produce.
11. jêti kôta samayâchâra 
    tax or fees levied for settling social & religious disputes.
12. kuri-terige            
    taxes on sheep.
13. bâla-terige            
    taxes on animals with tails.
14. holluhaña              
    taxes on fodder.
15. dandâmakâige           
    military cess.
16. suvârûdâyâ              
    tax on professional income in the shape of money.
17. dâvasâdâyâ             
    tax on grains.
18. sunkadâhuţtuvali        
    tolls.

The grant ends with the usual imprecatory verses, and with the signature of the king as "Śri Krishna".

7

KOLAR DISTRICT.

Bowringpet Taluk.

On a rock to the north-east of the villageAITANDAHALLI in Bowringpet Hobli

Size 5’ x 10’

Kanada language and writing

1. Śri-Ganâdhipataye namah.
2. svasti śri-vijayâbhuyadayā Śalivâhana saka-varushhangalu 1501 neya Pr-amâthi samvatsarama Aśhâda āhu 16 lū śrîman-mahâhu
3. râjâdhîraja-paramêśvara pûrva-pasēchima daksinōttara-chatus-sumudrâdhîyâra śri-vir-gratâpa śrî-vir śrî-Śrian-
4. gadêvâ-mahârâyâru prēthri-sâmbrâyian geuyuttirâ. Sugutûra. Tama-yagadu ayyavanârum Kûnâru-râyârige
5. koṭṭa nettara-godage grâmâgaḷa kramav entendare—Jâgade-râyaravâru Dēnkanikôte kâdigoṇḍâga nimage Kundânastmege
6. grâma Âyitâdarali grâ | Dolarahali grâma | ubhâyam grâ. 2 nu â-grâmâgalige saluva kâluvaḷi sahâvâgi nettirâ-godagey â-
7. gi koṭṭen â-grâmâgalige saluva chustimeyolâgula grâmâgalige
8. idâkke saluva holadere madidere maggradere nîrârbhakte saluva kêre kunte ane achhukâthât etadere yalu gûde-guyalu-deru
9. Â-grâmâvanu âgumaḍikondu nuv nimma putra-pautra-pâramparcâyim Sûryâ-Chandrâdigaḷu iha pariyantram anubhâvisi
10. koṭṭa sukhadali yihadu endu koṭṭa nettara-godage grâmâgalu sri

Note.

The inscription is in Hosakarnâda characters and language. It is dated Saka 1501 Pratamâthi, Aśhâda Süddha 15 corresponding to the English date, 8th July A.D. 1599 when SriRangadêvâ-mahârâya is said to be ruling over Penugonda. It records the gift (nettara-kodagi) of two villages named to Koṭṭurâdaya for services rendered by him in a bloody battle, the village being exempted from all taxes, by Sugutûra Tamâmayâ Gaṇâlayya.
8

In the tōṭi-mānya wet land below the tank of the same village

Size 2' × 1'.6"

Kannada language and characters

1. katu-godi.
2. ge-gade kha.

Note.

This inscription on a stone in the centre of a paddy field below a tank of the same village mentions the area of paddy field granted. Nothing is stated about the grantor and grantee.

9

On three broken pieces of a rock in the pasture ground to the north of the village Elaburagi in the same Hobli.

On the 1st piece.

1. śubham astu ār-vijayābhhyundaya-
2. Sālivāhana-śaka-varshangalu 1478? ār-Vijaya-nā-
3. ma-sambarsurada Jēṣṭha-su 15 lū ārmed-rajādhirāja-ār-
4. Salasa jayvamba-rajara pauntra āda rajādhirāja ārajapa . . . .
5. rāda ār-Narasimha-rajnarvaru Timmāpurada Nārayana . . .
6. rājara pauntra āda Bāga-rajārāda Gōpāla-Rā-
8. śīme . . . . . .
9. prayanum . . . . . .

Note.

The inscription is in modern Kannada language and characters. The first piece of stone measures 3' × 4½' and the inscription on it is quite legible, though a few letters in lines, 4, 5, 7, 8, and 9 are effaced. Nothing is visible on the other pieces of the rock. It is dated Śaka 1478, Vijaya Jyēṣṭha, Suddha 15. As the cyclic year Vijaya coincided with Śaka 1455 corresponding to A. D. 1583, 1478 seems to be a mistake for 1455. It records the gift of a village, Elaburagi by name, to Gōpālarāmadēva, grandson of Timmāpura Nārayana rāja, by Rajādhirāja Narasimha, . . . grandson of Salasa (Śalasa?) Jivamaharāja (Narasimharāja?), the Vijayanagar ruler.

10

On a rock to the south of the same village.

Size 3' × 2'

Kannada language and characters.

1. Plava-samvatsara-
2. ra-Bhādrapada ba 3
3. rājāmānya Raja-
4. Śrī Sambājirāja
5. sahebaru Byalisi

6. Javiranṇage koṭṭa kaṭṭu-
7. kodige hola
8. kha 100½ du.
9. sarvamānya

Note.

This inscription is imperfectly dated Plava Bhādrapada bahula 3. It records the gift of dry fields of 100½ khāndigas ćin sowing capacity to Byalisi Javiranṇa by Sambājirāja (probably son of Sivāji).

11

On a stone lying by the side of the village-fence to the west of the village Ombhatuṅgilu in the same Hobli.

ARCH. R.
Kannada language and writing.

1. Nandana-samvatsara-Bhâ-
2. drapada ba 2 lu Ma-
3. hamad Gaus saheba-
4. ru Bengṭange koṭa mā-
5. nuyadakola kha 1
6. putra-pautra-pā-
7. rampparya anubha-
8. viśikondu ko-
9. te marâmata mádi-
10. kondu yirōdu

Note.
The inscription is in modern Kannada language and writing. It is imperfectly dated the 2nd lunar day of the dark half of the month Bhâdrapada of the year Nandana. It records the gift of a dry field of one khandiga in sowing capacity to Bengṭa by Mahamad Gaus.

12
On a rock in front of the temple of Battirâya in the village Tyâranahalli in the same Höbli.

1. Vâva-nâma-samvatsaradhâshâda
2. bahula 1 Bhânuvarandu nenapōnu
3. Terânapalli Kampagaudana maga na-
4. Dâripalliya Apuṇḍagavuda Bayya-gavu-
5. dana maga Pasivayana maga Gâli-gauḍa Nâraya-
6. gavudana maga Marigavuda

Note.
The inscription is in modern Kannada language and writing. It is imperfectly dated Sunday the first lunar day of the dark half of Âshâdha of the year Bhâva. Lines 7 and 8 are effaced. In lines 3 to 6 only the names of certain persons concerned in a charitable work appear.

13
To the south of the same village, on the dyâvarabanḍe below the tank.

Kannada characters and language.

4. mûru mandi hoyiśidam grâma-stime kallu

Note:
This inscription is not dated and records the names of persons who erected the boundary stone of the village.

14
On a stone set up in the Kodige field of Râddi Râmaṇa to the south of the same village.

Kannada language and characters.

1. Pâriḍhâvi-samvatsara Pâlguna su 1
2. lu śrîmat Chinnappa Bâppu-
3. yaru Bâppûga koṭṭa
4. kaṭṭugodage sasana-krama
5. Muluvagila nàdalu naṁma
6. nàyakatamada Tyâranahalli-
7. va Attikunte purvva bha-
8. kalā sōbadda keśeya ka-
9. ṛṣideyātā kaṭṭugadale khāl
10. gaddeyyu chandra-sātriya-
11. nu ujjanakalu salubha
12. du yidamu tyagadava-
13. ru Gangeya tadīya
14. . . . kapileya
15. konda pāpadafr
16. hoarhu . . .
17. Sakuli kaṭida

Note.
This inscription is imperfectly dated the first day of the bright half of Phālguna of the year Paridhāvi. It records the gift of a wet field of one khandiga in sowing capacity by Chinnappa Bāppu to Bappu for the service he rendered by constructing a tank.

15. On a stone lying at the entrance of the village Kuppanapalli in the same Hobli.

Size 3' × 1½'
1. Devasamudrāda
2. Kāśī Viśvanātha-dē-
3. vara grāma

Note.
The inscription is in modern Kannada language and characters. It is not dated and records the gift of a village for service of the god Kāśī Viśvanāthas in Devasamudrā.

16. On a stone set up in the field of Pāpāṇa to the south of the village Siddanapalli in the same Taluk.

Size 3½' × 2'
(Front) Modern Kannada characters and language.
1. svasti śri vijaya-
2. bhyudaya Sālivā
3. hāna saka varushanga-
4. In 1457 Vijaya.
(The rest is effaced.)

(back)
1. rige koṭta kaṭṭū-
2. kodige Sidamapa-
3. lliyagrama . .
4. li 5' yi-ke-
5. re-kelage gade kha.
6. nu anubhavisiko
7. nūdu sukhadalu
8. yirōdu.

Note.
This records the grant of some lands below the tank of the village Siddanapalli to . . . . . . as a kodage in the year Vijaya, 1457 of Sālivāhana era. The Saka date 1457 does not agree with the cyclic year Vijaya.

17. On both sides of the Gajalakshmi figure on a stone forming part of the sluice of the tank of the village, Maragah (same Hobli.)
1. svasti śri Kannappayyana maga Jātiga rarpaka Nāgārjunaayyana Nīriganḍayyann Peray.

Note.
The inscription is in old Kannada language and characters. It is not dated. It records the construction of a stone-sluice gate to the tank by Jaṭiga-rapaka Naṅgārjumaṇya, son of Kāmāppaya, Nirīgāṇḍaiya, one who is known as the best of the family of Perayānāḷdavār, his wife Lingabbe, and Kāmānayya, son of Ariya. The name of the person who wrote the inscription is mentioned to be Mattarōjā, son of Baṇṭarappā.

18
On a rock on the fort-wall of the village Būdikōte in Būdikōte Hobli
1. sūbhām astu sōbhakṛitu. 
2. samvatsarānā Kempu. 
3. nāyi gauni komāruṇḍu. 
4. Bisagauḍu sayinchina kola.

Note.
The inscription is in Telugu language and writing. It is imperfectly dated and records the construction of a pond by Bisagauḍa, son of Kempunāya-gauḍa.

19
On a rock by the side of Śāsanamaṇḍuvu in Guṭṭahallī in the Hobli of Būdikōte.
Size 6' x 3'

1. sūbhām astu avasti ......... 
2. vāhana-saka-va ........... 
3. sāḍa śu 1 lu śṛt .......... 
4. ra Hosahallīya Timmaṇa . 
5. ga aru Marasaya Gānivayunu 
6. māṇḍaru voḷagāgi nalalā kāḍisi ....... 
7. du Timmaṇayana kalu Vorapa naṇḍiśa 
8. Gānivayunu Chokapagauḍa khanā 
9. yinda kaṭu kōḍage kha gade āgumāḍikōṇḍu .... 
10. anubhāvīṣi koṭu kaṭuṅkōḍage sādana nām 
11. kabasa Nāḷalapan Timmaṇa Chikamalaṇḍauḍage Sulura. 
12. panu kalu ākāra hovyipanu Basappanu idhaṇavu. 

Note.
The inscription is in Modern Kannada language and Telugu characters and is dated. But unfortunately a number of words along with the date and the name of the grantee on the right side of the stone are effaced. It records the gift of a wet field of one khandiga in sowing capacity for the service of constructing a tank.

20
On a stone at the entrance of the village Doḍḍur Karapanahalli in the Hobli of Dāsarahosahalli.
Size 2' x 1'4'

Kannada language and characters.
1. sosti Vijaya-mārā. 
2. yaru pramānā-kodge 
3. kōte mānya hola.

Note.
The inscription is not dated. It records the gift of a dry field by Vijaya mahārāja of the Vijayanagar dynasty. Nothing is mentioned about the person to whom the gift was made.
At the base of the flag-staff of Venugopālasvāmi temple at Gaṭṭamādaman-ka in the same Hobli.

Size 3' × 5'

Telugu language and characters.
1. Kālāyukti samvatsara-Chaitra bahula.
2. 12 nādu Golla Bayyapa nayani
3. Vōbayyangānu Golla Peddappa nā.
4. yanivāru seyinchena garudagambam.

Note.
The inscription is imperfectly dated 12th lunār day of the dark half of Chaitra of the year Kālayukti. It records the setting up of a flag-staff by the persons mentioned.

On a stone at the entrance of Doddār, in the same Hobli.
Size 4½' × 1¼'.

ram nam kām
krām krōm bhām
ram ōm nam

Note.
The letters on the stone are what are called Mantra or Charm letters. They are believed to be so efficacious as to cure the diseases of men or beasts.

On a stone lying in a field to the south of the village Maḍivaḷa in the Hobli of Kyāsambaḷi.

Size 6' × 4'.

Old Kannada characters and language.
1. svasti śrī samadhigata-paṁcha-ma-
2. ha-sabda Pallava-
3. nyaya śrī-prithvī-va-
4. lhabha Pallava-ku-
5. la-tilakaiyka-va-
6. kya śrimad-Iriva-
7. Nolamba paṭṭangatṭi-
8. da irppattelaneya
9. varishhadandu Keśa-
10. mbaḷada Banakka
11. Meṇḍi gavunḍa
12. turyag Ganga-
13. maḍuvin iḍu muṭṭi kāḍi
14. sattu svarggiḍ āḍa.

Note.
This is a memorial stone set up in memory of the death of Banakka Meṇḍi Gavunḍa in his attempt to rescue cows from cow-rafters in the 27th year of the reign of Iriva Nolamba of the Pallava dynasty entitled Prithvivallabha and honoured with sounds of five musical instruments.

ARCH. R.
On a stone set up in the mānya field to the north-east of Byāṭarāyavanahāḷḷi in the same Hobli.

**Size 3’ 4” × 2’**

**Telugu Language and characters.**

1. Śrīmatu-Nandama- samyva-
2. tsaram Kārtika śudha 15 lilo
3. Ha., Pattiṅkasakākāda Ko-
4. tvālā Kīḷḍārā Sāhebula-
5. vāru śrī Rāgavayagārū
6. Kempaṇṇagārā Yare gavuni Mu-
7. ddāyaku Singarayaku
9. Kallupalle chenvu kaṭṭi-
10. śrīchīnandukū nirnayaṁ chē-
11. śi yichina kaṭṭugodigc
12. chēnum kha 10 sajālū 2
13. ku maḍi kha 1

**Note.**

This inscription is imperfectly dated 16th lunar day of the light half of Kārtika of the year Nandana. It records the gift of a field to Mūḍḍaya and Singaraya by Koṭivāla Kīḷḍār of Pattikāsakākāda for the service he rendered by constructing a tank in Byāṭarāyavanhalli.

**25**

On a rock in the Īkvara-mānya field to the north-east of the same village.

**Size 2’ × 3’**

**Telugu language and writing.**

1. Nandana-nāma-samvatsaraṁ
2. Kārtika ba 14 lilo śrī-
3. matu Rāghavayagārū
4. Kempaṇṇagārā Yare gavuni Mari gavuniki
5. Byāṇṭurāyavanhalli
6. chenvu yichina kaṭṭugoda-
7. ge chēnum kha 10

**Note.**

This is also imperfectly dated the 14th lunar day of the dark half of Kārtika of the year Nandana. It records the gift of a field to Marigauṣa by Rāghava for the service he rendered by constructing a tank in Byāṇṭurāyavanhalli.

**26**

On a rock on an elevated ground to the south of Kammasandra in the Hobli of Bētamangala.

**Size 4’ × 2’**

**Kannada language and writing.**

1. Kāmadēvanahāḷḷiḷḷya
2. Virayadevaṛiṇe Kammasraḷḷi
3. Chinnappaguna Kammasandra
4. Ampayagamūru Virayadevaḷḷa
5. Virayage (bīṭa) bīṭa
6. manmyada hola.

**Note.**

The inscription is not dated. It records the gift of a dry field to Viraya, son of Viraya of Kāmadēvanahāḷḷi by Kammasraḷḷi Chinnappaguna and Kammasandra Ampayagadu.
Mulbagal Taluk.

At Mulbagal, on a rock in the inam land of the village watchman, near the Taluk office.

Size 6' × 4''

Kannada language and writing.

1. Šukla-samvatsara-
2. da Šravaga-ba 5 llu
3. Hanehakallu Vrabhadradavari-
4. ge hāvina dāndege Tirumalappana-
5. varā Pāyanga Narasanna-Nāya-
6. karige dharmavāgi koṭṭa sarva-
7. mānyada hola yi-dharmakke
8. tacpīdavaru Gangeya
9. taḍiyali gōvanu konda
10. pāpadali hōbaru.

Note.
The inscription records the gift of a field to Pāyam... Narasanna-nāvaka for the service of god Vrabhadra in Hanchesal by Tirumalappa. It is imperfectly dated Šukla sam. Šravana Bahula 5.

Translation.
On the fifth of the dark half of Šravana in the year Šukla for the supply of flower garland to god Vrabhadra in Hanchesal Tirumalappa made a gift of a field, free from tax, to Pāyam... Narasanna nāvaka. Those who take away the gift will be guilty of the sin of slaying a cow on the bank of the Ganges.

28

At the same village, on a rock below Kengunte tank.

Size 9' × 7'

Kannada language and characters.

1. Šubhamastu svasti śrī-vijayā-
2. bhyyudaśa saha-varuha 1367 neya Krōḍhi-
3. samvatsara Kārtika su 1 lu śrīmatu Malla-
4. damsanyaaka maśkālu Maṅgareyanayakara mai-
5. dana... jiniyanayaka... Virupaṇṇa heggađe
6. ... nāyaka Boma-heggađe Piriyaapanna maga
7. ... baleya... damsuvavaru... dāla... ha
8. ... Kandulibhaṭṭa... koḍageya
9. ... dāra Muluvāya
10. chīya stānake saluva Kengunteyunu sarvamānyā
11. vāgi... trimitta a-Kegunteyunu nivu putra-
12. ... nāu namma saha-ruehā vodambaṭṭu
13. koṭṭe vāgi... liyabhaṭṭarige sarvamānyavāgi salu
14. ... ojaṇa...
15. a-kshētradalu... du banda
16. Muluvāyi-eleme vojaṇa... a-kerege
17. ambhaviśabahudu endu vodambaṭṭu
18. koṭṭa koḍageya... sva-dattam paradattam vā
19. yō hārēta vasundharāṃ shashthi
20. jāyaṭē krīmi idake tappī...
21. siyali kapileya...
22. phala...

Note.
The inscription is dated śaka 1367 (A. D. 1445) Krōḍhi sam. kartika suddha 1 and is not verifiable. It records the gift of the village Kengunte in Muluvāyi.
At Mañchaqānahaḷī, in Mulbāgal Hobli, on a stone opposite to the Chennarāya-svāmi temple.

Size 3' × 1' 9"

Kannāḍa language and writing.

1. Nāgappagālu . dévara
2. . . . . pāje
3. grahāṇa-puṇya-kāḷadālu
4. mahājanaṅga . datta
5. a-dēvara āṅga
6. . . . . vayibōga
7. . . . . pāpadalī hōharu
8. hmatī ojage hattu kolaga gadde āvū
9. . holavanu koṭṭevu śri-Virarāma

Note.

The top of the stone with inscription is cut off. Some words in the remaining portion are worn out. It records the gift of some land for the service of god—(name worn out)—by Nāgappa, with the approval of the Mahājanas on the occasion of an eclipse. The inscription ends with the usual imprecation.

30

At Anahaḷī (same Hobli), at the base of garudagamba pillar opposite to Gāpā-lakrishṇa temple.

Size 2' × 2'

Kannāḍa language and characters.

1. Dhātu-samvatsarasā Kārtika-su-
2. dha 1 lu Anahaḷiyya Kanirā-
3. jaya Sūrapagaudana maga Kempa-
4. yanu nilisida garudagambha

Note.

The inscription records the name of the person who erected the pillar and the date of setting it up. The date is not verifiable. The inscription is in Kannarese language and writing. The pillar is made to stand on a slab of stone containing an inscription in Tamil.

Translation.

On the 1st of the light half of Kārtika in the year Dhātu, Kempaya, son of Anahaḷī Kanirājaya Sūrapa, set up the flag-staff.

31

At Tāṭikallu (same Hobli), on the 1st viragal in the field of Munivenkatappa of Kammasandra.

Size 6' × 5'

1. svasti śrīmad-a-
2. khila-jagat-trayā-
3. bhivandita-surā-
4. surādhiśa-parvē-
5. śvara-prathihari-
6. krita-Mahābali-Bā-
7. narasar prithivi-rā-
8. īyaṃ geye
9. . . . . . . . . . . . . . .
10. . . . . . . . . . . . . . .
11. . . . . . . . . . . . . . .
12. śrī-Prithu
13. vi-Koṅgaṇi Muttayya
14. bhaṭar Ta-
15. nadekalla turugalo
16. ḳādi sattu
17. saggata-
18. r ādar
Note.

The inscription is in old Kannarese language and writing. It is a memorial stone set up to commemorate the death of a soldier in the army of Prithvivikongarai Muttaya or Śrīpurusha, one of the Ganga kings (A. D. 785 — 805) in a foray to rescue cows of the village Tandekal from the cow-lifters, in the reign of a Bāṇa king, feudal sovereign of Śrīpurusha. The inscription is not dated. The chief interest of the inscription lies in the synchronism it furnishes of the Bāṇa kings with the Gangas. According to Gujimallam inscriptions of Bāṇa kings (Epigraphia Indica, Volume XI. P. 222 and also Indian Archæology Vol. 40 P. 104) Mallia or Jagadekamalla was the Bāṇa king, under whom Śrīpurusha Muttarasa of the Gangas was a feudal chief. It appears that these Bāṇa kings from Jayannadivarma in the 8th century to Vijayaditya in the tenth century were descendents of the Baṭṭu or Brihadbāṇas whom the Rādhamabas made tributary chiefs to themselves in the third century. Lines 9-11 are worn out.

Translation.

Be it well. While Mahābalī Bānarasa, by whom Śiva worshipped by all the three worlds, and esteemed as lord by both the Suras and Asuras had been made a gate-keeper of his palace was ruling, one of the soldiers of the illustrious Prithvit-Konguvarma fought in a foray against cow-raiders in Tandekal and died and attained svarga.

32

On the second viragala at the same place.

Size 6" x 4" 9"

Kannada language and writing.

1. svasti śrī-
2. mad-Iriva-
3. Nolambaṁ-
4. prithivit-
5. rājyaṁ ge-
6. ye śrī-
7. Permmeya-
8. n-turu-vi-
9. ndino-Ma-
10. nneya tu-
11. ruvaṁ ma-
12. gulchi .

13. avarā ma
14. gandir ka-
15. ilan īrī-
16. piriya-ke
17. reya ke-
18. lage i-
19. kkaṇḍuga
20. galde bittar
21. svasti śrī

Note.

This is a memorial stone set up to commemorate the death of one Permeyan in a foray against cow-lifters and to record the gift of some paddy fields of 2 khandigas in sowing capacity to his survivors. It belongs to the times of King Iriva Nolamba of the Nolamba dynasty about A. D. 969. The inscription is not dated.

Translation.

Be it well. While the illustrious Iriva Nolamba was ruling, Permeyan rescued the cows carried off by cow-lifters and died in the foray. His son set up this memorial stone. (The king) made a grant of a paddy field of two khandigas in sowing capacity (to the family). Be it well.

33

At Ávanī, in Ávani hobli, on a viragala set up in the field of Hāvina Subbaraya.

Size 6" x 5"

Old Kannada language and writing.

1. svasti śrī-Dīlttāpayyaṁ prithivit-rājyaṁ geyye Tribhuvanaka-
2. rttaṛ Baṭṭarā āparājyaṁ geyyutīre Gaṅgavādi tombhataru-śa-

ARCH. E.
3. yiramum Bānaravādi pannirohhāśirada bandhuja. mellar neradu Nūda
4. nûhroj kādidandu ayntrvvarigāgi Rāja-pōshaṇam kādi
5. sattu saggadol īldām

(Figures of a brave man in relief)

Note.

This and the following two inscriptions are not dated. They are set up to commemorate the death of (one) Rājapōshana?, (another) Brachehama’s son (not named) in battles near Nūdanulūr and Balla respectively in the reign of Dilipa or Iriva Nojamba.

Translation.

Be it well. While Dīlpayya was ruling over the earth, and while Tribhuvanakarta Bhaṭārāra was administering saptōrājya (was engaged in penance), in the presence of all kinsmen of Gangesvādi 86,000 and Bānaravādi 12,000, assembled together, Rājapōshana, fought for Aynūrvar (500) near the village Nūdanulūr and attained svarga.

34

On a second viragal at the same place.

Size 6' x 5'

Old Kannada language and writing

1. svasti śrīmad-Dīlpayyam prithuvi-rā-
2. jyam geyutīre Āva[n]ya da stānada pu-
3. ra-para-
4. mēsva-
5. ra Tribhu-
6. vana-ka-
7. rttāra-pa-
8. nējitar
9. ...
10. pa-rajyam
11. geyyu-
12. stire A-
13. vanyada-gā-
14. munḍara Bī-
15. račehama-
16. na maga
17. Balla-
18. da ūra-
19. livi-
20. noj
21. kādi
22. turu-
23. va nili
24. ...
25. sattu
26. sargga-
27. stan a-
28. dan

Translation.

Be it well. While Dīlpayya was ruling over the earth and while Tribhuvanakartāra Pāṇḍitar, lord of Āvanipura, was engaged in penance, Gūmunda Brachehama’s son fought against cow-raiders near the village Balla and dying attained svarga.

35

On a third viragal at the same place.

Size 6' x 4'-6"

Old Kannada language and writing.

1. [Dī] lpayyam prithuvi-rajyam-geyytti-
2. re śrī-Ballada tūruva mārukoje Bū
dna karduni kādi ... rvala
4. sattu sa-
5. rggasta-
6. n āda

Note.

This is similar to the last two inscriptions. The name of the soldier that died is lost in the inscription.
A copper plate grant in the possession of Sāmarāya, school master at Kotta-
mandala (Āvani Hobli).

One plate written on the front side only.
Kannāja language and writing.

1. subham astu svasti śrī-vijayābhhyudaya Śālivahana śaka-varushangalū 1681
   saluva Pramādā-nā-
2. ma-samvatsara-Vaisākha śu 15 Sōmēparāga-puṇyaka-kāladalu śrimad-
rājāḥbhūrā ṛajapaṃramēs-
3. ra śrī-virapatāpa Śrīraṅgādeva-Mahārāyaṇavaravu Ghanagiriyaḷḷu ratna-
simhasanārūdharāgī prithvīsām-
4. brājyaṃ gaṇāttānaul Śadāśiva-gōtrarāda Sugūṭuṣa Mūnumādi Chikkāraya
   Tammayama gaṇḍara
5. yyanavara paṭṭurar āda Sugūṭuṣa Chikkāraya Tammayagaṇḍaravara
   paṭṭurarāda Sugūṭuṣa Mūnu-
6. mādi Chikkāraya Tammayagaṇḍarayavanavu Kāsyapa-gōtrada Āśvalā-
yana-sūtrakāda ruk-śākhāḥbhīyā-
7. yigal āda Boppanaḥṣaṭṭa paṭṭura Nāmaṇābhaṭṭa paṭṭurarāda Dhoṇḍa-
   bhāṭṭarāgo bārīṣyai
8. koṭṭa bhū-dāna-dharmā-śāsana-kramaṇ evaṃḍa evaṃḍanti saṃma ālviṅge
   saluva Anikālulu-simē-valiṅ-
9. vāda Attībele-sṛhaḷadallī paṣchima-bhāgadalū hola kha ṣadde urige pūrva-
   bhāgada ko.
10. re-kelage vōṇi-gadde kha 1 uhhayaṃ kha 2 bhūmiyannu sa-hiranyō-
    daka-dāna-dhārā-
11. pūrvakavāgo dhāreyan eredu koṭṭu idhevaḍa kārana a-chandrārk-
    sthāyiyaṅgi ni-
12. ā anubhaviṣikoṇḍu yiral uḷḷavaru yendu Śadāśiva-gōtrarāda Sugūṭuṣa Mum-
13. mādi Chikkāraya Tammayama gaṇḍarayavanavu paṭṭurar āda Sugūṭuṣa
    Chikkāraya Tamm-
14. mādi gaṇḍaravara paṭṭurarāda Sugūṭuṣa Mūnumādi Chikkāraya Tammayama
   gaṇḍarayavan-
15. ru Kāsyapa-gōtrada Āśvalāyana-sūtrakāda ruk-śākhāḥbhīyāṅgla āda Boppana-
   Bhāṭṭara paṭṭura
16. rādā Nāmaṇābhaṭṭa paṭṭurar āda Dhoṇḍaḥṣaṭṭarīge sa-hiranyōdaka-
    dāna-dhārā-pō-
17. rvakavāgo dhāreyan eredu koṭṭu idhevaḍa kārana a-chandrārka-sthāyiyaṅgi
18. niṃ-
19. ma putra-paṭṭura-pāraṁparyāṅvāgo anubhaviṣikoṇḍu yiraluḷḷavaru yandu
    Kāsyapa-gōtra-
20. Āśvalāyana-sūtrakāda ruk-śākhāḥbhīyāṅgla āda Boppana bhāṭṭara paṭṭurar āda
    Nāmaṇa-
21. bhāṭṭara paṭṭurar āda Dhoṇḍaḥṣaṭṭarīge Sadāśiva-gōṭrā āda Sugūṭuṣa
    Mūnumādi Chikkāraya
22. ya Tammayagaṇḍaravara paṭṭurar āda Sūgpūṭuṣa Chikkāraya Tammayama
    gaṇḍaravara paṭṭurar ā-
23. da Sūgpūṭuṣa Mūnumādi Chikkāraya Tammayama gaṇḍaravara Anikālulu-simē-
    valiṅvādā Attībele
24. sṛhaḷadallī urige paṣchima-bhāgadalū hola kha l urige pūrva-bhāgadalū
    kerekalagana va-
25. ni ṣadde kha 1 uhhayaṃ kha 2 ga bhūmiyannu sōmēparāga-puṇyakāla-
    dalū Śīväpana
26. vāgi sa-hiranyōdaka-dāna-dhārā-pūrvakavāgo dhāreyan eredu koṭṭa-
    dhēvada kā-
27. rāma nimmu putra-paṭṭura-pāraṁparyāṅvāgo a-chandrārka-sthāyiyaṅg-
    ni anubhaviṣi
28. pálanayó ra mádhyé dánachhéráyá "nupálanamº" dánát svargam avápnoti-

29. padamº sva-dáttád dvígunaṁ punyám para-dáttámpálanamº para-

dáttapáhtáraša sva-dáttam nishphalamº

30. bhavéto śri (in big letters)

Note.
The grant is in Kannarese language and writing. It records the gift of some lands of specified boundary in Atibele to Doddabhatta, son of Narasabhatta, and grandson of Boppúranabhatta of Káyapa-gótra, etc., by Sugútur Mummadi Chikkaráya Tammaya-gánda, son of Sugútur Chikkaráya Tammaya-gánda, and grandson of a person of the same name, of Sadasíva-gótra, during the reign of Śrīrangadéva-māháraya in Ghanagiri. The grant is dated Saka 1681 Prámathi sam. Vaiśakha śuddhá 15, a lunar eclipse having occurred on the day. The equivalent English date is Friday the 11th May of A. D. 1759. Calculating by the tables of Swámi Kannu Pille, I find no lunar eclipse on the date.

37.

At the boundary of the same village on a stone in the field of Súppakal Muneppa.

Size 4'×6'.

1. Bahudhánya-samvatsaránda Pálguna 1 lu śri
2. matu Muláváya Kríshnapa Náyákara
3. Appaçñagalu Méláriya Sivavyage
4. Kottamangalada mahájanara odanam-
5. bádikéyinda Súddhikúntéya chatu-
6. simevolágama bhúmiyamá Mē-
7. lésvara-dévärigo áiga-ränga-bógake
8. koṭò kódage gáddi khal Ávanyadalu bham
9. khandiga
10. 

Note.
The inscription is imperfectly dated and it is not verifiable. It records the gift of some wet fields in Súddhikúnté and Ávani to Méléri Sívavya for the service of the god Mélésvadéya by Appaçña, son of Kríshnappa-náýaka with the approval of the Mahájanas of Kottamangala. The language and writing of the inscription is Kannada.

Translation.

On the first of (the light half) of Phálguna in the year Bahudhánya, Appaçña of Muláváya Kríshnapa-náýaka made a gift to Méláriya Sivavya with the approval of the inhabitants of Kottamangala, of the wet-fields of one khandiga in Súddhí-
kúnté and of one khandiga in Ávani . . . . . . . . for the service of the god Mélésvadéva.

38.

At Kottamangala (same Hobli), on a stone in the field named ákharada hola.

Size 4'×5'.

1. śri-Gándhipatayá namah
2. svasá śri-víjayábhuyadváya Śáliváha
3. rshambulu 1587 agunétí Rákhasa-
4. samvatsarám Jýśaśtha-ša 11 Bhánuvára
5. Kottamangalánuku pratináman aina Kaiva.
6. Tummasamendra-sthitáśeśha-vivvat-ma-
7. hánalanu Prasánna Venkátévara-
8. svákíki tiruvváradhánuku samarpin-
9. chiná svásthyam i-dévásthánanúku tó-
10. rpu Búchhánamakúntanu chénunu Raghuná-
11. yakula mányanúku padamaru chénunu 12
12. chárku-tóta-sthálam chénuku padamaru chénu
13. Gollaçalya-siìhalanamu chēnu 2 Māchanāyani-
14. palli-siìhalanu chēnu 2 antu chēnu
15. kha 1 samarpistimi ganuça b-kuḻṭā yi-
16. chēnnumū à-chandārāngā na-
17. daipagalavāra yindaiku tapināvāru
18. ............................

Note.

The language and writing of the inscription is Telugu. It is dated Śaka 1537 Rākṣasa sam. Jyāṣṭhā Bahuṇa 11 Bhānvāra corresponding to Sunday the 11th lunar day of the dark half of Jyāṣṭhā, 12th June A D. 1615. The inscription records the gift of some lands of specified boundary for the service of God Prasanna Venkaṭēsvara by the learned mahājanas of Kottamangala, also called Timmasamudra. The inscription ends with the usual imprecation.

39.

Below the big tank of the same village on a stone lying near the mānya wet land of Niraṅgānti:

Size 6'×3'.

1. ārī-Virōdhī-samvatsaradā Vaiśākha
2. su 3 Gu ārīmatu māru-rāyara-gaṇu
3. da Sārīveya Pemeyanāyakarū
4. Vadiyeya Nāgāmangala makkalu Pōvapāṅge
5. Avaniya nāda Kottamangala da-pi-
6. rīya kereya kelage khandūga-ga-
7. ddeyana Nīrpaṇaṇya Vira-dēvarīge
8. sāṇgā-ranga-vāborga delewa-san-
9. nidhiyali dhārā-pūrvakavāgni dhā-
10. reyun ēduo koṭṭa gaḍde yl-gaḍdeya o-
11. lagana nāḍhi-nilshēpa-gāla-pāshīna-a-
12. shīṭa-bhōga-tejā-svāmyavānu sarvamā-
13. nyavāgi anubhanivasuṇu yidake
14. ārobbarī alupidare Gangaya tadi-
15. yali ..........................
16. kapileya konda mahā-
17. pāpaka hōharu sūbhāva asu ārī

Note.

The inscription is imperfectly dated Virōdhī sam. Vaiśākha 3 Thursday and cannot be verified. It is in Kanarese language and writing. It records the gift of some wet fields of specified boundary for the service of the god Vīrādeva in Nīrpaṇaṇa by Sārīveya Pemeynā Nāyaṇa with the title Mūru-Rāyara-gaṇḍa to Pōvapa, son of Vadiye Nāgappa.

40.

On a stone at the boundary of Mēleri (same Hobli).

Size 1' 2''×1'.

1. ārīmatu Vyaya-samvatsarada Pūṣhya
2. ba 1 Brī-vāradalal Muḷavāya Heggappa-
3. gāla Narasaṃvatagalu ārīmatu Mēleriya kuṭṭe
4. ........................ Meḷēśvāra ........................
5. ........................ kōṭṭa ........................
6. ........................ idake tapidare Kā-
7. siyallī gōva konda pāpaka hōharu

Note.

The inscription is imperfectly dated and is in Kanarese language and writing. It records the gift of some land for the service of the god Meḷēśvāra by Heggappa Narasaṃpta on Thursday the 1st day of the dark half of Pūṣhya in the year Vyaya.
41.

On a rock near Chōḷagunṭe (same Hobli).

Size 8' × 6'.

1. Krōḍhana samvatsarada Chaṭtra ba 13 Virṇa-
2. pāksha-dēvarige saluva Chōḷagunṭege sa-
3. luva chaṭṭh-śimeyana Hūvina gaḍda Māyaṇa-
4. maṣa Māḍhavanu dēvara hūvina uḷigadavar-
5. ge māṇa-dhanakkaṇa koṭṭa kāṅke idamu māṇyavāgi a-
6. nubhāvisuvudu ārobbaru tapidaru
7. Gaṅgeya tadiya kapileya konda
8. pāpake hōharu.

Note.

The inscription is imperfectly dated the thirteenth lunar day of the dark half of Chaṭtra in the year Krōḍhana and is in Kanarese language and writing. It records the gift of some land free of tax within the boundary of Chōḷagunṭe belonging to god Virṇapakṣadhēva to the servants engaged to supply flowers for the worship of the god by Māḍhava, son of Hūvina-gaḍḍa Māyaṇa. The inscription ends with the usual imprecation.

42.

At Dōḍḍagānahalli (same Hobli), on a rock in the wet land of Venkaṭa Rāmēgaṇḍa below the tank.

Size 8' × 3'.

1. Bahudhāṇya-samvatsarada
2. Pāḷguna su 3 lu śiṅma-
3. tu Nāgapagala makkalu Ayya-
4. pagalu chaturtha-gōtra Mā-
5. yannagalige koṭṭa gade kha 2
6. idamu ā-chandrārkavāgi a-
7. nubhāvisuvudu idakke tappidare
8. mahāpāpake hōharu.

Note.

The inscription is imperfectly dated the third lunar day of the light half of Pāḷguna in the year Bahudhāṇya. It is in Kanarese language and writing. It records the gift of some land of two khandigas in sowing capacity to Māyaṇa of Chaturtha-gōtra by Ayyapa, son of Nāgappa. It ends with the usual imprecation.

43.

At Kīlūhoḷali (same Hobli) on a stone in the field of dēva-māṇya.

Size 6' × 4'

(Front)

1. svasti śri-vijaybhāvyadaya Śālivāhāna-
2. śaka-varṣhambulu 1580 agunetti Hēmamambi-sam-
3. vatsaraṃ Bhāḍrapada su 11 śīmaṃ-mahārājādhīraja-
4. rājaparamēvara śri-virapatāpa śri-Vira-Rāma-
5. Dēva-mahārāyaṇu prithivī-saṅrājyaṃ
6. chēyüchundugānu śīmaṭā-Sivasamun-
7. dra-pratiniṣṭamānāya Chinnaḥolali-grāmamāṇḍu
8. chaturtha-gōtram Immadi Tammayagandu
9. śri-sīvalayamunu pratīṣṭhīnchi Mahādēvuni
10. pratīṣṭhā-chēyücīni a-Mahādēvula aṅga-nādi-
11. ga-vaiḥbhāyanvika Chinnaḥolali-grāmamāṇḍu
12. Sivaraṭri-mahā-punya-kālamun
13. Hanumapagāri sūtaulina Virṇapakṣha-
The inscription is in Telugu language and writing. It records the gift of the village Chinnaholali (Kiljholali) also called Sivasamudra by Irnandi Tammanyya of Chattrtha-gotra (Sudra caste) a feudal chief under Viraramadavayaga, Maharakjadriraja Raja paramarshiva, and Virapratapa, for the service of god Mahadeva set up in the new temple constructed by the chief, on the occasion of Sivaratri. The management of the village was entrusted to Virpaksha, son of Hanumappa, and Rayappa, son of Tippabhatata of Kottamangala. The inscription is dated Saka 1580 Hvalambi sam. Bhadrapada suddha 11. But Saka 1580 Bhadrapada corresponding to A.D. 1668 Bhadrapada was Vilambi. It is probable that the gift was made on the Sivaratri in the Magha (January and February) of Saka 1579 = A.D. 1657. The inscription ends with the usual imprecation.

44.

To the west of the tank of Vijalapura (same Hobli) on a stone on the hill.

Size 6" x 2' 6"
The inscription is in Kanarese language and writing, and some words here and there are worn out, specially in the dated portion. The number denoting the year of the Śaka era is gone. All that remains concerning its date is Vṛṣa samvatsaram, Chaitra śuddha 3. Hence it cannot be verified. It records the construction of some tank and a temple with an idol of Gaṅgāśa set up in it, together with the gift of some fields for conducting the worship of the god, by . . . . during the reign of Viṣṇuvarāya of Viṣṇuvaranagar (1416-17). The inscription ends with the usual impretation.

45. Below the tank of Gaṅgāśa (same Hobli), on a stone in the wet land of Nangala Nāgamma.

(Front) Size 4' x 2'6"

1. Vibhava-samvatsarada Bhādrapada su
2. 12 yalu
3. Bhāravājā-gōtra Sankayya
4. Tīrūmalanāṭhe koṭṭa
5. yimmadi
6. . . dhāreyan eṇdu koṭṭa

(Back)

7. .
8. .
9. . 1-dharmamaṇ alidavaru Kā-
10. siyali gōva konda pāpake
11. .

Note.

The inscription is imperfectly dated the 12th lunar day of the light half of Bhādrapada in the year Vibhava. It records the gift of some land by Sankayya of Bhāravājā-gōtra to Tīrūmalanāṭha . . . . . . . . The language and writing is in Kanarese.

46. On a rock near Pichagundlaḷi (same Hobli)

Size 6' x 3'.

1. svasti śrī-viṣṇu-śubhakṣaṇa Śālīvahana-saka-varuṇaṁ
2. bulu 1580 agunāṭi Pingala-nāma-samvatsaram Vaiṣṇava
3. 15 lu Sugāṭuri ṫhikāra Ṭammayya gauni bhāra Mā . garu
4. Mahādevuṁ tiṛuvārādhanakugānu ichina bhū
5. -dāna-sāsana-kramam ēṃaṇṭe 1-cheruvu kinda
6. kaluvuku tūrpu tōṭa chēnu ā-
7. chandrāṅkangā naṃyuvalasinaṇṇaṁ dhārādattamaṁa
8. bhū-dāna-sāsanaṇu Chikkarāya Tammaya
9. gauni apanaṇeṭe 1-dharmam

(On a side of the inscription)

10. dāna-pālanaṇaḥ maḍhye dānācchhāṛṛēyō-ñupālanaṇaḥ dā-
11. nāṭ svargam avāṃśiṇī pālantē aṣṭayatam padam śrī
The inscription is in Telugu language and characters. It is dated Śaka 1530 Pingala sam. Vaishākha 15. But Śaka 1530 corresponding to A.D. 1608 was Kītaka. 1530 is probably an error for 1539. It affords no other means for verification. It records the gift of some land and boundary for the service of Mahādeva by the wife (name worn out) of Sugutūr Chikarāya Tammaya with her husband’s approval. The inscription ends with the usual imprecation.

47.

To the north-west of Elagondahalli (same Hobli) on a stone near Rāmayyya’s field. Size 8’× 3’.

1. āvasti śrt-vijayābhuyodaya Śālivahana-śaka-varunshaṅgala 1530 naya
2. Pingala-samvatsarada Chayitra śu 10 la śrīmatu Sugutūrā Chikarāya Tammaya
3. gaudaru Elegondanahalliya Sūryanārāyanabhāṣṭaru Anantayyavodeyaru Ayanna
4. śrt-Sankara-Paraśurāmaya marga-sahāyārtha mahājanake kotṭa hola kha 1 Elegondanahalliya bali
5. Atikunte mudana kōdina vōni ho 1 ubhayam kha 2 a- vāra hiraya kēreya ke-
6. lage gade kha 1 mādalu idake pāduvala vōniyolagana gadeyam Śivāparā-
7. vāgi kotēvu A-vōniya gade allade nimmage kotṭa gade kha 1 nū niuvu anubha-
viskondū barevudu śrt

Note.
This inscription is in Kanarese language and writing and is dated Śaka 1630 (1639) Pingala sam. Chaitra sūdā 10. 1530 is evidently a mistake for 1639. It records the gift of some lands of specified boundary and situation by Sugurtū Chikarāya Tammayaguda to the Mahājanas consisting of Elegondanahalliya Sūryanārāyanabhāṣṭa, Anantayya Vodeyar, Ayappa, Śrī-Sankara Paraśu-
ārāmaya partly for rendering service to travellers and partly for their own enjoyment.

48.

On a stone set up near the village Virupākshi in the same Hobli. Size 4’×1’-2”.

1. Āngirasa-
2. samvatsarada Pushya-ba 3
3. A Makara-sankranti-
4. yalu Sugutūra
5. Chikarāya Tamm-
6. ya-gaudaru De.
7. ma Gaṇapatiya pūja-
8. ka Lingapage dhārā-
9. dattavāgi archana-
10. da vartige koṭṭa
11. du kha l- ho-
12. la

Note.
This is in Kanarese language and characters. This inscription records the gift of a field of half khāndiga in sowing capacity to Lingappa, a worshipper of Gaṇapati, by Sugurtū Chikarāya Tammayaguda for conducting the worship of Gaṇapati. It is imperfectly dated Āngirasa sam. Pushya Bahula Ādivāra, Makara-
sankrānti.

Translation.
On the third of the dark half of Pushya (December and January) in the year Āngirasa in the solar month Makara, Sugurtū Chikarāya Tammaya gauda made a gift of a field half a khāndiga in sowing capacity to Lingappa, worshipper of god Gaṇapati, for conducting the worship. ...

ARCH. R.
At the bëchirâk village Mallasandra (Duggasandra Hobli) on a stone near the ruined temple of Vinâyaka.

Size 1'2" × 1'6".

1. śrî-Harihara-kumâra śrî-vïtra Yimmadî Bukkâna-Vodeyar râjâyanalعلن والانسانية أخبار 사람들 كالهال بالانيو باهتاداهال

2. rvâñ etân bhâvâhah pârthivendrânu bhûyô-bhûyô yachate Ramachandrah svastî śrî-vijayaabhuydaya-sâka-varusha 1821 neya Pramâdî-saupvatsa-rada Châyitra-sû 1 A.śrîman-mahâpârâdhaâna Āsvalâyana-sûtrâda Atreyâ-gotra Heggappagala maça Mallarassaru Mallasamudrudalu Vinâyakadêvâra guñi à-taţâka à-sâllumara ârâma


5. yakadêvâra amritapadi à-pôje à-taţâka à-gráma àrâma à-sâllumara yl-dharmmâvaxutâ achandrârka-sthâiâyiâgi yeârûndu publish sva-daţâad dvingumum pûnyam para-da-

6. tânamâlânâm para-dattaâpâhâreña sva-dattam nishphalâm bhavêtu dâna-pâlanyôr madhyê dànâch chhreyô'nâpâlânâm dànâch atavamâv avâpnoti pâlânâm achnyatam pada.

Note.

The inscription is in Kannarese language and writing. It records the construction of the village Mallasandra with a temple of Vinâyaka with the idol of Vinâyaka set up in it together with a tank, avenue trees and a grove and with some provision for the worship of the god, by Mallarasa, son of Heggappa, of Atreyâ-gotra and Āsvalâyana-sûtrâ, the illustrious Mahâpârâdhaâna to Immađî Bukkâna Vodeyar, son of the illustrious Harîhara. It is dated Saka 1821 Premâthi sam. Chaitra śudda 1 (Ādîvarâ) equivalent to the English date, Sunday the 19th March A.D. 1399.

Translation.

While the illustrious Virâ Bukkâna Vodeyar II, son of the illustrious Harihara, was ruling. — Common is the bridge of charity to you all, 0 kings, and therefore it deserves your protective care. Thus Ramachandra again and again begs of all future kings. Be it well! On Sunday the first of the light half of Chaitra in the year Premâthi, Saka 1821, Mallarasa, son of Heggappa, of Atreyâ-gotra and Āsvalâyana-sûtrâ, an illustrious Mahâpârâdhaâna, constructed the village, Mallasamudra, together with a temple of Vinâyaka, a tank, an avenue of trees and a grove and with a view to make all these permanent, set up the inscription, as follows: —

Let all protect this temple of Vinâyaka, the provision made for the amritapadi (food-offering) and worship, the tank, the village, the avenue of trees and the grove as long as the sun and moon stand.

The maintenance of the gift made by others is twice as meritorious as one’s own gift. With the appropriation of others’ gift one’s own gift will be devoid of merit. Of the two, making a gift and maintaining it, maintenance is better than making a gift. One will attain Svarga by making a gift, but by maintaining a gift one will attain the highest abode, from which there is no fall.

50.

At Yârâdî Gollahâlji (same Hobli), on a stone opposite to the village.

Size 4'6" × 8'6".

1. Šubhanamastu svasti śrîvijayaabhuydaya Śâlivâhana sâka varusha 1546 Râkshasa sam.

2. vatsârada Chaitra ba 80 Gu punya-kâlandalu śrîmad râjadhirâja râjaparamshâva . . . . .

3. râda Ramachandradēvarige śrîman mahaânya . . . . .

51.

At Uttanur (same Hobli), on a stone in the wet land of Anantappa.

Size 5'×2'

Granthha and Tamil characters.

1. Prajapati varushatstu svasti shri
2. mahamandalasvara harirayavibhada.
3. purva dakshina paśchima samuddradhipa
4. ti shri virapratapa
5. Devaraya maharaya
6. pratuvī rājam pa
7. niyurarūṇa

This inscription merely gives the name of the king Dēvarāya with the titles which indicate that he belonged to Vijayanagar line of kings and the year viz., Prajapati. There were two kings of the line with that name, viz., Dēvarāya I and Dēvarāya II; but in the reign of neither of them did the year Prajapati occur. There was however another king of the dynasty, Mallikārjuna, who was known as Immadī Dēvarāya in whose reign the year Prajapati occurred. This inscription evidently belongs to that reign.

TRANSLATION.

Be it well. In the year Prajapati, while the illustrious mahamandalêsvara, ari-rāja-vibhāda (destroyer of hostile kings), lord over the Eastern, Southern and Western oceans, Vira-pratapa-Dēvarāya-mahārāya was pleased to rule the earth

On a stone lying in the field belonging to the temple of Nārāyaṇa at Bairakūr in Bairakūr Hobli.

Size 6'×1'–6'

Kannada language and writing.

1. Viṣṭhalarāya
2. Vodeyarī ko
3. ṭṭa kōdage
4. hola kha
5. hadmaidu
6. kolaga ho
7. la

The inscription is not dated nor is the person to whom the field is granted named. There is not even the description of the boundary and situation of the field granted. It is probable that the field in which the stone is set up was granted to the village itself for the service of some god.
53.
At Halékoppa (same Hobli), on a stone in the wet land of thToe ţi.
Size.—7'×2' 9"
1. svasti Sriapurusha mahārājārānā
2. mmaṃ prithvi rājyaṃ geeyye
3. mādā . . . nda bē
4. dikomjdu Naṅgaliya
5. Seṭṭiṇu Pettada kereya
6. . . lage mātege dēva
7. bhōgam padirkkolā
8. kalān iriśidōm
9. idan aṭidōm vāranā
10. siyan aṭidōm

Note.
The inscription is in old Kanarese language and the characters are also pretty old resembling those used in the 7th and 8th Centuries of the Christian era. It records the gift of a paddy field of ten koḻagas in sowing capacity for the service of some goddess not named, by Naṅgali-seṭṭi with the permission of Sriapurusha, a Ganga king (A. D. 788). It is not dated and ends with the usual imprecation.

54.
At Byāṭnūr (same Hobli), on a stone amidst the rocks on the boundary.
Size.—5'×3'6"
Old Kannada language and writing
1. svasti śrīmad-Iriva-Noḻambam prithi-
2. vi-rājyaṃ geeyye Eradiyūra ṃ-
3. rājivino-
4. la Bōvara
5. Bhāvayaṃ
6. āntirīdu
7. sattu sva-
8. rgastan ādam

Note.
The inscription is not dated. It is a memorial stone set up to commemorate the death in battle of one Bōvara Bhāvaya at the time of the destruction of the village, Eradiyūr, in the reign of Iriva Noḻamba of the Noḻamba dynasty.

Translation.
Be it well. While the illustrious Iriva Noḻamba was ruling, Bōvara Bhāvaya having fought at the time of the destruction of the village Eradiyur, died and attained svarga.

55.
On a stone on the hillock of Gollahalli (same Hobli)
Size.—4'×3'8"
Old Kannada language and writing
1. svasti śrīmad Iriva-Noḻambam
2. prithuvi-rājyaṃ ge-
3. ye . . . tūru
4. . . . lkādi . . .
5. . . . svarggasthan ā-
6. ādam . . . .
7. . . . kalāṇi pāṭa-
8. koḻagam bīṭtar
9. svasti . . .
65

Note.

The inscription is not dated. It is a memorial stone set up to commemorate the death of some one in his attempt to rescue cows carried off by cow-raiders. A paddy field of ten kollagas in sowing capacity was granted to the survivors by the king, Igiva Nojamba. Some words in lines 3, 4, 5, 6 and 7 are lost.

56.

On a stone lying on the elevated ground near Kottur in the same Hobli

Size 5" × 2'6"

Kannada language and characters

1. Viśvāvasu-samvjatsarada
2. vaiśākha ba 1 lu śrī-
3. matu Mallānagala vi-
4. rapage bārasi koṭṭa śā-
5. saha ninu namma u-
6. ligatana va mãdi-
7. koṇdu iruva nimmittu
8. koṭṭa holā kha-li, i-
9. dake tapidavaru bra-
10. huñege olagaharu

Translation.

On the first lunar day of the dark half of the month Viṣvāvasu in the year Viśvāvasu, the illustrious Mallānaga made a grant of a field of three-fourths of a khandiga in sowing capacity to Virapa for the faithful service which the latter had been rendering to the former. Those who take away the gift will be guilty of the sin of murdering a Brahman.

57.

On a stone lying in front of the Gopālakrishnasvāmi temple at Madderi in Tāyalur Hobli

Size—4'6" × 1'6"

Kannada language and characters

1. śubham astu svasti śrī-
2. vijeyabhuvayā Śālīvāhana-śaka-
3. varṇaśa 1461 neya Viḷambi
4. samvatsarada Chayitra śa 10 śrīman-
5. mahāmandalēsvāra śrī-virapatāpa
6. śrī Achyutaraṇya-mahārāyar
7. prithuvi-rāyaṁ gaiyuttiralu Mali
8. karājagala Tirumalarāja-ayyana
9. varige dharmav agabékendu Mu—
10. jnvāgila rāyada Āvaniya nādola-
11. gaga Maderiya Akkanaṇaka makuḷ
12. Ankapānayakaru Kiriya Ankapānayakaru
13. Tammanṇayaka . . . . chika-
14. nāyaka Tammanṇayakaru nā
15. ayīva sammanatadinda namma
16. Madderialu Gopālakrishna dēva-
17. ra pratishṭeyavan nāḍisi dēvam amrita-
18. pudi-naivēdyake namma Madēriyanu

(The inscription stops here.)

Translation.

Be it auspicious. Be it well. On the 10th lunar day of the light half of Chaitra in the year Viḷambi Śaka 1461 (A. D. 1538-39), while the illustrious Achyuta Rāya, Mahāmandalēsvāra Virapatāpa, was ruling—for the purpose of bringing prosperity to Malikaraja Tirumalarajaya, Ankapānayaka, son of Ankanaṇaka of Maderi in Āvani-nādu and Tammanṇayaka . . . . Chikkanṇayaka, Timmanṇayaka—we, all these five, unanimously have set up God Gopālakrishnasvāmi in Arch. B.
Madéri and made a gift of the village Madéri for the worship and food-offerings to the god.

58.

MYSORE DISTRICT.

Chămardajamag Darul. 

Hampapuri (Venkataramasamudra) grant of the Śaka year 1666 of Krishnaswamy Jōsvar, son of Venkatāsūba Jōsvar, at Haradanhalli. Plate 1; Nāgarī characters, language partly Sanskrit and partly Kannāda.

(Front.)

1. subham astu śrī-Gaṇadhipataye namah namas tuṅga-śiruśchumbi-chANDRA-CHĀMARA-CHĀRAVēśī traiśākya-nagarārambha-māla-stambhārāya Sambhāve. 


3. ha-timirāpamāḥ yad gaṇāy apagajādabhūtanā Harināśīchā pāṭayē ati Kayhtāmacyā dēvar mahīyāmāyān mahāmbudhiḥ nāvāntam ivōdbhūtān. 

4. apana ṭamāṛ-mahāḥ tasyāyāt tanayās tapābhīr atāsi rauvarthamānā Budhāḥ punyāvāya Sarvāraṅa bhūja-salāi ayur dvīṣam nighnaḥ. 

5. tāḥ tasyāyūr Nalukāhyāsa tasyā pāruḥō yuddhe Yāyāthyā kshītanā khyātā tasyā Yādūr yāyāy-yāṣāsa yavatām mahīmaṇḍalām Īdvārkē. 


7. chechhāyā Karāṇa-śeṣam-ājagnūṃ Kāvēyāmākṛtiṃ upīpāḥ nāvantāyām samālokāya ēśēṃ sarva-gūṇānvitām ēatraiva vāsativām cha. 

8. kuru Mahiśūṇa-purōtaṃ ē tu-vāṃśē Chāmabhūpālaḥ sarajjēśi-nīshūndanāḥ yāśati narapāleshu Yadhō Krishnā invāyē ē tat-sūnār bhūvī. 

Timmarā- 


12. ḍalkahandalāḥ ē tad-vāṃśē kṣitipārāṅgaṃ samahabhavā prakhīyātā-sāyuvā-dāyāḥ śrīṣūṃ Imādirājārādh bhuvaḥ ēchāra-bhākār ēchāṛā māḥīm ē taddvāṃśē-ḥūd bahu- 

13. patārīva sōyāyanāṇāpādanāḥ śrīṣūṃ Kauṭhīravannarāsarād bhuvaḥhuvaṣ agrāṇayāḥ yasyāṣṭān vāy Nṛhari-charanā bhaktār Ananā-sāndra Māndhātāram Prīthu. 


15. Kauṭhārāmaṭāīo Vīṣṇūḥ Śrīṛvī yasyā paṭṭamahīṣī Devīramāmbābhūdīḥ ē ēyāmādabhuṭīrēva vārīhīr asāv ēptitrī ēyā mahī-bhūtā ē ōvārē. 

16. tēna hāta-dūtīr śavāy param bhūnā kṣānāḥ kṛṭībhā ē yat-kīrtār bhūvī Dughāvādhīrbhīri ē tī sārve tu Gangyē śālākā Śēṣā ēti vyadhār bahu- 

17. tēnu mēcha būdhānāṃ paramāḥ tasyāṣīt tanayāḥ nāyōjīvā-guṇaḥ śrī-Kṛṣṇa- raṣuḥ ēvyāsāṃ samupāṣasyā vāsamātri vādhyāṭī dig-dantī- nam ē nāva kshōṅambhiṃ vā vā phānābhūtām īśasā Kūryāna vā nāpyāṭat kula-bhūṣhanāyā-nrippāyām-stabhlānām navā ē viṭī yasyā vīrā- 

18. bhi bhūpati-sūra-kōṭīśu jēṣṭiṃē yat tēṣu-trasārāṃgūvē vāganā Bhāsānā dyōtē ē yāt-kīrtātā virājē ēvā hrīd-maṇjāṃsē hu-
22. rávalt yad-dána-sravanéná namra-sirasäh kalpadrumá Nandané\l astí šrí-
Káliś-nripánaya-lasat-svahechhámburéś tridhúh kirti-sphüré-vi-
rājita-tri-bhuvanáh Šrī-Kánta-namá nripáh \l tasyastām taniyān nayój-
java-gunáh Šrī-Nanjará-prabhú śrīmad-Dvārakajñáhpadáti sahabhává
śrī-Rāma-
23. Krishná īvá samanyám samavápya vartri-nagarir ákramyam tat-taeh-
chhiró-rájad-rána kirta-kotishá padam sayam nyadháttam ubhau ráya-
śrī-Basa-
24. vāvantás-tiliká-śrī-Vitrájajapabhur vikhyátañ taniyān tayóbh abhava-
tāmś kirtýyá pratâpénáh \l tatrādyáh pritanádhityapada-vidáms árūhyá
rāya-
25. śriyam vṛddhíh prápayati sma vikrama-bharañ śrī-Vitrájajapabhuh
dánáni kshiti-manḍalé kila tulañáni dvijébyó chhiránn āsá-mnádriśáms
nirjé.
26. na yásás cauśévyam apvádiśat rāja-śrī-vara-Vitráj-tanayáh śrī-
Dvěrácjapabhú-śrīman-Nanjará-śrījaná-patráti vitarána-svalipkñta-svadrumá
rā-
27. jété bhuvi Rājárya-vibhaván bhúdevá-samráksaká na prátyarthi-śhikshá-
pála-sévita-padañ gánbhirtya-saurávñvïntam tatrādyáh pará-rájadarp-
dalanañ śrī-Dvē-
28. rājaprabhuh śrīmat-Krishnámahipaté víjáyáte śränádhityapam váhan
yas chákérti Múdgéśi-Máguđ-l-asat-Suvañ-mukhyán bahúñ desáan am-
29. nya-nirñálakára bhuja-baláj jétum tva-sadháñya váśé sarvádhikára-padañ
asya bhañan nripasya śrī-śrī-Nanjará-prijaty sma bhñamá yasyá-
30. vad Básavarája-mahipatíndraś tátah su-mnánayaná jumáñ cha yaśá
brahmándam víśva-chakram kanaka-gaja-haya-syanánandá go-sahasrám
ka-
31. lpadrum kalpavallínt níja-tam-tulitañ hóma Hainanyagárbham
dáhútani strán ajan-kanaka-jam dhénú-yugmáñ dháram cha prádad yó bhusu-
32. rébhyó yad-anumati-vásán Nānjará-śhiksháŚ śrī-Góvinda-dányaákah
prabhú-varáh śrī-Kanñpurám abhód gránáhám ádhípañ práṣastáma-
33. himá dvátrimátañ kírtimáñ yah prákyáta-mativ áhá-kávi-Gurú
Bhrigu-Anjáro-vamáyó bhítasya prátháyam-chañára nitarám vam-
sáya kírtimáñ tathá tád-vamé kalekámabudhá.ivá Saśi vidván budhánán
priyó Gópalárya iti práśiddhá bhúmimá játah sudhír
34. dhármikáyá yásyalákñta-bhütálasya nitarám Gópala-pádabjáyó bhakt-
sa japurshórdhá-dá samabhaváy śrútyórtináh sarváda
35. tat-súñh priya-dárásásas suñmanám Krishnárya-namá bhavád dharmá-
ka-právána bhûrmanah yá científ-yañájañá-yáshinyá yál yá śrī
drágapúrát upátya vachhá budháyá cha Váchaspati Śríyáraññá vaháñ
36. visáśita-buddhir udábhód vidváynáika-prijaty Tinnápáryá iti práthám
sumahádhá práptás satám agráññá yás taistáir niyámaí
37. abhíttha-ñalañdára árakñá dévottámán abhirájbd abhinámayamáná-
charitañ sadbhir guñais santátmá \l tasyádhítá samagra-yájña-ma-
38. hápastamba-sútrasáyá hí śríñámn Venkatapatyamátya-tilakañ putró-
janishóttamáh \l yá śrārangapúrát vará pratis dinamá
39. Šrá-Venkatáśámy bhájan Bháradvág-jákaganír víjáyáte bhúdevá-sam-
rakshakahá yah śränádhita-svámarján atúlam śrī-Nanjará-
40. ja-prabhuh santóshya sva-guñair ananyá-súlabhás sarváthá-sam-
ádakñáh śrīkñólásdhipatí adhábra-yásasa śrī-Śhríknárahá
41. ja-prábhó mantritvam smaupásérti víjáyáte sarvátiśáyí dhiyá \l yo dáná-
ñy atáñóbd bahúñi vishvít kunáchárhrán bahúñ yasya
42. bhámañ-pálanéshv avichalam vásálayam anyárdiráms \l yá snáné cha-
japé prána-páthané dévarcháné bhójané vípírár bhá-

(Baak)

46. ti samantátañ kavañhitá saññhí sahasrádhikúh \l tástáill lálaná smá
guna-ganair Lakshmít-Bháváyóh satí śrí-Ká-
47. veryabhidha dayadra-hridaya Suryan prabhavarsita | Atray aadhuta-
karmanah kila yatha bhavayamsyata tathata y a dharmadhi-pumartha-
sadhana.
48. vidhau bhartur grihita-vrnta| sryam Venkatapatyamati-tikalaha patny
sahabhshishay dharmam kirtikaram vicharya sechiram ka-
rtum sthiram kam cha | Kavrtri-Kapilana-dh-pravilast-kshetra mah-
punyad prakhyata-srtyam agraharam akaroch chhrit-Krishparaja-
juraya | tematyadhutha-karmanara viruchita | srti-Trirnankute mah-Kavrtri-
Kapilana-dh-pravilast-kshetra grahottamah | sa
49. dvrittair vimalair divjita-maumubhir yah satarang yojita bhudevya ma-
haraval vijayata sthitum kumbhajesia-priyah | Saiivalha
50. na-nirpitte sakhibh dasabhau satahi | satyanviteha shatahshrtya
shatpatai api vatsara | haktakshi-vatsara masi Vasakika.
51. Ravi-vasare | Paurnamasyam Stabhanor urupure mah-dine | agraharam
addh bhaktaya bhege Satyagala-sthalite sthitam | Mullagru-grama-simayah
prachitum asam upasiratam | nadiyab Sabya-driyadu tu
52. daksinayam dhis sthitam srti-Dasanapura-gramaat paschimaprastah dhis
sthitam | Madugudasya simayau uttarasrayam dhis sthitam |
53. pratinmanmah Venkatarasamasadra itti kirtitam | Hampapurabhidham
graman sarvas-sasya-samanvitan | sarvamanyamn chatusm-sma samy-
uytam ca sa
54. manatah | nidhi-nikshopa-pashana-siddha-sadhya-jalavanitam akshin-
gami samyuktam ashta-bhogayam sabhurham | vaapi-kaipa-tathaikah | ca kechchhan;
55. pi samanvitan | putra-paurtrodibhir bhogayam kramad achandra-taraki |
danadhi-vikrayanapaeha yogyam vinimayaya cha | amsaiv dvadeasbhir
yuktam sa
56. graham nirupadikam | Brhamanebhya kutumbbhysab tebyhas tam ama-
mehi ca | sa bitamaya-payodhara-purvakarm padadau prabhuh | Venka-
taratrasamadvrikh
57. hyagrarama-varc divjaah vrittirohanto vilikhyante veda-vedanga-paragah |
Kumjandina-gotorjao dhiman Suryanarayanatamaaja | Subhasastri
58. yajushoah vrittimukhah samasunetah Naraayana-tamasah srti-Bodha-
yana-sutravanah | Narasimbahidhottairakam yajusho vrittim asunetah G-
59. rgya-gotrodhavoitaikam Yajusho Venkataryajahah dhiman Venkatara-
hya daivajho vrittim asunetah Atrayya-gotrajahho dhiman Narasibhu-
nya-nandanaah | Lakshmipatir bahvrichostra vrittimukham samasunetah |
Brhavadyaanvayaah surn Venkatn-svaraastriah | srti-Kesavabhidhadh
surir yajusho-
60. triaika-vrittikah Brhavadyaanvaya tairkaah srti-Venkatapatesh sutahah |
yajusho Venkatrairhr dhiman vrittim samasunetah Tamubhaata-
61. bhidhotraiakam yajusho Haritanvayaah | Kotambhataa-suto dhiman vip-
rendho vrittim asunetah Kaishikanvayatrikapam Narayananahodbhavaah |
62. Timmaabhatbhidho dhiman yajusoh vrittim asunetah Hiryanna-suto dh-
iment yajusho Haritaranyah | Subbhabhatbhidho triaikaah dav-
63. jno vrittim asunetah Brhavadyaanvaya triaikaah Sitaranarya-nandanaah |
yajusho Venkataryakhyahho dhiman vrittim samasunetah Brhamane-
64. bhayaah | pradyavaoah daaah vrittah vichakshaahah | vritt-dvayaah sva-putraah prada-
dau ca sodhair mudah Venkatatarasamsadavembh gramaam Vaman-
mudre kalliga.
65. la netta viwarai 1-gramakke laksyana Kaveriho tenkalu Dasanapurasra-
yallemaidyaa 1-Mallikarjuna-svamiyavan kodihe-holakke mudaala teva-
rinah paduvam umaikavagy neata kallu idakke tenkalu s-gramadha Dasan-
apurasa yalle madhyadali mudadikkige 1-gramadha yalle koneyagy
66. 1daadarsana Hulugere holada tevarinah nehta kallu idakke mudala Hampa-
pura-Dasanapurasra yalle madhyada Hulugere holakke hada-
67. ga-dikka tevarinah nehta kallu idakke tenkalu Hampa pura Dasan-
apura agranahara yalle Hulugere-holada tevarinah nehta kallu id-
68. kke tenhi Hampa pura agraharetelle madhyad Mahantavadehaha kaattege
muda netaa kai idakke tenkalu Hampa pura agraharedha madhyad Hede-
gaudanakaattege muda
74. netša ka 1 idakke tem| Hampapura agrahāradelle madhya Hanchigere yori mela netša kal 1 idakke ėgnēya Hampapura-agrahārada madhya mūdala-
75. gi yalle majaddarinu t-kere balagereylli netša kal idakke mūdalu Hampapura-agrahāradelle madhya Hanchigere ėrige mūdalu netša ka-
76. llu idakke mūdalu Hampapura agrahāra Kollagāradelle madhya Mārt kodage holakke mūdala holada tevarinnali netša ka kal idakke teŋkalu
77. Hampapura-Kollagāladā madhya mūdalagi yelle majaddarinda idē holada tevarinnali netša ka 1 idakke mūdalu Kollagāladelle madhya dodda.
78. yareholada īsānaya-dikkina tevarinnali netša kal idakke tenkalu l-eradu-yalle madhya Šantasātti-kattēge mūdala dodda-yare-holada mule te-
79. varamēle netša ka kal idakke tenkalu-yalle madhya Mahāntavāḷēra kattēge badagalu Kallāgāuddana holada mūdala tevarinnali netša ka 1 idakke tenka-
80. lu t-yalle-madhya l-kattē balagereylli netša ka kal idakke tenkalu Hampapura-Kollagāladelaya madhyada dārige badagalagi netša kalu idakke pa-
81. duvalu Hampapura-Kollagāladelaya madhya Kompalinganakattēge mūdalu netša ka 1 idakke paďivalu Hampapura Kollagāla Šankarana-
82. pūnda yalle Madhyada Kollagāladelaya madhya Madhyada Māntinguḍada Dēvēgāuddana holakke tenka-
83. lu netša ka 1 idakke paďivalu Haml Šankarana pūnda yalle madhya Honsaholege mūdalu netša ka kal idakke paďivalu Haml Mullūra yalle mūdala Honsa
84. holege paďivalu uppalīga-Sambu-tōta ḳekke paďivalu netša ka 1 idakke badagalu l-Sambu-tōta tevarinnali netša ka 1 idakke badagalu yalle- mūdala Honsa
85. Lingēgāuddana tōta ḳekke paďivalu netša ka 1 idakke badagalu Yammē-
86. Lingēgāuddana tōta ḳekke paďivalu tevarinnali netša ka 1 idakke badaga
87. lu Hampapura Mullūra yalle madhya Śivēgāuddana tōta ḳe Yagnēya-
88. bhāga tēvarinnali netša ka 1 idakke paďivalu netša idē tōta mārturaya-
89. le-tevarinnali netša ka 1 idakke badagalu yi-yalleya madhya Mādōgāuddana
90. Virattana tōta ḳekke paďivalu netša ka kal idakke badagalu Honsaholege
91. paďivalu Kā✈ērige tenkalu netša kalu antu 28 kalüngala madhya Kā✈ērī-mādyindān tenkalu l-chatū-simē-madhyada halli Hiriyōra-sun-
92. ka pommu mūntāddu buddhi-niruṇa-prakārakke sakalavu vṛtti-prāpti-
93. yalli sahuṇu yandu barēśitōta tāmā-sāsana ēkāva bhagīnī lōkē sarvē-
94. shām ēva bhābhujaṁ na-bhōjya na kara-grāhya vipa-dattā vasundāra
95. Kā✈yapāb Śāmaṅgō dhīmān vidvān śri-Krishnadikshitaṁ tāmārasa-
96. na-gan śōkān uktvālikhya virājatē śri-Veṅgaṭēsvara (Kannaḍa)

Note:

After praising Śambhu, Varāha, and Gaṇapati, the inscription describes the genealogy of Krishnaraṇa Vodeyar II in the way in which it has been given in a number of grants of the Mahārājas of Mysore. There was born the moon from the milky ocean. His son was Budha, his son Purūravas, his son Ayus, his son Na-husha, then Yayāti, from Yayāti there was born Yadu, lord of Dvāraka. Some descendants of Yadu came to the Karnāṭaka country and set up a kingdom in Mysore. In that line there was born Chāmbhāpāla; his sons were Timmarāja, Beṭṭāda-Chāmarāja and Rāja-ōdeyar, conqueror of Tirumalarāya of Śrīranga-paṭṭana. Rāja-Vodeyar's son was Narasaraṅa whose son was Chāmarāja. Then came Rāja Vodeyar II. Then came Kānṭhirāva Narasaraṅa Vodeyar. Then came Dāvarāja, the latter was succeeded by Chīkkademārāja whose son was Kānṭhir-

rāva Narasaraṅa II. He was followed by Krishnaraṇa, his son was Krishnaraṇa II who bestowed the Agrahāra of the grant. This Krishnaraṇa Vodeyar is stated to have been served by two ministers successively: first by Nāmarāja and then at the time of making the grant by Venkatapati, at whose suggestion and recom-

mendation the Agrahāra of Hampapūr called after the name of the minister as

ARCH. R.
Venkatarañamasamudra was given to some Brahmans. The interesting feature of this inscription is the description of the genealogy of the two ministers. The genealogy of Nanjaraja is given as follows:—Among the old kings of Kalale, now a village about 16 miles from Mysore, there was one Kántaràja by name. He had two sons, Nanjaraja and Doddaraja, who as commanders of the army of Mysore subdued a number of petty pâlegirs of the time. Nanjaraja’s son was Basavaraja and Doddaraja’s son Viraraja, of whom, the former as a commander of the Mysore army excelled his father, while the latter was famous for his liberality and charity. Viraraja’s son was Dévaraja and Basava’s son Nanjaraja. Dévaraja as commander of Krishnaraja Vodeyar’s army, conquered the chiefs of Midigësi, Mágadi, and Sávandi and other places, while Nanjaraja, son of Basava was the minister of the same king. When Nanjaraja retired, Venkatapati became minister to Krishnaraja Vodeyar II. Venkatapati’s genealogy is given as follows:—

Govinda-damayaka was an officer in charge of a number of villages and Kanvapuri was his head-quarters. In his family there was born a learned man called Gópalarya, whose son was Krishnarya who was held in high esteem by the king in Seringapatam. His son was Timmapparya, who could recite the whole of the Yajurveda and the Apastambhasûtra. His son was Venkatapati, who having pleased both Dévaraja, commander of the Mysore army, and Nanjaraja, the retiring minister, became minister to Krishnaraja Vodeyar II. He was a learned man and took pleasure in worshipping gods, reading purânas and feeding a number of Brahmans. His wife was called Kávâ. At his suggestion the Aghára of Hampapura called Venkatarañya-samudra at Tirumukkâta at the confluence of Kávéri and Kapilá, after his name, was made and bestowed upon twelve Brahmans, named in the grant. Lines from 58 to 87 describe the boundary of the Aghára and the Vritti lands given to the Aghára residents. Line 89 contains the usual imperative verse and in line 90 the name of the composer of the inscription is given as Krishnadhikshita. There is at the bottom the signature of the minister as Venkatâśvara.

The grant is dated Saka 1666 Rátkâshhi-samvatsara, Vaisákhamasa, Paurnâsî on Sunday, there being a lunar eclipse on the day. The equivalent English date is Sunday the fifteenth of April of A. D. 1744. The ending moment of the fifteenth tithi was about 4-44 A. M. on Monday. There was also a lunar eclipse on Sunday.

59.

Gundupet Taluk.

Pillahalli grant of Virarajavodeyar of A. D. 1635 in possession of Rangaswami iyengar of Terakanambi.

(Three plates with a royal signet.)

Size 8” x 14”

Ia. 1. śrī-Narasimhaya nanai śubha-
2. mastul Lakshmiplate Kamalanâ-
3. bha Surëśa Vishnô Yajñëśa Yajña-Ma-
4. dhuvûdana pushkalâkshâl Brahmana-
5. Kësava Janûrdana Vâsûdëva
6. Lakshminrisimha-charaṇam śa-
7. muam prapadye 1st śakteśa Sâ-
8. livââh nava-sâra-tithiâyô
9. Îsvarâdë cha Mâghë Purnna-
10. myâm Śukravârë gururu-du-
11. sahîte yóga-tithyâdhiê cha
12. śrotud Dëvâdideô saka-
13. la-muni-gana-stôra-pâthë-
14. na nutyô Yôgânan.

Ib. 15. do Nrismhô Trînapura-nilâ-
16. yo prâduâśi bahûva 9-1 sa-
17. stì śrî-vijayahhindaya Śâivâ-
18. hama-sâka-varsha 1559 Ka-
19. li-varsha 4738 sanda Kali-
dina 1730593 gha 84
vi-gna 17 sanda vantamä-
naväda Isvara-samvätsa-
rää Mäghä su 16 Sükra-vä-
sHEHä-nakshastra subha-yöga
subha-karaṇadali pratyä-(va)
ksëhaväda Narasimhasvä-
miiyavara ampirapadige
kośa gräma gadde beddalu
IIa. 29. tätä-svästheyä śäśam
30. śrimat-Käṣyapa-götá-
31. śindhu-järätha śri-Sö-
32. märäjanvayä tat-stüüh sa-
33. kala-kaläni nipupö
34. śri-Gövaṇäkhöyä niripah 1
35. tat-putrö Basävä-bhuddhäsä-nrä-
36. patau Trünäpurä-näyäko
37. śrimäd-vaihava-Räjaräjänärä-
38. ti śri-Viraśäjänävayaä
39. yä-Viraśäjäyäruä Basä-
40. varäjäyäruä yamä upä-
41. nätuddinada suhaśäjäm
42. gaiättirälu 1 tanage
IIb. 43. yishtä-kämyäthäv ägaibkö
44. yandä Yögämasimä-
45. svämäyavärice kośta grä-
46. ma Hüllänahälliya sthaläke
47. saluva Känepalanädu voła-
48. gina Pillañälliya gräma 1 nu
49. sarvämäyavägäi kośteä
50. alliya chaṭuḥ-simeyä voła-
51. gäda nidihi-nikshäpa-ashäbhö-
52. ga-svämäyavanä Narasim-
53. hasvämäyavärice saluva-
54. du namma Hüllänahälliya sthala
55. ke saluva Tarraganahali-
56. ge badagaña balasina-nä-
57. la-höla 1 Hüllänahälli-
58. gesaluva Allälänätha-
59. puräda mûdana gadde 1 Kä-
60. reyada kereya kelagaña
61. Puttasana tätä 1 vivanu
62. sarvämäyavägäi Narasim-
63. hasvämäyavärice ko-
64. tteä yiddäko äru a-
65. lupiderä puña-ha-mahä-pä-
66. taka 1 yiddäke granthä 1 sva-
67. dattä dvigunan punyam para-dattä
68. nüpälanam 1 para-dattépahäré
69. na sva-dattaṁ nishpalaṁ bha-
70. vêt 1 1 dänä-pälanaṇär mu-
71. diyä dänä-śräyaṇam avä-
72. yäbäri-Narasimha-
IIIb. 73. säsänam subha-säsänam
74. punyät 1 dänä svargam a-
75. vëpanöti pälänär äcyäntä
76. padam 1 1 sva-dattaṁ para-dattaṁ
77. vë yö harëta vasundhara 1
78. shashthirvarsha-sahasrāpi viśätäyäm
79. jätätë krimiḥ 1 1 akshaya-su-

* Lines 72 and 73 from the concluding portion of the grant and should have been engraved below line 87.
This grant consists of three copper-plates written on both sides. At the top of the inscription is engraved the Vadagalai nāmaṁ of Śrīvaishnava Brahmans with discus to the left and conch to the right. The characters are Nagari except the numerals which are in Kannada. The language is Kannada with the exception of three original Sanskrit verses in the beginning, one in the middle and imprecatory verses quoted at the close. It records the grant of a village named Pillahalli in Kanyaku-mādu of Hulланahalli-sṭhala and some lands in the villages Taragahalli, Hullanahalli, and Kāreya to the god Narasimhasvānī of Hullanahalli or Trinapurā by Vīrārāja-oddeyar aśīs Basavārāja-oddeyar, son of Gōvāna and of lunar race and Kāsya-gōtra, and chief of Trinapurā or Hullanahalli. The date of the grant is given as Mahā sūddha 15 Sukravāra of Īsvara, 1659 of Śaka era and 4738 of Kali era, the expired days of Kali era being 1730593, and corresponds to Friday the 19th January of 1688 A. D. The king Vīrārāja-oddeyar mentioned in this grant seems to have been a local chief and quite different from the Changālāya king of that name, in as much as Krishmarājayadeva but not Gōvānadeva, as mentioned in this grant, was the father or predecessor of Changālāya Vīrārāja.

The first verse consists of a string of epithets qualifying Lakshmīnirāsima. The second verse describes the date of the grant, of the setting up of the god Yogānanda-narasimha. It is full of grammatical errors. The use of Śāktābād Śāktāvēde in the sense of Śāktāvēde-sākābāde is wrong; Tithāg Īsvara is a bad sandhi. Paurānayam is another error. Guruvarudavahite gives no sense. prādrurāte babhāve is a serious grammatical error. It ought to be either prādhurabhāva or prādrurāstī. In the third Sanskrit verse appearing in the plate IIa, the pronoun tāt in tātsānāh has no antecedent. Triyupuri in the sense of Trinapurī is opposed to grammar. In fact there is no such word as Triyup.

60.

SHIMOGA DISTRICT.

Kumāsi Sub-Taluk.

On a stone set up in the forest of the deserted village Sudūr in Kumāsi Hobli.

Size 2'6" × 1'0"

Kannada language and characters.

1. svasti samasta-prasasti-sama-
2. nivitaṇ rājadhūrāja rā-
3. ja-paramēsvaram Yēsvara-
4. mūrti śī Vīra Harīna-
5. rāṇyura kāmara Dē-
6. varāya Vodeyaru su-
7. khadim rājyava geyunvali-
8. Śakā varśa 1529 nē varu-
9. savāda Sarvajitu samvata-
10. rada Kārtīka ha 11 Gu Sē-
11. dōra Chilagondara tana-
12. go âne-uri (?) bandali Bom-
13. mappanā tanna prānava ni-
14. līśad nāgī atage bīṭa u-
15. mbali kereya voḻagana-
16. bhūmīyam umballi-
17. ya bhūmiyāgi. bi. chan-
18. dra uḷanābālalalipida-
19. varu Vāranāsiyali ka
     (on the top)
20. vileyan alldapa-
21. sa . pātakam sṛī sṛī sṛī-

Note.
The inscription is in Kannada language and writing. It is dated Thursday the 11th lunar day of the dark half of Kartika of the year Sarvajit, Śaka 1929 corresponding to Thursday the 37th of October A. D. 1407, when Devaraya Vodeyar, the son of Virahabhararāya II of Vijayanagar is said to have been the emperor. It records the gift of some land below tank by Sōdar Chilagoḍurarasa to Bounamna for saving his life from an elephant about to fall upon the former. It ends with the usual imprecation.

61.

On a stone lying by the side of the Timber Depot to the east of the village Choradi in Kumki Sub-Taluk.

Size 4' × 2'.

Kannada language and characters.

1. svasti śrīmatatā Yādavanarāyana
2. bhujabala-pratāpa-chakravarti śrī-
3. Rāmadēva-rājyodaya
4. Dundubhi-samvatsara
5. . . . . su 10 . vāra
6. . . . . gavuda . . kotṭa gadde
7. . . . . vodambattu
8. . . . . idam alldo
9. . . . . Vāranāsiyā

Note.
The inscription records the gift of a paddy-field by Rāmādeva of the Seṇa dynasty (1271-1309?) to a Ganda, whose name in the inscription is worn out. This is dated in the year Dundubhi, the eleventh year of the king’s reign. The names of the month and of the week day are worn out.

Translation.

Be it well. On the ........day the 10th of the light half of.............of the year Dundubhi, the 11th year of the reign of the prosperous Rāmādeva, Yādavanarāyana Bhujabala-pratāpa-chakravarti, a gift of rice-field was made to ........Ganda........ (the usual imprecation).

62.

On a stone in the building site of the nādgā in a ruined village to the east of the same village.

Size 3'3" × 2'6"

1. kala-
2. pannara
3. pranāja-
4. mādi-
5. guṇa-sam-
6. ppa śrī
7. mad-āndiyagrahārāma Sōradeya aśeśha-sāsirbar tamma magam Chiladārā
8. Byopadaḷāra manḍalānma gōva koll ahitaraṃ gelal paderā mārgaṃ
9. daḷe kuṇḍutarke meechhi gadde-galeya matta 1 beddale-galeya matta
10. pa 2 okkalendre manedēre antuvaṃ kodaṅgeyaṃ bīṭṭu koṭṭa rūru 1-kō-
11. daṅgeya alldātaṃ śmeyiṃ bāhīram svastī śrīmad-āndiyagra-
12. hāram Sōradeya Kadamba-Tallahān iriḍu podumāde ucchelal ā-taru pā-
13. riyε Bopadaḷaḥ kaldi suralaṅka prāṇaptā yadade Chiladārāy atang ap-
14. rōkha vina-
15. yamaṃ mādi
16. kalian iri-

ARCH. B.

17. da kandari-
18. da Māchōyā
Note.

The inscription is in old Kannarese and not dated. The chief interest of it lies in the fact that it furnishes reliable information about early self-governing village communities in Mysore, the honour they showed to the memory of their brave defenders and their readiness to reward the survivors of their brave martyrs. From the way in which Tailapa of the Kadambas is spoken of in the inscription, it appears that the Agrahāra, though it was near Banavasi, the capital of the Kadambas, was not under the Kadambas rule. It may therefore be assumed that the village was self-governing and paying taxes to none. The figures in relief on the stone seem to represent Bopadalāra and his enemies.

Translation.

All the inhabitants of the ancient Agrahāra of Sorađe now (Choradi) devoted to the observance of Prāṇyāma and other Yogā practices, all assembled in thousands, made a gift of a wet field and a dry field together with the remission of house-tax and family-tax to Chilaladalāra Bopadalāra (modern Talāra-police watch-man) in appreciation of the victory he won against royal cow-lifters on their way to make a raid of cows of the village. Whoever takes away the gift will be cast out of the country.

Be it well. When Tailapa of the Kadambas came on the ancient Agrahāra of Sorađe in order to make a raid of the cows of the village and the cows fled away being let off by him, Bopadalāra fought with him and attained the abode of the celestials. To commemorate his death, Māṭhōja set up this stone with inscription (under the order of the inhabitants.)

63.

On a stone lying in the forest near the deserted village Kūḍi in Āyamūr Hobli.

Size 5’0 x 1’6’’

Kannada language and characters.

1. Śālivāhana śaka varūsha-
2. 1621 neya Bahudhānya-
3. saṃvatsaradā Māgha śu 2 lu
4. Honnālīya maṭhada paṭṭa-
5. da Chennabasavarāja-
6. devarīge Kūḍi grama-
7. da pratināma Basavara-
8. japuravanu Śivārpi
9. tavāgi Kenchapa Nāya-
10. karu puravarga utāra-
11. vāgi bidisi koṭṭa um-
12. baḷi

Note.

The inscription is in Hosakannada language and writing. It is dated the 2nd lunar day of the light half of Māgha of the year Bahudhānya, Śaka 1621, corresponding to Thursday the 6th February 1699. It records the gift of the village Kūḍi called also Basavarājapura by Kenchanāyaka for the service of god Chennabasavadēva in the Maṭha of Honnālī.

64.

Nagar Taluk.

On the 1st viragāl set up before the Śomēśvara temple in Hāluguḍā village in Kereḥalī Hobli.

Size 8’6’’ x 3’3’’

Halegannada language and characters.

1. namas tunga-sīrās-chumbi-chandra-chāmara-chārāvē | trailōkya-nagarā-
ramaḥ-mālastambhāya śambhavē | svasti samadhigata-panchama-
ḥāsabda-
2. ašēsha-mahāmändalēsvaran uttara-Madhurādhīsvaram Paṭṭipombuchchā-puravārēsvaram Padmāvatīlabdha-vara-prasāda ārīga-madāmōda san-
tata-
3. ta-sakala-jana-stutyaṃ Nitiśāstranya [jūn] bandarasvaraya [jūn]-nāmādi-
prāṣasti-sahitiṃ śrīman-mahāmändalēsvaran pratāpa-bhujabalā-
4. Sāntarakśēvāra Sāntalē-sāyīramam sanka-sarkatā śrīvīnāmādīn ājāyam-
geyitum īre tāt-pāda-padmōṣpajī samadhigast paṃche-
5. mahāsābla mahāprabhaṃ kumāra? -vālinda-parchāmana ripa-kumāra 
Tāraka-sāyānāṃ arasaṅkāla, vijaya Lakshmi-līlā śrīmatu Vira-
6. Hosaṃgandha Bītra-rāṣṭra Mēhu-Sāntalēgīyūmam Agraḥārānumāṃ sanka-
din āluttum īre śaṅkvarṣaṃ 1089 kaneya Chitarābhūma samvatsara-
7. Vaisākhā suda 10 Vaddēvārāndooda kūtadā dānuḷu Alīja Boba-
numāṇumāṃ Pāpyārāsana-umbalāgīram sūnata-sādhanām berasi 

vīralu bițu

8. vattī bhaṇali Nellivādeyalu Jīma-pādasēkhaṃa sandhi-vīgrahi Māchirājana
īkāla. Taḷapāri-nāyakange eleyal Boppayabbe nāyakīkti
9. magam būvālayado adhikam putṭāda kaligala mukha-tilekām Goggi bhā-
ṭarārādēvam ī rāpoḷu Kāma-sannībha kūrpīno ā Nara-ṭāṇūja
Abhimanyu (va)

10. tām bērppa jānakī ivēyeyolu nōrppade kalī Goggi Kalpa-vīrkshan-
jamadō dhuradō arātī-bhūbhūjaraṃ ānt adhaṅṭād arasa-anka-gālī vira
11. (ra) n alurkkēyīm bēsase Gogganaṃ ānt iṛvallī birīda bītra noor-nettarīn
nepana khashāda dīpīgēraḷgalīm bhavārakam ene vīkramam kaliga

12. nā jagad-kāvitrāna ānīyaraṃ ooddīdādaddada vīraṃ ānt atisurppa bīla
ballaṇiya turandā sādhanām ānt ārivali mahā-bhīyam.
13. [ne] na-maya khaṇḍa ānti noor-nettaarań ākā (l) pūrpanu anud noorpodēn
anakāma Goggiy ānt āpda vīkramam āhava-rangā-bhūmiyō
14. [l] kalahadō ānta vīra-chaturangā-balagālā āntu Goggi tōl-val-
adhātindē tālī ārdē bēsāda ānt adhēsīyē lōhētāvāmbim palu vārrungi

15. rālda vol oppire vīrār āttēgol tololagēndu tālī ārdē saṃbhramā sangara-
rangā-bhūmiyō

16. na-maya lōhīta-vārī nēnadā kesaṟugala kuṇīv āttēgol endāḷ ādēn
anakāma vīkramadā
17. vāgul ondu tiruvima biduvāgul nāru pariye sāyīའ-variyaṃ nevuvallī
kōtiyēnē podaviyōla
18. ru l tārisand ooddīd aṛatīya maru-vakkēṃ ānttu Goggi yīṛīya
dhuradōl āparīΔeyolu māha
19. dalāva l nāyakatana munbarisēda nāyakar idir āgī Goggojīyōl
ātyqūdimū sāyākādēn ecohēn tō
20. dēvār ānē pēnvī l mārmmēlē ooddīd anya-nripa-sainyā-
payōdhīgī Bīra-bhūbhūjum nūrmmēdī bādāhānalu
21. nōrppūduṃ Kūrmama-nakastram ēmb urīya nālāgegalū
bīdegī atibēvedūn munmally ātyu vairīa
22. krītastano l dhuradōl ārīsēnēyam nīrbbhāram ārdē Goggi vairī-
vīrākṛtānta-saral bhāradīn
23. tōv anātāta ooddīd ooddīd āntīvali vairī-vīrākṛtānta-saralīgāl
tanuvn nēchāh
24. gradō l Sāntakāmūn eṇūt sarā-saīyēyōpoppīdī ānte Goggi vīrān-
ramān āśvaṇṭatt saral oṭtiṇānāh
25. āyō l sangaratdō idīd vīrame srīngāramām ēkkēvettā Goggojīyōl
26. tānu otsangđol iṇāyūdi nīlīmpāganey
27. [A] mārvaṇiyyō l āntu Taḷapārāhīnāyakāna māga Goggojīyō-
nāya ākaṭakāma ānt iṛidē tumula
28. sarā-tantarēn enisida Sṛvīlābhādēvān-agraputra Prāṭāpa-bhūja-
bāla Sāntaṃ enisida Taḷapādevārī Bīḍyāmarasana putra śrīmatu
29. ru tanūm arasaara hesaraulu (?) goṭṭātandū (?) Hālūguddēya tri-bhōgā-
bhīyantarasiddhiyī āgī kālū naṭṭu kārñyā-geydu koṭṭā Hosa

30. rvvāra manē vadhī (?) ḍavīna kaiyolage hōda kaiya makki (?)-
sahitiṃ āgī koṭṭaḷu lī mangalā mahā ārī śrī
30. jītena labhyatē Lakṣhungiṃ mritenāpi surānganē kshana-vidhvaṃsanē kāyē
ka chintō maṇunē raṇē jī svā-dattāṃ para-dattāṃ và yō harē-
31. ta vasundharāṃ sashtiṃ varaha sahasrānī vishtāyāṃ jāyē krimih Saras-
vatyāyā namah Ganapatyāyā namah.

Note.

The inscription is in Haḷēkanna language and writing. It is dated Vaḍḍavāra (Wednesday) the 10th of the light half of Vaiśākha of the year Chitra-
bhānu, Śaka 1064 corresponding to Wednesday the 25th April A. D. 1162. It
records the gift of the village Hāḷugudē by Tallapadēva, son of Śrīvallabhadeva, a
Sāntara king, to the survivors of Commander Goggi, son of Talaprahārīnayaka and a
Jaina in faith, who in a terrible battle against Pāṇḍyaraṇa fought and died. The
memorial stone was also set up by the same king.

At the beginning of the inscription, the various titles of the king are enu-
merated.

(1) Lord of Mahāmandala.
(2) Lord of Matta in the north.
(3) Lord of Paṭṭipombuchchē (Modern Humcha).
(4) Recipient of a boon from the goddess Padmāvati.
(5) extolled by all people
(6) and expert in politics

Tallapadēva seems to have been also called Pratāpabhubhahalā and is said to have been
ruled over Sāntalige 1000. He is also said to have been assisted by a feudal
chief under him called Hosagundadā Vitarasa, in charge of Mēlu Sāntalige and
Agrāhāra. The inscription consists of prose and verses, of which the first two
letters in all the long lines are unfortunatelē effaced. The inscription ends with a
Sanskrit verse in praise of war, followed by the usual impresatory cat.

65.

On the 2nd viragal at the same place.

Size 7.4" × 2.9."

Kannada language and characters.

1. śrī Gaṇapāṭhīnayē namah śrī gurubhyō namah namas tunga-śiras-chumbi-
chandračā
2. māra-chāravē trailōkya-nagarurāmīha-mūlastambhāya Śambhavē svasti
śrīmanum-a
3. hā-maṇḍalēśvaranum arasankarakagasam birudar-ankuṣam mū (kt ?) rū-
Nārāya
4. naṃ vīḷasa-vallabham ati-vīśaṇa-hayārūḍha-pradīṅha-rēkha-Rēvantanum
para-bāja-krītān-
tanum vairi-maṇḍalika-gaḷa-gaṇḍagatārī Sinda-kula-nirmūlānum Lāja-
rāya-māna-marīḍhānum
5. Kadamba-rāya-dīsapāṭhanum konkaniga-rāya-bēṇṭekānum Tulā-rāya-
pratishtā-
6. chāryanum ari-rāya-jagada (a) laṃ satya-ratnākaram saranāgata-vajra-
panjaram śrī-Billēsvaradē-
7. vara-divya-śrī-pāḍārādhakam śrī-Prasanna-Sōmanātha-dēvāra labhā-
vara-prasādanum para-
8. bala-sādhakarum appa Paṭṭipombuchchē-puravārādēśvaranum paśchima-
samudrādhī-
9. pati śrī Tammarasādēvaru Hosagundarājadhānīyalu sukha-sankatha-vinō-
dādam
10. rājyaṃ-gnyuyat eradū Śaka varsha 1205 neya Svabhānu-samvatsaraṇa
Phāluṇa sa 10 Ādī-
12. vārunandu śrīman mahāmandalēśvaranum arasanka-karagnasam birudar-
ankuṣam mū (?)
13. rūtī-Nārāyaṇam vīḷasa-vallabham śrī-Billēsvara divya-śrī-pāḍa-
padmārā-
dhakarum appa.
Like the former, this is also in old Kannada language and writing. It is dated Sunday the 10th lunar day of the light half of Phalguna of the year Svabhānu, Saka 1205-6 corresponding to Sunday the 27th February A. D. 1284. The concluding portion of the inscription is unfortunately cut off. It seems to record the gift of some land to some one by Tammarasa, lord of mahāmāṇḍala, an elephant-hunt to all kings proud of their titles, Mārtinārāyaṇa (an incarnation of Nārāyaṇa), full of grace, a Revanta in riding over an even unruly horse, a god of death to enemies, a terror to enemies, the uprooter of the Sindas, destroyer of the pride of the Lātas, sovereign lord of the Kadambas, a hunter of the Konkanigas, establisher of the Tulu kings, an ocean of truth, protector of the submissive, worshipper of Bhūlēśvar, recipient of a boon from God Sūmanātha, and lord of Paṭṭi Pombuchchhapura.

66.

At Rāmachandrāpura, in Hunche Höblī, a copper śāsana in the Smarta Matha.

Three plates; size 1-3" x 10".

Kannada language and characters.

1. ēṛti Ganādhīpataye namāma namam tungs-sīrāśchumbi-chandra-chāmara-chāyāvē traṅgōya-naga
2. rāmahbha-māla-stambhāya-śambhava śrīman mahārājādirāja rājapara-
3. mēṣavān śrī-vīrapratāpa Immadi-Dēvaraya mahārājārū Vişaya-nagariya
4. rājādhanīyāl yiddā samasta-rājya-agal pratipalitasam yīrdanu tattā
5. dāpadmōpajitṣaghāla Bhāyappagalu Honnāvarada rājādhanīyāl yiddū
6. Haive Tulu- Konkara-vīrapalagalar pratipalitasam vīrdandina sākavaru
7. sha 1372 neyā Sūkla-samvatsara Kārtika śu 5 lō śrīmatu Bhōgavar-
8. dhana-dhā
9. la purushādhiṭtatarāda śrīmad Amarēsvara-Bhārati-śripadiṅgala śhāyāra
10. -vōttama-Bhārati-śripadiṅgala Honnāvarada Bhāyappagalu koṭṭa
11. ghrā
dhra satra-dharmma dhēvara amrutapadiya kattaleya vivara śrī
12. Mahāba-
13. la Dēvarige di 1 kkam dēvara hāgeyān akki hā 2 satra dharmmakke ja 1
14. di 1 kkam akki si 2 lō mēluvechhe-kke tuppā majjige hāsaru bālejale
15. kāyi mēlōgara vīleya adugabbu saha pādīrā 2 lekkadil um
16. ba Brāmīhara ja 11 nimag eti-bhikhshey ja 1 āṭṭala ja 1 purhoṭa 1
17. Nāranana maga Mādhavana ja 1 honnara ēttitanda dharmmavanad
18. nadaunu naddhavana ja 1 amu ja 17 kkam di 1 like hā 11 si 1 lō mēluve-
19. chheke di 1 kkam 1 lō hāgahāgada lekkadil varusiba 1 kkam akki
20. mn 136.
21. gam prati mū 1 kkam ga 1 lō ga 204-24 mēluvechheke ga 45-24
22. abhyeyum tārā 240 lō ga 260-44 km koṭṭa shāḍhāya vivara. Heggadabala
23. grā
24. madda volagana Bōla Kēsva hebbāraṇa māḷada māḷana kērīya
25. bhāgi 1 lkkam prkē kulā tārā 260 lō ga 61-3 sāmyadim ga 24-3 ubha
26. yam ga 62-3 lkkam tārā 240 lō ga 72-13 viṭheṣa-āḍāyāda
27. hombalīya kula ga 27-12 ge hombalī iladdu sāmya ga 24-9
28. madda hombalīya kula Honnāvarada ga 71-25 km hombalī ga 1 lō

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The record records the gift of some land of specified boundary yielding a specified quantity of produce for the charitable purpose of offering cooked rice to god Mahādeva in Gokarna and of feeding 14 Brahmins inclusive of the Śvetā Rudrīṇa of the Śvētā Rudrīṇa by Bāyappē, feudal chief ruling over Haive, Tulu, and Konkan from his capital, Honnavar, under Imādīdevyarā, Mahārājādīrā, Rājaparāmeśvara and Virapratappā, of Vijayanagar.

The grant is dated Śaka 1372 (1450 A. D.) Sukla samvatsara Kārtika suddha 5 equivalent to Monday the 11th October 1450 A. D. The date is not verifiable.
The grant records the agreement between Raghuvirabhāratī Śvāmi of the Rāmahandrāpur Math (called also Satā seasapara Math) and Pratyagbrahmendrā-sarasvati of the Sōdehalā Math investing the latter with the power of settling religious disputes and of awarding prāyaschīttas to such disciples of the former Math as may happen to transgress customs, and of collecting Agratāmbūla and Charaya-kānikas from all the disciples of the Rāmahandrāpur Math, year after year in the sixteen Simes (Villages and etc.), with the exception of the two villages Hilūr and Tingalbailū under that Math, at the request of Brahminḍrā-sarasvati, who in return is bound to pay to the former Math 26 varahs every year. The grant is dated Sākā 1343 Randri, Māgha Bahūla 50, equivalent to the English date A. D. 1421 Raudri. But A. D. 1421 is Pava and Raudri coincides only with A. D. 1440. Further comment on the unreliability of the grant is unnecessary. The language of the grant is Kannarese. The writer of the grant is named Devānāchārī.

Copy of a stone śasana in the same mutt.

Nothing is known of the inscription stone from which the copy under consideration is said to have been made. The inscription records the grant of some lands of specified boundary to Kavirajendra Yogi in Rudrapada Math in Kailasa on the bank of the Tungabhadr by Aragada Janarasa under the orders of Harihara Mahakaya, Mahakajiraja Raja-parameswara Virapraptapera of Vijayanagar on the occasion of a solar eclipse. The inscription is dated Saka 1528 Vishnu (Vrisha) Samvatsara Karkika Sudha 1 Wednesday, corresponding to the English date Saturday the 8th October 1401 A.D. Accordingly the week day is wrong. Nor was there any solar eclipse on the Karkika or Asvina new moon day. There was solar eclipse on the Bhadrapada new moon. Nor did the first lunar day of the month Asvina 1401 coincide with Wednesday. The Math named in the grant is the Ramachandrapur Math.

69.

Copy of another stone sasana in the same mutt.

svasti sri jayabhuya dasa Sali Janasasangvarsha 1327 ne Tarana samvatsara Karikaka su 1 Adityapadalu sirmanmaharajadhira raja-parameswara Virapraptapera Harihara mahakaya kumara Virupaksharaya Vijayanagariyuvalla sri-Virupaksha deva sannidhiyallu saddharmadinda dharaniyallutittuva jadevala l sirmat-paramahamsa-parivarajakacharyaavaryaya Padmapadacharya-sampradaya karadara srimat Tirthahaprapadu Amadendrapuru-sripadangalu namage paripara avagrahadinda sri Lakshmi Narasimha yannavallu baramkota tapanbradriy-a vakhyanadigala madikkojutte sri-Virupaksha deva sannidhiyallu yiruttu yaddallu chhatra-chharradi vaibhavaddi samastova-vibhavagalge sri-Virupaksadewa sannidhiyallu Amadendrapuru sripadangalavargae navu kottha broidangal negalu baiy-pallakki ubhaya svatachhatatrapakya 1 ubhaya ehauni nadedorana anamcelharaupata niyani anamcel-nagari dhaivala-sankha muntada broidugal kottevagati nivu namma sishyaparamavyavagi digdesagallali sanncharadikkojutte bhadadhun yeundo barsi kottha silasasan1

Note.

The copy is in Kaniyare language and writing. It records the grant of honours such as a palanquin, two white umbrellas, two chariues, nagedorana, a green flag mounted on an elephant, a drum mounted on an elephant, white conch shells and the like (not mentioned) to the Svami of Amadendrapuri and Tirthaharapuru Math by Virupaksharaya son of Hariharamahakaya, Mahakajiradhiraja, Raja-parameswara, Virapraptapera, of Vijayanagar. The grant is dated Saka 1327 Tarana-samvatsara, Karkika Sudha 1 Aditya equal to the English date A.D. 1405 Saturday October 24 when Parthiva was current. In this case the week-day was
Saturday but not Sunday, as stated in the grant. But Sunday the 5th October 1404 corresponding to Kartika śuddha 1 Tārana was Saka 1326, but not Saka 1327. Nothing is known of the inscription from which the copy is said to have been made.

70.

Copy of a copper Sāsana of the same maṭha.

1. nāmas tunga-śirāc-chumbhi-chandra-chhāma-ra-chhāvat e trialokyā-nagarārumbha

2. mula-stambhayā-Sambhavā ś svasti-śīt-vijayabhuyadaya Sālīvāhana-śa

3. rsha 1374 neya santh vartamanakhke salluva Angrāsa samvata

4. chaśtra śu 1 1 (o) yu Brihaspativārādaluś śīmatu Bhānusapagantu Ti

5. jupurada mahāsada Gangādharampurś śītpādangalavargi koṭjā dha

6. sanada paṭṭe kramaventondrā śīmatu mahārājadhiraja rājapara

7. śīr vīrarātaśa Immadi-Dēvaraya mahānayara

8. yā-nagarīya simhasanadallu sukhata bhāva-vinōdādam su

9. brājyavanu paripālīsūttada kāladalu Yimma

10. deva Mallisārjunādēvaraya nirāpadindā nāś Bārukt

11. rājyavanu aluttida kāladalu śīr-Immadi-Dēvaraya mahā

12. yarige Ayurārōgyaisāvara-ahhividdhi-yannu bōdikondū

13. mōparagā puuyakāladalu Tirtharāja-pura Gangādharampurś śītpāḍa

14. vara maṭhā śārī Lakshmi Narasimhadevara amṛtastapadi mandādīpti

15. bhiksha śvastīgī dhāreya eruda koṭjāddu namba Bāraṇī

16. nā Kelenāda vohagaṇa Kiriḍaṇiyā Dīhiṇya Manda Dāvalāga

17. nāḷvaravolage Yirappu nakshatrya-yannu (?) teruva haku saha

18. da moradige pādudabuddū sahāvagī Gangādhara

19. dāngalavargi maṭhada Lakshiminarasimhasvāmi amṛtastapadī namā

20. pāṭige nimmu bhiksha śāste saha sa-hiryađāvya-dāna-dha

21. pūrakavagī 1 nakshtriyanu teruva haku hanavina hada

22. modkalige Kiriḍa-śhāṇiyā Kelenāda bōṭhāvalya (?) pramāṣaṇa

23. prakūmāryadeyallu luluupu utamā uluhikondū

24. mallaramani ge saluva honnige saluva vokkina vudetana śīr

25. sānuyāl adakke ēnu unjāda tejavannu sarvamānya

26. nāṇ koṭṭeugī yatharmavannu nimmu śīshya pārcampa-

27. rāgī a-chandhāraka-sthāyigalagi śīr-Nārāyanaśa-hāluhabba

28. nāḍaśikondu sukhādālu bandu bahiri yanta nāṇ nanna

29. vodłamabju koṭja dharmasāsana śīr-Immadi ivanagī

30. homina volage Gangādharampurś śītpāḍangala Urijiyā

31. Narasimhadevarasā devāvaladu ēchāradalu ībbara Brāhma

32. ge sāku bhāgāra majige sahāvagī jana 2 ra tādi (?) 20 akshārada

33. me saluva honnu yippatū hommanu dharmavannu ni

34. pārcamparyavagī a-chandhārakāsthāyigalagi t-Ēchāraddallī

35. bhavavannu nāḍaśikoktu t-dharmādāl ē.Deepavilli

36. hudi yendō dharmasāsanada paṭṭe Bhānusapagalu

37. voppita yē dharmavannu Śūlavaru Kiriḍāb

38. -nāda Kunda-hēgagēna Kupādya Hariṇāma nālva

39. kartada sāvaḥstāḍa voppita śīr-Narasimhadevara voppita

40. devāra pāddake nammakāra avadada paradattām vā

41. ta vasumdharaḥ śaśhtṛ-varuṣa-sahāsraṇi viṣhthāyām

42. krimi .

Note.
The grant records the gift of some land in Kiriyaṇā i in the Kela-nādu to the head of the Tirtharāja. Maṭṭh in Ramachandrapur for the service of offering cooked rice to and of keeping a constant lamp-light before god Lakshminarasimha in the Maṭṭh by Bhānusapta an officer under Immadi-Dēvaraya, Mahārājādhiraja, Rājapāramēvāra Vīraprātāpa, of Vījayanagar, in obedience to the order issued by Mallikārjuna, another name of the same king. The grant is dated Saka 1374 Angirasa Chaśtra śūka 10 Brihaspativāra, equivalent to the English date Thursday the

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30th of March A.D. 1452. The gift is also said to have been made on the day of a śōnāparāśa, lunar eclipse. But according to Swami Kannu Pille’s tables there seems to have been no lunar eclipse on Chaitra āśūka full moon or on the Phālguna-pūrṇima in the previous year. The inscription is in Kannare language and writing and a few words in the beginning of every line are lost. As the genuineness of the grant is doubtful and as there is nothing of historical importance in the grant, I omit to translate it.

71. Sagar Taluk.
Keladi copper plate grant of Virabhadrā-Nāyaka in the possession of Nārāṇabhaṭṭa, son of Amayabhaṭṭa, Sagar.
One plate. Size 10’ × 6’.
Kannada language and characters.

(Front).
1. namas tunga-śirā-chumbi-chandra-chānana-chārave
2. trailokya-nagarāramba-mālastambhāya Sam-
3. bhave śvasti śri-jayabhūyadaya-Sālivāmana Śaka
4. varsha 1554 neya Prajōptatti-saṅvatsaraśa Bha-
5. drapada ba 10 lnu āritmaṇ Yikkē-kerē-ēri-mēla-
6. na Bhairava-dēvā devā-tvēchchake Edava-Murāri
7. kōte-kōlahāja visuvina-Vaidikādvaita-sīṛdhantā-pm
8. tiśṭhāpaka Śiva-guru-bhakti-parāyana āda Keladi Venka-
9. tappa-nāyaka paṭuṭh aḍa Bhadrappa-nāyaka putra
10. rāda Virabhadrā-nāyakarū kotṭa dharma-sāsana-krama
11. vent endare Keladi-śtme-volagana Mūlana Bhimana-
12. re-grāmadali gadde-kulaga 3 ke kulaga 1 ke rōke ga 23,3-
13. birāda-bhatta sunka 1½ durga-bhatta 1½ vartane-kā-
14. nīke pancha-parpa ½ vecha-birāda 1½ an-
15. tu ga 1, ½ ke mīlisa bhatta-sunka 1½ Durgada-bhatta
16. 1½ ubhayān 3½ sādhna ½ ubha-
17. yaim kulaga 1 ke ga 3 lā ga 9 sēnabōvara-kiṣa

(Back).
18. 1½ ubhayān ga 91, ½ vambhattu
19. varahamu haḍavaḍaṁke saluva bhūmiya-
20. nu Śivārītvā-āgi kotṭe-vēgi a bhū-
21. mице saluva sarvasvāmyavan prakūma-
22. riyādeyali āga-mādikondū dē-
23. vatā-sēvyavan kāla-kālaṃ-pratiyali
24. mādakondū babundedu koṭṭa dharna-
25. sāsana ādītya-chandrar-nilolo-nalēcha dyau-
26. r-bhūmir āpō hridayaṃ Yamaṇa cha aha-
27. s cha rātris cha ubhe cha sandhyē dharmaṃ cha jāma-
28. tin narasya vṛitaṇa-
Sri Venkaṭādri.

Note.
The grant is in Kannare language and writing. It records the gifts of some wet fields in a number of villages round about Keladi for the service of god Bha-
rava-dēva on the embankment of the Ikkēri tank by Virabhadrā nāyaka, son of Bhadrappa nāyaka, and grandson of Keladi Venkaṭappā nāyaka, the produce or its price at the rate of 3 gadyāṇas per kotlaga being payable to the temple by the sēnabōva, the village accountant.
The grant is dated Śaka 1554 Prajōptatti samvatsara, Bhādrapada ba 10. But 1554 plus 78 corresponding to A. D. 1632 Bhādrapada was Angiraśi Bhādrapada and note Prajōptatti Bhādrapada. There is no other means for further verification of the date of the grant.
72.

On a stone set up in the jungle near the village Gaddêmane of Ságar Hobli.

Size 6' x 3'.

Old Kannada language and characters.
1. svasti śri Śilā-ādityaṇi diśām-bhārgan ākēvāṇan aṅgala-kaṇṭakan-  
2. pērāke vare Pēttaṇi Satyāṇkaśaḷa-va-bhaṭaṇ bedeśe Mahēndra  
3. Bēdara-rāyaśa Maḷaparaṇa kāḷegaṇul-e viridu svargālaya-  
4. kērīdān beleya māḷa kādona kalyāṇaṁ akke aḷvona paṇchā-ma.  

Note.

The inscription is in old Kannada characters, the formation of which is quite similar to those of the seventh century A. D. It is a Viragal or Memorial stone set up to commemorate the death of one Pēttaṇi Satyāṇka, a commander of the army of Śilāditya, in his fight with a tribe of hunters forming the army of Mahēndra. The inscription supplies no clue to ascertain who the Śilāditya and the Mahēndra mentioned in it were. On palaeographic grounds I am inclined to identify the Śilāditya of the inscription with Harshavardhana Śilāditya and the Mahēndra with Mahēndravarma I of the Pallavas, the contemporary of Pulakesī II of the Western Chālukyas. It is not improbable that Harshavardhana's rule extended as far as Shimoga. The spelling of Śilāditya as Śila-a-ditya is however inexplicable.

Translation.

Be it well. While Śilāditya, the light of the quarters, the most powerful and a thornc in the way of the bravest, ascended the throne of his empire, Pēttaṇi Satyāṇka, a brave soldier capable of destroying enemies in the battle-field, pierced through the thick of the battle with the brave Bēdara Rāya, so as to cause frightfulness to Mahēndra and reached the abode of svarga. Whoever preserves the field of crops (gifted to his relations), attains good and he who removes it will be guilty of five great sins.

73.

On a stone lying on the site of a deserted village near the village Mālavi of the same Hobli.

Size 4' x 2' 9".

Kannada language and writing.
1. svasti śri jayābhuyadya Śaka-varushamagalu  
2. 1488 neṣa sandu vartamāna Kaṣaya-samvatsara-  
3. da Māgha ba 30 lu ārtman-mahārājādhīrāja  
4. rāya-Paramēśvara Yimmadi-Sadāśiva-Rāya-  
5. -nayakaru Aragada rāyavan Aļuva kāḷadalu  
6. Jakkana-gaṇḍaru Śambhulinga-dāvarige diparādha-  
7. negosuga nilisida dipanαle-kambha mangala  
8. mahā śri śri  

Note.

The inscription is dated Śaka 1488 Kaṣaya-samvatsara Māgha Bahula 30, corresponding to 19th February A. D. 1596, and records the construction of lamp-posts for the service of diparādhana to God Šambhulinga by Jakkana-gaṇḍaru in the reign of Sāḍāśiva-Rāya II of Vijayanagar.

Translation.

Be it well. On the 30th tithi of Māgha of the Śaka year 1488 when Mahārājādhīrāja, Raṇaparamēśvara, Sadāśiva-Rāya II was ruling over Āraga, Jakkana-gaṇḍaru set up a lamp-post for the service of diparādhana to God Šambhulingadēva.

74.

On a stone lying near a temple in ruins in the jungle near the village Île of the same Hobli.
Kannada language and characters.

1. Sarvadhari-sampatsara Karasira ha 1 lu
2. Ganga-gandara maga Bomma-ganda
3. nu Virupakshayani barasi kotta sasana
4. nnu namma karyadalli iddu ...
5. ... nimitta nirakaluve-kelagana
6. gade bedalu saha 1 1/2 kottev Agi nnu nimma
7. puta-parampariy-Agi chandra-surya ...
8. ... anubhavisuvadu idake yaru
9. tappidaru Narakake hougurvan subhambastu

Note.
The inscription records the grant of a paddy field by a private individual to another private individual in recognition of the services rendered to the former by the latter. It is imperfectly dated. No name of a village or district is mentioned.

Translation.
On the first of the dark half of Margasira of the year Sarvadhari, Bommaganda, son of Ganapagaunda, made a gift of a paddy field with some pasture ground adjoining it under a canal to Virupakshaya for the faithful service rendered by him, to be enjoyed by him and his descendants in succession. The sun and moon are the witnesses. Whoever takes it away will fall into hell. Be it well.

75.
On a side of the stone basin near the Lingayat mutt at Handigodu, adjoining the same village.

Kannada language and writing.

1. Raktakshi-savacharada Badrapada swa 1 lu srimatu Keladi virakti-matada Bokasa Sastrangavars bhakti-
2. yu maragiya madhisedavru Rachavatishveniyavaru-

Note.
The inscription records the name of the person who caused the stone-basin to be constructed. It is dated Raktakshi sam. Bhadrapada svadha 1. It is probable that it was made during the rule of the Keladi Nayasas in the 17th century.

Translation.
On the specified date, this service of basin was rendered by Sidabasava of the treasury department of the Keladi virakta natha.

76.
On a stone pillar in the basin of the tank at the same village.

Kannada language writing.
(The basin has a bull in relief).

1. Sarvajitu sam
2. rada Vaisakha ba 3 lu
3. lu Mangalavara
4. gojilige vil-
5. bhor Timmai

Note.
The inscription records the incantation rite performed near the pillar for the purpose of eradicating cattle disease. It is dated Sarvajit sam. Vaisakha Bahula 3 Tuesday. The week-day agrees with the 11th May A. D. 1647.
Translation.
On the specified date a charm for the well-being of cows was made here.

Timmaya.

77.
On a viragal set up near the village Kugve of Tālāguppe Hōbli

Size 6'x2'9''

Kannada language and characters
1. namas tunga-sīrās-chumbi chandra chāmarchāhrāve trailōkya-
2. nagararamba mūlastabhāya Sambhave svasti śrīman mahārā
3. jádhiraśa mēsvara śri vīrāpraṭāpa
4. Harisharādeva mahārāya
5. sāmbrājya dēvaru Bādage... turu...
6. kanadalu... bīchana
7. 4 ya Āṅgira... rada... 12 AdiVARadaLu.
8. Kugveya... ra Rāchā... bhūtajadol ava.
9. manabbeya... ārā mechchi ālu.
10. Sanapagondara ma.
11. Virapagodonu... svarggasanāda...
12. ...

Note:
This is a memorial stone set up to commemorate the death of Virapagaunda, son of Sanape gunda in a battle with cow-raiders, during the reign of Hariharā mahārāya. As many words are worn out, the full sense of the inscription and its date could not be made out.

78.
On a second Viragal at the same place.

Size 4'x2'.

Kannada language and characters
1. Pramādi-sanvatsarada
2. Vaiśākha su 3 A
3. śrī-vīrā-Hariharā-vo
4. dēvaru prituvā-rājaya
5. nāluva kanadali Koguvu
6. Chilada Bommaya Kalač
7. rām ankanavanu kādi mārān
8. tāra kondanu śāna ma-
9. hāsati Chiyakkana avama
10. kōde nadodanu kaluve
11. sa Bomma gundana Chenni
12. yaganu

Note:
The inscription is carved in memory of the death of one Koguvu Chilada Bommaya in his fight against some cow-raidars and of the sati performance of his wife Chiyakka. The inscription is dated Pramāthi sanvatsara Vaiśākha su 3 A (Adityaśārā?) and Viraharihara Vodēyar is said to have been ruling at that time. There were two Hariharas, one in A.D. 1336-1353 and the other in 1377-1404. The year Pramāthi coincided with A.D. 1339 and also with A.D. 1399. In neither of these two years Vaiśākha sudhā 3 coincided with Sunday. In the years A D. 1069 and 1753 Vaiśākha sudhā 3 coincided with Sunday. But no Hariharā is known to have been ruling in these two years. Hence it follows that either the letter A does not mean Adityavārā or that a different Hariharā was in 1099. In 1753 there was no Hariharā, as the Keladiṇāyakas were ruling over Šāgar.

Translation.
On Adityavārā the 3rd day of the light half of Vaiśākha in the year Pramāthi when Viraharihara Vodēyar was ruling over the earth, Koguvu Chilada Bommaya fought (in a cow raid) in the village Kalayārān and died. His wife Chiyakka went with him. (This stone was set up by Cheniyaga, son of Bommagunda.)

ARCH. B.
79.
On a third vīragal in the same place.

Size 5' x 1'-6"

(Kannada language and characters.
1. Śubhakrūtu-sanvatsaradalu Meḍuvināla Bappa-nāyakana . [ma]
2. ga Kasaveya-nāyaka Kugoviya Meḍuvina irpa Nāya.
3. maga Kesavaya-nāyakam Kundagolada huyalalī virasāve (?) nam-
4. bhāta ātana sati Chaṇḍaye sahagama-
5. nava māḍidalu

Note.
Like the other two stones, this is also a memorial stone set up to commemorate
the death of Kasave Nāyaka, son of Bappa Nāyaka, living in Kugovi-Meḍu and of
the sati-performance of his wife. The inscription is imperfectly dated but may be
taken to belong to the same time as that of the other two.

Translation.
In the year Śubhakrit Meḍu-Bappa-Nāyaka's son Kasaveya-nāyaka-Kugove
Meḍu Nāyaka's son Kesaveya-nāyaka died in the battle of Kundagola rendering the
service of a brave man. His wife entered his funeral fire (sahagamana).

80.
At the same village, on a vīragal in a vegetable garden.

Size 4' x 2'

(Kannada language and characters.
1. svasti śrīmatu Saka varusa 1373 neya Prājō-
2. tpatya-sanvatsaradā Mārggasīra ba 3 lu śrīmatu.
3. Chaṇḍa-nāyakana maga Kariya-nāyakam Sirivanteya
4. turn-huyilalu baravāga hoydū kādi Svargastanāda
5. avana madavaliye Tembāyamā kūdi saggāla
6. mēridalu māmgaḷa mahāśri śrī srt

Note.
This is a memorial stone raised in memory of the death of Kariyanāyaka
son of Chavudanāyaka, in a cow-raid and of the Sati-performance of his wife
Tembāyama. The inscription is dated Saka 1373 Prajōtpatī samvatsara Mārggaśīra
Bahuḷa 3 equivalent to the English date Friday the 18th December A.D. 1451 when
the cyclic year Prajōtpati was current.

Translation.
Be it well. On the third lunar day of the dark half of Mārggaśīra in the year
Prajōtpatī, Saka 1373, Kariya Nāyaka son of Chavuda Nāyaka, coming across a
band of cow-raiders and beating them off, died and attained to heaven; his wife
Tembāyama, went with him to svarga. Be it auspicious.

81.
On a stone standing behind the fence of the Ṣivara temple in the village of
Mādasṭr (same Hobli).

Size 4' x 2'

1. svasty atita-saka-sanvivachchhar-satanga-
2. | įntunūra aivatta aianeyya vari-
3. sha pravaļtisutīre Kannaravalīhām
4. ātre Badduga Bamaṇavasi
5. | ṣṭāya Sāntalag arasugeye
6. | gāvuda Mādasura Kachchhavo
The inscription is in old Kannada language and writing. It is dated Saka 855 corresponding to A.D. 933, and is not verifiable. The concluding portion of it is cut off. From what remains it appears that Kannara Vallabha was ruling over Banavasi and had appointed a chief over Sántalige.

82.

On a 2nd stone at the same place.

Size 7'3" × 2'9".

Old Kannada language and characters.

1. nana-sutna-sirasa-chumbi-chandra-chandra-chara-vat trailokyac-nagararambha mad-
2. ña-stambhaya Sambhavé, svasti srinach Chalukya-vamshttama ........
3. sukalokaika-nistarakaka-visama-hayarudha-rékhA-Révanta navina-dána-
4. Kámmanum gubhiradé nagendrárum Bhimana jana-pádirádhaka paranári suh-
5. dama birudara-déva arasanka-gála purusa-Naráyanam saranagata-vajrapanja-
6. ram páns-vaja-sádhabakam sríman-mahámanádevaru Jagadévam Sántalige-
7. yiratunnam sukha-sánkatha-vinódadim réjyan geyyuttam iëdu tanna samast-
8. viranáyaka-balam benasa Lambada kotevam kedisi Súvarasa.
9. riva kolvavadeyde (?) paridhályinda koteva sutti muttii

Note.

The inscription is in old Kannada language and writing. It is not dated and its concluding portion is unfortunately cut off. It records the razing of the fort of Lamba and the siege of the stronghold of Súvarasa by Jagadéva who calls himself the best of the Chalukya dynasty, (?) protector of the whole world, a Révanta in horse-riding, a Karna in making gifts, a mountain in dignified bearing, a popular king, a brother of others' wives, a lord of all titled kings, an enemy to all kings, an incarnation of Naráyan, a protector of the submissive, mahámanádevara, and ruler of Sántalige thousand.

83.

On a viragal near the entrance of the village Hale Madasur, in the same Hobli.

Size 3'0" × 1'6".

Kannada language and writing.

1. Sárvari sañavyatsara Mággha su' 1 yalu Ádivara
2. srímanmahápratápa Hariyapodeya pritvi
3. gauivali Madasurá Rúyanáyakanu
4. Sánikódalu 1381
5. in náyaka-bhaya-lalu bidali Keladiya
6. udaru Madasuralu mérul harapavina
7. oudu hanapavina svāste daru múlasta-
8. nada Rúyadévapa.

Note.

This is in modern Kannada language and writing and is partly effaced. It is dated Sunday the first lunar day of the light half of Mággha of the year Sárvari, Saka 1342-1343 (wrongly put as 1381) corresponding to Sunday the fifth January 1421. It records the death of Rúyanáyaka in a war wih Náyakas, in memory of which event a Náyak in Keladi under Pratápa Hariyapodeyar made a gift of some land to the family of the deceased.
On a second viragal at the same place.

Size 3'-0" x 1'-6".
Kannada language and writing.
1. Vikrama-samvatsarada Chayitra bahuja 10 yalu śrimatu
2. . . Ėchagandaru harageyanu śrivali
3. Māla sattali Dēvayana yikkisāda silāsāsa-
4. na mangala mahā śrī śrī

Note.
The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Chaitra of the cyclic year Vikrama. It records the setting up of the memorial stone by Dēvaya in memory of the death of one Māla stabbed by Ėchagandu.

Elagalale grant of the Saka year 1554 of Kejadi Virabhadranāyaka found in the possession of Sitārāmajaīs in Anantapur in Anantapur Hobli.

Size 10" x 7"

(Front)
1. nanastunga-sīraś-chumbi-chandra-chāmara-chāravāvī trailokyā-
2. nagarārmbha-māla-stambhāya Sambhāvā svastī śrī-vijayā-
3. bhuyadya-Sālivāhana-saka-varsha 1554 neya Prajōtptī-sam-
4. vatsarada Bāhrāpada ba 10 lū śrīmad Edava-Murārī kōte
5. kōḻahala visūdha-Vaidikādva-siddhānta-pratisthāpaka Śiva-guru-
6. bhakti-parāyanārāḍa Kejadi Venkataṭṭa-Nāyaka purutor ā-
7. da Bāhrāpada-Nāyakara putrar āda Virabhada-Nāyakār Jāma
8. dagnyavatsa-gōtrāda Bādhāyana-sūrārāda yajuj-sākhēya Ke-
9. ḍadiya Dēvappa Jōysara makkaḷu Mādhava Jōysaṅge ko-
10. ṯṭa bhū-dāna-tāmra sāsanada kramav entt endore Yalagala-
11. le stimeya Yalagala-legrūmadali Kallūra Basavappana pāla gadde-
12. valage biyavari kha 51 ke culaga 4-2 ke ga 1 ke 2-84 lū suku-
13. yadu ga 12 birāδadinda suṣṭa durgānda bhașṭa vēcheha bira
14. da l ubhayam ga 2 lū ga 18 lū ubhayam ga 12 lū ke nil-
15. sidu birada ga 131 sudha-rēkhe ga 12 hanneradu-varaham svātē-
16. bhūmiyam nimaage śivārppavagī gōtēvagī gā-śhūmīge
17. salah sarva-suvalyavam prakṛti maṛtyadevali āgumādi-
18. kori nimmu santāna- paramarjyagī a-chandārakā-sītha-

(Back)
19. yigalāgī sarvarāṇyavagī anubhavisi balāri
20. endu koṭṭa bhū-dānada tāmra sāsanā Āditya-
21. Chandrāv aniṃrasā chā dyaur bhūmīr āpo hristyam
22. Yamaś chā ahasa chā nitrīs chā ubbie chā sandhīya dharmās chā
23. jānāta narasya vṛttam dāna-pālanayor madhye dāna [ch]
24. chhrēyō-nupālanam dānē śvargam avāṇpōti pālanā-
25. d achauations padam sa-dattēd divi-gumām punyam para-dattē-
26. nupālanam para-dattēpadērya sa-dattēm nishphalama bha-
27. vēt sa-dattēm para-dattēm vā yō hareta vasundharēm
28. sashtir varaṇa-sahāraṇa viṣṭāyam jāyāte krimih
29. śrī-Venkaṭādri

Note.
The grant is in modern Kannada language and writing. It records the grant of some land in the village Elagalale by Virabhadrānāyaka, son of Bhādrappa nāyaka, and grandson of Venkataṭṭappanāyaka, of Kejadi to Mādhava Jois, son of Dēvappa Jois. It is dated the 10th lunar day of the dark half of Bhādrapada of the year Prajōtptī, Saka year 1554 corresponding to 16th August, A. D. 1692. But Bāhrāpada of Prajōtptī coincided not with August, A. D. 1692 but with August A. D. 1631. The inscription ends with the usual imprecatory verses.
Halahur grant of Keladi Chenmamji of the Saka year 1596 in the possession of the Pārpatyeśar of Muragi muṭṭ near Amantapūr.

One plate. Size 14½ x 10".

Modern Kannada language and writing.

(Front)
1. namas tunga-sima-chumbi-chandra-chamara-chara-ve trailokya-nagar-
2. rumbha-mahastambhaya sanghavave svasti shri-jayabhuyadaya
3. Śālavahana-saka-varsha 1596 neya Pramādi-sannvatsarada
4. Pālguna ba lū śrīmad-śrīva-Murarī kōte-kōlāha
5. visdhā-vaidikā-dvaita-sidhānta-pratishṭhāpaka Svā-guru-bhakti-parā-
6. yanarada Keladi Sādāsiva-Nayakara vamsōdbhavar ā-
7. da Sankanna Nayakara pratruvanu Siddhara-Nayakara paṇtravanu Śivapp-
8. Nāyakara pratruvanu Somaśekhara-Nayakara dharma-patniyav āda
9. Chenammājiyavaru Sōmapurada mathada Chokka-guru Basav-
   rājā dēvarige barasi koṭṭa sāsanaka kramav ent-endare Lakuvalli-st-
10. me Halasūra grāmada valagama Mia-gopaįndalu gade bi-
   11. ja kha 2. 3 ke kha l ke ga 8 lu ga 17-2 biradaga ke 4 lu ga 6 ā-
   12. udharaṁ ga 24 ippatruṅāluku varahana bhūmīyavanu Sivārpta-
   13. vāgī bittuv-āgī yi-bhūme ge netta linga-mudre-kalīnolag-
   14. lle niđhi-nikhepa jala-pāna-aśkhu-nāgāni-sidha-sādhyanga
   15. l ebbaisāhā-śhā-jeśas svānyavanu pūrva-mariyādevaśi
   16. āgumādkondu virakta-paraṃpareyāyā maṭa-dharmā
   17. nadosākondū bāhade ndu koṭṭa dharmā-sāsana Ā
   18. ditya-chandraśri anilśanāśa cha dyuṣā bhūmir āpo hridaya-
   19. mu Yamas cha ahās cha rástri śa ubhye cha sandhyā dharmās cha

(Back)
20. janāti narasa vruttam dāna-pālanaṭor naḍāhye dāna-
21. chhreyo'nuppālanaṁ Ṇ dānat svarganav avāpnoti pālana-
22. d aśchutuṁ padam śrī-Sādāsiva

Note.

The grant records the gift of some land (boundary specified) in the village Halasur, yielding 24 varahas by Chenamamji, wife of Keladi Somaśekharanāyaka, son of Śivappanāyaka, grandson of Siddappanāyaka, and great-grandson of Sankaṇanāyaka of the family of Keladi Sadāsivarāyanaṇa and etc., to Chokka Gura Basavārājadeva of the Sōmapura Matha for the service of the Matha. It is dated the 1st lunar day of the dark half of Phālguna of the year Pramādi (Pramā- diche), Saka 1596. But Saka 1596 corresponding to A.D. 1674 was Ānanda, but not Pramādičhe nor Pramādi.

87.

On a stone set up in front of the Īśvara temple in the village of Bhīmanakōme in Amantapur Hobli.

Size 3 x 1 — 6".

1. svasti . . . varsha . .
2. .
3. Muttayaṇāluttam ādānashā-bhyā-
4. ntarada Māgha-māsadol śurya-gra-
5. haṣa parvva-divasaṃ Kōsala Ba-
6. lguvayamunu Dēvabeyum
7. Kisuṃbebyum
8. janaś bhila
9. thi go-sahāsrake

Note.

The inscription is in old Kannada language and writing. A few words in the first line and the whole of the 2nd line together with some words in lines 7 and 8 are entirely effaced. As it is, it is imperfectly dated the new moon day of Māgha when a solar eclipse happened. It records the gift of some pasture land together with a thousand cows to the people of the place by Kōsala Baguvayya, Dēvabbe and Kisuṃbe during the reign of Muttaya (of the Ganga dynasty?)

ARCH. B.
88.

On a stone lying in the jungle to the east of the village Ātavādi in the same Hobli.

Size 3'—6" x 2'—9".

Kannada language and writing.

1. Sādhāraṇa samvatsarakṣa Māgha ba 10 lū
2. śṛṅmatu Kāmeyā-nāyakanu Malu-
3. haṭage nimma tande namma kārya nimitta hu-
4. yalali bidanaṅgi 1-kānaṇu nettaru-
5. kodageyagi koṭṭanu keḍisidāta-
6. na bāyali

Note.

The inscription is in modern Kannada language and writing. It is imperfectly dated the 10th lunar day of the dark half of Māgha of the year Sādhāraṇa. It records the gift of some land by Kāmayanāyake to Maluhaṇa in recognition of the services his father rendered to the Nāyak by fighting to death in some battle. It ends with the usual imprecation.

89.

On a stone set up in the Māsti-hakkal (site of sati-memorial stones) in the village Malandūr of the same Hobli.

Size 3' x 0'—9".

Kannada language and writing.

1. svasti śṛṅmatu uṭ-
2. ra Harihara-rā-
3. ya prītvṛājyan ā-
4. īvali śāl śāka.
5. rasa
6. 1308
7. Kshaya samvachha-
8. ra Cha 1 bahula da-
9. śami Gurusārā.
10. Hi Maleyandū-
11. ra Beda Bira (?) Jī-
12. līṭiyāna bosa-
13. dānt iridali a-
14. mararolu pōge
15. Bommaṅkaru
16. mahāsati-
17. yāgi Ďe-vā-
18. loka-praṭa
19. r ādārṇ

Note.

The inscription is in modern Kannada language and writing. It is dated Thursday the 10th lunar day of the month of Jyēṣṭha (not Chaitra) of the year Kshaya-Sāka 1308 corresponding to Thursday the 16th of May A.D. 1886 when Vira Hariharārāya of Vijayanagar was ruling. It records the death of Bommaṅka, wife of Malayandū Bāḍabtra, by entering the funeral fire of her husband who died in battle. It may be noted that Sati-practice was prevalent in those days among the Non-Aryans.

90.

On a second stone set up at the same place.

Size 3'—0" x 0'—9".

Kannada language and writing.

1. svasti śṛṅmatu ma-
2. hāṭtra Mā-
3. darakāḷa
4. Bādara huya-
5. lāl svarggrāvan ē-
6. ridanu
7. atana
8. māda
9. vāli
10. Bommāmbe kā-
11. di paraṇa-padava pa-
12. dēdalu

Note.
Like the former this is also in Modern Kannada language and writing. It is not dated and is likely to belong to the same times as the former. It records the death of Bommāmbe, wife of mahāvīra Mādarakāla, by continuing to fight in the battle in which her husband died.

91.
On a stone lying in the jungle near the village Narastipura in the same Hobli. Size 3'-0" x 0'-6".
Kannada language and characters.
1. Vīródhi-samvatsa-
2. rada- Kārṭika su l
3. Kāmarasana strī
4. Mallāyammage sa-
5. yikya yige man-
6. gajā mahā ʒṛī ʒṛī

Note.
This is also in modern Kannada language and writing. It is imperfectly dated the first lunar day of the light half of Kārṭika of the year Vīródhi. It is probable that the top of the inscription which is cut off might have contained the date of the Śaka era. It records the death of Mallāyamma, wife of Kāmarasa, to whose soul peace is prayed for here.

92.
On a stone lying in the enclosure of the Vīrabhadra temple at the village Kenjigāpurā in the same Hobli.
Size 3' x 2'-3".
1. .... ras tumbi chandra-chāmara-chārave trayilōkya
2. .... lastamhbhāya Sambhavēl sāmānyōgam dharma-sē
3. .... le kāle pāhalūyō bhavaddhibhī sarvāvān ētan bhāvinah
4. .... yō yāchâte Rāmacandrah svasti samasta-bhuvana- vi
5. .... llabham mahārajasdirājam dharma-vrata-nipunam
6. .... Śayivgāma- sāra-sampannaru
7. .... vantar āchāriya Paschima-samudrādhīpati Čratāpa-
8. .... vodeyuru rājyavan āluva kāladaḷi Śaka varuṣa 1340 Vi
9. .... Pushya suddha humnuve Ādivaradaḷu tuṣa
10. .... ēramatu vaja-māda Kumāra
11. .... ēdita dharma vira κaṭiṣi ke bhū
12. .... bīṭṭu kōṭa

Note.
The inscription is in modern Kannada language and writing. It is dated Sunday the 15th lunar day of the light half of Pushya of the year Vilambi, Śaka 1340 corresponding to Sunday the 31st December A. D. 1419 (not 1418, as stated in the inscription). It records the construction of the Vīrabhadra temple by one Kumāra during the reign of Čratāpadevarāya of Vījanagar. Unfortunately a few letters at the beginning and end of each line and also a few words in the middle of lines 10, 11 and 12 are effaced. Here the king Čratāpa-
devarāya is called Saivāgamapatha-sampanna, learned in the Saivāgamā literature.
93.

Hadrikoppa and Anilekoppa grant of Virabhadranyaka of the Sake year 1640-1641 in the possession of Patel Virappa Gauda of Edhaballi in the Hobli of Anantapur.

One plate. Size 1' × 10'.

Modern Kannada language and writing.

(Front)
1. namas tunga-sira-chumbi-chandra-chamar-chahavve
2. tralokya-nagaramambha-molastambhaya Samhavavesevasti srit-jaya
3. yabhyyadayay-Saliyahanaka-saka varusha 1668 neya Vikrama
4. samavatsara Maha-salu srmat-sajana-suddha-Sivachara
5. sampanna dyavapruhumv-mah-hamathintlogada Vikeriva Sadaiva Sagarada halatada bayalallu Muruda Basetchi
6. katisida mahattina matha-dharmake yodava murari kote-ko
7. thahala visudha Vaidikkavayita-sidhanta-pratishthapaka Sivaguru-bhakti-parayyanarada Keladi Venkatappa Nayakara patru
8. traru Bhadrappa-Nayakara puturu Virabhuda-Nayakaru kotta
9. kraya-danada dharm-tambasasaandada kravav entendare maata
da patta Chenaviradavara kaya aramanege ga 600 ahu
10. nuva varahana tegeducondu Keladi-simie-volagaana Hadariya
11. Kopada gramavana bitevalgri grama made saluva prakru rekkhe bhattagadi kha 800 ke ga 1 ra ba. 6 lu ga 80 birada ga 10 ubhayaman
12. ga 60 prakru Isvara-samvatsarasara Kirtika su 15 lu patta Chen
13. nubasavaraadavara kaya ga 60 aruvattu-varahana krama
14. yava tegeduconku Keladisime volaganu Anilekopada
15. gramedali kula ga 2 ke rkegu ga 6 ubhayam ga 66 aruvattu-
uru varahana bhumiyanu bittevaki a-bhumige saluva
16. sarva-svamyanavan puvara-marivadeyall ayumadi
17. kondu chandararka-sihgygal agi matha-dharmava
18. nudaic kondu bhaladu yendu kotta kraya-danadma
19. tambra-sasanida yidakkke deva-sakshibagu Aditya

(Back)
25. chandav anilonasleha dyaur bhumi apohrdayam ya
26. maasha cha ratrishopbha cha ubbe cha sandhaya dharmaya janato
27. narasya vrutram dana-palanayor madhye dana ohreyo
28. nupalanem dana vargam avapnoi palanad achyutan
29. padam sva-dattta dvignan puyyam para-dattapanapla
30. nam para-dattapahreng sva-dattnam nishphalam bhavett svu-da
31. tam para-dattam va yo herata wasundharam sashitvar varasa
32. saharsaagi vihataam jatat krimi stham-manyo pada
33. rva-marivade Keladi Venkatjadir.

Note.

The grant records the gift by sale of the village Hadrikoppa for 600 varahas and of Anilekopa for 66 varahas by Virabhadranyaka, son of Bhadrappanayaka, and grandson of Venkatappanayaka of Keladi to Chenaviradavera and Chenabasavaraadavera, heads of the Mahattina Matha constructed by Muruda Basetchi in the boundary of Sagar for charitable services observed in the Matha. The inscription ends with the usual imperialatory verses. The grant is dated the first lunar day of the light half of Magha of the year Vikrama, Saka 1668 corresponding to 2nd January A.D. 1641. The date is not verifiable.

94.

Puradakeri copper plate agreement between Viraravuta, Changeravuta, and Sidharavuta on the one hand and Basavantha, son of Somanna, on the other, in the possession of the same Virappagauda.

One plate. Size 10' × 8'.

Modern Kannada language and writing.

(Front)
1. srl-Ganadhipatayev na-
2. mah subham astu sbbhamam astu
This records an agreement between Vitrāvuta, Changaravuta, and Siddharavuta, sons of Puradakēri Chikka Kadāra Giri Vodeya on the one hand and Basavanja, son of Mandigaṭṭada Somana, on the other, to the effect that the latter would not put forward his claim to the office of Patēli of the village Puradakēri in the country of Raṭṭabali and that if he were to claim the office in future, he would pay the fine inflicted upon him by the palace. The agreement is imperfectly dated the 6th lunar day of the dark half of Bhādrapada of the year Rudhirōdgāri and ends with the names of witnesses and with the name of the writer, Parvatayya, village accountant.

Chaundikoppa grant of Keladi Somaśēkharaṇāyaka of the Śaka year 1590 in the possession of the same Viprappa Gaudā.

One plate. Size 1½ x 3½.

1. Nāmas tuṅga-śiras-chumbi-chandari-chāmara-chārarāvē traṅkōya-naga-rāmabhā-mūlastambabha yāti. Saṁbhavē svasti śri-jaya-
2. bhunadya-Salivahana-saka-varsha 1590 neya Plavaṅga-samvatsara Kārtika-śu 15 lū śrīmat-sajana-sudha-Svāchāra-sampa-
na-dvārpuruṣthiti-mahā-mahattmālagāda Kanaḥalipurada Parvataśvāda Sīlayu Nājjaipāgārika śrīmaṇa-Edavumarākai ko-
-tekōjāla viśudha-vaikuṇḍikāyata-sidhānta-pratishthāpaka
3. Siva-guru-bhakti-parayanarāda Keladi-Sadhāśivāyaka
4. Nayakara vamśa-vunadhāvadha Saṁkanna-Nayakara prapaṇṭara Siddha-
pa-Nayakara panaṇṭara Sivapā-Nayakara pranarāda Somaśēkharā
5. Nayakara koṭṭa kṛaya-dana-saṅkama kraṇavuṇḍa endara Soyana-
dā śimaya Gunjaśanā graṇḍada Chaundikoppa sthaladāśa kartiṣṭa
6. maṭha-dharmaka nimma Kāyali kṛayaṇa bagge aramanege ga 500 ni-
7. ndroraṇahā tegeṭukōṇa Sivāpjita vājī biṣṭa svāte 120.
The grant records the gift by sale of some land in Chaudikoppa by Somaśekharanāyaka, son of Śivappa Nāyaka and grandson of Sankannaśayaka, a descendent of the family of Kejali Śadāśvarānāyaka, destroyer of Edevamurari-kōte and establisher of Viśuddha Viḍiṅḍavīta, and Saiva in faith, to Nanjunda Vodeyar, disciple of Parvata Vodeyar of Kanahallī in return for 500 varahas paid by the latter. The gift is made for the service of the Maṭha instituted in Chaudikoppa. The grant is dated 16th lunar day of the light half of Kārtika of the year Plavanga, Saka 1559-1560 corresponding to A.D. 1667-68. The date is not verifiable. The grant ends with the usual imprecatory verses.

96.

Viśvanāthapura grant of Kejali Virbhadranāyaka of the Saka year 1554 in the possession of the same Vīrappa Gauda.

One plate. Size 1' x 1 1/4".

Modern Kannada language and writing.

Modern Kannada language and writing.

(Back)
19. koṭeṇāya ā-vṛttitē saluva sarva-svānyaya-
20. vanu prāku maryādeya āgumādkon-
21. du Viśvanāthapura agraḥārāda vṛttivan-
The grant records the gift of one out of 64 vrittis into which Viśvanāthapura land was divided by Viśvādhipatayā, son of Bhadrappanāyaka of Kēḍali to Kōṇeribhūta, son of Narasimhabhaṭṭa, the original donee Tirumala having been deceased without issue. The grant is dated the 10th lunar day of the dark half of Kārtika of the year Prajōpati, Saka 1554. But Saka 1554 corresponding to A. D. 1633 was Angirnasa. The date is otherwise not verifiable.

97.

Chaṭṭanahahlī copper-plate agreement between Bakotimmaya and Kadiri Viṃrāvatā in the possession of the same Viṃrapa gaṇḍa.

One plate  Size 1'×1'.

Modern Kannada language and writing.

(Front)
1. śrī-Gaṇadhipatayē namah
2. subham astu sōbhānam astu Pre-
3. bava-saṅchhaścharada niḍa-Sraṇa-sūda 16 lu
4. śrīmattu Kāḍiri Viṃrāvatīrge Bako
5. tīmmanyamū koṭṭa ūra sādhanada nīma-
6. yada sādāma
7. Chaṭṭanahahlī yemba ūra gaudikke-
8. ya māṭṭige sūluvikeyalī nēmada-
9. li grāmābhara kayya háudenni ā-gaudī-
10. ekeyu l nimmadu māḍkondirāgi yin-
11. nu nammada yandu nī tarrā ā-ḍra gau-
12. ḍike koṭṭa ullaṇṇu koṭṭa gaudikke-ni-
13. mayada sādhamu yīdake śākṣhiṇu Gaṇ-
14. tīmmarada Kaṭavya Amiṇya Diyu-
15. gaṇḍa yī-sādana l koṭṭa Bako tīm-
16. maṇa koṭṭa mutiḍa sādana Bako

(Back)
17. tīmmanṇa gurritu yivira u-
18. bhayānmataṭinda yī-sādana-
19. yra-barata Vobanna Nayakara
20. Śāshapa l śrīmattu

Note.

The grant records the agreement between Bakotimmaya and Kadiri Viṃrāvatā, the former surrendering his office of Paṭeṭi of Chaṭṭanahahlī to the latter. The grant is imperfectly dated the 15 lunar day of the light half of Nījaśrāvana of the year Prabhava, probably A. D. 1627.

98.

Copper plate grant of Kēḍali Vekaṭappanāyaka in the possession of the same Viṃrapa gaṇḍa.
Two plates. Size 10" × 10".

Modern Kannada language and writing.

II Plate (back)

1. nu aramaneg he kattikondu yidalli
2. Vihavnavamvatrasara Margsira su 13 lu
3. Venkatappa Nayaaka ayyanavaru nim-
   ma mathada dharmake Sivarupavagi bihtiisha-
5. ragi a-gadde bijavari kha 12 ke rekhe ga 94 i
6. vombuattu varahanu aru hanavina
7. gaddenu nimma mahattu parampereyagi
8. matha-dharmake madisikondu bahiri
9. yendu kottha bhuta-dana-dharma-
10. sasana sri-venkatadri

Note.

The first plate is missing. From the remaining 2nd plate it appears that Venkatappanayaaka made a gift of some land by sale for the service of the Mahattina Matha. The dating is imperfect.

99.

Kallakatte or Chennapura grant of Chennanamaji of the Saka year 1604 in the possession of the same Viraappa Gauda.

One plate. Size 1'—3' × 1'.

Modern Kannada language and writing.

(Front)

1. namas tunga-sira-schumbi-chandra-chamara-charavve trilokayana-naga-
2. rarambha-mulasthmbiya Sambhavve l svasti sri-jayabhuyaday-Sa-
3. livahana-saka-varudha 1604 neya Durumati-samvatsarada Valiakhba-
4. ba 10 lu sindu-sajan-sudha-Sivachara-sampamma dyavapruthi-ma-
5. thamabhanta valagada Hubikante Revana-sidhdeva-siyaru Revana-
6. sidhdeva Sridangiryaya mathada dharmake Edavanur-i kote-kote-
7. lathala visudha-vaidekavaita-sihibanta-pratishtapaka Siva-guru-bhakti-
8. parkayar ada Kejadi Sadasivara-Nayakara vamsidhavvar a-
9. da Sankarna Nayakara prapatturur Sidhappa Nayakara paururur Sivappa-
10. nayakaram puturur Somasekhara Nayakara dharmapatniyara ada Chen-
11. namajiyavaru barasi kottha kranya-dana-sasanada kramavi en-
12. tendare Holj-e-honunar simay Baikipurada Palsunnada-
13. lajjali Kallakatte prati-nama Chennapura gramaninda praku rekhe-
14. gade

15. yinda bija kha 1 ke ga 7 lu kha 5 ke ga 35 kha 1 ke ga 5 lu kha 5 ke 25 u-
16. bhayam bija kha 10 ke ga 60 ke uttarada Kodiaali mathada Vedergie bi-
17. ja kha 4 ke ga 2 2 0 ke birada bagelu 2 0 sudha ga 2 1 sudha ga 57 10-
18. biradadinda ga 5 3 chilavu rekhe kasiina tuuudu 10 talavari-
19. ke davasa-35 vertnayina ga 1 antu ga 115 jayari-
20. nda 14 sthala vechcha birada ga 4 antu ga 642-4 ge evara sisthim-
21. da ga 5974 " uttarada bagelu gaudumbulii kha 4 kke ga 2 00-
22. gramaada senabova Venkannage-3 Narasaga ga 1 3 = antu-
23. ga 5 1 4 ubhayam ga 64 1 = ge vivara nimma kaiya araman-
24. kraya ga 400 nana varahanu tejedukondu bittadu ga 4. Siva-
25. ripatavagi bittadu ga 24 2 = ubhayam ga 64 2 = aruvattu-

(Back)

26. nalku varahanu elu hanavu beleya bhumiyanu Sivarupavagi
27. bitildheve bitihime neta lingamudre kallina valagulla nidhi-niksh-
28. pa-ja
29. ka-pabhana-akshti-Agami-sidhha-sadhya-vala enba ashtha-ghoga taj-
30. svamyavanu purva-martyadayalli agumadi-kondu nimma
31. siyasa-parampereyagi anubhabiviskondu mathada dharmava naadi ba-
32. hadendu kottha dharma-sasana Aditya chandraw anilonaala cha dyuur bh-
33. mir apd brdayanp yamas cha ahas cha ratri cha ubhe cha sandhe dhar-
34. maachha
35. jannati narasya vrittta l dana-palanayor madhye dana ehrreyonupalanam
36. danaat avargam avapnoti panannad achhyutam padam l sri-sha-
37. dasiva
The grant records the gift by sale of some land in Kallakattu city also Chennapura in the district of Hojjehonmūr by Chennammāji, wife of Keldi Sômāzhkāranāyaka, son of Sivappanāyaka, grandson of Siddappanāyaka and great-grandson of Sankunāyaka to Rēvāpāsiddhadēva, disciple of Hūśikunēte Rēvānapiddhadēva for the service of the Siddagiri Maṭha, the sale price being 400 Varahas. The grant is dated the 10th lunar day of the dark half of Vaiśākha of the year Durmāti, Saka 1694, corresponding to A.D. 1682. But A.D. 1682 coincided with Dundubhi, and not Durmāti.

100.

Copper plate agreements between Puradakēri Kāṭhāri Virārāgava on the one hand and Kōṇanatāle Rangayya Kadurayya, Harugali-Māḷiṭhikka, and Dudda Ganga, Chikkagangagadā, on the other, in the possession of the same Virappa gauda.

One plate. Size 10" × 9".

Modern Kannada language and writing.

(Front)

1. Ängirasa-saṃvatsara Kārtika ba 5 lā śrī-
2. matu Puradakēriya Sōmaṇagadāna mommaga
3. Kāṭhāri Virārātārīge Kōṇanataleya Kāḷaiyana
4. maga Raṅgāiyya Kaduraṇyavu koṭṭa kai-vāle-kra-
5. nav entendare nimma grāmāke niṇṭī bandiri niṇṭī
6. sukhadalī niṇṭī māḍikoli ādhu koṭṭa vālē
7. yiḍade sākshe Hōnnalī paṭṭāna-setṭi Chenna-
8. āna Häṣum Häre gauda yi-vāle-kōṭṭa
9. yikkarta vappita l sākṣhigala vā-
10. ppita paṭṭaṇa-setṭi Chennaṇaṇa sākshe yi-
11. niṭvariḥṇayāṇmatadindā baradāta Chenn-
12. naṇa l
13. Ängirasa-saṃvatsara Kārtika ba 7 lū
14. śrīmatu Puradakēriya Sōmaṇagadāna
15. mommaga Kāṭhāri Virārātārīge Harugali Ma-
16. Ḭichikkan koṭṭa kai-vāle-kramāv entendare l nim-
17. ma hīriyaru tamma hīriyarige ḍēṭṇāna
18. sammandhake ādhu Harugalahali Kōṇanata-
19. ya grāmāda gaudikē umbāḷi sāmlinyavu utṭava
20. māḍikōḍu yiri āmbu ṛāge koṭṭu yira-
21. ḍā-ṛāma Harugalahali Kōṇanata-
22. gaudikēyanu yisū-divasaṭi undadu
23. hōgalī yinnu namma gaudikēyanu na-

(Back)

24. namage kodyendu āmū kāṭalāgi nāṇu ni-
25. ma gaudikēyanu niṇṭī māḍikōḍu māṇya-sā-
26. nyavanu utṭava māḍikōḍu yirīyendu ko-
27. āṭṭa kai-vāle munde ā-ṛāmaṇa gaudikēge mana-
28. ge kāraṇavilā nyāya-nikaraṇke sāmannandhavilā-
29. vendu koṭṭa vāle yiḍade sākṣhigalu Gōni-
30. gare Basvavagadā Māsādi Timmavaya
31. Jāni Nilāna kartana vappita .... sākṣhigala
32. vappitta .... .... Nilānaṇa sākshe baraha
33. yint ivarbhāvāṇmatadindā baradāṭa
34. Nāgavana alīya Nārāpa
35. Ängirasa-saṃvatsara Phālguna śū 15 lū śrīmatu Pu-
36. radakēriya Sōmaṇa gaudaṇu mommaku Kāṭhāri Virarā-
37. tārīge Hāḷirāṇavā gāṇikelā Dōḍganga Chikaganga gauda Bu-
38. nagirīya Varunana vāle nimma hīreya ḍēṭṇna samman-
39. dhā Harugalahali Kōṇanatale sahavāda gaudikēnu koṭṭu
40. idarallu nimma gaudikēge niṇṭī bandiri namage kāraṇāv-
41. ḍāvendu koṭṭa vāle yiḍade sākshe Hōnnalī paṭṭaṇa-
42. setṭi Chennaṇa Gurbana Rencha baradāṭa Chennaṃ

ARCH. B.
The plate records three agreements between Kathāri Viranāvuta, grandson of Somamangada of Purakārēri on the one hand and (1) Rangayya Kaduraya, son of Kalya of Kōñatale (2) Harugali Malichikka, and (3) Dodilaganga and Chikkaganga gaund, sons of Haliranga on the other. The first records the surrender before witnesses named of the village Purakārēri to Kathāri Rāvuta, its owner. The second and third agreements record the surrender of the office of Pāṭelī of the villages Harangalahali and Kōñatale, which in consequence of marriage-connection between the two parties, was for some time in the enjoyment of Malichikka and Dodilaganga and Chikkaganga. The agreements are all imperfectly dated the (1) fifth lunar day of the dark half of Kārtika of the year Angira, (2) seventh lunar day of the dark half of Kārtika of the same year and (3) fifteenth lunar day of the light half of Phāḷguna of the same year. All these do not appear to be older than the second half of the 17th century.

101.

Kākanakulī grant of Keladi of Somakshanāyaka of the Śaka year 1600 in the possession of the same Vrappa gaund.

One plate. Size 1’ × 10’.

Modern Kannada language and writing.

(Front)
1. namas tuṅga-śāra-eumbhi-chandra-chāmara-chāravē
2. traiśūlya-nāgarāmbha-mulastambha-bhavē svasti ārī
yāyabhuddya-Sālīvāhana-śaka-vaṃsāha śaka 1600 nē
3. Kālayuktākkhi-samvatsara Jātakaśu 10 lū śrīmatu sajanā-sū
4. dha-sīvāchāra-sampanarnāda dya-vaṇhivy-mahā-mahattina vaṃgadā
dā-śrī-mahattina śrīman-mahā-prabhu Binig-Ghantē-vadēra pau-
5. trārāda Sivappanāyaka putra adā Somakshanāyaka
6. koṭṭa dharmā-śāasanada krahavent endvare prakā Subbhakrītī samvatsar-
7. nāda Vaisākhaśu 15 ālādi-mathada Sāntādevaa śīyaru Ba-
8. savaprabhandēvare Kākanakulī-sthālanuru śaravati-tiradali ma-
9. thava kaṭṭhisikondu dharmava naḍasikondu bhadendu namma
10. ayāvaśvarama harsarali śivāpitavāga dharmā-sādhanavānu
11. barasikottu a-svāste ga 12 hamneradu varahana bhū-svāstenu
12. gaisī mathavā kaṭṭhisikondu dharmava naḍasikondu baruttida-
13. li tathāditihiyalu a-Basavaprabhandēvāra śīyaru Śan-
14. talingadēvāru Sāntādevaa sahā bandu yi-hamneradu
15. varahana svāstenu namma sahanavara mahattine namaskā-
16. ramādi mahattina mathava kaṭṭhisikottu avihāre
17. yi-svāstina mahattine dharmā-sāsana barasikojadē
dēvāru
18. kondu hēlikondu saamandhā ārītīde Kākana-
19. kuli hamneradu varahana sthālavanu mahattī-
20. ge śivāpitavāga bitukōtevāga a-sthālaka
21. salava purva chatur-th smege stāpitava mādīda

(Back)
22. lingamudre-kalla gādīyinda vaṃgadā tōta-tōta-sthala gade-beda-
23. lu-maiki-hakūlu-bīlu-tīpi-kānu-kādāramba-mane-mane-
24. vāna-amgodu-amgabhala-nitru-dāri-nidhi-mikshēpa-jala-pa-
25. shāna-akshēni-agamī-sidha-sādhyā navakkutta-kirukula
26. suvanādāya muntada aṣṭa-bhūga-tējōparja
27. ne uḷa bhūmi maneguḷuṇu prakā aluva alike pra-
28. māgune aḷikondu yi-mathada dharmavanu mahā-
29. t-paramparevāga naḍasikondu bahrendu śrīma-
30. tu-sajana-sudha-sīvāchāra-sampanar ādā dyāvāpru-
31. thvī-mahā-mahattina vaṃgadā mahā-mahattino śrī-
32. naan-mahā-prabhu. Ghantēvadēm puntar āda
33. Sivappanāyakura putra adā Somakshanāyaka
34. Śivāpitavāga koṭa dharmā-sādhanā yiduke lōka-sa-
35. kshigalu Aditya-chandráv anilānuca dha dyau bhūmīr āpō
36. hrudayam yamas ca ahas ca rāstri ca uhbe ca sandhyē dha-
37. rmasya jñātī marasya vrittam dāna-pālanayōr ma-
Note.

The grant records the gift of some land valued at 12 varahas in Kākan-kuli by Somaśekharanāyaka, son of Sivappanāyaka, and grandson of Biligihante vodier to Basavaprabhudēva, disciple of Sāntadēva, head of Aladi Mātha for the service of a Mātha to be constructed on the bank of the Saravati. The grant is dated the 10th lunar day of the light half of Jyeshtha of the year Kālayuktā (kshi), Śaka 1500 corresponding to 20th May 1078.

102.

Mailātikoppa grant of Keledi Somaśekharanāyaka of the Śaka year 1589 in the possession of the same Virappagauda.

One plate. Size 1/4 x 1/4.

Modern Kannada language and writing.

(Front).

1. nāmas tunga-sīraś-chumbi-chandra-chāmara-chārāvē trailokya-na-
2. garāmabhā-milastambhāya Sambhāvē 1 svasti śrī-jayābhyyu-
3. daya-Sālivāhana-saka-varusha 1589 neya Parābhava-sam-
4. vatsarada Vaiśākhā-sū 15 lō śrīnāt-sajana-śudha-Sivāchār-
5. sampanna dyāviprithvi-mahā-mahattina valaṅgāda Belavandū-
6. ra śimeya valaṅgana Belavandā grāmadalī Belu-
7. vandūra Guruvanāyanakū kathisā mahattina maṭadā
8. dharmake śrīmad-Bāvamurāri kōjēkōjāla visuddha-vai-
9. dīkāvata-sidhānta-pratishtēpaka Śivaguru-bhakti-parayuña āda
10. Keledi Sādāsīvarāyanakara vamsōdabhavarāda Śaṅkanna-
11. nāyakara-praputtara Śidhapannayakara pruttara Śivappanāyaka-
12. ra puttar āda Somaśekharanāyakāru koṭa kraya-dāna-dharma-sā-
13. samada kramav ent endare Beluśamundā śimeyolagana Mailā-
14. tikoppada grāmadinda prāku-rēkke bijavari kha 74 ke rēkke ha 111 ha 44
15. ke uttāra-dvāra uttāra āra mundana Virabhadhēvarige kha 24 ge 24
16. puravārā-uttāra Dūjēntale Nāṉjēdvēvarige kha 2 ge 4 - 32 Gundima-
17. thadā devārige kha 6 ke ge 61 ābhayam kha 10 ke ge 10 1 4 ābh-
18. yam ge 15 - 44 śudha-bija kha 5 - 4 ke ge 6 Klika-samvatsaradalū
19. hechidu simka durgāda bhata bīraṇa saha ge 13 ke vivara Parābhava-
20. samvatsara-
21. lu ge 8 Klika-samvatsaradalū ge 5 ābhayam ge 18 Kāpanahali-toreyinda
22. bija kha 14 ke ge 2 - 24 ke prāku bhamama ge 14 śudha hechidu ge 142 u-
23. bhayam ge 13 - 2 24 ābhayam rēkke ge 10 1 2 kî nīsilidu Sādāsūana-
24. samvatsaradalū bijavari mēle rēkke kaṇṭhī samandha bāharu kha 1 ke
25. lū kha 59 kī ge 89-11 āhūṭuvalī hechho ge 6-44 ābhayam ge 96-2
26. śudha nīsilidu kha 13 - 1 ānga-samvatsaradalū gīdu belada nāhka-
27. kōvi-
28. saruha kha 24 ge 34 Kālayukta-samvatsaradalū mēlāna tudige kha 3 ke
29. ge 4-44 Budhīrōgā-samvatsaradalū nadūvana tudige kha 3 chavudi-
30. bandada-
31. de kha 2 ābhayam kha 5 ke ge 8 antu gīdu belada bija kha 104 ge
32. ge 15 1 4 g-
33. bhaye nīsilidu kha 29 - 14 śudha nīta rēkke ge 80-13 ganāchār-
34. dinda ge 3 āṛa svā-
35. sti melūṭavasyinda Gundipurada Vadeśīna ge 1 antu ge 31 - 31 yem-
36. bhattuvandu vara-
37. banū yenṭhānahāgada grāmāke saluva kraya ge 818-24 ke grāmāvū
38. nashtāvāgidda sam-
39. mudha biṭṭada ge 318-24 śudha aramanega Guruvanpanāyakara kaṭṭu kraya

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33. bage nirmayavāgi ga 500 aśīnurā varahana tegedukoṇdu yi-gramavānu Viśvā-
34. vasu-saṁvatsaraṇa Maṅgha ba 14 Sivarātri-punyākālaladalu mahattina maṭha-dharma-
35. ke Sivārītavāgi biṭṭevāgi yi-gramāda chaṭurgadige linga mudre śīlā-
stāṭpayā
36. maḍīsida bhūmīyogāgulā nidhi-nikshēpa-jala-pāshāṇa-sakṣiṃhi āgāmi-
sidha
37. sādhyaṅgal emba asha-bhoga-tējasvāṇavānu pūrva-maṇivādeyali āgumā-
38. diṅkoṇdu a-chandgrāka-sthāyiyagalā anubhavisikoṇdu shaḍu-darsanaku nidhi-
39. maṅgulikoṇdu yi-gramādolage prāku uttāravāgiha devatā uttāra puruvarga uttāra
40. saha nadasai mahatparampareyagā maṭha-dharmaṇa najahikoṇdu sughadiṁ anubha-
41. visi bahadendu koṭṭa dharma-sāsana yidake dharma-sākṣhiṅgalu āditya-
42. drāv unilonalāsa cha dyasur bhūmir āpē hridayam yamaha cha ahasa cha rātrī-
43. ā cha ubhe cha sandhye dharmaṣa cha janaṭi narasya vṛttam dāna-pāla-
ymāyor ma-
44. dhyē dānāch chhreyōṃppāلام tā dānāt svargam avānupūtī pālanud a-
45. chyutam padam śrī-Sadāśiva

Note.
The grant records the gift by sale for 500 varaha of some land (specified) in Maṅgūṭikoppa, by Sūmaśekharanāyaka, son of Sivappanāyaka, grandson of Siddappanāyaka, grand-grandson of Sankānnaṇaṇāyaka, a descendant of Keḷadī Sadā-
sivanāyaka, etc., for the service of Mahattina Maṭha constructed in Belavandūr by Belavandūr Guruvappanāyaka. It is dated the 15th lunar day of the light half of the Vaisākha of the year Parābhava Saka 1589 (=1588?) corresponding to 8th May 1666. The cyclic year does not agree with the given Saka year.

103.
Chorāḍi prant of Keḷadī Basappanāyaka of the Saka year 1680 in the posses-
sion of the same Vārappagauda.

One plate 1½ × 10".
Modern Kannada language and writing.

(Front) 1. namas tunga-sirā-chhibi-chandra-chāmarchhārāvē trai-
2. lōkāya nagarárāmbha-mūlabhāmā ṣambhāvē svasti śrī-
jaẏdevyudaya-Sālivāhana-śaka-varusha 1680 neya Śa-
4. rvajītu-samvatsarā Madgāṣīru śu 15 lū ātrim-sajana-sū-
6. dha-Sāvačā-sampanna dyāväprīhit-mahā-mahattina vañ-
gāda Chorāḍiyāḷu Mālasaṭṭa kaṭṭista mahattina maṭhāda dhā-
rmaṅkhe Edaṃvamurāri kōṭekōḷahala visudha-vaidīkādvai-
8. ta-sidhānta-pratisthāpaka Śiva-guru-bhakti-parāyana adā
9. Keḷadī Sadāśivarāyānyākara vamōdhabhavar adā Siddappanā-
10. yakara prapautarā Śivappanāyakara prautaru Sūmaśe-
11. khanāyākara dharmaṭ magic iyā Chennamājī-
12. yavara prautaru Basavappanāyakara barasikoṭṭa
13. bhē āna-dharmā-sāsanā kramaventandare yi-dharma-
14. da bage prāku bīṭa svāstho āsanaṇa koḍasindicēv endu
15. Mahāyāṇacāntara hēlīda sammandhā yiga barasikoṭṭadu
16. Chorāḍi-smeyinda Chorāḍīgāmamadina tōṭada sthā-
17. ladina rēkhega 5ī 1 Durgada hōbali suṇkada vadiṅgāna
18. Chorāḍi-Mosarōra suṇkadbha yi-tōṭada sthāladdalu
19. āhāda adakemara nallū āha adike lakṣha ārula-
20. kshaka lakṣha 1 ke sthāja-sūnkadbha ga 2 5 ē 1 Chorāḍi lekhadin-
21. da ē 1 ubhayaṃ ga 2 ē 2 llū ga 13 ē 2 ubhayaṃ
22. ga 18 13 ē hadineṇṭu vamānunā yeṇṭu ha-
23. navina svāstheṇu Śivārītavāgi kōṭeṇagī yi-bhūmige
24. netṣa lingamudre-kallinolagulī niḍhi-nikshēpa-jala-pā-
The grant records the gift of some land (specified), in the village Choradi by Basavappanayaka, son of Chennammajji, wife of Somashekharanayaka, grandson of Sivappanayaka, etc., for the service of Mahattina Matha constructed by Mallasetti in Choradi. The grant is dated 15th lunar day of the light half of Margasira of the year Sarvajit, Saka 1630 (=1629?) corresponding to 25th November 1707. The cyclic year does not agree with the Saka year given.

104.
Chikabilihalli and Hosur grants of Keladi Sivapppanayaka of the Saka year 1688 in the possession of the same Virappagauda.

One-plate. Size 14" x 11".

Modern Kannada language and writing.

Arch. B.
The grant records the gift of some land (specified) in the villages Chikkubilalaballi and Hosur by Śivappanāyaka, son of Ghaṇtevādeyar, and grand-son of Biligi Ghaṇtevādeyar for the service of the Maṭha constructed by Doddavenkataya in Sīdhāpur. The grant is dated the 1st lunar day of the dark half of Bhadrapada of the year Viśvāvasu, Saka 1686 (=1587?) corresponding to 16th September 1665. The cyclic year does not agree with the Saka year given.

105.
Śringāra Tōṭadakoppanu grant in the possession of the same Viṭrappagauda. Two plates. Size 14" × 11". Modern Kannada language and writing.

II Plate.


The first plate is missing. With it the date of the grant as well as the names of the grantor and the grantee have disappeared. From the remaining 2nd plate written on both sides, it appears that the Srígām Tōṭāda Koppalu constructed by Hiri Arasu and another village yielding 313 varahas were granted for the service of a Mātha. The authorities of the Mātha were also allowed to carry, for the service of the Mātha, 25 bullock-loads of various useful commodities (specified in the grant) above and below the Gāṁ ṭī free of toll-dues once a year. On the 10th lunar day of the dark half of Chaitra of the year Vishnu, the authorities of the Mātha were also given a license to carry free of toll-dues ten bullock-loads of arecanuts and five bullock-loads of pepper once a year. This is called āttinamānaya, carrying commodities on bullocks free of toll at specified toll-gates.

106.

Nāvunda grant in the possession of the same Vīrappagauḍa.

Plates two. Size 1#/4 × 1).

Modern Kannada language and writing.

II (a)

1. gaddukondu uttarakotṭada uppina kolagada guttige ba-
geyallu ga 1½ angadi dēcina bageyallu Śivāpita-
vāgi bitṭadu ga 1½ ubhayam ga 3 antu ga 1684
2. nāra ayivattenjūvare varaha Yedatore stme
3. valage hostāgi āgāmi āda bageyallu u-
tāta koṭṭa grāmarajinda jēdara vakalu 30 māvattu vak-
alinda bāha magga gārakada haṇa kulemē-vakkalu 5 ai-
du vakkalinda bāha kārakada haṇa grām sunka adigā-
su hasuravā Mōnapanu māthada dharmake Halige-
10. ri stme Nāṇḍagraṇadallu hākisida tengina sasi
11. sā 2,500 eradu sāvirada ainūru tengina sasi sa-
12. ha Śivāpītavāgi koṭtevāgi i-bhāumige netta lin-
ganumdrē kallinologalu niḥdi-nikshēpa-jala-pāṣaṇa-a-
13. koṭṭha-āgāmi-sidha-sādhyānga kalamba asēta-bhōga teja-
14. svāmangajal u-t-bhūmiyalli sasyārāmā mun-
15. tāgi yēnu udhika-pahāv āhante sahā āgu-
16. mādikondu mahattu-pāramparavāgi ā-chā-
18. nādrākā shāhīygal āgi sukhadiṁ mathada dharmaya nādasi-
19. koṇḍu bāhundundu koṭṭa bhōdāna-dharmaya-śāsana
20. Adiyya-chandraw anānūlaśa cha dyaur bhāmir āpō
21. hruḍayam Yamas cha ahaśa cha ṛātrīsh cha ubbe cha san-
22. dhyey dharmaya jānātī narasya vīrītan dāna-pālanayōr
23. mādyē dānāc eṛhreṇopālanaṁ dānāt svargam avā
24. pūṇāt pālānād achchutam padam sva-dattād dvīgūnam puv-
25. nyanap para-dattāmopālanam para-dattāpahāreṇa

II (b)

26. sva-dattāṁ nishphalaṁ bhavēt sva-dattāṁ para-dattāṁ vā
27. yō harēta vasundharam āsas̄ṭir varunā-sahsnrāṇē
28. viṣhṭāyām jāyate krimih yatra yōgāvah ra-k-
29. ryāt Śivalingārchanam sakrit vasanti tatra tīrthā-
30. ni sāravāṁ satatam Śukha Harasya pramārtham tu
31. Śīvabhākta-yāya ḍiye ḍanam tād vīmaṁ prāktam kē-
32. valam mōksha-sādhanam śrī-Sādāśīva

Note.

The first plate is missing. Along with it the date of the grant together with the names of the grantor and the grantee has disappeared. From the remaining 2nd plate which is written on both sides it appears that a gift of some land in Yedatore stme together with Nāvunda-grāma and its coconut garden consisting of 2,500 coconut trees was made for the service of a Mātha. The authorities of the Mātha were given the right of collecting, from thirty houses of Kambali-weavers and five families of weavers of other garments and of blacksmiths, professional taxes along with village cess, taxes on green crops (Hāsaruvāṇi) and Adigāsu for the service of the Mātha.
Siragalale and Horakōḍu-Hirikaiyastala-grant of Ghante Vodeyar of the Śaka year 1565 in the possession of the same Virappagonda.

Two plates. Size 10"×8".

Modern Kannada language and writing.

I (a)
1. śubham astu namas tunga-sīrāchumbi-
2. chandra-chāmara-chāravē tradākya-ṇaṅgaḥāmbha-
3. muñlastambhāya Sambhavē śvasti-ārī jaya-
4. bhyyadaya-Śīlavāhana-śaka-varuha 1565 neya Svabhānu-sa-
5. matasarauda Jyes̄tha aśu 10 ṛṇaṭathu-sejama-sudha-Sivachāra-
6. saumpanna-
7. rada devapruttī-mahamahattimajagāda Kūdālāra mathada pa-
8. ūti Kemptanajjēdeva śiyara Sāntahasanajjēdevara śi-
9. śyara Paṇeḥcāvamnice Basavalingadēvarige śrīman-ma-
10. hā-prabhū Bilige Tammappa Vajēra pautarāda Ghantē Vajē-
11. ra pūtara āda Ghantē Vajēra koṭṭa dharā-sāsanum kra-
12. navent endare Venkatayyann Sidhāpuradalli matava kaṭṭi-
13. si nimma vaṣava māli ā-matsaka bhū-vaṣṭey āgubōken-
14. du binnaha-nādīkonda samandha Kūdāḷūra matada-
15. paṇeḥcāvamnice Kemptanajjēdeva śiyara Sāntahas-
16. savarajjēdeva śiyara Basavalingadēvarige Sidhāpur-
17. da mathadallu nasasvā damhake śrīman mahāprabhū Bilige-
18. Tammappa Vajēra pautar āda Ghantē Vajēra pūtara āda Ghon-
19. te-Vajēru sa-hiranyodaka-dāna-dāra-pūrkvak āgī dhāre-
20. n-eradu koṭṭa bhū-vaṣṭey Chikkanalige nādige salva Chī-
21. kabīlalalali grāmādōlagāna Siragalale grāma Ho-
22. rākoḍu Hirikaiyastala saha praku rēkhe ga tō a-
23. ruvattu varahana grāmāda pūrva chatu-smeyinda-
24. valagāda gadi vīvāra mūḍalu Molevattī guṇiyalli i-

I (b)
24. kkida lingamudre-kallu gadi tonkalu Kalluganahalli gudiyallu-
25. yikkda lingamudre kallu gadi 4-kallu bānda hage Ávara-
26. guppe kān-anchīmallu yikkda lingamudre kallu gadi pada-
27. valu Avaraguppe gadiyallu yikkde lingamudre kallu ga-
28. di badagalulu Chennamāvīna gadiyallu yikkda lingamudre kallu gadi-
29. Horakōḍu Hirikaiyastalakke Chennamāvīna gudiyam ho-
30. leyinda talage horeyana bānda hage sṭhāla 1 u-
31. bhayam Siragalale grāma 1 ke praku rēke saluva-
32. du ga 60 ke praku nashta ga 10 yittalāgi ho-va-
33. ttu gudw-vattina nashta ga 7 ubhayam nashta ga 17 praku ga-
34. udumbali ga 3 ubhayam ga 20 nuldu ga 40-
35. nītvattu varahana mathadallu nasasvā damhake śrī-
36. vārpita ṛgī dhāren erudu koṭṭa bhū-vaṣṭey nā-
37. ītvattu varahana rēke bhūmīge saluva pūrva cha-
38. tu-smeyinda valagāda gade bedalu makke hakkalu-
39. beṭṭu titu kānu kāḍārambah mane manedāna-
40. angōda angapal uṇru dāri nīdi nikshēpa akṣh-
41. тельāmi sīva sādhyasa-navalarita kirkumūla su-
42. varṇādāya muntāda astha-ḥōga tējō-
43. pārjane uṇa bhūmi-manegeḷalu yiechā-
44. nukula uṇa vakkalige yikkegaiyisi getti rū-
45. pamādiyakonda nimma śiyā-varga-param-

II (a)
46. pareyāgī nimma matada dharana nādisikopp-
47. du sukhāndhīhirī nimma matada bāgula mu-
48. ndana gade brata keýi hā 1 se praku rēke ga 4 nā-
49. lik varahana bhūmīyanu praku Hōṣūra gaud-
50. guṭtigge homagāgi kulaṇagīyan Sidāpurada mat-
51. dalu nadava dharāmakke Sīvāṛpitvāgī dhāre-neredu ko-
52. ṭa svāstē nāku varahana rēkhe bhūmīya pūrva chautu-
53. সিমেয়নার বলাগাদা গদ্ধে বেড়ালু মক্কে হাককালু
54. ভুত্ত তিতু কানু কাজারাব্বা অংটা অং
55. নগাপালা নেলানাচ্ছু নুর দাৰী নিদ্ধি নিখেপা অক্ষিতি
56. গামী মুষ্টাদানু অগুদ্ধে সলাবা বহুমিয়ো
57. লাঙে সামাস-পলাগালানু বিত্তিস গেয়িসু রুপানাই
58. কোলু নিম্মা সিয়াগু পারাপায়াগী আলু আনু
59. ভুয়াসী দিহ্রামবা মাঝকুন্দু সুককালীহশি
60. মাযানদা এটু হাতাগলী হিরিসূয ভিয়া ভিয়া
61. ঢাকে মনসু কাচু কোবায়া কাবাদা হরুগাড়
62. কাকী হাত্তা পুপূ ভুষাক কোঁ মুষ্টাদা সাৰা
63. পালি দিসারবীরা হিরিসিকুন্দু সুককালী নিম
64. মাঘামা দিহ্রামবা মাঝামা কোলু কোর্রী যে
65. দুঃ কোঁ ভুয়া ভামা ভামা ভামা সারামী যদ্যক্ত
66. লোকাসুকহিজালাঁ গ্রান্ত অ্যাদিয়াচাঙ্গাদ্রাজ

II (b)

67. নিলাগালাঁ পাচ্চার ভুমীর স্পে হরু
68. দায়াসু যামাঁ চা হাফ চা রাত্রীস চা
69. উভো চা সাবন্ধ্যো দিহ্রামবা জানাতি
70. নারসু ব্রীটেন্দ্র দ্যান থানায়াচর মাথ্যে দ্যান
71. ত্রায়ানুপ্লানাম দানাতি স্বর্গ্যাল আবানো
72. প্লানাম আচ৷ পাদানু শী সাদাসী

Note.

The grant records the gift of some lands of specified boundary in (1) Siragajale in Chhikababarhali (2) Horakh in Hirkayasthala together with a wet field in front of the Matha in Siddapura yielding 90, 40, and 4 varahas respectively by Ghanțe Vadeyar, son of Ghanțe Vadeyar, and grandson of Biligi Tampappa Vadeyar, called Mahaprabhu to Pancharavigni Basavalingadeva, disciple of Sántābasavarajadeva, who was a disciple of Kempa Narrajadeva, head of the Kudulur Matha, for the service of the Matha constructed by the grantor in Siddapura at the request of the grantee. The authorities of the Matha were also allowed to carry free of toll ten bullock loads of (1) arecanut, (2) pepper, (3) kachp, (4) dry cocanut, (5) cloth, (6) tobacco (7) rice, (8) paddy, (9) salt, (10) Bhūsa, fruits, etc. The grant is dated the 10th lunar day of the light half of Jyeshtha of the year Śvabhaṇa, Saka 1665, corresponding to 17th May 1643.

The Ghanțevodeyars of the grant were Nāyaks of Biligi, north-west of Shimoga and quite independent of the Nāyaks of Kēljādi. The grant concludes with the usual imprecatory verses.

108.

Khavīra grant of Kēljādi Venkaṭapannayakā of the Saka year 1614 in the possession of the same Vitappaganga.

Three plates. Size 10" x 8".

Modern Kannada language and writing.

I (b)

1. subham astu1 nanaa tunga-sirāb-chumbī
2. chanda-chāmara-chāravanī trailokyā-nagarāram-
3. bha-mulastambhāya Sambhavēt svasti śrī-ja-
4. yāhyudaya-Sālavāna-saka-varusha 1514
5. neya sanda vartamāna Nandana-samvatsarada
6. Aśvīja-śu 5 Sāthirāvaradālā śrīman-mahāra-
7. jādhirāja rājaparamēsvara śrī-vitarāṣṭāpa-
8. śrī-Venkaṭatapaṭideva-mahārājajrī Pe-
9. nuguṭe-simhásanadallu sukha-saṅkathā-ṛi
10. nōdāndūnā sukha-rājyañ atātta ṛi samayā-
11. dalī Tejaṃvarūrī kote kēlāhala vīṣu-
12. dha-vadikādvaita-sidhänta pratishṭāpaka Śiva-guru-
13. bhakti-parāyaṇarāda Kēljādiya Sadāśivarā-
14. yanākara paturārī Yimmāṇḍi Sādāśivā nā-
15. yakarna putrārī Kēljādiya Venkaṭappa nāyakarū
16. sajana-sudha Śivāchāra-sampannarum appa dyāvā-

ARCH. B.
II (a)
17. pruthvi-mahāmahāttinolagāda Ānan-
18. dapurada Chāmpakā-sarassina mahattina
19. maṭhakke koṭṭa bhūdāna-sāsana kramav en-
20. tendare namage kānāvayiya āgni Banda Ka-
21. rṇātaka-simhaśasanakke saluva Aragada
22. Venṭheyada Mosarura simeyolagana Kha-
23. viruda grāmavanu Yejaavumāri kōte-kō-
24. lāhāla visuddha-Vaidiśkadāvita-siddhanta-prati-
25. shtāpaka Siva-guru-bhakti-parayana āda Ke-
26. jadīya Sadāśivāranyā nāyakara pautraru Yi-
27. nuddi Sadāsiva nāyakara pautraru Kedaliya Ven-
28. kutappa nāyakaru sajana sūdha Sivāchāra-samp-
29. ppannarumappa dyāvaprutvi-mahāmahāttinolagā-
30. da Anandapurada Chāmpakā-sarassina mahatti-
31. na maṭhakke nanna hiriyarige śāsvata-Sivalokav-
32. gabēkendu Sivārtīpad āgni koṭṭevagī ā-grā-
33. makke saluva chatus-simeyolagāda ēn unādu-
34. danu prakā mariviṣayulli āguṇamadikon-

II (b)
35. du ā-grāmakke saluva prakā rāyarekhe ga 150
36. birāda shāla-sunka ga 1 kke-1 ¼ lā ga 2 ¼ Dv-
37. rūḍada bhatta-1 lā ga 7 ¼ antu ga 180 ā-
38. grāmādolagāna dēva-brahma-svadinda Beṭṭada
39. Mallikārjunadēvar gaḍade bjavāri chitiṇā kha 18
40. kke gadi kha 5 ¼ ke Tammadi Viranu mukhāntra ā-dē-
41. vara anumātapi na daśadi mēlvāsīyagi tegekudum-
42. budu ga 6 ¼ Īdehalāli Tirumaladēvar gaḍade bijava-
43. ri chitiṇā kha 5 ke gadi kha 20 Ācāpuradā mahā-
44. bhādeva gaḍade bijavari 5 ke gadi kha 20 Maleya-
45. dūrā Mallibāṭṭa ra gaḍade bijavari kha 4 ke gadi kha 15
46. Maleyandūra Sūrappana gaḍade bijavari kha 3 ke gadi
47. kha 15 antu gaḍade bijavari kha 17 ke gadi kha 70
48. ke ga 1 ke kha 7 lī ga 10 ubhayan dēva-svadiva-brahma-
49. dīnda ga 16½ ubhayan sarvādāya ga 196 ¼
50. aksharadālu nūrutombhāttāruvare varaha-
51. na Khayira-grāmakke saluva gphārāṇa kṣhētra saha-
52. vāda ā-grāmādolagāna niḥdi-nikshēpa-jalā-pāshāna-
53. akshmi-āgāmi-sidha-sādhyangalemba shti-
54. bhoga-tējasvānyanu nūti nimma mahattu-param-

III (a)
55. pareyā ā-chandraṅka-saṅghīviga āgni sukhadin-
56. d anubhavisi bahi rī-mathada kartutvake i-rājaya-
57. n āluva dhoregāliti mahāmahāttivī sammatavāyi
58. rāga-dvēsha-rahitar āgni atithigali āgni mahāparav āgni
59. sīṇavāravāhoratā āgni nādeyabēkendu Yejaavumā-
60. ri kōte-kōḷāhala visuddha-Vaidiśkadāvita-siddhanta-prati-
61. shtāpaka Siva-guru-bhakti-parayana āda Kedaliya Sadā-
62. śivarāya nāyakara pautrar Yimmadhi Sadāśiva nāy-
63. kara pautrar Kedaliya Venkatappa nāyakaru sajana-
64. ddha-Sivāchāra-sampammarumappa dyāvaprutvi-mahāma-
65. hattinolagāda Anandapurada Chāmpakā-sarassina ma-
66. hattina maṭhakke koṭṭa Khayirada grāma dāna-sāsana yi-
67. nt oppudake sākṣhiṣagalu Aditya-chandraṅ anilōlalaḥ cha-
68. dyaur bhūmirāpō hridayam yamas eha āhas eha ārātri-
69. śka nbhe eha sandhyē dharmsam janātā narasa vṛttāna
70. dāna-pālanaROY mahāyē dānaret ohṛēyōnpalānaṁ dā-
71. nāt svargam avāmpōtī pālaṇād ačhytan padām svā dattādi-
72. guṇam punyam para-dattānapūranan para-dattapahā-
73. rēna svā dattam nishphulan bhavē svā dattam para dattam vā yo hav-
74. rēta vasundhārapā śāshtir varusha sahasrāṇi vishtāyām
75. jayate krimi lāri Venkatādri
Note.

The grant records the gift of the village Khayira in Mosarurasmre, Aragada, Venšte under the rule of the Keladi Nāyaks, yielding 1964 Varahas inclusive of previously granted Đavādāya and Brahmdāya, and 180 varahas exclusive of them by Keladi Venkaṭapannāyaka, son of Saddāsīvānāyaka II, and grandson of Keladi Saddāsīvarāvānāyaka, fondatory of Venkaṭapati-rāya devoted to god Śiva and Gurus, estabisher of Viśuddha Vaidikāvaitasiddhānta and Edevamūrārī kōteklōhalāra for the service of Mahattina Maṭha of the Champakkasams of Ammanapura. The grant is dated Saturday the 5th lunar day of the light half of Āṣvija of the year Nandana, Saka 1514 corresponding to Saturday the 30th September A. D. 1592. The grant concludes with the usual imprecatory verses.

The grant (IIIb) records the gift of another village Taralagere of 84 varahas together with a license to carry twelve bullock-loads of arecanut and other commodities free of toll below or above the Ghats. This grant is dated Saka 1523 Śārvati. But Śārvati agrees with Saka 1522 and not with 1523. No month is however given here.

The same plate (IIIb) records the gift of Hōbalī wet field of Tīmmanppavodeyar in the village Khayira in addition by Keladi Virabhadrānāyaka on the 10th lunar day of the dark half of Mārṣāśra of the year Śukla, Saka 1552. But the cyclic year Śukla coincided with Saka 1551 and not with 1552.

109.
Mūlavisa grant in the possession of the same Vīrappa Gaṇḍa.
Three plates. Size 1 1/2 x 1 1/2.
Modern Kannāḍa language and writing.
(The 1st plate is missing.)
II (b)
25. Masige Sūganna Nigulīge Kamālāsēti Bhadrāseṭṭi
26. Sāvaligē Mātaṅgasēti Bennūra Līnganna A.
27. nevēri Nāganna Adiseṭṭi Būchāṇa Āvīman-
28. galada Jedeypa Mūḍala Hiriyura Haravapa
29. Bīșṭappa Gūlūra Dāsasapēṭṭi Guruvampa Chennappa
30. Krishnasēti Kētasamudrada Chennappa Maliseṭṭi Tumu-
31. kūra Bōli Nāgaseṭṭi Goraṇe Pāpāṇa Kōgīla Tanu-
32. maṇṇa Hēbbōra Timmānasetti Tāmisseṭṭi Chennappa-
33. maṇṇi Durgā Maliseṭṭi Giriṃumīya Dālāpurada
34. Kemptaṇa Rāchānnavāḍēra Basēti Nāgaseṭṭi Tōta-
35. Rāṭīṅgāna Vīrāsēti Rāmalingappa Gōvīseṭṭi Panī-
36. tale Vīrābasetti Līṅgappasetti Kādāḍa Nāgiseṭṭi Kayi-
37. dāḍa Kōnāriṣṣī Tāmisseṭṭi Kērēhali Chennappa Mā-
38. līge Basēti Pāleḍa Gāṅganna Māyaṃamudrada Bāla-
39. ya Gūḍānagarada Vīrāṇa Māḷaṇa Māyaṇna Mā-
40. la Chennappa Sīvurada Uṇḍāsēti Honnānna Vīran-
41. na Kandukere Kāḷavappā Ankanappa Līṅganna Dharṇā-
42. varada Rāchāṇa Chendī Rāchāṇa Honnagudise-
43. ti Nāṇḍivalada Nibāliseṭṭi Bhīdhāḷa Tammanṇa
44. Aṇigē Līṅganna Mūḍūrā Rāchāṇa Gādu-
45. ga Sīḍhappā Gīḍa Bāsavaṇṇa Sīvāṇkāra Basavanna
46. Hūliyāra Chennappa Mudūrnī Rāmā-
47. seṭṭi Beḍire Yālīṣēti Kērē Sīḍhanna Chēḷōra Ma-
48. daṇṇa Tīrūralasēti Chennavēḍérūr Agūliya

III (a)
49. Ajapa Śrīraṅgapatanaḍyā Rāmalinganna Tumākūrū
50. Vālē Vīrāṇa Āvīrāchchanna Bēnakanaḷi Chikānase-
51. ti Aṭṭama Krishnasēti Kōgilūnte Sīḍhavīrāsēti Ḫāṇ-
52. chavaliya Kēṅchāṇa Aṛṣīṣēti Perugundē Līṅganna
53. Jagadāpūṭtīya Māryāṇe Basēti Garaṇavēḍérūr Ḫēṭa-
54. vāḍa Sīvapā Beḷurā Bāsavarīṅgaseṭṭi Kōḍalū Bāsēti
55. Bōgāra Tūpīṣēti Patṭāmaseṭṭi Nāgiseṭṭi Dūmniseṭṭi
56. Keṅchāṇa Aṃmalle Kāmīṣeṭṭi Bānāvārada Vīrāsēti Mā-
57. trisseṭṭi Mēḷiye Bōmmanasetti Līṅgāvēḍérū Mā-
58. daṇṇavēḍérū Bāsavaṇṇa Mōḍavāli Chennamalisesēti
59. Kōḍuvali Vīrāṇa Ākāla Chennappa Pōkāla Chenn-
60. pa Kandikē Kurāṇa Rāṭu Mūdukanṇa Bāgūn-
61. ja Kādēmane Rāchāṇa Sūrīnaseṭṭi Beḷēṛe Māḷaṇaseṭṭi
62. Paramēśvaraseṭṭi Parāḍāśīṣēti Sīḍhanna Sīṅgēṛi Bōmni-
63. seti Sūnārada Vīravīrāsēti Dūmni Keṅchamalāṇna Gāṇḍada
64. Nāṃbīvaṇṇa Ārāgada Sūṣaṇgi Keṅchāṇa Parvaṇ-
65. na Hīresēti Dēvaṇaseṭṭi Sāṭe Vīrāṇa Sampeḵkōlala Bā-
66. seti Beḍīrīṇa Nīḷkūṅṇaseṭṭi Bōmmanapanahāḷi Sīḍhanna Ke-
67. nchamalisesēti Yīṅēri Āvīnāḥi-sthuladā Karnataka Vīr-
68. paṇṇa Dōḍabasēti Hampe Pūṭaṇna Pārvati Gūruvā-
69. na Hōḷanadipāya Chandaṇa Gūḷīṣēti Chennappa Ye-
70. le Līṅgisseṭṭi Sivaseṭṭi Vīrāṇa Bāḍāvi Vīrāsēti Jāṅga-
The first plate is missing. Along with it the date of the grant together with the names of the grantor and the grantee has disappeared. The grant is called mālavāsada-dharmāṣṭana which seems to mean the grant of one-sixteenth of a pāna on mula, capital value of the commodities brought at the toll-gate for the service of the Mahātīma Matha. In granting one-sixteenth of a pāna on each item of commodities brought to the toll-gate (of Keladi?) for the service of the Matha, the consent of well known merchants and other persons of the Keladi state enumerated in II a, II b, III a & III b seems to have been taken. The grant ends with the usual imprecatory verses.

Shimoga Taluk.

110.

Virabhadra pura grant of Keladi Virabhadra Nāyaka of the Šaka year 1554 in the possession of Narasimhaṭātri son of Paṭṭaguppe Ammāyaṭātri, at Shimoga

4 Plates. Size 1'0" × 0'8".

Nāgari characters.

Kannada language.

I (a)

1. namas tanga-śiras-chumbi-chandra-chāmara-
2. chāravē traillōkya-nagarārambha-mālasambhāya
3. Sambhavē svasti śī śrī jayābhyudyadā Sālivāha-
4. na šaka vareha 1554 neva Projōṭpati-śrīmatsa
5. rada Māgha ba 14 lā śrīmad Edeva-Mūrā kōte-kō
6. lāhala viuddha-Vaidikādāvata-siddhānta-pratislāha-
7. ka Śiva-guru-bhāki-parāyaṇāra Keladi Venkaṭa-
8. ppe nāyaka kauru ātvīradi Bhadrapa nāvikara putarum Vira-
9. bhadra nāyakura Paṭṭaguppe bhājiya Charṇāvati Hari-
10. drāvatt-sangama nālī-tiradalu kāṭisida Vira-
11. bhadrāpuruva sara sarvanāya agraḥārada nānā
12. gōtra nānā-sūtra nānā sākheya mahājaṇa-
13. galigū sandhyāmaṇṭapa brahmaṇā panchagāra-
14. ka muntāda grām-dharmagaliṅgī devasthāna Virabha-

ARCH. R.
15. வினாயகாதாவுரு
16. தாவேயன் நாண்டர்க்கிட்டு அட்டாண்டன் முன்னதாவுரில்
17. சிவாஸ்தித் புன்யகால்தால் வாரா-
18. இதுறவோயிலை தியாத்பூஜ்ய மாத்தவை
19. கரிச்சொட்டை தானை கரிச்சொட்டை புர்வகாவ ஸ்வாப்பிய
20. தான் தீட்தான் தான் தீட்தான் தான் தீட்தான்

I (b)
21. கிருணை எண்ட நூறு படுத்துடைய வாழற்கு பத்துக்கு மாத்த தாண் 1 கை வாக்கு நேக்கு குலா
22. வியியன்காணுக்கட்டு பாறம் 1 கை வாக்கு நேக்கு குலா
23. கா 674 ஆக்ராய் தாண் 10128 வரை கொலுக்கணை
24. இராக்கை இந்து தோற்று தோற்று தோற்று 1 இருப்
25. வா 1கை 24ல் ஒடுக்கும் வா 2114 இந்தாரமரம் வீட்டு
26. குலா 1கை 1ல் வா 11411 இருப் பாறை வா 1244
27. தோண்டத்து முகா குலா வருக வருக வருக வருக
28. மந்தாய்ச்சைதால் காயலோ மொழியவம் பக கொன்றானை
29. வித்தைக்காம 11கை வா 11கை வார்த்தா பக 7 பெண் பென்
30. காயலோ மொழியவம் முள்வா முள்வா முள்வா
31. பாறை வருக வருக வருக வருக
32. வெள்ளி வெள்ளி வெள்ளி வெள்ளி
33. மந்தாய்ச்சைதால் காயலோ மொழியவம் பக கொன்றானை
34. பாறை வருக வருக வருக வருக
35. வெள்ளி வெள்ளி வெள்ளி வெள்ளி
36. காயலோ மொழியவம் பாறை வருக
37. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
38. பாறை வருக வருக வருக வருக
39. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
40. பாறை வருக வருக

II (a)
41. அணா மண்டாய்ச்சைதால் காயலோ மொழியவம் வடிவை
42. வெள்ளி வெள்ளி வெள்ளி வெள்ளி
43. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
44. பாறை வருக
45. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம

II (b)
46. புது வார்த்தை பாறா வா வா வா வா
47. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
48. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
49. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
50. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
51. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
52. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
53. வீர்க்காம வீர்க்காம வீர்க்காம வீர்க்காம
III (a)
93. \[\text{nasūtrada Rukusākheyav Meruṇāyey Chandrabhabhaṭṭara makkalu Dur-}
94. \[\text{gāhabhaṭṭarige ga 12 Maunaabhārgava-gōtrada Śāvalayama-}
95. \[\text{na-sūtrada Rukusākheyav māntmāṁtikāgala śrānasim}
96. \[\text{hyāhabhaṭṭara makkalu Kōlūru pūrājika Viśvanathhabhaṭṭarige}
97. \[\text{ga 12 Bhāmadvāja-gōtrada Śāvalayama-sūtrada Rukusā}
98. \[\text{ṇākheyav Kōnēribhaṭṭarara makkalu Nārāyanabhhaṭṭarige}
99. \[\text{adhyayana upādhihe ga 12 Saunaka-gōtrada Āpā}
100. \[\text{samthāba-sūtrada Yajnūsākheyav Ganiṅgūtra Māyī}
101. \[\text{bhahaṭṭara makkalu udyā Mallībhahaṭṭarige ga 12 Kaumūdīya-}
102. \[\text{gōtrada Āpastambha-sūtrada Yajulu śākheyav Gudassamu-}
103. \[\text{drada Durvaśabhahaṭṭara makkalu Viśvanathhabhaṭṭarige ga 12}
104. \[\text{Kāśyapa-gōtrada Āpastambha-sūtrada Yajnūsākheyav}
105. \[\text{Kōlečharaṇa Venakaṭārdhibhaṭṭara makkalu Jōyisa Tīru}
106. \[\text{malabhahaṭṭarige ga 12 Kaumūdīya-gōtrada Āpastambha-}
107. \[\text{sūtrada Yajulu-śākheyav Īśvarada Tīpāmara- jōyī}
108. \[\text{sara makkalu Rāmājyissarige ga 12 Viśவānitrara}
109. \[\text{gōtrada Drāhīyāgaha-sūtrada Śāma- śākheyav Matāra Tī}
110. \[\text{pana-bhaṭṭara makkalu Venkaṭārdhibhaṭṭarige ga 12 Vasi-
111. \[\text{śtha-gōtrada Drāhīyāgaha-sūtrada Śāmaśākheyav Gāju-}
112. \[\text{guḍala Kembhibhaṭṭara makkalu Apājibhaṭṭarige ga 12}
113. \[\text{Śāndilaya-gōtrada Śāvalayama-sūtrada Rukusā-śākheyav}

III (b)
114. \[\text{Itigey Timmapayayana makkalu Venkaṭapatiśēdevage yaṭamānike sē-}
115. \[\text{naśovike bage sahā ga 24 antu vṛṣṭi 13 ke ga 168 upādhi}
116. \[\text{adhyayana bējvāra bage Ruguṇvēdake ga 1 Yajūr vēdake ga 1 Sāma-}
117. \[\text{vēdake ga 1 antu ga 3 agnihtūrake ga 6 ubbhayam ga 9 ubbhayam}
118. \[\text{maḥājanangalige ga 177 grāmadhamare vingāsasidu bra-}
119. \[\text{hmanurige ga 6 sandhyāmantapa agiṣṭhe gōtechandana}
120. \[\text{gandhākhaṭatege ga 2 sandhyāmantapada Viśṇakādēvanege}
121. \[\text{1 ātupākarmake ga 1 antu 10 āvandhāgaraka tīla}
122. \[\text{vāra ga 6 asaga ga 4 badagi ga 3 kelasi ga 3 danava kāva}
123. \[\text{bago ga 4 antu ga 20 grāmādevate ga 1 antu agrahārate}
124. \[\text{20 ā 2 ādavatāvēchake Viśrabhūdēvaya-dēvage amrita-}
125. \[\text{padige dīna ke avasara 2 ke akī 1 lu tim 1 ke kham 1 ā}
126. \[\text{lu bhatta kham 33 lu saluva bhatta kham 45 Dhanurmaśake kham 3-}
127. \[\text{ubhayam bhatta kham 48 ke ga 1 ke kham 6 lu ga 8 tove-hesaru ga 1 ā}
128. \[\text{anuṣuddhi tappa ga 4 ā nandādīpti 1 ke ga 3 alakāra-dīpti}
129. \[\text{sañjē-dīpti sahā ga 1 2 nītya-tāmbula 3 hati-dhūpa 2 ārt-}
130. \[\text{gandha 8 angavastra gherē stre ga 4 Śomavāra panchmīra}
131. \[\text{vāra 1 ke 4 lu ga 1 2 yamemajjana 24 Śomavāra vade-}
132. \[\text{paramāṇna vade 10 ke uddu vāru 1 ke 4 lu tim 1 ke ga 1 lu padi}
133. \[\text{2 ke 24 yanne tem 1 ke sē 14 lu ma 4 ā 8 ke 24 ā ubbhayam}
134. \[\text{ga 4 paramāṇnake āḍhi sēru 1 lu ma 1 sē 8 ke 3 ā belle sē}
Sahasranāma ga 5 Vēdasāra sahasranāma ga 4 mantrapushpada ga 3
134. antu ga 12 dūl nāgasāra ja [na] 4 ke ga 22 rājangala jana 1 ke ga
135. 2 prasāda undukonđa bāglī kādikondhi parichārika ja [na] 1
136. antu ja [na] 7 ke ga 36 ubhayaṃ Virabhadrā-devari ga 56 Hanumanta-
137. devari amrutapadige 3 sanjēdpitā 4 anuprapacho 5
138. ād 4 antu 4 ubhayaṃ dēvara 2 ke ga 60 ubhayaṃ 2982.2
139. innuma-aravatentu varaṁnu 1 paṇavina bhūmigajana u gra-
140. ma-mandalake saluva giriāramakshetra-nilī-nilīśēpa-jala-
141. pāṣhāna akṣhipi āgāmī Siddhaśādhyangāmebā-
142. śīta-bhūga-tejasvānya-sahntavāgi ntvu nimma santāna-pa-
143. rumpārayā āchānārakasthāgā āgi śarvamānayāv-
144. gi sukhdam amubhavari bahiri endu Kēladi-Venkatapa-
145. Nāyakara pātraru Bhadrāpanāyakara puttraru Virabhadrānukarau
146. Paṭṭagupo baīya Čhāmayāvi Hariādāvati-sangamada nīti-ti-
147. nārādai katiśīda Virabhādṛapuravēm saṃvānanya agrāhā-
148. nāra nāgōtrada nāmāsūtrada nānāśākhyaya mahājanun-
149. galigū sandhyāmanātapa bhrahmapuri parshagāruka muntāda
150. grāma-dharmagāgū Virabhādṛavarādevaṃ Hanumantadevaṃ-a
151. mīrapachi maddilīmu muntāda vechaka saha Prajātēpatt-samyv
152. -tsarada Māguha ba 14 Budhavārā Śivarātē punyakādēdi Va
153. radānādi-tiradalu śvarapūrjeyada māduvagala Śivārpatvā-
154. gi sāhanyōdaka-dāna-dhāra pśrvakāvāgi koṭṭa bhūdānatām-
155. māsāsāna idhe dāvaru sākhiṣālaśīdīya-chandrāvānīlō
156. nalaṣa cha dyau rājmir āpo hīruyam Yama cha aha cha rātrīs cha u-
157. bhē cha sandhyē Dharmā cha jānāti narasya vrīttam 4 dānapālana-
158. dhīye dānāch chhrēyōnupālahnām dānāt Svargam avāṇōti pālan-
159. d āchhyūsam padaṇi svadattā [d] digumam punyam paradattānupāl-
160. nanm 4 parada-
161. ttāpahārēna svadattām nishphalam rhavēt 1 svadattām paradattām va-
162. yō ha-
163. rēnā vasundhārām shashta varsha-sahasrāni vishthāyam jāyate krimih-

Note.

The grant consists of 4 copper plates engraved on both sides in Nāgari characters. It is dated the 14th lunar day, Śivarātri day of the dark half of Māgha of the year Prajātēpattī. Saka 1554. According to Swami Kanna Pillai’s Tables Saka 1554 corresponding to A. D. 1682 is Angiras and not Prajātēpattī. The inscription records the grant of some lands in the village Māγyōṇgāmākoppa in Paṭṭuguppe by Kēladi chief Virabhaddra Nāyaka, son of Bhradhappa Nāyaka and grandson of Venkatappa Nāyaka for the maintenance of certain Brahmanes named residing in Aγrāhāram village of Virabhādṛapura and for the worship of the gods Virabhādṛēśvara, Hanumantadevaṃ and Vināyakādevaṃ. Details are given of the expenses to be incurred on certain festivals in the temples.

111.

On a stone set up near the village Chaṭṭānagā in Shimoga Hobli by the side of the road leading to Shimoga.

Size 3’—0×1’—3”.
113

(The top has gone off).

1. svasti śrīmatu Maṣṭhīya maṭha-
2. da koḍago-nimittavāgi
3. Chaitānga grāmāvanu
4. biṭṭaru.

Note.

This records the grant of the village Chaitānga to the Math called Maṣṭhīya maṭha. The name of the donor is not mentioned nor is the inscrip-
tion dated.

112.

On a fragmentary rock lying in the jungle near the village Puradahāḷu of Shimoga Hobli.

Size 4"—6"×2"—2".

Kannada language and characters.

1. svasti samasta-bhuvanāśrayam śrī-prithvi-vallabham mahārājādhirāja para-
2. mēsvaram paramabhaṭṭārakaṃ Satyārāya-kula-tilakam Bhūlōkamalla-
dēvara ra-
3. jyam āchāndārakka-tārām-baram saluttam ire svasti samasta-prasasti-
sahitam śrī-
4. man-mahāmaṇḍalēsvaram Uttara-Madhurā-dhīsvaram Paṭṭi-Pombuchha-
pura-vara-
5. dhīsvarum Padmāvatī-labdha-vāra-prasadānum mrigamadāmōda-śrīman-
maḥāman-
6. dalēsvaram Jagadēvaraśarum Sāntalīge-sāyoranum Banavāśi-pann-
rechā-
7. sīramanum suṅka-sanakathā-vīnoḍadīm rājyan geyuttam ire Saka varisa
8. 1082 neya Vikrama-samvatsaraṇa Vaisākha suddha 3 Sōmavārāndandu . . .
9. puṭṭīḍa prabhū Kappagaṇḍana besāragam Halavala Ḥuliya
10. mana tāmma Hādavala Jakkannagam ṣtana sati Boppakkagām puṭṭīḍa Ha-
11. davala Boppaṇam bauṇa tana. kondāduṭtam ire śrīmaṇ-jagadēvaraśa
12. . . . . . . . . . . . . . . . . . . yalire Baṭṭakalada Tailahādeva . . .
Sakaraṇa Sabhīveṇa
13. kondu suralōka-prāptan āḍade śrīmaṇ-jagadēvaraśarum nettarugodagey-
14. āgi gadyāṇa eradu biṭṭaru inti dharmanvāna alīdaṇa panha-mahāpā-
takan akku.

Note.

The inscription records the gift of some land yielding two gadyāṇas to
the family of Hādavala Boppaṇa by Jagadēvarasa, Chief of Sāntalīge and
Banavasi, in recognition of the services rendered by the former to the latter
by fighting to death against Tailapa-śeva of the later Kadambas. The inscrip-
tion is in Kannarese language and characters and is dated Saka 1082 Vikrama
samvatsaraṇa Vaisākha suddha 3 Sōmavāra equivalent to the English date Monday
the 10th April 1160 A. D.

Translation.

Be it well. While Bhūlōkamallādeva, shelter to the whole world, Prithi-
vallabha, Mahārājādhirāja, Rājaparamēsvara, Paramabhaṭṭāraka and Satyār-
ārayakulēlakā, was ruling and while Jagadēvarasa, possessed of many titles,
Mahāmaṇḍalēsvara, lord of Madhura in the north, and lord of Paṭṭi-pombu-
chepāra, recipient of the favour of the goddess Padmāvati, and mriga-
madāmōda, was ruling at ease over Sāntalīge 1000 and Banavasi 1000, on
Monday the 3rd of the light half of Vaisākha of the year Vikrama, Saka 1082,
there was born Kappagaṇḍa, a chief. Hādavala Boppaṇa, son of Hādavala
Jakanā, brother of Hādavala Ḥuliyanama, and husband of Boppakka, a relation of
Kappagaṇḍa, and in charge of Kappagaṇḍa’s dominion, slew one, Sakara
Sabhīve (7), of Tailapadaevā chief of Baṭṭakalada (Baṭkal) in battle and died. In rec-
ognition of this service, Jagadēvarasa made a gift of 2 gadyāṇas as raktakoḍage
eto the family of Boppaṇa. Those who take away this Dharma will be guilty
of the five great sins.

Arch. R.
On a fragmentory stone by the side of a temple in ruins in the jungle to the west of the village Ichavadi in the same Hobli.

Size 3' x 2'.

Kannada language and writing.

1. Būtanga permādi tadaapatyan ēreyaṇapam tatauta vīra.
2. Rāchamallan abitaramalla l ant ā Rāchamallanind- ēreyaṇang anātana māgam
3. n ātana putram Saigottā . . . . . . . Rāchama- malla
4. mūddakadir eṣada kavyol mada-mātangamane pīḍidu nilīsīda
5. kāṇūragnan ēḍārāvaya vētāram entendode l dakhina- dēsā-nivāsi l Gaṅgamaḥaṁmālīka
6. nandibhāṭa rākarum Bāḷachandra-bhāṭa rākarum Me- ghachandra-traṇidya-dēvarum
7. pempan tajedum Gaṇanandidēva sabdabrahma āram i balikam Akaḷanka-simhasanaṁ
8. mādamaṭangarum Baudhāvāḍi-chief-patsangarum sāṅkhya-vādi kuḷāḍi-vajrachharum Naṅyāvayaṅka
10. śrimatu Prabhachandraśiddhanta-dēvara sīshyarū anavadyācārāyur Māgaranḍi-siddhanta
11. avara sīshyare Cīnārāṣayam chaṭṭuṛkṣiyam prabhuteyind ūsam guṇa- vyāpaka-sāhityiyam Viṣnunububhūti vi
12. siddhānta-vibhūshanangenisidam śrīmat-Prabhachandram 1 avara sada- dhumarum 1 nata-siddhanta
13. maṃpratīmam tānene pempuvettu muditōdattār jagadvyaḍarū upajitara- ṅyy-tīta
14. manobhava-vīṣaya-Hara-mītālkham vādi-madaradani-biduvaṃ bhēḍipā mrigarja jayatu Śrutakirttī-budham 1
15. Vādirājyām dal cēsīdham ... yolu avara sadharum 1 chātri- chakri samyamadhāri kṛāṇur-gagna
17. vāraṇavagi kṛttī nartissvudvum pempuvetta ... nnaṭimēruge
18. dalageseṇvudvam sādguṇam
19. niṇi pripām niṣṭājānadīrūda ... nojadi prabhuteyam tāḍirpā-karaṇa
20. niṇīgalu satva-savarna-bhūṣaṇa-ganaṁ suratmangalājan karaḍaṅkum tanatubā
21. dhēnu-vratirūpam tajedūdu ... bharatīvī bhareyolu ṭāpasa
22. mūnum ... ratnākaraṁ 1 int-enisi negalādhaṃyaya ... tiḷakaṅkum Jina-sadma
23. vārdhi-āṭarochi ... stutyam Jina-padābja-dvaya-bhūti- sam bhujabalagagam
24. tamma Gaṅgānvayaḍaṛ var pppādisalitsutum ... maravaseñi mādasi
25. datti Tattikege sarvaḥādhaṇarīḥ ... kereya kolage talavrīṭī
dārśanaṃ anumajjam ... sanda Nanniyaganga-kṣhitipālakam tad- aṇujum
26. vallī yemb brūmam basadi ... mūḍalugade
27. guḍja Nanniyagangadēvaṃ embūrumam ā-gaddeyim tem.
28. siddhāntadēvāra guḍjam Rakṣaka-gangam Nanniyagangam ... śneymim tenka
29. mūḍanadēsa ... nāṭa kalługalu
30. Mūnicchandra-siddhāntadevēra guḍdam l bhujabaladim śatrū-mahibhūja
31. (here 6 lines are illegible)
32. āṣṭaprabhāradoj . . . . . . . . . . . n uṅguṭadindende mūṭuvam . . . . . . . . . kavūngu
The upper part of the stone together with a few lines of inscription is cut off and lost. A few letters in almost all the lines in the remaining portion of the inscription are quite illegible. The language of the inscription is old Kannada mixed with Sanskrit. The inscription is not dated, or probably the dated portion might have been lost.

The inscription records the gift of wet fields under Tattikere by King Nanniyaganga and his queen to Chandra-siddhántadeva, a Jain teacher of the Digambara sect. The chief interest of the inscription lies in the genealogy it gives of the Ganga dynasty from Bhūtuga downwards. Unfortunately, the inscription is not in a good state of preservation. The probable date of the inscription is about the close of the tenth century A.D.

Translation.

... Bhūtuga Permadî. His son was Ereyapa. His son...... Rāchamalla, destroyer of enemies. From Rāchamalla there came Ereyanga. The latter's son was...... His son was Saiagotha...... Rāchamalla.

L. 4. He caught hold of an elephant with his left hand and kept it at bay.
L. 5. The line of teachers belonging to Krūṇāgana is as follows.

There came first Nandibhaṭṭāraka, teacher of the Ganga kings ruling over the southern country. He was followed by Bālachandrabhaṭṭāraka and Mōghachandra-traiyvyadēva...... (then) Gumanandi Sabdabrahma. Then came Akaṇkāsimaḥsaṇa, who defeated the Buddhists and the Sāṃkhyaśa in religious dispute. He was expert in logic and literature...... Then came Meghanandi-siddhántadeva. His disciple was Prabhāchandra who was like Brahma in eloquence, like Śiva in power, and like Vishnu in fame. His colleague was Sāntakṛiti...... His colleague was...... His disciple was...... Under him the kings of the Ganga dynasty...... repaired the tank in Tattikere and made a gift, free from taxes of the wet lands...... The brother of Mārasinga...... famous Nanniyaya-Ganga, his brother...... having constructed a temple, made a gift of wet fields to the south...... Rakkasaganga and Nanniyaganga made a gift of wet fields to the east...... and set up stones marking the boundary...... disciple of Munichandra-siddhánta-deva.

(Here six lines are effaced).

Mahārājādhirāja, lord of Kōlāla, and Nandagiri...... constructed the temple, and made a gift of the wet fields...... Nanniyaganga and his queen offered money for the worship of gods in the temple.

On a fragmentary stone lying by the side of a ruined temple in the plain adjoining the bēchirāk Kallukurchi village in Sankar Range of Setṭihalji forest belonging to the same Hobli.

Size 2'3" x 6'.

Kannada language and characters

[The stone is cut off both on the right and left sides]
The inscription is in modern Kannada language and characters. As the stone is cut off on both sides, the most important portion of the inscription relating to the king, the donors and the date has disappeared. From what remains it appears that while Bukkannavodeyar (probably of the Vijayanagar dynasty) was ruling, Anageri Naganna and others made a grant of some land for conducting the worship of some god in the temple now in ruins.

On a stone set up near an old well in the Pādari Hosūr jungle near the bēchirāk village Arakere in Shimoga Hōbī.

Size 5″×3″.

Kannada characters and language.

1. śvasti saka [va] risha 88 aydaneya Rudhirōdgāri-sanvatsaram pravarttise Kannaradēvam
2. prithvitrājyam geyutbare Indarān Mandālī Sāntalīgeyol rājyam
3. Ālgugeyā Āttodorīya nålgāvundu Anuggāvunda
4. Kēgyagāvunda padēdu dēgulāva māṭīsido āṭanā tamma
   (some lines here have peeled off)
5. Beṭūnga tirugal satṭu
6. kēye Gevirgāvunda kalla māḍisi

The characters and language of the inscription are very old and correspond to the date of the inscription, Saka 885 (= A.D. 965) Rudhirōdgāri being the year in the Jovian cycle, when Kannaradēva is said to have been the king. It is a memorial stone set up to commemorate the death of Beṭūnga in his attempt to rescue the village cows, from some cattle-lifters (not named here). Some words on both sides of the human figure carved between lines 4 and 5 are entirely effaced.

On a viragal lying at the same place.

Size 8″×2″.

Kannada language and writing.

1. svasti śrīmacha Chālukya Vikrama-kālade 40 ttançya Mannatha
2. sanvatsaradandu śrīmanmahaṁanaḍalēsvaṁ Tribhu[va] mauna-
3. lla Pernaṁdī Śantaradēvaram samasta prasasti-sahitaṁ
4. svasti śrīman mahāśāvantā Edavale Eppatiya man-
5. nneya Bammarasana magam Manneya Goḷārāsana nambis-
6. si talegoyukṣydu hōgi nadeṇpind ajdaqodana (?) bidā
7. ādana kayyam satku sura-loka-prāptaṁdānau
8. āṭanā tamma Manneya Odāmarasa tana māḍipada
9. gevutum āga bidduda tundu Paṭṭavallīya munde kan-
10. duṇḍuṇḍu kalla mādiśi vejeyal irvārige bita gaddeya
11. lu 2 chēgaya (?) mottala 4 sri Goggarama Malake
12. taraṅgēyalu bita gaddē kalani Chōrele Kaṁ ...
13. Elavallūyalu bita gojde ke ma 5 Chēgule Kale
14. 1 dharmamana tappade pratipālsuva Oḍḍamarasa
15. 1 dharmamama-
16. n alidava Gange-
17. ya tadīya-
18. lu kavilēya-
19. n alida

Note.
This is an epigraph of the reign of Tribhuvamanalā Perummādi Sāntarādēva also known as Tailapadēva who belonged to the Sāntara dynasty of kings that ruled at Paṭṭipomburelapura the modern Hombuwe or Hume in Nagar taluk and is dated in the year Mannatha, the 40th year of Chālukya Vikrama Era corresponding to A.D. 1106 (current) or 1105 (expired). The initial date of the Chālukya era being A.D. 1076, the inscription records that a son (not named) of Baumaraśa, mahāśāman and chief of Elavala seventy province cut off the head of the chief Gollaras (Sri Goggarasa) and was himself slain while returning to camp. It further states that his (Goggarasa's) brother, the chief Oḍḍamarasa, coming to know of the event set up a stone at Paṭṭavalli in memory of both the slain (Baumaraśa's son and Goggarasa) and also granted some lands at Malakatākere (Sri Goggarasa) and Elavalli in memory of the slain. The inscription ends by stating that Oḍḍamarasa pledged himself to continue the grant in perpetuity and with the usual Impressions.

117.
On a stone lying on the site of a ruined village in the jungle adjoining the village Kusakūr in Benkipur Hobli

Size 3'0 × 2'6".
Kannada language and characters.

1. svasti śrīmatu Chālukya Trāilōkyaṃ millaldēva-varshada 5 neya Bhāva-
2. menha samva-
3. tsarada Āṣhāda suddha 10 Ādhvaradandu Guttīya manda-
4. lika Baumaraśa Edakānāda Bettaleya bāda Nāduhaḷliya-
5. n īridu tūruvām kolvali Kammarūra Čennagāvunda

Note.
The inscription is dated Sunday the 15th lunar day of the light half of Ṭhāda of the year Bhāva, it being the 5th ? year in the reign of Chālukya Trāilōkyaṃ milla, a title borne by two Chālukya kings, Śomēvāra I (1042-1062) and Tailapa III. (1163-1189). As Bhāva coincided both with A. D. 1064 and A. D. 1154, we must necessarily take Tailapa as the king referred to in this inscription. This is corroborated by the agreement of Sunday the 27th of June with the 15th lunar day of the light half of Ashāda, A. D. 1154. The inscription is incomplete and seems to record the death of either Baumaraśa in his attempt to carry off the cattle of Nāduhaḷḷi or of Kammarūra Čennagāvunda in rescuing them.

118.
On a stone set up in Patel Subbapāchar's field in the village Tailikēte in the same Hobli.

Size 4' × 3'.
Kannada language and characters.

1. Sukkla-sūpchara Vaiyi-
2. śākhā ba 3 la Tīrūma-
3. lādēvanu Gopālādē-
4. varige maṇtēpava ettisā
5. nandādāptige bita
6. ho 1 kha 4 hattu kola-
7. ga idake alupidare
8. brahmēti gōhattyē śrī
Note.

This records the building of a māntapa for the god Gopālavāru by one Tīrūmaladēva on the 3rd day of the dark fortnight of the month Vaiśākha in the year Śukla and also the grant by the same person of 10 kōlagas of grain for keeping a perpetual lamp before the god. The dating is imperfect.

119.

On a fragmentary stone lying in the boundary of the village Kūḍagere in the same Hōblī.

Size 3' × 2'.

Kannāḍa language and characters.

1. Vikṛiti-samvatsaraḍa
2. Jēṣṭha bā 3 Bu Ṭu
3. Virapādeva-
4. ru Kavīḷāsa-
5. ke sandaru a-
6. vara maḍaḍi
7. . Kenchamma
8. 
9. kallu ṛṇ

Note.

This records the death of one Virapadēvaru on the 3rd lunar day of the dark fortnight of the month Jyeṣṭha of the year Vikṛiti. The inscription does not mention which Vikṛiti it refers to. The latter portion of the inscription cannot be easily made out as the last three lines are effaced. Probably it means that Kenchamma, the wife of the said Virapadēvaru erected this stone in his memory.

120.

On a stone lying in the midst of a thorny shrub to the west of Ālahallī in the Hobli of Holalāru.

Size 4' × 1½'

Kannāḍa language and writing.

1. Śubhamastu
2. Raudri-samvatsaraḍa
3. Mārgaśira
4. kartārāda Kēḷādi Sādāśiva-
5. rāyanałakaru
6. grāma-dēvateyāda
7. Mallināṭha-dēvarige
8. dipārāḍhaṇega māḍi-
9. da darma i-stānakartu
10. Gaṇāchāriyage varaḥa 4
11. dipārāḍhaṇega bīṭa
12. sarvamāṇya māḍidanta
13. dharuna āvanu tapidaru
14. ytra-pudako sullanu
15. i-dharmanvanu arasige
16. binnaba māḍi Parvata
17. odēya māḍida
18. 
19. 

Note.

The inscription is in Kannarese and records the gift of some land yielding produce worth four varahams for the service of Mallināṭha, the tutelary deity of the village (not named). It is dated, but the date is not verifiable.

Translation.

Be it well. In the month of Mārgaśira.........of the year Raudri........Sādāśiva Nāyaka of Kēḷādi made a gift for the service of dipārāḍhama to Mallināṭha, the tutelary deity of the village of a sarvamāṇya land yielding produce worth four
varahas, handing over the same to Ganâchâri, the temple manager. Those who take it away will have good neither in this nor in the other world. Under the order of the king (Sadâśiva) Parvata-Vodeyar gave effect to this order.

121.

On a stone in front of Kallumâupa at the village Kûḍli in the same Hobli.

Size 3’x3’-2’

(The top and bottom of the stone are cut off).

Karnâda language and characters.

1. berasu digvijaya-prâyaṇa-bhêriyan poysisi poramaṇṭtu śriman-mahâ- 
mandalika Khaṇdeyarâya-

2. Śivâra Svayambhunâyakâcharâyaṇa malačhe ... lagam ganda-gôva 
miseyara-ganda Pingalirâya-rakhaṇâ-

3. laka Vira-Kamplâdevâ-ndârggaśarba-sarbbasvâpahâram golaḥ andu 
subhamuhâraḍoṣu sênambhumkhuṇâ ū

4. rge macedali muklêha bharaṇdindam Siraguppapágâyi biḍal 
ant ā-vârttâyam Kamplâm nirutaṃ kēli

5. ra [da] lit bandu bayalo] samp âge mäkkondu bhûdhara-Ballâla-
   nriyâṇant ikkelâna nōdaḷ Chambe-dâdpâśiṇam duradôl pokkiri-

6. dokkalikêi kadhâṃ sambôrbba băpp-embinâm mukhâma antu-
   na ṣeleyuddâvaďe samgraśarangâloda ghaṭeyole-ganda bhu

7. jâvira-ghâṭâvira padeviva-dammedege khâ-śiṣṭuvaśa râvutaṃ-
   ganda mêmimiseyaraṇgâda Chambeya-dannâ

8. yksa mayduna Sukki-sâhânyaru tannâldan esînusa Ballâla-
   bhûpâlange bâśeṃkam koṭṭu va

Note.

This seems to be a memorial stone set up to commemorate the death of Chambeya-damdanâyaika, Commander-in-chief, under Ballâla (III?) in a battle against Kamplâ-devâ, chief of Siraguppe in Shimoga District. The inscription is not dated. It is in old Kanarese language and characters. As the two epithets, bhûdhara and uriṣa to Ballâla, mean the same thing, it is likely that bhûdhara was a title to him.

Translation.

When, having started with the sound of war-drums sounding the march King Bhûdhara Ballâla with a view to destroy the pride of (1) Mahâman- 
dalika Khaṇdeyâ, (2) Svayambhuṇâyakâcharâya, (3) Pingalâ-nâya called 
miseyara ganda, (4) and Vira Kamplâdevâ, the protector, came with his army 
with speed on Siraguppe and encamped there. Kamplâ, hearing of the news, went 
against Ballâla and fought with his army so as to win the praise of the whole 
world. When Ballâla was on that occasion looking at the two sides of his army 
Chambeya-damdanâyaika with his brother-in-law Sakkisâhan came out and having 
promised.......... 

122.

On a stone lying in the midst of trees on the boundary of the village Holâthâlû in the same Hobli.

Size 4’-3”x5’-3”

Karnâda language and characters.

1. svasti sri vijayâbhuyadà Sâlivâhana śaka

2. varusha 1064 ya Suḥmakrutu-samvatasarada

3. mårûgâra ba ṭ yu budhâvâraḍandu śri-

4. -mat Keḍâya Somaśâkara-nâyaka

5. nirûpâlinâ niâladhiâkâ Niraṁjyamânu

6. baṇânardà Basavâyanige Holât-grâma-

7. -da hakkaloḍage gadde nâlîtu ko beddâlu nā-

8. -ku ko-mûnyâvangad nadvuvendu bâro-

9. si koṭṭa śīlāśirsa śaṅkhe Sûrya-Chan

10. drâdiḍalu ikakke âru tapidâre Kâlâ

11. sake horagu âguvaru
The inscription records the gift of some fields rent-free to a warrior named Basavayya by Somaśekhara Nāyaka of Kēladi. It is dated and the dating supplies means for verification. But saka 1654, correpsonding to A.D. 1742 is not Subhakrit as mentioned, but Dundubhi. If saka 1664 be corrected as 164 which corresponds to Subhakrit, then the English date equivalent to the given date would be Wednesday the 19th December 1722, when Somaśekhara II was ruling in Kēladi.

Translation.

Be it well! On Wednesday the 7th day (Tithi) of the dark fortnight of Mārgaśira (December, 19) of Saka 1644 (A.D. 1722) Subhakrit year, under the order of Somaśekhara-nāyaka II of Kēladi, Nimranjaya, the officer in charge of district, made a gift of four paddy fields and four dry fields in the village called Holātī free from taxes to soldier Basavayya, and set up this inscription stone. The sun and the moon are witnesses. Those who take away this will be excluded from Kaiḷāsa.

123.

Sorab Talak.

Copy of an inscription in the possession of Rāmabhāṭṭa, priest, Ranganātha temple at Sorab.


Note

This is said to be the copy of an inscription; but the original itself is not forthcoming. It is dated in Sālvārāhena Saka Varuṣha 1636 Jaya Saṃvaiśarada Chaitra ba. 1 But Saka 1635 (expired) corresponds to Viṣṇya and the year Jaya falls in Saka 1636. The date of the record is therefore wrong either with regard to the name of the year or the numbering of the Saka year. If we presume that the name of the year is correctly given, as is usual, then the English equivalent of the date of the record is 23rd March 1714 A.D.

The epigraph records that one Padumānābhabhaṭṭa belonging to the Chītpāvaṇ community of Brahmanas applied to the Kēladi chief Basavappānyaka for employment as an archaka (priest) of the Venkaṭeśvara temple in the place of the previous archaka who died issueless. He stated that he was doing similar work in another temple (Chennasōmeśvara shrine) at Sorab. The chief, after receiving from the applicant fee for transferring the rights (sambandaḥgaḍikē) directed by a nirāp (letter) his officer Rāmappa to hand over the lands of the said temple yielding annually the sum of 24 varahas and 1 hsaṇa to the applicant, and to instal him as the archaka for conducting the worship in the temple with permission to receive the usual presents made by devotees and enjoy his post as archaka as a hereditary estate.

124.

On a stone set up near Mārī temple at the village Yelasi in the Hobli of Sorab.

Kanna language and characters.

1. ya gandha surālayak ērīdhanu . . . gaṇde kodange tamma ippatta
2. . . rnmmtanā mele nadada . . . lasiya Rudrapodeyam gā
3. ... nādisuvaru dēvargge 3 ya ... nādisuvaru
4. ... dhārmamānām pālīsīdavaru Varāṇāsiyā mahā-kshētradali sākvra-kapi
5. ... leyām kōdum kojagumānām ponnām rammādimp kāṭiṣi kotta phala lali-pidavaru ...

Note.
This inscription is very fragmentary and incomplete as both the top and the bottom of the stone on which it is engraved have peeled off. A certain Gaundā is said to have ascended to heaven (in battle) and that some lands were granted as a kodage to him (to be enjoyed by his descendents). Rudrapodeya of the village Yelasi and some one else (not named) of Devāgīre were to see that the grant was maintained. The inscription ends with the usual imprecations, etc.

125.
On a stone set up to the north of the Īsvara temple at Māgundī in the Hobli of Uḥve.

Size 4"6" × 2"9".

Kannada language and writing.
1. svasti samasta prassati-sahitaḥ Śrīman-mahāmandalēsvaram
2. Banavasi-puravaraṇīśvaram Jayanti-Madhukēsvāra-dēva-labhīva-
3. ra-prasādānu Gutiya Kṛttidēva-rasamu Rāya-Chattan-ānkalikāra
4. Kumāra mandalika Bammarasaru Banavasi-pañnirchahāśirānu
5. maṇa sukha-sankathā-vinālādīn rājyan geyuttain ite
6. svasti samasta-bhujabala-chakravarī Sōvīḍēva-varahada 6nē Nandana sam-
7. vasaraṇa
8. Īsāvuyā sudhita 7 Mangalavārāndu Edēnu eppattāga, baliya Bāge-Ma-
9. gūdiya prabhu Ganga-gavundam Ekalabbe gudiyā suprabham Mūda
10. gavundam Gutiya tavārandu Kṛttidēva-mandalikana avasaṇadalu
11. Māgundīya Mūdagavundam chatturbhālāmān tāgi ti ku irudu
12. palaram kondu sura-lōka-praṇām āham ant ārām madavali Tārabe
13. ... virāṇayaka-ḥarninga bāḍāma sattige prabhuvu sahita-
14. māgi uram pariḥaram āge chandārkatāramba
15. ramalasūvaru jıtēna labhyate Lalshır mirṇenāi surānganā
16. kshamā-vidyavasana kāye kā chintā mananā ranē
17. Kuppoya Sōvārasara besatadūm sāsana

Note.
This record is of the reign of the Kadamha king Kṛttidēvarasara who ruled Banavasi 12,000 country with Guttī or Chandraguttī, a village in Sobra Tāluk of the Shimoga District, as his capital and is dated Tuesday the 7th lunar day of the bright half of Īsāvuyā of the year Nandana, it being the 6th year of Sōvīḍēva, ap-
18. parently the Kalachurīya king Sōvīḍēva, who ruled probably as paramount sovereign from 1167 to 1176 A. D. The English equivalent of the date is Tuesday 10th Sep-
19. tember A. D. 1172. This king is associated Kamūra-mandalīka Bammarasā as ruling the province. It is not clear who this Bammarasā was. The inscription records that on the specified date, Mūdagavunda, whose parents were Ganga Gāvunda, lord of the village Māgundī in the province Edēnādu Seventy and whose wife was Ekaṅbe-gandau fought on behalf of the king Kṛttidēva in the battle of Guttī and was slain, and that a grant of the village was made in his memory. As mention is made of his wife in the inscription, it is probable that she committed satī.

126.
On a stone set up to the south of same temple.

Size 4'-3" × 2'-10½".

Kannada language and characters.
1. svasti śrīmat Kalachurīya-chakravarti Rāya-muṇi Sō-
2. vidēvāru. Chālukya, neya Nandanaśhavarsa Īsāvuyā su
3. ... vārāndu vārā andu śrīman mahāmandalēsvaram Banavasi-
4. puravaraṇīśvaram Jayanti-Madhukēsvāra-dēva-labhīva-varaprasādaru Guti-
5. yiya Kṛ-
6. itēva-rasamu Rāya-boppan-ānkalikāra Kumāra-mandalīka Bammarasara

ARCH. B.
6. sukha-sankathā-vinoḍadim rājyam-geyyuttam ico...
   Māgudiya
7. turuvām kondu hohāga
8. li kādi pularam kondu turuvām magelchi su-ra-lōka-prā-
   6. ptañ āda Naduhaḷliya Chikalāvunda... kalla...
10. Sīrā mangala mahā śīr śīr

Note.

This inscription is similar to the previous one and its date is calculated from the commencement of the reign of the Kalachuri king Rāyamurāri Śōvidēva. Unfortunately, the number of years that elapsed from the commencement of the reign of Śōvidēva has been effaced in the grant as also the name of the week-day, only the name of the month Āśrayuja and the year Nandana being legible. It records that while Mahāmanḍalēśvara Kirtidēvarasa and Kumāra-mandālikā Bān-

marara were ruling Banavase 12,000 in peace, somebody (name gone) of Māgudi died in an attempt to recover the cows when the village was attacked and its cattle were carried off and that Chikagavunda of Naduhaḷli set up the inscription-stone in his memory.

127

On a stone lying near a Maṭapa on the road to the village Chandragutti in Chandragutti Hōbli.

Kannada language and characters.

1. śīr Gaṇapatīya namaḥ 1 naniṁ tūṅga-śira-chumbi-chandra-ōhāma-
   chāravē trailōkya-nagarāraṁbha-mula-stambhāya Sambhavē
2. svasti śīrman-mahārājādhirāja paramēśvara bhujā-
   bala Hoysala Ballāla nāyaka
4. turuvām parid oyyāga...
5. dévalōkasaṁ sūregonda...
6. mādida tannutirva

Note.

The inscription is not dated. A number of letters here and there are effaced and nothing can be made out of it except that while Hoysala Ballāla was ruling some one died in his fight against cow-raiders.

128

TUMKUR DISTRICT.

Chikāvalakahalli Taluk.

Bumlapur copper plate grant of Randulla-khān of the Hijri year 1086-7

(A. D. 1678) found in the possession of Jēōlīḍar Venkatēsia in the village Ajjigudde.

One plate, size 1' x 9''

1. Az rukhāt khānā khudavand khānā ālīshan khānā Azum Randullakāhān
   khallada doultu hū bājanibēdkar kumanē bal
2. va istikhbal va daish mukon va kakerniyaṇe Simgē Hunhulli Parganē
   Rasopur
3. urfa Chikāvalakahalli bedonand-kē shuhurē Saniye arba Suban
4. all dur wajahē unam aṣ rahē murhamut ba ismē Nersu
5. Pandit Sashu Pandit Tabeel Sakanē Parganē Muzkur woo ra our sons-dē
   mouzae Bumlapur Simtē Muzkur
6. kulob va kul kohonut dukhalē mah sul nukh dyat va bajī wajuhot va
   Parivari va birki va va.
7. rūthna va Ezbon pati va nohimpati va Ghirē Mahsul va Pidargī va Sīte
gour va tumbakopati va bhate pati
8. va gauthaduri va Inampati va laṣimpati va, Sairshibond va namuk
   va mula va hullīvara va tail va zakot va Marsrakot
9. va as rufan dur Sawadē Aneet Ainē gins Kunjudē Siah va roughum va
   khudrunpeti va churum va kā-bā darukht
10. waghira wared bi gulla va amanut house va Kunti va kalvi kararum va va nirarum va khesht va bağh va ko e.
11. susab va kurki va wistandvi va kul khaled put tá ke budu bashum va jadeed put tá ke
12. kahum shud dokhul utfada burg va putt va bukpar dakhel va rutnador ke as diwán shudand
13. va Pahter kahem shud dakhale dais mukhe va dais kumpani kulkunti va norkum de ki ku hab va kul khanum
14. dadé shuda ast manzé muzkur dur duste amul ba wo kahen don ba mouzae muzkur bagzuród dakh giri
15. shudan nade hand mouzé muzkur va iinandar badanud hud mahud kerdé va banal kumand oulad va Aihaz jari
16. durandur dur her salé uzné taza kherdi khe sa namayend talikh navishta girinta aste ba musharud ite badahand turjumain onra
17. hindwi agursalané mara ka askol bakumid wara songende ziahté muhzabe khudist Pargananqé huzur va silko
18. bunderus Pundité bë huzaré Shaik Firdé huzaré rukhit khané injanib zabani va takhidub Mahulder Noukere rukhit kané
19. i janib tariikhe bista nahum share Mohormal horum Sina 1087.

Translation.
Be it known to all the officers—present and future such as the Dais Mokan and Hisparan, Nargiran and Mukhaddam and others in service, at Honchal in Rasulpur district commonly known as Chicknayakanahalji, that the order of Khan-e-Azam Randulla Khan reads thus.—

That about the year 1074, the land situated at Bumlapur is given away as Imam Land, to Nursupandit Sosu Panji, the physician of the above named district. He has been authorised to collect the revenue, excuse customs and the miscellaneous cesses such as the Azdan pathi, Mohim pathi, Tomacco pathi and so forth, besides all the old and new puttas. The Inamdar of the said place should mark the boundary by digging trenches all round. This Jahgir can be inherited by his descendants, after his demise. Let not the local officers infringe their right of the collection of revenue and cesses. Cursed and damned be the officers who violate this order.

Given away in my presence and of my Mahaldar, on this day the 29th Moharrum-al-haram 1087 Hijri.*

129.
Copper-plate grant of Sálinayaka Bhairappa Nayaka in the possession of Archaka Subbanachárya at Chicknayakanahalji

I plate. Size 10"x6".
Kannada language and characters.

1. sri Rámesvára
2. namás tungs-sirás-chumbi-chandra-cháman-chárave traitilka-nagaráram-bha-mulastambháya Sambhavell Harér lillá Varáhaya damshérán-
3. das sa pátan vah Hénádrí-kalaá yatra dhátri-dhatra-sríyám dadhau svá
4. sti sri-vijayabhíndaya-Sáliváhana-saka-varushamangal 1559 ná vartámá
5. naváda Pramátkhi-náma-samvatsaradá Kártika ba 33 ló értmad-rája-
6. dhírája rágaramsvára sri-virapraptápa sri-Venkatpatidéva-mahára-
7. yaravaru Penugondeyallu ratmasimhásánaráduh ágrí sa-
8. mráyam-geyyutiralu amaranáyukatanakke pratipálisi kotta Hvo-
9. sala-deśada Yarekkâte-sámanikutírada Gorala-gótdra Sáli-Náya-
10. kara Bhairappa-Náyakuru Varðhisgótdra Ápastamba-sútradra Ya-
11. jussákhadáyvyigal áda Anantabhaṭṭa puntrar áda Venigabha-
12. yára putr Íí áda Lakshmanacháryaríge kotta bhú-dána-dharmasá-
13. sanade krama vent endare Magadhá-desída Áragada ventheyáda Kán-
14. dikereyallu Hiriykare-hindana kédige-megala modala káluve-dándeya
15. gadde kha 1 1 kke dalé . . modala dalé 1 kke sllu 3 kke kha 1 erada-
16. neya dalége

*Transiterated and translated by Mr. A. M. Shoastry Professor of Persian, Mysore’s College Mysore.
ti nihat hsa Rama raja virah | Bharata-Manu-Bhagtratâ

II (a).

| 25. | ti nihat hsa Rama raja virah | Bharata-Manu-Bhagtratâ |
| 26. | dhirajam prathitaya sh prasasi chakram urvyah | A |

II (b).

| 27. | tresa-gotrajâ nâmâyayicha bhûbhujâm | rاجdhirajâbârado |
| 28. | rajarajâ samâmabha | mûrûrayanandânako vairâgîgabhram |
| 29. | âshâ-samrakshanaparâ dushta-sâdhuâmardanah | ityadibhûrddhi |
| 30. | sryukta urvam śâsti mahâyâsah | vasan Vijaynagarâ Rama |
| 31. | raja udûrddhi | Sûryavamsa-pradipasya tasya Kâsyapa-gô |
| 32. | trina | Mârâjâra-kulambôdhi-sudhâmôsíra gunâsâladina |
| 33. | tatâkârâna-kûpâdi-nirmana-sûhaha-krâmarah | bhûpata |
| 34. | tûr vasundhâpâma-marmâ-varma-vibhidina | Sripatyârâhda |
| 35. | kasya sri Sûrângapatibhiputah | pautresya vallabhéndrasya |
| 36. | pratresya prathitajahah | inahâ-tejasvinah tasya Rangâra |
| 37. | jaaya bhûpatetah | panchaspati-chavîrî-sata-sâsaharak |
| 38. | sakê | Ananda-nâmâkâbejchâ Mağhe maysâynghê su |
| 39. | bhê | pashke vajakshê pimyâyam ganyayam graham |
| 40. | nvitâ sri-Venugama-pâlâja-sambhidhau srayasam |
| 41. | nihim ranyé Hruksa-râjy cha Makanâdadvantha |
| 42. | yutê | Kandikere-simmi Badikignâlu nâmêti visrutha |
| 43. | aparâm Sûrangarâjapurisamjnam samâsritam grâ |
| 44. | masya tu disi prachâyam Bhasma-nâmâkakarpavatâ | taddhah |
| 45. | dikshu sarvasu sthitâscha sîtah kramat | nânâyakh |
| 46. | bhhâgôtrâ nânâsutra-samanvitâh vrittimantotra |
| 47. | likhyantê viprâ Védântaparakghâ Harîânvayapã |
| 48. | thôdhih Yen durbhâyaanadânah | Râghava-viyyasâlabhânay |
| 49. | yô vrittimkâm ihâmôshnete | Bhûmadvajasa gotra |

II (b).

| 50. | âris Timmayârasya nanadah | kavi Tippa iti khyâtô |
| 51. | vrittimkâm ihâmôshnete | Kaundinya-gotra Yâdâti |
| 52. | śrîman Nârvâdshnâjuh | Narasimhâdhvrah śrîmâ |
| 53. | n vrittim êkâm ihâmôshnete | Gârgyagotrâbhavô Dévâraja- |
| 54. | bhaṭatânubhavah | Ísvarâkkanabhâtrotâ sârâdbhurtim samâsntâh Lôhitâ |
| 55. | nvayajo Darbha-Tirumalârya-tanubhavah | śrîmâd-Venâchabattâ |
| 56. | khyô vrittim ëkâmihâmôshnete | Bhûrdvâja-sagotrâ-sri sudhhr Ma- |
| 57. | lârayanandah | sri-Timmayânditkhyôtôr vrittimkâ |
| 58. | mihâmôshnete | Kaundinya-gotrâ Yâdâti śrîman Nârvâ |
| 59. | dhânijah | Narasimhâhata iti khyâtô vrittim êkâm ihâm |
| 60. | śnute | Kânsikânya-Nândyâla Râmabhatta-tanubhavah |
| 61. | saddhû śri-Tirumalâryôtrô vrittim êkâm ihâmôshnete | Gau- |
| 62. | tamanvaya-samajtho | Mâlîbhata-tanubhavah | Gôpâla- |
| 63. | ti vihâyô vrittim êkâm ihâmôshnete | Atrayagotrâja |
| 64. | śrîman Lakhmanârâsyaya nanadah | vidvan Mâdhavabha |
| 65. | ūtôtra vrittim êkâmihâmôshnete | Vâdulâ-gotra-śrîmâ |
| 66. | n Timmayârasya nanadah | Yâlam-Bhâtta iti khyâtô |
| 67. | vrittim êkâm ihâmôshnete | Samakagôtraja śrîmâ Lin-
| 68. | ga-yajna-tanubhavah | Râmabhatta iti khyâtô vrittim ê- |
| 69. | kâm ihâmôshnete | Kaundinya-gotra-śrîmâ Râmâ |
| 70. | bhaṭtata-tanubhavah | Brahmabhâttastrusudhir atra vrittir arđham |
| 71. | samâmônte | Srivatsa-gotra-śrîmâ Abhâbhatta- |
| 72. | tanubhavah | Vîsvamâthah slâghanyo vrittir ardham sama- |
| 73. | ëmêntâ | Jâmadasgîgotrajâ śrîman Krishnabhatta-tanubha- |
| 74. | vah | Timmabhastha iti khyâtô vrittir ardham samâmônte |
| 75. | Srivatsa-gotra śrîman Akkan-bhatta-tanubhavah | Lin- |
| 76. | bhaṭṭa iti khyâtô vrittir ardham samâmônte | Harîânvay- |
| 77. | yaptihôdhi Venâchadritanubhavah | Krishnabhatta iti |
| 78. | khyâtô vrittir ardham samâmônte | Bhûrdvâjasagotrâ-srî Yã |
| 79. | llambhaṭṭa-tanubhavah | Timmabhastha iti khyâtô vrittir ardham |
| 80. | samâmônte | Kânsikânya-sajûtah Annambhattata- |
| 81. | nûbhavah | Nandihâṭṭha iti khyâtô vrittir ardham samâmônte |
| 82. | sarvamânaya chabustumâ samuktam cha samantathâ |
| 83. | mîdh-nîshèpa-pâshhâa siddhâ-sâdhyâ jâlânvitam | akshî- |
| 84. | nyâgâmi samuktam gauhôgyam sahûhrumvâi |
| 85. | kùpa-taâkaiśchā kâsârâmaïśchā samuktam putrapau- |
The grant is in Halegannada characters. It records the gift of some vritti in Badikūḍiḷa to some Brahmins mentioned in the grant. It is dated Śaka 1475, Amanta samvatsara, Māgha full moon day with a lunar eclipse. The date corresponds to Thursday the 18th January 1554. There seems to have been no lunar eclipse on the date.

Translation.

I (b) Lines 1-2.—Salutation to Sambhu who looks beautiful with the fly-fan-like moon on his head and who is the supporting pillar of the City made of the three worlds.

Lines 3-4.—I seek shelter under those two things, with the touch of which a stone become a beautiful woman, and which is worthy of being worshipped by celestials and the learned.

Lines 5-6.—I seek shelter under Vīvaksena, the members of whose assembly such as Gaṇapati and others more than a hundred in number drive out obstruction (to work).

Lines 7-8.—May you be protected by the staff-like tusk of the boar, the sportive incarnation of Vishnu, on which task the earth with its pot-like gold-mountain appeared like an umbrella.

8-12.—His grand-son, and son of Budha was Pururavas; his son was Ayus; the son of Ayus was Nahusha; his son was Yayati; his son was Puru; in his family there sprang up Bharata; in his family there was born Santanu equal to Bharata; then came Vījaya and Ablumayu and Parikshit and others in succession.

12-14.—Lakkāmbikā was the queen of Rāmarāya like Lakshmi to Vishnu.

15-16.—In virtue of his merits, there was born of him Śrīrangarāja; while he, a light of the lunar race, was ruling, the eyes of the wives of his enemies became destitute of eye-ointments (and darkness)—it is a wonder.

16-20.—He married Tirumalāmbikā who was Ārundhati in character, earth in forgiveness, and who was like Rūhi to the moon.

20-26.—He begot on Tirumalāmbikā (1) Rāmarāja (2) Tirumalārāya and (3) Venkaṭādri. While having uprooted all the enemies, Rāmarāya ruled over the earth, as famous for Bharata and Bhagiratha.

II (a) Lines 27-47.—and being a descendant of the Atreyagōtra, leader of all kings and possessed of the titles, Rākṣira, Mārurāyaraṅgaṇḍa, bent on protecting the good and destroying the wicked and the like, Śrīrangarāja of great valour, son of Vallabhendrā and grandson of Śrīrangarāja, a descendant of the solar race, of Kāṣyapagōtra, a moon born of the ocean-like family of Mādharāya, famous for the
charitable construction of tanks, wells, and groves and expert in the art of Government, on the fifteenth lunar day with a lunar eclipse of the month, Mâga (January and February) in the year Amara Saka 1475, made a grant of the vrittis called Badikgâdhâ near Kandikere in the beautiful Hoysana country to the east of the mountain called Bhrama (bâda) to the Brahman of various gotrus (enumerated). Then follow the usual imprecatory verses.

**Numismatics.**

74. About 100 silver and copper coins in the possession of various gentlemen in Kolar and Shimoga were examined during the year. A few silver coins found in the possession of Anantappa Hoggade, Hosabale, bear the name of Akbar, and some of Shah Ahammad. One silver coin of Nepal in the custody of Kudla Lingappa, Hosabale, is found to bear the name Sri Rajendra Vikrama Sahadâva on the obverse and Bhavâni and Sri Sri Gomakâanti on the reverse. A large number were recent, belonging to Hyder Ali and Krishnârajâvodie III of Mysore. One copper coin with some legend in a peculiar script on its obverse and elephant symbol on its reverse is under examination.

**Manuscripts.**

75. Just when the Report was being made ready for the press, the following manuscripts were received from the Library of the Sravana Belgola, Math for examination and verification of the verse on the date of setting up the statue of Gômatha in Sravana Belagola referred to in para 58:—

(1) Trailokyadipaka of an unknown author.
(2) Bâhubali Charitaâastaaka or a Century of Sanskrit stanzas on the greatness of Bâhubali or Gômatha attributed to Némichandra.
(3) Belgulada Vistâra, an enlarged Kanarese poetical version of Bâhubali-charitaâastaaka, written by Anantakavi in the second half of the 19th century.

76. The Trailokyadipaka is based upon the Trailokyasâra of Némichandra. Regarding the date of the birth of Kalki, it says that there was the Saka king when there had elapsed 605 years and five months from the Nirvâna of Mahâvîra and that every thousand years after the Nirvâna of Mahâvîra is marked by the birth of Kalki, a scourge to the religion of the Jainas, and that Kalki who was coeval with the first thousand years had been named Chaturmukha destined to live for 70 years. From the Bâhubali Charitaâastaaka it appears that while Vinayâditya of the Hoysala dynasty was ruling in Halebid, Râchamalla of the Gangas with his minister Châmundarâya was ruling in Madhura. Râchamalla seems to have been a feudal sovereign of Vinayâditya Hoysala, inasmuch as Châmundarâya is stated to have come over to Sravana Belgola all the way from Madura and have given land endowments for conducting worship of Gômathâsvara, set up by him in Sravana Belgola. The fifty-fifth stanza of the Satakasa gives the date of the erection of the statue of Gômatha in terms of the Kalki-era. While paraphrasing the verse in Kanarese, the Belgola-vistâra says (III 38 and IV 172-3) that the religious rites connected with the erection of the statue began on the 14th Tithi of the dark half of Phâlguna of the year Prabhava and that on Sunday the fifth Tithi of the white half of Chitra of the year Vihâva, with the constellation Mrigasâra and Saubhâgyovâga, the rites came to a close by the erection of the statue. The word masta used in the Sanskrit text is translated in the Kanarese version as Mrigasâra.

77. The Satakasa records in its 69th stanza the occurrence of a strange phenomenon about three miles from the town of Halebid. It says that all of a sudden there appeared an opening on the surface of the earth and that there came out a volume of smoke and flame from the opening. As a commentary on this stanza, the Belgolavistâra says that birds flying in the sky and men and beasts moving on earth in the vicinity fell dead. It is not possible to say whether it was a mild volcanic eruption.

**Office Work.**

78. Of the three items of work selected for completion by Prakatanaimarsa, Vishakhshana, Rao Bahadur, R. Narasimhachar, after his retirement, namely (1) the Sravana Belgola volume, (2) the Karâgâsta Sâbhânumâsana, and (3) the Halebid Monograph, the revised edition of the first was completed and published.
(2) Translation of the Inscriptions of the Supplement to the Mysore volumes III and IV of the Epigraphia Carnatica has been completed and made ready for the press.

(3) The texts of the inscription of the Supplement to the Tumkur volume have been completely printed and the transliteration and translation of the same as well as those of the Supplement to the Hassan volume are under preparation.

(4) Fair progress has been made in the printing of the texts of the inscriptions of the Supplement to the Bangalore volume.

(5) The printing of the General Index to the volumes of the Epigraphia Carnatica as well as that of the Index to the Annual Reports from 1907 to 1920 made very little progress during the year.

(6) About 90 publications of the Department and 51 photos have been sold during the year.

(7) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

Concluding Remarks.

79. With a view to decide the date of the early Kadambas who had succeeded the Andhrabhrityas in ruling over Mysore and who are stated in the Tālaṇḍūr stone-inscription of the Shikārīpur Taluk in Shimoga to have been in marriage alliance with the early Guptas, I took the Chronology of the early Guptas for investigation. As soon as my paper on the subject was ready, I sent typed copies of the same to distinguished scholars in England for opinion. An eminent Sanskrit Scholar and Epigraphist wrote in reply as follows:

"Your case requires to be examined from many points of view, and only a study of many months, or indeed years, could enable one to speak upon it with confidence. I will therefore give it careful attention, and in the meantime I hope that you will print it."

80. An equally distinguished scholar who is an acknowledged authority on Indian Numismatics has been pleased to write to me as follows:

"As you say, your views depend on the traditional accounts preserved by Alberuni by Chinese writers, and in Jain literature. These traditional accounts are certainly worthy of consideration and some of the passages you quote are new to me. I am therefore indebted to you for calling my attention to them.

But I think you will agree with me that tradition by itself is not always a certain source of information. This is true of European countries as it is of India. Facts handed down by tradition are apt in the course of ages to be misunderstood. If therefore tradition can be proved to be in conflict with the more certain evidence of inscriptions or coins, we must recognise the fact that some such misunderstanding has actually taken place. It would, as I know you will admit, not be reasonable to prefer the traditional account in such a case.

A decisive instance which determines the period of Chandragupta II seems to me to be afforded by the silver coins of Surāśṭra. There can be no doubt that this reign passed from the Western Kshatrapas to the Guptas and equally little doubt, I think, that the coins of the Western Kshatrapas are dated in the Śaka era and those of their successors in the Gupta era. Now the last date on coins of the Western Kshatrapas is 319 or 318, x = 378 or 378 + x A. D. and the earliest date on a Guptacoin belonging to this region (Chandragupta II) is 90 or 90 + x (see B.M. Cat. Andhras etc. pp. Cl. ff. P. 192. B. M. Cat. Gupta Dynasties, p. 49). I cannot resist the conclusion from this evidence that Chandragupta II's date is after 378 A. D. I think it quite impossible that the date of a coin issued by him in Surāśṭra could be 90 + 1667 = 2567 A. D."

81. At first I took the date of the erection of the statue of Gōmatha in Belgora to be A. D. 968 with which the cyclic year Vībavha coincided. Deducting 600 years of the Kalki era from it, I fixed Kalki's birth date at A. D. 368 and the commencement of Kalki's rule at 368 + 30 = 398. Deducting 231 years from it the date of the commencement of the Guptas was fixed at 398-231 = 167, which was the date independently arrived at by General Cunningham for the initial point of the Gupta era. It is this date referred to in the extract quoted above. But the fifth lunar day of the white half of Chaitra of the year Vībhava, A. D. 968 fell on Saturday,
but not on Sunday. According to the verse giving the date of the erection of Gōmatāṁtha's statue the fifth lunar day was on Sunday. Hence later on I abandoned A. D. 928 Vibhava and selected A. D. 1028 Vibhava for the date of the setting up of the statue, since Sunday the 3rd of March, A. D. 1028 agreed with the 5th lunar day of the white half of Chaitra of Vibhava combined with the constellation of Mrigaśira and Saṁbhāgya Yōga. Deducting 600 years from 1028 I fixed the initial date of the Kalki era at 428, and Kalki's accession to the throne of his father at 432 and his death at A. D. 472. A. D. 472 is equal to Śaka 394 when Kalki's rule is said to have terminated in the Trilokasāmo of Neminchandra. Hence deducting 231 years from 432, the date of the commencement of Kalki's rule, the initial date of the age of the Guptas is fixed at A.D. 200-201. This date has been shown to be in harmony not merely with the traditional accounts preserved by Alberuni, Chinese writers, and in Jaina literature and Ceylonese records, but also with epigraphical statements made in the Allahabad stone-pillar inscription of Samudra Gupta. It is stated herein that Samudragupta conquered the Shahanshah whose period of rule is determined to have terminated about A. D. 260. It is also shown to harmonize with the astronomical data supplied from the Eran pillar inscription of Buddhagupta and with Jovian cycles mentioned in the grants of the Parivṛṣṭaka Mahārājas.

8. As to the numismatic data referred to in the letter quoted above, it may be pointed out that the period of the Guptas might be taken to have overlapped the closing period of the Kaśtrakas instead of succeeding it. There are instances of subordinate rulers minting their own coins alongside those issued by their feudal sovereigns or friends. It is possible that about A. D. 280 or 300 coins struck both by the Kaśtrakas and the Guptas were simultaneously current in Surāsātra. There may be some doubt as to whether the Kaśtrakas were subordinate to the Guptas or whether the latter were so to the former. On the basis of Samudragupta's extensive conquests, it may be asserted that the Kaśtrakas were subordinate or allies to the Guptas. Thus it is possible to converge numismatic evidence to the same focus to which traditional, epigraphical and astronomical data are shown to point in perfect agreement.

The new items of discovery made during the year are:

1. The exact date of the erection of the statue of Gōmatāṁtha in Sravana Belgola A. D. 1028.
2. The dates of birth, accession, and death of Kalki A. D. 402-432; and A. D. 472.
3. The initial date of the chronology of the Guptas A. D. 200-201.

MYSORE,
Dated 6th July 1928.

R. SHAMASASTRY,
Director of Archaeological Researches.
APPENDIX A.

Statement showing the amounts spent during the year 1922-23 for the repair and maintenance of ancient monuments in the State.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>District</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of Institution</th>
<th>Detail of expenditure</th>
<th>Amount sanctioned</th>
<th>Amount spent during the year</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mysore</td>
<td>Serilingapatam</td>
<td>Melkote</td>
<td>Sri Narayanaswami Temple</td>
<td>Repairing the Diwār-Manīp attached to the Sri Narayanaswami temple.</td>
<td>1,606 0 0</td>
<td>362 2 0</td>
<td>Re. a. p.</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Serilingapatam</td>
<td>Seringapatam</td>
<td>Sri Ranganathaswami Temple</td>
<td>Petty repairs</td>
<td>2,017 0 0</td>
<td>700 0 0</td>
<td>Re. a. p.</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Nagamangala</td>
<td>Seringapatam</td>
<td>Sri Kesavadevam Temple</td>
<td>Urgent petty repairs and improvements</td>
<td>949 0 0</td>
<td>174 0 0</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Mysore</td>
<td>Mysore</td>
<td>Varasivaswami Temple</td>
<td>Sundry repairs</td>
<td>100 0 0</td>
<td>100 0 0</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Bangalore</td>
<td>Bangalore City</td>
<td>Fort</td>
<td>Tippu Sultan's Palace</td>
<td>Annual repairs</td>
<td>100 0 0</td>
<td>100 0 0</td>
<td>Work in progress.</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Ulloor Gate</td>
<td>Conotapal</td>
<td>Special repairs</td>
<td>125 0 0</td>
<td>...</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Chitaldurg</td>
<td>Molakalmuru</td>
<td>Molakalmuru</td>
<td>Jatangi Rameswara Hill</td>
<td>Annual repairs</td>
<td>135 0 0</td>
<td>135 0 0</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hassan</td>
<td>Avishwore</td>
<td>Avishwore</td>
<td>Isvara Temple</td>
<td>Pay of watchman</td>
<td>72 0 0</td>
<td>66 0 0</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Behur</td>
<td>Halibid</td>
<td>Jain Basil</td>
<td>Special repairs</td>
<td>108 0 0</td>
<td>77 0 0</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5,585 0 0</td>
<td>358 0 0</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—Information from the Executive Engineer, Mysore Division, regarding amounts spent in that district was not received.
## APPENDIX B.

**List of Photographs Taken During the Year 1922-1923.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Place</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12”×10”</td>
<td>Vira Narayana temple General view</td>
<td>Belavadi</td>
<td>Kadur</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>South-west view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>Interior view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td></td>
<td>Ceilings in Sabha Mantapa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>10”×8”</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>12”×10”</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>10”×8”</td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td></td>
<td>Viranarayana Image</td>
<td></td>
<td></td>
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<tr>
<td>9</td>
<td></td>
<td>Venugopal Image</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td></td>
<td>Yoga Narasimha Image</td>
<td></td>
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</tr>
<tr>
<td>11</td>
<td></td>
<td>Upparige : North-East view</td>
<td></td>
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<tr>
<td>12</td>
<td></td>
<td>Pillar in Sabha Mantapa</td>
<td></td>
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<tr>
<td>13</td>
<td></td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>8½”×6½”</td>
<td>Front Elevation : Right half</td>
<td>Isvaraballi</td>
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</tr>
<tr>
<td>15</td>
<td></td>
<td>Left half</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td></td>
<td>Upparige : Front view</td>
<td></td>
<td></td>
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<tr>
<td>17</td>
<td></td>
<td>Stere-shaped Pillar</td>
<td></td>
<td></td>
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<tr>
<td>18</td>
<td></td>
<td>Venugopal Tower</td>
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<tr>
<td>19</td>
<td></td>
<td>Yoga Narasimha Tower</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td></td>
<td>Elephants below Jagali</td>
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</tr>
<tr>
<td>21</td>
<td>10”×8”</td>
<td>Lakshmi Narayana temple: Lakshmi Narayana Image</td>
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</tr>
<tr>
<td>22</td>
<td>8½”×6½”</td>
<td>Do</td>
<td>Isvaraballi</td>
<td></td>
</tr>
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<td>23</td>
<td></td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td></td>
<td>Do</td>
<td>Kalyapura</td>
<td></td>
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<tr>
<td>25</td>
<td></td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>10”×8”</td>
<td>Chaluvya Narayana temple: Figure of Chaluvya Narayana</td>
<td>Belur</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>8½”×6½”</td>
<td>Gangadesvesvara temple: South view</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>8½”×6½”</td>
<td>Do</td>
<td>Hoysal crest</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td></td>
<td>Do</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>8½”×6½”</td>
<td>Viragal</td>
<td>Halebid</td>
<td>Hassan</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>Kedaresvara temple: Figure blowing horn</td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>Hoysalesvara temple: Ganapati figure</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>Female figures on the south wall</td>
<td></td>
<td></td>
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